



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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Fr. Valentine Gryk SVD, PNG & SI National Director of the Pontifical Missionary Societies, meeting Pope Francis in Rome on 17 May 2013.

Sunday, 20 October World Mission Sunday Prayer and Collection PNG: GIVING FROM OUR POVERTY

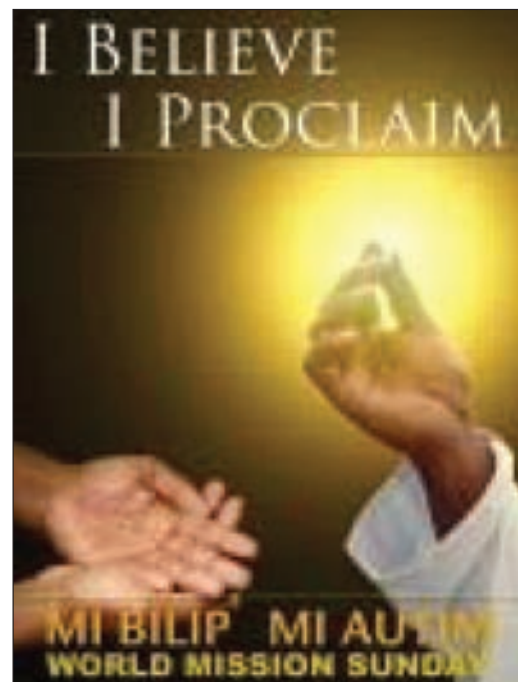
WORLD Mission Sunday, organized by the Propagation of the Faith, is a day set aside for Catholics worldwide to recommit themselves to the Church's missionary activity through prayer and sacrifice. In 2013, World Mission Sunday is celebrated on October 20. Annually, World Mission Sunday is celebrated on the next-to-last Sunday in October. As described by Pope John Paul II, World Mission Sunday is "an important day in the life of the Church because it teaches how to give: as an offering made to God, in the Eucharistic celebration and for all the missions of the world" (see *Redemptoris Missio* 81).

number of young men hearing Christ's call to follow Him as priests, as areas devastated by war or natural disaster are rebuilt, and as other areas, long suppressed, are opening up to hear the message of Christ and His Church. That is why the involvement and commitment of Catholics from around the world is so urgently needed.

Mission dioceses - about 1,100 at this time - receive regular annual assistance from the funds collected. In addition, these mission dioceses submit requests to the Congregation for the Evangelization of Peoples for assistance, among other needs, for catechetical programs, seminaries, the work of Religious Communities, for communication and transportation needs, and for the building of chapels, churches, orphanages and schools. These needs are matched with the funds gathered in each year. (onefamilyinmission.org)

Pope John Paul II has also spoken of the Propagation of the Faith's General Fund of support, calling this a "central fund of solidarity." In a message delivered on a recent World Mission Sunday, Pope Benedict XVI said: "The offerings that will be collected [on World Mission Sunday] are destined for a common fund of solidarity distributed, in the Pope's name, by the Society for the Propagation of the Faith among the missions and missionaries of the entire world."

Every year the needs of the Catholic Church in the Missions grow - as new dioceses are formed, as new seminaries are opened because of the growing



Catholic Bishops on Ok Tedi takeover

Statement of the Catholic Bishops of Papua New Guinea about Legislation concerning Ok Tedi Mining Limited (OTML) and PNG Sustainable Development Program

THE Catholic Bishops of Papua New Guinea, in solidarity with the thousands of ordinary people throughout PNG who, over many years, were beneficiaries of PNG Sustainable Development Program (PNGSDP) projects, want to express profound disappointment with what our leaders in Government have done by appropriating OTML, which could result in the cancellation of PNG Sustainable Development Program.

What the late great Papua New Guinean from the Western Province and promoter of PNGSDP, Ebia Olewale, felt about this program, we too have experienced in it, as we have worked to promote human development that fosters community participation, self-reliance and partnership. Papua New Guinea will

lose one of its most important and effective development agencies if PNGSDP is shut down and its funds diverted to government programs.

PNG Sustainable Development Program has supported hundreds of projects nationwide, partnering with organizations and communities to bring assistance where it is most needed, particularly in disadvantaged remote rural areas largely overlooked by government.

