



The Catholic Reporter

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Papua New Guinea a paradise in waiting

By Fr Giorgio Licini
Catholic Reporter

Wasn't the year 2013 a turning point for Papua New Guinea? Not only a new generation of political leaders in their forties consolidated power, but the country has found itself embroiled in some of the most contentious contemporary issues. Take, for example, the debate on crime and the death penalty, the controversial agreement with Australia on the asylum seekers, and more recently the religious revival which led the Speaker of Parliament to remove traditional carvings from the national haus tambaran in Waigani.

All these issues have been widely debated in the modern global social networks. In all cases, concerned authorities have gone ahead with their plans, but educated citizens have acquired a higher degree of participation and PNG has become better known on the world stage.

There was more, however, to highlight the growing role of the country. The Minister for Treasur-



Carved image outside the PNG House of Parliament at Waigani.

ies, Don Polye, has been selected as Chairman of the Board of Governors of the International Monetary Fund and the World Bank for 2014. The Liquefied Natural Gas (LNG) project in Hela province and nearby areas is reported to go on full swing next year and change the fiscal and financial landscape of the country. At the same time our cities are sprawling with new buildings and begging children exactly as in all fast "developing" economies.



There is therefore a lot of hope and a lot to be concerned about. It would be a pity to see individuals or groups opposing each other on principles. Nobody has an easy solution for complex issues and nobody can expect or have all the tools to fix any of the problems. Unilateral behavior and decision making is the enemy of democracy and development.

Politics and economics have their own laws and criteria. The most fundamental is honesty and



PNG national emblem on the House of Parliament at Waigani.

the concern for the common good. Churches and other people of good will can only remind leaders about it and bring issues to light. They can't impose anything. And they don't want to do it. All must be subject to criticisms and correction when they err or just talk and do not act. It is, however, with individuals and institutions in control of public funds that vigilance has to be strengthened.

Schools need to be built and the number of teachers increased. No amount of money on the national treasury will take an uneducated fifty or sixty per cent of the population out of poverty and marginalization. PNG will only defeat

poverty by the middle of the century if the country is able and willing to defeat illiteracy and instill discipline.

A subsistence farmer who knows how to read and write is better off than one who doesn't. Education is the solution. All other means are short cuts leading nowhere or not too far. They include dole outs, vote buying, forced contraception, abortion, land grabbing, death penalty, increased mining, irrational logging, asylum seekers for roads, displacement of rural communities, and so on; all things that highly infringe on human rights, human life and common sense.

Papua New Guinea is no more simply the paradise of the ethnologists or the land of the unexpected, an object of study, discovery and adventure.

It is rather a country of its own, which needs everybody's contribution to still get the majority of its citizens enjoy what they deserve: a dignified, productive and meaningful life with proper balance of the cultural, spiritual and material welfare. The country can still be a "paradise" in modern times, but urgent work waits to be done.

Science not Religion to defeat Sorcery

By Fr Franco Zocca SVD
Melanesian Institute

"Christianity in Papua New Guinea has so far failed to eradicate the belief that malevolent sorcery and witchcraft is the cause of sickness, death and disasters." This was a common observation at the recent Conference on "Sorcery and Witchcraft Accusations – Developing a National Response to Overcome the Violence" held at the University of Goroka from 3-5 December 2013.

From the history of Europe, in fact we know that Christian leaders, especially during plague epidemics, did accuse and prosecute people for allegedly having caused sickness and death through the practice of sorcery and witchcraft.

For a long period of time Christian leaders as well as the simple people and the civil authorities did believe that sorcerers and witches could cause sickness, death, and disasters in collusion with Satan and demons. And those witch-trials were to continue for centuries

during and after the Middle Ages.

In modern Papua New Guinea the situation is the same.

From statements heard at the Conference from the mouths of Christian leaders, and from the interviews conducted by the research team of our Melanesian Institute, it is clear that the great majority of Christian leaders in the country still hold firmly to the conviction that sickness, death, and disasters are normally provoked by sorcery practices.

As happened in the past in Europe, pre-Christian beliefs in evil power possessed by sorcerers and witches have been connected with the activity of Satan and evil spirits. Many Christian leaders still believe that even carvings and poles can convey satanic influence on people, as we have seen in the recent destruction of carvings in the House of Parliament.

Accusations and prosecutions of alleged sorcerers in the West only ceased after the scientific and medical discoveries

of the natural causes of sickness and death were accepted by religious, political and academic leaders. The success of the health institutions in curing ailments originally attributed to sorcery and witchcraft also contributed to wipe away the belief that sickness and death are caused by sorcery practices. Therefore, the eradication in Europe of the belief that sickness, death and disasters can be caused by sorcerers and witches is not to be attributed primarily to religion, but to experimental sciences and education.

