



# 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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## TIME FOR ENFORCED COMPULSORY EDUCATION *...Enough with articles and tok tok tasol!*

By Fr John Glynn  
*WeCare! Foundation*

**WE have good laws, and there is plenty of awareness of the problem of children's rights, but sadly the protocols, or the machinery, for making the laws work is just not there.**

One of Fr Jude's AIDS orphans who I have been helping is a young girl called G. She has been living with her extended family and they allowed her to continue her schooling after Fr Jude left. I have been paying her school fees, buying her uniforms, shoes and similar things.

This year G was in Grade 8 at Eki Vaki Primary school and I promised to get her into my school, Jubilee Secondary, next year if she

did well in her exams.

When I returned from overseas recently I found that G was no longer in school. She had been taken out and is being kept at home to care for a sick relative. Her education is finished. The family is no longer in Hohola - I don't know where they have moved to.

When a child stops coming to school like this there is no follow-up. There may be a half-hearted attempt to contact the family, but if there is no success then the child is forgotten.

There should be a report made to Social Services, and if necessary to the Police. The family should be found and made to answer for the child's removal from school.

But this simply does not happen. It is as if nobody cares! As if it is thought that talking about the problem is enough - publishing pamphlets, articles in the paper, workshops, 'awareness' programs, and so on.

I am supporting four other children like G in three different schools.

The one boy has a corner in a hut in a settlement where he sleeps. There is no running water, no electricity, no toilet, he has no family and must find a few kina every fortnight to pay for his bed. Fortunately, he is in Grade 12 and has the promise of a job as soon as his exams are finished.

Two of the girls have no families either and I am supporting them in

a hostel for young women run by Sisters.

The third girl is in a private school and lives with her mother who is a very sick woman and desperately poor with no other family support.

Two of the girls suffer from very poor eyesight - and one also is partially deaf. They never complained as they knew there was no help for them, and the teachers in the schools they attended never discovered their disabilities because our schools do not concern themselves with such matters.

The schools these young people attend make no allowances for them.

They are compelled to pay 'project fees' and to take part in fund-

raising for the school, and to somehow acquire textbooks and other school materials, sports clothes and the like. And they are sometimes threatened with punishment - even suspension - if they don't comply.

I feel very cynical about all the talk about children's rights. Children who do not belong to a strong, supportive, loving family are severely penalised by our schools and by everybody else too.

The awareness programs we run should be aimed, not at families, but at our schools, Government Departments, Church Communities, and at anybody who has to deal with children. These are the areas in which the worst discrimination against vulnerable children takes place.

## A CHALLENGE TO (PNG) PARISHES AND PRIESTS ...The music, the message, the ministers

By Fr. Giorgio Licini

"IF you lose your WHY, you also lose your WAY!" That was the starting point of the address given by Fr. Michael White and Mr. Tom Corcoran at the Proclaim 2014 Conference in Sydney on 21-23 August 2014.

The theme of the biennial Catholic Australian Church gathering was Living the Joy of the Gospel in Parishes, and the organizers could not have found better key speakers than the two American men from Nativity Parish in Timoniu, Maryland, USA.

The men said, "We began to question ourselves and ask 'why' when we realized that we were organizing many activities for our parishioners, but the parishioners were not leaving the parish premises better people than they were when they came in. But it was something specific that happened that really convinced us that things had to change.

"One night a lady, who attended our Friday family parish dinners together with hundreds of others, came to us complaining about the quality of the 'free' food

we were providing them just to get them out of their homes and bring them together!

"That was the moment we realized that we were breeding customers/consumers, always demanding improved services, and not children of God. We asked ourselves 'Why are we doing this?' And so Fr. Michael and Tom, a layman, father of seven, with a passion for parish work, decided to leave their 'comfort-zone' and go in search of the un-Churched of their neighbourhood, which actually included the majority of the residents of the area for which Fr. Michael was pastorally responsible in Timoniu.

### "TIM" OF TIMONIU

The average resident of Timoniu was given a name; they called him "Tim." Fr Michael and Tom described him as follows. "Tim" is a family man who lives well beyond his means.