It has done this with integrity, avoiding the stain of incompetence and corruption. Local organizations and communities know that if they are honest, willing to work hard and do their part in a spirit of self-reliance, they are likely to attract the attention of PNGSDP and receive assistance. Now it seems this will end.

In contrast, government, by itself, often struggles to successfully carry out community-based and even larger development projects. Why is this so? People who read the daily newspapers are able to form their

own opinion. Politics plays a large role in this and corruption is a truly serious problem.

Development and community-minded NGOs, charitable foundations, as well as faith-based organizations (the churches), even big-hearted individuals, who have as part of their mission a fervour for promoting development, integral human and economic development, are extremely important for the progress of a nation. Government should be happy to have many such organizations and individuals operating within the country.

PNGSDP is one of the premier development organizations in PNG. It has done so much good. It would be foolish to terminate it. The people at PNG Sustainable Development Program should fight to continue their good work and we should support them.

The Catholic Bishops of Papua New Guinea
23 September 2013

BEEF SNAX CRACKER

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A LETTER TO CATHOLIC AGENCY SCHOOL TEACHERS

By Abp. Stephen Reichert OFM Cap.
Madang

"Teachers who are absent from the classroom day after day, or even occasionally, are guilty of child abuse too. They are neglecting children put in their care. It is wrong. This is a serious matter since it can leave the little ones intellectually handicapped for life. Absentee teachers also betray the trust of the parents of their students."

Dear Teachers,

I write this letter to you, teachers in Catholic Agency Schools, to encourage you in your very important profession, which is to educate young boys and girls and form them as good Christians and citizens. You do this in the classroom but you also do it by the example of your own lives.

Children listen to you as you teach them. They do the assignments you give them. They gain valuable information about many things and they acquire skills that will help them be successful and happy in life. Work hard, prepare well and be a dedicated teacher in the classroom.

Your behaviour matters

Young people observe you, their teacher, very carefully both in and out of the classroom seven days a week. They talk about you among themselves. After all they are trying to learn how they should behave as they grow up. So, obviously, your behaviour as a married man or woman, father and mother of a family, or as a single mature adult person, is of great importance. Strive to be the best person you can be and therefore a great example to the children you are teaching and forming for life.

Who is responsible for the education of children? This responsibility belongs primarily to the parents. We have to make sure that parents understand this so that they begin the education of their children in the family home when their children are still small. You teachers should remind parents of this when you gather them for meetings and when you have other occasions to speak to parents. I try to do this from time to time myself when I preach at Mass in church.

Later, as children grow up, their parents need help from others to provide a good education for their children. So we have schools where professionally trained teachers like yourselves assist parents in the education of their children. What a huge responsibility you teachers take upon yourselves. During those hours when the child is in the classroom you are almost like parents to them. You can do so much good, but if you are not dedicated, competent, patient and hard working you can do very much harm too.

Most of you are parents yourselves so you can set a good example for the parents of your students by the way you live your family life. Teach your own children as many things as you can in your family home, even before they begin school. They can already begin learning the ABCs, how to count, how to read and write, learn the names of different things around them, expand their vocabulary and their ability to speak English.

More important still, you should teach your children how to behave properly, what is right and wrong, how to respect and treat others in a good, loving and honest way. Of course, your personal good behaviour in your own home, as well as how you relate to others in the community, is a very important lesson for your children to follow. Your students and their parents benefit from your good example too. Your good Christian behaviour will also be a good example for everyone in your local community.

Correct your children when they do wrong things but do not lose your temper and discipline them with angry words and violent actions. If you correct your own children and your students in school in a patient and sensible way, without resorting to cursing, insults and violence, you will be a great model in the community where there is so much violence, harsh behaviour and angry insulting language, which only makes things worse.

Remember this and think about it, your children, even those two, three, four and five years old, are learning how to behave by seeing how you act in the different things that happen every day in the family and the community. Children learn how to love one another from their loving parents who have created a loving, peaceful and happy Christian family environment. They learn honesty from honest parents. They learn respect for other by seeing this value put into practice by their parents. The boys learn respect for their sisters and other girls by seeing the respect and love the father and husband has for his wife and mother of the family. Of course, bad example is as powerful as good example when it comes to

what children learn from adults. Too many children go down the wrong path because they follow the example of adults who are behaving badly.

