



# The Catholic Reporter

Catholic Bishops' Conference of PNG & SI - Commission on Social Communications, P.O. Box 398, Waigani, NCD Tel.: 325 9577 - Fax: 323 2551

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**BREAK:** Catholic Bishops of PNG & Solomon Islands waiting to go out for a break after a hectic day of meeting during their annual AGM held in Vunapope, Kokopo in East New Britain recently.

## CATHOLIC PRIESTS RUNNING FOR OFFICE SUSPENDED

The Catholic Bishops Conference of Papua New Guinea and Solomon Islands has issued a letter to the priests on 24th April this year reminding them that running for office in the elections is not allowed under Church laws and entails suspension from the ministry. The bishops explain that public office is for lay people and suspension is a real punishment intended to reaffirm values and to educate the offender. Excerpts:

"Unfortunately, once again, despite the bad experiences of the past, some of our brother priests are planning to run for political office in the 2012 PNG National Election. This is a great disappointment for us bishops and for the majority of our Catholic people, something that makes us all very sad. We believe that most priests, religious and lay people share our disappointment and consider the choice by a priest to enter politics a betrayal of the people he was given to serve as their shepherd. Like the hired workman in the Gospel story who does not care about the sheep (John 10:12-13), he abandons the flock entrusted to him..."

"It is entirely appropriate that qualified Catholic lay people represent the Church through direct political involvement and thereby find creative ways to apply the church's social teaching in shaping specific policies that promote the common good. However, running for public office, as well as actively campaigning for a political party or candidate, is at times necessarily partisan and sometimes even divisive, and thus is contrary to the vocation to the priesthood..."

"Our brothers in the priesthood who run for public office break a solemn promise to obey their bishop made at the time of their ordination to the diaconate and again when they became priests. No bishop in PNG or Solomon Islands will ever give permission or encourage one of his priests to enter politics, run for office or act as a campaign manager. This is a very serious matter and therefore, as a punishment, a priest who enters politics will be suspended by his bishop or religious superior from exercising his priestly ministry. The suspension begins immediately and extends for at least two years beyond the time when the priest finally withdraws from politics and returns in obedience to his bishop or religious superior..."

"Priests, religious and laity must understand the real meaning of the term 'suspension' as it is being used here. Suspension is not a leave of absence or permission to take time off and put aside one's priesthood to do something else with the blessing of the bishop or religious superior. Suspension is a serious penalty which a bishop or religious superior uses as a corrective punishment to try to change the bad behavior of a priest or religious. As with all punishment, it is intended to reaffirm and restate the value that has been threatened and to educate the offender and the people about the non-negotiable importance of that value..."

## Catholic Church and PNG Parliament neared collision course

By Fr Giorgio Licini, PIME  
CBC Communications

The Annual General Meeting of the Catholic Bishops' Conference of Papua New Guinea and Solomon Islands was held this year at Kokopo, East New Britain to honor Blessed Peter ToRot (1912-'45) on the centennial anniversary of his birth.

From 16 to 24 April the Bishops of the three dioceses of Solomon Islands and nineteen of Papua New Guinea discussed issues related to education, health, development, social communications, clergy, finances and the political situation in Papua New

Guinea. Three final statements were issued: a Pastoral Letter to all the faithful on 'Communion' as the church priority for the year 2012; a Letter to the Priests against the plan of some of them to run for office in the upcoming elections; and an appeal to the PNG national leaders to end the current political impasse.

In this regard Archbishop John Ribat of Port Moresby, president of the Bishops' Conference, raised his voice at the Rakunai basilica on 19 April, when the Bishops concelebrated a Mass for the centennial anniversary of the birth of the Blessed Peter ToRot, the young Tolai catechist and father of family killed by occupy-

ing Japanese forces in April 1945.

"The Constitution is not a foreign document that can be repealed or easily modified", Ribat said recalling the time in the mid seventies when the drafting committee sent representatives to his school to gather the opinions of the students on the contents of the Mama Loa. Ribat was 16 at the time. Then he referred to Peter ToRot as a good family and community leader, one of those that are needed at all times. He always gave priority to the needs of others before providing for himself.

