

THE OPEN DOOR

September 1974



A. Dibble

"A wide door for effective work has been opened".
1 Cor. 16:9. (R.S.V.)

Contents of this Issue . . .

	Page
MINISTRY IN THE UNITED CHURCH	
The Internship Year	3
An Accident?	4
High School Chaplaincy	6
The United Church in Lae	8
Arawa	9
A New Venture	10
Ministers Needed	11
PEOPLE WHO PROCLAIM GOOD NEWS	12
PLACES AND PEOPLE	14
MISSIONARY OUTREACH	19
LEPROSY	20
A SERVANT OF THE WORD	22
CHURCH AND THE STATE IN TONGA —	
Book Review	23

MINISTRY IN THE UNITED CHURCH

MINISTERIAL TRAINING — THE INTERNSHIP YEAR

The normal course of ministerial training at Rarongo College consists of a 2 year basic course, an intern year when the person works as a student minister, and a further 2 years of studies at greater depth. This is usually followed by one year of probation. The candidate who has successfully completed all aspects of his training during the 6 years may then be ordained.

Although the idea of practical training and experience during the course of training had been discussed for several years, it did not come into operation until 1972 when a total of 25 students took up their 1 year appointments in the various Regions.

The aim of this practical year is to give students the opportunity to begin to learn of the problems of the community and its people

and to receive an introduction to the work of the ministry by working in close association with an experienced minister in a pastoral situation. Students are expected to have preaching appointments at least 3 Sundays per month, to take part in Christian Education programmes, to participate in pastoral work and visitation, and to share in the administration of the Church.

On the whole the first year of this type of training was very successful. On their return to college students have shown a greater maturity and their practical experience will give greater meaning to the final 2 years of studies. The main difficulty was to find circuit ministers who had the experience and the time to spend to give the students the guidance and supervision that was needed to help them to get the maximum benefit out of the internship year.

AN ACCIDENT?

Was my Intern Year an Accident asks SEBULON SELI

(Sebulon Seli completed an Intern Year at Panguna (1972). Seli who comes from New Hanover, schooled at George Brown High School. He spent two years in Queensland at the Methodist Training College in 1967 and 1968. He is now in his fourth year at Rarongo Theological College. He has been supported for several years by the gifts of a New Zealand lady.

I have had to ask myself this question, time and time again, for the very simple reason that I have no special quality to enable me to serve in such a place as Panguna. In truth, I am not an acting industrial Chaplain, I am a pastor looking after the United Church congregation here in Panguna.

The People and their Problems

The workers on the mine have come from all parts of the world. The expatriates have got better knowledge of what industrial set-ups are like, because that is the kind of world they live in. One would naturally expect the expats to know how to live their lives in ways that would help them to overcome the problems they meet in an industrial set-up. On the contrary, expatriates are so used to living with these problems that the problems themselves have almost become part of their whole life in the mine.

The Papuans and New Guineans on the other hand, count it a privilege to be in Panguna. I would say with them that it is a privilege to be in Panguna because the money is good for workers. But though Papuans and New Guineans have good opportunities to earn good money here, the more money they get, the more they get drunk.

Both the expatriates and Papua

New Guineans, don't know how to overcome the problem of excessive drinking of alcohol. It is very interesting for me to learn that men may differ in cultural background and possibly many other things, but when it comes to doing sin, they are all on the same level. When the consequences of the kind of life they live attack them, they all suffer, in the same way.

This place has also got sex problems. In Panguna, if we try to work out a ratio of how many men and women live in this place, it may look like a hundred males to every female. This is a problem as far as I personally see it. There are more single men in Panguna than there are married men, married women and single girls. Desire for women is a kind of powerful sensation that is plaguing single men to the point where they feel such a painful emptiness in their life, and the only way to fill up the emptiness in their life is to go down to the pub to get drunk. Sex problem is one thing that has driven people to excessive drinking.

My Congregation

If I happen to tell you that the majority of the people who are members of my congregation take alcohol, what would your reaction be? How would you yourself as a Christian teetotaler classify these

people? Well, I don't know what you would feel, but I like these people just the same. I believe they love God very dearly in their own hearts. Drinking alcohol doesn't make anyone any less a Christian than a lot of us who don't take drinks, do some un-Christian things although on Sundays they come to Church.

The majority of Church goes in Panguna are indigenes. There are less than ten expatriates who come to the United Church congregation.

Christian Outreach

There is no zeal and no vitality in the congregation. I believe the reason for the lack of moving power in our congregation is that the people believe that they have to earn their faith in Jesus and after experiencing this faith, they sit on it.

I didn't know what the whole place expected of me when I arrived in Panguna. On the second week of May in 1972, I was given

full responsibility to look after the Panguna United Church. Rev. Battersby had left to go on leave.

A week after Rev. Battersby left, I took it upon myself to go around into the different departments of the company and introduce myself to different managers. To me, this was important because if ever I needed help in anything, I could come to the right person for help. Also, if one department makes it hard for its workers, maybe I could talk with that particular manager.

My service here in Panguna concerns me with caring for my congregation. I go from house to house. I meet people wherever they are and talk to them. I go where they are working and ask them questions about what they are doing.