Suggestions were made in Goroka for the Churches to convene in order to reach a national consensus on what religious institutions can do to prevent people from accusing others of causing sickness, death, and disasters by sorcery practices. But in my opinion such a conference should rather be convened by the education and health institutions in the country. Christian leaders in PNG remain highly divided on the matter, as the conference in Goroka has clearly shown.

Churches must face the demonic

By Fr Philip Gibbs SVD
CBC Social Concerns

Whilst I appreciate many of the points made by Fr Franco Zocca SVD in his article "Science not Religion to defeat Sorcery", I do not fully agree with his conclusions.

I think the fact that Christian leaders in Papua New Guinea are divided on this issue only contributes to confusion among the people. This is a very good reason why the Churches should convene for dialogue on what religious institutions can do to prevent people from accusing others of causing sickness, death, and disasters by sorcery practices.

Perhaps belief in the demonic in PNG resembles the pre-enlightenment worldview of Europe in the Middle Ages. But PNG is not Europe and we are now in the 21st Century. Surely we can learn from the scandalous complicity of the Church in accusing and killing witches in Europe. Hence Churches cannot be silent or simply wait for the educational and health institutions to bring about change. The Churches have a crucial role to play along with other institutions.

Fr Zocca notes that many people, in-

cluding a majority of Christian leaders in the country believe in the negative influence of sorcery practices. When it comes to beliefs, theology has an important role to play.

In the common mind we are not dealing just with evil powers attributed to a human being, but particularly with some forms of witchcraft such as that from Simbu and other parts of the Highlands, it includes belief in humans being possessed by demonic power.

We cannot disregard what people believe. In my experience mature Christian belief in the power of Jesus Christ can offer the most powerful conviction to counter such demonic beliefs.

At the same time Christians must rely on mature discernment lest we succumb to fundamentalist misunderstandings as has happened recently in the destruction of carvings in Parliament. In my view the Churches have a very important role to bring the plight of the voiceless casualties into the current academic and judicial discussion.

Also the Churches would be betraying their prophetic God-given role in PNG today if they do not make every effort to take an in-depth, united and proactive stance on the issue of belief in demonic powers.

Sorcery and the Bible

During the 3-5 Dec. 2013 Conference held at the University of Goroka, many voices were heard, affirming that the attribution of negative events to the evil power of sorcerers and witches is based on biblical teachings. I don't believe so. It is true that the Bible always condemns the practice of sorcery and witchcraft, as well as any forms of magical practices (see Deuteronomy 18: 9-12; Acts 8: 9-24; 13: 6-12; Galatians 5: 19-21; Revelation 22: 15), but the Bible never attributes sickness, death or disaster to human agency: they are always attributed to God or evil spirits. They are attributed to God as punishments for sins (see, among many instances, Genesis 19: 24; Exodus 12: 29; Numbers 21: 6; 1 Samuel 6: 19; Matthew 9: 2; John 5: 14b; Acts 5: 1-11; 1 Corinthians 11: 30; Romans: 5: 12). Angelic or human mediators of God's punishments are sometimes present (for instance, angels, Moses, Peter, etc.) but the punishment ultimately comes from God. In the New Testament various kinds of sickness are attributed to evil spirits as a consequence of them taking possession of persons: epilepsy (Mark 1: 26, 9: 18); madness (Mark 5: 1-4); dumbness (Matthew 9: 32); being crippled (Luke 13: 11). During the Conference a few Christian leaders referred to the two "sorcerers" who are mentioned in the New Testament: Simon in Acts 8: 9; and Elymas in Acts 13: 11. They should be considered magicians rather than malevolent sorcerers, since they are not said to have caused sickness or death. In conclusion, nowhere in the Bible can one find cases in which the sickness or death of a person is ultimately attributed to the evil magical power of a human being. And this fact is quite amazing, since in those biblical times people did not know the natural causes of sickness and death and, as human beings, they would have been keen to find one. (Franco Zocca)

Death penalty for sorcery killings?

During the 3-5 Dec. 2013 Conference at the University of Goroka, Secretary for Justice Dr Lawrence Kalinoe reiterated the tough government stand on crime. "We have repealed the sorcery act, amended the criminal code and brought in the death penalty for sorcery killings - he said. - We have to instil in the minds of our people that sorcery is not an option. There is no room for any bad custom in our country anymore." According to Dr Kalinoe perpetrators of crime are becoming more daring. It will take another generation to address the issue, but the government has to strengthen its stand now and not be deterred by the difficulties of the past. The Catholic Church, however, is among many organizations opposing the practice of the death penalty in favour of tougher jail terms and better social services by the State to disadvantaged individuals and communities. (Lorraine Basse)

Break free from "unworthy chains"!

By Fr. Shanthi Chacko
Puthussery PIME

Pope Francis handed over his Apostolic Exhortation *Evangelii Gaudium* (The Joy of the Gospel) to a group of thirty-six faithful at the closing Mass of the Year of Faith on Sunday, 24 November 2013 in Rome.

