



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

AUGUST 2013

ISSUE: 96

Asylum seekers deserve respect!

By Fr Philip Gibbs SVD*

LIKE everyone else, the Catholic Bishops Conference of Papua New Guinea and Solomon Islands (CBC-PNG/SI) was taken by surprise with the announcement that all asylum seekers coming to Australia by boat will be processed on Manus Island PNG, and those deemed to be genuine refugees will be resettled in Papua New Guinea (and other participating regional, including Pacific Island, states).

Until more facts become available it is difficult for us to comment on all the social and moral implications of this decision.

However, we can certainly say this, that while Papua New Guineans are not lacking in compassion for those in need, this

country (unlike Australia which is a stable and thriving nation of immigrants) does not have the capacity at this time in its history to welcome a sizeable influx of refugees and provide for their immediate needs and a reasonable hope for a new and prosperous beginning.

The leaders of Papua New Guinea and Australia surely know this and therefore appear to be making a very unwise decision.

Papua New Guinea is rightly proud of the protection guaranteed by its Constitution to all people, citizen and non-citizen alike.

We refer particularly to the section on freedom and liberty of the person (section 42) in the PNG Constitution.

So is it right to bring people across our borders against their wishes? Is it right to imprison people

who have not broken our laws? The implication that resettlement in PNG would be a deterrent is offensive to Papua New Guinea.

As noted in a recent report from the United Nations High Commission for Refugees, arrangements for the Manus Island Regional Processing Centre do not meet international protection standards, and the present situation on Manus is likely to lead to increased levels of psychosocial harm.

Therefore no more asylum seekers should be sent to Papua New Guinea unless the facilities and conditions for hosting them are radically improved.

We invite other Churches and people of good will to join the Catholic Church in respectfully encouraging Australia to find a more humane solution to people seeking

asylum in their country. Very basic principles of human rights are involved in the treatment of people who have for political, religious and economic reasons fled their homes, often in fear, and who are in need of help.

Papua New Guinea is being led to believe that she is joining Australia in a righteous campaign against people smugglers.

But we suspect that this is more a matter of political convenience at the expense of people seeking refuge.

The Catholic Bishops' Conference regrets the manner in which PNG is becoming an accomplice in a very questionable handling of a human tragedy.

Our Holy Father Pope Francis recently voiced the right attitude for all Christians, and all who claim to

be a Christian nation.

At Lampedusa, (the "Italian Christmas Island") he thanked the people of Lampedusa for taking in refugees and setting an example of solidarity to a selfish society sliding into "the globalization of indifference".

At the same time this could be an opportunity for PNG to seriously offer the opportunity for refugees to settle in PNG. Refugees have made an enormous contribution to Australia and could do the same here.

In order to be genuinely welcoming in the spirit of gospel hospitality to those in need, the PNG government and others should also stop moves to ban other religions from PNG. (14 July 2013)

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Teenage pregnancy an issue of concern

By Fr. Giorgio Licini PIME
Catholic Reporter

THE article by Nellie Setepano in the Post Courier on 9 July 2013 spearheaded a bit of discussion on the issue of teenage pregnancy in PNG.

Though in other countries the situation is much worse, it is indeed alarming that about 5% of PNG school girls fall pregnant every year while the global percentage including out of school girls is 13%.

This also implies that a similar or probably higher number of male partners occasionally or regularly do injustice to underage girls by abusing them or shrewdly obtaining a consent that the female counterpart will later regret.

Taken for granted that the unborn baby has no fault in the process and that as soon as he or she is conceived has the right to be treated as any other citizen of the world, the fact remains that these are undesired pregnancies, the children are highly at risk of neglect and only a few of those teenage couples will develop into mature families. Teenage

pregnancy, therefore, is to be prevented as much as possible.

The question is how. And once again family and education are called into question.

It is certainly for the parents to be the first to educate children and whisper to them the beauty, the value and the greatness of love, dating and a marital relationship; stressing at the same time the fact that when something goes wrong in that area the consequences are nearly devastating. It is being said that most of the parents are not ready for that; which is a very unfortunate state of affairs with dire consequences. How to educate and encourage parents to instruct their children on sexuality?

The education system is indeed expected to support the parents in their task. I am not enough familiar with it to be able to judge its performance.

