



The Catholic Reporter

MARCH, 2010

Issue 69

Catholic Bishops attend Pro-Life Training program

By Veronica Hatutasi

CATHOLIC Bishops of PNG and The Solomon Islands recently attended a three day workshop seminar on Love, Life, Family and Marriage in a bid to enhance them in carrying out their pastoral and social duties to their congregations.

The seminar which ran from February 15-17th at the Don Bosco Emaus Haus, Don Bosco Technological Institute, Taurama in Port Moresby was facilitated by two experts from the Human Life International in cooperation with The Catholic Bishops Conference of PNG & Solomon Islands. The experts included Dr. Ligaya A. Acosta, Executive Director, Human Life International in Asia/Oceania and Rev. Fr. Thomas Euteneuer, the President of Human Life International.

The objective of the seminar was to communicate the full range of the Gospel of Life teachings and the Catholic Church's Theology of the Body to the bishops, presbyterate and church professional in the Oceania region with special attention to Papua New Guinea & Solomon Islands; and open their eyes to the subtle deception against faith life and family.

Relevant topics delved into at the seminar accompanied by power point presentations include:

The Catholic Church teaching on the culture of death/the global anti-life agenda, The myth of overpopulation and the fight for life in Oceania, Families under siege: the threat of the United Nations and Feminist groups, Pills, condoms and other stories, Contraception and conjugal love in church, The church's teaching on the true meaning of human sexuality, Secular sex education: delusion & destruction, Pope John Paul 2's new teaching on human sexuality: An



PRO-LIFE WORKSHOP SEMINAR: Bishops and religious who participated in the Pro-Life workshop seminar. Photo: Nicky Bernard

overview of the theology of the body, The significance of the theology of the body for marriages & women, Theology of the body, Challenges for the youth of Oceania, Pastoral application of the church's teaching on human sexuality in post-Christian societies, Tough challenges to the church and the health profession and Hot issues for clergy and religious, The mission of the pro-life movement, Building a culture of life in Oceania: Organizing a pro-life movement.

The session on condoms, pills and HIV/AIDS brought to light that studies carried out in the US, Denmark, Aus-

tralia and New Zealand shows that condom use as a contraceptive and an AIDS prevention method has a total failure rate of 8.4 %, in terms of breakage and slippage rates. Contraceptive Technology, the "family planner's bible," lists fifteen major studies that show that condoms break 4.64 percent of the time and slip 3.40 percent of the time, for a total failure rate of 8.04 percent, or one out of twelve times. As it is the church's strong stand, abstinence, be faithful to one partner and no sex until marriage are the sure ways which will persons will avoid contraction of the AIDS virus.

On her session on Families Under Siege, Dr Ligaya emphasised that it is not a coincidence that faith and family are so strongly under attack today.

Examples she gave on the types of attacks on the family include: anti-family propaganda, breaking family links, encourage consumerism, dilute the meaning of the term "family, day care (and much stranger ideas) simply declare the family dead.

Dr Ligaya pointed out there are ways to defend attacks on the family. These are: Setting the example: Avoid evil!, Remember our priorities:

God first, family or ministry second, and pro-life activism, Get your children involved in the fight against the Culture of Death, Home school if possible - and it is possible, Attend church with your children and Getting your kids involved with other Christian children.

Among others, she said that to Fight Anti-Family and Anti-Religious Bigots, prayer is the ultimate tool, keep the right attitude, know anti-life strategies, really learn your faith and support faithful men and women religious.

BEEF SNAX CRACKER

LAE BISCUIT CO
BIKPELA NA STRONGPELA

Proud to be associated with The Catholic Reporter

TOKSAVE

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

"Pasin God i mekim bilong kolim yumi stretpela manmeri, em i kamap ples klia pinis."

(Rom 3:21-22)

Pop Benedikt i rait kam long yumi olgeta Katolik manmeri long dispela taim bilong Len.

