



The Catholic Reporter

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MISSIO sponsors a number of catechetical, pastoral and development programs in PNG (Photo Phil Gibbs)

As this is the last issue for 2012, The Catholic Reporter acknowledges the support of all its valuable readers and clients throughout the parishes, dioceses and country and wishes you all, "A Blessed Christmas & a Prosperous New Year, 2013". We look forward to your continued support and contributions in news articles in the coming year.
From The Catholic Reporter Team.

Papua New Guinea and Germany strengthen ties through MISSIO

By Abp. Karl Hesse MSC

Archbishop emeritus of Rabaul Karl Hesse, MSC explains the reasons and the meaning of the recent visit to Germany of a group of Bishops, priests, religious and Catholic laity from Papua New Guinea

The president of Missio Aachen, Prälat Dr. Klaus Krämer wrote to us: "In October every year we have the World Mission Sunday campaign on a special theme which we are developing in close cooperation with our partners. The forthcoming campaign takes up the subject of PNG as a society between tradition and modernity and the challenge of the Church. The timeframe of our campaign is from 26 September until the World Mission Sunday (to be celebrated in Germany) on 28 October 2012. We would like to invite people from PNG to share your personal experience and commitment."

What is MISSIO and what purpose does it serve for the Church in Germany and in the world?

Eighty five years ago, Pope Pius XI asked the Association for the Propagation of the Faith (APF) to establish World Mission Sunday, which was to be celebrated in every Catholic diocese, parish and institute in the world. Ever since, on World Mission Sunday, Catholics worldwide recommit themselves to the Church missionary activity through prayer and sacrifice. Offerings from Catholics worldwide provide in this way annual assistance to about 1,050 Mission dioceses. These dioceses submit requests for assistance for catechetical programs, seminaries, communication and transport needs, the work of Religious Communities, and for the building of chapels and churches. In the year 2011 Missio spent a total of about 35 Million Euro (= Kina 97,2 Million) to support more than 1,200 projects throughout the three continents Africa, Asia and Oceania.

What did people in parishes and schools already know about Papua New Guinea and what were the most frequently asked questions?

The people in the parishes as well as the students in the schools did not know much about Papua New Guinea. It was not easy for the participants taking part in an "open forum" to ask "intelligent" questions. An introduction into the situation of our country today had to be done first before question time took place. The questions followed the points which were brought to their attention during such an opening discourse. The people were surprised to hear that the PNG was build out of two politically developed parts, namely Papua and New Guinea, but more so that it was formed out of more than 800 ethnic groups. It was not known that the Catholic Church commenced the uninterrupted evangelization only in the year 1882. One found it hard to believe that by now about 95% of the people are Christians. Questions were also asked in regard to the participation of Catholics in church services, in regard to vocations and in particular concerning the localization of the Church. Some asked about the in-

volvement of the Church in the Education and Health system. Questions were raised in regard to the effect of the globalization and of exploitation of resources. Questions also came forward concerning the impact of the climate change on our islands.

How can the Christian communities in Papua New Guinea and Germany come to know each other and share in the gift of faith?

From my experience the German church-goers are interested in what is happening in our Church; this especially is true if one can give witness to his own life and commitment in PNG. We found that interest is shown in how to organize and to implement a Pastoral Plan and how to set up Basic Christian Communities. Quite a bit of sharing had been done on those issues when we met with Catholics involved in renewal programs in the different dioceses.

