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CHURCH *Alive*

**Papua New Guinea
Christian State
Law and Deeds**

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Church Alive Cover



Julie Guri is a young lady who hails from the Highlands of Papua New Guinea. She completed her Bachelor in Electronics and Communication Technology in 2020, from Don Bosco Technological Institute, Boroko. We wish her every success in life.

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Church Alive Invitation

The Catholic Bishops Conference of PNGSI in this Year of Laity 2021 has as its theme:
Holy, Formed and Sent for Mission.

In the midst of **COVID-19** we are happy to bring you this issue of Church Alive with stories and articles that will inform and inspire you. We dwell on our faith and above all its witness in our lives. Thanks to all those who have contributed to this issue of Church Alive.

Articles on the lives of priests, religious and more especially the laity who have led committed lives and inspired many can be sent for publication together with photographs. Reflections, inspirational stories and news items for the entire church are also welcome.

All material are to be sent to:
socom@catholic.org.pg or
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on or before **10th September, 2021**.
Trust you will enjoy reading this issue.
With gratitude. God bless.
Fr Ambrose Pereira sdb, Editor



In search of the **Divine**

In each human being there is that anguished search for the 'divine' and often this search is confused as every person strives to seek for peace amidst the things that really do not matter – power, prestige, and position.

Every person is a **'spiritual being'**. The spark of the divine is embedded deep in our very being. "You have made us for yourself, O Lord and our hearts are restless until they rest in you" stated St Augustine in his Confessions. The Lord has made us and filled us with wisdom. In our wisdom we realize that it is our duty to worship the Lord as He is worthy of all praise.

Thus, in each human being there is that anguished search for the **'divine'** and often this search is confused as every person strives to seek for peace amidst the things that really do not matter – power, prestige, and position. In every person, there is a hunger for the 'spiritual' and different people seem to be adhering to different formulas, rites and traditions. People seek for **'spiritual awakening'** and people think that if they can find it then the quest for the spiritual will be achieved and we will have peace. Some people believe that the 'divine' is a ritual that I need to perform. Sadly, once this is done, there is little correspondence between what I say and what I do, what I preach and what I practice, what I believe in and what I live out in my daily life.

This issue of **Church Alive** is titled: **Papua New Guinea, Christian State: Laws and Deeds**. In the context of the proposal to create a state religion for Papua New Guinea, we bring you different views that we hope will awaken in each of us a genuine quest for the spiritual. Paul Harricknen reminds us that the Preamble of the country states clearly that the Constitution of our country is based on Christian principles. Faith is a personal matter and Fr Giorgio Licini reminds us that countries with an imposed faith is a recipe for division and disaster. Brandon Zimmerman invites us to reflect on the fact that 'faith' is an individual matter, which cannot be controlled by the state.

Most of our people are Christian, and amidst the violence, abuse, domination and corruption, we are faced with this question: Has our Christianity been but mere words? Can we translate what we say and proclaim in deeds and action? It is up to each one to ask themselves, where have I failed? What can I do to contribute to respect, honesty, justice, and peace in Papua New Guinea? Above all can we ask ourselves, does our lived life correspond with my proclaimed faith?

Perhaps what we need is a change in the manner of how we live our lives. May the Lord strengthen our resolve and guide us in our task.

May BI Peter ToRot, a son of the soil, raised to the altar, bless, guide and inspire us to live good Catholic and Christian lives. 🇯🇵

Fr Ambrose Pereira sdb
Church Alive Editor and Social Communications Secretary

Our Christian Faith

Is it witnessed by Law or Lived Lives?

A challenge to the founding pillars of PNG's Nationhood



Photograph: Nigel Akuani

Paul Harricknen, OL is a Lawyer and legal adviser to the CBCPNGSI. He is also the President of the Catholic Professionals Society of PNG. Paul hails from Yangoru in East Sepik Province.

We pledge ourselves to guard and pass on to those who come after us our noble traditions and the Christian principles that are ours now.

PNG attained political Independence on 16 September 1975 on the strength of two founding pillars, its Melanesian PNG traditions, and the Christian principles. The Preamble of the Constitution promulgates the recognition and adoption of the “noble traditions and worthy customs, and the Christian principles” on which the newly independent country is and was founded on. This preamble reads.

