



Church of Melanesia

Monthly Newsletter

CHURCH OFFICE, P.O. BOX 19, HONIARA, S. I.

NO. 7

OCTOBER 1976

LETTER FROM BISHOP DUDLEY TUTI

In the year 1975, the minds of the leaders and the people of the Church of Melanesia were very much occupied with the word "Independence", and now it has happened. The next thing is, we ask ourselves, What is our duty, as Christians, towards an Independent Church? There are many things we can do in order to achieve good results.

In this news letter, I would like to base my thoughts on the facts of the present day, and that is, "God's purpose in development" and "Man's participation in God's plan". To explain this, I use this verse:-

I need to be developed.
I don't want somebody to develop me.
The only really true development for me is when
I have control over the process affecting my life,
and willingly participate in change.

All Christian people are involved in the Mission of the Church. The responsibility of the whole church rests with the people in Melanesia. Today it is possible for the Church to find people who have gifts, of teaching, healing, administration, and taking the "Good News" to Christians. We begin to realise that both ordained and lay ministers have different gifts, and these must be recognised and encouraged. The Church must seek possible avenues to work together in any united purpose to maintain freedom, unity, justice and peace in our country of the Solomons. The church must carry out a self-study with special reference to the gifts which the "Holy Spirit" has given to us for the upbuilding of our community, both in urban and rural areas, spiritually and physically.

We need to be developed, but we don't want somebody else to develop us. The only true and meaningful development purposed by God involves the participation of people, so that people may come eventually to understand their place in the God's world. Any organisations, through the church or government, wanting to assist us with good intentions and financial support, but imposing their external development plans, will become a failure in the end; their time and money will be wasted.

Now we begin to understand that God's purpose in human development frees rather than binds people. God wants us to use his gifts, land and sea, freely and creatively, taking part in developing them for the people's new future in His world, and this will mean a new life in Christ free to develop, free to change.

The situation in the church today means a life that is always open to change. Not necessarily a change from one culture to another, but changes that lead people to liberation, and it must involve them with their own responses to God's plan and purpose within their own practical situations and real problems. A life that challenges us all. A life that is always open to change, as God leads and his people follow. A life where our leaders are aware of the need of the people and at the same time understand the opportunities available.

We have learnt from our past experiences, that when the church or government takes control of development, the people sit back and watch. The attitude of our people is that this or that belongs to the Department and not to the village people. We also saw that it is false development if the people are not participating in the decision making and plans for their future growth.

In the many stages of our lives, many people so often use the word, "Freedom". Freedom to change, freedom to express oneself and to act. So often one wonders where does this freedom lead? It would be difficult to answer this in a few words and I am not going to be tempted to do so, but I would say this, that freedom looks towards the full human development of people rather than the imposition of a foreign structure. True development of human values can only be found as people participate in God's plan and purpose for them in their islands, in their farms, village or town.

I need to be developed, but true development for me is when I have control over the process affecting my life and willingly participate in change. Children at school can use the word "Freedom" in another sense to them it can mean, "Freedom to be bad"!

Now the Church or the Government can see the real place of conflict in the building up of a new nation. We cannot help passing judgement on what is happening to us. We cannot sit down and let things happen to us. We are responsible to God for the people whom we lead. Development is one of those things we have to do for ourselves. God will not do it for us, neither can we beg other people to do it for us, and this is one of many things "Independence" means to us.

Every small cell of Christians in urban or rural areas hold their own future in their own hands. In the world wide Anglican Communion there is an organisation called, "The Anglican Consultative Council" where we consider mutual responsibilities. We should encourage this, and I am sure God will help us. And this message, I think should go out, - that development is where two or three, in a district or village, are gathered together to seek His will and act for a fuller life where they are.

+ Dudley Ysabel

Extract from the New Zealand Herald 8-10-76

A casuarina to commemorate his New Zealand visit was planted yesterday by the Most Rev. N. K. Palmer Archbishop of Melanesia, at Mission Bay.

The tree is within a few yards of norfolk pines planted by Bishop Selwyn and Bishop Patteson in 1861.