Informal comments from other Bishops at the ceremony and the gathering were also of shock and disbelief at

the way relevant Constitutional provisions were overturned by Parliament over the last few months curtailing the independence of the judiciary and trying to delay the electoral process.

"History has shown us that democracies have flourished when a Constitution and laws are properly enacted, carefully followed and legally reviewed. Structures of accountability are essential to ensure that no one is above the law, to restrain human greed, and to limit the proper use of power", the Bishops wrote in their appeal issued on April 24, the same day people were holding anti government demonstrations in Port Moresby and Wewak.

"We remind you, our political leaders, - the Bishops then said admonishing those responsible for the situation - that in recent times we have seen that the misuse of power in young democracies of developing countries has led to violence and political uncertainty. In some cases the result has been the loss of a democratic process and the rule of law."

The Catholic Bishops' Conference refrained from calling for direct action by the people, but it may not be so in the future should a new political impasse lead to a risk of unconstitutional takeover.

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# Week of prayer for Christian Unity

## 20 – 27 May 2012

*“We will all be changed by the victory of our Lord Jesus Christ”*  
(cf. 1 Cor 15:51-58)

SINCE 1968 churches round the world have used a common theme

and Scripture readings for a Week of Prayer for Christian Unity that has become an important part of the ecumenical movement.

It has helped Christians from different churches to pray together and, in that way, to come together more closely in faith. In many countries this is done during the week before the feast of the con-

version of St. Paul on January 25th.

In Papua New Guinea and the Solomon Islands as well as in Australia and other countries it is done between Ascension and Pentecost. But the search for unity is not limited to one week. We must pray always for the full unity that Jesus wanted.

This year the Week of

Prayer for Christian Unity has been prepared by an ecumenical group in Poland where Christians in recent times have experienced both joy and sorrow.

The history of Poland has been marked by both defeat and victory; by oppression from outside powers and by conflict inside the nation.

The people of Poland know that where there are winners who enjoy

victory, there are also losers who do not share the joy of the winners.

What does it mean to “win” and to “lose?” A Christian sense of “victory” is different from a worldly pride that puts down the others.

When Jesus’ disciples argued about which one was the “greatest” Jesus told them that whoever wants to be first must serve the others (Mk 9:34-35).

### Eight days to change and reunite

THE themes, the Scripture readings and the prayers for the eight days of the ‘Week of Prayer for Christian Unity’ will lead us to deepen our faith in the fact that we will all be changed through the victory of Jesus:

20 May - **Changed by the Servant Christ:** Zc 9:9-10; Rm 12:3-8; Mk 10:42-45.

Lord, the prophet pointed to your coming as a humble king who brings peace. Thank you for the different gifts you have given to us. Help us to use them in humility to serve our brothers and sisters so that your face may be revealed. Amen.

21 May - **Changed through patient waiting for the Lord:** 1 S 1:1-20; Heb 11:32-34; Mt 3:13-17. Lord God, you are faithful in your love for us. Help us to wait in hope and patient trust that you can overcome everything that divides us. Give us wisdom to see the Spirit always at work in us and around us. Amen.

22 May - **Changed by the Suffering Servant:** Is 53:3-11; 1P 2:21-25; Lk 24:25-27.

God of consolation, you took on our suffering and made it as source of salvation. You changed the shame of the cross into a sign of victory. Your wounds have healed us. Open our eyes and our hearts to help all who suffer to know that you are close to them. Amen.

23 May - **Changed by the Lord’s victory over evil:** Ex 23:1-9; Rm 12:17-21; Mt 4:1-11.

Lord Jesus Christ, you call us to struggle against injustice in the world with confidence. We thank you for your victory over sin and death. May your Spirit

give us strength to overcome evil with good and division with forgiveness. Amen.

24 May - **Changed by the peace of the Risen Lord:** MI 4:5-6; Ep 2:14-20; Jn 20:19-23.

Loving and merciful God, heal the hurt of broken relationships within families and between nations. Tear down the walls of hatred and misunderstanding that divide us. Teach us the joy of sharing in your peace. Amen.