This place is not an ideal place for youth groups, instead we have a Bible Study group. Those who come along to the Bible studies,

(Continued on page 7)



Chaplain Battersby talks with workers.

HIGH SCHOOL CHAPLAINCY

By Rev. Oliver Lamo

(Oliver Lamo, a New Irelander, received his training at Malmaluan and at Rarongo Theological College. During 1973, he worked as chaplain to two Government High Schools at Boisen and Malabunga. During 1974 he will be lecturing at the George Brown Pastors College, and chaplain to George Brown High School.)

The Task

This past year (1973) has given me very good opportunities for service. I have come to learn some good things. At the same time I have come face to face with some hard problems. Yet I thank God for what he has done for me and he continues to bless me. I work with 120 students and 16 staff. I believe God called me to this task, and I must have complete trust in Him for it. This work has not been easy. It needs more time for preparing, for counselling, for visiting, and for teaching.

The People

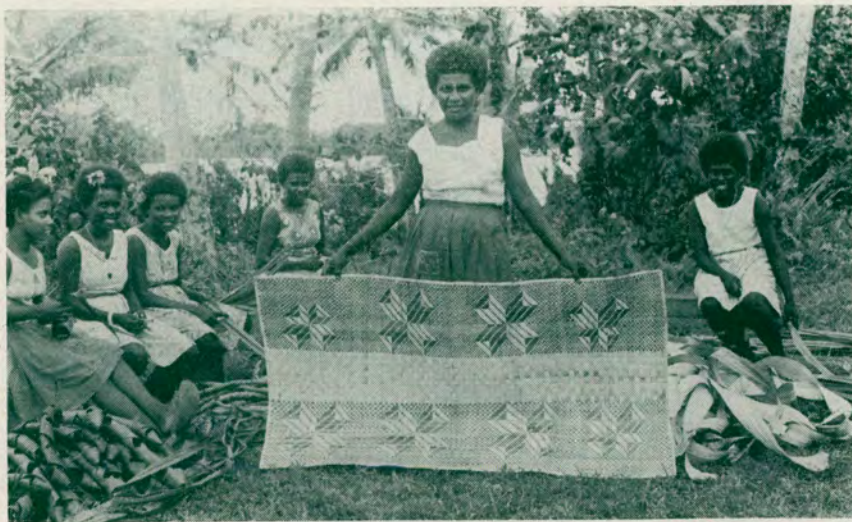
Through this work I have come to find some new Christian friends.

This year it has been a great year for me because in the past I have never worked with the Catholic Brothers, Fathers and Sisters. It is very interesting to see how God works in this way. We have been working together properly and we try to help each other with our own problems and do what is good for the young people.

The young people whom I am working among are from 12-19 years old. This is a very interesting group to work with.

At the beginning of the year between these two schools I found it very, very hard to do what I can

(Continued on page 7)



High School students

(Continued from page 6)

in order to help them in their spiritual lives. Now as the year goes by God has done his great work among them through our work together. These are some of the things that we have been doing together: Scripture Union, Class Membership, Christian Group Fellowship, going to all the villages, conducting Sunday Services, and Sunday Services in the school.

The students raised some money to help me in my travelling and so we bought a motor bike. It has been a fruitful year because Christ has changed the lives of some of the students and so they are able to give themselves to Christ. So in these two High Schools we have been holding two Confirmation Classes in order to help those people to become full members of the Church. At Boisen High School we have 46 students who became full members of the Church. At Malabunga High School we have 85 students who came into full membership of the Church. In the running of the Church activities within the schools they tried their best to live for

(Continued from page 5)

are also the members of our leaders meeting.

During this one year of service I have tried to help a few young men to be themselves as responsible persons in this Church. I have helped four people out of my congregation to be accepted as local preachers in our Circuit.

Things are beginning to take

The Open Door

Christ and also to speak about what Christ has done in their lives.

Needs and Problems

I tried my best to solve some of their problems but some are hard to get into very quickly. One of the good ways of helping people with problems is to just sit and listen to what they say and let them bring out what they have inside them. Students are free to come to me at any time if they have problems. My teaching is not the important thing if I don't first of all deal with their needs and their problems.

I believe very strongly that there is a great need in the life of our young people today to see what is important for their lives now. In these two schools there is a great need for a full time Chaplain to take over what I have been doing. This is because I believe that only taking Religious Education for one day won't be enough to help the young people.

Students start to see their responsibilities in what is going on within the Church, the Government and the community. This is because we try to make them take up some of the responsibilities in what is going on in the life of the church in schools.

shape now, we have got a few young men who really want to do something. The bother is whether they will keep up their interest in the future.

My coming here was not an accident after all, because there is no accident at all in what God wants to do in each of us. I count it a privilege to have come to this place because now I can go forward to use the experience I have gained from this place.

The United Church in Lae

By Rev. Sibona Mahuta

Many years ago there was no church or missionaries at work in Papua New Guinea or the Solomon Islands. The first missions to arrive were the London Missionary Society, Catholic, Lutheran, Methodist and Anglican. Not long after their establishment these 5 missions decided to work in different areas or districts. The five main areas were:

(a) The L.M.S. started work on the coast of the Papuan Mainland from east to west.

(b) The Catholics worked in various parts of the whole country.

