

*Mrs. Lankshar*

# THE OPEN DOOR

*June 1974*



**MISSIONARIES OF A  
LIVELY CHURCH**

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

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

---

*Contents of this Issue . . .*

Cover story: A New Missionary Adventure	page 3
God's Work Never Ends	page 5
Our Lady Visitors—Mrs Ganiga Rea and Mrs Lahui Manu	page 7
Women's Involvement in the Church (Mrs K. Amini)	page 8
Women's Role in the Church (Mrs J. L. Marten)	page 9
God at Work (Miss J. Antill)	page 10
Gordon S. Gapper — A Tribute	page 12
Missionaries are still needed	page 14
New Days in the Solomons (Bishop K. Towers)	page 15
Indigenisation	page 17
Family News	page 19
Missionary Aviation Fellowship	page 23

OUR COVER STORY:

# A NEW MISSIONARY ADVENTURE

The Rev. Ila Amini and his wife Norah are very lively people. You have only to look at our cover photo to see that they are parents of some very lively youngsters. They have gone as the very first overseas missionaries of the United Church in Papua New Guinea and the Solomon Islands to the Presbyterian Church working among the Australian Aboriginals at Mornington Island in the Gulf of Carpentaria.

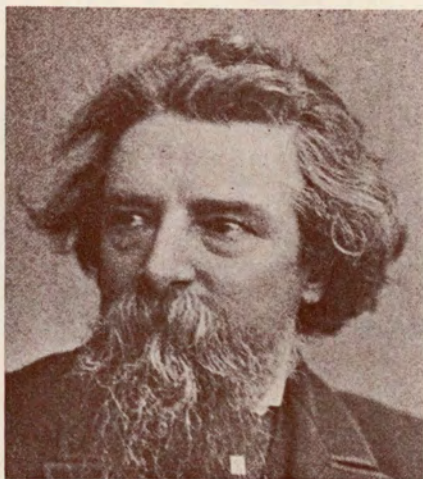
They are the representatives of a very lively Church. In the following pages you will learn something more about their church and the people who work in it, but let us now tell you something about Ila and Norah and their family. They took their four youngest children with them when they went to take up their post, to which they were inducted on the 10th April, 1974. Two children remain behind at school.

In 1958 Mr Amini trained as a teacher. This was followed in 1959-1961 by further training as a minister, at Lawes Theological College. In 1962-1963 he was a Junior Tutor at the Lawes Theological College being one of the first Papuan men to take up this kind of appointment. From 1964 to 1968 he was pastor/teacher of the Hula Circuit and the following year undertook full time pastoral work in that circuit. He was locum Superintendent Minister at Hula for part of 1970. From 1971 he was the Superintendent Minister of the Mailu Circuit. In 1973 Ila Amini was appointed Bishop's Assistant in the eastern side of Papua Mainland Region. From January 1974 until now he has been acting as Business Manager for the Papua Mainland and Urban Regions of the United Church. His training, experience and understanding of people equip him well for this important new appointment.

His wife Norah, will also have a valuable contribution to make. She has done a lot of work through the Womens Fellowship wherever she has been, particularly with sewing and other handcrafts and Bible Studies.

Mornington Island is in the Gulf of Carpentaria. The Aboriginal Mission Station there is staffed by the Presbyterian Church of Australia. Rev. Ila Amini is to be the chaplain to the community of 650 Aboriginal people and mission staff of about 30. He will give leadership in the spiritual life of the people and offer them pastoral care, at the same time seeking to develop the leadership qualities and abilities of the Aboriginal people themselves. It is hoped that Rev. Ila Amini will be able to participate in running inservice courses for lay church leaders in other centres.

# A NEW CHAPTER IN A LONG TRADITION



Pioneer Mission James Chalmers of  
Papua.

The Church in Papua New Guinea and the Solomon Islands has a long missionary tradition. Its first missionaries were Cook Islanders and over the years the missionaries came from most of Polynesia and from Fiji as well as from New Zealand, Australia, Britain, Germany and other countries. Their present overseas staff includes folk from the Philippines and India. Within the area of what is now the United Church, the tradition has been carried on as new Christians have taken the Good News to other villages and other peoples, often going to their traditional enemies or to a place so far away as to be almost in a foreign land. Coastal missionaries from the New Guinea Islands, from the Papuan Islands, from the Solomons and Bougainville made possible the planting of the Gospel in the Highlands, 20 years ago.

Now Ila and Nora are the first to go from their own land and church to a completely different land and culture.

**PRAY FOR THEM AND FOR THEIR WORK  
PRAY WITHOUT CEASING.**

# GOD'S WORK NEVER ENDS

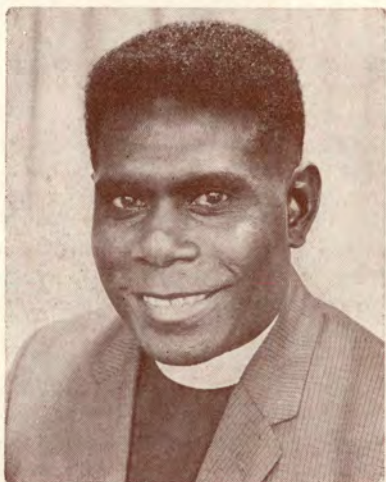
At the commissioning service for the Rev. Ila Amini and his wife and family the sermon was preached by the Moderator of the United Church, the Rev. Leslie Boseto, who took as his text John 20:21.