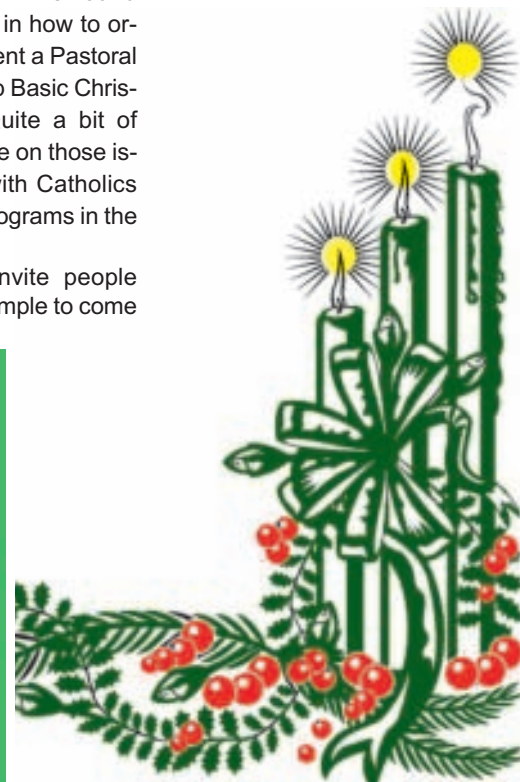
A diocese could invite people from Germany for example to come

to PNG to learn about our society and Church. Dioceses in Germany could be asked to invite – with the help of Missio – priests, religious or/and laypeople for some month to bring about the necessary awareness about our life in PNG to continue what had been started this year.

From my experience, the people in Germany, especially the young, were surprised and supported in their faith by the personal witness being given by the sisters, the priests and the bishops leading the Missio campaign during the months of September and October. (G.L.)



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Synod on the New Evangelization for the Transmission of the Christian Faith

By Bishop Otto Separy of Aitape

Catholic Reporter is happy to publish the full text of the intervention by bishop Otto Separi of Aitape, representative of Papua New Guinea and Solomon Islands to the Synod of Bishops held in Rome on 7-28 October 2012.

bring you fraternal greetings from the Catholic Bishops' Conference of Papua New Guinea and Solomon Islands, one of the four Conferences of Oceania in the Far East of the globe.

The Church in Papua New Guinea and Solomon Islands is relatively very young compared to most part of the world. In the coastal parts of the Conference, the task of evangelization began a little bit over 100 years ago while in some parts like the Highlands region of Papua New Guinea just about 50 to 20 years ago or even less.

The two countries of the Conference became politically independent in the mid 1970's. This also means that Papua New Guinea and Solomon Islands are two very young countries on the world map. We have our dreams, visions, aspirations, curiosities and expectations.

The Church is very young and vibrant: churches full on Sunday Masses, increase of priestly vocations and religious life for both men and women, dialogue and participation of lay people in church ac-

tivities, high interest of parents wanting their children to be baptized, great number of teenagers receiving the Sacrament of the Eucharist and Confirmation and significant number of Mass attendants receiving the Holy Communion.

However on the other hand, we also frequently experience numerous anti Christian behaviors in almost every sector of our society: domestic and sexual violence against women and girls, murder, abuse of basic human rights and freedom by certain individuals and public institutions, high level of political corruption and white collar crime just to name a few. These types of anti Christian behavior have created much fear, anger, hopelessness and anxiety on the vast majority of our people. Generally, most people are living in fear of being attacked or abused by other people, thus hiding behind securely locked doors and gated fences especially in towns and cities even during the day.

One then needs to ask, why are these anti Christian actions and attitudes taking place in our Christian society where almost 50% of the total population is Catholic and the other 50% belong to other mainline Churches and Pentecostal churches or sects? What has gone wrong? The Melanesian people of Oceania are very much community orientated in every aspect of their existence since thousands of years, even to some extent up to the present time. This could be

both expressed and experienced in all forms of attitude and behavior either individually or in community. Weather it is morally acceptable or not, it is the question of human survival, the existence of the community, village or a tribe. This type of mentality simultaneously poses threat to the Catholic faith and the moral order on one hand, and offers a potential for the Catholic faith to grow and mature on the other hand. The Church is faced and challenged with what many peace loving people describe as an "attitude problem" in our society.

In the current situation that is confronting the Church, the New Evangelization for the Transmission of the Christian Faith calls for two important factors that would strengthen and deepen our Catholic faith. First is the need for a deeper Christianization of our Melanesian culture in the light of the Gospel values and principles; and second is the demanding need for more profound teaching and explanation of the New Catechism of the Catholic Church.