(c) The Lutherans decided to work on the New Guinea Mainland.

(d) The Methodists established missions throughout the New Guinea, Papuan and Solomon Islands.

(e) The Anglicans moved into the eastern end of Papua around Tufi and Popondetta down to Samarai.

From that time each of these missions worked in those areas until the Second World War. After the war the country started to develop very rapidly and people started to move from one district to another. Those people were from the five main churches, and wherever they went they established their own congregations in the areas where they worked. This happened especially in the big towns, for example in Lae. At first a group of L.M.S. people from Papua formed a congregation in Malaita Street, Lae. Later, after the L.M.S. and Methodist joined to-

gether to form the United Church in 1968, a United Church congregation was started at Cassowary Road. The people who make up these congregations come from many districts of P.N.G. and also from the British Solomon Islands. As Lae is a rapidly growing industrial city the population is continually growing. Also in Lae we have a number of schools, the Lae Technical College and the University of Technology.

In addition to the Revs Sibona Mahuta and Wally Johnson during 1972-73 we had intern theological students from Rarongo College to help us. This was a great help in our work with the students as a lot of the students at those institutions belong to the United Church. It was also helpful in our ministry to New Guineans and Solomon Islanders as I am a Papuan and Rev. W. Johnson is an Australian. From this we could see the need for another Minister to work with us in Lae. We thought about a full-time chaplain to the University of Technology but decided that this was not a good way because we wanted to help the town workers as well. So it was decided to seek the appointment of a man who could work in the town and be part-time chaplain to the institutions in Lae.

The Assembly Executive in November appointed Rev. E. Renson to this position and we are looking forward to him starting his work in Lae, Morobe Circuit.

(Rev. Wally Johnson has been appointed to the Solomon Islands for his next term of service.)

FROM ARAWA, BOUGAINVILLE

(When the Rev. Max and Mrs Audrey Bruce returned to Bougainville after their leave they went to the new town of Arawa which came into being to supply the needs of the mining venture on that island. Here is a brief report on some of the things that they are doing.)

We are all well and experiencing some progress in the church life here with a group of interested and keen Deacons which we dedicated to the work last month. There are nine and they are responsible for the people from their own areas, but as well as that we are bringing families together who live within the same neighbourhood. The Deacon who lives in that area or section of the town calls on a few friends to arrange a barbecue and they invite all the church families as families for a time eating and meeting. We sing a few songs, some Christian with modern tunes and finish at about 9 p.m. with a short family devotion. Our first one was quite successful. Others are being arranged.

With Audrey working we have been able to buy a car and that has opened up the work in Loloho, about 5 miles away, where we have a small meeting, which is growing, every Monday evening. There are also three other Bible Study Groups during the week, two indigenous and one expatriate, thought some indigenes come to it also. They were not advertised as such, but that is the way they worked out.

We have a telephone now and this has made it more convenient to do the work of the church. More and more of the people have phones.

As we find a time slot for work we are moving out into the camps and to the Police barracks. We are working in the High School, two classes of expatriate children, while the Lutherans are teaching the indigenous children. Last year we had them mixed, but that did not work out. The technical school work is to be a "padre's hour" on Wednesday afternoon as well as the Sunday evening service. Primary School work is well in hand now though we need more teachers to divide up some of the classes.



A NEW VENTURE

By Bishop Riley Samson

Rev. Wasun Koka is a Highlander from the Mendi area. He was transferred to the Urban Region from the Highlands Region to work in the Port Moresby Circuit. The reason for requesting him to the Port Moresby Circuit is that for some time we have been thinking of having a Pastor from the Highlands area who could work and pastor his own people together with the help of the Circuit Minister and others.

We in the Urban Region were very grateful to the Highlands Region for their willingness to release him and for supporting us in this plan. So we are really hoping that God will bless our work to these people and bring success to the work of the whole United Church, in the years to come through what we are trying to do for Highlanders. Now at this point I want to tell you briefly what we are planning to do in order to start our work with these people.

Firstly, in our plan we want this Pastor, together with the Circuit Ministers and the Highlands students in the University of Papua New Guinea, to conduct a survey. That is, we want to know how many Highlanders are in the city of Port Moresby who came from the United Church area. Also in this survey work we want to know exactly which areas or parts of the city they live in so that when the Pastor goes around visiting them he would know where they are.

The second stage in our plan is for this Pastor to go around visiting them and talking with them. In this visitation we want him to talk to them and to explain why he



came to work here and what the Church is trying to do to help them while they are in Port Moresby. Perhaps he can also do other things like praying together with them, etc. The third stage in our plan is to move them in groups to various congregations in the Port Moresby Circuit where they can have wider fellowship with other Christians. We feel that in this way closer contacts would be made on a person to person basis.

I know that this is a hard job and there are some problems but I have faith that if God is with us, and if it is the plan and the will of God that the Church should help these people, then I have a great hope for good results in the years to come.

Finally, I want to say that our urgent need right now is transport for the Pastor. Port Moresby city is growing and expanding. The people are all scattered around everywhere in the city. So to really get on with the work that we want to do for these people need transport for the pastor. I hope that those who read this article will remember this special task of the Church to the Highlanders in their prayers.