"Peace be with you. As the Father sent me, so I send you."

He made the following points:—

1. God's commission is for all generations and for all people.
2. Jesus was sent to earth by His Father. He came down with nothing but love. He came to reconcile the world unto God and to one another.
3. Jesus' enemies could not stop him.
4. Because of our human and sinful nature we are limited. Therefore it is easy for us to become slaves to some sorts of powers where we would have no freedom, but God is always active through his people to bring about His divine purpose. He calls us and commissions us all the time.

**THE DISCIPLES WERE BEHIND LOCKED DOORS.** They knew that Jesus was finished. They were afraid of their enemies. They were full of fear, sorrow and of unsettled mind. There was no peace, no joy. But God cannot be locked up by our fear, hopelessness or human security. He cannot be locked up by our own organisations, own races. **HE IS THE GOD OF FREEDOM.** Space and wall barriers cannot keep Him out.



**Moderator Leslie Boseto**

**IT WAS THE RISEN CHRIST WHO COMMISSIONED THE DISCIPLES TO GO OUT.** The one who had all authority in Heaven and on earth. The one who defeated the world and all its power. The one who is everywhere at all times. The one who had finished His Father's special mission in His life, work and death. Peace and joy were then experienced by the Disciples by the presence of the Risen Lord.

**THE CHURCH AS THE BODY OF CHRIST MUST ALWAYS BE GOING OUT WITH THE RISEN LORD TO THE WORLD.** The Gospel with which the Church is entrusted cannot be behind locked doors. The church must always be prepared for

pilgrimage in this world. The church must always be reminded of the wounded body of Christ the Head. The church is called to be the servant

of Christ and His people and to show the Lordship of Christ. The Church is called and commissioned by Christ to take the Gospel of forgiveness and the Gospel and peace and joy.

In conclusion the Moderator gave a special message to the Amini family:—

“Ila and Norah and family from our Church you have been called to go out to the Aborigines—not attracted by any special advertisement or salary or conditions, but by people who need help, You will not be given money. You know we are poor, many of us are unemployed—no silver, no gold. The Church knows you have with you the invaluable gift from God—you have **Jesus Christ**.

Go with the **RISEN LORD**,  
God with **HIS AUTHORITY**,  
Go with **HIS COURAGE**,  
Go with **PEACE AND JOY**.

We come with you **IN OUR PRAYERS**.”



**Bishop Ravu Henao**

Bishop Ravu Henao presented Mr and Mrs Amini with a Bible. He spoke of those who had helped them in their Christian lives and of experience they have gained in their service to the United Church. He went on to say:—

“The Church has been led by God to appoint you this very important position of the first missionary of the United Church to serve outside Papua New Guinea and the Solomon Islands. You are going to Mornington Island in Australia with the Aboriginal people. Do not just try to please the church in the way you have learned from previous experience, but really try yourselves to fit in with the people, by understanding their language, their custom, their ways of living, their ways of thinking and then try your

very best to build the church on this word of God in this Bible which I now present, in the Name of the Father, Son and Holy Spirit and also in the name of the United Church as a whole. God bless both of you and build the church from His Bible for Him and His people to whom you are going to serve. God bless both of you as you go out to serve Him.

# OUR LADY VISITORS



**Mrs Lahui Manu**

Mrs Lahui Manu was born in Tubereiseia village about 20 miles along the coast from Port Moresby.

After leaving school she stayed at home, helping her mother until 1954 when she married Mr Manoka Manu, a young man from the same village.

In 1960 Manoka went into Port Moresby for a year's preparatory study before going into Lawes Theological College at Fife Bay (Milne Bay District) to study for the Ministry. Lahui went with him. During the 4 years at Lawes College Lahui attended classes for the wives of the students. Here they learnt handcrafts, sewing, cooking, child care, Bible Study and served as teacher helpers with the Minister's wife in Sunday School classes for the students' children. In 1965 Manoka was sent to Daru Circuit in the West District and with Lahui they worked amongst the Daru people for 6 years.

On leaving Daru in 1971, Manoka was transferred to the Hula Circuit, 85 miles from Port Moresby, as Superintendent Minister. Here Lahui is a leader of the women in a very real sense, helping, encouraging and visiting them, especially if someone is sick. She helps her husband with Youth work and during the times he is away on Patrol she leads the Youth groups and studies for him.

Lahui is the Secretary of the Papua Mainland U.C.W.F. Regional Executive which meets once a month in Port Moresby and represents the Women's Fellowship from all of the Papua Mainland Region.

Mrs Ganiga Rea was born in Hanuabada village (means bigvillage) in Port Moresby. She went to school at Kavari Girls School, run by the Administration, not far from her home, where she reached Standard 9. She was married in 1958 at Hanuabada to Mr Gavera Rea, also of Hanuabada, whose father, the late Rev. Reatau Mea, was the first indigenous minister to become Superintendent of the Port Moresby Circuit of the United Church. She lived at Hanuabada with her husband who was working as an accountant with the A.N.G. Co-operative, until he was elected to the House of Assembly (Papua New Guinea Parliament) in 1972. Recently he became Minister for National Development.