25 May - **Changed by God’s Steadfast Love:** Hab 3:17-19; 1 Jn 5:1-6; Jn 15:9-17.

Lord Jesus Christ, it is faith in your love that gives us hope in the face of failure. You have chosen us in love to be your friends. May the Spirit make us one with you and with each other so that together we can be witnesses of your faithful love to the world. Amen.

26 May - **Changed by the Good Shepherd:** 1 S 2:1-10; Ep 6:10-20; Jn 21:15-19.

Father of all, you call us to be one flock in your Son. He is our Good Shepherd who knows us by name, protects us from danger and searches for us when lost. Strengthen us with the armour of truth and justice so that we can feed your sheep and comfort your people. Amen.

27 May - **United in the Kingdom of Christ:** 1 Ch 29:10-13; Rv 3:19b-22; Jn 12:23-26.

Lord Jesus, we praise you for your glory. You have prepared a place for us to share in your victory. Give us a gift of unity in faith so that we can enjoy together a fullness of life with you and with each other forever and ever. Amen.

## Fr. Jim Moore MSC dies after 55 years in Milne Bay

ON 12 April 2012, a Memorial Mass was held at the Sacred Heart Cathedral in Alotau for the late Fr. Jim Moore, MSC.

He served the Catholics of Milne Bay province for over 55 years.

About 150 people were present, mostly from the parish of Budoya, on Ferguson Island, which Fr. Jim served for many years. Present also were five priests and Bishop Rolando Santos, who presided at the Mass.

In his homily, Bishop Santos shared that the timing of the death of Fr. Jim is something to be envied at. He died in Australia at about 4:30 a.m. last Holy Saturday, the day between Good Friday and Easter Sunday when the Church celebrates Christ’s resurrection from the dead. Bishop Santos said that Fr. Jim’s life as a priest and missionary can be summarized as a Good Friday, meaning that he, like Christ, also offered his life, in obedi-



Jim Moore with Bp. Panfilo at Budoya.

ence to the Father, for the salvation of others. Because he died with Christ, we can also be assured that he will rise with him.

Before the final blessing, Fr. Joe Ensing, the MSC local superior, told the congregation that we should know how to let go of Fr. Jim Moore, following the words of the Risen Christ to Mary Magdalene whom he told not

to cling to him. If we do not let go of him, he will not see eternal life.

Fr. Jim Moore, MSC was born in 22 July 1930, and ordained a priest on 24 July 1955. He came to Budoya in April 1956, where he spent most of his priestly ministry.

Italian priest Fr. Cesare Curcio temporarily took charge of the parish of Budoya when Fr. Jim Moore

was undergoing medical treatment in Australia last July 2011. Two national MSC priests, Fr. Stanis Barol and Fr. John Pulpulio, will now take charge of the parish of Budoya, with the former being appointed as its new parish priest. May Fr. Jim Moore rest in peace.

(From a report by Bp. Rolando Santos - Alotau)

## Bisnis Lida Tru

### Pater Philip Gibbs SVD i raitim

LONG Vokesen Sande, yumi save pre long Bikpela i ken singautim moa yangpela man na meri long kamap sista na bruda na pater.

Nau Pontifical Council for Justice and Peace long Rom i bin redim wanpela buk long singaut bilong God long ol bisnis lida (The vocation of the business leader. Husat i gat internet i ken lukim long <http://www.stthomas.edu/cathstudies/cst/VocationBusinessLead/>).

Dispela buk i gat tripela hap: lukim, skelim na wokim.

Lukim: Yumi gat ol liklik famili bisnis na i gat ol bikpela kampani bilong ovasis kain olsem Exxon Mobil ol i kam painim ges na ol arapela samting insait long graun. Wantaim Bemobile na Digi-cel fon kampani yumi inap baim na salim ol samting hariap moa yet. Tasol wantaim ol gutpela, i gat nogut tu olsem korapsen na sampela husat i laik kisim win mani hariap, maski hevi i kamap bihain.

Skelim: Ol bisnis lida tru bai skelim gut olsem em save soim rispek long ol wok lain bilong em olsem man na meri i pikinini bilong God. Em save olsem ol woka i sapotim famili bilong ol na em givim ol pe i stret. Bisnis lida tru em save tingim ol rabisman na em i no save bagarapim nating graun na bus o solwara. Em wok bisnis, tasol em save tingim tu gutpela sindaun bilong komuniti long bihain taim.

