



The Catholic Reporter

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Tackling Climate Change at

Alexishafen

*From all of us
At the Commission for Social
Communications*

*We wish you, your families
and communities the deep
peace and joy of Jesus this
Christmas and into the
New Year!*



With the talk of Climate change and the world meeting at Copenhagen, Denmark, environment is a theme very much to the fore at the moment. Christians are contributing to the debate and many are doing something practical about it.

Here in Papua New Guinea after celebrating world environment day, two SSPS sisters, Sr Jeanette and Sr Scholastica, from Alexishafen in Madang took up the challenge. They planted mangrove seedlings at Holy Spirit Point to prevent soil erosion.

The rising sea level over the years had washed away portions of the banks and taken with it vegetation and coconut trees. The sisters realised that they needed to plant more mangrove seedlings around Holy Spirit Point to stop the erosion.

Holy Spirit Point is a very popular spot and has been frequented over the years by many school children, parents and their families. Often groups from Madang town come just to see the place. Others come for picnics and to enjoy a good swim. Sometimes the children from the island put flowers before the Blessed Mother's statue on the grotto on their way to school.

A lot more planting has to be done yet but because two sister showed initiative and weren't afraid to get their hands dirty for a good cause people will be able to enjoy visiting the area for many years to come.



SSpS Sisters, and a little four-legged helper, take the initiative and plant mangrove seedlings at Holy Spirit Point.



Proud to be associated with The Catholic Reporter

BEEF
SNAX
CRACKER

TOKSAVE

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o go lukim em.

Anglican Bishops of P.N.G respond to Pope's offer to disillusioned Anglicans to join Roman Catholic Church

Last October the Pope invited disillusioned Anglicans to join the Catholic Church. Under a special arrangement, the Vatican will allow Anglican to join the Catholic Church and recognise the Pope as their leader, while retaining their liturgy and spiritual heritage, including married priests.

The move comes some 450 years after King Henry VIII of England broke from Rome and created the Church of England, forerunner of the Anglican Communion

The worldwide Anglican Communion which has about 60 million members has been racked by years of conflict over the interpretation of Scripture that has led to clashes over female clergy and, recently, the rights of gays to serve as clergy. Much of this controversy has been centred around moves taken by Anglican Church in the United States.

A Vatican spokesman said, 'the Catholic Church is responding to the many requests that have been submitted to the Holy See from groups of Anglican clergy and faithful in different parts of the world who wish to enter into full visible communion'.

He went on to say that there were hundreds of Anglican around the world and at least 50 Anglican bishops, worldwide, who have expressed a desire to join the Roman Catholic Church.

In response to this invitation by the Pope the Anglican Bishops of Papua New Guinea released a

press statement in which they firstly pointed out the close relationship they have with the Catholic Church here in PNG. A relationship that has, on the whole, had a successful history and a hope that was expressed in a Covenant signed between the two churches in 2003 in Port Moresby.

The Anglican Bishops went on to point out that the Anglican Church here in PNG is 'on the traditional and Catholic Side of the present Anglican spectrum'. They have not ordained women for both cultural and theological reasons.' They spoke of their commitment to 'communion with autonomy and accountability' and 'regretted that divisive actions were taken by some Anglican provinces without a much greater communion-wide and ecumenical consensus.'

The Bishops went on to say that they appreciated the generous offer to those Anglican who feel that they can no longer remain within the Anglican Communion, and while they share some of their concerns they believe there remains a role for a traditional and Catholic Voice such as theirs within the Anglican Communion.

The bishops went on to say that they saw the future of the Anglican Church in PNG more in terms of 'creatively sharing with the Roman Catholic Church a common concern for unity and mission in Papua New Guinea' than in becoming part of the Roman Catholic Church.

THE CATHOLIC CHURCH RESPONSE TO HIV/AIDS

Every 15 seconds someone in the world dies of AIDS related illness but even more so persons living with HIV are discriminated against, judged, excluded, whispered about, fired from their job, beaten or thrown out of the house.