But just walking through classrooms it is not uncommon to notice posters and drawings referring to the matter. I just wonder if the physiological structure of the human body (male and female) is presented in a truly human, cultural and spiritual contest.

Love, copulation and reproduction are not evils to be avoided, but gifts (of divine nature for the believers) to be treasured, respected and experienced in a safe, constructive and positive manner. Certain United Nations programs and writings seem to accept for inevitable the fact that a consistent part of humanity cannot really differentiate from the animal domain when it comes to sexuality and reproduction.

Although cases of compulsive and uncontrolled sexual behavior cannot be denied, and need to be treated as such, it is hard to prove and to believe that a large portion of mankind is running down that course.

It should not be left to Churches alone to stress the intrinsically positive aspect of sexuality and promote responsible and positive behavior. Otherwise, failing (as it regularly happens) to solve the problems by artificial means, such as massive distribution of contraceptives, pregnant girls will begin to be considered "seek girls", patients, burdens to themselves and to others... They will be warmly advised to abort the only faultless victim of their controversial love story; with

the male partner regularly walking away free and never being held responsible.

Teenage pregnancy is as old as the world and it will never completely go away. But that's not reason enough for underestimating its negative consequences and avoiding a realistic and honest approach to the issue.

**MADANG, 5-11
NOVEMBER 2013
GENERAL ASSEMBLY OF
THE CATHOLIC CHURCH
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Debate on Religious in Papua New Guinea

4. **"We need our own Romero."** It is true that local religious are not taking a leading role, especially in speaking out against social ills. PNG is at a time when we need a local voice to rally us to take action. We need our own Romero (though not a martyred one). It is time local religious come out of their comfort zones and take the lead in shepherding God's flock! - **Steven Gimbo** - Former Director Media Unit Diocese of Vanimo, and Assistant Programs Director Radio Maria (26 August 2013)

3. **"Bishops not the only voice!"** I agree with the idea that the PNG Religious are kind of "sleeping giant"... A few years ago at a meeting of the Religious Superiors, I already said that it shouldn't be only the Bishops to intervene on matters of public concern... But so far I haven't seen Statements by the Federation of Religious, in spite of the fact that many of them are nationals. In the past I also suggested that a research centre is created to be ready to denounce cases of injustice... The Religious in PNG are almost two thousand all together. It's time for them to speak up! - Bp. Francesco Sarego SVD - Goroka (26 August 2013)

2. **"Religious speak through action"**. Father Victor, thank you for your challenge; if you are talking about a prophetic voice in speaking out vocally, you are right, but a prophetic voice is also in acting, by our manner of being. If you watch who is present in the marches against violence, the *haus krai* for non violence, who is working for those victims of violence, those with disabilities, those living with HIV-AIDS, those living on the streets, addiction of all kinds... I think the Religious are very vocal. - Sr. Marie Turner DW (13 July 2013)

1. **We have not heard the voice of the religious in PNG recently.** Perhaps, we are not ready to go out of our comfort zones. There are many issues in the Church that need to be challenged. There are many issues in the country that need a prophetic voice to challenge them. There was the issue of sorcery related killings and death penalty. Where are the religious men and women? Where is their voice?" - Fr. **Victor Roche SVD** (Catholic Reporter, 4 July 2013)

Fifty years of PNG priestly studies and formation

By Fr. David Willis
President, PNG Catholic
Theological Institute

ON Friday 28th June, Catholic Theological Institute (CTI) celebrated its Golden Jubilee.

CTI has been the academic wing of Holy Spirit Seminary since 1999 when the Catholic Bishops Conference of PNG-SI set up a distinct institute for the academic formation of seminarians and laity.

Thus both Holy Spirit Seminary and its offshoot, Catholic Theological Institute, share this jubilee celebration.

Holy Spirit Seminary began in 1963 at Kap, Madang. At its commencement there were about 30 students from various regions of the country: Manus Island, Bougainville, Yule Island, Wewak, Goroka and four stu-

dents were from the Solomon Islands.

The staff, in the early years, were all members of the Society of the Divine Word.

A few months earlier, on December 8th 1962, the Missionaries of the Sacred Heart (MSC) erected its seminary at Bomana and classes commenced early in 1963.

The buildings were located on the grounds of what is now the campus of De La Salle Secondary School. Soon both communities were to be united.