In 288 paragraphs he makes clear that the main problems facing the world and the Church today are poverty, inequality, and suffering. We don't 'have' a mission; - the Pope says - rather, each one of us 'is' a mission (273); and precisely for that purpose we are alive.

The Gospel is not to remain a private matter, but to flourish in a true love of neighbors and transform society.

'The Joy of the Gospel' calls for a Spirit-filled Christian life, a missionary spirituality "full of fervor, joy, generosity, courage, boundless love and attraction!"

(261). It's a spirituality modeled for us by the Blessed Virgin Mary and brought about by the Holy Spirit, flowing from the life-changing encounter with Jesus and his saving love.

Those who have had this encounter know the difference Jesus makes and want others to experience the joy of a similar transformation (266).

Pope Francis uses the word 'joy' 108 times in his exhortation. He proclaims the dignity of the human person. He dreams of a 'missionary option,' that is, a missionary impulse, capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world" (27). The word 'evangelization' appears 208 times in this exhortation.

The Pope's message upholds family values and challenges Christians to live

sanctified lives. Francis describes how the Church must "go forth," boldly taking the first step to draw near to those who do not know or live the Gospel, by building bridges, supporting others, taking on the "smell of the sheep" and patiently seeking to accompany them on their journey.

He says that the message we announce should be the "heart of the Gospel," which is the joyful proclamation that Jesus loves people, gave his life to save them and seeks to live at their side each day to strengthen and free them (164).

'The Joy of the Gospel' runs against current dominant culture of capitalism and consumerism.

Pope Francis is aware if the fact that his recurrent words against the idolatry of money (55), the "deified market" (56), and the "absolute autonomy of the marketplace and financial speculation" (202) may not be

taken by everyone as part of the joy of the Gospel. "If anyone feels offended by my words," he writes, "I would respond that I speak them with affection and with the best of intentions ... My words are not those of a foe or an opponent.

I am interested only in helping those who are in thrall to an individualistic, indifferent and self-centered mentality to be freed from those unworthy chains" (208).

'The Joy of the Gospel' is in every aspect a challenging instrument for Papua New Guinea where tribal fight, ethnic hostility and domestic violence have caused fear, destruction, suffering and death for thousands of years.

While guns, alcohol, drugs, gambling and prostitution become now common practice and the level of corruption increases, the word of the Pope is a timely reminder of what is true and right for everybody.

Christmas of joy and rain in Karinz

By David Kuna
Radio Maria PNG

Karinz Pastoral Area in the Diocese of Mendi came alive between the 22nd and 28th of December, 2013. The faithful in that pastoral area had an awesome week celebrating the birth of Our Lord Jesus. The week was filled with faith enriching activities. Each day began with the Holy Mass celebrated by one of the invited priests or by the Parish Priest Fr. Alex.

The first two days were testing. There was rain and thick mud. However, inspired by the fact that the Holy Family faced such harsh conditions during the first Christmas, the faithful braved the brutal cold, rain and mud. The days following these were all fine.



Christmas was celebrated in a spirit of joy and thanksgiving in PNG Christian communities.

St. Therese Tulum church was the host. All ten stations in the pastoral area gathered. Little children, youths and elderly

all came in numbers. A record crowd of more than 2000 people participated. Each day saw different but significant activities. Each evening a different priest was given time for faith talks and sharing of experiences.

On Christmas day Fr Alex consecrated more than 15 marriages and baptized 40 children, teenagers and adults. It was an exuberant moment for the whole Christians in the pastoral area. Another highlight of the week was the procession. A tall 120cm statue of the Mother of God was brought into Tulum Church from another station 6 km away. More than 1000 devotees took part in this joyous but solemn procession.

Bishop Don Lippert of Mendi Diocese was with the people on

the 28th of December to give the sacrament of confirmation to about 30 faithful. The welcome party that awaited His Grace was spectacular. During the homily the Bishop encouraged the people to keep their faith alive by the strength of God's grace that flows through the sacraments.

Among the offers and gifts to the Bishop two were especially notable. The first were feathers of the Bird of Paradise and the other was a little chubby piglet. The Eucharistic celebration presided by the Bishop also marked the ending of the week-long celebration.

Two days were given to traditional *singsing* and pig killing. About 30 pigs went down for the *mumu* pit.

Krismas long Laloki Haus Sik

Fr. Paul Liwun SVD i raitim

Sapos yu stap long Mosbi, taim yu harim ol i kolim nem bilong Laloki, tingting bilong yu bai i go long ol long long man i stap long Laloki Haus sik bilong ol longlong lain.