In 2009 - 2010 World Aids Day will focus on HIV and Human Rights and Treatment. As Christians, these are precious moments for us to reflect on HIV and our belief that all people are created in God's image.

While we work to promote and protect the human rights of people living with or affected by HIV, or those who are vulnerable to infection, we must also recognise and take action on the spiritual dimension that calls us to conversion and to work for justice.

Where does this leave the Church in the area of Access to Treatment & Care? Indeed what is it that drives the Church in this era of HIV, Prevention, Treatment and Care?

And how do those drivers of Church behaviour and culture end up driving or modifying the behaviour of individuals?

Firstly, the Church exist to honour God. It is not an HIV project, nor is it there to honour a set of donors. It is there for the people, it is the people that matter.

Secondly, the wish to bring care and protection to people must be seen as part of the Gospel message.

Thirdly, the Church has a role in changing the attitude and behaviour of its members, both by its example, and by promoting understanding of context and value.

Faith has a huge significance in Melanesian Culture.

This makes it a powerful support for those affected by the need for behaviour change. The Church is a powerhouse in generating prayer, compassion and support. So what specifically, can the Church contribute to the process of HIV prevention?

Churches are value-based institution. HIV prevention is not just a matter of finding the appropriate technical intervention. It is to do with the values people hold and the effectiveness with which these are handed on to young people.

The A.B.C.D. (Abstain, Be Faithful, Condom Use, Delay first sexual encounter) model is the most reliable form of HIV prevention and it is also part of Church teaching. We know and we hear it over and over again that this model is out dated and will not work. Still the Churches are insisting that this is the best way in the area of prevention.

Mutual faithfulness in marriage of two negative people are the most reliable forms of HIV prevention.

What about our Youth? Yes, our youth is often misled and peer pressure is very strong. We would encourage our youth to attend counselling and testing for HIV at an early stage, since in Quality Counselling they receive the information they need to model their behaviour accordingly. Delaying their first sexual encounter as a step in prevention has a lot of value and protection.

Reducing the number of sexual partners is another effective way to reduce the number of infections.

The treatment of sexually transmitted infections is another issue which needs to be addressed. It is for this reason that the Church is involved in the PASHIP Program with AUSAID and Caritas Australia.

Adherence to treatment, treatment for life, is another effective prevention tool.

We are returning therefore, again to the image of the Church as the Body of Christ, responding to HIV and AIDS.

The Church must become a listening church, quick to hear the challenges of the people, a compassionate church with warm hearts, a church with quick feet that responds rapidly to needs and a church with anointed hands.

The Body of Christ, The Church will need a loud voice, raised on behalf of the marginalised and stigmatised, the women and youth to call on all people to work towards on HIV AIDS free Papua New Guinea.

Dr. Creflo Dollar proposed that we use our own behaviour in the context of eight factors that determine our individual behaviour and destiny. They are:

- The words we listen to or read - whether it is media, books or Bible;
- Our attitudes, and whether they are conformed to the mind of Christ;
- Our emotions, and the extent to which they are influenced by external or internal factors;
- The way we make decisions - whether they are motivated by spur of the moment impulses or long term goods and values;

- Our actions, and whether these promote or reduce the risk of contracting or transmitting HIV;
- Our habits, the company we keep and what needs to change in order to stay HIV negative.
- Our character, including an assessment of who we are, or what others say about us; and
- Our final destination - the goal towards which our life's journey is taking us.

The struggle in life is valueless without the one who is the Founder and Head of the Church. "Without me", said Jesus, "You can do nothing".

We need Him in this daily struggle as we spread our service across the Country in the area of Education, Prevention, Counselling, Testing, Treatment and Care.

The prevention of HIV from Mother to Child is of great concern to us and we endeavour to empower midwives and nurses to keep the little ones safe and HIV free.