Christianizing our traditional cultures.

Culture is the foundation of a human society. The culture forms and molds a person's mindset and the subsequent behavior and attitude. However, in any culture both morally right and wrong attitudes and behaviors exist. In Papua New Guinea and Solomon Islands, the New Evangelization for the trans-

mission of the Christian faith calls for a deeper and sincere evangelization of our traditional Melanesian cultures so that the Gospel truths and values may penetrate deeper into our cultures. By doing so, the cultural factors and elements that are in conformity with the Christian faith could be upheld and promoted and those that do not could be left to diminish. Our Melanesian traditional cultures need to be purified with Christian truths and principles. In other words, our traditional cultures have to be a living witness of the Risen Christ who is alive and active in our cultures. When our culture is truly Christianized, only then can we experience profound and sincere respect for one's human dignity, and build solid unity, love, forgiveness, justice and truth in our families, homes, tribes, learning institutions, and public places.

Urgent need for catechizing our people.

The Church in Melanesia is faced with the challenge of providing the possibility and opportunity to the baptized Christians to have a profound personal experience and relationship with Jesus Christ. The question of being true witnesses of Jesus Christ and to His Church is frequently compromised with personal ambitions and unnecessary fear and expectations. This indicates that most of our people lack proper knowledge and understanding of the Catholic faith.

The lay faithful, especially the younger generation needs to be given utmost priority to learn and appreciate the Catechism of the Catholic Church. This presupposes that all the pastoral agents (Evangelizers), under the leadership of the Diocesan Bishop and in the light of the New Evangelization for the Transmission of the Christian Faith, should take this up as a matter of urgency in each diocese. The Evangelizers are called with humility and love as matter of divine calling to make time and space available to teach in depth to the people in parish centers, communities and learning institutions the Catechism of the Catholic Church. Rather than piling up the New Catechism books on the parish office shelves, they need to be given out to the people, perhaps on subsidized costs so that the people and especially our younger population could read, understand and appreciate the Catholic faith.

May Blessed Peter ToRot, the defender of Catholic marriage and family life and also the other martyrs and Saints of Oceania intercede for us for the successful and fruitful task of the New Evangelization for the Transmission of the Christian Faith in our two countries and the region of Oceania.

May we, according to the Apostolic Exhortation *Ecclesia in Oceania* walk the Way of Jesus, live the Life of Jesus and tell the Truth of Jesus in our daily lives as Christians.

Priests, be yourselves!

Tommaso Spinelli, 23 years old, a catechist of the diocese of Rome and the youngest member of the recent Synod of Bishops said in his intervention:

"The new evangelization needs substance: it needs catechesis of a certain depth that is able to say something serious to our lives, but also and above all it needs lives of substance that demonstrate through actions the solidity of the Christian. It is even more important today, now that families are disunited and often abdicate their educative role, that priests demonstrate to the young their faithfulness to a vocation and the possibility of choosing an alternative way of living, better than that proposed by society. My concern however is that these figures of substance are becoming a minority. The priest has lost trust in the importance of his ministry, he has lost charisma and culture. I see priests who adapt to the dominant thought. The same is true of the liturgy, which in the attempt to become original becomes meaningless. Priests, I ask you to find the courage to be yourselves. Do not fear because where you are truly priests, there you propose the truth of the faith without fear, we the young will follow. Indeed, the words of Peter are also ours: "Lord, to whom shall we go? You have the message of eternal life". And we are infinitely hungry for something eternal and true. (chiesa.espresso.repubblica.it)



Rare priestly ordination for Port Moresby - On 11 November 2012 Arch. John Ribat of Port Moresby ordained Deacon Emmanuel Moku as a new priest for the Archdiocese at St. Mary's Cathedral. Fr Emmanuel hails from the Kuni village in Goilala and is now one of the very few diocesan priests at the service of the Catholic population in the city. (Photo by Sr. Virgie T. Gayon, FSP)

Parishes crumbling in Papua New Guinea?