Dia ol Brata na Susa,

Long olgeta yia, long taim bilong Len, Sios invaitim yumi long skelim laip bilong yumi wantaim skul bilong Gutnius long lait bilong em. Long dispela yia, mi laik serim sampela tingting long bikpela skul bilong jastis, (stretpela pasin) stat long tok bilong St. Pol: "Pasin God i mekim bilong kolim yumi stretpela manmeri, em i kamap ples klia pinis." Rom: 21-22

Jastis o 'stretpela pasin': "givim long narapela samting i bilong em".

Pastaim mi laik tingim mining bilong tok "jastis". Yumi save tok, 'givim long narapela samting i bilong em', olsem Ulpian, wanpela jas bilong Rom, i bin tok bipo long yia 300. Tasol dispela tok i no tok klia, wanem samting i bilong narapela. Lo i no inap givim long ol manmeri wanem samting ol i nidim. Long stap laip tru, ol manmeri i nidim moa yet, em i presen tasol: Yumi ken tok, manmeri i nidim laikim (love), God tasol inap long givim, bikos em yet i wokim yumi olsem piksa bilong em. Olgeta samting bilong graun i gutpela na yumi nidim. Tru, Jisas yet i bin oraitim ol sikmanmeri, em i givim kaikai long ol i bihainim em, na em i kros long pasin bilong i no wari long hevi bilong narapela. Nau yet planti milion i dai long hangre, na ol i no gat wara o ol i no gat marasin. Tasol serim ol dispela samting, em i no save givim long narapela olgeta samting em i nidim. Man na meri i nidim kaikai, moa yet, ol i nidim God. St. Augustin i bin tok: "Sapos jastis em i pasin bilong givim long narapela samting bilong em, ...jastis bilong man i stap we taim em i lusim God?" (De civitate Dei XIX, 21).

No gat jastis - dispela pasin i kamap olsem wanem?

Evangelis Mak ripotim tok bilong Jisas, taim ol i diskas long samting i klin o samting i no klin. "Samting i stap ausait long wanpela man na i go insait long en, em i no inap mekim dispela man i doti.Samting i stap insait long man na i kam ausait, dispela i save mekim man i doti. Mi tok long ol kain samting i save kamap long tingting bilong man,....ol tingting nogut.na ol kain pasin nogut...." (Mak 7:14-15, 20-21). I no kaikai tasol. Long bekim bilong ol Farisi yumi lukim traim i save kamap olsem long olgeta taim: Traim em i olsem: Ol i ting rong i save kamap long samting bilong ausait. Nau tu planti ol i ting olsem, samting nogut, (no gat jastis), i save kamap long ausait tasol; olsem sapos yumi stretim samting bilong ausait, jastis (stretpela pasin) bai i kamap. Jisas i tok, dispela kain tingting i no stret. 'Injustice' (pasin i no stret), em i kaikai bilong rong-pasin, i no kam long ausait tasol. Em i save kamap long bel bilong man na meri na ol i wok bung wantaim samting nogut i stap. Long Buk Song yumi ritim olsem: "Taim mama i karim mi,



mi kamap man bilong mekim pasin nogut. Taim mi stap yet long bel bilong mama, mi man bilong mekim sin" (Sng 51:5). Tru tumas, wanpela samting i save mekim man i slek tumas, olsem na em i no inap long stap gut wantaim narapela.

God i bin mekim man na meri bai ol inap long serim samting wantaim narapela, tasol ol i painim wanpela samting insait long ol i save pulim ol long mipasin na ol i laik antap long narapela na ol i laik egenstim narapela. Em i kaikai bilong sin bilong Adam tupela Iv. Tupela i bin bihainim giaman tok bilong Satan na ol i kisim kaikai God i bin tambuim ol long kisim. Dispela sin i bin bagarapim trast long laik-pasin na kamapim resis pasin na no ken trastim narapela. Pasin bilong narapela i givim samting long yumi na trastim em long givim samting i senis na kamap olsem gridi pasin na kisim samting long laik bilong mipela yet. (Stt 3:1-6). Olsem na yumi no stap bel isi. Ol manmeri i ken mekim wanem samting long rausim dispela mipasin na opim bel bilong ol long laikpasin?