In 1965 when the bishops were in Rome participating in the Second Vatican Council they made the decision to move Holy Spirit Seminary to Bomana, thus establishing one major seminary in the country for clerical religious and seminarians which was staffed by MSC and SVD

priests. Over time, other religious orders built houses on the seminary campus: Marist Fathers, Capuchin Friars, Franciscan Friars, Society of the Divine Word, Dominican Friars and Mariannahill Missionaries. The Passionist and the Salesian seminarians, while residing off campus, also attended Catholic Theological Institute.

Today the number of seminarians and clerical religious enrolled at Catholic Theological Institute is 120. Another 130 are enrolled in seminaries in other provinces of the country and in the Solomon Islands: Vanimo, Ropollo, Banz and Honiara, Solomon Islands.

CTI's curriculum is primarily oriented to the formation of priests, but it warmly welcomes members of religious congregations and lay peo-

ple. There are a small number at present enrolled.

Also for much of CTI's existence, the Anglican Church has sent some of its seminarians and priests to study at CTI.

Their presence on campus has strengthened the already strong bonds between the two communions.

Among the many highlights of the Jubilee celebrations two can be mentioned: first, the Singkai Lecture given by Fr. Ommerborn SVD which explored the beginning of seminary education in Melanesia culminating in the creation of Holy Spirit seminary and second, the presence of five bishops and many priests, all graduates of Holy Spirit Seminary-Catholic Theological Institute who shared their reflections of life over the years at CTI-Holy Spirit Seminary with the present student community.

DWU tribute to late Br. Andrew Simpson CFC

DIVINE Word University (DWU) students back from their Semester break gathered on Sunday night, 7 July at the main auditorium in campus to pay tribute to late Br. Andrew Simpson cfc MBE, Vice President-Student Affairs, who passed away suddenly on 12 June 2013. Candles were first lighted and blessed by the Chaplain, Fr. Giorgio Licini PIME, at the university memorial park before commemorative speeches were given and the different student regional groups performed items and songs.

The Student Representative Council President, Philip Bosuk, said that, "Br. Andrew will be remembered for gen-



Late Brother Simpson.

erations for the impact he had on the lives of many in Papua New Guinea".

He arrived in the country in

1987 aged 39, and served in St Paul's Teachers' College, Vanakanau in Rabaul, St Benedict's Teachers' College, Kaindi in Wewak, and Christian Brothers in Goroka before moving to DWU in Madang in 2003. The New Guinea Islands students recalled Br. Andrew's beginnings in East New Britain as the time when he got acquainted with the PNG school system and education. Several students acknowledged their indebtedness for the advice and understanding of Br. Andrew Simpson during their stay at DWU in spite of delayed payments of school fees.

The Solomon Islands students praised him for making

it possible for them to access DWU for their tertiary education. "How can we now find one who will understand us they way he did?", one student asked those gathered; while for current Acting Vice President - Student Affairs Mr. Ted Alu, Br. Andrew "was really a gift of the Simpson family to PNG". A gift not to be taken back even in death, because "he wanted to remain in Madang", confrere Br. Alfred Tivinarlik CFC said, recalling informal conversations with Br. Andrew.

In fact he was laid to rest in 19 June 2013 at the mission cemetery of Alexishafen outside Madang, the closest possible place to his students and friends. (G.L.)

SOCAY: Save Our Children and Youth!