Wokim: Bilong wanem ol man i wok bisnis? Em bilong kamapim profit or win mani tasol? Dispela buk bilong bisnis lida tru i tok olsem profit em olsem kaikai. Yumi mas kaikai, tasol kaikai em i no namba wan samting long laip bilong yumi. Em wankain long ol bisnis lida tru. Em laik kamapim win mani tasol Kristen bilip i helpim em long save olsem wok bisnis em inap kamapim di-velopmen na gutpela sindaun bilong ol famili na komuniti. Bisnis i no save birua wantaim bilip, nogat. Bilip i save helpim ol bisnis lida tru long tingim gut wok bilong em olsem singaut bilong God.

Long pinisim dispela buk i gat 30-pela askim long ol bisnis lida tru – kain olsem: Wok bilong mi em save karim gutpela kaikai o mi save kisim mani nating tasol (“rent-seeking behaviour”)? Gutpela bilong ol wokman i namba wan samting o win mani em i namba wan samting?

Mi save hait na kaikai mani o mi save bihainim stretpela pasin long wok bisnis?

Ol kain askim olsem i helpim yumi long skelim husat i bisnis lida tru o nogat. Na tu em inap helpim yumi long skelim pasin bilong olgeta lida long hia long Papua New Guinea.

Yumi olgeta i laik painim prosperiti o gutpela sindaun. Sampela sios i save skulim ol manmeri long tingting we mani em mak bilong blesim bilong God (gospel of prosperity). Dispela buk em skulim yumi olsem wok em i mak bilong blesim bilong God, na long wok bilong ol, ol bisnis lida tru i save helpim yumi long bungim blesim bilong God, i no long mani tasol, nogat, em long gutpela sindaun bilong famili na komyuniti.

# Sunday, 13 May

## 46th WORLD COMMUNICATIONS DAY

**Internet and new media, our future and our home!**

**By Fr. Giorgio Licini, PIME**

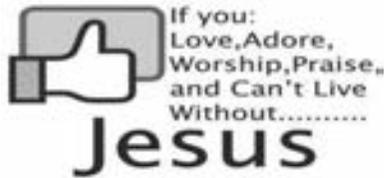
CBC Communications

Every year in May, the Catholic Church celebrates World Communications Day.

It started in 1967 when the mass media (or means of social communication) were basically newspapers, radio, television and cinema. It continues today when the variety of channels and gadgets has become much wider to include the Internet, the mobile phones, tablets, and many more.

The real revolution, however, resides in the Internet.

I am writing this article in Madang but in less than one second it can be delivered anywhere in the world. Thanks to the Internet! I need to know more about the latest developments in this turbulent time of PNG politics. No problem, the Post Courier, The National and many other sources of infor-



mation are on line right here on my screen. Thanks to the Internet! I need to share photos and videos with my friends and relatives back home in Europe. No need to rush to TNT or DHL. I will just post everything on Facebook or YouTube at almost no cost and have it cross the Oceans in no time. Thanks to the Internet!

Think of what the Internet means for banks, governments, companies, airlines... Should the Internet unexpect-

edly break down, the world would experience the worst economic and socio-political crisis ever. Nothing would be functioning for a while.

No wonder that the last three messages of Pope Benedict XVI for World Communication Day focus on the Internet and the so called 'new media'.

The difference is simple. In the case of the 'old' media, so to speak, the communication is basically one way. Somebody tells you something through a newspaper, radio, television, cinema, etc. and you basically listen and possibly think about it or discuss the issue with people sitting around you. Occasionally you may send a letter to the editor or ring up the radio station in the course of a program, but it's a rare exercise.

The "new" media, based on the Internet, instead, allow permanent interaction and exchange of writings, sounds, and images (including your voice and face) practically as in a direct conversation.

Does all this seem unfamiliar for Papua New Guinea? Not really! In urban centers most of the middle class youth are on social networks, particularly Facebook.

And what about the rural areas? It's a matter of time. It takes only a fairly reliable mobile telephone connection and you are on the Internet, happily connected to the rest of the world. And if you are an active Christian youth, you will share your journey of faith with people much beyond your parish or fellowship group. It doesn't matter if you live in Port Moresby or rather in the Goilala mountains, along the Sepik River or at Rossel Island!