Jastis na 'Sedaqah'

Long ol save bilong ol Israel ol i joinim bilip long God i 'save helpim ol rabisman na ol i no stap nogut moa' (Sng 113:7) wantaim jastis i go long ol arapela. Long tok Hibrul ol i kolim jastis sedaqah. Sedaqah i min olsem: 1. bihainim laik bilong God bilong Israel, 2. mekim gut long ol arapela, moa yet long ol tarangu, long ol i bilong longwe ples, long ol pikinini i no gat papamama na long ol meri

man bilong ol i dai pinis. (Lo 10:18-19). Long ol Israel, tupela mining i pas wantaim, bikos givim long ol tarangu i wankain olsem givim bek samting bilong God long em, em i bin sori na marimari long ol pipel bilong em. Bihain long ol i bin brukim Retsi, God i givim ol mandato long Moses long Maunt Sainai. Ol Israel i bilip long God na ol i harim ol lo. Pastaim God i bin harim krai bilong ol pipel bilong em na em i kamdaun long rausim ol long han bilong ol Isip (Kisim Bek 3:8). God i save harim krai bilong ol tarangu, tasol em tu i laik yumi mas harim tok bilong em: Em i laik yumi mekim gut long ol tarangu (pasin jastis) (Sirak 4:4-5; 8-9); long ol bilong narapela ples (Kisim bek 22:20); long ol wokboi nating (Lo 15:12-18). Long kisim dispela pasin bilong jastis, yumi mas lusim tingting long yumi yet inap na pasim bel bilong yumi long narapela. God i bin kisim bek Moses na em i mas kisim bek yumi. Lo tasol i no inap. Ol manmeri i gat hop long kamapim jastis?

Krais, em i jastis bilong God.

Gutnius i save bekim hangre bilong ol manmeri long jastis. Long pas St. Pol i raitim long ol Rom, em i tok: "Pasin bilong God i mekim bilong kolim yumi stretpela manmeri, em i kamap ples klia pinis....dispela pasin em i olsem: Olgeta manmeri i bilip long Jisas Krais, God i save kolim ol stretpela manmeri. I no gat narapela rot. Nogat. Yumi olgeta man yumi bin mekim sin, na yumi no inap i stap wantaim God long heven. Tasol God i marimari long yumi, na long

wok Krais Jisas i mekim bilong baim bek yumi, God i save kolim yumi stretpela manmeri....God i bin makim Jisas long em bai i dai na blut bilong en bai i kapsait bilong tekewe sin bilong olgeta manmeri i bilip long em (Rom 3:21-25).

Jastis bilong Krais em i wanem samting? Em i presen bilong God. Yumi no kamap stretpela manmeri long wok bilong yumi yet i mekim. Nogat. God i givim nating long yumi long han bilong Jisas Krais. Man i no oraitim em yet o narapela. Blut bilong Krais i stretim yumi na tekewe sin bilong yumi, i no sakrifais bilong ol manmeri. Laik-pasin bilong God yet i karim sin bilong ol manmeri, na em i givim blesing i mas go long God. (Gal 3:13-14). Tasol dispela i kirapim askim gen: Em i wanem kain jastis, we stretpela man i dai na kisim ples bilong man i gat rong, na man i gat rong i kisim blesing bilong stretpela man?

Ating i min olsem, wan wan i kisim samting man bilong narapela sait i mas kisim? Long dispela yumi lukim, jastis bilong God i narakain olsem jastis bilong ol man. God i bin peim bikpela prais tru long Pikinini bilong em. Man inap long egenstim jastis bilong diwai kros, bikos em i soim, man i no inap long em yet, em i nidim narapela long mekim em inap. Tanim bel i go long Krais, bilip long Gutnius i min olsem: Lusim mipasin na lusim tingting

long yumi tasol yumi inap na painimaut, yumi nidim ol arapela na God i mas pogivim mipela. Yumi nidim God i mas stap pren bilong yumi.