The Catholic Church has embarked on major programs in the area of Treatment and Care and many clients who have been near death have recovered and received a new leap of life.

The orphan and vulnerable children are another group which need help and support within the Church. The Church must be a safe place for them.

We Christians need to be in the fore front of the battle, because by its nature the Church has a mission in this pandemic, re-presenting Christ the Healer.

In these days as we commemorate the millions of people who have died of AIDS related illness, the millions who are living with AIDS and the many people who still get infected with the virus in one way or another in our country - we need to be accountable for our actions or in action.

Below are our VCT Centres by Province which can be used and accessed for VCT to know your HIV status and all the information and support you need to protect yourself and your family from HIV/AIDS.

SR. TARCISIA HUNHOFF, SSPs NATIONAL CATHOLIC AIDS OFFICE (Catholic Bishops Conference of PNG & SI)

Catholic Voluntary Confidential Counseling & Testing Centres in PNG

HIGHLANDS PROVINCE

Western Highlands Province

- 1 Mary Mother of Mercy VCCT, Rebiambul Mt. Hagen
- 2 Shalom VCCT, Banz
- 3 Kuruk Heath Centre
- 4 Kiripia Health Centre
- 5 Kol-Jimmy Valley VCCT Centre
- 6 Mun Aid Post
- 7 Fatima Aid Post

SIMBU PROVINCE

- 1 Mingede Health Centre
- 2 Goglime VCCT Centre
- 3 St. Martin de Porres, Dirima VCCT Centre
- 4 Neragaim Health Centre
- 5 Denglagu Health Centre
- 6 Kendene Health Centre
- 7 Bogo Health Centre
- 8 Mai Health Centre
- 9 Mary Help of Christian Kerowagi, VCCT

EASTERN HIGHLANDS

- 1 St. Joseph's Counselling & Care Centre
- 2 Tafeto Health Centre

ENGA PROVINCE

- 1 Yampu Health Centre
- 2 Pina Laipelda Health Centre
- 3 Sangurap Day Clinic
- 4 Kepelam Sub Health Centre
- 5 Londer Sub Health Centre

SOUTHERN HIGHLANDS

- 1 Epeanda VCCT, Mendi
- 2 St. Francis VCCT Centre, Tari
- 3 St. Michael, Lake Kupaigo VCCT Centre
- 4 St. Conrad Health Centre
- 5 St. Pius Health Centre
- 6 Det Health Centre
- 7 Puren Health Centre

EAST NEW BRITAIN PROVINCE

- 1 St. Mary's Hospital, Vunapope
- 2 Papatava Health Centre
- 3 Napapar Health Centre
- 4 Butuw Health Centre
- 5 Molot Health Centre
- 6 Raunsepna Health Centre, North Baining
- 7 Watnabara Health Centre

WEST NEW BRITAIN PROVINCE

- 1 Devine Mercy, Valoka Health Centre
- 2 Ulamona Health Centre
- 3 Bitokara Health Centre
- 4 Kilenge Health Centre
- 5 Sasavoro Health Centre
- 6 Silanga Health Centre
- 7 Paruru Health Centre

AUTONOMOUS REGION OF BOUGAINVILLE

- 1 Mary Mother of Hope VCT, Hahela
- 2 Our Lady of Mercy, Arawa VCCT
- 3 Sipai Health Centre
- 4 Tearouki Health Centre
- 5 Moratona Health Centre
- 6 Sovele Health Centre
- 7 Tobago Health Centre
- 8 Tinputz Health Centre
- 9 Manetai Health Centre
- 10 Laguai Health Centre
- 11 Monoitu Health Centre

NEW IRELAND PROVINCE

- 1 Lemakot Health Centre

MADANG PROVINCE

- 1 Bethany VCT Centre
- 2 Alexishafen Health Centre
- 3 Mother Josepha VCT Centre, Malala