Fr. Shanthi Chacko Puthussery PIME
National Catholic Secretary for Youth and Laity

I have visited seventeen dioceses in Papua New Guinea during the year 2011 and I have now run an eight-day parish youth leaders training program in eleven of them during this year 2012. One thing I could observe is that the faith of individual Catholics is very poor. This is due to lack of regular personal and family prayer, reading and reflection of the Bible, knowledge of the catechism of the Catholic Church and lack of familiarity with the life stories of the saints.

Another difficulty is that other than the Sunday celebration of the Eucharist or the "Service without a priest", there are no regular faith formation activities in most of the parishes. But when parishes are not faith practicing and Spirit guided communities, we see a decline in the quality of spiritual life for priests, religious and especially married couples, families and youth.

All parish pastoral plans should include formation and spiritual activities and gatherings for people of every age and social conditions, especially children, youth, couples, mothers, fathers, the disabled, the elderly and the sick. The initiative of the parish priest is

essential for the catechetical formation and the transmission of the faith. The parish is first and foremost a family where individuals get to know each other and recognize each other. On that basis pastoral programs are proposed and carried out. The Year of Faith and New Evangelization (11 Oct. 2012 – 23 Nov. 2013) calls for a self-evaluation within the Church, since many members of the Church do not know who Christ is and what it takes to be his disciples.

More serious attempts should be made at the production and dissemination of printed media for evangelization and catechesis, since the access to TV, radio, and inter-

net is still a problem in most of Papua New Guinea.

This way, children, youth, couples, fathers and mothers would be able to gather, read, share and learn especially about the scripture, liturgy, catechism, family life and social work.

The Year of Faith and the New Evangelization are serious matters.

The truth in fact is that only good marriages beget good marriages, good religious beget good religious, good priests beget good priests, and good Christians beget better and more committed lay faithful. Parishes and parish priests need to take the lead!

Commentary by **Fr. Victor Roche, SVD**



Why do people steal?

It was about 2 pm on a Friday some time ago. I was travelling with another religious brother in a car in the settlement area of Gerehu. Our car was very slow because of the traffic. Lots of people were in the streets. All of a sudden, I saw a man standing in front of our car with a gun. He was shouting "stop, stop!". The driver stopped the car. Immediately, another young man opened the door of the driver and he forcibly pulled the bilum string bag from the driver. The bag contained a purse with money, check book, cell phone etc. Both of them just walked away. No one chased them. By this time there were about forty people standing around our car. They tried to console us.

From this incident, I like to reflect on why do people commit crimes? Why do these two young men steal?

Possible reasons for stealing:

- Poverty:** Perhaps these two young men do not have jobs. Their family may not have food if they do not steal.
- They may have learned stealing from friends or peers:** When young men are together as friends or as gangs, they learn to steal. They commit crimes in order to survive or just to have challenges in life.
- Family up-bringing:** some families live on stealing, because they do not have income to the family. If a young man is a criminal who lives on crime, it is probable that his children will follow his ways.
- Unemployment:** Many of our young people do not have jobs. They do nothing and walk the streets aimlessly. Some of them try to steal to make a living.
- Drug –addicts:** Some people are addicted to drugs and they need money to buy drugs. They will commit any type of crime under the influence of drugs.

We cannot put all the criminals all in one or another category. Each one steals for his own individual reasons. But we should be able to find the root-causes. We have an increase in crimes especially in the cities of PNG such as pick-pocketing, stealing, rape, fighting, killing etc.

Two of the basic reasons for crime are: Lack of education: we have many drop-outs after Grade 8, Grade 10 and Grade 12. Lack of jobs: many young men and women are jobless even after their formal education.

Possible Solutions: Government, Churches and other relevant bodies work together for education for all in PNG. Education may give awareness and create opportunities for oneself for living a decent life. Awareness against stealing and crime should be taught in families, communities, schools, and Churches.