*“WE, THE PEOPLE OF PAPUA NEW GUINEA— •united in one nation, •pay homage to the memory of our ancestors—the source of our strength and origin of our combined heritage, •acknowledge the worthy customs and traditional wisdoms of our people—which have come down to us from generation to generation, •pledge ourselves to guard and pass on to those who come after us **our noble traditions and the Christian principles that are ours now.***

*By authority of our inherent right as ancient, free and independent peoples WE, THE PEOPLE, do now establish this sovereign nation and declare ourselves, **under the guiding hand of God, to be the Independent State of Papua New Guinea.***”

The founding fathers of the Constitution through the Constitutional Planning Committee (CPC) (1973-1975) under the leadership of the Great Grand Chief Sir Michael Thomas Somare in their wisdom embraced and adopted these twin pillars of strength and heritage that existed from our ancestors and the early missionaries. These worthy traditions and the Christian principles and value cemented the unity of a nation of thousand tribes. These values and principles continue to hold together the nation after 46 years of its Independence.

The essence of these laws are to ensure peaceful co-existence of the people in a nation of thousand tribes, ethnicity, traditions and various practices of Christian faith, religious beliefs and practices.

These sacred words are non-justiciable, meaning that their observances cannot be coerced on people or enforced by the rule of law, yet the words remain the moral authority, guide, and spiritual inspiration of the nation's inheritance.

Given the diversity of traditional cultures and customs and the emergence of various Christian denominations and other religions the founding fathers saw it necessary to embrace tolerance and the spirit of unity by enforceable legal provisions under Sections 45 and 46 of the Constitution on the right to freedom of "conscience, thought, and religion" and the right to "freedom of expression".

The essence of these laws are to ensure peaceful co-existence of the people in a nation of a thousand tribes, ethnicity, traditions and various practices of Christian faith, religious beliefs and practices.

These laws embody similar provisions of Article 18 of the 1948 United Nations Universal Declaration of Human Rights. All member States of the United Nations including PNG are bound to adopt into its domestic laws.

On 23 April 2021 the James Marape Government launched an Inquiry seeking people's views on whether PNG be declared a Christian country by law, meaning that the Christian religion be recognized as the official State religion or church, which beliefs and practices will be enforced by the force of law.

The implications are many – which church denomination's beliefs and practices will be recognized, what happens to those who do not live according to the Christian faith and beliefs required by the State, what happens to our traditional beliefs and customs, what happens to other religions and minority groups, how will the Christian faith and practice be enforced, should faith and religion be politicized and merged, what are the wrongs to be corrected by these changes, what are the real motivations, will the changes conflict with its Constitutional and international human rights obligations,

will the changes make PNG better off with less crime, corruption, violence, sorcery beliefs and practices, and less evil in its many forms, should Christian faith be coerced on people or be best shown by our lived lives and deeds.

This is the moment of test and truth for the nation. Its foundations are tested and tried. In 2015 the protagonists of change tried to rid the People's Parliament House of the traditional carvings, totems and artifacts accusing them of idolatry and cause of corruption. They ushered into the House the 400-year-old King James Bible, describing it as a national treasure. In 2017, the same group lobbied the O'Neill Government to recognize 26 August, as national repentance day and a public holiday. Now they are shaking the founding pillars of the nation.

Yet our Christian faith can only be best witnessed and promoted by our lived lives and deeds, not by the coercion of law. After all, the God of our Christian faith and worship is a God of free will, who does not impose on the faithful His will and purpose.

May St Michael the Archangel guard and defend our nation and its worthy traditions, customs, values, and Christian principles that are ours now and for all time.

May Blessed Peter To Rot pray for us and strengthen our faith. 🙏





Photo: Jessica Oata

The Christian State

Something of the past

Fr Giorgio Licini, missionary in Papua New Guinea, is the General Secretary of the Catholic Bishops Conference of Papua New Guinea and Solomon Islands.

Bishops, pastors, and priests of the Churches in Papua New Guinea were not officially informed of the consultation promoted by the government, through the Papua New Guinea Constitutional & Law Reform Commission to amend the 1975 Constitution and officially declare PNG a Christian State. They learned it from public announcements.

Either this was due to negligence or was done on purpose, one can only think of groups at work to manipulate the process for the Parliament to legislate on religious matters without a real involvement of relevant faith-based communities and their leaders. The PNG mainline Churches are frequently praised for extensive services in Education and Health, especially in remote areas of the country, but successive governments and ministers hardly bother hearing from them when it comes to decision making.