He is drowning in debts and hence his marriage is shaky. He does have a job, but this does not mean he likes it. He is very busy and stressed out. His kids study in different schools and he has to



Altar servers prepare for Mass in a parish in the diocese of Daru-Kiunga

drop them off in haste every morning. The little free time that he has he spends at the golf course when the weather is good. When the weather is not good he finds some indoor activity as an alternative. The last thing that occurs to "Tim" on Sunday morning is to go to

Church, though he was baptized, confirmed and went for Sunday school when he was young.

But of course, according to him, he has reasons not to go back to the parish: the liturgy is boring, nobody really cares, the kids are hard to control and they threaten to

deprive him of any possibility of listening and praying.

Nevertheless, according to Fr. Michael and Tom, the weekend is the only chance for them to get hold of "Tim." "People are not available during the week nowadays." **Continue to page 2**

# Big Koko's Kona Where are their parents?



**G'day Mate. Glad you're here. I have something important to say to you and something very nice to show you.**

Take a look at this cute Logo someone designed especially for us. It represents the care and dedication of Catholics all over PNG: helping children in need, feeding them, and sheltering them in a place of safety.

But, Mate, what's going on in our PNG society! How can it be that hundreds of kids all over the country are on the streets alone, living rough, going hungry, begging for a living, and so many young kids doing odd jobs, e.g. the Taxis Boys of Mercy Works, Mt. Hagen.

Where are their parents? **"Lukautim Pikinini Act 2009"** says that it is **the parent who has the first and primary Duty of Care for the Child.** LPA #7-8) says: "It shall be the duty of a parent, guardian, or any person having custody of a child to maintain that child and, in particular that duty gives a child the right to adequate diet, immunization, clothing, shelter, education and guidance, and medical attention. LPA

also states, "it shall be the duty of any person having custody of a child to protect the child from: Discrimination, Violence, Abuse, Neglect and Exploitation."

Catholics across this nation are generously helping to keep children safe and out of harm's way, but we must also continue helping parents come to terms with their parental obligations. **Responsible Parenthood is what we need to continue teaching our Mamas and Papas and insist on.** True, some of these little children on the streets are orphaned and/or abandoned by families, friends and society. Hence, our Church, e.g. in Mt. Hagen, already plans to establish a place of refuge and safety for these unwanted children. But there are many among these needy children at home and on the streets who DO have parents. We must try to reunite children with their families and then help the family to bond once again and take care of one another. Our Family Life Apostolate can be of great help in this regard. We are only meant to support parents in their duties, not substitute for them and/or less are we meant to take over and thereby free them of their parental obligations.

Neglecting their children is a serious form of Child Abuse!

The same must be said of the mother who abandons her baby soon after delivery. There, too, every effort must be made to find the birth mother, counsel with her, reunite her with the baby and/or have her give an official statement, in writing, of her inability to care for the baby and thereby surrender the baby for adoption. And every effort should be made to have these adoptions legalised so that the children can, in later years, enjoy the same legal rights of any biological son or daughter of the adopted family.

Write to me, Mate, if you have stories, questions, and/or comments about children. Use my secretary's email: [smcgadd@gmail.com](mailto:smcgadd@gmail.com) and address your letter to: **Dia Big Koko!**

**Remember: Kids matter! They're our hope, our future.** Cheerio Mate,

**Big Koko**  
Child defender

## How to exchange peace at Mass

THE Vatican Congregation for the Divine Worship and the Discipline of the Sacraments recently issued a circular letter, approved by Pope Francis on 7 June 2014, regarding the "Ritual Expression of the Gift of Peace at Mass".

The faithful are reminded that the 'Sign of Peace' during the Mass is to be kept simple and sober.

It is not exactly a time of socialization but rather time for the deep liturgical expression of unity among one another in the mystery of Christ's death and resurrection celebrated at Mass.