Olsem yumi klia nau, bilip em i no wanpela gutpela pilim tasol. Yumi nidim daunpasin, bai yumi orait long kisim helpim bilong narapela. Em i mas mekim mi fri long 'samting bilong mi', na givim mi 'samting bilong em'. Dispela samting i save kamap long Konpesio na long Yukaris. Long wok bilong Krais, mipela inap long go insait long bikpela jastis, em i laik-pasin (Rom 13:8-10). Long dispela kain jastis yumi lukim, yumi yet olsem manmeri i gat dinau, i no manmeri i save givim samting, bikos yumi bin kisim moa moa yet.

Nau ol Kristen inap long kontribut long kamapim stretpela sosaiti. Olgeta bai inap long kisim samting ol i nidim long stap laip i fit long ol manmeri na jastis i kisim strong long laikpasin.

Dia ol brata na susa, Len bai i pinis long Ista. Long dispela yia bai mipela selebretim jastis bilong God - em i laikpasin bilong God, presen na wok bilong em i kisim bek yumi. Bilong olgeta Kristen, dispela taim bilong Len i mas kamap olsem taim bilong tanim bel na taim bilong save moa long misteri bilong Krais i bin kam long kamapim stretpela pasin. (Jastis). Wantaim ol dispela tingting mi givim Apostolic Blessing long yupela.



Mary MacKillop will become Australia's first recognised saint.

Papua New Guinean Catholics share in the Joy of Australia's first Saint

The Church in Papua New Guinea is sharing in the joy of Australia's first home grown saint.

Mary MacKillop will become Australia's first recognised saint on Sunday, October 17, after Pope Benedict XVI announced the date of her canonisation in Rome.

Sister Anne Derwin, Congregational Leader of The Sisters of Saint Joseph, the congregation founded by Mary MacKillop in association with Fr Tenison Woods, says the Sisters are overjoyed at the news.

"The Sisters rejoice with the Australian Church and people on this news. We look forward to the canonisation and give thanks that God did bless our country with such a model of goodness," they said in a press statement.

Postulator for the Cause of Mary MacKillop, Sr Maria Casey speaking from Rome, said that this news confirms that Mary's work and legacy has great relevance in today's busy world.

"It has been recognised that a woman can become a saint in the Australian environment with all its complexities and challenges.

"Mary MacKillop is to be listed among the saints of the Catholic Church. I look forward to the celebration of her goodness when many pilgrims from all over the world come to Rome for the ceremony," says Sister Maria.

The Catechism of the Catholic Church

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

THE WAY OF PRAYER

The way that prayers are expressed depends on the historical, social and cultural context. It includes language, music, gestures, and art. The Church has to evaluate all these elements and use them in order to help people to pray better.

Prayer to the Father.

Jesus is our model in praying to the Father. United with Jesus and in his name, under the inspiration of the Holy Spirit, we pray to the Father.

Prayer to Jesus.

The Church receiving life by reflecting on the Word of God and by celebrating the liturgy, teaches us to pray to the Lord Jesus. Though it is true that prayer is especially addressed to the Father, there are many prayers addressed to Christ in forms of invocations like Son of God, Word of God, Lord, Savior, Lamb of God, and others.

The most appropriate form to pray to Jesus is by the invocation of his name. The name of Jesus stands for everything. It embraces God and all human beings; the whole plan of creation and salvation; he is the victorious over death by rising to life; he is salvation for all those who invoke him.

To invoke the name of Jesus often is an exercise which helps develop a sense of his presence in our hearts and of close loving relationship with him.

Prayer to and with the Holy Spirit.

The Church educates us to invoke the Holy Spirit often especially at the beginning and the end of important actions. In turn it is the Spirit that praying with us makes us able to proclaim "Jesus is Lord" (1 Cor 12:3). Every time we begin to pray to Jesus it is the Spirit who helps and teaches us to pray to Christ.

We pray for the Holy Spirit when we ask the Father through Jesus Christ to send us the Spirit of truth promised by Jesus (Jn 15:26).