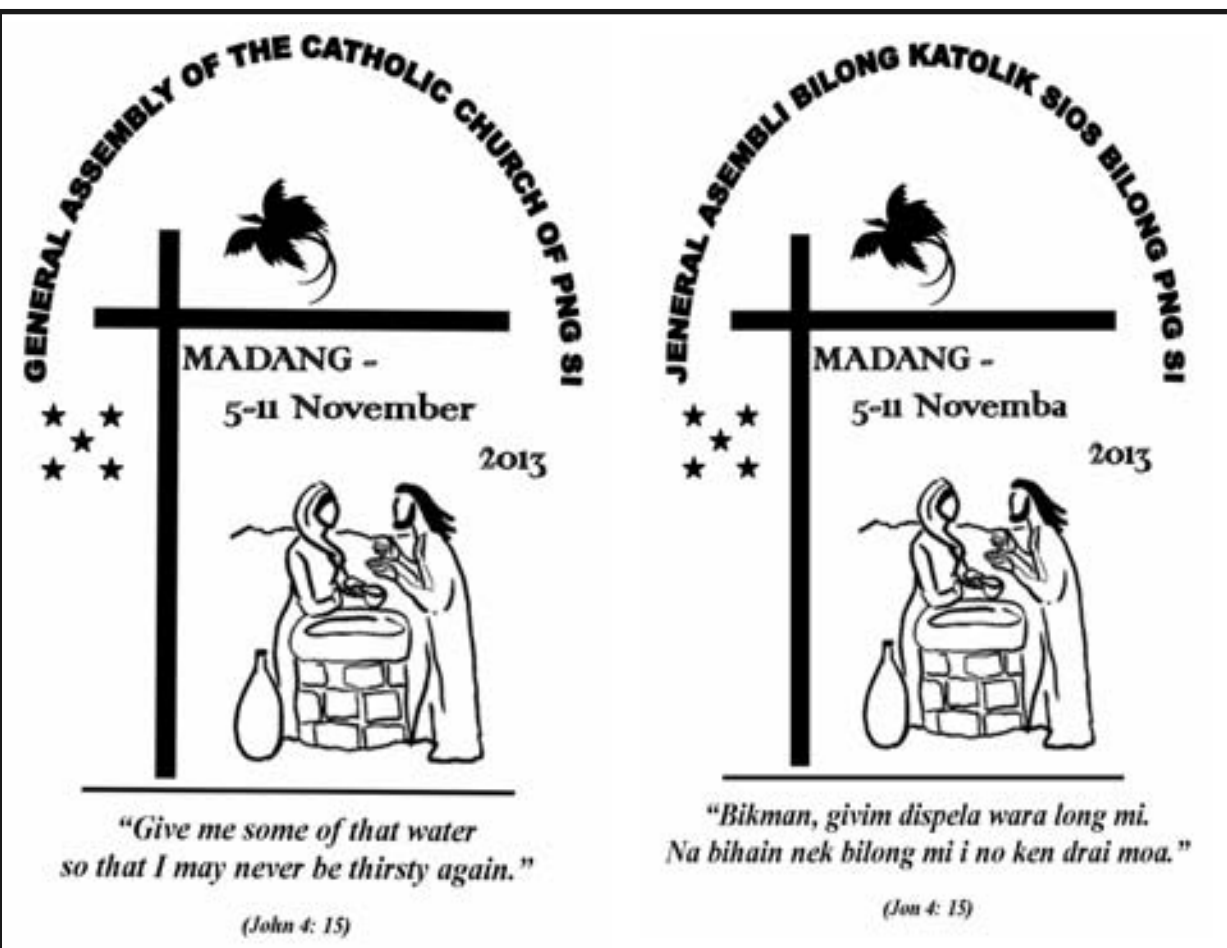
By Sr. Mary McCarthy PBVM

SOCAY Training Institute, Hohola, NCD, celebrated their 5th Foundation Day on Saturday, 13 July 2013. Principal Ms Ludwina Soari Bogeia welcomed guests, staff, students and families and traced the history of SOCAY from small beginnings in 2007, when the number of young people desperate to find hope for living was beginning to rise rapidly. SOCAY began with 40 students under the home of the Sacred Heart Brothers (MSC) in Hohola - one of three centres in Papua New Guinea where the brothers provide residential care, rehabilitation and counselling services for juvenile offenders from all parts of PNG. This year SOCAY enrolled 250 students, including sixty females.

"We focus on the poor, marginalised, unfortunate and disadvantaged within our society. We

assist those that nobody else wants to help offering love, compassion and kindness. We rebuild the lives of those who have been torn by violence in family and community and affected by many social issues," Br. Bernard Werao MSC said speaking on behalf of the Sacred Heart Brothers.

Ms. Ludwina Bogeia further explained, "I have listened to the stories of these young people. I know what they need. I know from my experience that they lack a spiritual dimension to their lives. They have never been offered a spiritual formation." Training packages include technical skills and business studies but it is Christian Education and Spiritual activities that give SOCAY its identity. SOCAY organises Job Training courses for six weeks, enough to assure the students of a first employment in the growing PNG economy.



Reading the Signs of the Times

By Fr Roger Purcell MSC
National Director, Community Animation Service

God is present and active in history, in cultures, in all people and human situation; so we are a Church which contemplates God's action in the ongoing story of the human family. This dialogue with the world requires reading the signs of the times in order to find and work with the movement of the Spirit in the world, and to counter the action of the evil spirit.