The short letter explains the meaning of the gesture and gives indications on how it should and should NOT be practiced:

"In any case it will be necessary, at the time of the exchange of peace, to definitely avoid abuses such as:

- The introduction of a "song of peace", which is non-existent in the Roman Rite;

- The movement of the faithful from their places to exchange the sign of peace amongst themselves;

- The departure of the priest from the altar in order to give the sign of peace to some of

the faithful;

- Nor should the exchange of peace be the occasion for expressing congratulations, best wishes or condolences among those present in certain circumstances such as the Solemnity of Easter or of Christmas, or during ritual celebrations such as Baptism, First Communion, Confirmation, Matrimony, sacred Ordinations, Religious professions, or Funerals.

(You may want to find the above mentioned document at: <http://www.zenit.org/en/articles/text-of-vatican-document-on-sign-of-peace-at-mass>)

### FODE

#### Flexible Open Distance Education

RECENT visits to the Church's FODE study centres in Aitape and Wewak reveal how young people are given hope for their future. Kerema, Goroka and others are likewise offering excellent services. These centres provide a caring environment and support to upgrade. Now many are enrolling for Matriculation studies and finding acceptance into employment & tertiary institutes as Non-School-Leavers. The Catholic Church is reaching out to these young people who cannot find a place in the formal system of Education. Through membership on the FODE Governing Council our aim is to get some help in the form of allowances for the generous teachers who currently mark their papers. (Sr Mary McCarthy)

### POWER OF THE WORD

The word of God is something alive and active: it cuts like any double-edged sword but more finely: it can slip through the place where the soul is divided from the spirit, or joints from the marrow; it can judge the secret emotions and thoughts.

*Hebrews 4:12*

## A challenge to (PNG) Parishes and Priests

From page 1

You have to get "Tim" on Sunday", they say.

And so by focusing on the Sunday Eucharist and the three key elements of music, message and ministers, these two Catholic leaders, Fr. Michael and Tom, were able to almost triple Sunday Mass attendance at the Parish of the Nativity.

They went from 1400 to 4000 people in the pews!

### THE MUSIC, THE MESSAGE AND THE MINISTERS

Music, said Fr. Michael and Tom, is a tool which connects with a higher sphere and eventually the divine. "Tim" needs it because his life is lost in petty material and routine concerns and activities. The

same is true for his wife and children.

The music ministry in parishes is sometimes in the hands of people who have fewer skills than they realize they don't have.

The parish priest, said Fr. Michael, needs to have the courage to take it out of their hands and appoint people who are better gifted by God.

"Tim" will continue coming back to the parish if he also receives a word of encouragement and direction.

True, the Word of God proclaimed in the Scripture is indeed the primary source of inspiration at Mass, but "Tim" needs a good homily in order to grasp and apply the message to his personal life as well as to that of his family.

The sermon, therefore, has to be focused, clear, concrete, well prepared and wonderfully delivered. With this in mind, "Tim" and "Jake" and "Philip" and "George" with their families will not skip Church the following Sunday unless their car breaks down at the last minute.

Slowly they will also start joining other activities, groups and ministries in their new found Church community.

### SENSE OF BELONGINGNESS

"Times when we opened the doors of the church and waited for people to come forth are long gone," said Fr. Michael White. "You need to invite the people. You also need to make them feel warmly welcome".

The "welcome" begins in the car park where there must be parish volunteers when the families arrive. And at the doors of the church, where volunteers usher people in and help them find proper space for themselves and their kids. Then, too, the consecrated ministers, the priests, need indeed to be dignified and capable of warm relationships.

"Not only did attendance in our parish almost triple," said Tom Corcoran at the Sydney Conference, "but likewise participation in volunteer work, works of charity and other ministries."

At the end of day it means helping members move from a status of consumers to that of contributors, from a passive to an active presence in the parish community.

You want people who not only avail themselves of services, but also rejuvenate their lives in the faith."

Do any of these observations made by Fr. Michael White apply to PNG parishes – car park aside – as they are for "Tim" and the USA parishes?

Our PNG music and dances are among the best in the world, but what about our homilies and the welcoming attitude of our servants: church lay leaders and priests?

What about our concern (or lack of it!) for those who never show up at the door steps of our churches?

Let's not fail to get our own "Michael" and "Kevin" and "Peter" and "John" to Church on Sunday with their families!

# Church Mystery of Communion

## Dialogue: searching together for the truth

By Fr Roger Purcell MSC

DIALOGUE as an aspect of our spirituality follows logically from our equality of relationship.