The most common and direct way to address the Spirit is by invoking him with the prayer "Come Holy Spirit".

Praying in union with Mary, the mother of God.

In prayer the Holy Spirit unites us with the incarnate Son of God. It is through the humanity of Jesus that we are united among

ourselves and with Mary.

Mary shows us how to pray at the time of the Annunciation by accepting the will of God for her whole life. Being the mother of Jesus she is our mother because we are united to him by his work of redemption.

The church has developed forms of prayer to Mary but such prayers are always relating to Christ as the focus of our prayer.

The prayer of the "Hail Mary" summarizes those moments of her relationship with God in the Annunciation and of being blessed by him because she is the mother of Jesus; and at the same time summarizes her relationship with us human beings by being recognised by us as the Mother of God and asking her to protect us sinner now and at the hour of our death.

Tokples Baibel konprens long Ukarumpa

Fr. Victor Roche i raitim

Tokples Baibel Konperens i bin kamap long Ukarumpa klostu long Aiyura, Isten Hailans Provins. 72 pipel i bin tekpat long dispela wanwik kibung.

Planti ol Bisop, Pasta na ol Lida bilong wan wan sios bilong PNG i bin bung. 6-Pela Katolik tu i bin tekpat: Bp. Francesco

Sarego, SVD bilong Goroka, Bp. Ambrose Kiapseni, MSC bilong Kavieng, Fr. Valentine Gryk, Mr. Gabriel Kuman bilong Goroka, Fr. Victor Roche bilong TRINI-TI FM na Mr. Pita bilong Buka.

As tingting bilong dispela kibung em i olsem wanem yumi ken helpim ol pipel bilong PNG long harim na ritim Tok bilong God long wan wan tokples bilong

ol yet. I gat 734 tokples long PNG na i gat Baibel long Niupela Testamenten long ol 130 tokples.

Long olgeta de mipela i gat 'Preis na Wosip' wantaim Skul long Baibel. Bihain, sampela in-vaited spika i bin givim toktok na ol i go long wan wan grup na serim tingting.

Ol participants i pasim tok olsem "olgeta sios mas i wok

bung wantaim long autim Tok bilong God long ol pipel bilong PNG. Pasin na bilip bilong wan wan sios i no mas i kamap rotblok bilong wok bung wantaim bilong olgeta Kristen sios long PNG".

Ol organaising komiti i wokim gut tru na Konperens i bin kamap gut. Ol bai i wokim sampela rijenal Konperens long wan wan rijen.

Radio Maria's voice to be heard nationally and overseas

Radio Maria has achieved an important milestone in its development with PANG-TEL, the Governments Spectrum management services, granting them a licence to broadcast nationally via satellite.

The permission has been a long time in coming but with its arrival now comes a period of expansion for Radio Maria. From a radio operating in Port Moresby only for

Port Moresby it will now be heard nationwide. So far four Dioceses have taken up Radio Maria's offer to come on board: Mendi, Bougainville, Alotau and Wewak.

Radio Maria's 'voice' will also be heard beyond PNG's borders. The signal will be able to be picked up in West Papua and in parts of the Western Pacific.

Radio Maria, said a spokesman, will al-

so work in conjunction with other Catholic radio stations in the country sharing 'feeds' with them allowing these stations to re-broadcast Radio Maria's programming. Radio Maria, he said, will also give these stations the opportunity to broadcast their programming nationally on Radio Maria.

Radio Maria will pay for the down-links for these radio stations.

Priest Prayer

Loving Father,

I praise you, I love you, I adore you. Send your Holy Spirit to enlighten my mind

to the truth of your Son, Jesus, Priest and victim.

Through the same Spirit guide my heart to his Sacred Heart, to renew in me a priestly passion that, I too may lay down my life upon the altar.

May your spirit wash away my impurities and free me from all my transgressions

in the Cup of Salvation.

Let only your will be done in me.

May the blessed mother of your dearly beloved Son, wrap her mantle around me and protect me from all evil.

May she guide me to do whatever He tells me.

May she teach me to have the heart of St. Joseph, her spouse, to protect and care for my bride.