Now what is being said behind the scenes is that the move to transform PNG into a Christian State hides the

plan by some to be later accepted as the State Church and being rewarded a slash of the annual national budget. The issue, therefore, is very complex. It is not only a matter of giving honor to God and acknowledging the unifying factor of Christianity for Papua New Guinea since the arrival of the colonizers and the missionaries. That is already in the Constitution. The State Religion, and possibly the State Church would mean a huge constitutional shift. PNG would not only be a Christian Country, as it is now, but a Confessional State, with the clergy or the leadership of some of the current or future Christian denominations dictating at least part of the legislative agenda.

The so-called Western countries, traditionally Christian, went through the same experience in the past. In 313 AD the Roman emperor Constantine declared Christianity the State religion when it became impossible to control and suppress it as most of his predecessors had tried to do to preserve the old pagan cults and beliefs, including the divinity of



Photo: Isabella Saleu

The State is home to all who legitimately reside within the national boundaries and peacefully cohabit. The Churches inspire, promote, and ensure love of God and love of neighbors.

the emperor. Following that decision, the European peoples continued to practice all sort of violence, wars, sorcery, and other unchristian behaviors, but the continent developed for more than a thousand years as one cultural and religious Christian entity, until it split into Catholic, Lutheran, Anglican, etc. by the sixteenth century (with the eastern part already Orthodox since the year 1054).

Those divisions gave rise to strong confessional States where religious affiliations strongly defined national identity, mainly Lutheran and Anglican in the north of Europe and Catholic in the south. Lengthy wars shaped the balance and determined national boundaries. Different communities or minorities forced to live under the same authority remained deeply divided. The reciprocal contempt, hatred and fight regularly displaced was the most unchristian thing one could imagine. But it was daily life. And the divisions were carried into the mission fields of colonial Europe over the past couple of centuries.

These historical wounds are not completely healed, but consistent changes have taken place since the twentieth centuries. Two factors have been at play. First, the Churches made a serious attempt at reconciliation and cooperation through the "ecumenical movement". It is now common to see Christians of different denominations talk to each other, work and pray together. The differences in beliefs remain, but that unjustified and unchristian hatred is mostly gone. The States, on their part, largely departed from their religious connotation with their modern Constitutions recognizing the equality of all citizens regardless of

their differences in thought and belief. Faith continues to be a public matter. Religious affiliation is not to be hidden. Christian values and practices continue to be fully legitimate. But the State will not legislate from a religious point of view or based on religious interests and practices.

This is the perspective that the PNG Constitution adopted in 1975 fully in line with the times. State and Church, each on its order and orderly cooperating, work for the benefit of the same nation. The Church in its different denominational manifestations is the community of the believers in Jesus Christ (or in some elements of the Jewish and Christian tradition). The State is home to all who legitimately reside within the national boundaries and peacefully cohabit. The Churches inspire, promote, and ensure love of God and love of neighbors. The State makes sure that, regardless of each one's stand and interest, everybody is given a fair go and a fair treatment. The Church inspires, the State coerces if needed.

Due to human frailty and limitations, both Church and State normally fall short of their call and their duties. And it is probably against that weakness that they should concentrate their efforts. Church and State have better interest in keeping each other in check than adding to each other's shortcomings by means of a fatal embrace that would be demeaning to both. The current PNG Constitution is what best works for the country in matters of faith and religion, freedom of conscience, thought and expression, and relations between the Church and the State. Changing it is unnecessary, unfair, and dangerous. 🇯🇵

Photo: Ambrose Pereira





Photo: Nigel Akuani



Religious Freedom is a Christian value

Brandon Zimmerman is a Catholic Lay Missionary from the USA who has served in PNG for 8 years. He has taught philosophy at Good Shepherd Seminary in Jiwaka. He currently serves as the Dean of Studies at Catholic Theological Institute (Bomana) and the Secretary for Inter-faith and Ecumenical Dialogue for the CBC. He is married with 5 children.

Jesus's kingdom is the community of the angels, the saints, and those on the path to redemption, a kingdom that transcends the boundaries of political states and is of an entirely different nature.

The Constitutional and Law Reform Commission's "Inquiry on the Declaration of Papua New Guinea as a Christian Country" states that the National Executive Council wishes to change the PNG constitution in order to "ensure that those who want to be part of our society must acknowledge God and adopt these Christian values." In other words, the Council wishes to use the coercive power of the state to force those living in PNG society to profess certain religious beliefs. The state primarily coerces those it has power over through fear; the state is able to take away the property of law-breakers, place them in jail, and (for expatriates) make them leave the country.