Young people and the Year of Faith

By **Fr. Srimal Priyanga SDB**

What better opportunity is there to deepen our knowledge and understanding of the key themes of our faith than now! This is the Year of Faith which began on 11 October 2012 and concludes on the 24th November, 2013. Pope Benedict has urged us to 'rediscover the joy of believing and the enthusiasm for communicating the faith' (Porta Fidei no. 7). He described the programme of the Year as one in which 'The Church as a whole and all her Pastors, like Christ, must set out to lead people out of the desert, towards the place of life, towards friendship with the Son of God, towards the One who gives us life, and life in abundance.'

The Holy Father tells us that professing our Catholic faith must lead to "public tes-

timony and commitment." The Church on the day of Pentecost demonstrates with utter clarity the public dimension of believing and proclaiming one's faith fearlessly to every person" (Porta Fidei no. 9). It is important first to remember what "faith" is: It is both the content of what we believe and the act by which we give our total assent to the reality behind that content.

The Year of Faith is meant to promote the personal encounter with Jesus: This occurs most immediately in the Eucharist. Regular Mass attendance can strengthen one's faith through the

Scriptures, the Creed, other prayers, the homily, receiving Communion and being part of a faith community.

We must be able to invite friends for the Eucharistic celebration, especially those who have drifted from the faith or feel

alienated from the Church.

The Sacrament of Reconciliation can play an important role in spiritual growth, because confession urges people to turn back to God, express sorrow for falling short and open their lives to the power of God's healing grace.

Let us read the Bible every day during the Year of Faith in order to become more attuned to the Word of God. "The 'door of faith' (Acts 14:27) is always open for us, ushering us into the life of communion with God and offering entry into his Church".

Let us learn about the saints, because they witness to us hope, and teach us how to live as Christians. They give us an example of service through ministry, charity, prayer and everyday life. (TAVUR Newsletter – October 2012)



PRAYER FOR THE YEAR OF FAITH 2012-2013

Merciful Father, from the abundance of Your love, You sent to us Your Son, Jesus Christ, the Light of nations.

With the help of the Holy Spirit, lead us during this Year of Faith to a renewed conversion to the Lord Jesus and to the rediscovery of faith. May we be credible and joy-filled witnesses to the Risen Lord in our changing world capable of leading

others to the door of faith.

Make us appreciate the power and beauty of the faith as contained in the decrees of Vatican II and the Catechism of the Catholic Church. Help us celebrate this faith with greater intensity, esp. in the Eucharist, and give witness to it through deeds of charity.

May Mary, the Mother of God, who was proclaimed "blessed because

she believed", help us with her prayers and example to become credible witnesses of the new evangelization capable of opening the hearts and minds of many to the desire for God and for true life. We ask this through Christ Our Lord. Amen. +Rolando Santos, C.M., Bishop of Alotau (extracted from Porta Fidei), 27 Oct. 2012.

Each priest should "consider the sacrament of penance as an essential part of his ministry and of the new evangelization," and that in every parish community there be given "adequate time to hear confessions." (Synod Proposition n.33)
"The second Vatican Council called for a renewal of the sacrament of penance, but what we got instead, sadly, in many places, was the disappearance of the sacrament" (Card. Timothy M. Dolan, Archbishop of New York)

Love, Life and Fertility as a result of Natural Family Planning

By John Smith
Australian Lay Missionary - Mendi

Cycles, charts, hormones, love, life and relationships were closely studied by men and women from

all over PNG during a week-long course in October. The training course for Natural Family Planning (NFP) teachers was held in Goroka at the Haven Resort from Oct. 8-12. Organised by the National Catholic Family Life Apostolate (NCFLA), the course was the follow up to an earlier course in Port Moresby run by Australian NFP teachers.

Most informed Catholics already know that NFP is 99% effective at allowing couples to avoid pregnancy. However, less well known is that NFP is very effective at helping couples who are having difficulty getting pregnant and can also be used to increase the likelihood of having a boy or a girl. These were just some of the interesting topics of the NFP trainers course.