And may her pierced heart inspire me

to embrace as my own your children

who suffer at the foot of the cross.

I humbly cry to her:

Please be my consoling mother, and help me to be a better son.

Lord, make me a holy priest, inflamed with the fire of your love, seeking nothing but your greater glory and the salvation of souls.

I humbly bless and thank you, my Father,

through the Spirit in Christ Jesus,

Your son and my brother

Amen

O Mary, Queen of priests -pray for us

Saint John Vianney -pray for us

This payer was said in daily Mass during the National Priests Retreat for the PNG and SI in Boman, after the Communion, before the concluding prayer.



YIA BILONG OL

PRIS

19 Jun 2009 -19 Jun 2010



iPhone Users Offered Stations of the Cross

Lenten Devotion Can Be Prayed Anytime, Anywhere

From Zenit News
By Genevieve Pollock

SOUTH BEND, Indiana, (Zenit.org).

A new iTunes application is being offered to give busy people a way of praying the Stations of the Cross anytime, anywhere.

Ave Maria Press announced the launch of this application, which is being offered as a free download for the iPhone and iPod touch.

It was created "with busy people in mind and is the perfect pocket devotional," the press release noted. It is also a helpful resource for those who cannot always make it out the parish Lenten devotions.

One of the first users, Mary Ann Johnson, affirmed, "I needed a way to do the Stations of the Cross at home and this was most enjoyable and prayerful."

"At 60 years of age," she said, "I know that this will be the way of the future. I would like to see more applications like this."

The press release recalled the words of

Benedict XVI for World Communications Day, when he urged the faithful to "proclaim the Gospel by employing the latest generation of audiovisual resources (images, videos, animated features, blogs, websites) which, alongside traditional means, can open up broad new vistas for dialogue, evangelization and catechesis."

Catholic gadget geeks

Dianna Leinen, Institutional Marketing Coordinator at Ave Maria Press, explained to ZENIT the inspiration behind the initiative.

"This past Christmas I received an iPhone as a gift," she said, "and immediately became hooked on downloading applications of all kinds."

"I found a vibrant community of Catholic 'gadget geeks' like myself looking for Catholic iPhone content," Leinen stated. "This led me to wonder how Ave Maria Press resources might also find a home in this new technology."

"The Stations of the

Cross app is an exciting introduction because it combines a beautiful user interface with rich Catholic reflections that encourage prayer anytime, anywhere," she concluded.

The program employs paintings by Michael O'Brien to allow users to pray the Stations of the Cross at any time and location.

The prayer companion is based on "John Paul II's Biblical Way of the Cross" by Amy Welborn and Michael Dubruiel.

In this form, introduced by John Paul II in 1991, the 14 stations begin with a meditation on Jesus in the Garden of Gethsemane, and include a contemplation of Peter's denial of Christ, the scourging and crowning with thorns, and the moment Jesus promised to bring the Good Thief to Paradise.

Tom Grady, publisher of Ave Maria Press, said, "We are delighted to explore creative digital ways of keeping our readers connected to God through prayer."

He expressed the hope that "many will

take advantage of this free prayer resource."

An increasing number of Catholic applications have already been developed for iPhone and iPod users, such as a Catholic calendar, guides for praying the rosary and confession, a directory of parish Mass times in various countries, and a Catholic trivia game.

TRINITY FM I SELEBRETIM 7 YIA ANIVERSARI

Ms. Maria Girma i raitim

Long de namba 16 Janueri, 2010, Catholic Radio, Trinita FM i selebretim 7 yia Anivesari bilong em long Rebi-amul. Long dispela taim, Retaia Asbisop Michael Meier husat i Siaman bilong Bod bilong Trinita FM i tok olsem, "Redio em nambawan we bilong serim tok bilong God i go long ol manmeri husat i stap long we long siti na taun".

Mr. Pais Tikili, Managing Director, bilong Komkui grup bilong kampani i tok olsem, "long hat wok bilong ol misineri tasol na mi kamap olsem nau mi stap".