Although there is much that is not right with the world we are people who believe that the Spirit of God is active in the world, working with people and situations for the good of the world and bringing about the plan of God.

- "The People of God believes that it is led by the Lord's Spirit who fills the earth. Motivated by this faith, it labors to see the true signs of God's presence and purpose in the happenings, needs and desires in which this people has part along with other people of our age." [GS11]
- "With the help of the Holy Spirit, it is the task of the entire People of God, especially pastors and theologians, to hear, distinguish and interpret the many voices of our age, and to judge them in the light of the divine word." [GS44]

Scripture: Mt 16: 1-4

We are constantly made aware by the media of the disasters in nature, the crime, violence and corruption present in our society and culture. There is evil present in many forms that affect

our lives every day, which challenges our faith and will to live a good life.

To read the signs of the times we need first to be able to SEE them clearly; this is the PROPHETIC way of seeing. This means to take time to look carefully and see in a new way. Then we must UNDERSTAND the signs and interpret them in the light of the Gospel and our faith; this is the PRIESTLY dimension of judging according to the mind of God (how does God see this situation?). We are then led to ACTION either to follow and cooperate with the Spirit, or to act against the spirit of evil; this is the KINGLY action for the Reign of God.

The two aspects we need to discern are:

- the movement and action of the Spirit of God working to bring about the reign of God
- the action of the spirit of evil which works against the Reign of God

Often the small signs we see in our everyday life are indications of bigger things that reflect wider movements or trends.

Reflection and discussion:

- What are the signs that we see around us of the action of the Spirit of God, or the evil spirit?
- How do we understand these things in the light of the Gospel and our faith?
- What actions are we called and challenged to take in this situation?

BANNING OTHER FAITHS? ABSURD!

By Fr. Giorgio Licini PIME*

A MOTION has been introduced by Hela Governor Anderson Agiru and passed by Parliament last month "to carry out a nationwide consultation on the question of religious freedom and whether to ban faiths that are non-Christian."

It is certainly good that this time around, Parliament at least allows a consultation.

In the case of the death penalty, they let people and media talk about it freely for a few days; then they just legis-

lated according to the point of view of a few of them.

It is also good that our representatives are concerned at how poor their and our performance in public life is compared with the Christian principles enshrined in the Constitution.

But they should halt there and just encourage themselves, individual citizens, institutions and also Churches to get rid of all sort of greed, corrupt practices, selfishness, alcoholism, sexual misconduct, domestic violence and police brutality... It is not by banning other faiths that we

become more Christians. Or do we?

Religion is a matter of the heart. Either you believe in the power of God by yourself or you will never be converted by law. Thank God!

The simple discussion of banning other faiths from any town in the twenty-first century contradicts decades a human rights progress and civil liberties. I

It infringes in the 1948 Universal Declaration of Human Rights by the United Nations.

Moreover it discriminates among citizens on a ground that should never be reason

for discrimination: personal faith.

Christianity may well define some sort of cultural identity for modern Papua New Guinea and its 850 tribes; but never forget that true faith is something much beyond Constitutional provisions, legal books and even daily practices.

And nobody can be prevented from professing his or her own beliefs both in a private and a public manner.

***PNG/SI Catholic Bishops Conference - Media Commission.**

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Prea bilong Jeneral Asembli 2013

Bikpela Jisas, mipela bilip long yu. Wankain olsem meri bilong Sameria, mipela i askim yu, "Givim wara bilong laip long mipela." Blesim Asembli bilong mipela, bai bilip bilong mipela i ken kamap strong, mipela i ken serim dispela bilip, na bai mipela i ken kamap sios i stap laip long Krai, sios bilong komunio, wanbel, kain kain gutpela pasin, rispekt, stretpela pasin, bel isi, na pasin bilong lukautim gut ol samting God i wokim.

Helpim mipela long mekim wok misin yu bin givim long mipela: bai mipela inap wok bung wantaim long givim witness long gutnius, kirapim pasin holi long ol manmeri, na strongim pasin bilong tek pat long sios na so-saiti bilong senisim dispela graun long laik bilong Krai bai em i kamap Kingdom bilong God.