If we respect all our sisters and brothers in their dignity as persons, it follows that we also understand that they, also inspired by the Spirit, have part of the truth, and have a voice.

In this we believe that each person must be listened to, and each person must listen to the others.

It follows also that we listen to the many voices of the world, which we have greater access today, believing that the truth is much bigger than ourselves.

**It is stated clearly by the Council:**

"By virtue of her mission to shed on the whole world the radiance of the Gospel message, and to unify under one Spirit all men (people) of whatever nation, race or culture, the Church stands forth as a sign of that brotherhood which allows honest dialogue and gives it vigor.

Such a mission requires in the first place that we foster within the Church herself mutual esteem, reverence and harmony, through the full recognition of lawful diversity.... Hence, let there be unity in what is necessary, freedom in what is unsettled, and charity in any case.... For our part, the desire for such dialogue, which can lead to truth through love alone, excludes no one, though an appropriate measure of prudence must undoubtedly be exercised." [Church in the Modern World (Gaudium et Spes) #92]

All the members are invited to seek the truth together in love, listening to one another with respect, trusting one another, reading the signs of the times as couples, families, clans, communities, etc., finding how God is present and speaking to us in a great variety of ways in our everyday life.

In 1964 Pope Paul VI in Ecclesiam Suam put dialogue clearly as part of the life of the Church:

"The Church must enter into dialogue with the world in which it lives.

It has something to say, a message to give, a communication to make." (#65)

The ground rules for dialogue are difficult but simple:

- desire truth more than your own way, your own opinion, the sound of your own voice;
- listen attentively with openness and respect, speak the truth as best you can perceive it.
- It is said that we have two ears and one mouth, so listen twice and speak once.

**For our Christian Spirituality:**

- as persons and as group's we are not automatically persons of dialogue but set ourselves to grow, change and develop as dialoguers in our relationship with others and the world
- In a world of many conflicts and misunderstandings, of great diversity of culture and religious, of people and nations, God directs us in dialogue to the road of unity, peace and harmony. As we meet God in this it requires of us a fundamental choice in life to become people of dialogue
- It gives our life direction and unity expressing clearly our desire to serve God's plan for unity and harmony in the Kingdom
- In dialogue, as we grow in respect for others and the truth they express, we give greater meaning and direction to the life of many others and to the world.

**Reflection**

- Examine yourself on your dialogue skills; do I listen well, do I speak the truth, do I recognize truth in others?
- How do we become people of dialogue?
- How can we create the spaces for dialogue?

# Peace the Melanesian way

By Fr Yohanes Werang Kiunga

THE diocese of Daru-Kiunga in the Western province of Papua New Guinea believes that in these changing times and circumstances, the village leaders have lost the capability to address conflicts and bring about peace in the community.

Diocesan Caritas coordinator, Robert Frank, has em-

barked in a tour of all parishes conducting seminars for community leaders, chiefs, elders, men, women and youth representatives.

At the workshop in Bosset on the Middle Fly River, in early August, Robert Frank said that "the purpose of the workshop is to equip the leaders with the skills and knowledge needed to help reconcile the differences and problems, which arise in the daily life of the people: land

disputes, marriage issues, alcoholism, drugs, petty crime, etc."

"Peace building assumes that conflict is a natural part of human existence, and that the goal is to transform the destructive ways into ways that can lead the conflict to a more constructive outcome", he also said.

According to Terry Mala, one of the community leaders at Bosset, "people should not look only at money compensation to settle conflicts, but

value our traditional Melanesian ways of reconciliation such having a meal together, talk to each other and break bow and arrow."

"But, for this to succeed," said Mala, "elders need help to develop new skills and regain traditional ones. They also need to lead by example, so that people will trust them and follow them on the traditional ways to peace", said Daniel Celsius another participant at the Bosset workshop.

## Wisdom is in nature

DURING the past year, I've travelled by plane from Madang to Wewak and back many times. It is an enjoyable trip. What a beautiful country we live in.

Following the coastline one sees the high mountains inland, the vast forests, the rivers and the small villages here and there in the bush.