Tasol noken lusim tingting, planti manmeri igat gutpela tingting tu i stap long Laloki. Sampela i stap long ples nabaut na sampela wok manmeri, dokta na nes i stap long Laloki tu.

Long de 23 Desemba 2013, em i spesel de bilong ol manmeri bilong haus sik long Laloki. Missionary of Charity Sisters (MC Sisters) i go pas long organaisim dispela visitesen i go long ol manmeri igat Mental o tingting bilong ol i no stap stret (Longlong manmeri).

MC Sista i bin askim Liturgy grup

na yut bilong St. Michael Parish Hanuabada i go wantaim ol. Bikos bipo long givim ol kaikai na presen bilong Krismas, igat Santu Misa i go pas.

Mi bin go joinim ol tu. Pater Jude, bilong Holy Nem Peris long Bomanana i go pas long Santu Misa. Ol i nogat haus lotu.

Olsem na mipela i wokim lotu aninit long wanpela bikpela diwai. Planti tru man i joinim long santu Misa. I gat faivpela meri tasol igat mental siknes, taim bilong Lotu igat tupela meri tasol i stap wantaim mipela.

Manmeri i joinim long Lotu em i ol lain igat sik mental tasol ol i kamap orait liklik. Tasol planti (40?) man i no inap kam joinim Santu Misa, bikos ol igat bikpela sik yet. Asin bilong ol i no kamap normal

liklik yet.

Dispela lain i stap insait long rum igat strongpela banis tru, bikos sampela taim ol i kamap tough stret. Olsem na ol i putim ol insait long strongpela banis bilong rum olsem kalabus tru.

Taim bilong Misa, Pater Jude i bin ritim Gutnius, stori bilong Maria i go lukim Elisabeth, kandere bilong em.

Long dispela gutnius, Pater i tok strong olsem sapos yumi kisim Jisas insait long bel bilong yumi, yumi bai i no inap pasim maus. Yumi mas autim i go long narapela, serim wantaim narapela.

Maria i kisim Jisas long bel bilong em, tasol em i no haitim bilong em yet. Em i lusim ples bilong em na ran i go long serim wantaim Kandere bilong em Elisabeth.

Taim bilong Krismas, yumi welkamim Jisas i kam long bel bilong yumi.

Larim Maria i karim Jisas insait long bel bilong yumi. Jisas i stap long bel bilong yumi, em i no bilong yumi tasol. Yumi mas serim wantaim narapela manmeri.

Olsem na long taim bilong Krismas, planti manmeri i save givim presen long narapela narapela. Serim kaikai na drink i go long narapela narapela.

Olsem tude, MC Sista wantaim sampela manmeri bilong Hanuabada i kam na serim amamas bilong Krismas wantaim sikmanmeri long Laloki Haus sik. Wanem samt-ing ol i serim wantaim yupela, em i olsem AMAMAS, BLESSING bilong Jisas i kam long yupela. Taim yupela i kisim presen tude, yupela i

kisim Jisas i kam stap wantaim yupela.

Jisas i no kam long yumi long Santu Komunio tasol. EM i kam long yumi long kain kain rot. Em i kam long toktok, long gutpela wok na long gutpela kain kain presen yumi kisim long narapela manmeri.

Bihain long Santu Misa, Sista wantaim sampela lain i givim kaikai lunch long ol na wankain taim ol i givim presen i go long olgeta sikmanmeri bilong Laloki Haus Sik, i no long ol sikmanmeri tasol. Sampela nes na wok manmeri bilong Haus Sik tu i bin kisim presen tu.

Bihain long givim kaikai, mipela i go givim kaikai long ol man i stap insait long strongpela banis. Ol i sanap long lain na wan wan i kisim lunch bilong ol na wan wan parsel bilong Krismas presen.

Pope Francis "Person of the Year" 2013

"He brought the Papacy from the Palace to the streets"

Last month for the third time a Pope has been named "Person of the Year" by the prestigious Time Magazine of New York.

In the past John XXII and John Paul II shared the same recognition. In the case of Pope Francis

the motivation was as follows: "With a focus on compassion, the leader of the Catholic Church has become a new voice of conscience.

Rarely has a new player on the world stage captured so much at-

tention so quickly - young and old, faithful and cynical - as has Pope Francis. In his nine months in office, he has placed himself at the very center of the central conversations of our time: about wealth and poverty, fairness and justice, transparency, modernity, global-

ization, the role of women, the nature of marriage, the temptations of power.... When he kisses the face of a disfigured man or washes the feet of a Muslim woman, the image resonates far beyond the boundaries of the Catholic Church.....

The Catholic Church is one of the oldest, largest and richest institutions on earth, with a following 1.2 billion strong, and change does not come naturally. Francis brought the Papacy from the Palace to the streets".

