



# 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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## Anglican Leader to visit Papua New Guinea

*The Most Revd Rowan Williams, Archbishop of Canterbury, will be visiting PNG on 20-25 October this year. Catholic Reporter asked Rt Revd Peter Ramsden, Bishop of Port Moresby in the Anglican Church of Papua New Guinea, to shed light on this historic event for the Christian Churches in the country.*

**BISHOP Ramsden, what will be the purpose and the program of the visit of the Archbishop of Canterbury to PNG?**

The purpose of the visit of the Archbishop of Canterbury is for the leader of the worldwide Anglican Communion to make a pastoral visit to the Anglicans of PNG. He will arrive on 20th October and after making a courtesy call on the Governor General, Prime Minister and Leader of the Opposition will meet the local clergy, their families and parishioners in Port Moresby. On 21st October he will fly to Popondetta for a Eucharistic celebration at Resurrection Cathedral. On 22nd October he will open the new St Margaret's Hospital at Oro Bay. There will be a groundbreaking ceremony for the proposed Anglican Teachers' College and he will meet the brothers and sisters of our Religious Orders and the staff and students at Newton Theological College. On Tuesday 23rd he will fly by helicopter to Dogura in Milne Bay Province, the landing point of the pioneer Anglican missionaries in 1891 and now headquarters of Dogura Diocese. Back in Port Moresby, on Wednesday 24th he will meet the members of the PNG Anglican/Roman Catholic Commission, visit a new Anglican elementary school at ATS and visit the *Anglicare* centre in North Waigani. At *Anglicare* he will see the services offered for counselling, testing, treatment and care, he will meet victims of domes-

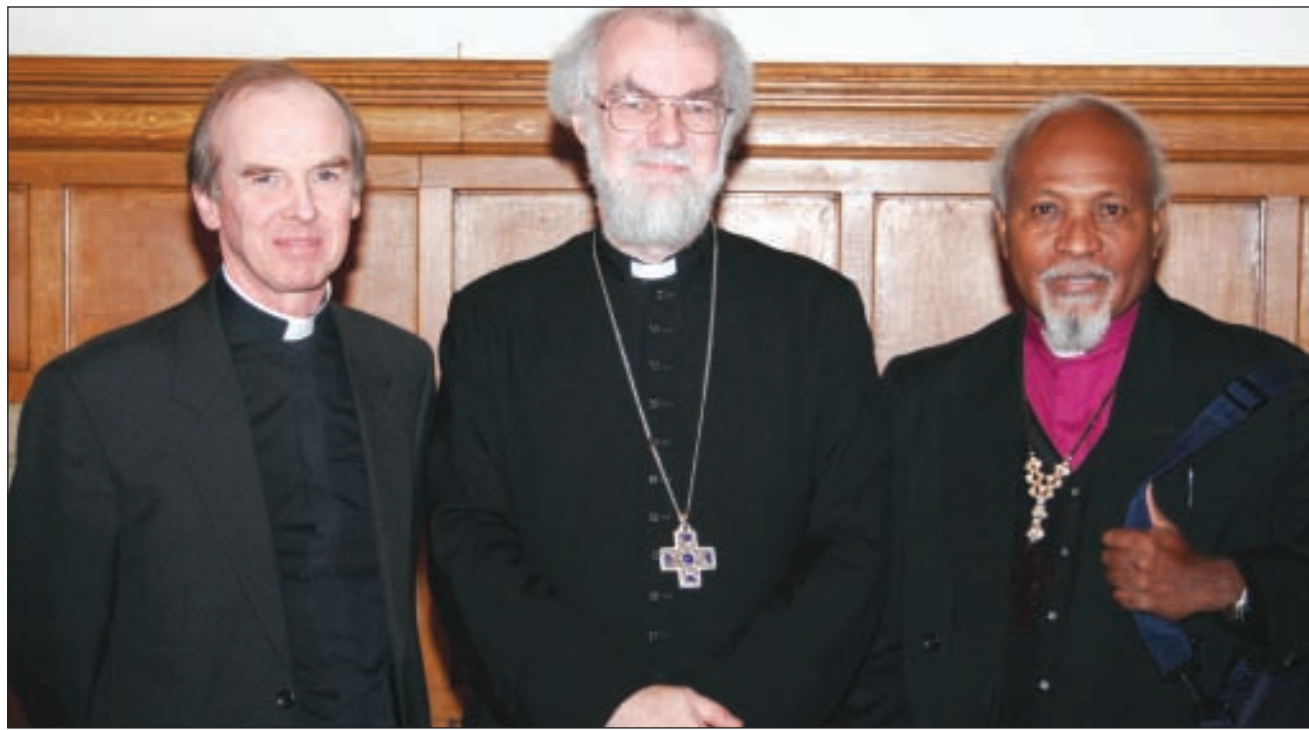
tic and sexual violence and record his World Aids Day message. He will also speak to the Church Leaders' Alliance on HIV AIDS.