EAST SEPIK PROVINCE

- 1 Sepik Centre of Hope
- 2 Dagua Health Centre

MOROBE PROVINCE

- 1 Centre of Mercy VCT Centre, Lae
- 2 Christ the King VCCT, Malala

SANDAUN PROVINCE

- 1 Raihu District Hospital, Aitape
- 2 Vanimo VCT Centre

WESTERN PROVINCE

- 1 Good Samaritan, Kiunga
- 2 Home of Peace, Daru
- 3 Kamusi Health Centre

NATIONAL CAPITAL DISTRICT

- 1 St. Mary's Medical Centre, Boroko
- 2 St. Joseph Freinademetz, Boroko
- 3 St. Therese Clinic, Hohola
- 4 Simon of Cyrene, Hohola

BEREINA

- 1 Louis Vangeke VCT Centre, Veifa'a
- 2 Ametur, Transit House, Boroko
- 3 Casimir Duffey VCT Centre, Tapini

GULF PROVINCE

- 1 Consolata VCT Centre, Kikori
- 2 Kanabea VCT Centre, Kerema
- 3 Delimine Health Centre, Kerema

MILINE BAY PROVINCE

- 1 Star of Hope VCT Centre, Alotau
- 2 Lema Health Centre, Budoya
- 3 Watuluma Health Centre
- 4 Sideya Health Centre
- 5 Jinjo Health Centre
- 6 Kurada Health Centre

Apologies

I apologise that no paper came out last month as I was away. I also apologise if you had sent me articles and they haven't appeared. Disaster struck when I decided to try one of those new wireless modems to speed things up only to have my computer crash and the entire contents of my 'In Box' deleted.
-The editor



Renewing relationships through sharing, prayers and the sacraments.

Staff Retreat for CBC and Commission Employees

Staff from the Catholic Bishop's Conference recently attended, along with staff from the various commissions, a three-day retreat at the Xavier Institute.

The first half of the retreat, given by Fr Rolly - the General Secretary of the CBC, focused on

prayer and the family and the latter part, run by Robert Losema's team, on team-building.

The retreat bore good fruit for those attending. Many renewing and deepening their relationship with

God, their family's, friends and neighbours.

The Catechism of the Catholic Church

Bishop Francesco writes: let us continue our study of the Church's Catechism with a continuing look at Christian Prayer.

FORMS OF PRAYER

Blessings and Adoration. Having received blessings from God, we hold God as blessed. He is the source of all that is good.

Adoration. To adore God is to recognize that human beings are his creatures. In adoration God is exalted for the greatness of his works in creation and for the work of salvation of Jesus Christ making us free from evil.

Prayer of petition. It is the prayer that makes us aware that we are creatures always in need of God's help. We depend always from God from the beginning of our life till the end. Prayer of petition makes us realize that we are sinners and we need to turn away from sin and come back to God.

In the prayer of petition we ask for forgiveness like the tax collector saying "God be merciful to me a sinner" (Lk 18:13). Asking for forgiveness from God and offering forgiveness to our brothers and sisters is necessary in order to participate in the Eucharist and to be in tune with God in personal prayer.

The kingdom of God is the main concern of Jesus and he instructed us to pray that "his kingdom come" (Mt 6:10). All Christians have an obligation, by their baptismal commitment, to

work for the coming of the Kingdom.

Understanding that in Jesus all things have been made new and redeemed we may ask for everything that we may need according to God's will.

Prayer of intercession. It is a prayer on behalf of other people. Jesus gives us a good example because he intercedes always with the Father in order to save everybody and especially the sinners. The Holy Spirit is also helping "us, weak as we are...the Spirit himself pleads with God for us in groans that words cannot express" (Rom 8:26).

The Church, following the example of Christ intercedes with God not only for her own members but also for all humanity.