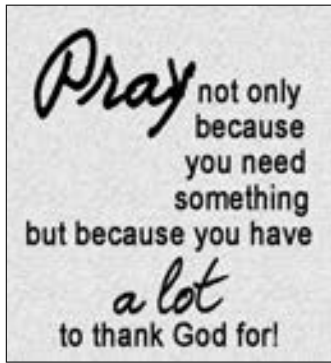
"I pray; you PAY!" rural priest tells parishioners

"The Sunday collection is already going up" - says Fr Giovanni Di Lenarda, an Italian missionary in charge of the remote parish of Bolu Bolu in Milne Bay province, diocese of Alotau.

"People need to understand that they cannot depend forever on foreign funds or the generosity of the parish priest". But the parish priest has to make the first move. "Yes, I have completely given up on the generator.

I spend my nights in the dark - says Fr. Giovanni - I have also locked up the engine of the speed boat.

I just walk around the island with the catechists and the sisters". "How can people contribute to the parish if we spend thou-



sands of dollars in electricity and transportation?", says the tiny and sun-burn skinny priest.

The parish of Bolubolu in Goodenough Island was established around 1950 by the Australian Missionaries of the Sacred Heart (MSC). It includes seven sub-stations and the people survive on subsistence farming and fishing.

Catholics are about 3500, 15% of the total population. (G.L.)

The challenge of community work

"I faced issues of injustice, disorderly way of life and I have helped with the improvement in education with the Kindergarten Long Ples project. I have learned a lot," says Nickson Yewanis, now a Year 4 student at the 'Social and Religious Studies' Department of Divine Word University in Madang. He was out for a field experience over the school holiday period last November and December.

"I was assigned to the village of Talidig, along the North Coast of Madang, under the responsibility of the Archdiocesan Caritas Office," he says.

Caritas in Madang has different sections: development, faith, relief, peace, justice and counseling. The same is for Mt. Hagen, Rabaul and Port Moresby. The idea is to offer a comprehensive service to the people.

A native of Jiwaka province and a former student of Fatima Secondary School in Banz before enrolling at Divine Word University in 2011, Nickson says that his thirteen years of formal education were crucial for him to understand and address the social challenges as he prepares to be a professional community worker.

"But I don't want to work for money - he says -; I just want to share the theories and knowledge from the classroom with the village community as a voluntary service".

His activities included conducting counseling, facilitating prayer sessions, giving inputs on integral human development and even family life:

"People tend to break their marriage pact by developing new friendships - he says -; that way the family is doomed". (Nickson Yewanis - Giorgio Licini)

Simbu parishioners "burn" bad habits

By Fr Christian Sieland
Kundiawa

How can a Christian community celebrate New Year in a meaningful and peaceful way? With a Thanksgiving Mass asking the Lord for a New Year filled with blessings. This is what we did in our parish in Ombondo-Koglai in Simbu province.

After Christmas we began with preparations for the evening of December 31st. The Legion of Mary and the youths were entrusted with the animation of the liturgy. A cake was ordered. On New Year's Eve people began to

flock in as early as 4:00pm. Many brought their own food, some ready, some still to be cooked.

We started our program at 9:00pm with the exposition of the Blessed Sacrament. During the adoration people had time to pray and reflect about the old and new year, their bad habits, their sins and failures, on what they wanted to change or do differently in 2014. They wrote down their feelings, emotions, intentions and resolutions to place later during Mass at the altar of the Lord. Open prayers and the final blessing with the Blessed Sacrament concluded thirty

minutes of silent adoration.

We began the celebration of the Eucharist at 10:30pm. After the homily people made a special symbolic ceremony of reconciliation and thanksgiving to God. Everyone walked up to the altar with the two pieces of paper they had written during the hour of adoration, one containing all the bad habits not to be carried into the new year and one containing the intentions and resolutions. The first piece of paper was burned while the second one was placed into a small basket on the altar.

We did not expect a lot of people to attend our special

New Year Mass; but to our surprise, the church was almost filled to capacity with many young people in the benches. A few boys drinking and causing trouble on the road since the afternoon also attended the Eucharistic celebration and behaved quietly till the end.

We ended our Mass ten minutes into the new year. Though a bit late, we counted down from ten to one and exchanged New Year greetings with each other.

The cake was not too big. But everybody got a small piece.

Jesus back to Lumi in 2013

By Fr. Gianni Gattei OFM

The most important day of the year 2013 in Lumi, Sandaun province was the 3rd of April. The sounds of shells and garamuts announced the arrival of Jesus from Aitape. After a nine-hour walk through the Torricelli Mountains in fact a group of youth from the provincial capital arrived with the book of the Gospels, following the routes of the first SVD and Franciscan missionaries in 1945.

There was great expectation among the people of Lumi and the rain didn't stop them from gathering and waiting patiently the arrival of the Gospel. Among them some elders who witnessed the arrival of the first missionaries and many young and children who were going to have the experience of their life.