The Ceremony took place in the grounds of the Melanesian Mission museum house. Afterwards the Archbishop laid and blessed a foundation stone for Patteson House, a proposed new shopping centre in Tamaki Drive.

ANGLICAN-ROMAN CATHOLIC MARRIAGE

Report by Fr. Macdonald-Milne

An important report has just appeared, produced by the Anglo-Roman Catholic international Commission on the Theology of marriage and its application to mixed marriages. Important points in the report are as follows:

- 1) The teaching of the Anglican and Roman Catholic Churches about Christian marriage being a sacrament and for life is the same.
- 2) There is however a difference about what should be done for those whose first marriages have ended in divorce; the Roman Catholic church cannot agree to re-marriage of divorced persons or to the blessing of civil marriages, if these are second marriages while the first partner is still living.
- 3) The Roman Catholic church has to make laws to cover its work throughout the world, and cannot have different laws for different provinces, as the Anglican Church does.
- 4) This explains why it is hard for the R.C. Church to change its rule, that in mixed marriages, the R.C. person must promise that the children of the marriage be baptised and brought up as members of the R.C. Church.
- 5) However, in the case of Anglican-Roman Catholic marriages it is suggested that it should be enough for the local R. C. Bishop to be assured of the R. C. partner's knowledge of his or her responsibilities, without them having to make a formal promise, thus leaving more freedom to the couple to come to a common mind on these matters.
- 6) Also it is recommended that the marriage should be accepted by the R.C. Church whether it is conducted by a R. C. priest or an Anglican priest, or both, in either church.
- 7) Joint pastoral care should be given to the couple before and after marriage and there should be close cooperation in this between the R. C. and Anglican clergy concerned.

This report shows considerable agreement on many matters and for this we should be very thankful to God. However, there are in my opinion, serious objections which could be made to the membership of the Commission, from both churches. They are all white, all male, all clergy and mostly academic theologians. And over half of them (including all the R.C's) are unmarried. No wonder this report reads like a very dry and academic document. Its relevance to Melanesia is limited because we have strong customs concerned with marriage, including the idea of the children joining the husband's, or wife's line, dependent on the custom of each island. These things are not even mentioned in the report. However, let us hope it will lead to greater understanding between Anglican and Roman Catholics on questions concerning marriage. The report now goes to the R.C. and Anglican churches for their consideration and comment, and possibly for the acceptance of the proposals.

Mothers Union Conference of the Diocese of Malaita.

On October 16th the Southern Cross arrived in Auki with Mother's Union district leaders and other members representing all the districts in the Diocese of Malaita. That same evening all the members went into retreat after Compline at 9.00 p.m., and came out after evensong next day.

The retreat was the start of the Mother's Union Diocesan Conference of the Diocese of Malaita, since Malaita became a Diocese of its own in 1975. There were about 40 to 50 people there including 5 girls who were interested in the Mother's Union, work, and they came from Aligege New Secondary School.

The Conference itself began on October 18th and was opened by the Bishop of Malaita. The Matron from Fatafu Hospital also attended the conference and acted as a minute secretary. Each morning of the conference, outside speakers talked to the members on subjects of common interest. On the first morning the member of the Legislative Assembly for Central Malaita, Colin Gauwane gave a talk on the Government and the new constitution. After he had answered many questions from the members, Mrs Alufurai, the Diocesan President thanked Mr. Gauwane for his talk to the conference. This was followed by Mrs Vira Lupa, the Women's Interest Officer on Malaita, gave a very interesting talk on her work.

The same morning Fr. Sam Misitana talked on Christian Family Life in the Village which was based on Christian Marriage. In the afternoon, the members of the conference were taught how to make Hats and hand bags from cut up empty lemonade and orangeade tins collected around Auki before the Conference for that purpose. The women were very interested in this and made some very good hats and bags that afternoon.

The second day was taken up by the business of the conference which was mainly to discuss the work of the Mother's Union in the Diocese. In the afternoon the conference elected a secretary-treasurer and appointed members to the Diocesan Council of the Mother's Union. It was decided that a conference such as this should only be held every two or three years, but the council has to meet every year. That evening was given to district reports and general discussion.