**What is the consistency of the Anglican community in PNG? What are the main highlights?**

Anglican missionaries, Fr Albert McLaren and Fr Copland King, began work in this country on St Lawrence's Day 10th August 1891. Today there are five dioceses (Dogura, Popondota, Aipo Rongo, New Guinea Islands and Port Moresby) under the leadership of Most Revd Joseph Kopapa, the Archbishop of PNG. Most Anglicans live in Milne Bay and Oro Provinces but there are large Anglican communities in West New Britain, Simbai, Jimi and Siane and in urban centres. They are served by about 180 PNG priests most of whom are married. There are over 200 Anglican schools in the country and a hospital (Oro Bay), health centres and aid posts. Anglicans seek to proclaim the gospel of Christ by a ministry of preaching, teaching and healing.

**How does the Anglican Church interact and talk to the youth in PNG?**

Young people make up a large part of the Anglican population of PNG. Many of them are part of parish youth groups and fellowships. Choosing to be confirmed remains an important time for many young people to make decisions about their faith and life. In Port Moresby for ex-



**FROM LEFT:** Anglican leaders Bishop Peter Ramsden of Port Moresby, Archbishop Rowan Williams of Canterbury, and Archbishop of PNG Joe Kopapa

ample we have a Diocesan Youth executive who with one of the priests as their Chaplain organise events across the diocese and are represented on diocesan council and synod. We also have an annual sports festival for young people from all our parishes.

**How do you rate the level of cooperation between the Anglican Church and the Catholic Church in PNG?**

An important aspect of Anglican life in PNG is working together with other Churches: we were a founder member of the PNG Council of Churches

and cooperate with other churches in various institutions and committees. The relations with the Catholic community have been close over the years – the Anglican/Roman Catholic Commission is a theological dialogue that is now over 40 years old. In recent years it has produced common statements on baptism and marriage. There are some Anglican priests studying at the Catholic Theological Institute at Bomana and earlier this year I had the privilege of accompanying the Catholic bish-

ops on their "ad limina" visit to Rome.

**Could the Churches better coordinate for issues of common concern: HIV-Aids, protection of the environment, health, education?**

PNG already has many ecumenical bodies like PNG Council of Churches, Church Leaders Alliance on HIV AIDS, Heads of Churches Meetings. There is a centre for research at the Melanesian Institute and support through the Church Partnership Program. All this represents a great deal of

good work being done throughout the country. Often it is the churches who are leading service delivery at the grass roots level in both the highly populated urban environment and the most isolated rural areas of PNG. However, there could certainly be better coordination among the churches and a stronger relationship between the churches and government, building on the Church State Partnership which could have much greater impact across PNG. (G.L.)



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## THE LOGO OF THE YEAR OF FAITH

11 October 2012 – 24 November 2013



The Logo for the Year of Faith is composed of a square and bordered field on which a boat, symbolizing the Church, is depicted sailing over the waves. The main mast of the boat is a cross from which sails are displayed in the form of dynamic signs which compose the trigram of Christ (IHS). Behind the sails is a sun which, associated with the trigram, also refers to the Eucharist.

## ALL CHRISTIANS TO ANNOUNCE THE GOSPEL

*From the message of Pope Benedict XVI for Mission Sunday on 21 October 2012:*

¶ One of the obstacles to evangelization is, in fact, the crisis of faith, not only in the Western world but among a large part of humankind, which nonetheless hungers and thirsts for God, and which must be invited and led to the bread of life and the living water. ... We must renew our enthusiasm to communicate the faith, so as to promote new evangelization in communities and countries of ancient Christian tradition, which are losing their reference to God, and help them rediscover the joy of believing."

