



# The Catholic Reporter

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## THE MANY MEANINGS OF "WORD OF GOD"

By Rev Dr Philip Gibbs SVD  
PNG/SI Catholic Bishops  
Conference

THE arrival of the early King James version of the Bible and the plan to "enthron" it in Parliament offers a good opportunity to reflect on the real meaning of the "Word of God" and its significance for Papua New Guinea.

Speaker Zurenuoc and others often appear to use "Bible" and "Word of God" interchangeably.

When this particular translation of the Scriptures is placed in the Parliament he says that the "Word of God" is placed in the Parliament.

The traditional phrase "Word of God," apparently simple, is actually quite complex and there are various possible meanings.

Therefore we feel it is important to clarify the term. Some Evangelical Christians affirm an almost physical identity between the Scriptures and words actually spoken by God.

They reject the view that the Scriptures simply attest to (or "bear witness to") the word of God.

Other Christians can affirm that the Bible is the word of God while maintaining that God has actually never communicated in human



words.

Some Protestant theologians affirm that the word of God is a dynamic or active reality; accordingly, they say that Jesus is the most important Word of God (Barth); or that the Scriptures are truly the word of God only when they become alive in proclamation and preaching

(Bultmann).

Catholic Cardinal Martini has helpfully distinguished various senses of the expression "word of God."

Basically the term suggests that God desires to communicate with creation.

Thus it can refer to (1) the events

of salvation history because the Hebrew term *dabar* means "word, event, or reality." (2) the spoken message of divine messengers, especially the prophets; (3) the very person of Jesus who is the Word of God made flesh; (4) Christian preaching; (5) God's general message of love to all human beings;

(6) the Bible.

Though accepted through long usage, the phrase "word of God" should be used of the Bible only with further reflection as to the real meaning of the term.

True, the phrase "word of God" highlights the divine origins of the biblical communication found in the Bible.

Yet the words contained in the Bible are written in the form of human words in a particular human language. So the term "word of God" must be considered as pointing to a reality far greater beyond the human words.

Theologically it is more correct to state that the Scriptures witness to the Word of God, which is a far greater and mysterious reality.

A four hundred year old Bible may have great monetary, historical, and symbolic value. It may be called precious or a treasure in a historical sense.

However its power to witness to the Word of God has the same value as the many other copies of the Bible, all of them precious, especially those in the heart language of a people, that have played an important part in worship and devotion in Papua New Guinea for over one hundred years.

## Wedding and execution in Indonesia

By Fr Andrew Hamilton SJ

THE last days of Andrew Chan spoke more powerfully than words can about the meaning of execution.

On Monday [27 April 2015], he married [his fiancée and fellow pastor] Febyanti Herewila. On Tuesday, he was taken out and shot.

In the wedding service he might have heard the words, "What God has joined together, let no man put asunder." A few hours later men had sundered man from both wife and life.

If you look at life in a purely calculating way, an eye for an eye and a tooth for a tooth; drugs cost lives, and drug runners forfeit theirs. But there is more to human beings and society.

A wedding expresses a commitment to another person that goes beyond the limitations and circumstances of either person. It expresses a love that transcends the merits of either person. It expresses a hope for giving and receiving life that rises above all the things that make for death.

It is a new beginning, a twining of two people with society.

If the conventional trappings of weddings are heavenly, almost mythical, that is so because they image the inalienable value of the two human beings that enter marriage and the possibilities of their union.

They suggest that hope will be victorious over the abrading of experience, a hope needed in any decent society.

The execution of Andrew Chan so soon after his marriage shows what is at stake in the killing of each of the eight prisoners.

Killing ends all living commitments that bind the victims and those who survive them. Killing reduces people to the limitations and circumstances of the time of their crime.

It denies the humanity of those killed. It is an ending, a separation of the person from society. Its trappings are cheap — a board, a painted heart, rope ties, a blindfold, and a few bullets. These images the lack of worth perceived in the victims, and the conviction that death is the ending of hope for them.

So, what is gained by an execution?



For the executed newly-wed, only the secret knowledge that his own love, dreams, and hopes are far more noble than those of the society that scorns them.

For society, the passing satisfaction that it can do worse to wrongdoers than they do to society, and the comfortable illusion that killing one lot of people will deter others from crime.