Teach the children about God

Most important of all is the spiritual development of children. From a very early age, begin to teach your children about God, the Ten Commandments, the stories of the Bible, the Old and New Testaments. Teach them about Jesus Christ and the Good News he came to proclaim to all people of every age, about his death and Resurrection. Teach them about the Holy Spirit. Instruct them about the Mass and Holy Communion. Teach them about what is said in the Nicene Creed, which we pray together every Sunday at Mass. Teach them about the Seven Sacraments. Tell them about the Blessed Mother Mary and the saints. Teach them how to pray. Make sure you have family prayer in your home. Take your children with you to Mass every Sunday and have them sit beside you in the church. Do all these things in your family and be a good example for your students and the parents of the children you teach in school too. You are very careful to provide enough food for your own children to eat, clothing to wear, a good house to live in. You care for them when they get sick. You work very hard to make sure they have all their physical needs. You often make big sacrifices to do this. Be willing to work hard and make sacrifices so that your children have everything they need to grow spiritually too. Be a good and active member of the church where you worship.

So many times I have witnessed young men and women, now grown up, seeking out one of their former teachers and, with loving words, thanking this man or woman who was such a help to them when they were young. This must be the greatest reward a teacher can receive, to see their students develop into good, mature, successful and happy people, who appreciate what their teacher did for them when they were young. Seeing a young man or woman, now an adult, thanking their former teacher for what he or she did for them is indeed a beautiful sight.

Protection of children

During the last meeting of the Catholic Bishops Conference, which was held at Alexishafen in April, the bishops discussed child protection and the appropriate care of children. The negative side of this is child abuse, which is a serious problem in PNG. We issued a pastoral letter about these things. I am attaching the pastoral letter so each of you have a copy of it. As teachers, you are with children every day so you should read this pastoral letter carefully.

For a teacher, the worst form of child abuse is sexual abuse of a student, sexual words and suggestions, inappropriate touches and even sexual intercourse with a minor, that is, a young person up to the age of eighteen. PNG has very strong laws about sexual abuse of a minor. The worst cases can land a person in prison for very many years.

Corporal punishment is not allowed in schools. Hitting a child and any other forms of physical punishment to inflict physical pain on a student for some bad behaviour is child abuse. As dedicated and mature professional teachers, you need to develop patient and sensible ways to discipline children who misbehave. You will be considered a wise teacher worthy of great respect if you become skilled at successfully disciplining children in a calm and peaceful way.

Calling a child names, describing a child as ignorant, rubbish or using other insulting and harsh words and embarrassing a child in front of others is wrong. Insulting the child's family as a way to punish a student is wrong-headed and not acceptable. Doing such things is child abuse, emotional abuse of the little one, which is done to hurt a child who is misbehaving. It is wrong. Again, develop sensible and loving ways to correct your students.

Teachers who are absent from the classroom day after day, or even occasionally, are guilty of child abuse too. They are neglecting children put in their care. It is wrong. This is a serious matter since it can leave the little ones intellectually handicapped for life. Absentee teachers also betray the trust of the parents of their students.

That is all I want to say to you for now. You are such important people in the life of children and in the community too. Be proud of your profession and strive to be the best teacher possible. God bless you all.

Sincerely in Christ,
Archbishop Stephen Reichert OFM Cap.
Archbishop of Madang
27 August 2013



A recent research by 'Asia South Pacific Association for Basic and Adult Education' Australia Ltd in collaboration with the PNG Education Advocacy Network has found that in five PNG provinces on average only 11% of people are fully literate. In Gulf it is only 4.2%.

PREA BILONG MISIN MUN 2013

GOD TRIWAN

Long Tok bilong God i kamap man na Maria i karim em

Strongim hart bilong mipela.

Helpim mipela long skelim gut

olgeta mak bilong wokabout bilong Yu wantaim mipela.

Jisas, Pikinini bilong God

Yu yet, Yu **ROT**

Tasol mipela i no bin bihainim Yu.