Then suddenly the mighty Sepik River appears, confidently strolling out of the hills onto the plain, meandering toward the sea.

But just before it accomplishes its mission of depositing its contents into the ocean, it turns back on itself, as if it has lost courage at the last minute.

It twists and turns in indecision before finally making its way through the sandy beach to the sea. And I said to myself, I'm like that sometimes. Many of us are like that sometimes and often our fear and indecision is a cause for doing wrong and hurting others.

Ramu River - It is bold, dirty and undisciplined. It is selfish and greedy. It eats away at the banks and the foundations of the village houses. It builds up sand and silt like so many excuses until its only escape is to slink off in another unplanned direction.

We all know people like that. But sometimes we also see him or her when we look in the mirror. How many of us fail to meet the challenges of life with honesty? It's easier to run away from responsibility and accountability. We need wisdom and strength.

Manam Volcano - white smoke and black smoke - arrogant, moody, sometimes

angry and dangerous. It is not reliable.

Karkar Island - Elderly, quiet, stable, settled and generous. It's like everyone's grandmother.

And then comes the broken coastline of Madang - the little islands and lagoons, the coral reefs - inviting, peaceful and compassionate.

We humans are created in the image and likeness of God, but sin makes us less beautiful than we are meant to be. But there is hope for us. Wisdom that comes from loving God with all your heart, with all your soul, and with all your mind, will restore God beauty in us. And loving our neighbour as ourselves no matter what, strengthens the gift of wisdom within us.

As you circle to land on the sea side of the airport, you might catch a glimpse of Long Island in the distance to the Southeast - across an angry sea to this volcanic island which erupted 300 years ago and made its mark on the world, causing a time of darkness. It is too far away to see it in detail. But with the help of modern technology, Google Earth, one can see the great beauty of this volcanic island.

Long Island features a beautiful blue lake in its spent crater - and as you scroll closer and closer to it, the name of the lake pops up on your computer - Lake Wisdom. Wouldn't it be great if we could drink the water of that lake and gain wisdom? (DWU Foundation Day Mass - 22 August 2014)

- By Abp Steve Reichert OFM Cap - Madang



## Active Catholic Laity Survey on Family Life

A RECENT survey by Dr. Fr. Jose Orathinkal, SVD, UOG, Goroka and Dr. Kurian Jose, DWU, Madang, sought the opinion of Catholic lay people on family life in general, on the Church's teaching on marital spirituality, and on how do they perceive and practice marital/family spirituality in their daily life.

One hundred and forty three (143) married adults (79 males and 59 females, 5 un-reported) from 6 dioceses/towns across Papua New Guinea (such as Goroka, Kundiawa, Mt. Hagen, Wewak, Madang and Port Moresby) participated in this study.

They were generally well educated, mostly employed, primarily from town area with English speaking background. Their average age was 45 years ranging from 25 to 69 years, duration of married life varied from 2 to 43 years and average number of children was 4.

Around 60% of the respondents had grade 12 and above education level, around 11% were postgraduates either with a master's degree or a PhD.

71% of the 143 respondents are Sunday church goers while around 22% go to church daily and around 6% say they go only a few times in a month or in a year.

While 11% say they go to church very few times as a family, about 49% always go to church as a family and 27% very often and 14% sometimes go as a family.

Here is a summary of the answers received through the survey questionnaire:

Statements	Agree	Disagree
The government should restrict the number of children	43%	57%
The Church helps improve family spirituality	63%	37%
Teaching of the Church on sexuality is good	75%	25%
Teaching of the Church on no-use of condoms for birth control is good	58%	42%
Teaching of the Church on family and marriage is clear	75%	25%
Understanding of Church authorities on marital issue is good	55%	45%
Issues regarding family marriage should be left to lay theologians not the clergy	64%	36%
I always feel I am part of a real and concerned "Catholic family" in my parish	69%	31%
The Church is strongly concerned about myself and my family	49%	51%
I am generally satisfied with my marital life	68%	32%
I am generally satisfied with my life and have no particular problems	44%	56%

**Other Comments or Suggestions**

The respondents were provided space to make their additional comments or suggestions if they desired. A total of 78 suggestions or recommendations were received. Given below are some of the most repeated suggestions:

1. organize more family/couple related courses, seminars, programs, gatherings, classes on human sexuality, marital spirituality, couples retreats and enrichment programs (at parish levels or by parish priest).
2. be stricter on Church teachings and sexual morality
3. encourage families to pray together
4. involve educated laity for church programs; if needed train them
5. explain the roles and responsibilities of Papa's in family life
6. have/provide good counseling service for couples and families
7. train more pastoral workers, lay men and women who could assist the parish priest

[For the full article and detailed list of suggestions see Catalyst 44/2, a Melanesian Institute publication]

# First PNG children website in the making

By Sr Mary Claude Gadd - Madang

THE Catholic Children's Ministry PNG was created by the Catholic Bishops of Papua New Guinea and Solomon Islands at their Annual General Meeting of April 2013 in Madang. That was the time when they asked Sr Mary Claude Gadd to further develop the children's ministry in the Church. Soon it will have its own website: [www.CatholicChildrensMinistryPNG.org.pg](http://www.CatholicChildrensMinistryPNG.org.pg)

**Sr. Mary Claude, you are not young anymore, but you are taking the children's ministry to the internet. Where did that idea come from?**

From the Holy Spirit! And it's true, I'm not 21 anymore, but I am young at heart! And also if we want to evangelize the world, then we have to go where it is and most of it is on the internet! I think it was Pope Francis who said we must go where the sheep are and we know that many sheep spend a lot of time on the internet. The new website shall belong to all of us. It will, symbolically, put all these wonderful Programs "in the same boat"... the Catholic Church! It shall feature and showcase to the world Catholic activities being carried out in PNG on behalf of our most vulnerable children. With the help of professionals, from my own state of Texas, USA, whom I simply found online and whose service is to set up websites for Church groups, we hope to create something interesting, inspiring and hopefully beautiful as well for the world to view.



**Apparently there is not much being done for children in Papua New Guinea outside the traditional schools our Church has always provided.**

It's not true! Thus far I have identified close to twenty (20) special Programs being carried out across PNG by Catholic individuals or organizations on behalf of disadvantaged and needy children. The plan is to allocate, on the website, a page or more to each of these activities and organizations. In addition, the website will also have a small space with contact information related to that particular organization or activity. People out there might be interested and wish to contact those concerned and even donate to support that activity. On the other hand, the primary purpose of the website will not be fundraising as such, but awareness. I have written to those in charge of the various projects asking for information: how did it start, the purpose, goal, vision/mission...

plus as many photos as possible. We plan to update the website regularly with opportunities for everyone to send in new stories and photos of recent activities. Once this website is up and running all of us can make reference to it, where people can see what we are doing to help build a child-safe Papua New Guinea. And by the way, we also hope to eventually link the website with Facebook and Twitter so many more can see what God is doing in PNG!

**Did you get any replies to your request?**

Yes. They're all coming in little by little and those who have responded seem very excited and enthused with the idea of a special Website! I am also having a special logo designed for the website. It will represent the care and dedication of Catholics all over PNG: helping children in need, feeding them, and sheltering them in a place of safety. And we've just created an acronym for Catholic Children's Ministry PNG; it is "CATCH-ME.png" CAT=Catholic CH=Children's ME=Ministry.png. It will be very meaningful for our prevention and rehabilitation programs: e.g. let's "catch" these children before they get hurt; before it's too late!