Ministers Needed

(Rev. Keith Everingham and his wife, Fairlie, who is a qualified doctor, with their sons Philip and David, write from Tari.)

The Highlands Region is short of ministers. Our circuit should have 4; we had 3, and then 2 left the Region and one of ours was used to fill a gap so now we only have 2. For 3 weeks in March, Keith and one of our best pastors went to Mendi and Nipa as part of a 4 man evangelistic team. Since our new station manager was held up in Sydney and Rob Brown had already gone, for this time Fairlie and Gomengi (probationer) held the fort. During these 3 weeks a tribal fight involving about 5000 people (mostly from our Churches), was waged one Saturday on the mission station. It was a harrowing experience, the like of which we have not seen before. Also during this time the roof of our new Church became unsafe, our sawmill bench fell down, vehicles went out of action, the hydro played up and no one could turn it on, radio contact with Mendi failed—you name it, it went wrong. Fairlie was unable to resume work with the Public Health Department until 2 months after she said she would, due to mission staff shortages.

Meanwhile, Keith in Mendi and Nipa with the evangelistic team saw the outpouring of the Holy Spirit—people coming to meetings by the hundreds, coming to Christ by the score, confessing sin openly, throwing magic away and testifying to God's power. Wonderful answers to prayer were seen and many significant people turned to the Lord. Please pray for the new converts and recommitted Christians in these circuits, as follow up is under way. Similar missions are planned for other circuits, including Tari, later in the year.

News From The Papuan Islands

By Bishop Robert Budiara

Minister's Retreat

We held a ministers retreat at Dobu in February. It was for the Ministers in the Region but unfortunately 3 missed out because of communication problems. After each session we had discussion groups. The topics were —

1. How can we make Sunday good, strong and meaningful to the people.

2. How can we make good relationships between ministers, pas-

tors and teachers, and help them to work together well.

3. There was a lot of discussion about a new place for the Bishop so that he can have good communications with the Circuits and with the Assembly. At present the Bishop lives at Salamo and some think that this is the best place. Others think that it would be better for him to live at Alotau. (The headquarters of the Milne Bay Administration District.)

PEOPLE WHO

By Josie Runes

(Miss Josie Runes comes from the Philippines and is Director of the Literature Department of the New Guinea Islands Region of the United Church. She is doing pioneering work there for the whole church in Papua New Guinea and the Solomon Islands.)

One young man who said he was interested to work for the Literature Department asked me this question: "By the way, what is the purpose of Christian Literature?" I appreciated his frank confession of his ignorance because here was a young and newly trained Christian Education Worker who was aware of the Church but thought that Christian literature was another organization apart from the Church.

So I turned back the question to him and asked: "What is the purpose of the Church?" And he gave the correct answer by saying that the Church has a ministry to proclaim the Gospel of our Lord Jesus Christ. And I added that Christian Literature is an aim of the Church which helps to fulfil that mission of the Church through the printed word.

The place of literature in the Church is to proclaim the Good News which the ministers and pastors preach in the pulpit, in their visitations, in their Bible studies. Literature helps to support the purpose and the work of the Church through books, magazines, pamphlets, tracts and many study materials. And the Literature Department is an arm of the Church, just like that ministry, Christian Education, Education and Stewardship Departments of the Church. Christian literature is the mirror of the Church, someone has said.

Expectedly indeed, the people who work in a Literature Department must be knowledgeable of the work of the Church so that its programme fulfils the goals of the Church.

My job is not to start new goals or purposes apart from the Church's. When the Church was established, the programme commenced because the people who believe in Christ have committed themselves to fulfil the mission of the church.

The responsibility that you have assigned for me to do is to help carry on a literature development programme of training, publishing, promoting and distributing Christian literature so that more people might be led to know Jesus Christ as Lord of life. But the task is not mine alone. Christian literature is something "belong yumi".

Let me name some of the characteristics of this arm of the church to point out its role as it contributes to the life and work of the Church here in Papua New Guinea.

(1) Those engaged in Christian Literature are people performing a ministry like the pastors, ministers, Christian education workers, lay leaders. They are people who have been called by God to proclaim the Gospel.

(2) Like any of the other departments or arms of the Church, the Literature Department operates with a budget, staff and facilities. Our resources to carry on a literature development programme are being gen-

(Continued at foot of Page 13)

PROCLAIM GOOD NEWS



Bruce and Gwen Deverell

Christian Education and Communications in the Pacific

By Rev. Bruce Deverell — Director of C.E.A.C.

(Bruce Deverell and his wife Gwen come from Auckland. They were formerly on the staff of the Congregational Church in Samoa. They are related both to the Council for World Mission (Congregational) and the N.Z. Presbyterian Church.)

We returned to Fiji at the beginning of July after an extremely rich year in our study in Berkeley. Gwen studied at P.S.R. as well as myself. The whole year proved quite an exceptional one for us both in terms of the opportunity to come at issues in a fresh way and as affirmation of our own particular gifts. I wish I could talk to you more about our experience. Thanks again to the Methodist Church for helping to make this visit this year overseas possible by the generous gift you gave.