What is lost by an execution? In a word, humanity. All that is good in the human life of the victim will be

lost to society — the love, the creativity, the reflectiveness gained during imprisonment, the dreams of a better life given to others, the possibilities of family and of nurturing, and the irrepressible gift of humanity that flowers in all these ways.

Also lost is all that blesses a society, all that might take it beyond calculation, might make it entertain possibilities, might embrace forgiveness, might move beyond retribution to reconciliation, might face fears and build trust.

Australian Andrew Chan, 31, was executed in an Indonesian prison in the early hours of 29 April 2015 along with seven other convicted drug offenders from different countries. He had been married for less than two days.

Having scorned the fire of relationships and of possibility, society is left with the ashes of what can be counted and of delusion that out of killing will come life.

Of course in religious tradition out of an execution did come life. But that life was found in the victim, not in those who killed him. And life will be sustained by honouring the memory of the slain. (<http://www.eurekastreet.com.au/article.aspx?aid=43872#.VUUD-VJPIbIV>)



# WIK BILONG PRE BILONG KRISTEN YUNITI

**ASENSIO – PENTIKOS**  
17 – 24 ME 2015

**“Jisas i tokim wanpela meri bilong Samaria olsem ‘Givim mi wara bilong dring.’” (Jon 4:7 Lukim Jon 4:1-42)**

LONG yia 1968 i kam, inap nau ol Kristen sios long olgeta hap bilong graun i bihainim wanpela tingting na yusim wanpela rit bilong Buk Baibel long “Wik bilong Pre bilong Kristen Yuniti.” Dispela wik bilong prea i bikpela samting long skelim wok bilong painim rot bai “olgeta Kristen manmeri i ken kamap wan wantaim ol arapela.” Dispela pre i ken helpim ol Kristen manmeri bilong kain kain sios i gro moa klostu long bilip. Planti kantri i mekim dispela pre bilong yuniti long wik bipo long pestode bilong Santu Pol i Tanim Bel (25 Januari). Long Papua Niugini, Solomon Ailans, Australia na ol arapela kantri long hap bilong saut, ol manmeri i save mekim dispela wik bilong pre namel long pestode bilong Asensio na Pentikos. Tasol wanpela wik bilong pre em i no inap. Yumi mas pre olgeta taim bai yumi ken kamap wanlain tru olsem Jisas i laikim.

Long dispela yia 2015 ol Kristen manmeri bilong Brazil i redim “Wik bilong Pre.” Planti manmeri bilong Brazil i gat strongpela Kristen bilip. Tasol tude sampela Kristen sios i pait na mekim resis wantaim ol arapela Kristen sios. Sampela nupela Pentekostal sios i mekim resis wantaim ol olupela Kristen sios. Sampela sios i wok wantaim ol politikel pati na ol bikpela maniman bilong pulim moa manmeri i kam insait long sios bilong ol yet. 87% bilong ol manmeri bilong Brazil i tok ol i stap Kristen. Tasol ol i no bihainim gut Kristen pasin. Nogat. Planti birua i kamap insait long marit na ol man i paitim meri na daunim ol tarangu manmeri. Olsem, ol sios bilong Brazil i laik pulim tingting long stori bilong Jisas na meri bilong Samaria long hol wara (Jon 4:1-42). Jisas i tokim meri: “givim mi wara bilong dring.” Em i save olgeta traime na hevi bilong yumi. Ol lek bilong em i

pen na nek bilong em i drai na em i gat nid long dring wara. Tasol tu em i laik givim wara i gat laip na dispela wara tasol inap pinisim nek drai bilong yumi.

Dispela rit bilong Gutnius i singautim yumi long dring wara i kam long hul wara bilong arapela manmeri. Em i singautim yumi tu long givim liklik wara bilong yumi yet i go long arapela manmeri husat i no wankain olsem yumi.

Dispela em bikpela samting tru yumi ol Kristen manmeri i bruk bruk, i mas mekim. Yumi mas luksave planti gutpela samting i stap insait long ol arapela Kristen sios. Yumi mas askim God long givim dispela gutpela presen tru long yumi bai yumi inap stap wanbilip tru.