**Mrs Ganiga Rea**

Mrs Rea is President of the P. & C. of the Hagara Primary School, a member of the Red Cross Appeal Committee, member of the Y.W.C.A., Secretary for the Urban U.C.W.F. Regional Executive, member for Urban Region on the U.C.W.F. Continuing Committee of the Inter-Regional Conference and member of the Hanuabada U.C.W.F.

**Thank you for coming, ladies.**

# Women's Involvement

## in the Church

—Mrs Kila Amini. Port Moresby

Looking back through the years I have watched with interest the involvement of women in the activities of the Church (L.M.S., United Church).

To many village women, the activities of the Church are the priorities. Sometimes it is very competitive.

Every congregation has a women's Fellowship which has its own programmes. The programmes include devotional activities, educational activities, recreational, community services. All these programmes are organized by women. Women can preach, pray and organise pastoral care (including visiting sick people, caring for the old, widows, etc.). They also organize rallies, seminars, conferences, etc. When time for feasts, e.g. harvest festivals, Christmas festivals, the women take care of the physical arrangement.

In the administration side of Church, a very few women were given responsibilities. This is no longer so. There are already women working singly doing Christian Education work, education and health and many (Christian) educational work within the Church.

Looking around there are many women employed by various Churches doing many responsibilities — administrators, teachers, nurses, Christian Education work, youth work. Generally speaking, Papua New Guinea women plan a very active part in any Church throughout the country. Many of them look outside the country to give aid wherever possible, e.g., many give towards the Fellowship of the Least Coin, give toward disaster area, support other Christian organizations in caring for women and children who are in need, e.g., sick in the hospital. Work among underprivileged groups.

Now there are women who go through further leadership training.

Many of the day to day jobs are carried out by women in villages, community, etc.

The last thing I am very proud to notice is that many women are so capable of organizing devotional services, Bible Studies, community services, criticise their own work, able to hold seminars, workshops, etc., to upgrade the work.



# THE ROLE OF WOMEN IN THE CHURCH

—Jennifer Lilo Marten, Munda

Before the Missionaries came to the Roviana area the women lived simple lives, with few household utensils or materials. They bore and reared children, but when they went off to tend their gardens or went fishing they were always protected by a group of armed men for fear of raiders. It was a life strictly governed by custom.

The missionaries arrived on Nusa Zona and at first only men went to the Services (Lotu). But the wives of those first missionaries soon called to the women to paddle over to join the Lotu. Before the station at Kokeqolo was completed the women had started to learn sewing, singing, weaving and games as well as to follow the Lotu. They had started to learn a new way of life centred on attending Lotu every Sunday, and the missionary wives visited the mothers and their newly born children in the villages.

At first only the men went to school on Nusa Zona, but later the young girls joined the Sunday School, but the married women only had the women's Thursday Lotu of prayers and testimonials, followed by sewing, singing, and weaving taught by the missionary wives. On the first Thursday of every month all the women in the area paddled in to this Lotu but on the other Thursdays the Lotu was only for those close to Kokeqolo. Some girls were recruited for nursing at this time.

All these years Sunday was very strictly kept as a day of worship,



Mrs Marten with her baby.

with the women only leaving their homes for Lotu and Sunday School.

For many years women spoke at class meetings and other gatherings, but it was not usual for them to take a more active part or lead the services. It was only in the late 30's that the first Solomon Island missionary's wives were asked to help with prayer meetings. By the 60's women working in the Church were gaining experience and confidence, helped each other, women visited each other, they attended courses, some became Sunday School teachers, Girls Brigade Organisers, local preachers. Although these things were done, there were some who just sat back and let their leaders do all the work. More recently, many have dropped out from these activities and ignored  
(Continued on Page 11)

# GOD AT WORK

—By Jan Antill

It has been obvious that God's Spirit has been changing many people's lives all over the world; miracles and revelations today have been retold through newspapers, magazines and books; an atmosphere of anxiety and excitement has been built up as we see the prophecy in the Bible becoming reality in our age. Some of us have been content to read, discuss and objectively criticise this fast-moving situation, believing it to be of God for people who need a bomb put under them. However, we've been continued on in our strength, not wanting to admit that our lives lack the power and the truth which was so evident in the lives of the apostles as they witnessed to the world.

God however, does not limit Himself to America, the Philippines or Indonesia to pour out His blessing. When He sees hungry hearts earnestly seeking to do His will, He blesses them. Papua New Guinea is no exception. Young and old who have been brought up in the Church are suddenly realising that they haven't been out on the earth just to die, that life is given for a purpose, and that somehow something is missing from their lives. Realising that Christianity should be more than going to Church each Sunday, occasionally reading the Bible and praying when there's need, they begin to search for the living God. Often they decide to serve God and the Church in a full-time capacity hoping to be drawn closer to Him. How many people, however, have found that they return to their homes after years of training, with



Miss Jan Antill

overflowing knowledge and new techniques, yet Jesus has become no more personal or vital in their lives than before. While in an institution, students can feel a false security—they are pleasantly engulfed in wisdom. Yet, on returning to their village they are suddenly open to attack and find that all the knowledge in the world won't convince anyone of the power of God.