"Many priests and religious from all over the world, many lay people and even entire families leave their countries, their local communities, and travel to other Churches to bear witness to and announce the Name of Christ. ... This is an expression of profound communion, sharing and charity among Churches".

"Together with this exalted sign of faith transformed into charity, I would like to mention and thank the Pontifical Missionary Works, which is an instrument for cooperation in the Church's universal mission in the world. Thanks to their activities the announcement of the Gospel is transformed into assistance to others, justice for the poorest, education in isolated villages, medical care in remote areas, liberation from want, rehabilitation of the marginalized, support for the development of peoples, the breaking down of ethnic divisions and respect for life in all its stages".

*From the Vatican, 25 January 2012*

## Apostolic Nuncio challenges Rabaul youth

The Apostolic Nuncio to Papua New Guinea and Solomon Islands, Abp. Santo Gangemi, paid a visit to the Rabaul parish youth leaders gathered at Vunapope for their leadership training program on 4 September. He told the participants that "the year of faith is around the corner, since it will be opened by Pope Benedict XVI on 11 October this year; it is an opportunity for renewing and rekindling our Catholic faith; and this can be easier for the people of Rabaul and Papua New Guinea

following the steps of Blessed Peter ToRot, a faith model of our times". "This leadership training program is a good start – the Pope's representative also told the youth - and I urge you to be responsible in your respective parishes with an active participation". Twenty nine parish youth leaders participated in the program from 2-9 September promoted by Fr. Shanthi Puthussery, Catholic Cational Secretary for Youth and Laity.

## The Neocatechumenal way from Alotau to Wewak



The Neo-Catechumenal community recently established in Alotau.

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

**GIOVANNI** Trentin is only 22, but already a missionary to Papua New Guinea. He arrived in Wewak last August 29 along with Milena Croce and Fr Eugenio Zurias. Giovanni was born in Australia from Italian parents, while Milena, now 50, left her native Italy at 32 to be a missionary to Sweden. Fr Eugenio is from Venezuela but studied and was ordained a priest in Perth, Australia. They are the itinerant team assigned to PNG by the Neo-Catechumenal Way, a ministry which aims to rediscover one's baptismal promises through Christian Initiation done in small communities.

### Is your ministry new to Papua New Guinea?

**MILENA.** No, we are new to Wewak but not to Papua New Guinea. The Neocatechumenal Way came to Alotau three years ago upon invitation of then diocesan Bishop Francesco Panfilo SDB. In 2011 and 2012, with the new Bishop Rolando Santos CM, we conducted catechetical activities there, which led to the rise of a first community of about 50 lay people. In Wewak we are going to start in the Parish of Kaindi upon the invitation of the parish priest, Fr. Caspar Talmay, and Diocesan Bishop Tony Burgess.

### What are the basic contents of the catechesis?

**FR. EUGENIO.** The initial catecheses and the neocatechumenal itinerary are based on the three fundamental elements of Christian life, underlined by the Second Vatican Council: Word of God, Liturgy and Community. In a Parish, we invite everyone to come and listen to the Good News of the death and resurrection of Jesus Christ. This "word of salvation" calls to conversion and to faith, and invites participants to recognize themselves as sinners, to welcome the forgiveness and free love of God, and to start walking towards their personal transformation into Christ, through the power of the Spirit. We try to help them rediscover the mystery and the gift of Baptism, which confers a new life and new dignity on the human person. We try to establish communities of believers, so that the members can help each other on their journey and be more faithful to their Baptism.

**GIOVANNI.** It is important to stress that not only do we target lapsed Catholics, but also the far away from the Church. In this itinerary of Christian Initiation the Christian Family appears as the place for the transmission of Faith. Concretely, I have experienced this in my family because my parents

joined the Way in their 20s. I am convinced the Christian Family is the corner-stone of society.

### Is the parish priest to be involved in the ministry when you take it to a parish?

**FR. EUGENIO.** The parish priest doesn't need to become a full member of the community. However, in my experience, a priest greatly profits from the reviving of the gift of his own Baptism. Since the pastoral work of Christian initiation is vital for the parish, the implementation of the Neocatechumenal Way must be coordinated with the proper function that the parish priest has in each parish community, providing the pastoral care of those who are going through the Neocatechumenal Way.