Long dispela rit Jisas em man bilong narapela hap na em i kam long Samaria na em i lek pen na nek drai. Dispela meri em i stap long ples bilong em yet.

Hul wara em hul wara bilong ol tumbuna bilong em. Em yet i gat baket. Tasol nek bilong em yet i drai. Tupela wantaim i gat nid long kisim samting. Tupela wantaim inap givim samting. Jisas em i stap man bilong ol Juda taim em i dring wara bilong meri bilong Samaria. Meri em i stap meri bilong Samaria taim em i kisim nupela laip Jisas i laik givim long em.

Dispela tok “givim mi wara bilong dring” i skulim yumi olsem: wanpela bilong yumi i gat nid long narapela. Yumi olgeta i gat nid long kisim wara i gat laip bilong Holi Spirit bai pasin bilong wok bung wantaim i ken pinisim pasin bilong mekim resis, pasin bilong respektim arapela i ken pinisim pasin bilong daunim arapela na pasin bilong stap wanlain bilong Krai i ken pinisim pasin bilong givim baksait long arapela.

DE 1 (17 Me)

**Em i mas wokabaut i go long rot i stap long Samaria (Jon 4:4)**

Jenesis 24:10-33 (*Abraham na Rebeka i stap long hul wara*)

2 Korin 8:1-7 (*ol sios bilong Masedonia i givim planti helpim*)

Jon 4:1-4 (*em i mas i go long*

*Samaria*)

God bilong olgeta manmeri, skulim mipela long wokabaut i go long Samara na bungim ol bratasusa bilong mipela i lotu long arapela sios. Helpim mipela long wokabaut i go wantaim hat i op long harim tok bilong ol. Mekim mipela i kamap wanbilip tru olsem Jisas i laikim. Amen.

DE 2 (18 Me)

**Jesus em i wokabaut na em i tait na em i sindaun klostu long hul wara (Jon 4:6)**

Jenesis 29:1-14 (*Jakop na Resel i stap long hul wara*)

1 Korin 1:10-18 (*sampela i tok “mi bilong Pol” o “mi bilong Apolos”*)

Jon 4: 5-6 (*Jesus em i wokabaut na em i tait*)

Gutpela God, sampela taim ol sios bilong mipela i mekim resis wantaim ol arapela sios bilong kisim pawa moa. Pogivim mipela taim mipela ting ol arapela i birua bilong mipela na i no stap olsem pren. Mipela les long mekim hatwok long stap antap long ol arapela. Helpim mipela long malolo long hul wara. Salim Spirit bilong Tok i Tru bai mipela i ken litimapim nem bilong yu stret. Amen.

DE 3 (19 Me)

**“Mi no gat man” (Jon 4:17)**

2 King 17:24-34 (*ol Asiria i pait na winim Samaria*)

Rom 7:1-4 (*yupela i pas wantaim bodi bilong Krai na yupela i no stap moa ananit long lo*)

Jon 4:16-19 (*“mi no gat man”*)

God bilong marimari, you save long ol pasin nogut bilong mipela. Tasol yu God bilong marimari. Yu save singautim mipela long lusim ol samting bilong bipo na larim yu pogivim mipela bikos yu laikim mipela tumas. Helpim mipela bai mipela i no ken kotim ol arapela. Dispela kain pasin i pasin mipela bai mipela i no inap wokabaut long rot i go long wanbel pasin na pasin bilong bel isi. Amen.

DE 4 (20 Me)

**Dispela meri i lusim baket bilong**

**em (Jon 4:28)**

Jenesis 11:31-12:4 (*God i tokim Abram: bai mi mekim ol lain tumbuna bilong yu i kamap bikpela lain tru*)

Aposel 10:9-20 (*samting God i mekim i kamap klin, dispela yu no ken kolim i no klin*)

Jon 4:25-28 (*dispela meri i lusim baket bilong em*)

Bikpela God, helpim mipela long kisim save long Jisas na meri bilong Samaria olsem: taim mipela i bungim arapela manmeri i narakain, mipela i ken kisim ol nupela gutpela presen. Helpim mipela long lusim ol pret na luksave ol gutpela presen bilong ol arapela. Amen.