Over the past month God's power to change people's lives has again been revealed in a mighty way, here in Papua New Guinea—within the United Church on the Gazelle Peninsula. People are becoming aware of the freely available gift of grace from God—the power of the Holy Spirit, the power that changed frightened and disillusioned followers of Christ into powerful witnesses who knew the living God. The disciples (believers in Christ who had known Him personally for many years and had had the best teaching in the world) were told by the Lord to wait in the city until they received power from on high, so that people could see a living God in them and so they could witness effectively. For the

(Continued on Page 11)

same reason, we are offered the same gift. Jesus made a promise to everyone that "the Father in heaven will give the Holy Spirit to those who ask Him!" Surely if the power of the Holy Spirit was only for the Apostolic age, then so was Jesus.

God has opened eyes that were blind before, and we thank Him for His mighty gift and the change in our lives. The blessings have been far beyond our expectations. Jesus is alive and real; we have something we want to share it; the Bible is no longer just a book to read in comfort, but the voice of

God speaking clearly to us in any situation; and our prayer time has changed from a request session to a time of praise.

Yes, it is an exciting time to be in Papua New Guinea. Praise God, this is only the beginning!

*(Jan is a Baptist from New Zealand who came to Papua New Guinea through the New Zealand Methodist Overseas Missions. She joined the staff of the Assembly D.C.E. as a 1 year volunteer in 1973 and has since offered to extend her stay for an additional 2 years. Her title is financial secretary, but her work includes a host of other jobs.)*

---

(Continued from Page 9)

them. It is my experience, however, that the young married women and girls nowadays have very little respect for the older women. In many meetings I have seen that it was mostly the older women taking part in leading the prayers, speaking to congregations and organising various functions.

But has the role of women in the Church really changed all that much over the years, despite the increased activities of women? To the outsider the Church is run very much by the men who follow their own ways on a course that appears to run parallel to, but largely independent of that followed by women. They it is, who make the decisions leaving the womens' organisations self contained and largely self financed. As you enter the Church you can see the division, men and boys on the left, women and girls on the right. Here and there with

the women and girls, there are a few men, but if you look closely, they are those born overseas or, more rarely local young married men who have spent years training overseas. Those few attend as a family, for the rest of the women the Lotu is divided by the centre aisle.



**Solomon Islands womens leader, Mrs Ivy Bui.**

# AVE ATQUE VALE

## HAIL AND FAREWELL



*Gordon S. Gapper*

1886 - 1974

Treasurer — Overseas Missions

1949 - 1974

Gordon Saywell Gapper died on the 10th May, 1974, at 88 years of age. Till within a few days of his death he had been at his desk in the Divisional offices, and concerned about his tasks as accountant to the Development, Maori and Overseas Divisions. His record of service to the Methodist Church is a remarkable one stretching back over a lifetime.

Mr Gapper was always active in his local church, and a regular attender at the church that was closest to him as he moved about the country in his days as an auditor for the Government service. When he retired from that service he accepted the call of the church to serve as Treasurer of the Foreign Missionary Society, as it was then, and as an accountant to the Home and Maori Mission. He took up this post in 1949 and almost immediately packed his bag and accompanied the General Secretary, the Rev. A. H. Scrivin, to the Solomons. The purpose of their visit was to consult with the staff on the field about the use of the Rehabilitation Fund which had been built up in New Zealand during the war years. Mr Gapper was a great asset to the consultations and became a firm friend of the men and women serving on the field, for they recognised in him the financial ability which so many of them lacked. But they also recognised him for the Christian of integrity and grace which he was. That visit made a lasting impression on Gordon Gapper also. He never forgot the devastation that the war had created, nor the difficult conditions under which the staff worked. Nor did he forget the trust which Solomon Islands Christians placed in the New Zealand Church. All his subsequent service was conditioned by his awareness of people — overseas staff and Solomon Islands people, and the responsibility of careful stewardship of the funds entrusted to the work overseas. These guiding principles never failed him, and he worked long and hard for a token payment, in the interests of the people in the church overseas.

The Church had honoured Mr Gapper by making him Vice-President in 1947. Mr Gapper honoured the church by a lifetime of service in the task of building up the Body of Christ.

As a colleague he will be remembered for his wisdom, and for his kindly and gracious concern for all those who worked with him and who served overseas.

The times have changed but the need for integrity, vision and meticulous care in Christian stewardship has not changed. Gordon Gapper was an example in these matters and we give thanks to God for all that he was and all that he did.

# CHURCH WORKERS ARE STILL NEEDED OVERSEAS

Though local churches have accepted the responsibility for their own life and witness they still need people with technical skills who are prepared to share with them in the ongoing missionary task. We in New Zealand still have a major responsibility in several areas.

**Ministers:** Though many nationals are training for the ministry or have been ordained, there is still need for some overseas men (or women) to share in this task. Three are urgently needed in the Highlands of Papua New Guinea for example.