Soim mipela rot bilong laik bilong Yu.

Yu yet i **TOK TRU**

Tasol mipela i no bin bilip long Yu.

Skulim mipela long laikim Tok Tru bilong Yu.

Yu yet, Yu **TOK**

Tasol mipela i no bin putim yau long Yu.

Strongim mipela long autim Gutnius bilong Yu.

Yu yet, Yu **LAIP.**

Na mipela i no bin pilim Yu.

Salim mipela long givim testimoni long laip bilong Yu.

Jisas, long pawa bilong **HOLI SPIRIT**

Strongim wok misin bilong mipela

Bai mipela i kamap wokmanmeri bilong ol presen bilong God.

Opim hart bilong mipela bai mipela inap long hop.

Strongim mipela bai mipela i ken amamas na mekim wok i givim laip

Bai mipela inap long stap witnes na misinari

I go long olgeta hap bilong graun.

PRAYER FOR WORLD MISSION SUNDAY 2013

HOLY TRINITY,

by the Word made flesh in the womb of Mary, enliven our heart.

Help us to discern the signs of your story with us.

Jesus, Son of God,

You are the **WAY**,

and we did not follow you; show us the way of your will.

You are the **TRUTH**, and we did not believe in you; teach us how to love your truth.

You are the **WORD**,

and we did not listen to you; Give us the courage to proclaim your word.

You are the **LIFE**,

and we did not experience you; send us to testify about your Life.

Jesus,

By the **HOLY SPIRIT**,

strengthen our missionary commitment in order to become the servants of God's gifts.

Open our heart to hope, inspire us with words of consolation and with lifesaving gestures.

Then, we will become

your **WITNESSES** and your **MISSIONARIES** to the

ENDS OF THE EARTH.

MO-MA-SE Catholic Women take up social issues

By Fr. Roger Purcell
MSC

WITH the theme; "Empowering women in the Journey of Faith", about 1000 women gathered at Vanimo, 22-29 September, 2013 from dioceses of Lae, Madang, Wewak, Aitape and Vanimo (Momase Region). The Bishop of Vanimo presided at the opening Eucharistic celebration on Sunday 22.

Throughout the conference there were speakers on women, law and justice, IHD, moral values in family life, chamber of commerce, HIV/Aids, Natural Family Planning, pastoral theology and anthropology. The core

of the conference involved the raising of critical cross-cutting issues and core problems facing women in society today.

In these sessions the women spoke strongly and passionately on the situation, not only of women, but that of families and communities in our society today.

There was a great awareness of the social issues they face and the concerns for justice and peace.

In this there was also a sense of the need to act to change the situation, but some lack of confidence and certainty of how to go ahead.

However, there was also a great sense of the capacity and power they have as women for creative change in family, community and society.

The Momase women look forward to ongoing programmes of help and support for their members, outreach to all women in their dioceses and activities to strengthen faith and life, to raise awareness of critical social issues and strengthen the Association. Such a gathering and organization is a movement of change and renewal in the Church with great energy and enthusiasm worthy of our support and respect.

GENERAL ASSEMBLY PNG&SI – MADANG, 5-11 NOV. 2013

"Give me some of that water, so that I may never be thirsty again."

By Fr. Roger Purcell MSC
General Assembly Coordinator

OUR General Assembly this year is our second Assembly following from our gathering in Banz (2002) and Rabaul (2004), and from our National Pastoral Plan (2004-2009).

The Assembly is the voice of the Church in Papua New Guinea and Solomon Islands (PNGSI) expressing what we believe is the voice of God speaking to us. We have prepared in various steps of evaluation, analysis and proposals, listening to the voice of the people in the communities, parishes and dioceses, discerning what God wants of us in the next five years.

We have composed a prayer and a logo which were sent to all dioceses to be promoted and distributed to the people. A song is in the process of being decided and distributed. We want all the people to

know about the Assembly, to pray for it, discuss all the issues and contribute through their diocesan representatives to the work of the Assembly.

