



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

March 2015

ISSUE: 115

Ray of hope for Goilala

By Bp Rochus Tatamai MSC
Bereina

FRIDAY 20th February 2015 marks a new beginning at All Angels Parish Kerau in the Goilala Mountains of the Central Province.

Through the assistance of Digicel Foundation PNG and with the financial support of the Governor of Central Province Hon. Kila Hoda we were able to witness the blessing and opening of a brand new double-classroom block and an Aid Post as the Medical Centre for the remote Aiwara area near Tapini District headquarters.

The total Digicel Foundation PNG project including a double classroom and ablution Block at Blessed Peter ToRot Primary School in Tapini with St Anne Primary School - Kerau represent the total investment in Goilala to the tune of K 630,000.00 including mobilisation and counter-funding from the local MP and Governor of Central Province.

Our sincere thanks also go to Summer Institute of Linguistics (SIL) for its company support in ferrying the building materials from Port Moresby to Tapini then by chopper to Kerau.

It was a mammoth task and challenging in every sense especially given the rugged geographical terrain and lack of neither road



25 Feb 2015: inauguration of the new double-classroom and Aid Post at the remote Aiwara area near Tapini, Central province.

link nor airstrip.

It was a logistical nightmare to ensure how the building materials and the tradesmen were together on the ground so to begin the project and to see it through to their completion.

In attendance was Beatrice Mahuru - CEO for Digicel Foundation PNG, Bishop Rochus Tatamai of Bereina Diocese with Fr Brian Cahill MSC - the Diocesan Vicar for Education and Fr Casmiro Kito MSC his Assistant, Mr Gei Guni Raga - the Provincial Administrator of Central Province, Ambassador Maimu Raka-Nou, Digicel foundation colleagues as well as the community.

It was an occasion to reflect together on

the plight of the people living in the Goilala Mountains. In-fact the Provincial Administrator broke down and cried, wept openly since it was too much for him to see no Public Servants visibly present around hence a part of the people of Central Province truly left far behind everyone else while currently still trying to play catch-up, yet with very little or no progress at all.

Speakers shared the same appeal to the Community to look after the buildings, to care for them and also to ensure they last into the future for the sake of the next generation to benefit as well.

Rochus Tatamai MSC Bishop of the Diocese of Bereina appealed to the commu-

nity "to change their attitude and begin to promote the mentality of adding extra infra-structure rather than the current reality of striving to build replacement of buildings and facilities because of the community's neglect and tendency to burning down buildings whenever there is a conflict and division in the community." "Burning down of facilities especially learning and healing Centres had been a major concern for us in the recent years.

Let us leave our facilities for delivering social services alone - don't touch them or destroy them because they are public facilities and are for the benefit of the common good and well-being of everyone."

Prostitution is a business

By Fr. John Glynn
Port Moresby

SEX is a commodity. All over the world trading in men, women and children as raw material to serve the industry is a multi-million dollar business.

There is no shortage of this raw material.

As we all know, right here in Papua New Guinea, the experience of sexual, verbal and physical abuse is widespread. There are very few women in this country who have not experienced some form of abuse as they were growing up.

Our streets and market places are haunted by poor and marginalised people.

They are the ones neglected by the System. They are denied an education, or they have been allowed a few short years in school before being terminated.

There is no real employment for them. They have no hope. They are the victims of predators of all

kinds. Crime or prostitution are two of the few options open to them.

And why not become a prostitute? If you are a young and pretty woman then you will be able to dress up nicely, and your clients will help you to pretend that you are a respectable person.

There are organisations that will support you, and tell you that there is nothing wrong with what you are doing; that prostitution will soon be decriminalized, and sex work will be legally recognised as a profession. And of course you will have your own money and be able to take care of yourself.

When I was growing up, Sweden was the one country in Europe that was seen as being most liberal.

The sex industry was legal. Pornography was legal and available everywhere.

It is different now. Today the law in Sweden makes it a criminal offence to pay for sex.