I have come back to find a strong CEAC team to work with. Sitiveni Ratuveli is doing some interesting explorations in terms of Community Development in Fiji (and later in other places), David Williams, who has publishing experience in the Anglican Church in Uganda, has joined the staff as Trainer Publisher. He seems just the right kind of person for our team. He will be training Aisake Raratabu in this field of publishing. Galuefa has done a particularly good job in carrying on the work of CEAC since John Mavor left.

erously provided by the Agency for Christian Literature Development of the World Council of Churches, the United Methodist Board of Missions, U.S.A. and the New Guinea Island's Region Literature Development Fund. And these resources shall be used in accordance with the best principles of Christian Stewardship.

We are all committed to proclaim the Gospel of our Lord Jesus Christ, whether we do it from the pulpit, through our village projects, through visitations, books, the radio or meetings and the lives that shall be touched by our ministry shall be a changed and meaningful life.

PLACES AND

FIJI — WHERE CULTURES MEET —

From Marion Whaley

(Marion is the wife of Graham, the Headmaster of Dudley High School. She reports on some recent experiences.)

Pan Pacific South East Asian Women's Group, went on a visit to Dilkusha Orphanage, run by the Methodists, for United Nations Children's Day. We had about 14 women who distributed ice creams and showed a film to the children. Many of these children are physically and mentally handicapped, but so loving in their attitudes toward the younger children. There was no shyness amongst them, except for one little boy who is the "only" male and perhaps this was understandable as he was in the minority. It is pleasing to report that there are so many parents wanting to adopt and at the moment the Home has no children available for adoption. Of those still at the Home one little girl called me Auntie and though only 3 years of age and from a Fijian background —spoke beautiful English. She proceeded to ask me my life history, where my home was, etc., and then told me about herself and decided that she would like to come and visit me but there were certain persuasive advantages in staying at Dilkusha Home. We plan to have some of these children out shortly for a picnic.

During the Queen's Birthday weekend I was fortunate in being invited to the home of my Indian friend Uma Sharma to witness the wedding of her brother — Hindu style. I must admit the wedding ceremonies—for their were several — were very impressive. Uma's

home is some 90 miles from Suva and over untarsealed road—it can become very rough and dusty. Even so, I prefer the local buses with the open window, i.e. no glass window, only a tarpaulin if it rains! But oh, so much cooler. We arrived at Uma's home on Saturday afternoon, Debbie and Todd with Graham at home with Stephen still recovering from appendicitis. On Saturday night we had a "party" with the men seated under one roof—specially erected for the evening and the women under another, a Hindu lady played a portable type organ only with a much higher pitch, another young man played a drum, and this music played on until 6 a.m. the next morning. There were some 100 guests who stayed the night, sleeping wherever we could (I slept on the floor, the children slept double in a single bed). The next morning it was the custom for the brother-in-law to dress the groom in front of the guests and "decorate" him with red ink on his toes, face and hands. It seemed a shame to go to this trouble and wear socks! He was "blessed" by his mother and taken to the car which would take him to Suva where he was married by the Pundit and then returned that evening with his bride for another ceremony. The bride is to then stay in her mother-in-law's home for a week when she is returned to her "husband" and the mother-in-law officially gives her son to the new daughter-in-law.

PEOPLE

Several times in the last ten years Solomon Island church leaders have asked why they had not had a missionary from Samoa since before the 1st World War. Now they have received a missionary from Samoa who has come through New Zealand and she is a woman. Miss Ne'etia Fa'aua was born in Western Samoa and educated at Samoa College. She learned to type and to do accounts at school and when she came to New Zealand she obtained a job with the Government. At the time of her appointment to the Solomon Island Region she was on the staff of the Treasury Department Head Office in Wellington.

In Wellington she was a communicant member of the Newtown congregation of the Pacific Islanders Presbyterian Church. She had been actively interested in missionary work for a long time and had taught Sunday School and been a member of various church committees. When there was need for a secretary for the bishop of the Solomon Island Region, Ne'etia

offered and was accepted. She went out to Munda in November of last year and has been doing a great job in the office.



Ne'etia

UNITED CHURCH ASSEMBLY

In May 1974, **Mr Frank Dingle** took up the position of Assembly Treasurer. Having worked at Malmaluan in 1966/67 and for the New Guinea Islands Region 1967/74 (during which time he has handled many accounting jobs for the Assembly and its institutions), Frank brings much useful experience to this work.

Rev. Jack Sharp, the previous Assembly Treasurer, has now taken over the position of Assembly Education Secretary from Miss Carol Young, who had been looking after that work. Jack has had long experience in educational work in P.N.G., in teaching, in management of schools at Circuit level, and in representing the Church in negotiations with the Government on educational matters. The New Guinea Islands Region's two High Schools were both started during his time as Chairman there (1962/68).

Miss Elwyn Beckenham remains as Assembly Secretary. The United Church is actively seeking some local person to replace her in the near future.

TONU - BOUGAINVILLE

From Jenny and Eion Field in Bougainville

Eion Field is the Station Manager at Tonu in Siwai

We have had lots of visitors this year, but not nearly so many as last year. The Moderator was through earlier, visiting all parts of Bougainville. We've had various other visitors from other regions, circuits, Malmaluan, even other churches. Tonu is nothing like as remote as before when only the old army road gave access. The Panguna/Kieta link up with Buin has put us on an increasingly busy road, and the airstrip is serving its usual good purpose. Harold Morton and the other pilots are keeping up their tremendous service.