The third day Miss Sarah Osiabu from the Provincial Department of Evangelism, gave a talk on the work of the department. This was followed by a talk by the Diocesan Bishop on God and Nation, which took the rest of the morning and all afternoon. In the evening the conference discussed the rest of the business and ended up with films, shown by the Matron.

Each day of the Conference there was a celebration of the Holy Eucharist by Fr. Manasseh Faifu, with the Bishop offering a Mass of Thanksgiving on the last morning. The members were all very pleased with the conference.

Little Melanesian Pioneers

by Fr. John Ashwin Chaplain to the Melanesian Brothers.

The Melanesian Brotherhood now working in 6 countries in the Pacific, was begun fifty years ago by a Solomon Islander called Ini Kopuria. All will agree that if Melanesia is to be won for Christ, it must be done through, or by the natives themselves, that was so and is still true today. In the past people have asked, What is the Brotherhood going to do? Many answers have been given and of course many bear witness to what the Brothers have done in the past right up to the present day in many of the Islands. Perhaps a lot of thinking people will want to ask the same question again "What is the Brotherhood going to do now?"

In the past the Brothers did the work which I believe no European Staff at that time were able to do. They were the best Missionaries as they did not need to worry about families and things that money can buy. They did long distance patrols into the mountain villages of Malaita and Guadalcanal, converting many of the heathen.

With the growth of many schools and Christian organisation, the setting up of Training Centres in the Dioceses and in the Province which are doing similar work, there is no clear direction as to which kind of work the Brothers should be doing. The number of heathen in Melanesia is decreasing rapidly in the bush - that was the area first thought of as their special field to work in.

With the increasing number of so called half-heathen or, weak Christians and, 'don't bother' in our towns and plantations, the Brothers, together with the Training Centres and those who work in the Department of Evangelism must now join hands in sharing their experiences in order to find ways of dealing with these people.

The Brotherhood has always been a young man's job, and this is still true today. All who come to Tabalia are quite young, - too young for this kind of work - one might think. But on the other hand they are filled with a sense of vocation. They believe God has called them directly to do this work. I trust that the God who has called them, will work with them. Jesus said "I am with you always". Their motto is, "I am among you as one who serves". Many of them are literalists, - taking God's promise as the truth.

The Brothers since its founding have imitated John the Baptist's aim, to "prepare the way" and nothing more.

~~The Catechists, Priests from the Theological College and Training Centres~~ will follow up and pave the road with much better teaching than the Brothers were able to give.

The idea of the Brotherhood is to provide an opportunity for young men who want to do some work for God, but do not want to settle down just yet, (Ini felt this in his early life) to the dull village life as it is at present in Melanesia and in the Pacific at large.

Purpose

- 1) The Brotherhood or Tasiu is made up of men who have answered the Call of God to give themselves completely to his service for a period of time.
- 2) The work of the Brotherhood is to bring the message of the Good News of God to the heathen and to strengthen the Christian life of the people in the church.

Life and Work

Every Brother lives and works under obedience to the rule and authority of those over them. The rules in the constitution must be kept by all the Brothers in the Brotherhood.

Brotherhoods

There are many Brotherhoods in the church in different parts of the world. The chief work of some is prayer; of others it may be teaching, missions, retreats or work like the Melanesian Brothers. Although they have different names and different kinds of work, in one way they are all the same. In all of them, every Brother gives himself to God, to serve and work for Him only.

How can we help the young men of today, is just as great a problem here as else where, - with too many 'Lius' flocking into the towns. We hope that the Brotherhood will give the answer, and in doing this for our own young people help to shape their lives and save some of them.

Melanesian Brothers in the Diocese of Carpentaria

It was at our last great conference that we agreed to send Brothers to the Diocese of Carpentaria. A few years ago, before his retirement took place in 1974, Bishop Eric Hawkey made a request asking the Melanesian Brotherhood to work in his Diocese. His successor, the Rt. Rev. Bishop Jamieson, in his good time has made the final decision, challenging the Brothers to go there.