## Catholic Church report released

### Church skeptical about progress on Madang PMIZ

**By Patrick Matbob**  
**Madang**

A RECEN report on the development of the Pacific Marine Industrial Zone (PMIZ) in Madang has highlighted insufficient preparation for the project. The report was compiled after a research by Fr. Philip Gibbs of the Catholic Church and two research students from Divine Word University at end of last year. It was funded by Caritas of Australia for the Catholic Bishops' Conference of Papua New Guinea & Solomon Islands.

The Church needed the report because the PMIZ project is being developed on a plantation land formerly owned by the Catholic Mission and the majority of the people affected by the project are Catholics. The Catholic Archdiocese of Madang also provides most of the basic services which include a major health centre at Alexishafen, thirty-minute drive north of Madang, two primary schools, two vocational schools and a seminary in the same area.

The report recommended that a group, which should include a Church representative, study the experience of Special Economic Zones in other countries to understand their strengths and weaknesses. This would help PNG to avoid or minimize any problems associated with the project.

The report also found that a proper social impact assessment of the project had not been done and recommended one to be carried out including a social mapping of the impact area communities. The PNG government was also asked to clarify with stakeholders why it was carrying out an underwater sea lease survey and release the results to the public. The underwater survey is a contentious issue that is causing apprehension amongst the residents in the area. The report also recommended that any further agreements on the project should be signed locally in Madang with the knowledge of the local people and not in Port Moresby.

Stakeholders should also arrange meetings with a trusted facilitator in order to find a way forward together, since the fragmentation of local communities in the project area is allowing a few to take unfair advantage of the situation.

The basic needs of the local people were also highlighted in the report, which recommended that women and young people be given a voice in meetings. The national and provincial governments have also been asked to consult with the Catholic education and health authorities to plan how to extend existing facilities in areas affected by the project. Special recommendations were made for the Church's St Benedict's Vocational School to be used to provide general life skills training and up-skilling so that the local people can access the labour market. Similarly Church and civil authorities were asked to support the initiative of the St. Therese Sis-

ters at Alexishafen in their work with training and providing safe space for women and children at risk. The Church was also asked to work in conjunction with other NGOs to develop a series of community-based encounters to discuss and address social issues identified by the communities. This should include the social teaching of the Church concerning human dignity and a just living wage.

Furthermore, the report also sought a subsidy scheme through the project for all students in the affected area over and above any school fees paid by the government and any present arrangements with the already established RD Tuna company. Other portions of land owned by the Church near the project area should also be carefully planned and developed to provide an opportunity for local people to use the land legitimately and to avoid the spread of unplanned settlements.

### Collection of money on the public road, a bad practice!



Commentary by  
Fr. Victor Roche, SVD  
May 2012

**IN recent weeks there were heavy rains throughout the country. Many bridges were washed away and there were many landslides in different parts of Papua New Guinea.**

There was one major bridge on the Highlands Highway which was washed away near Mingende, Simbu. The road connection to the rest of the Highlands was cut off. The land owners immediately went into action. They did not allow any road maintenance to be done by the government or any company. They demanded compensation to be paid to the people before any work could be carried out.

In the meantime, the youngsters of the land owners built a small bridge with a few planks of wood so that people can walk across the creek to the other side. But they charged K2 for every passenger walking across and another K5 to carry their bags. Eventually small vehicles were allowed to pass with a fee of K10. Even the police could not stop this new business venture by the local community. It was indeed a brisk business for two days until the government started to build a temporary bridge and a bye pass road for the Highlands Highway traffic to resume.

The local community made a few thousand Kina on those two days from those innocent but frustrated travellers. The local youth had good leaders to organize the whole operation to collect the money. But what was the money used for? Was the money used for some projects for the youth or the children? Was it used for school fees?

I like to know, if such a bridge had been washed away in Germany, Vietnam, Kenya or Tonga do the people collect money from the passengers in those countries? I don't think so. But collection of money has become a normal practice in many parts of Papua New Guinea. Neither police nor government is able to stop this menace. It is a social evil which has to be stopped; because people should be able to pass through freely on a public road.