Amen

Prayer for the General Assembly 2013

Lord Jesus Christ, We believe in you. Like the Samaritan woman, we ask you, "Give us the water of life."

Bless our Assembly, so that our faith will grow, we will share our faith, and truly become a church alive in Christ, a church of communion, unity, diversity, respect, justice, peace, and harmony with all creation.

Help us to carry out the mission that you have given us:

to give witness to the gospel, to foster growth in holiness for all, and to encourage fuller participation in church and society so as to transform the world through the love of Christ to become the Kingdom of God.

Amen.



CATHOLICS youth around Papua New Guinea continue to gather for formation programs based on the materials "Learning by Doing, Doing by Learning 2013" prepared by Fr. Shanthi Chacko PIME, Catholic Youth and Laity National Coordinator. The youth from Vunavavar parish in East New Britain came together on 16-23 June. In Kiunga, Western province, activities were held at the Cathedral on 10-12 July: Photo by Fr. Yohanes Werang CM (Daru-Kiunga Diocesan Youth chaplain)

A Diocese coming alive in the Year of Faith

By Bp. Rolando Santos CM
Alotau

IN his recent Circular Letter to the diocese (29 June 2013), Bishop Rolando Santos CM of Alotau mentioned some new initiatives taking place in his diocese during this Year of Faith: a Catholic Radio program over Radio Milne Bay; an in-service for Religious Education teachers of the diocese; the Sunday preaching at Alotau market; and the Friday evening visitation and preaching at the Alotau Government Transit House. *PNG Catholic Reporter* asked him to elaborate for the general public:

Bp. Santos, could you kindly explain more in detail each one of these activities, who carries them out and the impact they have on the people?

BP. SANTOS. The Catholic Radio Program over NBC Radio Milne Bay started last year with the opening of the Year of Faith. Radio Milne Bay gave us a 30-min. slot from 6:30-7:00pm every Sunday. I made Sr. Regina Castelino, MSI, program coordinator for this. I started the program with her where she would interview me on different religious topics. Aside from myself, other priests, sisters and lay people would also be tapped to speak during this program. It would touch on a variety of topics and issues like faith, the Word of God, family, youth, vocation, protection of women and children and topics taken from the Catechism of the Catholic Church. We have not conducted any survey as to how many people listen to this program and what impact they have on their lives. At times, we receive positive feedback from people who listen to us and who live in the islands.

And what about the Diocesan Year of Faith Cross Pilgrimage?

BP. SANTOS. We just started this last 7th July, the feast of Blessed Peter Torot, under the inspiration and guidance of Fr. Ronnie Victoria, RCJ. We wanted the men to be involved in the mission of evangelization. They take the cross to the different parishes and small Christian communities in the parish, and conduct activities similar to what you would have during a parish mission. The proposed activities are: Bible prayer (*Lectio Divina*), catechesis, faith sharing, prayer, rosary, singing, confessions, Mass. These are all done by the lay people, especially the men, under the guidance and supervision of the parish priest. In Alotau, during the one week the Year of Faith Cross stayed there, it was brought to almost all the small Christian communities, including, the remote community of Bubu, which takes about 45 minutes to reach by car. In all these places you can witness the faith, love and enthusiasm of the people who are proud of their Christian faith.

It seems that the diocese of Alotau is embarking in massive campaign to promote vocations to the priesthood. Several priests are involved in it with different responsibilities? Is there a fertile ground for priestly vocations in Milne Bay?

BP. SANTOS. It is not really a "massive" campaign though we see the great need to promote vocations for priestly and religious vocations not only for the diocese but for the entire Church. Hopefully, we will have 3 new priests for the diocese come October. We are not really so much after numbers as with quality. I am not ready to say that we have a fertile ground for priestly vocations. We still have to do a lot of evangelization and catechesis of our people. But, definitely, we all have to actively promote priestly and religious vocations and be strict in the selection and formation of candidates.

Your circular letter also criticizes recent government decisions such as the imposition of the death penalty on a larger number of criminal offenses. What is the situation of domestic violence, sorcery killings, rape and murder in Milne Bay?

BP. SANTOS. Domestic violence is a common occurrence, especially where the man loses control of his temper and bashes up his wife or sexual partner for whatever reason. There is belief and the practice of sorcery among some of the people, but we don't hear much of burning of witches like what they have in other provinces. There are incidents of rape and murders, as well as evidences of incest and the sexual abuse of children and minors. We don't have the statistics for these, but people know they happen. There is need for more education on the part of the people. We have to do more evangelization which is the highest form of education because it is about forming people according to the will and plan of God revealed to us through His Son, Jesus Christ.