The Diocese of Carpentaria is in Australia, in the far north of Queensland which includes the Cape York Peninsular and the Torres Strait Islands. This Diocese was formed mainly for the Torres Strait Islanders and the Aboriginal communities which are on the mainland. The Torres Strait Islanders were originally from many different islands in the Pacific, who were brought to Queensland a long time ago in the sugar plantations. They have two main languages, one from the East and the other from the West, and they are both widely spoken by all the Islanders, apart from English and broken Pidgin English.

The Aborigines are the remnant of the native of Australia, living in the reserved lands (special land set apart from them by the Government). They were originally a nomadic type of people wandering from place to place looking for food and water. Today they are still good hunters and fishermen as they were in the past, although they have altered slightly as some changes have taken place in their society.

The Church has for many years been trying her best to help them by bringing them together and setting up settlements where they could be taught to work and live together in communities. You can imagine how difficult it was for the first Missionaries and the people themselves to get together and work out plans, seeing that these people had never settled and had never need to plan.

However it was faith and prayers with much patient humility and courage, that these people were helped; and today we admire the way in which the Aboriginies had developed their settlements. A few years ago the Government took over these settlements from the Church when the policy of the Country was for the Government to take over all settlements and control, maintain and develop them.

It is among these Aboriginal communities that we have been asked to help. It was at first thought that the Brothers would begin their work with Fr. Nosby in the Bamaga area which is more centred in the Diocese. Unfortunately there was no accomodation for the Brothers to stay there, so another place called Edward River was suggested, which is one of the very interesting Aboriginal communities.

It was in July this year that three of us reached the headquarters of the Diocese of Carpentaria on Thursday Island. Brother William Tedi and I arrived first and were followed three days later by Br. Michael Toa who had to travel from the New Hebrides. We were very glad to be met by the Bishop and his team in the Cathedral who warmly welcomed us to the Diocese. A few days after our arrival it was time for the Mission boat, "Herald III" to go round the Torres Straits Islands to pick up Mother's Union members for their meeting together to celebrate the hundred years of Mother's Union work. The Captain and the Engineer were the only two men left to run the ship, so we gladly made up the Crew when the Bishop asked us to do so. It took us a week to go round the Islands. The sea was too rough for the ship and the "new crew" so we fed the fishes as we went along! The trip was a great help to us as we were able to see a lot of the Diocese and meet many of the people.

While on Thursday Island, the parish priests kindly took us to the schools to talk to the Children about the work of the Melanesian Brotherhood in the Pacific areas. This again has helped us to make good contact with young people and little children who will become important people in the future.

In early August we were taken to Edward River to have a good look at the place for a week and then came back to Thursday Island to have further discussions with the Bishop. After being at Edward River we had to join the Clergy retreat and conference. We felt that this was a very important part of our life and work at the beginning of our time in the Diocese. It was at this conference that we were able to meet the Clergy and laity who came from various parts of the Diocese, and also Bruce Paul S.S.F. who conducted the retreat. He was a very helpful person, not only in the way he helped us in the retreat but also what he himself has shown and shared with us in his simple way of life. To our surprise we met Fr. Peter Thompson on Thursday Island who really made us feel at home by his presence with us. We regarded him as one of our important staff in the Church of Melanesia and in the Government, because he was previously a member of the Assembly. Fr. Peter is now serving in the Diocese of Carpentaria.

The Thanksgiving Mass for the end of the Conference was held on August 22nd and at this service the Bishop commissioned us for the work we are going to undertake at Edward River.

We moved to Edward River on August 25th with our parish priest Fr. Ephraim Gebadi, a Torres Strait Islander who has worked among the Aboriginies for many years. It was he who had asked for a mission to take place at Edward River in which we all took part including the Ministers from the Presbyterian and Lutheran Missions.

Edward River is not a heathen place as in other areas where the Brothers have worked. This is one of the Christian Communities, but, as many of us, are, they have been choked by the evil desires and things of this world. In this community they have been offered three nights a week for drinking, and the other nights for pictures. At the weekends there is camping, fishing and hunting, which leaves very little time for the church. I could mention many more other things that affect the life of this community, but I feel that this is enough to help you see some of the problems that our Brothers are facing.