Participants came from a va-

riety of backgrounds all over Papua New Guinea but mainly from the Highlands. Parish catechists, Diocesan Family Life Coordinators, religious sisters, medical workers, dedicated parishioners and two Seventh-Day Adventist pastors were among the 26 participants. Educational background was no barrier to the course as the Billings Method can be taught even to illiterate people. Some participants had university education level while others had not completed primary school.

The main aim of the course was to enable the participants to understand the fertility cycle of women so that they would be able to teach women and couples how to use this knowledge to plan their families responsibly and either achieve or avoid pregnancy.

Betty, 25, came for the course because as a pastor with the Seventh-Day Adventist Church she wants to be able to help couples to plan their families without using expensive pills that damage the body. She had heard from many people that NFP also strengthens the

relationship between husband and wife through greater communication.

Lucy Tomdia, 42, was one of the course instructors and an experienced teacher and user of NFP. She thinks that any couple willing to try NFP will benefit, "It builds relationships – it needs a good relationship to start but then it will build the relationship to be even stronger. In my experience it helps to build intimacy in both a sexual and non-sexual way. It makes the couple fall more deeply in love. It strengthens your communication. Through the cycle of waiting and coming together it is like the joy of a honeymoon every month. The women who use NFP become more open and less shy with their husbands. It brings them closer in all areas. My husband really understands how my body is working, we can speak openly".

Mrs Tomdia also stated that she thinks any couple would be wise to use NFP instead of contraceptives to plan their family, "God has given us intellect and free will, we need to use them

to discipline ourselves. The pill and other chemical contraceptives damage the body and reproductive system of the woman. She also loses her dignity and the man can come to view her as an object who should always be available for sex. Using NFP teaches a couple to treasure each other's bodies and the marital act."

Sr Mary Anthida of the NCFLA was the main course organiser and spoke about why she organised the course, "We wanted to update NFP training in PNG, especially for those in the Highlands. We want to establish teams of NFP teachers within each diocese who can work together and support each other. Finally, it was important to provide experience for local women who use the method themselves and have been teaching it to other couples for many years to become trainers of other NFP teachers."

During the closing Mass at St. Mary's Church, retired Bishop Henk te Maarsssen of Kundiawa handed the Certificates of Attendance to all the participants.

Religious Education teaching gets a boost

By Sr. Mary McCarthy
PBVM
National Catholic Religious Education Secretary

The new Grade 12, Justice, Peace and Integrity of Creation unit for Religious Education was edited ready for publication following a thorough study and discussion of the draft syllabus and suggestions for improvement. Copies will be available for Grade 12 Religious Education teachers as soon as printing is completed. This is a significant step forward because this unit can be used by teachers with Grade 12 students to discuss social concerns and to help them make a Christian response to the challenges we face today.

This was made known at the meeting of Religious Education Coordinators' (RECs) of Catholic Secondary and High Schools gathered for their Annual Conference at Emmaus Centre, East Boroko, 1-6 October. Thirty-one RECs and Personal Development Teachers attended a week of reflection, discussion and planning.

The introductory session was a sharing of re-

sponses to the question: What are the signs of life in Religious Education in our Catholic Schools? Beyond the Religious Education Syllabus for Grade 9-12, it is the activities outside the classroom such as school liturgies, assemblies, community service and the spirit which animates the school that can set the hearts of young people on fire.

This year more laymen and women attended the Conference. Their commitment to hand on the Catholic faith today suggests that positive change can happen. Teachers shared mainly about the many challenges beyond their control the schools face which disrupt programs: natural disasters, lack of communication, of transport, law and order problems such as holdups, fighting, and other disturbances arising from abuse of drugs and alcohol. They expressed their need for improved teaching materials and resources for the students. Most urgent is the need for teachers to gain the necessary qualifications to become a Religious Education teacher.