Jenny and I are pretty busy all the time. Jenny has 2 sewing classes a week, having set up a little sewing factory under this house. She has 3 sewing machines there and other gear necessary for the classes. There are 10 girls in each class. Their sewing articles are sold right here in Siwai. Jenny also teaches religious instruction at Konga primary school each Thursday, and takes the station Sunday School. Plus looking after the 2 children, and handling the Bougainville Air Services agency here.

From Carol Wilson in TAIWAN

We had a very happy Christmas in Toucheng. Over 80 children attended the Sunday School programme. The next evening we had a programme in the Church for the teenagers and adults. The Church was full, including some folk whom we had been praying for recently. Christmas Day was a real joy. I had thought how wonderful it would be if we could lead a soul into God's Family on Jesus' birthday and that's just what happened. In the morning a High School girl came to my house and said she wanted Jesus in her heart. We prayed together right then and she's been so happy in the Lord since and is witnessing to school friends and bringing them to the Young Peoples' meetings. In the evening over 30 of our Church family came to the Student House for a meal and testimony meeting. The Holy Spirit moved in our

midst, especially through one 15 year old boy's testimony. Tears flowed and the Lord gave us a burden to pray and believe Him during this coming year to work in the families of those young people who are receiving persecution in various ways for Jesus' sake. The mother of one boy came out to our last Gospel meeting so the Lord has begun to answer. Praise Him.

Since Christmas we have had Chinese New Year, Winter holidays and two Retreats. One Retreat was held in the Student House with a Gospel Meeting each evening in the Church the other was in Jauhsi, a town between Toucheng and Ilan. Not many of our Young Folk were able to go but several of the Middle School girls who have received the Lord recently, came with me. They are going on well, keen to pray and memorise scripture.

Helena Goldie Hospital



Dr Roger and Mrs Winifred Scown report

There is no doubt in our minds that when we are doing the work which we were put on this earth to do, there is a certain satisfaction in doing it, but an even greater challenge to get on and do more. We constantly see more to do, more we would like to be able to do, but never enough time to do it all. This is a situation familiar to many people. We need to remind ourselves frequently of the promise in Philippians: "I can do all things through Christ who strengthens me."

The Hospital Bazaar is now over for this time and we can very happily report a final grand total of \$570 which was made up mostly by sales in the 20c to \$1 bracket. The money is being used to buy Diagnostic Equipment for the Hospital and Clinics. The Nursing Staff are being trained to use this equipment themselves with the result that they are becoming much more competent. This successful bazaar is the result of many hours

of very hard work by a lot of people. To those people who sent parcels, a very heartfelt and sincere thank you, for without these it would have been a very small bazaar indeed.

Could we remind you that all used linen and clothing must be fumigated before it leaves New Zealand or it is not allowed to enter the Solomons. We realize that postage is high but consider also that more than 75% of the profit was from clothing and quilts. We are sure you will agree that it was worth every cent of the postage, a total of which \$50 was paid for the clothing parcels.

The Bazaar was held outside the Hospital on the grass. For days before, Dr Kere and the other male staff were cutting and carting long sticks with which they built tables and fences. The sellers were inside the square of tables and they passed goods over the fences to the buyers. Another popular seller was lime drink and scones (an estimated 350 were sold!)

Women's Work in the New Guinea Islands Region

(This article is by Miss Osila Ia Util who visited New Zealand for the Girls' Brigade International Fonomarae in January, 1973. She is known to many folk in this country. She is a full time Christian Education worker. She lives at Matupit Island. She also has charge of women's work for the whole Region. She trained at Malmaluan in 1969-70, and her first appointment was as Child Education worker.)

During my work as a Women's worker, I spend a lot of time traveling around. In 1973 I travelled to West New Britain, Namatanai and the Duke of York Islands. In these places we were able to run courses helping women to plan their programmes. Also we conducted Bible Studies and learnt arts and crafts. These things the women can use in their programmes. Up to 200 women have been to these courses and the circuit ministers have worked hard to organize things for us.

I manage to visit quite a number of groups on the Gazelle. Although with transport problems and not knowing times of meetings it is sometimes hard to organize this. We were able to have a Course for Women's Fellowship leaders from the Gazelle, at Vunairoto. One of the main problems is that leaders don't come together to really plan their programme, and also some do not know how to prepare a business agenda. However some of them are running four square programmes. The most popular time of programme is the Helping (Service) and Devotional programme. In their helping programmes they raise money for the D.C.E., they visit hospitals and take food and clothes, and visit relatives of someone who has died, and give them something.

The real purpose of Women's Fellowships is that women can come together and have fellowship with each other by doing things like learning ideas, handicrafts, doing Bible studies and playing games and helping each other. And also they can help each other to strengthen their Christian way of living in their homes and with others.

Doing things together the women feel a oneness. They learn that all these things can be done for Christ. In playing sports, they are doing this for Christ. In learning and helping and so on, it is for Christ. The main thing in Women's Fellowship is to be really concerned about this spiritual way of living—and that all things are done for Christ.

