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Simbu Daiosis gat nupela Bisop

LONG namba wanim, ol Katolik pipel long Simbu i gat wanpela pikinini i kamap bisop.

Bisop Anton Bai i bin kisim blesing long kamap bisop long Katolik Sios Katitrel long Kundiawa, Simbu provins las wiken. Moa long 15, 000 pipel bilong peris, ol famili na

hauslain, ol pater, bisop na ol arapela Rilijes i bin bung lotu na holim bikpela selebren wantaim kaikai na tumbuna singsing na danis long amamasim bikde bilong nupela bisop bilong Simbu.

Ol bin makim Bisop Anton olsem Oksileri Bisop bilong Kundiawa Daiosis

long mun Jun dispela yia tasol nau em bai kisim ples bilong Bisop Henk To Maarsen husat i ritaia na bai lusim kantri long go bek long asples bilong em long Yurop.

Bisop Anton i kamap pater 16 krismas i go pinis na em i wanskul bilong Simbu Gavana, Pater John Garia.



KISIM WOK: Nupela Bisop Anton Bai i kisim stik we bai holim na stiaim ol sipsip bilong em.

Ol Sekula Frensiskens i bung long Lae



Klostu long 40 memba bilong Sekula Frensiskan Oda i kamap long miting long St Michael's, Eriku, Lae, long wanpela

miting long toktok long kirapim Rijinel Fraterniti bilong ol. Inap nau, ol Sekula Fransiskan bi-

long PNG in bin stap aninit long Australia. Tasol nau ol i laik sanap long lek bilong ol yet.

Fr Tom Richie ofm husat i go pas long lukautim ol SFO hia long PNG i bin go pas long dispela miting bilong ol.

Ol husat i bin kamap long dispela miting i agri olsem i gutpela ol i gat Rijinel Fraterniti bilong PNG na olsem ol i ilektim wanpela eksekutif long go pas long ol.

Ol SFO husat i kam long dispela miting i no bilong Lae tasol. Nogat. Sampela tu i bin kam long Mosbi na long Kimbe.

Miting i bin go inap 5-pela de.

Bountiful Harvest:
The Churches in Papua New Guinea
by Philip Gibbs svd.

Bountiful Harvest by Philip Gibbs is a 130-page Occasional paper, the 13th issue in this particular series. Published by the Melanesian Institute, it documents the religious situation in Papua New Guinea. Information in this issue covers the mainline churches, churches with less than 100,00 members, and other new religious groups and movements in Papua New Guinea. It also provided an overview of the ecumenical situation.

Besides providing ample statistical information, the Paper grapples with questions such as: why are new religious groups growing faster than the mainline churches? Why do these groups appear more attractive to people than do the mainline churches? Despite modernisation, why are people looking for 'signs and wonders.' The author seeks to address these questions in his discussion of the reasons why people, especially the youth, are attracted to such religious groups.

The author conducted many interviews throughout Papua New Guinea. From the respondent's points of view, these new churches are livelier and create a sense of enthusiasm not found in many of the established churches certain cultural responsibilities like compensation payments; freedom (of pastors) to be their own boss. Respondents also mentioned prosperity, both material and spiritual. There is not a God of the poor, so much as a Saviour whose Spirit can overpower forces of evil, both spiritual and social. People are attracted by these groups because they are meeting needs that are not met well by the established Churches.

The book is published by the Melanesian Institute and is available for K15-00 (including postage in PNG only). To order a copy, contact: Publication Department, Melanesian Institute, P O Box 571, Goroka, 441, EHP

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Bountiful Harvest:
The Churches in Papua New Guinea
Philip Gibbs SVD

Occasional Paper of the Melanesian Institute No. 13

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TOKSAVE

Sapos yu gat sampela stori o nius yu laik putim long dispela pepa ringim o salim feks i go long Fr Geoff long telepon 479 5007 o email:socom@global.net.pg o go lukim em