### Are the parishes and the dioceses open to the Neo-Catechumenal Way?

**MILENA.** Although the Way is still quite new in PNG (so far, we only have a Neocatechumenal Community in Alotau), some Parish Priests have asked us to help them in the Evangelisation of the people entrusted to them. They have told us that many of their parishioners have stopped practicing their faith and others have joined the sects. Some Bishops have invited us to work alongside the other realities which already exist in their Diocese. Someone pointed out that we have just arrived and may not be able to have a grasp of the people and their culture. We know we need to learn and are willing to do so. We are also very encouraged by St Paul when he says: My grace is enough for you, for my power is made perfect in weakness" (2 Cor 12:9).

**GIOVANNI.** In any case our focus would be in trying to close the gap between faith and life, which frequently contradict each other. We noticed that people here are listening, they are open to the Word of God and they are willing to apply it to their lives. The goal is to help the person to develop an intimate relationship with Christ, to rediscover the faith and bring it to its fullness.

### Do you see the Neo-Catechumenal Way as an asset for the New Evangelization?

**FR. EUGENIO.** Certainly! We have always thought of ourselves in those terms especially after Pope John Paul II started developing and promoting this idea. More recently, in January this year, Pope Benedict XVI told us at an audience: "The Church thanks you; she needs you for the New Evangelization... I invite you not to be afraid: those who bring the Gospel are never alone."

# Catholic professionals stress teaching of Catechism

By Veronica Hatutasi

**CATHOLIC Professionals in Port Moresby will form a committee to support the work of the Catholic Bishops Conference of PNG & Solomon Islands (CBC), and to act as a body that will help the laity and the clergy to take the Church forward.**

The idea on the formation of such a group transpired during a meeting on the 22nd of September at the Holiday Inn in Port Moresby, where more than one hundred Catholic professionals attended, including East Sepik Governor and former Prime Minister, Grand Chief

Sir Michael Somare, and the new Goilala MP, Daniel Mona, along with Bishop Rochus Tatamai of Bereina and Bishop Bernard Unabali of Bougainville. The rest were Catholic teachers, nurses, doctors, lawyers and members of the public and private sectors.

According to Fr Victor Roche, General Secretary of the CBC and initiator of the meeting, the purpose was to reflect on the way the Catholic Church gives pastoral care to the Catholic Professionals; the challenges of the Catholic Church today; the upcoming Year of Faith (October 11, 2012 - November 24, 2013);

the new evangelization and the laity. He lamented the current declining state of the Catholic Church not only in the western world, but also in our country, where members of all mainline Churches (Catholic, Anglican, Lutheran and United Church) tend to join the Seventh Day Adventists or the Pentecostal Churches.

Several people also pointed at the fact that Catholics need to know more about basic doctrine and catechism of the Catholic Church in order to uphold their faith. "We have to go back to the roots and teach Catechism. I see this lacking in our Church today,

but we have to bring it back as it strengthens our faith," Ambassador Max Rai stated. He said that Catechism has to be revived and taken up in all the parishes, "otherwise our members will in fact be attracted and leave for other Churches".

While echoing the same sentiments as Ambassador Rai, Principal of Jubilee Catholic Secondary School in NCD, Bernadette Ove said that there should also be a revival of the different Catholic associations such as those for teachers, nurses and so forth. The newly established committee is expected to work along these lines.

## COMMENTARY

BY  
FR. VICTOR ROCHE, SVD  
Catholic Bishops'  
Conference General  
Secretary



## Year of Faith and New Evangelization

Dear Friends,

The Synod of Bishops on the "New Evangelization for the transmission of the Christian faith" is taking place in Rome while the Year of Faith is also being inaugurated on the 11th of this month. I have already discussed these issues in a previous Commentary (Aug. 2012), but I have further reflected on them before putting down these thoughts.

I love my Catholic Church. I have praised it much and I have criticized it much. Br. Carlo Carretto of the Little Brothers of Jesus writes, "How much I criticize you, my Church, and yet how much I love you! How you have made me suffer and yet how much I owe you. You have given me so much scandal and yet you have made me understand holiness" (1994).