Paying money for sex is defined as abuse of the person, and a man found guilty of paying a prostitute will be fined.

Former prostitutes are helped to get an education and to develop skills so that they can enter the work force and be respectable citizens. They are seen as victims of their abusers.

They are not treated as criminals. Read about this on Wikipedia:

http://en.wikipedia.org/wiki/Prostitution_in_Sweden

The sex industry is evil, and developed countries are well aware that it undermines society and destroys families and communities, making true loving relationships impossible for people.

It is a major business for criminals who trade in vulnerable women, children and men as if they were no more than simple animals to be used for others pleasure.

Let us support our prostitutes and attack those who use them.

Fr. Jozef Roszynski SVD, Bishop-elect of Wewak

ON 6 February Pope Francis appointed Fr. Jozef Roszynski SVD as the new Catholic Bishop of Wewak.

The position was vacant since the resignation and death of Bishop Tony Burgess in 2013.

Fr. Jozef will be ordained a Bishop in Wewak at 9am on Saturday, 25th April 2015. Papal Nuncio Abp. Michael Banach will be the ordaining prelate.

Around 20 Catholic Bishops of Papua New Guinea and Solomon Islands are expected to attend the ceremony at the end of their Annual General

Meeting in Port Moresby (15-24 April).

Fr. Jozef Jozef Roszynski SVD was born on 18 August 1962 at Nidzica in Poland to Jan and Irmgard. On 1st September 1981 he joined the Society of the Divine Word (SVD) at Chludowo in Poland and began his priestly training program there.

He was ordained a priest on the 30 April 1989 at Pieniezno. On 13 October 1992 he arrived in Papua New Guinea.

He has been working in the diocese of Wewak for the past 22 years as a parish priest and

District Superior of the SVDs. Some time ago he was the Acting Provincial Superior of the SVDs in PNG for almost two years.

Fr. Joe is a lively man and loved by the people, the priests and religious of the diocese.

He is big in size and fondly called "Big Joe".

At present, he resides at Wirui in Wewak as the District Superior for the SVD confreres and also assists with pastoral work in the parishes of the diocese which are without a resident priest.

(Fr. Victor Roche SVD)



PAS BILONG POP FRANCIS LONG LEN 2015

“Bel bilong yupela i mas stap strong” (Jems 5:8)

Dia ol bratasusa, LEN em i taim bilong tanim bel bilong Sios, bilong wan wan komyuniti na bilong wan wan bilip manmeri.

Moa yet, em i taim bilong grasia (2 Kor 6:2) God i no askim samting em i no bin givim pastaim. “Yumi save laikim ol arapela, long wanem, God i bin laikim yumi pas-taim” (1 Jon 4:19).

God i no stap longwe. Em i laikim mipela wan wan. Em i save long nem bilong mipela na em i wari long mipela sapos mipela i givim baksait long em. Em i tingim mipela na em i no lusim mipela nating.

Pasin bilong yumi em i olsem: Taim yumi stap orait, yumi save lusim tingting long narapela. Yumi no save wari long hevi bilong narapela. Hat bilong mipela i kol tumas. (God Papa i no save mekim olsem) Dispela mipasin i karamapim olgeta hap bilong graun. Mipela ol Kristen i mas winim dispela mipasin.

Sapos ol pipel bilong God i tanim bel na strongim laikpasin, ol inap long winim ol mipasin. Long dispela taim bilong Len mi laik toktok long dispela mipasin i no save wari long hevi bilong ol arapela.

No wari long God na long ol arapela, em i traim bilong mipela ol Kristen. Long taim bilong Len yumi mas harim singaut bilong ol profet na wari long hevi bilong ol pipel.

God i wari long olgeta hap bilong graun na laikim em.

Em i givim Pikinini bilong em long sevim mipela. Em i kamap man, em i stap long graun, em i dai na kirap gen, olsem na em i opim dua namel long God na ol man.