How is your diocese trying to defend and promote the sanctity of marriage and family?

BP. SANTOS. We have the Family Life Apostolate. We also preach about this during the homily and include this topic in our Sunday evening Radio Programs. We have also conducted at least two in-services and workshops for the members of the different diocesan commissions and organizations touching on gender issues, child protection and care for persons with disability and just finished the draft of the diocesan policies on these with the help of Incentive Fund. The Youth Ministry also touches on this topic of sexuality and marriage from a human and Christian perspective. The parishes strive to promote the sanctity of marriage by campaigning for people to receive the sacrament of marriage instead of just living together. However, I have to admit we are just barely scratching the surface on this matter as we see so many people just living together without the benefit of the sacrament, and so many marriages and families breaking up to the detriment of children and the spouses themselves. (G.L.)

Lait bilong bilip na tudak bilong dispela graun

Asbisop Douglas Young i raitim – Mt. Hagen

MI laik meditet liklik long nupela pas bilong Papa Santu Francis *Lumen Fidei* (Lait bilong Bilip) namba 57:

"Lait bilong bilip i no min yumi lus tingting long hevi bilong dispela graun. Hamas man na meri i bin painim lait long ol husat i karim pen. Santu Francis i lukim dispela lait long wanpela lepraman, na Blessed Mother Teresa bilong Calcutta i bin painim dispela lait long ol tarangu.

"Ol i luksave long tok hait i stap long ol husat i karim hevi. Taim ol i kam klostu long pen bilong narapela, ol i no bin rausim ol dispela pen o givim mining bilong olgeta samting nogut.

"Bilip i no wanpela lait i rausim olgeta tudak. Em i wanpela lam i staim wokabaut long tudak bilong nait na em inap long soim rot..."

Jeneral Asembli bilong Catholic Sios

Dispela skul bilong Papa Santu Francis i kam long taim mipela ol Katolik bilong PNG na Solomon Ailans i skelim wokabaut bilong mipela na redi long General Asembli.

Astingting bilong dispela Asembli em i kam long tok bilong meri bilong Sameria, "Givim dispela wara long mi. Na bihain nek bilong mi i no ken drai moa." (Jn 4:15). Dispela baibel ves i kam long pas Benedik 16 i bin salim bilong kirapim Yia bilong Bilip.

Em i tok, "Nau tu ol pipel i pilim tru dispela nid long go long hul wara, wankain olsem meri bilong Sameria, long harim Jisas husat i invaitim yumi long bilip long em na kisim wara i gat laip i kamap long em tasol." (*Porta Fidei* 3)

Taim mipela skelim plen na sindaun bilong mipela long dispela taim, mipela lukim sios i gat bikpela wok yet long poromanim ol husat i karim pen, na bringim lait bilong bilip long ol tarangu.

Mipela lukim tu i gat bikpela wok bilong helpim ol pris na wokmanmeri bilong sios long karim aut dispela wok.

Papa Santu Francis i givim planti skul na soim planti eksampel long dispela pasin bilong putim nids bilong ol tarangu nambawan long tingting na plen bilong ol wokmanmeri bilong sios.

Ol plen bilong gavman

Long dispela taim tu yumi lukim i gat planti salens i kamap we yumi nidim lait bilong bilip:

Plen bilong gavman long kilim ol manmeri i bin kilim

o repim narapela (Death Penalty). Wanpela as bilong dispela i problem bilong sanguma, na pasin bilong blemim narapela na bagarapim bodi bilong ol i sutim tok long en, na kilim ol i dai. I gat plen tu long putim lo i larim man long paitim or bagarapim bodi bilong narapela olsem wanpela strafe (corporal punishment).

Plen bilong gavman bilong Australia na PNG long bringim ol dripman refuji i laik go long Australia long PNG pastaim na kalabusim ol.

Planti bilong ol dispela refuji i bihainim lotu bilong Islam na ol bai kam long taim gavman i toktok long tambuim arapela lotu long PNG.