Missionary Outreach

By Bishop Robert Budiara

Missionary Outreach

Last year in our Synod we were talking about one of our circuits called Wadalei and decided that it should become one of the missionary outreach areas. It is on the north coast of Fergusson Island. The main concern was how to improve or expand the work of God among these people. This is one of the circuits that has difficulty in contacting other areas as it is very hard to walk to other circuits. The discussion was based on three things:

1. To meet the need for staff we asked all the other circuits to find 1 or 2 suitable pastors to send.
2. We talked about how we would get finance to do this work.
3. We discussed ways of getting different groups of people to go to Wadalei to visit the people.

Two groups have already been able to go to this area. The first group was from the Technical Department as Salamo. This was led by Tedo Baloiloi and they stayed for 3 days. A women's fellowship group went to Wadalei. They were led by Mr Lorice Budiara. The women were from 3 Circuits — Salamo, Gilmour and Dobu. When they arrived they were welcomed by the people and then separated into two groups, one stayed at Wadalei and the other went to a village called Gwabegwabe. The teams stayed there for 4 days and they made Bible Studies, played games, taught the women sewing and had lots of singing. The local



women were very interested and excited and they were very pleased to see this group of women.

A married man from the Bunama Circuit has gone to Wadalei Circuit and we hope that his wife and the wife of the teacher in that place will do their best to help the women in this area.

THE MISSIONARY OUTREACH GOES ON

Will YOU join?

Details of staff needed can be had from:

The General Secretary,
P.O. Box 5023,
AUCKLAND

LEPROSY!

It is the virus that gives a person the disease of leprosy; it is his family and his friends who make him into a **leper!**

The Leprosy Mission celebrates its centenary this year. In 1874 a young man named Wellesley Bailey returned from India to Ireland bearing a concern for some lepers who lived their miserable existence near where he had worked. Some Christian people in Monkstown, near Dublin, notably the Misses Pym, three redoubtable spinster ladies, responded to his story and promised him financial and prayer support. So began the Mission to Lepers, one of the most widely ecumenical and international Christian Missions of the past century. Twelve years ago, because of the tragic associations of the word "lepers", the Mission changed its name to "THE LEPROSY MISSION", and the Leprosy Mission (New Zealand) continues its interdependent relationship with the other councils and its integration with the international Council of the Mission.

The Chairman and its Secretary of the New Zealand Council of the Leprosy Mission (the Revs. R. F. Clement and R. A. Alcorn) attended the centennial celebrations and

Council meetings in Dublin and London. The most significant centennial occasion was the Thanksgiving Service in St. Paul's when the nave of the great cathedral was filled for a deeply-moving service of thanksgiving and dedication. During the journey homewards they visited centres of Leprosy Mission work; India, Nepal, Thailand, Hong Kong and Indonesia. Twelve years ago the Rev. R. F. Clement visited some of these countries on the same task, and has now reported on some of the changes observed.

More Hope of Cure

There is much more hope for the leprosy sufferer in 1974 than there was in 1962. Some new treatments have recently been discovered, some of which show real promise, and new developments promise a break-through in therapy for this ancient maffling disease.

A person whose leprosy is diagnosed early (within the first three or four years) has a fair chance of recovery without the crippling effects which are the outward signs by which a person has been stigmatised as "a leper". In various mission centres, there are children (sometimes scores of them) who may expect to be cured from the disease and discharged to live a full life in their home communities.

Integrated Treatment

Twelve years ago leprosy was treated almost invariably in a segregated way — in separate institutions or isolated clinics. There is now increasing recognition of the need to treat “the whole man in his own community”. A leprosy sufferer will receive treatment for other medical problems, and it is increasingly common for leprosy mission staff to treat people who do not suffer from leprosy. A few people with other diseases are now willing to seek treatment at leprosy mission clinics, and this development is being encouraged.

Less Institutional Care

Large institutions are now being gradually phased out, and the treatment is being offered at widely scattered clinics in the home community of the sufferer. No longer is it necessary always for a leper to travel so many miles to a leprosy treatment centre for his regular treatment. A vast army of trained medical personnel, travel the countryside in a circuit, searching for new people who have contracted leprosy and carrying regular treatment to them near their own homes.

Comprehensive Medical Care

There is greater emphasis on rehabilitation, by which the leper-under-curative treatment is trained in skills that will enable him to earn his own meagre living and become “his own person” again. Various schemes are operating. In some countries it is possible for a discharged leprosy patient to be received back into his own community (though often with hostility from his neighbours). In others, this is not yet possible, and the



Sister Val Bock with leprosy sufferers

Leprosy Mission is developing settlement areas where leprosy patients may cultivate land in community and move towards self-support and dignity. Some of these communities, notably in South India and Northern Thailand, are lively centres of Christian faith and witness, and are a benediction to visit.

The Leprosy Mission is associated with the United Church in Leprosy work centred at Tari, in the Papua New Guinea Highlands. Medical work in the Solomon Islands is assisted by the Leper's Trust Board with its headquarters in Christchurch. The two missions operate separately, but in co-operation, and all concerned with Christian medical care will acknowledge that the fifteen million “lepers” in the world today need all the help that they can be offered — by all agencies.

—R. F. Clement

A Servant of THE WORD

(The Asia Pacific Region of the United Bible Societies embraces the area from the Mediterranean to French Polynesia, from Korea and China to New Zealand. It includes three-fifths of the worlds' population! Here is a story of one of its servants.)

