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Challenging Sorcery Accusations

Fr. Philip Gibbs SVD

DURING the past week, Papua New Guinea has been receiving a lot of publicity in overseas media after the murder of a woman named Mifila after she had been accused of "pisai" which is the local form of "sanguma" belief in the Hewa region on the border of Enga and East Sepik Provinces.

This is not an isolated case by any means.

In the last year there have been a number of cases accusation and violence in Simbu, including recently in Denglagu, which had been free of such violence for a long time.

Sr Gaudentia has reported a number of cases of women being tortured in and around Mendi. There has been an upsurge of cases in the Enga Province, where previously such beliefs were confined only to fringe areas.

There have also been incidents in Hagen, such as at Kaiwe right beside the Diocese headquarters at Rebihamul.

Most people know also of the murder of Aveline Kepari Leniata that made headlines around the world after she was accused of killing a young man through sorcery, tortured and burned alive in a settlement in Mt Hagen.

There was reference to some of these cases in the "Olsem Wanem"

program on EMTV on 20th May 2015.

Such violent incidents are only the tip of the iceberg so to speak because far more widely spread is the belief that lies behind such accusations – the belief that people harbouring evil spirits are the cause of misfortune, sickness and death.

As Christians we read in the Bible how Jesus cast out demons from people. So from a Biblical viewpoint, it is possible for a person to be possessed by an evil spirit.

Yet, it would be good to consider that it could well be those who today accuse and torture others who are possessed by evil and not the accused.

The accusers seek the help of a "glasman" to identify those who are possessed. Yet, normally the glasman does not ply his trade in the name of Jesus, so in whose name is his discernment carried out?

This must surely be a concern for Christians.

The first missionaries were the subject of power encounters in which people observed whether the "power" of Christian faith could work for the betterment of their lives, especially in areas of sickness and death. They decided to become Christian and were baptized.

But the new generation has not had to make such a decision of faith. Many have been baptized as



"I'm sorry, sister, I guess this is your day to die." Those were the last words Mifila heard before she was axed to death on Monday. Her family could do nothing but stand by helplessly; there were ten attackers armed with guns, axes and machetes. Mifila is one of the women at Fiyawena we tried to help in January. She was believed to be possessed by a being which caused sickness and death in others." - Anton Lutz.

babies or small children.

Now they are confronted by the reality of the Baptismal promises,

"Do you renounce Satan....?"

I think that the spread of sorcery (sanguma) thinking is a major

challenge and an opportunity in our efforts at new evangelization in Papua New Guinea today.

Locals say No to Pacific Marine Industrial Zone

THE Pacific Marine Industrial Zone (PMIZ) still has unsolved issues that demand addressing, despite the government's push for the project.

People from the five impact communities of Kananam, Rempi, Baitata, Riwo and Ari (Budub, Midiba and Haven) as well other villages like Krangket, Bilbil, Siar (Bel Communities of Madang) said they do not want the PMIZ Project.

Ongoing battles by locals to stop the project led up in a petition calling for the closure of the PMIZ project

being presented to the Madang Governor, Jim Kas and Prime Minister, Peter O'Neill on May 12, 2015.

According to Bonny Wadui from Riwo village, people are speaking against the project because they do not want the lives destroyed by the project.

He said that issues of environmental assessment, social problems, benefits sharing and others were never discussed with them.

In addition, he said locals were never consulted prior to establish-

ing of the project.

He said the project is being pushed down their throats, and that it is being fast tracked.

Bonny said since the K190 million loan from EXIM Bank was lifted at the end of last year, the process of constructing and developing the project had been sped up.

According to locals, Minister for Trade, Commerce and Industry, Richard Maru, had been fast tracking the project and asking people to form Incorporated Land Groups (ILGs) if they want to benefit in the

project. However, there was no awareness on the concept of ILGs.

To date, plans of the marine park had never once being show to the people and the six MPs of Madang province, and all dealings were done in secret.