I have similar sentiments. After many months of discussion and research, the working paper for the upcoming Synod of Bishops on New Evangelization is out. The first chapter is dedicated to the heart of evangelization: the encounter with Jesus Christ. The second chapter focuses on the changes which affect the way we live our faith and which influence our Christian communities. The third chapter deals with the basic places, means, persons and activities in the transmission of the Christian faith. The fourth chapter discusses areas of pastoral activity with a special focus on New Evangelization.

The focus is on the relationship of the Church with the outside world. But it presupposes first an ongoing **internal renewal**, a continuous passing from **evangelizing to being evangelized**.

The internal renewal is necessary to be effective evangelizers. I have three practical suggestions.

**Bishops** should retire at 70 instead of 75. In any case a bishop should serve in a diocese for a maximum of twenty years. The pressure of administration in the modern world is very high. Many of our bishops have stress-related sicknesses. Eventually they get burnt out fast.

**Priests** should be appointed and constantly evaluated by the Bishop in coordination with the Parish Pastoral Council. It is commonly accepted that the reforms and renewal promoted by the Second Vatican Council did not reach the ordinary people of the parishes because of the priests. I blame myself too. Sometimes, the directives from the Bishop about pastoral renewal do not reach the people. Nor the cries of the people reach the Bishop. People need to care for their priests but also to hold them accountable.

**Religious congregations** were founded with a vision and in order to answer a particular need. Their members, therefore, should live and minister according to the charism of their founders and foundresses. Thus they will play an important role in the evangelizing mission of the Church.

## PNG LOST GENERATION

Gospel against sex, alcohol and marijuana

By Fr Shanthi Puthussery  
PIME  
National Catholic Youth  
Coordinator

What was your experience with the youth at Kavieng regarding prayer and faith at the end of their leadership training program on Sept. 16-23?

It was a terribly struggle! I found the Kavieng youth particularly in trouble with prayer life and faith practices. It seems like if they grew up without any prayer life. They struggled to make a good confession. The participation in the inner healing prayer was superficial and the liturgical and meditation sessions were just a routine. Although I was continuously helping them with tips and techniques attached to the program, they could not just rise up to a minimal level.

A number of them have finished Grade 12, but they could not make a spontaneous prayer of the faithful during the Mass. During the morning hour of meditation, a few could literally repeat passages of the Gospel but no more than that. Edwin

Paijag of Namatanai parish said, "in my life this was the first time I read the Bible myself and tried to say share a reflection publicly in a group". "I do not think that I ever prayed in my life other than attending the Church services because at home we do not have any prayer", said Cassian Maris of Mapua parish. Moreen

From what you say, it looks like if families and parishes do not exist for these young people.

Almost everybody said that other than the Holy Mass or the Service without a priest, no other activities or formation programs are taking place in the parishes. They expressed the wish that the parishes should organize study programs of prayer, meditation, Scripture, Sacraments, Catechism of the Catholic Church and few teachings of history and biography of the saints.

Emil Arumes of Karu parish complained that "we are not taught or educated how to pray and what to pray. We just pray when we are desperately in need, but

it may not be a prayer, but a request." Otto Pansipik of Anir parish did his Grade 12 but he felt that "nobody instructed me how to read and pray the Bible and I never did it by myself. Actually I do not know really what is prayer and faith".

**How is their actual Catholic life then?**

One of the boys was saying, "From my Grade 8 onwards, I began having sex with girls.

I cannot tell how many, at least a dozen. Also at the same time I began to take jungle juice, smoke marijuana and watch pornographic materials. Now I am 21 and I feel that have already tried everything in life". Several young people shared with me similar experiences at Kavieng, but it's the same think everywhere. It just makes me wonder what youth ministry may be actually be in Papua New Guinea.

**What's your answer to the question?**

The Catholic Church is coming up with the Year of

Faith (Oct. 2012 – Nov. 2013), but in the context of Papua New Guinea we need to accompany it with social action and transformation of society.

A large number of young people, aged fifteen to twenty, are already corrupted and almost destroyed by disorderly sexual relationships, alcohol, jungle juice, marijuana and pornography.

I am not sure how much aware are the authorities in this country of the seriousness of these issues, but as Catholic Church I feel that we need to be very responsible in our integral formation activities for the young people in every parish.