**Teachers:** Trained secondary school teachers, or teachers with special skills are badly needed in many places.

**Retired Teachers** with administrative experiences. There are several places where retired teachers who have been Principals, or deputy Principals, could do a good job as volunteers, helping qualified, but overburdened local teachers get new or developing schools established on a sound footing.

**Accountant:** There is urgent need for a retired accountant with wide experience to go to Samoa for a few months and help the church there get its bookkeeping and accounting set-up organised. The job involves helping a capable but inexperienced Samoan to set up and maintain the books.

**Doctors:** Vacancies occur from time to time for doctors to take charge of church hospitals in the South Pacific and in Asia. Enquiries are always welcome.

**Nurses:** In many developing countries the need for nurses is not adequately met by the products of local training schools, who are still too few in number, so there are continuing opportunities for nurses to serve the church.

**Other Trades or Professions:** If you have another type of training that you are willing to offer to the Lord in service overseas, then get in touch with us and we will let you know what the prospects are . . . there may well be a job for you!

Apply to: **The General Secretary,  
Methodist Overseas Division,  
P.O. Box 5023, Auckland.**

# NEW DAYS IN THE SOLOMONS

(The writer of this article, Rev. Ken E. Towers, is the Bishop of the United Church in the Solomon Islands. Mr Towers spent many years in the Caribbean working with the Methodist Missionary Society of Great Britain. After transfer to Australia, he was appointed lecturer in Psychology and Anthropology to Rarongo Theological College, Papua New Guinea. The 1972 Assembly of the United Church appointed Mr Towers as the Bishop of the Solomon Island Region.)

Our present in the Solomons is very different from our past. We are no longer a mission of the Methodist Church of New Zealand. We are part of the United Church of Papua New Guinea and the Solomon Islands, a church into which are woven Methodist, Presbyterian and Congregational traditions and to which workers come from Australia, United Kingdom as well as New Zealand to share in team work with those who themselves belong to the Solomons. The present mixture has a richness in tradition and experience that the past did not possess. It means, of course, that we have to be more open to new ideas and new ways of doing things. But the contributions of newness do not come only from the expatriates, they come from within the Solomons themselves.

During 1973 the Solomon Islands Government Medical Department issued a statement for the future development of medical work within the Protectorate. It caused us to look again at the work we were doing in this field and to ask ourselves whether the maintenance of a medical centre with two resident doctors, and several nurses to which people came over long sea distances was the best possible deployment of our resources. As a consequence we are developing a different, and for the Solomons, a new kind of service in which a trained nurse at regular intervals



**Bishop Ken Towers**

and a doctor less frequently, go round to the smaller islands and teach the local people in prophylactic medicine. The increase in general education amongst the Solomon Islanders has made such a move possible.

Also during 1973 a team of Government Officers and Educationalists made a survey of all the islands of the group in which people live. They asked the question, "What do you think is wrong with the educational system that we have today?" This they followed up with a second question. "What kind of school would you like to have in your village?" From the answers to these questions it became clear that the people of the Solomons would like to have small schools in their own villages instead of larger boarding schools in mission compounds and they would like to have 10% of the time in school spent in religious teaching and character training. The Solomon Island Governing Council is now debating the many recom-

mentations, including these two, that appear in the Report which this group of educational surveyors have produced. One thing is clear, there is likely to be a considerable number of new movements in Education during the coming months and years in the Solomons.

Industrial development has been slower in the Solomons than in neighbouring Papua New Guinea but it has already begun. Honiara is fast becoming a city, an urban Mecca to which many from all parts of the Solomons are flocking looking for work, presenting all the well-known urban problems of underemployment and overcrowding. The Taiyo fishing company at Tulagi, the Levers' enterprises at Yandina and Kolombangara are attracting young men from the villages, and in Bougainville to the North the Copper Mine at Panguna some Solomon Islanders have found work. This has meant three things,

- (a) there is more cash than before in the Solomons but increase in imported goods has tended to nullify its usefulness,
- (b) there are fewer people working gardens,
- (c) there is less local food to buy and consequently costs are higher.

Yesterday I was at a College Board Meeting and was told that the cost of potatoes (sweet) was to be increased by 50% and sweet potatoes are the main basis of the diet. The days when local food was plentiful and cheap are no more. In the minds of some people in overseas countries the idea persists that missionaries live on abundant local food for which they pay just a few cents. If it ever was true it is certainly not true in the

Solomons today. The local church ministers in the Solomons are hard pressed to make ends meet. Much discussion is taking place amongst my indigenous colleagues on the idea of a part-time ministry, half farmer, half pastor, so that three days work in their gardens can bring them necessary food. They are asking in fact, even if the Church could afford fulltime ministers does it really need them? Thought is moving into the very basics of our conception of a full-time—lifelong ministry.

What movement has there been in the United Church to correct some of the omissions of the past mentioned above? There have been recent reprints of the New Testament in Roviana and the Bible in Marovo, two widely used languages, and 40% of the Old Testament in new translation is being prepared for printing. With the Roman Catholic, Anglican and other churches, we share in discussions with Bible Society aimed towards the publication of the New Testament in Solomon Islands Pidgin.