**Are the current Catholic activi-**

**ties for children's welfare well distributed around Papua New Guinea?**

Yes, I would say so. They're mostly present in the bigger cities though I am confident we will eventually find some meaningful programs in many smaller places as well. In Port Moresby, for example, we have Fr. John Glynn's *We care! Foundation* (for Women and Children at Risk) and the Sacred Heart Brothers' Program, *Save our Children and Youth* (SOCAY). In Lae, Fr. Arnold Schmitt runs a *Program for Street Children*; in Mt. Hagen Mercy Works has the "Taxi Boys" Program. In Kundiawa Dr Fr Jan Jaworski, MD, has *St. Bernadette's Hospital School for school age patients*. The ambulatory young patients attend classes every day; the bedridden one have the teachers come to their bedside. Callan Services operates in several dioceses caring for children who are differently abled. All over PNG through our Health Centres and VCTS, Sr. Tarcisia Hunhoff, sps, directs the *Mother to Child HIV/AIDS Transmission Prevention Program* as well care for children affected and infected with HIV/AIDS; Fr. Valentine Gryk, SVD, from Goroka, directs the *Missionary Childhood Program* and the Missionaries of Charity in different parts of PNG are running a *new Catechesis Program for Early Childhood aged children*. Many of our parishes have *Junior Legion of Mary Programs* as well as *Sunday School Programs* for young children. One of our Catholic Secondary Schools has a *Peer Education Program against HIV/AIDS* called *Warrior of Hope*. Fifteen (15) of our

dioceses have two or more Diocesan Child Protection Officers (DCPOs) who work tirelessly to educate the public on *Lukautim Pikinini Act 2009*, on Child Abuse and the Rights of Children. In the near future we shall be training some 600 Parish Child Protection Volunteers. They will help the DCPOs to educate the public and create in the local communities a protective environment for our children. On the drawing board for the Archdiocese of Mt Hagen is a *new family home for abandoned and neglected children*. What emerges from all this is a portrait of the "integrated human development" of the most vulnerable members of our society. The website will try to mirror to the world a bit of the good work being done in our Catholic Church for the children.

There is a lot going on, but there is a lot more to be done yet. For example, there is the alarmingly high number of abandoned babies in our hospitals and other health care facilities, the displaced victims of sorcery especially children, children with disabilities or mental health problems needing skilled caregivers, the Disaster Risk Reduction in high risk areas such as mining and primary industries and finally how to salvage from further harm the young children already engaged in the sex industry of Night Clubs in Port Moresby.

**When are we going to be able to click on to the new website?**

I'll see how advanced we are with it by September, but no later than late October before I go on home leave until March 2015. (GL)

## BOUGAINVILLE SOLIDARITY

By Raymond Girana - Buka

This Sunday September 7 all Catholic communities in Bougainville will hold a special collection for the victims of the Torokina eruption on the south-western part of the island last August 10.

Local Bishop Bernard Unabali has instructed the thirty-three parishes in six deaneries to form their own disaster committees and to contribute to the emergency.

The diocese estimates that 1380 people have been affected by the eruption. Gardens and water sources have been damaged and a number of people are being looked after at care centres.

The Diocese of Bougainville is joining efforts with the national and local autonomous government. The September 7 collection is also meant as a show of concern and solidarity from all Bougainville Catholics to-

wards the Torokina victims.

This comes as the diocese also tries to help on the resettlement of people from the Carteret Islands subject to rising sea levels.

The resettlement of people on the mainland is meeting stiff resistance by local landowners, but the Church has succeeded in resettling some families on its own land at the northeast Tiniputs district.



MEMBERS of the Bougainville Catholic Diocesan Disaster Committee Mr. Borger Laman (left) and Fr. William Satsie (right) with food rations to be transported to volcanic eruption hit Torokina in Southern Bougainville.

## A LETTER TO MY MOTHER AND ALL PNG WOMEN

By Felix Baraka  
DWU Student

**DEAR Mom -**

**There is nothing I can do or say to convince you that I love you and owe you much.**

**I am sorry for all that happened where my capacity to help was vulnerable.**

**But now I have grown up to notice all the pain and struggle that you have graciously taken for my sake.**

**The day you left made me a wanderer.**

**I realise now that, as my mother, you did all you could to put water and food on the table.**

**Now I realise the times you made me cry were circumstances beyond your control.**

**I am sorry for all that I have done without realising the effort that hurts you a lot.**

**You did not want me to realise the pain you went through because you want me to be happy.**

**I left you in the grave.**

**Even though I haven't seen you for a very long time, I want you to know I think about you a lot. And I miss you.**

**And I promise I will keep the promise.**

**More than ever I want you to know that all I have achieved and may yet achieve is because of you.**

**I gained curiosity to learn and pursued an education because of the good examples you set.**

**I hope you are well and fine.**

**With love,  
Felix**