Moa yet em tok em bai sponsarim sampela ol program bilong Redio long sapatim wok minsteri bilong Redio. Mr. Andrew Dokta em wanpela Bod memba bilong Trinita FM i bin sapatim

Redio long K1,500 long surukim wok bilong God. Trinita FM i sanap long lek bilong em yet long mekim wok minsteri long strongim bilip bilong ol manmeri.

Fr. Frans Cruisberg, SVD distrik Supiria i tok olsem, "TRINITA FM mas i go olgeta hap olsem blu skai. Planti pipel mas i harim tok bilong God long Western Hailans na arapela hap bilong Hailans".

Fr. Victor Roche, Dairekta bilong TRINITA FM i tok olsem, "Western Hailans i gat 5-pela FM Radio Stations. 73% pipel i save harim TRINITA FM." Em tu tok wanem ol progrem ol listeners i save laikim. Em i tok tenkyu long tupela Bisop, Asbisop Douglas Young, Bisop Maikel Meier, ol Bot Memba, ol Staff Memba, ol lain i sapatim dispela Katolik Radio Station na ol listener.

Letter to the Editor... Vanimmo

Dear Editor,

I read with great interest Sr. Tarcisia's article "The Catholic Church response to HIV/AIDS" in the Catholic Reporter of December 2009. In that article the commitment of the Church to contain and eradicate such a plague appears impressive and the understanding and the help given by the Church to those affected by AIDS is undeniably uplifting.

However it seems to me that the moral values indicated by Sr. Tarcisia to prevent HIV/AIDS will confuse the mind of the catholic reader. Sr. Tarcisia puts together the famous ABCD model (Abstain, Be Faithful, Condom Use, Delay first sexual encounter) and Church teaching, in such a way that Catholic teaching is distorted.

For instance she says that ABCD model "is also part of the Church teaching". Actually between the ABCD model and the teaching of the Church there is a vast difference. In fact the Church cannot teach "to delay the first encounter", because the VI commandment totally forbids any sexual intercourse before marriage. The true teaching of the Church is as simple as that:

chastity is the way that unmarried people have to follow.

As for C (Condom Use) Sr. Tarcisia does not say anything at all about the teaching of the Church, giving the impression that condoms are accepted by the Church. Instead the Church has always taught that condoms are immoral.

It is good to remind everybody that the Catholic Church has always taught that chastity is compulsory before marriage, and fidelity is compulsory after marriage. These two virtues are not a burden, but the way to live a truly human and happy life.

Even after the appearance of HIV/AIDS in 1981, the Church never ceased teaching that chastity and fidelity are the ways to prevent and to contain the plague of HIV/AIDS. The Church's teaching never changed and will never change.

Such teaching has been affirmed several times by John Paul II and reconfirmed many times by Benedict XVI.

It is sufficient to quote the address of John Paul II to the Malawi Ambassador on the 17 December 2004: "The alarmingly rapid spread of AIDS demands renewed efforts on the part of the international commu-

nity.... Public authorities and faith communities need to work together to promote fidelity within marriage and abstinence outside it as the most effective safeguards against infection."

At the beginning of his Pontificate, Benedict XVI addressed the Bishops of Africa as follows:

The traditional teaching of the Church has proven to be the only failsafe way to prevent the spread of HIV/AIDS. For this reason, "the companionship, joy, happiness and peace which Christian marriage and fidelity provide, and the safeguard which chastity gives, must be continuously presented to the faithful, particularly the young" (Ecclesia in Africa, 116).

As for condoms, nobody can put in doubt the teaching of Benedict XVI. What he said during his flight to Africa in March 2009 is still vivid in the minds of many people.

With that in mind the catholic reader will appreciate what Sr. Tarcisia wrote about the response of the Catholic Church to HIV/AIDS infection was not the complete and therefore true teaching of the Church.



Some of the Catholic Bishops of PNG and Solomon Islands at the Human Life International's Pro Life Conference Seminar held recently at the Emaus Conference Centre, Don Bosco in Port Moresby.