The PMIZ project will be the first Special Economic Zone (SEZ) in Papua New Guinea.

The government led by the Trade Commerce and Industry Department is pushing for the project despite people's constant cries to stop the marine park.

SEZ concept only serves the interest of the investors, not the people. PMIZ being the first SEZ plans to build ten canneries at the Vidar area North Coast, Madang.

Based on the conditions of the loan taken from the China Exim Bank, 70% of the job will be given to the Chinese and any dispute regarding the marine park will only be dealt with in China.

Such a practice leaves the question of whose interest the government has at heart, is it the peoples interest, or the investor's interest?

PAPUA NEW GUINEA AND SOLOMON ISLANDS CATHOLIC BISHOPS CONFERENCE
Pastoral Letter on the Death Penalty

The Evil of Capital Punishment

IN 1991 the Papua New Guinea Parliament re-introduced the death penalty.

Direct killing by the State became an authorized way to punish a criminal.

In 2013 the *Criminal Code* was changed to set out the acceptable ways to do it: to hang, suffocate, electrocute, shoot or poison someone with a deadly injection.

The government argued that this is the best way to protect society from the repetition of terrible crimes. When Malipu Balakau, a politician, was murdered in 1989 and when Kepari Leniata was burned to death in 2013 people reacted by saying that the killer deserved to be killed.

It is in response to this political legislation and this popular reaction that we, the bishops of Papua New Guinea and Solomon Islands, are addressing this letter in defence of life to the leaders of our nations but also to all those who want to do what God wants of us and to promote a genuine peace and order in our communities.

1. It Does Not Stop Serious Crime

One reason given for punishing people is to help them change their behaviour, to rehabilitate them, to restore a just relationship with the others so that they can return to the community. The death penalty clearly does not do this. It kills them.

Another reason given is to stop them and others from engaging in criminal activity in the future, to deter them from committing crimes. Killing someone certainly stops that person from committing a future crime because he or she is dead. But it does not stop others from continuing their criminal activity.

For example in Nigeria, after the

death penalty was introduced for aggravated robbery, the number of robberies increased.

When people commit a crime they think about the benefit they hope to get from doing it, not about what would happen if they get caught. Especially in Papua New Guinea and Solomon Islands they reason that they will not get caught or charged in court.

Amnesty International has defined the death penalty as “premeditated and cold-blooded killing of a person by the State when that person is helpless and harmless after being arrested and convicted.” Pope Francis has recently pointed out the difference between defending yourself against an attack and killing someone who has been rendered harmless and is incapable of attacking you.

2. It Violates the Sanctity of Human Life

The dignity of every human person and the sanctity of every human life are at the centre of Gospel teaching. God created human beings in his image (Gen 1:27).

St John wrote that God is love (1 Jn 4:26). We are made in the image of a loving God and so are called to follow the example of Jesus who laid down his life for us as a perfect sign of his love (1 Jn 4:20).

St Pope John XXIII said that God’s creative hand is especially revealed at the moment of conception, at the beginning of a new human life (*Mater et Magistra*).

The life of every person must be respected from conception to natural death.

Killing a killer violates the sanctity of every human life. One wrong does not make it right to do another one.

When the death penalty is carried out, the State, in the name of the people, imitates the criminal by itself committing a crime against life.

3. It Distracts from Seeking to Solve the Causes of Crime

It is said that the death penalty will stop serious crime but it does not even pretend to correct the injustices in society that lead people to commit crimes.

The *Papua New Guinea Constitution* defines one of the national goals as providing equal opportunity for all citizens to benefit from economic development and an equal distribution of resources especially in remote areas (*PNG Constitution*. 2nd National Goal and Directive Principle). This is not happening.

There is not an equal distribution of opportunities. There are many marginalized people.

When young people see the exploitation of resources by foreign companies, when they see the misappropriation of public funds by politicians, when they are not able to enjoy the benefit of education and to find employment to be able to improve their lives – they can be tempted to turn to criminal activity as the only alternative.