Otherwise, faith practices and ordinary life will just be running parallel creating more vacuum in society and personal relationships. Justin Manguri of Lamasong parish is just doubtful that youth are "going to take our teachings seriously in order to change their lives" when it has already become so difficult for them! "It looks like if we are in a chaos", he says. (G.L.)

## October of Faith and Mission

1962

Opening of the Second Vatican Council (1962-65).

1985

General Assembly of the Synod of Bishops on the 20th anniversary of the end of the Second Vatican Council

1992

Publication of the Catechism of the Catholic Church; a text, in the words of Blessed John Paul II, that was meant "to illustrate for all

the faithful the power and beauty of the faith".

2011

Pope Benedict XVI, with the Apostolic Letter Porta Fidei (The Door of Faith), announced a Year of Faith.

2012

Year of Faith begins that will end on the Solemnity of Christ the King on 24 November 2013.

General Assembly of the Synod of Bishops on the theme The New Evangelization for the *Transmission of the Christian Faith*.

# New English and Pidgin version of the Mass still unexplained

By Fr. Harry Gahare  
Divine Word  
University

**THE new revised English version of the Mass was supposed to be introduced on 27 November 2011, first Sunday of Advent, but after almost one year only few dioceses and parishes in PNG have done so.**

Lay people are moving from place to place experiencing old and new responses in the Mass. There should be uniformity; and the reasons behind the changes should be explained.

Why is it that now we need to have an English translation closer to the original Latin version? PNG is a nation of differences and that includes religion. It is undoubtable that, despite Christianity, we still have a deep relationship with traditional religion and spirituality. How can we explain the

new changes considering the PNG outlook?

In the Profession of Faith (Creed) we now say, "God from God, Light from light, true God from true God, not made, consubstantial with the Father... The term 'consubstantial' needs to be thoroughly explained; or better maintain the previous translation, "One in Being" with the Father.

The Pidgin revised version, also to be introduced soon, will need explanation as well. Take, for example, a frequently used dialogue during the Mass as it appears in the new English revised version:

Priest: **The Lord be with you**  
Assembly: **And with your spirit.**

In Pidgin it may go like this:

Priest: **Lord i stap wantaim yupela**  
Assembly: **Na wantaim**

**spirit blong yu.**

The meaning of the word 'spirit' for a Melanesian would be a kind of celestial or immaterial being, almost a ghost, which is detached from the earthly reality.

The human person, however, consists of both body and spirit.

There is a need for a philosophical as well as religious explanation to it.

How can we have a liturgical celebration in tune with the local culture and at the same time respectful of the original Latin text? There seems to be no direction and no explanation yet from our Bishops' Conference regarding the new English and Pidgin version of the Mass.

And there is no indication on when all parishes must start with it, thus ensuring a nationwide common policy and practice.

## The trouble with PNG politics? money!

By Fr Franco Zocca SVD  
Melanesian Institute, Goroka

WHY 3425 candidates for 111 seats in Parliament in the 2012 PNG elections? I think the main reason is the money which comes with the position. The "original sin" of current PNG politics, however, is the confusion between the legislative with the executive, the erosion of the principle of separation of powers (Legislative, Executive, and Judiciary), which developed in the last fifteen years or so. Legislators are now executors, Governors are also members of Parliament and Members of Parliament detain executive power in their respective districts.

The consequences are various and mostly negative. By making the position of Member of Parliament so attractive and desirable, the system is causing increasing competition among candidates. This is multiplied by the competition among their supporters, who might recur to all means in order to get their candidates win. And in case of failure to win, fights might erupt among disgruntled supporters.

Furthermore, the amount of money spent by the winning candidates, which often is loaned money, is likely to make them eager to recuperate it as soon as possible also by corrupt means. As far as the losing candidates are concerned, the competition could bring them financial bankruptcy, since they tend to invest in the campaign huge amounts of private and loaned money. Financial bankruptcy may also affect those who financially supported the losing candidates.