Sios i olsem han i holim dua i op, taim em i autim tok bilong God, em i selebretim ol sakramen, na em i witnes long bilip long olgeta wok narimari bilong em. (Gal 5:6)

Tasol planti manmeri i save pasim dispela dua God i laik kam long en na ol i laik go long God. Olsem dispela han – em i Sios – i no ken wari sapos ol birua i bagarapim em.

Olsem na ol pipel bilong God i mas kamap nupela, no gut ol i tingim ol tasol na i no wari long ol arapela. Baibel i ken skulim mipela long dispela tingting.

“Sapos wanpela hap bodi i pilim pen, olgeta hap i save pilim pen wantaim” (1 Kor 12:26)

Sios

Laik bilong God tasol inap brukim dispela mipasin i no save wari long narapela.

Sios i skulim mipela long laikpasin bilong God na em i witnes long em.

Mipela inap long witnes sapos mipela yet i bin pilim laikpasin bilong God. Ol Kristen tasol, God i bin karamapim long gutpela pasin na long pasin marimari na long Krai yet, bai ol i kamap wokmanmeri bilong God na bilong ol arapela.

Yumi lukim dispela pasin long lotu bilong Gutfonde taim ol i wasim lek bilong sampela.

Pita i no bin laik long Jisas i wasim lek bilong em, tasol em i luk-save olsem, Jisas i no laik skulim yumi tasol, yumi mas wasim lek bilong narapela olsem wanem.

Ol lain tasol i larim Jisas long wasim lek bilong ol pastaim, ol tu bai inap wasim lek bilong narapela.

Ol tasol i pas wantaim em na ol i ken helpim narapela. (Jon 13:8)

Len em i gutpela taim long larim Krai i helpim mipela, bai mipela i kamap olsem em yet.

Dispela samting i kamap taim mipela i harim tok bilong God, kisim ol sakramen, moa yet long Yukaris. Long dispela yumi kamap olsem samting yumi kisim – em i bodi bilong Krai. Long dispela bodi i no gat spes bilong mipasin i save bagarapim mipela.

Husat i bilong Krai, em i bilong wanpela bodi, na long dispela bodi yumi mas wari wanpela long narapela.

“Sapos wanpela hap bodi i pilim pen, olgeta hap i save pilim pen wantaim” (1 Kor 12:26)

Sios em i komyuniti bilong ol santu i wanfamili tasol; i no bilong ol santu tasol, em i komyuniti bilong ol samting i santu tu.

Laik bilong God i kamap ples klia long mipela long Krai na olgeta presen bilong em na long bekim bilong ol pipel i larim God i laikim ol.

Ol i serim ol samting i holi wantaim ol arapela. Mipela i bung wantaim God, olsem na mipela inap long helpim ol lain i stap longwe. Wantaim ol mipela i askim God, bai mipela i op long plen bilong em long sevim mipela.

“We stap Abel, brata bilong yu?” (Stat 4:9)

Ol peris na ol komyuniti

Samting mipela i toktok long en long sios, i fit tu long ol peris na long ol komyuniti.

Ol i helpim mipela long save olsem, mipela i wanpela bodi tasol?

Dispela bodi i save kisim na serim samting God i laik givim? Dispela bodi i save lukautim ol memba bilong em, moa yet ol memba i tarangu na i no gat strong na namba?

O, mipela i tok long laikim olgeta manmeri, tasol mipela i no save lukim tarangu Lazarus i save sindaun long dua bilong mipela i pas pinis? (Luk 16: 19-31)

Long kisim samting God i laik givim mipela na em bai i karim kaikai, mipela i mas lukluk i go ausait long sios mipela i save lukim.

1 Long pre yumi mas bung wantaim sios i stap long heven. Pre bilong sios long graun i kamapim pasin bung wantaim long wok sevis na ol kain kain gutpela pasin na God i lukim.