Imposing the death penalty can make people feel as if they are correcting the causes of crime when they are not.

It can keep them from putting energy and resources into addressing the social problems that lead people into crime.

There are causes of crime that need to be identified and resolved to create a just and safe community.

4. It Can Lead to Wrongful Conviction and Execution

There is a real possibility of making a mistake and convicting and executing someone who did not commit a crime and is innocent.

For example, research has shown that in the United States between 1900 and 1985, 140 people were executed who later were discovered to be innocent.

In Papua New Guinea two years after the first person to be given the death penalty as a punishment in court in 1991, that person was declared innocent by the Supreme Court and was released. This is not possible with the death penalty. The death penalty is final.

Once someone has been executed his or her life cannot be restored. It can be fair and just to impose a life imprisonment on someone for a very serious crime.

But if that person later is found to be innocent, his or her life can be restored. Again, this is not possible if he or she was killed.

At the same time we encourage those in the criminal justice system to work more diligently to ensure that criminals be arrested, convicted and properly punished.

We need to be sensitive to the family of the victim, who rightly call for justice, but a justice that is not revenge. Pope Emeritus Benedict XVI said that there is no mercy without justice.

5. It is Payback Killing

Payback killing in PNGSI, the practice of killing someone, anyone, from an enemy clan because someone from that clan killed one of your people is traditionally thought to be a fair way of paying back what was done.

But it often leads to further killing to pay back a payback killing. It does not restore a balance of justice.

The purpose of punishment is

not to take revenge, to hurt the person or clan that hurt you.

There are court cases in Papua New Guinea where it has been clearly stated that killing someone as a form of payback harms the common good and is contrary to Christian principles.

It violates the right to life of every person that is protected in the *Constitution*. And yet the death penalty can be described as a form of payback killing performed by the State in the name of the people, taking an eye for an eye and a life for a life.

What the State condemns in court, it would be carrying out in practice.

With the many countries that have abolished the death penalty as an extreme act of violence performed in the name of the people and with the teaching of the Catholic Church, we the bishops of Papua New Guinea and the Solomon Islands strongly oppose the use of the death penalty.

It has no place in a Christian country where true justice and mercy should prevail.

Where executions are performed by the State, the people develop the attitude that it is acceptable to respond to violence with violence.

We pray that the rejection of this form of public violence will set an example and lead to a rejection of domestic violence and all other forms of violence in our society and open the way to a lasting peace.

**+Bishop Arnold Orowae
President of the Catholic Bishops Conference of
Papua New Guinea and Solomon Islands**

Date: 23rd April 2015

Handing the Catholic faith in through our school families

By Bernard Warange

CATHOLIC Bishop Conference (CBC) Papua New Guinea and Solomon Islands under the Catholic Education Secretariat hosted the Annual Religious Education Coordinator’s Conference from the 17th to the 23rd May 2015 at the Emmaus Conference Centre, East Boroko in the Nation’s Capital.

Participants from Catholic Agency Secondary/High schools around the country attended the week-long conference.

The theme for this year’s conference is **“HANDING ON THE GOSPEL OF JESUS CHRIST IN AND THROUGH OUR SCHOOL FAMILIES”**.

It clearly means that we as teachers in an Agency run School have to be witnesses of Jesus Christ in the ministry of teaching we chose to serve.

The conference was opened by

the National Catholic Education Secretary, Joseph Direkoro.

He stressed more on the importance of Religious Education (RE) in schools and also addressed issues such as the ignorance of RE in schools.

He also urged students to give more priority to assessable subjects than RE.

He also mentioned that, *“the essence of God present in agency schools is a lost experience thus negative behaviours are on the rise that entails a lot of challenges. We ask ourselves, what is the purpose of establishing Catholic Agency Schools? Will Catholic Agency Schools still be Catholic Agency Schools in 2030 and beyond?”*

Most of the issues that are discussed during annual conferences are to come up with resolutions and recommendations for improvement.