The proposals for the Assembly were summarized as follows:

Theology/spirituality of the Church: inculturation, communion, evangelization, pastoral planning, transition of culture and society

Social responsibility of Church: Justice and human rights, sanguma/sorcery, the poor and marginalized, violence/peace building, integrity of creation

The Life of the Church in proclaiming the word of God, celebrating our life, and building the Christian Community, through Basic Christian Communities, formation and renewal of priests, empowerment of the laity, family and marriage, ecumenism, services and self-reliance

Coming from these proposals we

will have speakers to address us on the key issues of Year of Faith, Church of communion, evangelization and inculturation, justice and pastoral planning. The participants will discuss this topic in groups and report back to the Assembly where there will be a chance for more open discussion.

Most importantly the Assembly will be a time of prayer and reflection, of listening, discussion and speaking. It will give direction to the future for us as Church, called to be a people centred on Christ and proclaiming the Good News to the world. We aim that the Assembly will be an experience of faith, of community and of commitment, and to carry this experience back to our people. We come together to rediscover, strengthen and deepen our faith in this Year of Faith. Like the Samaritan woman we ask Jesus for the water of life to strengthen us. We prepare for a

new era of evangelization, just as she ran to the village to tell her people, who came to meet Jesus and believed. Our world today hungers for answers and solutions, for values that we can all live by together; the good news of Jesus Christ can answer this hunger, and we are the heralds of the word and servants of the Kingdom.

From the Assembly we will formulate our five-year Conference Pastoral Plan (PNGSI) in which we seek to respond to God's call to us now, to develop ourselves as Church, confront the problems facing us and seek solution for the future. The Plan will be presented to the Bishops in their Annual General Meeting in May 2014 for their approval. It will then be presented to the dioceses for implementation at diocesan, parish and community levels.

We ask your continuing prayers for the whole Church of PNGSI, for

all our delegates who will go to the Assembly, and for the Team that will coordinate the Assembly. The Holy Spirit will guide and direct us to the Assembly, in it and afterwards, and into the future.

DVDs for the general Assembly

We have reproduced on one DVD the videos for General Assembly 1 (2004) at Banz and Rabaul. Also on a CD is a PowerPoint and other documents for our coming General Assembly (Madang, 5-11 Nov. 2013). If you are interested, please contact your diocese to get a copy, and use them as you want and as necessary.

All the best,

Fr. Roger Purcell MSC
General Assembly Coordinator
P.O. Box 54 Mt. Hagen



The General Assembly of the Catholic Church in Papua New Guinea and Solomon Islands (Madang, 5-11 Nov. 2013) will draw inspiration from the Scriptures, from the Cross, from our Martyrs and from the teachings of the Second Vatican Council (1962-'65).

The ugly side of PNG Independence Day!

By Fr. John M. Glynn - We-CARe! (Port Moresby)

WE celebrated our thirty eighth year of Independence with a happy three day weekend. Our school - Jubilee Catholic Secondary School - put on a cultural day. The kids in traditional finery danced their feet off! The staff of We-CARe! took me out on Saturday 14th September for a fine Chinese lunch to celebrate my 77th birthday. All over the city flags were flying, drums were beating and the atmosphere was joyful.

But not for Joyce... Joyce, I'm sorry to tell you, was back in her little hut, once again locked in and left to cower alone in that dark, stinking little prison. Her parents simply cannot look after her, despite the help that she has been receiving from We-CARe! and the visits from a physiotherapist. Her step-father will not accept her any more and her mother is completely cowed by him and cannot help her daughter.

The Ugly Face of Poverty

Poverty, combined with ignorance and a complete lack of any education, is utterly destructive of the human spirit. The desperate struggle to survive from day to day, the inability to understand the world around you, the lack of any capacity to make choices, or to do anything other than simply react to whatever happens to you in a purely defensive way, combine to reduce you to little more than a veritable animal like existence. And so ... Joyce's parents victimise their daughter because they themselves are casualties of the awful poverty - both material and social poverty - that stalks the settlements of Port Moresby.