Wantaim ol santu i stap long heven yumi bung long daunim mipasin na kamapim laikpasin. Ol santu i amamas, bikos long dai na kirap bilong Jisas ol i bin win long mipasin, long bel nogut na long pasin bilong no laikim narapela. Ol santu i helpim mipela long kamapim laikpasin long olgeta hap. St. Therese bilong Lisieux i tok, amamas bilong ol santu i no pulap tru, sapos i gat man o meri long graun i karim pen. “Mi no laik stap nating long heven. Mi laik wok long helpim sios na olgeta manmeri.” (Pas 254, Julai 14, 1897)

Mipela i save serim amamas bilong ol santu, na ol i serim ol hevi

bilong mipela, taim mipela i laik kamapim pasin bel isi na pasin sekan. Ol i amamas long win bilong Jisas i kirap pinis, na dispela i save givim strong long mipela long daunim mipasin na bikhet pasin bilong mipela.

2 Wan wan komyuniti i mas go aut na joinim laip bilong sosaiti em i stap long en, moa yet ol tarangu na ol i stap longwe. Sios i gat wok misin. Sios i no bilong em tasol, em i mas go long olgeta kantri na pipel.

Long wok misin bilong em, sios i mas witnes long Jisas i laik bringim wan wan manmeri long Papa bilong em. Long wok misin bilong em, em i mas bringim laikpasin long olgeta manmeri, na em i no ken sarap. Sios i bihainim rot bilong Jisas Krai i go long olgeta man na meri inap long arere bilong graun. (Aposel 1:8) Wan wan man o meri, em i brata o susa, Krai i bin dai na kirap long en. Samting mipela i bin kisim, mipela i bin kisim bilong ol tu. Tu, samting ol brata na susa i gat, em i presen biong sios na bilong olgeta manmeri.

Dia ol bratasusa, mi laikim tumas bai olgeta komyuniti na peris na olgeta ples sios i stap long en, ol i kamap ples bilong marimari namel long ol ples i pulap long mipasin.

“Bel bilong yupela i mas i stap strong”. (Jems 5:8)

Wan wan Kristen manmeri

Mipasin i traim wan wan manmeri tu. Nius repot bilong planti trabel na hevi bilong ol pipel i karamapim mipela na mipela pilim, mipela i no inap long helpim ol. Bai mipela mekim wanem?

Nambawan samting, mipela i ken pre wantaim sios na wantaim ol santu long heven. Pre bilong planti pipel i bung i gat strong. Ol i statim wanpela muvmen, ol i kolim *24 aua bilong Lord*, em bai i kamap long Mas 13 – 14, em i mak bilong dispela nid bilong pre. Mi hop bai sios olgeta na olgeta daiosis i bihai-

nim dispela tupela de bilong pre.

Nambatu, mipela i ken mekim wok marimari long ol organaisesen bilong sios i save mekim wok marimari. Taim bilong Len i gutpela taim bilong soim laikpasin long ol arapela i nidim helpim. Yumi olgeta i wanpela family.

Namba tri, hevi na pen bilong narapela i singautim mipela long tanim bel. Nid bilong ol i soim mipela, mipela tu bai i nidim helpim bilong God na bilong ol brata na susa.

Sapos yumi askim God wantaim daunpasin na tingim mipela yet i no gat strong, mipela bai trastim God i laikim mipela. Mipela bai inap long daunim traim bilong Satan i laik paulim mipela. Em i laik, bai mipela i ting, long strong bilong mipela tasol mipela inap long sevim olgeta manmeri na mipela yet.

Bilong daunim mipasin na ontop-pasin mi laik invaitim olgeta long bihainim tok bilong Benedikt 16. Em i tok, yumi mas skulim hart (bel) bilong mipela. (Deus Caritas Est, 31).

Sapos yumi laik marimari, yumi mas i gat strongpela hart. Em i mas op long God na i no bihainim Satan. Em i mas larim Holi Spirit i senisim em, bai em i ken bringim laikpasin long ol bratasusa. Em i mas i gat hart i tarangu, i save, em yet i no gat strong, tasol em i givim em yet long ol arapela.