Catholic Identity can be promoted in each school

when the vision and mission is truly lived by the whole school community. Sr. Lucy Mosken, SSsP, Holy Spirit HS, Bogia, Madang, expressed her feelings: "I felt encouraged and strengthened. The conference really helped me to look at the wider picture of the Church role and mission in PNG in Education." Recommenda-

tions from the Conference included making Religious Education teachers' training available to those willing to undertake studies and assisting all schools to access Bibles, Religious Education programs, teachers' and student texts produced by the Liturgical Catechetical Institute in Goroka.



Participants at the training course for Natural Family Planning (NFP) teachers (Haven Resort, Goroka - Oct. 8-12, 2012).

FROM AROUND THE COUNTRY

AITAPE. Ten years of NALU College. The distance education centre sponsored by the diocese of Aitape was started by Australian volunteer Leonard Blahut on 10 October 2002. Leonard saw the need to provide opportunities for youth who found themselves locked out of the formal education system by high school fees or family problems. Fortunately his vision won support from Bishop Austen Crapp OFM and a band of like-minded citizens - Pius Mendi, Luke Asuman, Casper Koki and Abram Omi who formed the first Board of Management. Religious Congregations based in Aitape also became partners. Presentation Sisters, Franciscan Sisters and Patrician Brothers readily joined the band of volunteer tutors. Though housed in humble facilities, the college has flourished. NALU graduates have sometimes re-entered the formal sector and gained a Higher School Certificate. Others have matriculated to third level institutions. Hundreds more have achieved their personal goal of a Grade Ten Certificate and become better educated citizens and future parents. Current Director of the College, Presentation Sister Marion Kingsley attributes NALU'S success not to bricks or resources but to the extremely high level of motivation shown by students, staff and volunteer tutors. (Br. Peter Ryan FSP)

GOROKA. Priests avail of renewal course. On the 9th of November 19 priests from 11 Papua New Guinea and Solomon Islands dioceses completed in Goroka the 2012 program of the Vangeke Institute, established three years ago with the main purpose of providing on-going renewal and formation for priests. The program lasted six full weeks. During the first two weeks the participants followed two Personality and Human Relationships workshops focusing on the topics of 'Who am I?' and 'How am I leading my life?'. The third week had two days on the theme of addictions and the way it badly affects one's life. There was also a reflection on seminary formation, vocation awareness, etc. The fourth week was a silent retreat on the theme of the "Encounter with Jesus and the importance of prayer". The two last weeks were about our Vital Human Strengths, our psychic energies, that are behind our decisions and how to manage our time, stress and all our emotions. The participants all said that these six weeks have been so enriching for them and that they were now better equipped to deal with their lives and offer quality ministry to the people they serve. They said that all the priests would benefit from such a program. (Bp. Gilles Cote' SMM)

PORT MORESBY. New CBC Headquarters. PNG Prime Minister Peter O'Neill described the role of the Catholic Church as "vital" in the development of the country as the economy grows and additional services can be made available to the people. That's why his government pledged a contribution of Kina Five Million during a corporate dinner held in Port Moresby on Sunday, 25 November to raise funds for the construction of a new Chapel and Office Building for the Catholic Bishops' Conference of Papua New Guinea and Solomon Islands (CBC). The Catholic Church is the largest non-government body to provide services in PNG especially in the fields of education (about three thousand institutions from elementary to university level) and health (more than 350 treatment centers in the cities and rural areas). The new building is meant to house the offices of the 22 Commissions of the CBC along with the General Secretariat. It will replace the present congested and decaying smaller building at the Gordons suburb in Port Moresby. Among other dignitaries present at the fund raising activity on 25 November, who pledged different amounts, were Grand Chief Sir Michael Somare, Health Minister Michael Malabag and Forestry Minister Patrick Pruaitch who pledged K. 100,000.00 each. The total amount needed for the construction of the new CBC headquarters is estimated at about Kina Eight Million. (Fr. Giorgio Licini PIME)