Centenary of 'Martyrdom' at St. Paul's 1904 - 2004

by Sr. Mary Drum, MSC

Published by Archbishop Karl Hesse, MSC - Archdiocese of Rabaul, 2006
Printed in Germany by Jugendwerk Birkeneck

This book is intended to be used personally and communally for reflection, encouraging each of us to make a pilgrimage into our own hearts, together with those who have gone before us. Very briefly it recounts the story of the beginnings of evangelisation in Melanesia. It deals with the past and the present. It contains the story of the historical events of the "Martyrdom" of missionary Fathers, Brothers, Sisters and Baining people at St. Paul's mission station, and the neighbouring station of Nacharunep, in the mountains of the North Bainings in 1904. It also documents the reconciliation, and other celebrations held in 2004 to mark the Centenary of this 'Martyrdom'.

The book contains a mix of historical material, cultural reflection and meditative resources suitable for renewal of our Christian commitment at a personal and communal level. The layout of the book means that it can be 'read' at different levels. For a quick casual first look one can focus on the headings, the bold captions and the pictures dispersed throughout the text. At another level one can concentrate on the scripture texts, questions for reflection, short passages from recent Church documents and prayers either from saints associated with evangelisation in the Pacific, or related to Sacred Heart and Marian spirituality, so instrumental and inspirational in the early evangelisation of Melanesia. Or finally one can read the complete text in detail!

The book is not intended to be just a record of the past, but rather it is intended to challenge us to renew ourselves in such a way that we are moved to live more deeply the gospel values of equality, compassion, reconciliation and self-sacrifice. In particular the closing chapter stresses that there is an urgent need today, for people everywhere to very purposefully choose no to violence.