At the moment the Brothers are still observing the situation and doing a few simple things such as caring for the sick, visiting families, contacting young people and the small children, helping the Priest look after the Church things and so forth.

We hope that next year two more Brothers will be sent out and that the four of them might be able to establish a household at Bamaga, which is a more suitable place for the Aborigines and the Torres Strait Islanders.

Having seen the situation myself, I would like to share with you these thoughts. Our fellow Brothers are not going to find things as easy as they sound, and it is our duty to cheer them up by what we can offer them in our prayers, intercessions and other means to strengthen their work for the Lord.

It is very encouraging to see that on Thursday Island, Br. John Phair has joined our team by being admitted by the Bishop into the Companions of the Brotherhood. We do hope and pray that many more will join us, not only to become our companions but also to give themselves to God by joining the Brotherhood.

To end up I would like to thank you all for your long faithful service to God by so generously praying for our Brothers. It is through your prayers that the Brothers are able to help others.

Br. Ellison Vahi

Fr. John Ashwin writes:- Br. Ellison Vahi is one of our Ordinands ready to be made a Deacon at St. Barnabas Cathedral next month. He succeeded the writer as head brother in 1966 and for 5 years he steered the Brotherhood. Retiring from that position he went to study at the College at Kohimarama. He will be Chaplain and tutor at Tabalia for the next few years.

Luesaleba Household

Nine Brothers of the Luesaleba household and people from New Matenia, Nabau, Luemimi, Poa Otumong and the Students from the Luesaleba Training Centre gave a party for Brother Ernest Elesau and Brother Job Awaregane. Brother Ernest is going home for three months having worked for three years in the Melanesian Brotherhood. Brother Job has been transferred to the Tabalis household. After the party, the Elder Brother of the Household, Brother George Huhugu asked for some Polynesian dancing. They began to dance at 9.0 p.m. and continued until 6.30 next morning.

What? When? Where?

People from all over the Maringe district collected at Tasia on September 10 to offer their services free of charge. They removed a lot of earth so that a road could be cut through the hill side. At the same time they brought in sago leaves and reeds to repair the Training Centre Dining Hall and the Students will do the job.

The people of Kava Village in the District of Hograna are building themselves a chapel out of local material and it will be about 60' x 30'. Kava is a new village only started this year and this will be their first chapel.

The Hograno members of the Mother's Union had difficulty in getting to Mabulosi Village for their meeting because of transport problems. Those who were able to get there began their meeting with Evensong and Fr. James Vasethe celebrated in the morning.

Only 9 lay readers from Gela turned up for the course being held at Tasia for them, so the numbers were made up with readers from the Hograno, Bugotu and Gao Districts.

A Stewardship course was held at Babanakira from October 14-19th and it was taken by Fr. Lonsdale Usumae and Mr. George Evu. Forty-three Delegates attended from Sugu and Kolina districts.

At the end of the course, they divided up into two groups, one under Fr. John Pituvaka who toured in the Kolina District and the other under Fr. Alfred Kejoa went into the Sugu district to teach stewardship to the people.

The Sisters of the Church held a bazaar at St. Barnabas Cathedral Hall on October 2nd.

About 300 people attended the Festival Day Celebrations of Maravovo Training Centre when they remembered their Patron Saint The Blessed Virgin Mary. This year they transferred the day to September 26th. The Eucharist was celebrated by members of the Staff. The service was followed by a feast and a bazaar, at which they raised \$115.00 for the Training Centre, and the day ended with custom dancing.

A special Youth Service was organised by the Staff of the Maravovo Training Centre in Melanesian style, and was held in the Centre Hall. A stone altar was set up and bush leaves were used as altar cloths, the Students dressed and painted themselves with custom decorations for the Service and the singing was accompanied by bamboos and guitars making a joyous sound of praise and thanks to God. At the service 20 young people were admitted to the Melanesian Christian Youth Movement.