We are seeking to make our people more aware of the "faith once delivered to the saints," the cardinal doctrines of the historic churches so that they will be armed against what seem to us are the perversions of the Seventh Day Adventists and the Jehovah Witness. We are organising fortnightly sessions in all our circuits during 1974 on methods of evangelism so that we can share in the worldwide evangelical thrust in 1975.

We move steadily towards localisation. This is not merely a substitution of a brown face for a white one, but an experiment best described in words made famous (Continued on Page 18)



# INDIGENISATION

Indigenisation means not only handing over the leadership and control of the church to local people, but also it means that the church itself steps aside from its pioneering role in many fields and hands over to local enterprise whether it be central Government, local Government or commercial people.

Recently in the New Guinea Islands Region of the United Church arrangements were made to return to local ownership some lands which have been held by the Church for many generations. Now the same Region makes another important move in this direction.

## **BUILDING DEPARTMENT CHANGES OWNERSHIP**

The time is now ripe for some church-owned businesses to share its service and management so that in Papua New Guinea the Melanesian can establish himself with equal footing with big expatriate enterprises. This is the thinking of the United Church today. And the first business establishment of the United Church in New Guinea Islands Region to turn over resources, equipments and facilities is the Building Department.

As of January 1974, Mr Opnai Kolish of Rabaul, becomes a partner of the new Rabaul Building and Maintenance Company, who will eventually buy out the Church's share of the enterprise over the next few years.

The move allows the Church to withdraw from the building business now that the major construction work is established. The history of the setting up of such a service dates back to 1910 when Mr E. A. Hurry came to work as missionary-carpenter for the Methodist Church in New Guinea Islands. His work included erecting new church buildings and repairing old ones with the help of local men whom he trained as carpenters.

He set up a sawmill on Ulu Islands, in the Duke of York, to supply planks for the building work. But after the suitable timber on Ulu was cut down, it proved uneconomical to keep the mill going. The machinery had to be sold in 1915.

Mr H. A. Tunncliffe of New Zealand took over from Mr Hurry in 1912 and continued in the building construction work while he trained carpenters.

A Chinese carpenter, Mr Leong Tim, followed Mr Tunncliffe in this work in the 1920's and 1930's (Mr Tim was killed in the war).

A technical school started in the 1930's and was operating until the outbreak of World War II. Mr Syd Beazley of Western Australia was in charge of this work when the Japanese invasion took place in 1942. He lost his life in the war.

After the war, other missionary carpenters came to replace church buildings destroyed by war. Again they organised teams of helpers who received on-the-job training. It was in 1965 when the building and training programme of the Church became officially the Building Department. The first apprentices to become tradesmen were recognised in 1970. They are Mr Joshua Merebo and Mr Eremas Kakralip, both from New Ireland.

A lot of work is pre-fabricated in the workshop before it is taken to the site to be constructed. Commercial work includes joinery and timber dressing. Besides church buildings, classroom blocks, dormitories and residences have been constructed.

Because of the increased cost to maintain production, it is necessary to secure bigger jobs to make the business viable. The Building Committee has therefore recommended a partnership with a local tradesman, with experience and leadership qualified, who can solicit contacts outside the church.

Mr Opnai Kolish is the new manager of the partnership. He is a competent tradesman having completed apprenticeship training, has experienced working with various building enterprises and has been running his own business for many years. Mr David Pollock and Mr Brian Gray, both workers in the Building Department for the United Church, serve as consultants until the completion of the partnership agreement.

The expatriates who have served as managers of the Department since 1965 are Mr Ken Skinner, Mr Albert Keuning and Mr David Pollock.

(Historical notes were supplied by Rev. Neville Threlfall and reports from Mr Cecil Perry of New Zealand).



**Bishop Saimon Gaius under whose leadership many changes are taking place for good in the New Guinea Islands.**

(Continued from Page 16)  
in I.M.C. circles, "partners in obedience". We have as Education Secretary in 1974 a Solomon Islander, the previous European Secretary now acts as advisor. A Solomon Islander minister has been made bishop-elect, though still a circuit minister. During these next two years he will learn of and assume increasing responsibility for Regional Affairs, whilst I step aside

more and more from the centre.

That "times are a-changing" is a trite saying but of the Solomons it is a true saying. We are confident in this that our United Church is open to these changes, concerned in such changes to work for the Kingdom of God, dependant through all on Him who is the same, yesterday, today and forever, Jesus, our fixed point of faith in a moving world.

# FAMILY NEWS

These items of news from our missionary family:—

**Sister Ailsa Thorburn** has announced her engagement to Mr John Gordon-Kirkby who serves with the Government of Papua New Guinea. They hope to be married at Nipa, Highlands Region on the 14th September. Sister Ailsa has served for two previous terms in the Highlands region.



**Sister Ailsa Thorburn**

**Mr Leicester Cheesman** has announced his engagement to Sister Ondria Parker of Victoria. Leicester went from Christchurch at the beginning of last year to give a year under the Order of St. Stephen, has been station manager and general handyman for Kekesu station, Teop Circuit, in the Bougainville Region. He was previously employed as a research engineer with the Wool Board. Ondria Parker is a nurse who is in charge of the hospital at Kekesu. Marriage plans are for November in Melbourne. They hope to return to the Region for a further term if the Region wishes them to do so.