When Jesus arrived in 1945 people were afraid, sceptical and indifferent. This time people were waiting singing and praying their King coming back.

When the group arrived flowers started flying from everywhere into the Ark containing the Holy Gospel carried by four youth. People knelt down in sign of respect but especially because they

felt as sinners when Jesus passed among them.

The first words given to Jesus by the leader were: "Sorry Jesus for our sins, you can forgive us". The presence of Jesus was real for the people, it wasn't just a book.

He was a Man going back to them, walking like two thousand years ago along the villages of Galilee and Judea, walking like 68 years ago from Aitape to Lumi with the first missionaries.

It was Jesus coming back to remind us of his words and deeds, to ask for repentance, to give us his forgiveness that makes us free to love as He did.

The passing of the Living Gospel was followed by miracles and conversions and a return to the Fear of the Lord. Many people returned to the Church and the sacraments. And the children: I think they will never forget what they have experienced.

Their presence was getting stronger and stronger until they took over the Ark and carried it for the next two months. You could see in their eyes the pride to carry their Saviour on their shoulders, taking over the adult, and the adult couldn't stop them.

The words of Jesus became a command: "Let the

children come to me!" Nobody stopped them anymore, they became the protagonists, they were like guided by Jesus Himself; most of the time they didn't follow the route prepared for the pilgrimage of the Gospel, they were just led by the Spirit leading them always in the right places and for a good reason.

They really were like an army of God shouting their joy to meet and carry Jesus. They heard stories of the first missionaries coming, but this time they have witnessed His return and one day they will tell the story of this pilgrimage to their own children.

And the elderly: suddenly they returned to their past, calling the names of the first missionaries, telling stories and confirming that this coming back of Jesus was real like the one of 68 years ago.

Sometimes we couldn't stop them from telling stories, sometimes arguing among themselves about dates and names; but they became alive again, conscious to be the eyewitnesses of the greatest event in Lumi's history: the first encounter with the Gospel, Jesus, through the first missionaries.

And they were proud to remain faithful to the teaching of the first missionaries and Catholics until today.

The book of the Gospels

went around Lumi District for three months and then moved to Nuku District until the end of October when it went back to Aitape and Tumleo Island where the first missionaries arrived in the Sepik region.

It was a journey of faith for all the people, Catholics and no-Catholics, something we needed to shake up our faith.

In many villages I experienced no Catholic pastors been moved to carry the Ark after the Gospel returned to their home because they had denied Him respect in the first place.

I also experienced in a village people running away and hiding in the forest because they were told by their pastors that it was not the Gospel coming, but the Antichrist! The Gospel passed through as Luke said, wiping off the dust from his feet.

How can Christians today say that of the Gospel? Where is the Christian unity desired by Jesus? "In the last time there will be mockers" (Jude 18), preaching another gospel and "want to confuse you and want to pervert the gospel of Christ...." (Galatians 1:7)...."proclaiming another Jesus" (2Corinthians 11:4).

We really experienced those words and felt there is something wrong in Christianity in PNG.

CBC Project Officer Robert Losema dies

Mr Robert Losema died on Wed. 1st Jan. 2014 at 1.30 pm at the Port Moresby General Hospital. He was 56 and suffering from high blood pressure for the past three years.

He was under medication but recently discontinued it as he was feeling well. He felt chest pain first on New Years' Eve and again on 1st January around 11am when he collapsed.

Family members and neighbours took him to the emergency ward of the General Hospital in Port Moresby. The doctors tried to revive him but in vain. He was pronounced dead at 1.30pm.

After a funeral Mass in Port Moresby on 8th January he was laid to rest in his native village of Kurada, Milne Bay province.

Robert had been with the Catholic Bishops' Conference of Papua New Guinea and Solomon Islands for the



Late Mr Robert Losema.

last eight years first as the Director for Church Institutional Strengthening Program (CISP) and in the last two years as Projects officer.

A committed lay Catholic actively involved

in his Basic Christian Community at St. Joseph parish, Boroko he is survived by his wife, four children and thirteen grand children. (Fr. Victor Roche – CBC General Secretary)

Pledges coming in for new CBC building

Minister Patrick Pruaitch gave K100,000 to the Catholic Bishops Conference on New Year's Day. Mr. Pruaitch, the Minister for Forestry gave the check to Fr. Victor Roche, the General Secretary of CBC in the presence of Mr. James Wanjik and Friends.