I have a dream that one day, when there is a landslip in the Highlands or Islands or Papuan area, the people of the local community will come together with spades and fix up the road. They will happily allow the people to pass through without collecting any money. I have a dream that one day in the distant future, when a tree falls across the road, the people of the local community will come together to remove the tree so that cars and people can pass through happily.

The children of that community will proudly say, "We are happy that the common road passes through our land and we will protect it for the sake of the common good".

# Catholic Church shocked at parliament behavior

## ...The Constitution is not a foreign document": Ribat

**By Giorgio Licini**  
**CBC Communications**

THE Catholic Church and the Parliament of PNG may soon find themselves on a collision course as Archbishop John Ribat of Port Moresby raised his voice recently at the Rakunai basilica in East New Britain while presiding at the

Mass for the centennial anniversary of the birth of Blessed Peter ToRot.

Present were all other Catholic Bishops of Papua New Guinea and Solomon Islands, who met at Kokopo last month for their annual consultation, and about one thousand people.

"The Constitution is not a for-

foreign document", Ribat said recalling the time in the mid seventies when the drafting committee sent representatives to his school to gather the opinions of the students on the contents of the Ma Lo. Ribat was 16 at the time.

He referred to Peter ToRot as a good family leader and community leader, one of those that are

needed at all times. He always gave priority to the needs of others before providing for himself.

Informal comments from other Bishops at the ceremony and the gathering are also of shock and disbelief at the way the Constitutional provisions are overruled by a Parliament perceived to be in the hands of few unscrupulous members.

Any maneuvering by Parliament for the postponement of elections or further curtailing of the independence of the judiciary is likely to force a stand from the Catholic Bishops Conference, which is in the position of mobilizing thousands of students from schools at all levels and many more common citizens.

# Announcing World Youth Day 2013 Rio de Janeiro, Brazil, 23-28 July

Theme: 'Give reason for our own hope' (1 Pt 3:15)

By **Fr. Shanthi Chakko Puthussery, PIME**  
**National Catholic Youth Coordinator**

THE Pontifical Council for the Laity had a meeting of national youth coordinators to prepare for next year's World Youth Day (WYD) in Rio de Janeiro, Brazil. The meeting was held in Italy from 29 March to 1 April and brought together delegates from almost one hundred countries. I represented Papua New Guinea and Solomon Islands.

It was immediately noted that on previous WYDs the young people had a good experience of the universality of the Church, rediscovered the meaning of sacrifice, the Eucharistic adoration, the Sacrament of Confession, and the spirituality of joy. Several country representatives also agreed on the fact that WYD participation increased interest in catechism

classes, Scripture reading and the Sacrament of marriage.

The Australian representative explained how the Church in the country is growing in the pastoral care of the youth after WYD was held in Sydney in 2008. The following year, 350 youth pastoral care leaders participated in the national youth leadership training program; 400 in 2010; while more than 500 are expected in September this year. Three thousand Australian youngsters also made it to Madrid, Spain for WYD 2011.

Cardinal Stanislaw Rylko, President of the Pontifical Council for the Laity, stressed the fact that WYD began with an invitation by Pope John Paul II in 1986 to the young people to get together every two or three years. The hosting country organizes everything according to their geographical, cultural and traditional set up. But each diocese is responsible for the preparation of their young people,

their traveling and participation into WYD and the fruits of prayer, catechetical formations and witnessing of the faith when they are back home.

In Brazil, the preparation for WYD 2013 has already begun with dissemination of information, reflection on the Word of God, prayer and night vigils by the youth in every diocese; "to avoid that WYD might turn into a mere social and cultural event", Archbishop John Tempesta of Rio de Janeiro said at the meeting in Italy.

A "missionary week" in the dioceses of Brazil, open to all youth coming for WYD 2013, will also precede the actual event. Brazil has 276 dioceses with 476 bishops, 22,112 priests and 33,386 religious with a young population of 60 million aged between 15 and 30.

It is only the second time that WYD is held in South America after Buenos Aires, Argentina in 1986.