DE 5 (21 Me)

**“Yu no gat baket na dispela hul wara em i daun moa” (Jon 4:11)**

Jenesis 46:1-7 (*God i tokim Jekop em i no ken pret long go long Isip*)

Aposel 2:1-11 (*de bilong Pentekos*)  
Jon 4:7-15 (*“yu no gat baket na dispela hul wara i daun moa”*)

O God husat i bikpela tumas na mipela i no inap save long yu, skulim mipela long joinim ol liklik hap rop bilong mipela bai mipela inap daunim ol baket moa moa yet i go long wara i gat laip. Mekim mipela olgeta i sindaun isi wantaim long hul wara na save Tok i Tru bilong yu. Amen.

DE 6 (22 Me)

**“Wara mi givim bai i kamap kamap oltaim na givim laip i stap gut oltaim” (Jon 4:14)**

Kisim Bek 2:15-22 (*Moses i stap long hul wara bilong Midian*)

1 Jon 4:16-21 (*man i save laikim ol arapela, em i no save pret*)

Jon 4:11-15 (*“wara i kalap kalap na givim laip i stap gut oltaim oltaim”*)

Bikpela Jesus, taim yu stap long hul wara bilong Samaria na taim yu stap long diwai kros, yu tokaut olsem: “nek

bilong mi i drai.” Tasol tu yu promisim long givim wara tru i ken pinisim nek drai bilong mipela. Givim dispela wara bilong yu long mipela. Dispela wara i ken strongim mipela long witnes long yu laikim mipela tumas. Amen.

DE 7 (23 Me)

**“Givim mi wara bilong dring” (Jon 4:7)**

Namba 20:1-11 (*ol lain Israel i stap long Meriba*)

Rom 15:2-7 (*God i ken helpim yupela bai yupela i stap wanbel*)

Jon 4:7-15 (*“givim mi wara bilong dring”*)

O God, taim ol pipel bilong yu i stap long ples i no gat man na ol i no gat wara, yu salim Moses long kisim wara i kamap long ston. Planti taim yu helpim mipela long han bilong ol bratasusa bilong mipela. Planti taim yu mekim gutpela samting i kamap na mipela i kirap no gut tru long dispela samting. Senisim ol banis i brukim lain bilong mipela bai ol i kamap olsem bris i stap antap na mekim mipela i kamap wanlain tru. Amen.

DE 8 (24 Me)

**Planti i harim tok bilong dispela meri na ol i bilip (Jon 4:39)**

Kisim Bek 3:13-15 (*Moses i lukim paia i lait long diwai tasol paia i no kukim diwai*)

Rom 10:14-17 (*ol manmeri i amamas tru long lukim man i kam bilong bringim gutnius*)

Jon 4:27-30, 39-42 (*planti i harim tok bilong dispela meri na ol i bilip*)

Gutpela God, yu singautim mipela long tokaut long Gutnius bilong yu long tok bilong mipela na long witnes bilong laip bilong mipela. Givim gutpela save long mipela bai mipela inap welkamim ol arapela olsem bratasusa bilong mipela. Mipela pre wantaim, olsem yu yet i bin pre, bai mipela i ken i stap wanbilip na wanlain tru. **Amen.**

## Madang Catholic students alive and kicking

By Eva Wangihama

IN spite of the fact that the Tertiary Institutions in Madang were only introduced to the National Catholic Youth Program in 2014, they were able to hold a successful youth leaders training at Megiar Pastoral Centre from 13-15 March this year.

The student leaders were introduced to the latest national “Doing by Learning, Learning by Doing” materials 2015.

The institutions that took part

were Madang Teachers College, Madang Technical College, Divine Word University and Tusbab Secondary School.

A total of 27 student leaders attended the training.

The individual institutions make fund raisings to attend and promote activities.

Already schedule for this year are a Vocation Promotion Camp from the 8-10 May and a Catholic Youth Expo from the 6-12 July.



Madang Catholic Student leaders at the Megiar training in March.



**WEWAK.** Polish born SVD missionary priest Fr. Jozef Roszynski SVD was ordained as the new Catholic Bishop of Wewak on Saturday, 25<sup>th</sup> April 2015. He had been appointed by Pope Francis on 6<sup>th</sup> February this year following the resignation and death of late Bp. Anthony Burgess in 2013.