Also this year’s conference emphasised more on strengthening



Sister Mary McCarthy pbvm – NCEC, the main organiser for the annual conference.

the network and keeping the Catholic Agency Schools intact because of being the major partner of our country’s education system.

The other presenter for the conference was Fr Paul Jennings MSC, who stressed more on quality curriculum, socialisation and spiritual awareness, developing strong hearts, developing spiritual awareness and the personal development syllabus.

Fr Jennings challenged the participants on the issue on teaching value and virtue to our children. Value is defined as a belief that some idea or way of acting is important (valued), and a virtue is strength of character (strength of heart) that gives us the power to act according to the value.

Fr. Jennings also mentioned that for the past 15 years since people with secular beliefs took over the education department, the influence of church education agencies has been marginalised.

Presenters also present during the conference were, Marilyn Seiter from the Catholic Secondary Teachers College – St. Peter Chanel, Helen Harricknen of the Right Relationships in Ministry for Child Protection Policy, Marie Mondu of Caritas Australia – PNG program Quality and Support Coordinator, Lawrence Tau of the National Narcotics Bureau, Fr. Victor Roche SVD and Sister Mary McCarthy PBVM.

Sister Mary McCarthy, the National Christian Education Coordinator (NCEC) was the main organiser for the annual event supported and funded by Caritas Australia/AUSAID.

Such a conference enables us to strengthen the coordination of Religious Education in our country.

We extend our gratitude to Sister McCarthy PBVM and the team for the tireless efforts into putting out this conference.

Breaking down stereotypes: Religious violence in the Abrahamic traditions

By Amelia Morris

CAN people of different religions coexist peacefully? How can we stop religious violence from happening?

Ahead of the 11th National eConference, a free online webcast, delivered annually by The Broken Bay Institute, we spoke to presenter Emeritus, Professor Terry Lovat, from The University of Newcastle who has spent the past 20 years researching and studying Islam, and establishing the differences and similarities between the Australian and Islamic cultures.

"The 2015 eConference will challenge people to broaden their horizons by exploring the historical and theological connections between Judaism, Christianity and Islam." Professor Lovat said.

Tapping into current global issues, the topic of the eConference is 'Religion: Catalyst for Violence or Peace? Probing the Abrahamic Traditions for Answers'.

"Whenever I present on this topic area, it comes as a surprise to people to know the extent of the connection between the faiths," Professor Lovat said. "Most Christians have no idea that Islam believes in Abraham, Moses, large sections of what we call the Old Testament, and even Jesus. While Islam does not accept Jesus as the Son of God, it has a very reverent place for Jesus as a prophet. It seems he was Mohamad's favourite prophet, on whom he modelled himself in many ways."

But the similarities don't end there, "Mary, Mother of Jesus, is a revered and powerful figure in Islam. There is actually more about Mary in the Qur'an than in the Gospels – she gets her own chapter. You'll notice that

many Muslim women are called Mirriam, Maryam, Mariam, etc., taking their names from Mary."

Professor Lovat explained that it is the closeness of the historical and theological connections between the religions that is both part of the problem and the solution. "It's a love-hate relationship, like you find in any family, and this is part of the problem that erupts in Jerusalem or Syria and Iraq today. You could almost describe them as family squabbles between the religions and within each of them. When family squabbles happen, the only way to solve it is to bring the family back together and work on the common ties."

Professor Lovat's eConference presentation will look at ways that the Abrahamic traditions can learn from Convivencia (a Latin term meaning 'living together in peace') which is a loose label given to the medieval period of harmony in Spanish history where there were many communities of Muslims, Christians and Jews living together in relative peace.

"The idea of Convivencia is a little like the idea of reconciliation as it's used in Australia to talk about the relationship between Indigenous and non-Indigenous Australians. It connotes a harmony or a way of relating between people of different cultures or faiths. It was originally a Spanish Muslim inspired notion that was formalised in law in a lot of cases. "Islam at its best is actually very good at understanding the other two traditions and their relationship to it."