Jesus makes it quite clear that the authority of the Church and the authority of the State are to remain distinct. One obstacle to the Gospel message was that Jesus's own followers wanted Jesus to be a political ruler, a king, who would use violence (military force) to protect and

expand his kingdom. Jesus entirely rejects this possibility: "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not from the world" (John 18:36). When his disciples ask him in Acts 1:6 if he will now restore the political kingdom of Israel, Jesus's reply is that he will send them out, empowered by the Holy Spirit, to be Christian witnesses to the ends of the earth. The kingdom of Jesus is a kingdom of the heart and soul. Jesus's kingdom is the community of the angels, the saints, and those on the path to redemption, a kingdom that transcends the boundaries of political states and is of an entirely different nature.

The state primarily uses worldly means (threat of loss of property and freedom) to look after worldly means – the just distribution of the material good of society. The kingdom of Jesus is concerned with our eternal salvation and its means are entirely

In a democratic society composed of people of various cultures and languages, of different understandings of Christianity as well as non-Christians, the members of the society do not use the power of the state to try to remove these differences, but must work together to “preserve and promote peace, liberty, social justice, and moral understanding” (Nostrae Aetate 3).

different. When the mother of James and John asks Jesus for them to be given authority in Jesus’s kingdom, Jesus makes it clear that the authority of his disciples is very different from political authority: “You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Matthew 20:25-28). The authority of Jesus’s discipline is not the coercive power of the state, but the authority that comes from imitating Christ through charitable service to others.

Because Christians are also members of a political society, we follow both the law of God (to love God and our neighbor) and the laws of our states. Jesus instructs us to “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s” (Matthew 22:21). Peter writes: “Honor all people, love the family of believers, fear God, honor the king” (1 Peter 2:17). So Christians are to “honor all people,” which means not using the coercive power of the state to compel people to enter the kingdom of heaven. Indeed, how can the act of faith be compelled? How can a spiritual community be maintained through worldly means?

By contrast, the Catholic Church teaches that a truly Christian state will guarantee the religious freedom of its people, precisely because membership in the kingdom of Jesus is based on the grace of God and individual acts of faith, which the state cannot control. As stated clearly in *Dignatatis Humanae* 2:

“This Vatican Council declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals

or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits.” This Christian value of religious freedom is already clearly expressed in sections 45 of the PNG constitution: “Every person has the right to freedom of conscience, thought and religion and the practice of his religion and beliefs, including freedom to manifest and propagate his religion and beliefs in such a way as not to interfere with the freedom of others.” Ironically, if the National Executive Council amends the Constitution by limiting religious freedom and using the coercive power of the state to support Christian belief, the Council will make the Constitution a less Christian document by trying to turn Jesus’s kingdom into a political kingdom – a mistaken interpretation that Jesus rejected.

What then should be the response of Christians to the presence of non-Christians in their communities? Loving service and dialogue. In *Fratelli Tutti* 57-62, Pope Francis emphasizes the commands repeated through that Old and New Testament that the people of God are to welcome and care for the stranger and foreigner – those who are not (yet) part of the community of believers. In the parable of the sheep and goats, Jesus asks those who claim to be his followers, when I was a stranger (the Greek is *xenos* – a foreigner), did you welcome me? In a democratic society composed of people of various cultures and languages, of different understandings of Christianity as well as non-Christians, the members of the society do not use the power of the state to try to remove these differences, but must work together to “preserve and promote peace, liberty, social justice, and moral understanding” (*Nostrae Aetate* 3). Instead of a culture of religious tribalism, in which we see the non-Christian as a threat, Pope Francis encourages us to develop a “culture of encounter” (*Fratelli Tutti* 215) in which “dialogue [is] the path, mutual cooperation [is] the code of conduct, reciprocal understanding [is] the method and standard” (*Fratelli Tutti* 285). 🙏

Photo: Kingsley Tabing





Photo: Ambrose Pereira scdb

Yumi wanpela femili, i stap laip insait long Bodi bilong Krai

Kundiawa: On 4th July 2021 the Catholic faithful of Simbu witnessed the episcopal ordination of the recently appointed by Rome Bishop. The Reverend Paul Sundu.