Prayer of thanksgiving. It is a thanksgiving to God for what he continuously does through Jesus Christ in freeing creation from sin and death and making it new. The Eucharist, which contains all forms of prayer, is the best expression of thanksgiving because in celebrating it, the work of salvation is made present again and has a universal saving value for all humanity.

Prayer of praise. In praising God we give him glory only because He is God. It is an expression of the joy of the heart loving God and trusting in him. The Holy Spirit joins us in praising God reassuring us that we are brothers and sisters with in Christ and children of the Father.

A husband and wife catechist 'team' celebrate their 25 years

Balinus - NCFLA

Erwin and Hedwig Batari both graduated from Kininkunan Catechist training school as singles in 1984. But in the following year they began seeing each other and were married by Fr Joseph who was the rector of the Catechists Training School where they had graduated the year before.

Erwin Batari later became the Diocesan Family Life Coordinator of Kimbe diocese soon after it was made a diocese in its own right. He still holds the position .

The Mass marking the event was attended by almost 500 people from Kimbe diocese. The church was packed to capacity and there were many people from Silanga and Garu who are relatives of Hedwig and Erwin. They came in truck loads to witness this special occasion.

Significantly, too, the anniversary was celebrated in the year of the laity which gave Archbishop Hesse, who celebrated the Mass, an opportunity to speak strongly about God's plan for each and every one of us.

Since God has a plan for

us, he said, what is our plan for God in our lives? Since we are in His plan, God is in that plan with us as we journey through in our lives. When we know that and say yes to give witness to him, we must let go of ourselves and cleave to God.

When we do say, yes, it must be a commitment that we keep.

Bishop also commented about the hardships faced by our catechists and the challenges they have to encounter.

The Archbishop also congratulated those who have worked as Catechists for over 25 years in the country and are still active today.

Erwin said that his formation as a Catechist really helped him in his work in Catholic Family Life and it has made him to be the person he is.

The Kimbe diocese is one diocese that has done extremely well in setting up family life core couples in all the parishes. Erwin's wife, Hedwig, was always there for him as a friend, core worker and wife. They are an inspiration to all family life core workers in PNG.



CATECHIST COUPLE: Erwin and Hedwig Batari celebrating together 25 years as Catechists and twenty four years of marriage

RIP - FR. GEOFF BRUMM SVD

**Taken from Word,
a newsletter of the SVD's,
PNG**

Fr. Geoff Brumm was born in Townsville, Queensland on the 12th of April, 1946 and entered the SVD Novitiate at Marburg, Queensland. In 1972 after studies he was ordained in his home Diocese of Rockhampton. The same year he left for his appointed mission destination of Papua New Guinea. PNG was to be his home for 36 years.

Fr Geoff went to the Diocese of Wewak and served under Bishop Leo Arkfeld SVD, who was famous for being the "flying Bishop". Bishop Leo would fly to the various outlying stations; bring food, mail, medicine and quite often also his old movie projector and comedy films. This was the kind of introduction that lead Fr Geoff to get to know the various stations of Wewak, the Islands off shore of Wewak, the variety of confreres, but above all the friendly people of PNG, their tok pisin language and the many cul-

tures they portrayed.

Fr Geoff went into parish work in many places in the Wewak diocese. He even did several difficult years as captain on the Mission boat, ministering to the Catholic people on the outlying islands off the coast of Wewak. He was told that, if he missed the island after two hours travelling, that he better return to the mainland, because one could not afford to start looking for a small island in the open Ocean.

Fr Geoff was also asked to help out in pastoral work in Kiribati and Nauru for some time, but soon returned to PNG again. His last and longest work was at the Catechist training centre of Tangugo. It was the centre where all the catechists of the diocese were trained and had renewal courses. This work kept him in touch with all of the priests and religious of the diocese and with many of his friends in the parishes.