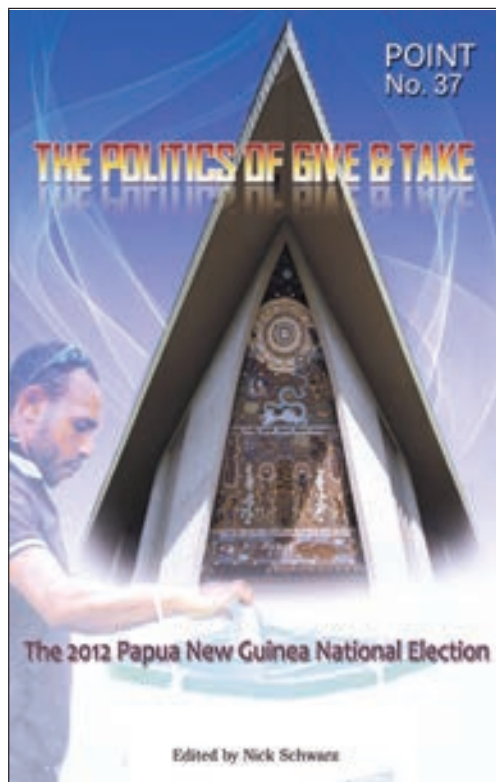
This is the amount that Minister Pruaitch had pledged during the fund-raising dinner for the new office building for the CBC on 25th Nov. 2012. Fr. Roche thanked the Minister for his generosity and for his continued support.

So far, Prime Minister O'Neill has given K 2 million out of his promised K 5 million towards the new building.

Mr. Malabag, the Minister for Health gave K100,000 last year.

Grand Chief Michael Somare said that he would give the promised money of K100,000 in 2014.

CBC is in the process of getting the building work started. (Fr Victor Roche – CBC General Secretary)



Point 37: 'The Politics of Give and Take: The 2012 Papua New Guinea National Election'

'The Politics of Give and Take: The 2012 Papua New Guinea National Election' (Point 37) is a reflection on how most Papua New Guineans are strongly influenced by the traditional culture of reciprocity and by local interests when appointing their leaders and by those leaders conducts.

It contains eyewitness accounts of the 2012 elections in five diverse electorates by five members of the *Melanesian Institute* research team and a 2012 Election Audit report from a conference organized by the Commission for Social Concerns of the Catholic Bishops Conference and the Bishops of the PNG Highlands.

This audit evaluates the 2012 poll in the Highlands Region and makes recommendations for future elections. Please, do not hesitate to call us on 532 1777, or email us on henry.taikou@mi.org.pg to get a copy of this book.



CATHOLIC ARCHDIOCESE OF MT.

"Autim gutnius long femili, na femili yet i autim gutnius"

January 1, 2014

Jisas i tokim dispela man (bipo spirit nogut i stap long en), "Yu go long haus bilong yu na long ol wanlain bilong yu. Na yu tokim ol long olgeta samting Bikpela i bin mekim bilong helpim yu, na long em i bin marimari long yu ." (Mk 5:19)

Dia ol Katolik bratasusa bilong Asdaiosis bilong Mount Hagen,

Nau yumi kirapim wokabaut wantaim bilong nupela yia 2014. Yumi tenkim God long ol blesing bilong daiosis long 2013. Dispela nupela yia 2014 i makim 80 yia bilong wok bilong autim gutnius long Highlands na long Asdaiosis bilong Mount Hagen. Planti manmeri i witnes long dispela i save lusim yumi nau na go kisim prais bilong ol. Nau yumi mas kisim ples bilong ol long skruim wok bilong autim gutnius.

Long Daiosis Asembli 2011 yumi pasim tok long rot bilong plen. Long **nambawan liklik hap bilong Plen (2012-2014)** yumi laik luksave moa long *Tok bilong God* i olsem bun tru na senta bilong laip bilong yumi. Yumi laik stap *moa wanbel* olsem Pipel bilong God. Olsem yumi mas lukluk gut long Tok bilong God na strongim "valu" (bikpela samting yumi ken givim bel bilong yumi long en) bilong "unity" (wanbel, wantingting, stap wanpela).

Olsem yumi bin kisim astingting: **Yumi bung, serim Tok bilong God na wokabaut wantaim.**

Long taim bilong awsembli 2011, yumi bin tok **femili** em i mas kamap bikpela samting long plen. Yumi mas i gat ko kapel long wan wan peris i ken bringim nids bilong femili long PPAB na givim gutpela trening long ol yangpela femili. Nau planti peris i kamap long dispela mak, tasol sampela nogat. Peris i gat ko kapel pinis i mas bisi nau long givim ol skul na trening bilong femili laip. Ol i ken helpim tu sampela peris i painim hat long makim ko kapel.

Long General Asembli bilong Katolik Sios bilong Papua New Guinea na Solomon Ailan, ol i tok orait long wokim Konpens Plen i sut long strongim pasin bilong komunio, na sios i givim bel olgeta long wok bilong autim gutnius. Ol tu i putim femili laip wanpela bikpela wok bilong Konpens Plen. Ol bisop i makim wanpela astingting bilong dispela yia 2014: **Autim gutnius long femili, na femili yet i autim gutnius.** Jisas i bin tokim man em i bin rausim spirit nogut long en long serim dispela gutnius wantaim femili bilong em (Mk 5:19). Na dispela woda i bin lukim paua bilong God long sevim Pol na Sailas i bin bringim dispela tok i go long haus bilong em, na femili olgeta i kisim baptais (Ap 16:33-34). Long wankain we yumi mas serim wok na Tok bilong God insait long femili i no ol arapela kain stori nogut.