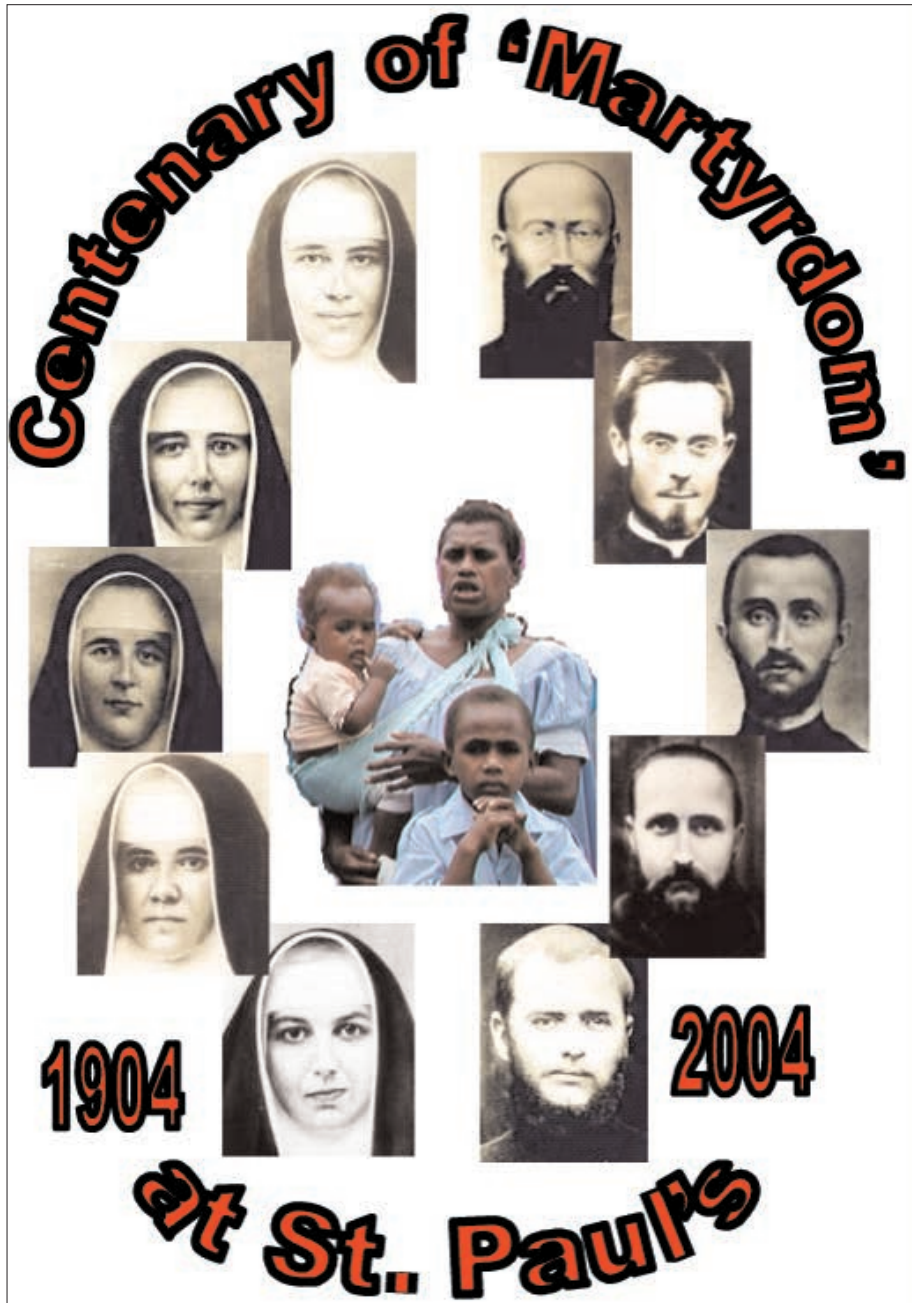
We are invited to consider whether when we feel wronged, we too often concentrate narrowly on 'our rights', 'our sufferings', 'our losses' to the exclusion of the pain and suffering of those to whom we are opposed. However, if we are able to recognize and feel the pain and suffering of each human person as that of our brother and sister then true reconciliation is possible. We are encouraged to shift the key focus of our remembrance from an almost exclusive emphasis on the death of the ten European missionaries, to a much more inclusive remembrance and recognition of the terrible human tragedy also suffered by the Baining people, who have so often been categorized in our minds as 'the murderers'. It has been easy through the years to point the finger at the Baining man, To Maria, and recoil in horror at the deed in which he was obviously involved, even though he surely was not the only one who contributed to this event. But such a way of remembering may divert us from the hard work of examining our own lives and living a different quality of love and forgiveness here and now, so that we do not contribute to the continuation of the spiral of violence today. In so many places and among so many people in our world today there is horrendous violence and conflict, including here in our own country of Papua New Guinea.

To be followers of Jesus, the Way, the Truth and the Life each of us has to foster a deep reverence and respect for every human person. We are charged with accountability for every human life, friend or foe, always mindful that our loving God has never turned away from any human person whatever be their deeds or their beliefs. A New Heart, and a New Spirit is possible for each of us personally, and for our nation - now is the acceptable time!

Sr. Mary Drum, MSC

On the occasion of the launching of the book: Centenary of 'Martyrdom' at St. Paul's 1904-2004 Additional information which may be helpful: The pictures are from the front and back cover of the book.

Pictured on the front cover is a contemporary Baining widow from Puktas, Philomena, with two of



Cover of the Baining Matyrs Book.

her children a baby in arms, and her young son - a Baining man of the future. These three are framed by the ten missionary 'martyrs' who died in 1904 - the five female missionaries forming one half and the five male missionaries forming the other half of the oval enclosure. Philomena and her children were with the Kamanakam choir during the Centenary Mass celebration of August 13th, 2004.

While we know that Baining Christians also died during the August 13th, 1904 massacre we do not have any photos of these Baining people who lost their lives together with the European missionaries. However their deaths were not in vain, since there is today a vibrant Christian community of Baining faithful, as was so evident during the Centenary celebrations. In addition to the Baining people who died on August 13th 1904 many Baining men also perished in the aftermath, leaving many Baining women widowed and bearing a particular burden of suffering in the years that followed. But such women have also been an inspiration in the values that they have passed on to the generations that have followed.