Another consequence is the in-

creasing number of petitions to the Court of Disputed Returns. After having invested so much, nobody is willing to withdraw without a fight. Hence the increasing number of cases to the Court of disputed returns with additional waste of money in litigations. After the 1997 elections there were 88 cases brought to the Court of Disputed Returns. For the 2012 elections more than 100 have been presented, which challenge the election of 80 members out of 111. Linked to the increasing number of court litigations is the possibility of elected members being dismissed and having to recur to by-elections, with further waste of money and the absence, sometimes for a long time, of district representatives in Parliament.

But the most serious consequence in my opinion is the discrimination in the distribution of services and resources. The winner, in fact, will tend to benefit those who voted for him and to punish those who voted for other rival candidates. Belden Namah made it clear in the speech he gave after winning the Vanimo-Green River Open: "Let me say today that I will only represent the people of Bewani, Wutung and Oney who voted for me. Without you I would not be elected for the second time. People from Green River, Amanab and Imonda will suffer for five years". (The National, 24 July 2012)



Diocese of Daru-Kiunga General Assembly.

## Diocese of Daru-Kiunga - One Vision, One people

By Fr. Yohanes  
Werang CM  
Diocese of  
Daru-Kiunga

87 participants from 13 parishes and all diocesan services attended the Daru-Kiunga Diocesan Assembly on 3-9 September 2012 at Peter ToRot Centre, Kiunga. Some special guests also took part in it: Fr. Roger Purcell MSC, the National Director of Community Animation Service (Mt. Hagen), Bishop Otto Separy of Aitape as Deputy Bishop for the National Pastoral Plan, and Fr. Victor Roche SVD, General Secretary

of the Catholic Bishops' Conference of Papua New Guinea and Solomon Islands. The aim was to evaluate the first stage of the diocesan pastoral plan and approve the second phase of it.

In his keynote address Bishop Gilles Cote' SMM welcomed all the participants and special guests saying that "we are gathered on behalf of all the people of the diocese to listen, reflect, pray, share and decide the way forward for all".

"Even though the diocese of Daru-Kiunga is so vast, we came together to share ideas

and take decisions in order to achieve the goal of one people and one vision", said Rose Kehani, from the Callan Services, referring to the motto of the diocese.

At the Assembly all the diocesan services presented their plans and programs for the years 2013-2016. "This is great a achievement for the Catholic Church in Western Province; we are now guided by a clear vision and mission to move forward inspired by the Word of God in our daily lives", Fr. Alois Bangur SMM said. He has been working in the diocese for 10

years now.

In the past few years, the diocese of Daru-Kiunga has established Small Christian Communities all around the Western province. People come together to discuss their life situation in a difficult and confusing time of transition to the modern world.

The diocesan assembly closed with the launching of a Diocesan Pastoral Plan for the four years ahead during the Eucharistic celebration on Sunday, 9 September 2012 with lively and active participation by all present.

## Nauru and Manus a recipe for disaster

THE Gillard Government has created a recipe for disaster, warns Father Jim Carty as between 40 to 50

male asylum seekers landed in Nauru in mid September, the first arrivals under the Gillard Government's version of

off-shore processing, reports the Catholic Archdiocese of Sydney newsletter.

Father Carty, Coordinator of Marist Asylum Seekers and Refugee Services, says putting men who are already traumatised into crowded non-air conditioned tents on Nauru where they will sleep on a palliase, or straw-filled mattress, on a duckboard floor enduring oppressive heat, tropical storms combined with the island's remote isolated location makes for a toxic cocktail.

Although the initial group that arrived in Nauru today numbers less than 50, within a few months more than 1500 asylum seekers will be detained on Nauru with a further 600 detained on the reopened detention facilities on Manus Island.

While women including those who are pregnant along with their

children and unaccompanied minors are expected to be housed in another part of Nauru until permanent accommodation can be built, for at least six months male detainees sent to the Island will be housed in army-issue tents.

Fr Carty describes tents as "incubators for disease" and predicts outbreaks of fungal infections and tropical diseases for those forced to live in tents with no air conditioning and subject to constant heat, humidity and muddy wet floors from the rains.

"The Government may think it is solving a problem by putting asylum seekers out of sight on a remote island, but it is also creating a multitude of other human-related issues as well as breaking United Nations Conventions on Refugees and the Rights of the Child. (Cathnews.com - 16 Sept. 2012)



PNG Prime Minister Peter O'Neill has vowed to crack down on corruption.