We-CARe! Acts

Sandra, our Care Group Coordinator, has been having trouble getting to see Joyce. But on the morning, Monday 16 September, Independence Day, Josephine D. went to see Joyce. There was no one

at home. The padlock was back on the door of the little hut. There was no response from within to Josie's calls and pleading. Josie peered through a crack in the wall and saw Joyce huddled on the floor - inert and not responding. Josie came back and reported to me. Together we went to Cheshire Disability Services that used to be Cheshire Home. It was a Public Holiday and no one in authority was there. However, we arranged to go and fetch Joyce and install her at Cheshire. The next day we returned to consult with Management and to present a cheque for K5,000 (\$2,500) towards Joyce's care and maintenance costs. We will guarantee her continuing support.

Cheshire

The Cheshire Home was set up in Port Moresby several decades ago by the St. John of God Brothers. Within a few years something went wrong - I don't know the de-

tails - and the Brothers pulled out. The Home was taken over by a group of concerned citizens and has been run ever since purely on donations. Two years ago the decision was made that no new residents could be accommodated at the Home and the name was changed to Cheshire Disability Services (CDS). Cheshire continues to care for 21 residents who have no other home and all of whom need full time care. Their residence is old, somewhat decrepit and in constant need of maintenance. CDS provides a wonderful outreach service to communities all around the city, and their physios and health officers have been visiting Joyce regularly until recently. There is no other institution anywhere that can offer any degree of care and protection to people like Joyce, and so We-CARe! is, in a sense, imposing Joyce on them like it or not.

(WeCare! News Supplementary 9/13)

WHAT THE LAW SAYS

In cases in which children need to be urgently removed from vulnerable situations and legal authority is required to place them in safe custody in odd times, like public holidays, when court orders cannot be issued, the Director of Child Welfare is to be approached.

The Director has power under Section 55

of the Lukautim Pikinini Act 2009 to remove a child without a court order and to place the minor under his safe custody with caregivers until proper application is made in court or the child is returned to the parents upon sufficient assurance concerning his safety and wellbeing.

This is particularly important and helpful in

cases in which parents and relatives resist the action of humanitarian organizations or concerned citizens for them to save face. The Office of the Director of Child Welfare has funds available to support the urgent removal of minors from situations of immediate danger and neglect. (Atty. Michael Wagambie)

Catholic Reporter on the Internet

Well! Times change! Catholic Reporter PNG continues to be printed as an insert of the Wantok Niuspepa the first Thursday of every month.

But after a few days you also find it online at:

<http://wantokniuspepa.com/index.php/the-catholic-reporter>

Furthermore, there is now a Facebook Page for Catholic Reporter PNG:

<https://www.facebook.com/catholicreporter.papuanewguinea>

Catholic Reporter PNG also has a Twitter Account:

<https://twitter.com/CathRepPNG>

Most of the same articles are also posted in the Catholic Bishops' Conference website: www.cbcpngsi.org

This means that you don't necessarily depend on the printed version of the newspaper to receive Catholic information.

And you don't need to wait for a month. The use of mobile phones is spreading to the remotest areas of Papua New Guinea and with it the access to Internet. Create your Twitter A/c, "Follow" CatholicReporterPNG and you will receive PNG Catholic information on a daily basis.

Twitter only allows for very short messages, but for longer articles a link will redirect you to the Bishops' Conference website or other websites. The same goes with Facebook.

You must "Like" our page Catholic Reporter PNG|Facebook and you will automatically receive our posts. Twitter and Facebook are social networks.

It means that they are interactive. You can reply us and supply additional information, debate, give suggestions, promote your personal view.

You become a journalist yourself perhaps from deep in the bush or across the ocean; and share with the rest of the world what's going on in your community and your place. (G.L.)

Debate on Religious in Papua New Guinea

RELIGIOUS WOMEN: PROPHETS AT WORK!

By Sr. Helen Warman OLSH
Secretary, Catholic Religious
Women - Port Moresby

Dear Editor,
I feel strongly that the statement made by Fr. Victor Roche, SVD in the July issue of Catholic Reporter calls for a response. Father asks "Do the Religious (women) live up to the prophetic role of their charism"? I would ask what survey was made, what questions were asked of Religious women to obtain the apparent negative response Father Roche infers?