Philomena and her children symbolise in a way all the faithful Baining people, past and present, who have accepted, cherished and lived the Gospel message no matter what the cost.

There is mention in the text that a contemporary Baining man, woman and child are depicted on the cover, but due to some technical difficulties in the preparation of cover design, the end result is a Baining "man of the future" on the front cover rather than the picture of a present day Baining man. Nevertheless, contemporary Baining men are represented in the back cover photo which takes up the same theme in another way.

It shows contemporary Baining men, women and a child from the local sub-parishes and Christian communities, who are pictured holding the photos of the missionary 'martyrs', a copy of the first edition of this book, and a statue of the Sacred Heart of Jesus, (the names of those pictured are given in the text of the book).

The rear cover is also, in another way, a recognition that evangelisation among the Baining people first occurred, because the MSC missionaries felt called to share their burning desire that "The Sacred Heart of Jesus be loved everywhere!" Thus, in 1881, they accepted the request of the Holy Father, Pope Leo XIII, to participate in the evangelisation of the territories of Melanesia and Micronesia. Ever since taking on this commission, they have had a continuous presence in this region.

AUTHOR

Sr. Mary Drum, MSC, is a Missionary Sister of the Sacred Heart who has served in Australia and the Philippines, as well as many years in Papua New Guinea, in urban and rural areas in different ministries. She has a PhD in anthropology in the field of religion and social change and also a background in nutrition and food science. At the time of writing she was involved in teaching at St. Mary's School of Nursing, Vunapope, and the Sacred Heart Inter-Diocesan Seminary, Rapolo, ENBP, and in Congregational on-going formation work. She is currently a member of the MSC Sisters' Province Leadership Team, PNG.

Young people are challenged and accept the challenge



CHOOSING TO FOLLOW CHRIST AND TO LIVE IN HIM. Grade 8 Pupils attending the retreat for young Christians at Fatima.

Fr. Peter van Adrichem

'Come and see' was the invitation for grade 8 students to attend a retreat at Fatima Community Hall.

Jesus invited Andrew and his companion with these words: "Come and see",

And they came. One retreat was attended by 154 girls and boys and the second by 131.

They came from different Primary schools around Fatima and Banz. Catholic Primary schools: Ambang, St Anselm Banz, Fatima and Kimil, Lutheran ELCONG Prim School Banz, and Evangelical Alliance, Giramben. The students belonged to different churches.

The invitation poster read:

Invitation to a retreat at Fatima, especially for you girls and boys,

Everyone is welcome, from any Church.

We will pray, read and discuss God's word, and ask ourselves about this,

Jesus invites me, Jesus calls me.

How can I be a good Christian?

Now in 2007, in our schools in our families, in our communities,

There are many challenges, and many things, which try to pull us away from Christ.

There was another very important theme during these retreats and that was the real challenge for the participants:

'Choose life, not death'.

Based on the text of the book of Deuteronomy: 30: 15: "Today I am giving you a choice between good and evil, life and death. And verse 19: I am now giving you the choice between life and death, (...) Choose life.

These words spoken to the Israelites, before they entered the promised land, are very fitting for your people: They are standing before their own promised land: The new promised land for them of growing up and becoming women and men, and also Christian women and men.

Surprisingly, or perhaps not, these grade 8 young people responded to this call. They understand two things: God is calling each one to be alive and fully alive in Christ, to be a temple of the Holy Spirit as St Paul writes in his letter to the Corinthians. They also are very much aware that death, the danger of death is everywhere around them in violence, drugs as marijuana and steam and the wrong use of sex. They have stood at the graves of young people, and see around them others who are dead in spirit, because of the use of drugs.

And again, and I know we do not have to be surprised, all of them want to make something good of their young lives. They said yes to the challenge, and did not hesitate to have their picture taken with posters reading: We young Christians, We choose, life, Alive in Christ, No violence, No drugs, No sex before marriage. And all took a little card along reading: "I follow Christ, I choose life."

It is wonderful to see so many young people from different backgrounds and belonging to different Churches, but one in the desire to choose life.