Ol bratasusa, long dispela taim bilong Len, yumi laik askim Bikpela, long mekim hart bilong mipela olsem hart bilong em. Bai yumi kisim hart i gat strong na em i save marimari, em i tingim hevi bilong narapela na helpim em, em i no pas na em i wari long hevi bilong narapela.

Mi pre na hop bai dispela Len i karim kaikai long olgeta bilipmanmeri na long olgeta Kristen komyuniti. Mi askim yupela olgeta long pre long helpim mi. God i ken blesim yupela na Santu Maria i ken lukautim yupela.

Vatican, Oktoba 4 2014
Pestode bilong
Santu Francis bilong Assisi

Franciscus

CBC staff mindful of the poor

THE staff of the Catholic Bishops Conference of Papua New Guinea and Solomon Islands (CBC) were privileged to celebrate the Ash Wednesday Mass at their work place.

They received the ashes from CBC General Secretary Fr Victor Roche SVD as a simple reminder that we are made from dust and we will return to dust.

In addition to the words “Repent and believe to the Gospel”, Fr. Victor delivered a homily highlighting the three components of Lent: prayer, fasting and almsgiving to remind and encourage us of our Christian duty to the poor.

Prayer is our personal conversation

with God and it is through prayer that we find the strength to fast and the courage to reach out to others through works of charity.

Fasting has more to do with giving up the earthly desires and embrace a deep spiritual change. Almsgiving is to help the needy in whatever way we can.

Fr Victor urged the staff to be models of charity as they work for CBC and represent the whole Catholic Church of PNG and Solomon Islands. Meanwhile, as an initiative for Lent, the staff have put out a charity basket in the office to donate things to the less fortunate. This will go on for forty days.

(Louise Mary Kodor).



Good leaders make a difference

By Joseph ToRakunai
Diocese of Bereina

ON Sunday February 15, 2015 we had an interesting new beginning for the life of the Parish at St Vincent de Paul, Kanosia, Diocese of Bereina, Central Province.

It was a rare privilege to witness the installation of a new parish priest as well as the assistant parish priest.

Fr Ashton Koleman SM the new parish priest from Bougainville was previously engaged in priestly and pastoral ministry in Fiji before he was presented by the Marists for appointment as parish priest in Kanosia Parish in the Diocese of Bereina.

On the same occasion was also the installation of Fr Stephen Lugabai SM as the assistant parish priest and Superior of the Marist Community. He is also from the Diocese of Bougainville.

The Bishop of Bereina, Rochus Tatamai MSC welcomed both priests as they are an added boost to our pastoral and priestly ministry amongst the people in their parish.

During the Installation, Bishop Rochus acknowledged the ongoing support and collaboration between the Dioceses of Bougainville and Bereina together with the Marists.

He also made special mention of the presences of the Congregation of the Sisters of Nazareth (CSN) who are also engaged in the parish.

"The CSN Community at Kanosia and their presence is also very significant for the pastoral care of the women, children and youth with their families. They are also very

active in catechesis and the preparation for the Sacraments," Bishop Rochus said.

Bishop made the highlights that "I consider the Parish of St Vincent Kanosia as a real and practical expression of two dioceses in collaboration as well as the Religious Congregations.

In this sense the Catholic Diocese of Bougainville and the Society of Mary with the Congregation of the Sisters of Nazareth are joining human resources in the work of the New Evangelisation.

In his Sunday homily and reflections Bishop noted that "the Marists transferred Fr Mikaele Marisi SM back to Fiji while God Almighty last year suddenly transferred Fr Cornelius Giris SM permanently into his heavenly home.

Despite the recent Marists departure from the Catholic Theological Institute at Bomana in Port Moresby, they had made their commitment to Bereina Diocese in a very powerful and profound manner by making available two of their confreres, Fr Ashton as Parish Priest and Fr Stephen as Assistant Parish priest and Community Superior."