The voice of religious women was heard at the public Haus Krai for violence against women. A representative spoke on the occasion and her words were cheered and clapped by the many women present. In the testimony given by women who had suffered domestic violence religious congregations were mentioned as those who had helped along the way. Women religious are involved in the "Street Kid" apostolate (in Moresby). During this year of Faith the Religious women have organized a weekly talk on faith on Radio Maria. This began in March

and will continue right through to December. How many Religious Education Lessons are given by religious women each week in the Government Schools throughout the City and as afield as Sogeri? Then Sunday school classes are most regularly given. Morning and evening Prayer of the Church are broadcast over Radio Maria on a regular basis by a Congregation of women. Sisters involved in the University of Papua New Guinea support students in all their activities for justice and peace and give support by their presence. Religious women also regularly visit patients in the Port Moresby General Hospital and the Bomana Corrective Institute. Others are involved in the teaching of basic skills in cooking and sewing in several centres throughout the city.

How many women are assisted by the Religious involved in the "Susu Mama" apostolate? How many lapsed Catholics are brought back to the practice of the Faith by those in Administration work who visit Government Offices for various reasons and stay on to give advice and counsel? Is time spent in Marriage Preparation Courses releasing the voice of



PNG Religious Women at a cross road:
Work in silence or challenge public opinion?

the prophet?

Is the voice of the prophet heard when the hungers at our doors are fed every day and breakfast programmes organized in Settlements and our Catholic Secondary Schools, the "naked" clothed, medical bills paid and the destitute, whose house has been burnt down, assisted? Is the prophet's voice only heard through words? What of the many works of charity that Religious women, silently and unseen, do every day?

Do the sick and aged hear the voice of the prophet when Religious women take time to be Eucharistic ministers taking the Sacrament to homes and hospital?

Does Father's mentioning of "Health and Education" include the amazing work done in the area of HIV/AIDS and the many extra curriculum activities, especially in our Boarding Schools? These include YACA (Youth Against Corruption Association), Junior Legion of Mary, breakfast stations for those who come to school hungry and love, comfort and counselling given to students who come from violent, abusive, breaking or broken homes, in our Secondary Schools.

That is more but enough now to answer Fr. Victor Roche's question: "Do Religious women live up to the Prophetic character of their Charism"? It may not be shouting from the house tops but it is a cry lifted in defence of the poor and marginalized of the community.

Yes, I agree with Fr. Victor, there is still much to be done especially

when we see the level of violence, unemployment, destructive development and poverty in our country PNG. But what real encouragement or leadership are the Religious being shown or given by our Church Leaders?

In so many countries Soup Kitchens and night time distribution of food to the poor is organized. Is anything like this needed in the cities of PNG?

Where have we a hostel or House of safety for women afflicted by domestic violence?

Would a public day of prayer (and fasting) for asylum seekers be the prophet speaking?

Would an organized Archdiocesan/Diocesan celebration of the Eucharist against violence make the prophet heard?

Would a public gathering of our Catholic School students for a Eucharistic celebration show a prophetic stand against some (named) national problem?

Yes much has to be done but if you listen you will hear the voice of the prophet speaking gently, but persistently, where it is needed - among the poor and marginalized of our country. We need help to move into the wider arena.

Sex trade in PNG tertiary education

By Kanik Wak
Divine Word University
Student

Kanik Wak, a Final Year student at the Department of PNG Studies and International Relations - Divine Word University (Madang) recently submitted as his final paper "An Investigation into Sex Trade in Tertiary Institutions: A case study of Sugar Daddy in Divine Word University, Madang Technical College, Lutheran School of Nursing and Madang Teachers' College."

Kanik, why did you single out these schools?

I targeted the Tertiary Education level due to the nature of the issue as it is being practiced more at that level, therefore all four Tertiary Institutions in Madang.

Could you prove the existence of sex for sale among tertiary students?

Definitely! All the fifty respondents to my questionnaire from the four schools agreed that the problem exists in each institution.

It has basically two faces. One is plain prostitution, the practice of one night stand. The other is the so-called phenomenon of sugar daddy, whereas a female student becomes a stable partner of an outsider

male who then pays for her school fees and other needs. Institutions with a higher student female population are particularly targeted for extra-marital sex.

How do mature males normally contact young female students?

Most times a male student is being approached and requested to make arrangements. He is subsequently given a reward normally by being admitted to a drinking spree. With the emergency of social networks, however, contacts are made online and become more private and harder to detect.