The Temotu Regional Conference was held at Luesaleba from October 2-4th. The Chairman of the Conference was the Vicar General Fr. Brian Macdonald-Milne. The Assistant Bishop, Casper Uka and the Provincial Accountancy Adviser, Miss Phyllis Hoare were also present, Members who attended the conference were from Nagu, Nea, Graciosa Bay, Fenualoa, Lom Lom, Duffs, Vanikoro, Utupua, and Tikopia Districts.

About 100 members of the Mother's Union collected at St. Mary's Church in the Maringe District to celebrate their festival. Fr. Hugu Kmudu took evensong and Fr. Adrien Hill celebrated the Eucharist in the morning. After breakfast there was a meeting which was followed by a bazaar which raised \$20.00. The day ended with a feast and netball games.

People

Patricia Ann Burnett and Alexander Burn Andreae have got engaged. They both come from the same parish in New Zealand and are going to be married there in January. At the moment Patricia is nursing at Godden Memorial Hospital in the New Hebrides and Alexander is teaching at Selwyn College. After their wedding they will both be returning to Selwyn College for another year.

This month our congratulations go to Sister Helen Jane of the Community of the Sisters of the Church. She won a prize of 5 gallons of petrol for courteous driving during "Road Safety Week" organised by the Lions Club.

We have heard a little bit about Bishop Mario in Argentina who we support through the S.P.A.C., "Bishop Mario himself has been greatly encouraged by your gifts towards his support and ministry, and particularly asks me to pass on his greetings and prayerful good wishes. I would like to commend him to your prayers, as it has been diagnosed recently that he is suffering from Chaggans Disease. This is caused through infection from a bit of the vinchuca, a flying bedbug that abounds in the area. The disease causes enlargement of the heart and brings an early death to many who suffer from it, through heart failure. He is now under treatment which can stop further progression of the disease, but which cannot undo any damage that may already have been caused.

Martin Kole, who has been teaching the Novices at Tabalia has now resigned.

Mr. Robert Bwaa, one of the Staff of the Luesaleba Training Centre, left at the beginning of September. Before he went the staff and students gave him a farewell feast.

Bishop Casper Uka and the senior priest of the region, Fr. Casper Harara toured Temotu Region from October 5-23rd.

The new Senior Priest of the Temotu Region, Fr. Ellison Fititei attended the Temotu Region Conference.

Fr. Frary has arrived from America to be on the Staff of the Bishop Patteson Theological Training Centre at Kohimarama. He is a member of the Society of St John the Baptist, one of the main Societies for men in the Anglican Church.

Denise Gander, who used to work in the Head Office is spending her holidays in the Solomons, she will be going over to Taroaniara shortly. Denise now works for the Australian Board of Missions in Sydney.

There was a big wedding in St Barnabas Cathedral, Honiara on October 16th when Martin Maga was married to Adi Milikere Kaukaitoga of Fiji. Martin met his wife while he was attending a course on Prison management in Fiji.

Stop Press

We have just received a cable - saying that the Rev. Henry Kachidza has been released from Prison in Rhodesia.

People

The Reverend Dr Amanaki Havea has been elected the new Principle for the Pacific Theological College and will take up his appointment in January 1977. Dr Havea is the first Pacific Islander to hold this post and at present he is the President of the Methodist Church in Tonga and Chaplain to His Majesty King Taufa'ahau Tupou IV.

You heard in the last News Letter that Mrs Lorini Tevi had been elected the new Secretary to the Pacific Conference of Churches. This is what Bishop Jabez Bryce, the Chairman of the P.C.C. has to say about her -

"We need someone who will speak with authority for the Churches in the Pacific. I think Mrs Tevi will be able to give a mature lead to the Pacific Churches and voice our opinions to the outside world.

The Pacific Churches also need leaders who are able and prepared to speak out on issues which affect us in the Pacific. I think Mrs Tevi is the kind of person who will be able to take a lead in this. Her long experience of training lay leaders will help her in her ministry to the Churches".

Sister Madeleine and Cathrine have been touring Ugi and Ulawa this month, they are back at Tetete ni Kolivuti.