"We sincerely thank the Marists' Leadership Team for their commitment and ongoing support to our Parish at St Vincent de Paul – Kanosia. We pray that the Lord may bless them with more vocations to the priesthood and religious life.

We also acknowledge and express our gratitude to the leadership team of the Congregation of the Sisters of Nazareth for their generosity and openness to working outside their diocese of Origin.

May the Lord also bless them with more vocations and a fruitful and rewarding pastoral ministry in our midst," Bishop Rochus said.



Bp Rochus Tatamai MSC of Bereina with new parish priests for Kanosia, Central province.

Wabag "disciples" fight social evils

AMOS program is a renewal program started in our diocese eight years ago in which pastoral workers are trained on different burning social issues, which are prevalent in the Enga Province.

The program usually takes place during the Lenten season.

For this year, 78 "disciples" from 16 parishes actively participated in the course on 2-7 February.

Some of the topics were Justice and Peace, family issues, such as unfaithfulness in marriage (polygamy, adultery), drug and alcohol abuse, HIV/AIDS, sorcery, laziness and gambling.

The program mainly aims to find the root causes of the social issues, the solution communities can provide, and to help people to bring about positive change in their behavior.

The trained "disciples" will carry out the same program at the Basic Christian Communities (LKK) level throughout the diocese during the Lenten season.

This will help people to repent and reconcile, to be more active in Church activities and make the community alive. *(Diocesan staff)*

Religious marriages on the increase

IN the diocese of Vanimo we have so many good families, full of faith and giving a good example to everybody. This is the real strength of our diocese. They are families where love, unity, serenity, harmony, cooperation among all the members of the family are in great evidence, because Jesus is present in them as the real King, and Our Lady as the real Queen.

However we have also to admit that the Christian marriages are not so many in our diocese: starting the married life with the Sacrament of Marriage is still the characteristic of the minority of the marriage in our diocese. However it is a great joy to know that the Christian marriages are now on the increase. I hear good news from the parish priests and catechists: a growing number of people understand now the importance of having the blessing of the Lord from the beginning of the marital life and during all their marital life. But this is not enough. We have to sanctify all the families of Vanimo Diocese. *(Bp. Cesare Bonivento PIME - Vanimo)*

New priest won't spend for family

FR. Vincent Wasaring SVD was ordained a priest by Abp Douglas Young SVD of Mt Hagen on 29 January 2015 at the Immaculate Conception Parish, Lemakot in the east coast of New Ireland province.

Fr Vincent is of mixed parentage from Manus Island and New Ireland and the sec-

ond member of the Divine Word Society (SVD) to hail from the province.

In his homily, Archbishop Young stressed that the family is expected to support their son, and not the other way around, "Don't expect Fr Vincent to contribute cash or kind towards a bride price or any cultural obliga-

tion," the bishop said, "because the work he is about to do is in favour of the Church, as you all agree today presenting him for ordination".

The ordaining bishop furthermore clarified his stand by telling the people, "I do not mean to say that cultural activities are not

good, but most of your expectations will not be met by this man. He is a priest now for the Catholic Church as a whole." Approximately 1500 people attend the ceremony including local diocesan Bishop Ambrose Kipapensi MSC.

(Bernard Warange)



The rubbing of holy oil



Fr. Vincent gives his first blessing.

Teaching in the settlements

By Fr. John Glynn
Port Moresby

THE Out-Of-School-Children approach is what I call a Top-Down approach to the problem of kids not going to school.

It requires a lot of preliminary work to be done before direct action can be taken to deal with the problem. It requires a lot of planning, forums, workshops, brainstorming, report writing, development of strategies and so on before approvals can be sought, funding secured and implementation begun.

In the meantime, a lot of children continue out of school. The Bottom-Up approach sees a child on the street, not in school, and acts to put the child into school immediately.

It is an organic approach - like planting a seed, watering it and watching to see what it will grow into.