# WEEK OF PRAYER FOR CHRISTIAN UNITY

**ASCENSION – PENTECOST**  
17 – 24 MAY 2015

**Jesus said to the Samaritan woman "Give me a drink of water." (John 4:7)**

SINCE 1968, churches round the world have used a common theme and Scripture readings for a Week of Prayer for Christian Unity that has become an important part of the ecumenical movement.

It has helped Christians from different churches to pray together and, in that way, to come together more closely in faith. In many countries this is done during the week before the feast of the conversion of St. Paul on January 25<sup>th</sup>.

In Papua New Guinea and the Solomon Islands as well as in Australia and other countries in the southern hemisphere it is done between Ascension and Pentecost.

But the search for unity is not limited to one week. We must pray always for the full unity that Jesus wanted.

This year the Week of Prayer for Christian Unity has been prepared by the Churches of Brazil. Brazil is a very religious country.

But in recent times there is a lot of fighting and competition among Christian Churches themselves.

New Pentecostal Churches compete with older traditional ones.

To attract more members, some Churches seek the support of political parties and big landowners.

Although about 87% of the people call themselves Christian, there is an increase of violence against women and against local poor people.

It is this situation that led the Churches of Brazil to choose to reflect

on the story of Jesus and the Samaritan woman at the well (John 4:1-42).

Jesus said to the woman "give me a drink of water." He shared our human trials. He was tired and thirsty and he asked for water. And yet he also offered living water that alone can satisfy.

This Scripture reading invites us to be open to drink water from someone else's well. It also invites us to offer a little of our own water to someone who is different from us.

This is the challenge we face as divided Christians.

It is the challenge to recognize the goodness in other Churches and to ask God for the gift of a full unity in faith.

In this Scripture reading, Jesus is an outsider who arrives tired and thirsty. He needs help and asks for water.

The woman is in her own land. The well belongs to her people with their traditions. She owns the bucket.

But she also is thirsty. They both needed something. They both had something to offer.

Jesus remains a Jew although he is ready to drink water offered by a Samaritan. The woman remains a Samaritan while accepting the new way of life offered by Jesus.

The words "give me a drink of water" call us to recognize that we need each other. They also remind us that we need the living water of the Spirit to replace our competition with cooperation, our intolerance with acceptance, and our divisions with a complete unity in Christ.

**DAY 1 (17 May)**  
**It is necessary to go through Samaria (Jn 4:4)**

Genesis 24:10-33 (*Abraham and Rebekah at the well*)

2 Corinthians 8:1-7 (*the generosity of the churches of Macedonia*)

John 4:1-4 (*he had to go through Samaria*)

God of all peoples, teach us to go through Samaria to meet our brothers and sisters

from other Churches. Help us to go with open hearts to learn from them. Make us

one as Jesus wants. Amen.

**DAY 2 (18 May)**  
**Tired from the journey, Jesus sat down by the well (John 4:6)**

Genesis 29:1-14 (*Jacob and Rachel at the well*)

1 Corinthians 1:10-18 (*you say "I am for Paul" or "I am for Apollo"*)

John 4: 5-6 (*Jesus was tired out by his journey*)

Gracious God, sometimes our Churches compete with each other to get more power. Forgive us for treating others as enemies instead of friends. We are tired from our need to be first. Help us to rest at the well. Send us the Spirit of Truth so that we can worship you as you really are. Amen.

**DAY 3 (19 May)**  
**"I have no husband" (John 4:17)**

2 Kings 17:24-34 (*Samaria is conquered by Assyria*)

Romans 7:1-4 (*you have died to the law through the body of Christ*)

John 4:16-19 (*"I have no husband"*)

Merciful God, you know our faults and our failings. But you are rich in mercy. You call us to go beyond our past and to open ourselves to your forgiving love. Help us to go beyond a tendency to judge that blocks the way toward unity and peace. Amen.

DAY 4 (20 May)

**Then the woman left her water jar (John 4:28)**

Genesis 11:31-12:4 (*God promises to make Abram a great nation*)

Acts 10:9-20 (*what God has made clean you must not call unclean*)

John 4:25-28 (*then the woman left her water jar*)

Lord God, help us to learn from Jesus and the Samaritan woman that meeting others who are different from us can open us to new and unexpected gifts. Help us to leave behind our fears and to recognize as good the gifts that belong to others. Amen.