The medieval Islamic civilisations in Southern Spain in the period of Convivencia are among the most enduring examples of the Abrahamic traditions cohabiting peacefully for centuries.

(Vatican Radio) Radio is the most popular form of communication in Papua New Guinea, and recently a group of Catholic communicators held a workshop on the island to help train staff from several of the country's radio stations. Vatican Radio, the Centre for Research and Education in Communication (CREC), and Signis (The World Catholic Association for Communication) worked together on the initiative.

The head of Vatican Radio's English Section, Seán-Patrick Lovett, participated in the workshops, and wrote this reflection.

Papua New Guinea – The Ultimate Periphery

BEFORE you continue reading this article I suggest you check a map of the world, or go to Google, to make sure you really know where Papua New Guinea is.

Yes, that's it: that green stretch of land and blue chain of islands way over there in Oceania, somewhere above Australia. Don't be embarrassed if you didn't know. Most people don't.

Because Papua New Guinea is the ultimate "periphery" – the term Pope Francis uses to describe the outer limits, the margins, the point furthest from the centre (both



Seán-Patrick Lovett

geographically and psychologically). The only tour guidebook available for Papua New Guinea describes it as "challenging...like you're stepping into the great unknown". And you are.

We left Rome on Friday morning and arrived (four flights later) on Sunday afternoon. Which is nothing if you think of the first missionaries who came here 150 years ago: they travelled by ship and it took them over a year. Some died of scurvy or dysentery or shipwreck along the way. And those who arrived safely were often cut to death on the beach as they stepped ashore. But that didn't stop more missionaries from taking up the challenge again and venturing into the great unknown.

Many of the country's cur-

rent bishops are their successors, courageous and practical men, at whose invitation CREC held a workshop for radio professionals in Rabaul. A township on the island of New Britain (look up to the right on your map), Rabaul is most famous for its dangerously active volcano, known locally as Tavurvur (the "water-churner"), which last erupted in 1995 and totally destroyed the town. Earthquakes are also common, which is why most buildings are made of wood and are rarely more than one story high.

Nearly all of Papua New Guinea's population (7 million) lives in remote areas, on the islands or in the tropical highland forests – some of which have yet to be explored. Speaking more languages than any other country on earth (over 800), the people of Papua New Guinea are also the world's most culturally and ethnically diverse.

The majority professes Christianity, but witchcraft and sorcery are still widely practiced. There are few roads or infrastructures and traditional communications systems are often non-existent. Which is why radio is so important: it's cheap and flexible, and it tells you what you need to know, where and when you need to know it.

In Papua New Guinea people listen to the radio. It's what keeps them connected. And the Catholic bishops use radio to keep their scattered and diverse flock both informed and inspired.

That's why they felt that a training session – organized by CREC, Vatican Radio and SIGNIS – was so important. This collaboration brought together the educational skills of CREC, the experience of Vatican Radio and the technical know-how of SIGNIS.

A truly holistic-experiential combination. Once again, creativity became the key that allowed participants (who came from all over Papua New Guinea and the Solomon Islands) to unlock their potential as multimedia professionals and to apply their talents as effective communicators.

And it doesn't end here. The same team, Seán-Patrick Lovett (Vatican Radio English Programme Director) and Fr Fabrizio Colombo (Director of SIGNIS Rome) will be returning to Papua New Guinea next year for Phase Two: creating a radio community that, ideally, will allow the periphery to dialogue with the centre – and the centre with the periphery. Pope Francis would like that.

- Seán-Patrick Lovett

Students vocation promotion camp

A TOTAL of 59 students from primary, secondary and tertiary institutions attended a vocation promotion camp at Megiar pastoral center from 8-10th of May.

The theme was: Reclaiming my Catholic Identity with faith, hope and prayer by taking responsibility

There were two parts to the program:

Talks on what is vocation and human formation and stages of growth.

Different religious communities in the Madang Archdiocese speaking to students on their journey as religious brothers and sisters in the different congregations.

Vocation promotion is vital because at this time and age, there is decline to the call to religious life.