The Bottom-Up approach puts the needs of the child first.

All the rest - planning, infrastructure and so on - is secondary. It is important, in fact it is essential, but it remains a subsidiary requirement.

The Top-Down approach is systematic, definitely not organic, and results in a carefully designed system that will undoubtedly produce a good result.

However, it creates the danger that the requirements of the system take precedence over the needs of the child.

The Bottom-Up approach places the needs of the child before the requirements of the system.

What this means is that whatever resources are available will be used in order to meet the needs of the child.

And these resources may well be unacceptable in

the well-designed, formal and systematic structure produced by the Top-Down approach.

An example of what I mean can be seen in the 'backyard' early learning centres that are spreading through the settlements and suburbs of our cities and towns.

This informal answer to the problem of educating children for whom no school places are available has been developed by worried parents and good hearted citizens.

What happens is that a woman or a married couple takes on the responsibility for caring for a small number of young children who are running around unsupervised on the street.

Using whatever materials are available the carers provide lessons for the children. Young women - and the occasional young man - volunteer to help. And then they look for support.

The Foundation for Women and Children at Risk (WeCARE!) is currently supporting six early learning centres in settlements around Port Moresby with a total enrolment of about 500 children.

The volunteer teachers in these schools have no more than a Grade 8 or Grade 10 education.

They attend a part time teacher training program for a year.

This training course is run by church-based organisation Ginigoada funded by the Digicel Foundation with other support from National Capital District government and others.

The trainers are qualified teachers and the trainees learn and become very proficient at the phonics method for teaching literacy.

By the time the children at these early learning centres are ready to enter primary school they can read, write and handle numbers to a degree that puts them a year or more ahead of their classmates.

WeCARE! assists the early learning centres that are registered with us by paying for teacher training, providing teaching materials, purchasing materials for the construction of classrooms and building desks. We provide the materials for installing pit toilets as well as rainwater tanks where needed. We donate children's books, toys and school uniforms.

WeCARE! also has other programs that provide assistance for very poor families, single mothers and disabled children.

There must be thousands of children in early learning centres around Papua New Guinea.

Those schools of the 'backyard' variety are not recognised by the Education Department.

Their teachers are not registered and the schools are not included in statistics collected in the recent national census of schools.

And they do not qualify for public funding of any kind. The fact that they are educating so many of our young citizens is irrelevant to the authorities.

The centres may be meeting the needs of the children, but they simply do not meet the requirements of the system.

And so they are ignored and the children who are being educated are counted as being out of school!



Home based teaching can be as effective as a formal education curriculum.

All gifted to give life

By Fr Roger Purcell MSC

IN the first Christian communities there was effective participation and also recognition of the right to this participation.

St. Paul emphasizes the gifts of the Spirit given to all and that the gifts are for the community.

He also emphasizes the ministries that are exercised also for the benefit of the whole community (1 Cor 12: 4-6). Being a member of the community meant being an active, participating member; participation at all levels forms part of the very nature of the Christian community.

In our time the Council takes this up in saying "the Holy Spirit sanctifies and leads the People of God..." allotting his gifts to everyone according as he wills" (1Cor 12:11), he distributes special graces among the faithful of every rank.

By these gifts he makes them fit and ready to undertake the various tasks and offices which contribute towards the renewal and building up of the Church." (LG 12)

Participation is an expression of communion and equality of persons as we recognize the dignity of all and that each one possesses the gifts of the Spirit.

In the life and mission of the Church it is the right and duty of all the baptized to participate, and not the place of the ordained ministry or religious only. The Council emphasized the right and duty of all the laity to a vital role in the mission of the Church.

This important mission to the world, in society and culture, has not been fully realized since the Council. Many lay people take a more active role within the Church through lay ministries such as catechist, communion minister, and in the structures of the Church such as Parish Councils.