**DAY 5 (21 May)**  
**"You have no bucket and the well is deep" (John 4:11)**

Genesis 46:1-7 (*God tells Jacob not to be afraid to go to Egypt*)

Acts 2:1-11 (*the day of Pentecost*)

John 4:7-15 (*"you have no bucket and the well is deep"*)

O God who are greater than anything we can imagine, teach us to join together the pieces of our ropes so that we can lower our buckets more deeply into your life-giving water. Make us sit at the well together and to know the fullness of your Truth. Amen.

**DAY 6 (22 May)**  
**"The water I give will become a spring that leads to eternal life" (John 4:14)**

Exodus 2:15-22 (*Moses at the well of Median*)

1 John 4:16-21 (*perfect love casts out fear*)

John 4:11-15 (*"a spring of water that gives eternal life"*)

Lord Jesus, at the well in Samaria and on the cross on Calvary you asked for a drink and said "I thirst." But you also promised to satisfy our thirst. Give us your water that makes us witnesses to your love. Amen.

**DAY 7 (23 May)**  
**"Give me a drink of water" (John 4:7)**

Numbers 20:1-11 (*the Israelites at Meribah*)

Romans 15:2-7 (*may God enable you to live in harmony with one another*)

John 4:7-15 (*"give me a drink of water"*)

O God, when your people were without water in the desert you sent Moses to bring water from a rock. You often give us what we need through others and surprise us by doing what seems impossible. Change the walls that divide us into bridges that unite us. Amen.

**DAY 8 (24 May)**  
**Many believed because of the woman's word (John 4:39)**

Exodus 3:13-15 (*Moses at the burning bush*)

Romans 10:14-17 (*how beautiful are the feet of those who bring good news*)

John 4:27-30, 39-42 (*many believed because of the woman's word*)

Gracious God, you call us to go out to proclaim the Gospel through our words and the witness of our lives. Give us the wisdom to welcome others as our brothers and sisters. Together we pray as you prayed that we may be one. **Amen.**

## Bougainville betting on children

By Raymond Girana  
Buka

icators, healthy in mind, body and in the spirit.

As Bougainville may be embarking on a new political adventure, the region also has to find answers to solve what are seen as problems or obstacles towards her growth in a post crisis situation.

With this, the bishop of Bougainville, Bernard Unabali, under the Diocesan *Renewal into Balanced Life* program and with the support from the people, has incorporated the Early Childhood Care and Education program into the Diocesan pastoral plan.

Bishop Unabali has always stressed on the formation of the human person as a way forward towards building a peaceful and a harmonious Bougainville. "To form a person is to form a nation", said bishop Unabali in one of his recent speeches. A program like this will

usher in a new generation of healthy and positive Bougainvillians.

In March 2015, Donovan Tami, the Diocesan Early Childhood Coordinator and his team facilitated some more trainings for Early Childhood teachers in mainland Bougainville; in Tinputz and Tearouki in the North East Coast and Manetai in the Central region.

The training saw more than 200 teachers graduating with Early Childhood Teacher certificates.

The ECCE enrolls children aged 3-6 years of age. Children 6-8 years old must be enrolled into Elementary Schools.

The new program encourages parents and communities to play leading roles in establishing and actively supporting ECCE centres in their communities and take ownership of the program.

## The Pacific Games PLAYING AND PRAYING

WITH the Pacific Games coming soon to Papua New Guinea, sport will be a topic of interest for many people. At this time your Bishops wish to offer a reflection on the value of sport and ways that we can all benefit.

The Church recognises sport to be one of the great institutions of our society that helps individuals realise their human potential and builds up the bonds of the community, fostering communal initiative and responsibility.

Sport contributes to physical and mental health and wellbeing. It teaches people, particularly young people skills and resilience. When youth become involved in sport, they devote their energies to teaming together in a healthy environment, forgetting about antisocial activities such as violence and crime.

Sport brings people together in new ways. Parents and teachers volunteer their time to organise events. Women may be spectators in many public events, but with sport in the village, in games such as volleyball and basketball, they play equally along with males. Sporting contests often provide special facilities for disabled athletes – a consideration that could well be matched in other spheres of life.