Bishop Dudley and Bishop Leonard came into Honiara to greet the new Governor at Henderson Airport and to attend the Swearing-in ceremony the following day.

Two Do's'uns of our ships, Hudson and Ceophas both became Fathers on the same day. Congratulations to both of them and their wives.

We hope that Martin Moea of the Reef Islands and John Lapli of Santa Cruz will be going on a course in Papua New Guinea at the end of November, to study how to write their own languages. John Lapli will be going on to St John's College in Auckland in the new year.

Brother John Charles, The Minister of the Province of the South Pacific for the Society of St Francis, has been visiting the Solomons. While here he has been down to their Friary at Alangaula and while he was there, four postulants were admitted. Brother John Charles has also been out to visit the Melanesian Brothers at Tabalia. He returned to Australia on October 27th.

Miss Mchachlan was admitted as a Companion of the Melanesian Brotherhood by Canon Tony Bagnell in Sydney on St. Simon and St Jude, October 28th.

Headquarters News

Fr. Macdonald-Milne has asked me to let you know that the new edition of lessons for confirmation are now available from the Bookroom at the cost of 75¢.

We have many copies of a news paper called "Wantok". It is printed in New Zealand for the Friends of Melanesia and it has many items of interest in it about the Solomon Islands and the New Hebrides and has many pictures. If any one would like a copy, they can get one from me or from their Diocesan Office at the cost of 5¢.

Interchurch News

Solomons Radio Choir Competition

Entries for religious music in the Solomon Radio Choir Competition should reach Honiara by November 15. The three sections in the competition are

1. Songs in English
2. Songs in Pidgin and language
3. Original compositions in any language in which the words and music have been composed locally.

The winner of each section will get a \$5.00 prize presented by the Solomon Islands Christian Association. The winners of all three sections will be judged for the Tedder Trophy which will be presented to the outstanding choir. Entries should be sent in on cassette tapes to the following:-

Church of Melanesia	- Fr Brian Macdonald-Milne, Box 19, Honiara
United Church	- Rev. Robert Stringer, Box 18, Honiara
S.S.E.C.	- Rev. Neville Blackhall, Box 16, Honiara
Roman Catholic Church	- Fr. Espagne, Holy Family Church, Box 373, Honiara
S.D.A.	- Pastor Bill Liversidge, Box 63, Honiara
Other bodies	- Chairman, Religious Broadcasting Committee, Box 18, Honiara.

Please state whether songs are original compositions or not, and write clearly the name and address of the choir.

We have been asked to pray for the following men who, God willing, will be ordained shortly.

To be made Deacons in St Barnabas Cathedral on November 28th:-

Alfred Fasiqoroa	from San Cristobal
Joe Atkin Iataroanibas	San Cristobal
John Nanama	Ulawa Island
Henry Pwea	Ulawa Island
George Grey Tara	Ugi Island
Br. Ellison Vahi	Santa Ysabel

To be made Deacons at St Barnabas Cathedral Fiu, Malaita on November 30th

Peter Fanasia	Malaita
Robert Barth Kwaiga	Malaita
Jack Talouifuila	Malaita
Malachi Tefetia	Malaita
John Shadrach Tii	Malaita

To be ordained Priest on Dec. 19th at Point Cross, Pentecost, New Hebrides
Andrew Tate.

To be ordained Deacon on December 21st at St Thomas, Solgave, Aoba, New Hebrides - Paul Garae, and on Santa Ysabel on the same day - John Pihavaka.

Albert Tarivuti on December 31st at Vuikalato, Aoba, New Hebrides.

The following will all be ordained sometime at the beginning of next year -

Ellison Suri
Johnson Naban
Frank Din
Williams Rereman
Bartholomeu Lingoro
Edgell Mwele

We have also been asked to pray for Leonard Lolo, who is to go to Mota in the New Hebrides, in November. Leonard Lolo has been ill but is now better, and Bishop Derek Rawcliffe says, "they are making an act of Faith, by sending him there, that the Lord has healed him and he won't get a recurrence of his trouble.