This is very good but our PNG Catechism emphasizes: "to the lay people is entrusted the task to be engaged in the society in which they live and directing it according to God's will... Their first ministry is directly to the world by transforming it according to the mind of Christ" (#320; LG 3)

Let us not forget the participation of the ordained minister, who cannot sit back and let the laity and religious do everything. Again our Catechism says: "The ordained ministry is at the service of the people of God (LG 10)" (#321). They are to build up and strengthen all the members for the work of the whole Church to be at the service of the Kingdom of God.

For people to participate they need to know what is happening; they need to feel invited and welcome; they need to understand what is expected from them.

For our Christian Spirituality:

- As person and community we are called to grow in our participation and develop a life style of all participating in the whole life of our faith community.
- The world today is one of greater participation through democracy, structures and attitudes of participation, and in the Council God invites us to the important choice to take our part in the world and mission of the Church, and to allow others the same choice.
- It is a choice and decision to be fully committed to enter into the mission of the Church with all one's energy and spirit, and which will give direction and unity to our life as Church and to the world serving to bring all into unity as God wants it to be.

Reflection

- How do I commit myself to participate in the life and mission of the Church?
- Do I accept and make space for others to participate?
- How can we change the life of the Church to become a more participatory Church?

Bougainville Catholics, wake up!

IN his 2015 New Year message in January aired by NBC, local Bishop Bernard Unabali has called upon the Catholic people of Bougainville to take the lead in bringing the island to success:

"This year we have to grow and be advocates of change", he said.

He further maintained that in 2014 he saw some promising changes in priests, religious and the laity; an indication of a better future based on the Catholic faith.

"God is at work with us through these changes and we continue to receive his blessings through the work we do for the Church and the government in serving His people", the bishop said.

Bishop Unabali also explained that faith is the basis of human growth and development in all aspects. He acknowledged the people's participation in Church activities that contributed to the well-being of families, communities and the entire region.

One of the tasks of the Church in Bougainville is getting the pastoral plan '*Renewal into Balanced Life*' delivered to the people.

"If the people have a strong and clear faith, there will be proper service delivery and every citizen will enjoy living in Bougainville", the bishop said challenging the people to support and implement the plan.

He also urged Bougainvilleans not to rely and depend only on the government. "If the government is not doing enough, the Church should take the lead in serving the underprivileged, the isolated, the poor, the sick and all those in need", he said. (*Raymond Girana*)

PNG most porn obsessed country?

PAPUA New Guinea made international headlines a few days ago when Google revealed that we are the most porn obsessed country in the world according to the results of their internet search engines.

At the same time there is no doubt that the prostitution business is on the rise with both local and foreign sex workers being hired or enslaved.

In November last year a mother and teacher of one of our well known secondary schools in West Sepik was telling me that their boys dorm at night is always illuminated till late by the light of cell phones apparently being used for questionable internet surfing. It is a waste of time calling for legislation, censorship or blocking of websites.

The offer is so huge in the streets and on the internet, and the way to

get around any restriction so easy, that the hunting for the forbidden even makes the challenge more interesting and the transgression spicier.

Only personal change and free choice will make a difference. And only parental guidance, good education, healthy friendship, community service, religious practice and Church involvement can take the young minds to greener and more nutritious pastures.

It is certainly not a problem of the youth alone. At a young age there is even the mitigating excuse of natural curiosity and guilty pleasure.

But what about mature parents, school, community, political or even religious leaders?

In many cases the banalization of sexuality, which should rather be considered part of God's continuous work of creation, and the attacks to

family life become systematic and repeated well beyond the weakness of a lone incident.

There is probably a need to strongly and publicly reprimand adults who promote, practice or take financial advantage from prostitution.

There is also a need to more aggressively educate young people to handle their natural emotions and gradually channel them towards constructive friendship and family life.

It needs to be done with love and care, patience and good example.

It is much more consoling and encouraging to see young people happy and fondly taking care of their spouse and children after completing any level of formal education, than watching them tear their life apart with occasional partners, by rooming the streets or becoming internet addict.

(Fr Giorgio Licini)