Sport opens us up to the wider world. Many of us eagerly watch the "State of Origin" being played in Australia. Back home, how



Divine Word University female soccer team in Goroka in 2014.

many of us feel proud when one of our athletes wins a medal in international events such as the Commonwealth Games. Athletes such as Dika Toua or Stephen Kari have become household symbols of our achievement in the eyes of the world.

When interactions offer fun, competition, skill and goal-setting, there is a fertile environment for personal development. Sport builds character. It teaches us discipline as we learn to play by the rules. When sports teams promote fairness, firmness and moral courage, there exists a wonderful space in which to help young people grow into adulthood: a form of initiation where the "elders" (coaches or teachers) set goals and boundaries in a

safe, caring and no-nonsense setting. In such settings the benefits flow not just to the local community, but to the nation as a whole.

But there is also another side to sport that can bring sadness rather than delight. We should keep in mind that special events come and go but normal life goes on. It is important to keep a balance between the value of sport and sporting events and other goals of society. Some countries have been so keen to project a good image on the international stage that their people have been left suffering and paying bills for years afterwards. Let us make sure this does not happen to PNG.

Sometimes there is violence on the field or among spectators. On occasion

there is gambling and betting and associated abuse of drugs and alcohol. We must guard against such antisocial activities that ruin the good name of sport. Also we are saddened to see some sports events scheduled on Sunday mornings, which are a time that most Christians devote to Sunday worship. We ask that sports managers try to keep the Lord's Day holy, having in mind the words of St Paul to the Corinthians (1 Cor 9:25) "Every athlete concentrates completely on training in order to be crowned with a wreath that will not last; but we do it for one that will last forever."

+Bishop Arnold Orowae  
President of the Catholic Bishops Conference PNG/SI  
23<sup>rd</sup> April 2015



# Don Bosco Rector Major in Papua New Guinea

By Fr Ambrose Pereira SDB

**RECTOR Major of the Salesians of Don Bosco, Spanish born, Fr. Ángel Fernández Artime visited Papua New Guinea early this month.**

While in Port Moresby he met the Salesians, members of the Salesian Family, sisters, staff and students. His visits also included the Daughters of Mary Help of Christians, Caritas Sisters of Jesus and the Parish of Sabama. A meeting with the PNG-SI Delegation Council was also part of the programme.

Fr. Ángel Fernández Artime, is the 10th successor of Don Bosco and was

elected on March 25, 2014. Being Provincial in Southern Argentina, he personally knew Cardinal Jorge Mario Bergoglio in Buenos Aires who is now Pope Francis. Born on August 21, 1960 in Spain, he is the third Non-Italian in the line of succession of Don Bosco.

On his visit he was accompanied by Regional Councilor for the East Asia Oceania Region, Fr. Klement Vaclav. It was the third time a Rector Major had visited Papua New Guinea. The first was in 1983 Fr. Egidio Viganò, in 2005 Fr. Pascual Cha'vez.

It was a privilege for us to have Don Bosco's succes-

sor visit us as we celebrate the bi-centenary of Don Bosco's birth. We pray that his presence in our midst may deepen and strengthen our love for Don Bosco and enable us to be more faithful to our Salesian charism and the mission entrusted to us.

The Salesians of Don Bosco are in 132 countries of the world. They arrived in Papua New Guinea in 1980 and run technical institutions for young boys and girls in institutions at Araimiri in Gulf province, Boroko and Gabutu in the National Capital District, Vunabosco in East New Britain and Kumgi in Simbu province.



Rector Major of the Salesians of Don Bosco, Fr. Ángel Fernández Artime with students in Port Moresby early this month.

## Radio for friendship and peace

By Raymond Girana Buka

The Catholic Bishops Conference of Papua New Guinea and Solomon Islands hosted a week long radio workshop in Vunapope, East New Britain on 12-17 April 2015. It was facilitated by Sean Patrick Lovett, director of English programs at Vatican Radio and Fr. Fabrizio Colombo director for SIGNIS office in Rome. There were more than thirty participants from dio-

ceses in Papua New Guinea and Solomon Islands including seminarians.

The theme of the radio workshop was, 'I am the Radio – The Radio is me' and began with the topic 'Life is a Choice'. The participants learned that the individual person and not the microphone or any other gadget holds the power of communication.