How many brides of today would be willing to spend their honeymoon doing colportage work? Suzanne Steudler not only agreed to such an arrangement but worked alongside her new husband Fouad as they travelled by donkey for two months, visiting 75 villages of beautiful Lebanon and selling 4000 Scriptures as they travelled, witnessing to the saving love of God in Christ.

That was in 1939 when Fouad Accad had been involved in Bible Society work for six years. In July of 1974, when Mr Accad retires after more than 41 years of continuous service with the Bible Societies, he will be able to look back on many changes and developments in the work, and upon tremendous growth. From a total distribution of about 18,000 Scriptures in 1933, the year that the young French teacher joined the Bible Society staff in Beirut, the distribution climbed in 1973, to more than 600,000 Scriptures circulated in Lebanon.

But far greater than distribution statistics can tell, has been the impact of the dedication and zeal in God's service of the lives of Mr and Mrs Accad. Their five children have also shared in their work and it is Mr Accad's deep desire that even the grandchildren will experience the joy of sharing God's Word with others. God has been pleased to grant favour to Mr Accad in the eyes of many of the rulers in neighbouring states. As Executive Secretary of the Bible Society in Lebanon, Mr Accad has also been responsible for Bible work in the other republics, states, sheikdoms and sultanates of the Arabian peninsula. God's blessing and leading in his ministry have been very evident as he has been received with warmth and friendship and has won many opportunities for sharing his faith in Christ with persons in important positions of leadership.

We express our deep appreciation and our very best wishes to Mr and Mrs Accad as they leave one aspect of their life of ministry and begin another in the Gulf state of Bahrain. May God continue to pour out His love and blessing through their lives and may we continue to be encouraged and challenged by every remembrance of them.

CHURCH AND STATE IN TONGA

Australian National University By Sione Latukefu

The anti-missionary writers and speakers of the last few years have not only tended to ignore the good that missionaries and the church did and still do, but they have blamed the missionaries for everything which these moderns consider to be bad in the past. In the process they have done a grave disservice to the people to whom the missionaries went. They have assumed that the indigenous people of the Pacific, for example, were so limited in their intelligence and so incapable, that the "missionaries" were able to do what they like and when they liked. In this, they are just as much colonialist and even more racist than the people they so freely criticise. In the islands of our near north, as in New Zealand, the indigenous people played a far more important role than they have been given credit for. Astute managers of people, they clearly influenced the course of events and frequently played one expatriate off against the other, to their own advantage and the confusion of their would-be mentors.

The Rev. Dr Sione Latukefu, an ordained minister of the Tongan Methodist Church (Free Wesleyan Church) and senior lecturer in history at the University of Papua New Guinea places us all in his debt by his recent book, "Church and State in Tonga". He puts the missionary back into perspective not denying his faults, but recording his strengths and virtues. He makes quite clear that in Tonga the final word lay not with missionary or trader, nor yet with imperialist European powers, but with the Tongan people themselves, and with the greatest of them all, King George Tupou I. George Tupou must rate among the great statesmen of the 19th Century, or of any century. He appeared at a critical moment in Tongan history, when the old order was breaking down and he was able by foresight, imagination and drive to give to his country a new order based on unity and independence. Fundamental to the man and his work was his commitment to the Christian faith. Dr Latukefu, who wrote the original draft of this book as his doctoral thesis, has done a thorough job of research. He is greatly indebted to the late Queen Salote Tupou III, to whose memory the book is dedicated, and from whom he learned much of the family traditions which help to explain a number of events and to illumine some dark corners. In so doing he reminds us of the need to record the oral traditions before they are lost amid the flood of the new "education". This is a well written book and the author is sensitive and well balanced in his judgements.

For anyone concerned with the making of the modern Pacific, this is an indispensable book. For Christians concerned to take a new look at our world without the distortions of past or present "pakeha" attitudes, this book is important. For all who love Tonga, and its people, it is a book to buy, to read and to keep. The fact that all royalties from the book are to go to the Free Wesleyan Church of Tonga will be an added incentive to many of us to buy (and not just borrow) a copy. It is interesting to note that this beautifully printed and bound book, was made in New Zealand. Our printing industry clearly has nothing to be ashamed of!

G. G. Carter.

Books to Read and Buy

These are just a few of the books available about the missionary task:

A FAMILY AFFAIR — by G. G. Carter.

The story of our overseas outreach through 150 years.

TORN BETWEEN TWO WORLDS — by Margaret Reeson.

Change and conflict in the life of two Papua New Guinea Highlands men.

CHURCH AND STATE IN TONGA — by S. Latukefu.

Wesleyan missionaries and the development of an independent Kingdom 1822-1875.

COMPANY OF HEAVEN — by G. Kent.

The story of early missionaries in the South Seas.

THE NEW SOUTH PACIFIC — R. G. Crocombe.

An up-to-date survey of our near north.

From your nearest book shop or from P.O. Box 5023, Auckland.

METHODIST CHURCH OF NEW ZEALAND

Overseas Division

P.O. Box 5023, Auckland, 1

Office: First Floor, Central Mission Building.

Queen Street, Auckland