It was very inspiring for

some students as it was their first experience meeting some religious nuns and brothers in person and talking to them. The religious people can be a role model whom they can follow.

Vocation is a term well used in the Catholic Church meaning "call" – a call to do something definitively. When it is discussed, it remains an **abstract** because there is an amount of mystery attached to it. However, Luigi Rulla, a Jesuit priest tried to explain vocation differently from the traditional understanding.

According to him, vocation is a term made up with three constitutive elements: **values, needs, and attitudes.**

According to Luigi Rulla, possessing **transcendental values** is the starting point of considering the vocation seriously.

Once someone identifies the transcendental values, there is a need of protecting them with appropriate needs chosen from many other needs.

These chosen needs are called **consonant needs**. If the transcendental values are not protected, choosing inappropriate needs, they are called **dissonant needs** because there is less chance for the survival of the transcendental values.

In this process when one tries to keep the transcendental values with appropriate needs he/she spontaneously demonstrate the **personal attitude** and the vocation becomes transparent.

Naturally, the community notices and recognizes this process in a person and he/she can identify his/her vocation more clearly with the support of the community.

Transcendental values + Consonant needs + Personal attitude + Community's attitude = Vocation.

This dynamism functions logically and systematically in vocation to the marriage, priesthood, religious life and committed single life.

When this dynamism is not seen in the on-going growth of vocation to marriage, priesthood, religious life and committed single life, there arises the question of 'mystery', which attached to the parameter of 'happiness, joy, peace and justice'- the Gospel values. This is the exploratory

message contained in Jesus' saying: "Where your treasure is there will your heart be God, planted, cultivated and nurtured by the married people, priests, religious and committed single persons otherwise; it cannot even be germinated! (Fr. Shanti Puthusseri PIME, Doing by Learning Material, 2012)

According to Luigi Rulla, the term vocation refers to the following; religious brother, religious sister, priest, committed single persons and marriage.

All of this calling comes with risk taking, sacrifice and commitment with prayer that enables one to achieve their calling.

Today it is mostly confused with profession, where one is paid for the work they do.

Vocation can be defined as the call from God and it demands a life time commitment and does not have time frame attached to it.

Vocation is offering of oneself freely.

It is important that those who are involved in vocation promotion clarify the terms properly and not confuse the young people.

Moreover, the terms and conditions including the constitutions of the congregations must be made known to the young people, so they can make good decisions about their future.

New clergy encouraged to give service with a Good Shepherd's heart

... "Pastoral charity calls us to find Christ among his people"

By Sr. Daisy Anne Lisania MSC

ARCHBISHOP of the Rabaul Archdiocese, Archbishop Francesco Panfilo SDB has urged those becoming priests to follow the example of Christ in reaching out to the poor and marginalized.

"Priests, never forget that in the Church you are called

by God to reach out to the disabled, the terminally ill, the old, prisoners, the oppressed, drug addicts, prostitutes, those living with HIV/AIDS, those who left the Catholic Church and more.

"You are called to prepare good catechetical programs to assist the faithful to know the basis of their faith, Archbishop Francesco said to the

two men being ordained to the priesthood and the two deacons on their way to priesthood in the Sacred Heart Cathedral, Vunapope on February 12.

"My dear Brothers, you must look at Mary and her great example in the work of salvation from her great "YES".

"She portrays a Holy Church. She can help you to

do the mission of Christ to all of God's people," he said.

One of the priests ordained belongs to the Congregation of the Missionaries of the Sacred Heart (MSC).

Concelebrating with Archbishop Francesco was Bishop Emeritus Karl Hesse MSC. They were joined by many priests along with the rector of the seminary and the newly ordained pastors.

Feast of Mary Help of Christians

DON Bosco Tedhncal Institute (DBTI) family celebrated the Feast of Mary Help of Christians last May 23, 2015.