## Catholic National Youth Coordinator PNG's participation in WYD to be revised

By **Fr. Giorgio Licini PIME**

*Fr. Shanthi, the participation of PNG youth in to World Youth Day practically started with the Sydney edition in 2008 coordinated by the Catholic Bishops' Conference. Then a few also went to Madrid, Spain in 2011. As Catholic Youth Coordinator since last year, how do you think things went in those occasions?*

For many of the participants, it was indeed a meaningful experience, especially at the level of their spiritual life and as a journey of faith.

But there were certainly some weaknesses. Some dioceses didn't really select and prepare the youth well in 2008. When these came back many of them were nowhere to be seen in parishes, Catholic schools or youth groups. In 2011 everything was left to personal initiative.

Again, some individuals and groups went without any coordination with the parish and the diocese. In turn some dioceses only sent a few adults or members of the clergy, but no youth.

### How do you think these issues can be addressed?

The formation, preparation and selection of active and motivated youth are the first steps. WYD is a pilgrimage of faith for those who are already involved in the life of the local Church and in a personal spiritual journey.

In 2011 participation in WYD in Spain was sponsored in some areas by mining companies without any coordination with the diocese. But Papua New Guinea is a third world country. Funds should be directed first to health, education and development.

If a diocese wants to send someone to WYD in Brazil they should select really young people, regularly connected to a parish, catholic school or youth group and willing to contribute some service to the community after the event.

### As National Youth coordinator what are you promoting in this regard?

I believe that the material we have disseminated to all Papua New Guinea and Solomon Islands Catholic Youth Groups through the booklet Doing by learning - Learning by Doing, will allow the young people to start reading the Scripture, especially the Gospel of Mathew, have an introduction to the Eucharist and how it transforms one's life, discover the history of their parish since the time it was established by the missionaries (practical assignment). The

other booklet Transmission of Faith, on the current obstacles to Christian teaching from one generation to the next, is meant for our apostolate of the laity, but it perfectly applies to the youth as well.

### Do you think that some PNG Catholic Youth will be ready for WYD in Rio de Janeiro next year?

It all depends on them and those who take care of their preparation. While I was in Rome last month Cardinal Rylko was advising me to work on a two-three pastoral journey before taking any youth to World Youth Day. So, I am rather looking at the next edition in 2015 or 2016.



PNG Youths in Manila airport...



In Madrid with other youths from around the world...



In Rome...

*A Catholic youth is happy and enthusiastic, capable of listening to everyone and talking about the vivacity of Christ. They support and help out the family at home, and at school they study hard, respect their teachers and are courteous with all the school's staff. In playing sports, they are a true sign of charity and harmony. With a girlfriend or boyfriend, they take all the means necessary to live such an important stage of life with holiness. They are also able to view with the eyes of the faith social, family, and psychological problems as well as the various difficulties that come around in life.*

*Abp. John Tempesta, O. Cist.  
Rio de Janeiro, Brazil  
en.rio2013.com*

## World Youth Day 2013 Logo

By **Benjamin Mann**

BRAZIL'S coastline, its Sugarloaf Mountain, and the iconic 'Christ the Redeemer' statue are all part of the logo for World Youth Day 2013 in Rio de Janeiro.

"In the faith of the nations the heart has a major role," World Youth Day organizers said in a note explaining the heart-shaped logo. It represents Brazil's welcome to the world "as a nation of generous heart and hospitable people," while also conveying the faith



of "the disciples who carry Jesus in their hearts".

A 25-year-old Brazilian man, Gustavo Huguenin, submitted the winning logo design in a contest held by organizers of the international Catholic gathering, which will take place July 23-28, 2013. In his design, geographical and reli-

giously-themed elements come together to form a heart, arranged around Christ's image taken from Brazil's internationally-known statue, one of the 'seven wonders of the world'.

Its top half incorporates the outline of Sugarloaf Mountain, the peak overlooking Rio de Janeiro on Brazil's southeastern coast. World Youth Day's traditional "pilgrim cross" is superimposed on the mountain.

Meanwhile, the lower right half of the heart shape combines with the right side of Christ's image to form the shape of Brazil's coastline. The logo shares the green, blue, and yellow color scheme of the country's flag. (CNA/EWTN News)