The radio is not a simple amplifier, a self-centred machine or something that needs to be politically correct; radio is creativity, and it is open, inclusive and prophetic.

The workshop emphasised the importance of creativity and the participants were encouraged to see, feel and taste the

world from a new perspective by living and promoting a true culture of encounter and communication. "We have to be creative like God who in essence is creativity", said Sean and Fabrizio. "Some institutions and powers are afraid of creativity and prefer the formal one way of communication. Radio is an open microphone and is supposed to promote unity and friendship", they said.

They also maintained that voice is a very powerful instrument of emotion, it gives power to the people, it is the muscle of the soul.

Under the guidance of the facilitators, the participants produced three short radio commercials and short videos as part of their training. 'Be happy and creative in the world' is the key phrase and challenge each participant took home apart from their certificates.

## A National Eucharistic Congress?

By Bp. Rolando Santos CM Alotau

I HAVE attended the Plenary Assembly of the Pontifical Committee for International Eucharistic Congresses, which took place in Cebu City, Philippines from 24-28 April.

We were more than seventy delegates, mostly bishops, coming from over fifty-five countries. Present were Archbishop Piero Marini, president of the Pontifical Committee for International Eucharistic Congresses, and Fr. Vittore Boccardi, secretary. Abp Marini spoke about the Church as Communion.

The Church must create communion and assume the riches of all peoples not through imposition, but through dialogue.

The Eucharist builds a missionary Church and a Church of charity reaching out to the poor and making it the Body of Christ.

The notion of an International Eucharistic Congress may sound new to most of us in Papua New Guinea and the Solomon Islands. However, the first International Eucharistic Congress was held in 1881 in Lille, France as a fruit of the Eucharistic apostolate of St. Peter-Julian Eymard, "Apostle of the Eucharist".

The last was in 2012 in Dublin, Ireland. The next one will be in 2016, 24-31 January, in Cebu, Philippines. The theme of the 2016 International Eucharistic Congress is, "Christ in You, Our Hope of Glory".

It is one of those moments when the universal nature of the Eucharistic assembly is brought home to us.

The aims are to promote an awareness of the central place of the Eucharist in the life and mission of the Catholic Church; to help and improve our understanding and celebration of the liturgy; to draw attention to the social dimension of the Eucharist.

During the Congress in Cebu there will be catechesis, testimonies, workshops, as well as daily celebrations of the Eucharist, adoration of the Blessed Sacrament, Eucharistic processions, confessions, first holy communions, and cultural events.

It would be desirable if the Catholic Bishops Conference of Papua New Guinea and the Solomon Islands can send a delegation of bishops, priests, sisters and lay people to the 2016 event in Cebu. Furthermore, several dioceses in PNG will be celebrating next year the fiftieth anniversary of their erection.

By attending the International Eucharistic Congress in Cebu, our bishops and delegates can be inspired and moved to hold a Eucharistic congress in their own dioceses, as a fitting way of celebrating the anniversary, and later on hold one at the national level.

## 2016 Seminar on Evangelization

From the Conference level the Pastoral Plan is moving along slowly as we work to improve and develop the Plan. We now have a new Team to head the work called the Conference Pastoral Plan Animation, Evaluation and Monitoring Team (ConPP Team) of whom a number are training and experienced in planning and evaluation. This Team met with the CBC Secretariat to begin planning the next steps. We proposed that in 2016 in conjunction with the 50<sup>th</sup> Anniversary of the establishment of the Dioceses in Papua New Guinea & Solomon Islands we will have a Jubilee Seminar on Evangelization. The process towards the Seminar will be consultative similar to that preceding the General Assembly in 2013. The Team will meet this month to plan the steps towards this. Key aspects will be to remember and celebrate our history of evangelization and evaluate our present situation, which will give us direction and guidelines for the future. The Presentation of the Plan is still progressing with a working session with the Federation of Religious recently and at the time of writing travelling to Rabaul to meet with the Diocesan Pastoral Council. Response and interest from the Dioceses has been very positive. (Fr Roger Purcell)



Left-right: Fr Fabrizio Colombo, Sr Daisy Lisania (workshop coordinator) and Mr. Sean Patrick Llovet in the studio of Voice of Peter ToRot in Kokopo, ENB.