At around 5 o'clock in the afternoon, members of the Salesian community, staff, male and female boarding students gathered as one at the Mary Our Help ladies' dormitory where the procession of Mary started way to the roads, shops, buildings and church. Mother Mary walked with us despite of the intense heat of the sun. Immediately after the procession was a Mass celebration.

The advance Mass celebration was celebrated by Fr. Valeriano Barbero, SDB, Rector of the Shrine.

Fr. Valeriano emphasized in his homily the many miracles performed by Mary. The wonderful miracles she did for us continuously strengthen our devotion to her.

Our commitments with the

Blessed Virgin help us respond and know our own vocation.

The highlight of the Mass is the induction of four lucky DBTI students namely Raphael Kama, Theodora Kurena, Anna Kuyaonako and Kimberly Tatai.

They were inducted as new members of the Association of Mary Help of Christians, a group of the Salesian Family founded by Don Bosco.

After the Mass, the Salesian Community, FMA, Caritas Sisters, staff, Savio Haus Aspirante, male and female boarding students had a common dinner at the gym to celebrate the feast of Mary Help of Christians.

As a part of the celebration of the said event, the DBTI community had a 9-day Novena in preparation for the Feast of Mary Help of Christians. Assigned groups participated in animating each day of the Novena.



Rector major arrives in Papua New Guinea

THE early morning arrival of Fr. Angel Fernandez Artime, Rector Major at Jackson's international airport, Port Moresby, Papua New Guinea on April 30th was filled with much excitement and happiness.

The Papua New Guinea and Solomon Islands' delegation headed by Fr. Peter Baquero, SDB, together with other Salesian Priests, Brothers, Daughters of Mary Help of Christians, students and staff representatives from Don Bosco Technological Institute, East Boroko, Port Moresby and Don Bosco Technical School, Gabutu, Port Moresby and Oro Cultural group warmly welcomed Fr. Angel Fernandez Artime, Rector Major and the 10th successor of St. John Bosco.

Together with him for the official visit were Fr. Vaclav Klement, Regional Councillor for East Asia-Oceania, Fr. Horacio Lopez, Rector Major's Secretary and other personnel from Italy who cover the visit of the Rector Major.

At the airport, the students happily greeted him saying "Viva, Don Bosco!" Viva Don Angel!

At the gate of the campus, The Rector Major had a traditional welcome done by the Autonomous Region of Bougainville.

The washing of his feet done by the representative from AROB together with some prayers and traditional rite symbolizes the warm and important welcome of a very special person in a Melanesian culture's context.

Similarly, the Rector Major acts as a Good Shepherd to

his flock in PNG.

As he entered the gate, he sat on a chair lifted up by students on his way to Emmaus Conference Centre where the Salesian delegation resides.

At Emmaus, Fr. Peter introduced Fr. Louie Castañeda, SDB, DBTI Rector, Fr. Danny Torres, SDB, Vice-Provincial, Sr. Alice Fulgencio, FMA, FMA Superior together with the other Sisters.

Through Br. Jess Garcia, SDB, Delegation Economist, Fr. Angel's expression of gratitude in Spanish was translated in English.

"I am very happy for the warm welcome from the airport until here (DBTI). Thank you to the Salesian priests, brothers, sisters and the whole Salesian family.

If Don Bosco would have been alive, for sure he would visit you here in Papua New Guinea.

"I came here to fill up the physical distance which really doesn't exist for we are all one as a Salesian family.

"Despite my 32 hours of long trip from Italy to Papua New Guinea, I am very happy to be with you. With a few days of my stay, we will have more chances to pray together through the intercession of Mary Help of Christians." Fr. Angel said.

At 8 o'clock in the morning, the whole student body welcomed him warmly through Philip Kaigo, SRC Presidents' speech and some cultural item presentations from AROB, Milne Bay, Central and Manus cultural groups.

The Rector Major in his gratitude speech said that the students should be convinced

that Don Bosco is their midst and that Don Bosco is truly happy to see the young having a bright future.

He quoted the words of Don Bosco "I want you to be happy here and eternity".