Pop Francis tu i putim femili i wanpela bikpela wok bilong 2014. Em i singatuim wanpela bung bilong bisop long Rom bai ol i ken diskas long problem na salens bilong femili laip long dispela taim, na olsem wanem femili i ken helpim wok bilong autim gutnius. Em i givim sampela kwesten long yumi bilong helpim em long painim rot bilong go het, na i gutpela sapos ko kapel i ken bungim sampela femili long bekim ol dispela askim bilong Pop.

Yumi ken bungim taket bilong daiosis pastoral plen wantaim astingting bilong Katolik Bisops Konpens na tingting bilong Pop Francis na tingim program bilong femili laip moa yet long 2014. Olsem long yia 2014 yumi ken harim tok stia bilong Holi Spirit na tok:

Yumi bung long femili, harim Tok bilong God, na wokabaut wantaim.

Femili em i ki bilong planti samting. Em i ken helpim yumi long lukim arapela tok bilong plen

bilong yumi. Femili i nambawan ples bilong strongim sindaun bilong **ol man na ol yut** tu. Long man, yumi mas i gat program bilong helpim ol long tingting long laip bilong ol na kamapim gutpela na stretpela senis, stat long bikpela wok bilong lukautim na sevim femili bilong em yet (Ef 5:8). Long **yut**, yumi mas kamap klia long wok bilong ol insait long femili na komuniti. Dispela i ken helpim yut long tek pat gut long skul katekismo program. Ol i tok ol i laik mekim *pilgrimage* gen, Rempilong Wilya long makim 80 yia bilong Katolik Misin long Highlands.

Sampela femili i save bung bilong sanapim **Liklik Kristen Komuniti**. Yumi no ken slek long strongim LKK long dispela yia. Olgeta Katolik i mas pilim olsem ol i memba bilong wanpela LKK i save bung, serim Tok bilong God na wok bung wantaim bilong solvim ol problem bilong ples.

Na yumi tingting yet long redi long **ileksen**, i no long las minit tasol. Bai yumi ken lukim ol arapela i olsem bratasusa bilong yumi. Na kantri bilong yumi tu i mas stap olsem wanpela femili we wanpela i lukatuim arapela. Yumi mas hatwok moa yet long kirapim trupela senis long tingting na attitude bilong yumi.

Sapos femili i stap strong long bilip na gutpela pasin, yumi ken winim tu problem bilong planti kain toktok long **sanguma**, olsem pastoral letta bilong ol bisop bilong Highlands region i bin tok las yia.

Mi laik inviatim ol femili tu long wok bung wantaim bilong mekim kontribusen bilong **katidrel**. Olgeta samting i redi nau na yumi mas brukim graun long 2014. Yumi sot yet long K2 million i mas kam long ol pipel. Plis, no ken slek!

Nau long yia 3 bilong plen yumi ken skelim komitmen bilong yumi wan wan, femili, komuniti, peris na daiosis tu. Yumi ken lukim planti gutpela samting tasol yumi ken lukim planti samting i slek tu. Luk olsem planti pastoral woka i amamas long stap isi tasol na mekim wok olsem bipo. Gutpela yumi kirapim bel na wokim nupela komitmen long moa hatwok long 2014.

Long level bilong *austesin* (ples bilong Missa) yumi ken wok hat moa long sanapim KPAB, na wokim program bilong ol man na yut. Long *Peris*, plis lukaut bai yu gat PPAB na Peris Fainens Bod. PPAB, wantaim helpim bilong komuniti, mas wokim plen na program bilong 2014. Long *dineri*, plis wokim bung bilong plenim sampela ektiviti we sampela peris i ken bung wantaim.

Long Daiosis mipela trai long kodinetim ol dispela. Tasol tingim: i no gat wanpela man o meri i memba bilong daiosis tasol. Nogat. Em i memba bilong femili, LKK, austesen, na peris pastaim. Na em ol ples we ol wok i mas kamap.

Long yia 2014 gen yumi sanap antap long solda bilong ol painoia bilong yumi na skruim wok bilong autim gutnius. Mi invaitim yupela long bung wantaim mi, serim Tok bilong God ol painoia i bin serim wantaim yumi, na wokaabut wantaim gen long dispela hap rot bilong 2014.

God i ken blesim yupela long dispela wokabaut.

Mi,
Douglas W. Young
Asbisop bilong Mount Hagen