Right from the beginning, Fr Geoff showed to have a phenomenal memory. He would remember, places, dates, events,

and people, and if he heard some snippets of a historical nature, he would ferret it out until he had all the details and put that into his collection of stories. It was his hobby, but it was not long before others began to rely more and more on his archival material. Geoff was clearly the historian for the SVD Society and the Catholic church in PNG.

Fr Geoff suffered much of his life from arthritis which required constant medication and gave him great pain. In 1999 he underwent a liver transplant but slowly his health deteriorated and although he would insist on coming back to PNG after receiving medical treatment overseas in 2008 he was advised after a bout of ill health that he would have to retire in Brisbane to be nearer his doctors.

It was a painful decision but he accepted.

Fr Geoff stayed in the SVD community at Hamilton, Brisbane and continued by means of letter writing, emails and phone calls, to keep in touch with his beloved friends in PNG. Fr Geoff

was much loved by the people he ministered to, because of his great love and outreach and interest in people's lives.

He was a humble servant of the Lord, who had space for all kinds of people. One of the things that stands out and that many people mention is that he never complained about his deteriorating medical and physical situation. Gently he would ask you to help him with this little chore or that one and was always deeply grateful.

On the 9th of November, his body gave out and he was freed from all further pain and limitations.

A memorial Mass was offered in Wewak for Fr Geoff Brumm. Bishop Tony Burgess was the main celebrant in the company of many priests and people who had just attended the funeral service for Fr Rudi Stodden svd only the day before.

In his homily Bishop Burgess spoke of the spirituality and good works of Fr Geoff in the different parishes and the Pastoral Centre of the Diocese.



FR GEOFF BRUMMSVD: A much loved Divine Word priest.

FR. RUDI STODDEN, SVD - May he rest in peace

Fr. Rudi was born in Mayschoss, Germany on the 28th October 1928. As a young man he had a strong desire to become a priest. He was accepted by the SVD's and, was ordained priest in 1959.

In August 1961, he left Germany and came to Papua New Guinea. He began working in the Diocese of Wewak at Kuningigi and later transferred to Kaugia parish.

In 1963 he was appointed the parish priest of Turingi. A parish of 3000 Catholic living in 25 small villages. Two years later Fr Rudi started building up the station, Parish Church, presbytery and Community school that catered for 200 students.

After some years in Turingi he became the parish priest of Roma in 1973. Serving until 1987, when he was transferred to the Mambe parish.

He spent his time visiting and staying with the people in different villages, to get to know them and find out what they needed.

He responded to the needs of the people by building many chapels in many outstations as well.

In 1991, he took his last home leave, and after that he said, "I don't like to go to Germany anymore. I would like to stay in Papua New Guinea for the rest of my life".

He served Mambe parish until 2004, when he was examined by the doctor who recommended him to stop working in the parish. He entered the retirement house in Wirui, Wewak and spent his time in prayer until he breathed his last on the 5th November 2009.

Fr. Rudi well liked by the people who also acknowledged and appreciated his good efforts. He was seen as a good shepherd, always doing what was most needed for the people and for the well-being of the community. He built schools and many churches, among them are the churches called Santiago of the Pacific and The church of Lourdes of the East.

Besides all his achievements, what people are most grateful for is the simplicity of his life-style.

A young SVD priest from Mambe parish, Fr. Dennis Nyaura, who is a missionary in South

America, said that Fr. Rudi inspired him to become a priest and missionary of the SVD's.

The Wirui Cathedral was packed on the 9th

November, 2009, by Priests, religious, and people from Mambe, Turingi, Roma and other parishes in the Wewak diocese. They came to

mourn the loss of a great pastor. Bishop Tony Burgess was the main celebrant.

A stole and a chalice were placed on his coffin,

signifying that priesthood goes beyond the experience of death. For a hearse, his old car, a Toyota Land Cruiser Model 70 was used to carry the

coffin to the cemetery. A long queue of people, praying the rosary, accompanied him to his place of rest.



Fr Rudi Stodden svd is laid to rest in his adopted country.