Some members of staff who rendered long services for more than 10 years were also recognized in the short program.

In the evening, the delegation prepared a dinner. The Rector Major was gladly joined by His Excellency Peter O' Neill, Prime Minister of Papua New Guinea, Archbishop Michael Banach, Apostolic Nuncio of PNG, Archbishop John Ribat, Archbishop of Port Moresby and other special guests.

The Prime Minister acknowledged and commended the contributions of Don Bosco in the country, particularly on the technical aspect.

The next day he visited Don Bosco Technical School Gabutu, the Savio Haus Aspirante and Mary Our Help ladies' dormitory.

Before he departed for Solomon Islands' visit, he celebrated in the Salesian Family Thanksgiving Mass with Archbishop Francesco Panfilo, SDB as the main celebrant followed by the blessing of the new statue of Don Bosco beside the Shrine of Mary Help of Christians.

He had a chance to be with the ADMA, Salesian Cooperators and Past Pupils Association.

The dinner was spent together with the Salesian Priests and Brothers having conference and item presentations at Emmaus.

MSC nuns farewell a great missionary

By Sr. Daisy Anne Lisa-nia MSC Vunapope - Rabaul

ON December 8, 2014 on the solemnity of the Immaculate Conception, the Mother House of the Missionary Sisters of the Most Sacred Heart of Jesus (MSC), Vunapope- Rabaul came alive with the sound of kundu drums.

It was to say good bye to an Australian nun.

Sr. Mary Drum arrived in Papua New Guinea as a young professed nun for a 6 months mission experience and then returned to Australia for her final vows in 1980.

After final vows, she was asked to return to the country to work with the people.

On October 1982, she was officially made a member of the MSC PNG Province.

We acknowledge in countless ways that Sr. Mary Drum has worked tirelessly in the different fields

she was entrusted, to mention a few;

Offering short courses to nuns in the initial and ongoing formations;

The Administration level including the enormous work on the newly established MSC Day Care and the accommodation facilities in Port Moresby;

Worked in some parts of the country in her earlier ministry, at Konedobu and Laloki in the Government Department of Primary Industry in POM;

Catechesis and Pastoral Work in Gerehu Parish;

Catholic Health Secretary in Kimbe- WEST New Britain;

Christian Community Development work with the village people and in support of nurses, teachers and catechists in some of the remote inland and island areas of Rabaul and Kimbe Dioceses;

Taught in St Mary's School of Nursing for three years and at Sacred Heart

Inter-diocesan Major Seminary, Rapolo in the East New Britain Province for two years.

She also left various writings for the Congregation and PNG Province, namely; '**Centenary booklet -2002, 'Centenary of Martyrdom at Pauls - 2004' and 'Love is fire'...** and a **variety of reflection materials on the Father Founder, Fr. Hubert Linckens** in the Congregation as well as working with Sr. Carmel Butler **in the preparation of the video on Fr. Lincken's life and other service of us all, done unnoticed.**

Drummy as she is affectionately known will be greatly missed but the legacy left through her tireless efforts will never be forgotten.

It is now a challenge for young PNG Sisters and those whom she has worked with to carry on where she has left.

Catholic Youth celebrates church unity week

By Eva Wangihama

IT was the first ever celebration of the Churches Unity week to be held at DWU.

Different denominations were there for the celebration which starts on the feast of Ascension and ends on the Pentecost Sunday 17th -24th of May.

The celebration was led by students from different denominations from the four regions on four nights and the final day was the Christian concert.

The theme of the Churches unity week was: Give me some of the life giving water and I will never be thirsty again "taken

from the gospel of John 4:1-41.

This reading tells us to break boundaries set by men especially on gender and cultural barriers that separates one from freely accessing the word of God in our time.

The first day was led by the Catholic youths and the MOMASE region highlight was the drama of the Samaritan woman at the Jacob's well.

The final night was the Christian concert, where different churches and groups performing gospel dances and songs.

The plan is underway for a better and more improved program for 2016.