Are expatriate males involved in this practice?

Both expatriates and nationals in Madang are heavily involved in student related prostitution. In some institutions also national and expatriate lecturers are far from clean in this regard.

What are the reasons that drive a student in Madang into the sex trade?

There are several. The most relevant appears to be poverty or in any case a difficulty in paying school fees due to insufficient support from the family of origin or any other reason.

This especially fuels the sugar daddy relationships. The second is the

possibility of making easy money for extra gadgets such as better smart phones, clothes, trips, etc. The third is peer pressure: if you want to be a member of the group you must get into this as well.

The fourth is the lack of parental guidance for many, coupled with the spirit of freedom brought about by the modern way of life and that students feel are entitled to when they reach the tertiary level of education and are away from home.

What could Universities and Colleges do to contrast the sex trade?

Better counseling services and a better check of absences and activities outside the school could certainly help; better co-ordination with parents at home too. In my opinion, however, the problem can only be contrasted and minimized. Students agree with the practice and obviously tend to hide it.

With success?

Not really! In campus everybody knows! The social stigma is inevitable; and at times, of course, also unwanted pregnancies, sexually transmitted diseases and HIV-Aids are contracted.

At that point parents and councilors become important again; though the girls will try to say that it happened with a boyfriend or student. (G.L.)

"Bishop Tony made a final visit to his beloved Turingi Parish and outlying communities on Sunday 1st September. He anticipated it would be his last pastoral visit and planned to leave Wewak on the 14th September, having celebrated a thanksgiving Mass in his cathedral mid-week. During the week, however, he developed an extremely serious infection in his left leg. It was potentially life-threatening. He suffered cyclical bouts of high fever which greatly lessened his already weak condition. He endured everything with great patience and even occasional jokes. His sister Anne and brother Greg arrived from Australia on Friday 6th September and travelled back with him on a special flight on Sunday 8th. Tony left an inspiring good-bye message for the people of the diocese. It was read on the same day at town parish Masses and was later delivered to all parishes and outstations in the diocese." (Br. Peter Ryan FSP)

My dear People,

I wish to share with you one of the hardest decisions of my life. In July, when I reached the official retirement age for bishops of 75 years, I wrote a letter of resignation to the Holy Father in Rome. My fervent hope was that I would be able to hand over care of the Diocese and its people to the new Bishop. I had hoped to remain on until the new bishop arrived.

However, God had other plans. The cancer which has made me ill over the recent years has made the joy of remaining with you impossible to sustain. I have spoken to the Nuncio, His Excellency Michael Banach, and informed him of my need to return to Australia for medical attention. I be-

Bishop Tony Burgess' emotional farewell to Wewak



Bishop Tony Burgess of Wewak with Fr. Jozef 'Big Joe' Roszynski (SVD) in his hospital bed in Sydney in September.

lieve I am no longer able to serve you as you deserve. Taking the lead from our recent Holy Father, Pope Benedict XVI, I have decided that your wellbeing is more important than my personal wishes. So I am returning to Australia for good. My brother and sister have come to accompany me on my journey home.

To each of you, priests, religious sisters and brothers, teachers, catechists, men, women and children, staff within the Mission office, I offer my humble and profound thanks. You have trusted me to lead you. You have taught me many things. You have encouraged me over the years, and especially during the times of my illness. I have relied on the judgment and diligence of many of you, both in the office and around the diocese. I have been privileged to spend nearly all my priestly life working here in Papua New Guinea - over 40 years. You are my family. You have helped

nurture my faith.

The process for appointing a new Bishop for our Diocese of Wewak is underway. In the meantime, we must all wait patiently and pray for guidance of the Holy Spirit. I leave you in the experienced care of the priests, religious and lay women and men leaders of our diocese. I know you will support them in their work.

Continue to care for each other, to treasure your faith and work together to build up the Church of Jesus Christ here in Wewak, for the glory of God and the good of all people of this country. To our Priests especially I say, take care of your people, teach well, build your communities and be witnesses to the Gospel in your lives. I am going from here but I will always carry you in my heart and pray for you.

**+Tony,
Bishop of Wewak
7th September 2013**