Long wanpela sait ol dispela samting i soim gavman i ektiv na bisi. Long narapela sait yumi wari long hamas taim gavman i givim mipela long tingim, skelim long lait bilong bilip, pre owa, na autim tingting bilong mipela long ol dispela aida.

Sampela taim ol bilip manmeri i putim lait bilong bilip i go long wanpela hevi na kisim narakain narakain ansa. Sampela bilipman i sapotim ol dispela plen na arapela bilipmanmeri nogat.

Bilip i mas skelim yumi long skelim ol problem long lo bilong Jisas: laik, rispekt, digniti na namba bilong olgeta, pasin bilong protektim na lukauitm laip, tek pat long sios na sosaiti, na putim Jisas namba wan. Long prea bilong Asembli yumi pre long kamapim wanpela sios bilong "komunio, wanbel, kain kain gutpela pasin, rispekt, stretpela pasin, bel isi, na pasin bilong lukautim gut ol samting God i wokim."

Ol Pasin bilong ol Kristen

Olsem i gat sampela pasin bilong tudak yumi no ken yusim bilong solvim problem.

Em kain tingitng oslem: pasin bilong bekim bek, resis, jasim narapela, givim baksait long ol manmeri i gat nid, na bilip long paua bilong ol god giaman.

Long dispela taim bilong histori bilong PNG na Solomon Ailan yumi bungim planti salens na yumi mas painim gutpela rot long go het.

Wok bilong sios em bilong putim ol tingting bilong Kingdom long ai bilong ol manmeri. Sapos nogat, bai arapela tingting bai stiam ol desisen, olsem tingting bilong ol profit bilong nau tasol, mangal long mani na paua, stilpasin, vailens, na korapsen.

Yumi ol Kristen mas holim pas long bilip bilong yumi long Jisas Kraus wanpela tasol i Bikpela bilong yumi, na skul bilong em i soim rait rot. Dispela em i "lam i staim wokabaut long tudak bilong nait".

PNG Highlands Bishops wage war on sanguma

THE Catholic Bishops from the Highlands region in PNG met recently with a group of clergy about the growing problem of sanguma related violence.

The meeting was led by Bishop Anton Bal of Kundiawa Diocese.

In a letter to all the faithful following the meeting the Bishops say, "When people following such beliefs get involved in torturing innocent people and even killing them, we have a serious betrayal of the Gospel, our faith in the supreme Lordship of Christ, and of the liberating work of the church."

They note how Jesus and his disciples did not torture or kill anyone in dealing with evil forces. People of faith who want to defeat evil in the world should follow the example of Christ and promote forgiveness and harmony, not violence.

The Bishops say, "Parents, do not teach your children to believe in sanguma. ...

If someone gets sick, don't even talk about sanguma.

The only power sanguma has comes from people talking about it and fearing it.

Put your faith in God and support the sick person with your presence and with your prayer. If someone dies, you must not talk about sanguma or support anyone who starts with this sort of talk.



Mt. Hagen, 23-24 July 2013. BISHOP Anton Bal of Kundiawa diocese facilitated the discussion at the meeting of five bishops and about 25 priests from the PNG Highlands Region on the issue of 'sanguma'. "The discussion was excellent but quite difficult..."

The problem really is not whether you believe or not in sorcery, but rather the issue of accusing others and torturing them", according to Fr. Phil Gibbs SVD, Secretary of the Commission for Social Concerns of the Catholic Bishops' Conference of PNG and Solomon Islands.

"Of course we agreed that there is absolutely no excuse for torture and killing, but we seem to have different ideas about what 'believing' in sorcery might mean," – said Abp. Doug Young of Mt. Hagen commenting the activity.

Do not look for a diviner or glasman. Don't try to find someone to blame.

Ultimately, life and death are in the hands of God.

Put the deceased person and their family in God's hand and thank God for the life of the person who was part of your life but who has passed away to eternal life.

The Bishops challenge priests, religious brothers and sisters, catechists, and all church leaders and ministers, and invite other churches too, to join in taking a clear, unambiguous, and strong stand against all talk about sanguma and all attempts to lay the blame on anyone, especially at the time of a funeral. Quoting the Bible (Rom 12:21) they say that we must conquer evil with good.

In the coming months the Bishops plan to launch a program of renewal of faith in the supreme Lordship of Christ.

They are convinced that when people have a genuine faith in Jesus Christ, there will be no room for sanguma talk in their lives.