**To Dr and Mrs Roger Scown**, at Munda, Solomon Islands Region, a daughter . . . Yes, Alison Mary was safely delivered by her proud

father on 27th January. She weighed in at 7lb 9ozs and at three weeks is 9lb 1oz, so despite local conditions, or perhaps because of them, she is thriving. We are all delighted with her, and Tania is especially pleased as she first requested a baby sister more than five years ago, and has been waiting patiently and hopefully ever since. Andrew and Graham are also very happy and there is an endless supply of loving arms waiting for a turn to hold Alison. Being two years old, Graham could have proved difficult, but so far all is well. Mum is very well and happy, though would be better with a little more sleep!

**Sister Lucy Money** our senior staff member, has returned to Choiseul, Solomon Islands Region, after leave in New Zealand. Lucy went out to the Solomons for the first time 27 years ago. On this journey she was accompanied by Miss Mata Qilavisu and Miss Pose Lomae two of her co-workers who had been holidaying in New Zealand.



**Mr Leicester Cheesman**

**Mr and Mrs Rud Banks** have also been accepted for service with the technical department at Salamo. Rud Banks is an engineer from New Zealand who has travelled to many parts of the world and gained a wide experience, and Sandy his wife comes from Australia. At the moment they are awaiting permits and then will take son Matthew with them to their new appointment.

To **Mr and Mrs Neil Clement** on 14th April 1974, a daughter, Wendy Ann. Neil and Frances live at Tari in the Highlands Region, and were both former staff members of the United Church. They were seconded to the Leprosy Mission some years ago. Neil has the arduous task of patrolling large areas of mountainous country seeing known leprosy patients and checking on their condition and seeking out new cases so they can be treated.



**Mr Neil Clement**

**Mr Don Pentelow** and his wife, **Frances** with their girls, Julie and Hilary, are returning to the service of the United Church. They re-



**Mr Don Pentelow**

turned to New Zealand in early 1971 after three years service in the Solomon Islands Region. Later that year Don made a two month return trip to New Britain to help with the rebuilding of Gaulim Teacher's College after the great earthquake of that year. Now Don has been appointed as technical instructor at Salamo in the Papua Islands Region. They leave New Zealand in early June.



**Mrs Frances Pentelow**

**From the Scown family:**

The Ozama Twomey given by the Lepers' Trust Board in New Zealand for medical work, is used by Roger for long distance patrols when it is particularly helpful to have somewhere to sleep. This attractive 45 foot craft was made of Kauri in New Zealand 17 years ago, and has served faithfully to

bring many people to the Hospital for treatment and has been the means of getting distant villages patrolled regularly by medical personnel. In mid-December Roger was patrolling Choiseul for a week and over Christmas Dr Kere was patrolling the villages around the Marovo Lagoon. Being a local person (he did his medical training in Fiji) he knows the ways of the people. He knew therefore that on Christmas Day and Boxing Day they would be assembled in their villages to celebrate the Birth of Christ. So he arrived complete with B.C.G. vaccine to immunize villagers against TB and leprosy. Usually the nurse would immunize ten per week, but Dr Kere managed 100 on Christmas Day (it pays to know the habits of the people). There is still quite a lot of TB around and our hope and prayer is that we may be able to step up the preventive aspect of work here. Much of the disease can be prevented, provided the villages can be got to and that the vaccines, etc., have been provided and are in good condition on arrival at each village.

The last month has been quieter than usual in the Hospital and the time has been well utilized in catching up on some of the administration which is often pushed aside as people are more important than paper — though people waiting for answers may consider that they too are people!

#### **From Leicester Cheeseman:**

The whole Circuit seems to be in reasonable shape. The people themselves are reasonably well organized. We have high hopes for the Circuit and consider things will forge ahead when ministers become available.

Every week more materials are

arriving for the new church at Kekesu which will be constructed mainly of concrete and steel.

We are building copra and cocoa stores at present at Kekesu, plus a bush materials relations house, at hospital. A permanent school teacher's house is also about to be started, nearly all the materials are here. Our cocoa fermentary drying business is proving highly successful. We have earned quite a lot of money towards the new church, \$1000 towards another tractor, plus money towards our rather heavy levies.

#### **From Doug and Nellie Allen:**

Doug and Nellie are New Zealand Presbyterians who have recently been appointed to one of the most remote and lonely overseas staff posts in the United Church . . . Veiru Vocational School in the Gulf District of Papua New Guinea. Here are two extracts from their first letters.

#### **I March**

We have been in our new home for almost a fortnight, so we'd better let you know what things are like. Our home is big, but rather primitive. It is bare wooden floor with pandanus mats, native matting walls, a bucket shower and a flush toilet, but no running water. It is all carried up the stairs. We have two girls to help in the house, so I do little housework which means I can sit with John while he is doing schoolwork. Also it has been wonderful to have help on the hot days when we have been too exhausted to do much. I try to have school for John from 8-12 but find he gets through the work fairly quickly. Our lives are governed by the bell; 6 a.m. rising; 7 a.m. breakfast; 7.30 a.m. devotions; 8 a.m. radio sked; 10-10.30

a.m. break; 12-1.30 p.m. lunch break, with radio sked at 12.30 p.m.; 4.00 p.m. school out; 5.00 p.m. another radio sked.

We found things in an awful muddle and most of our time has been spent trying to get order in the office, find out what is done, should be done and has not been done. English is spoken, but often their comprehension is different to ours and we find ourselves asking the same question in several ways to get the correct answer. Nobody in New Zealand would even look at the school budget—it would be considered impossible. There are only two government-paid positions—Doug and a Papuan woman. The school pays three other men \$2 a fortnight and we want to add a girls' teachers aid and a nurse aid to the staff for this year at the same rate. We don't know whether we can support them, although they are really necessary.

We arrived to find the fishing at a standstill, as the motor on the double canoe had broken down and someone has holed the freezer lining. This vessel is essential to the school, as the fishing is what brings the money to at least keep the school going. We really need a new freezer as to get a new lining and a man from Moresby to get it, would be almost the same price. Also the freezer we have  $\frac{3}{4}$  of an hour down the river is not functioning either.

As you can see, we have plenty of headaches.

II 26th April

Just to let you know we haven't been made into soup yet. These

past few weeks have certainly had their frustrating times. We still have not had our government supplies so the school is operating under difficulties. We have only received half our own grocery order too, but I think we've learnt a little about the way to go about things. Doug has finally got the double canoe going and it has made one fishing trip—not very successful though. The next task is redecking it as most of the timbers are rotten.

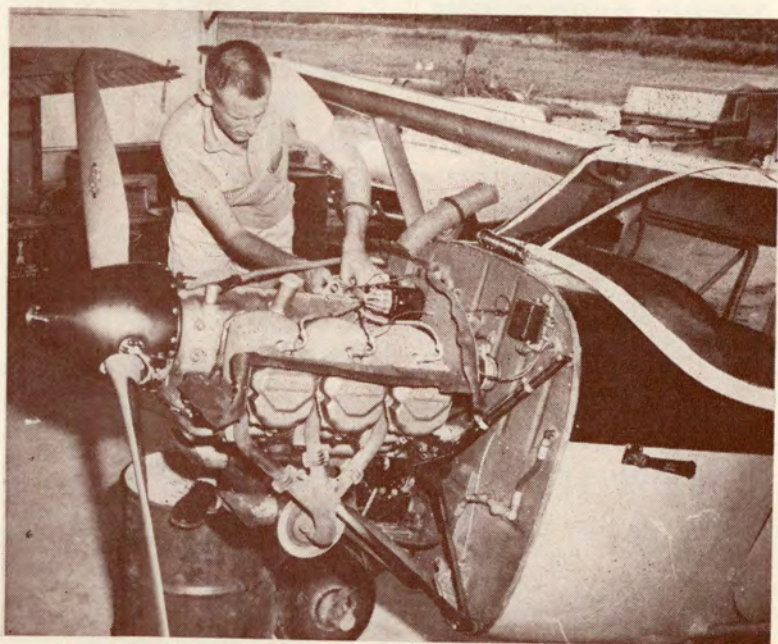
Our airfield has been closed to all except light aircraft so we will have to look for other outlets for our fish now. We are trying to increase the range of fish supplied as there is a tremendous range of fish available and at the moment there is only a market for two sorts. We caught a beautiful snapper off our wharf a week ago ourselves.

The children from the villages below us do not have a school so it is another of our tasks to provide a motor to take a canoe load to Kikori School three days a week. The villagers haven't the money for a motor and nor have we at the moment. There are so many needs that it is difficult to know where to start. Also there is the difficulty that there has been so many hand-outs in the past that it is automatically expected. It is striking the balance between necessary assistance and making them work for themselves.

# MISSIONARY AVIATION FELLOWSHIP FIRST PAPUA NEW GUINEAN APPOINTED

It was an historic and joyous occasion at a recent meeting of the Home Council when our first Papua New Guinean applicant was accepted into full M.A.F. membership. She is Miss Carol Wingawi, who comes from the Sepik District and is now working as the office secretary in the busy Wewak programme. Carol comes to us with high recommendations from those with whom she has had contact in mission, church and high school circles, and also from the Lae Technical College, where she studied for two years, achieving excellent results in her commercial course. What is more important, she comes with a clear sense of God's call as she has experienced His good hand upon her life over the years.

We give thanks to God for the continuing service to Church and community given by the Missionary Aviation Fellowship, especially in Papua New Guinea where its ministry has been of very great value. For the United Church its value has been especially great in the Highlands Region and in Bougainville where an M.A.F. subsidiary works.



M.A.F. Pilot at work on an engine.

**Now Available**

# ***A Family Affair***

A Brief Survey of New Zealand  
Methodism's Involvement in  
Mission Overseas  
**1822-1972**

By **GEORGE G. CARTER**

**A must for everyone interested in the history of the Church in the Pacific, and for every missionary supporter. Get your copy now.**

\$3.75 paperback — \$5.40 hardcover

**EPWORTH BOOKROOM  
OR  
THE OVERSEAS DIVISION  
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