Bishop Paul was born in Womatne (Upper Simbu) in 1973. He received his formation at Saint Fidelis Minor Seminary in Madang, at the Good Shepherd Seminary in Mount Hagen and the Catholic Theological Institute of Port

Moresby. He was ordained a priest on 17th January 2006. Following his ordination, he performed pastoral duties in various parishes and capacities within the Diocese of Kundiawa. In 2010 he was appointed a vice-rector and rector of the Good Shepherd Seminary until 2011 when he left for Rome to study at the

University of Saint Thomas Aquinas – Angelicum. In 2014, Bishop Paul was awarded a licentiate in theology and returned to PNG. He was subsequently appointed again as a Rector of the Good Shepherd Major Seminary, where he dutifully served for four years. At the end of 2018, he returned to the Diocese and was immediately appointed a Parish Priest of St. Michael's parish in Koge. He continued teaching at Good Shepherd Seminary, diligently performed his pastoral duties at Koge and was active, as a senior priest, in the role of a member of the Diocesan Management Team.

Bishop Paul will be leading over 100 000 (37% of the total population) of the Catholic faithful of Simbu Province, which shares many problems like those of neighbouring provinces. A difficult geolocation with poor roads and infrastructure, poverty, alcohol and marijuana use, family violence, corruption and influx of many, not only Christian faith-based assemblies.

In his spiritual endeavours, Bishop Paul will be supported by 13 local priests and nine expatriate missionaries, pastorally taking care of 18 main parishes with numerous attached outstations. In the recent past, the Diocese embarked on an

Photo: Bible procession





Photo: Bp Paul blesses the congregation



Photo: Congregation at the celebration

administrative restructure of the section of the diocesan office, which deals with the core social responsibilities of the Diocese, such as education, child protection, family, and youth issues. It is all focused on human and spiritual development and guidance, training, and person-centred assistance. There are three female expatriate religious orders and local Saint Teresa Sisters, totalling 27 members. All of them are involved in a range of community-based activities and projects and foster local vocations.

The Diocese carries a heavy load in education with a number of Early Child Development Centres, some 69 Primary Schools, a High School, TVET and a Technical College for girls. At this juncture, the diocesan education staff is conducting detailed appraisals of teaching standards, support needs and developmental needs of teachers. Similarly, the Diocese is heavily involved in the health care arena with a large hospital in Migende and a number of rural health centres and aid posts.

Diocese of Kundiawa has historically been involved in various community development projects, e.g. water supply project, Gumpel Sindaun development and extension, laity ministry. Currently, the Mercy Works are engaging local communities, and other projects are being negotiated to commence when circumstances permit.

Bishop Paul is determined with the support of the priests and all diocesan staff, as per his Coat of Arms, to:



Photo: Choir for the celebration

* actively promote the belief in the importance of peaceful families in the “housetline” and tribal communities

* Accentuate the unification of families and tribes in the body of Christ as the Global Catholic Church

* Mother Mary is the Matron of the Diocese of Kundiawa. Hence, Bishop Paul wants to strengthen the community veneration to her and place the Diocese under her patronage,

* Revival of strong catholic beliefs, good human values and lifestyles rooted in the teachings of Jesus Christ. 🙏

Coat of Arms

Motto:
**YUMI WANPELA FEMILI I STAP LAIP
INSAIT LONG BODI BILONG KRAIS**



1. We had the **Year of the Family** some years back and it is good to be reminded of the importance of the family in the housetline, in society but also inside the Church. In a tribal family, we identify through bloodlines but as in the family of believers in Christ, we all are united in a completely different way. No more tribal system, no bloodline. Christ holds us together in his body. He is the head and the Bishop represents Christ and he will try to keep this body of believers alive.
2. **Marian Monogram:** The symbol of the Virgin Mary.
3. **Crown:** Also symbol of the Virgin Mary.
4. **Letters "A" and "C"** Abbreviation of the Latin words Auxilium Christianorum = Help of Christians/ Mary Help of Christians
5. **Black Triangle:** Papua New Guinea's highest mountain, Mt. Wilhelm, is located on the border of Simbu Province. The triangle therefore means Mt. Wilhelm. The triangle is also a symbol of growth, of moving towards God. The black color symbolizes the color of the people of Papua New Guinea, the basis of the Christian community.
6. **Red Field:** means the red soil of Papua New Guinea and also is a symbol of the blood of the Lord Jesus.
7. The Coat of Arms is derived from the symbols of the Diocesan Coat of Arms and the personal symbols of the Diocesan Bishop.
8. **Blue Colour:** Blue is the symbol of the Blessed Virgin Mary.
9. **Book:** Holy Bible.
10. **Bread and Chalice together:** The symbol of the Body and Blood of our Lord Jesus Christ and the summit of our Christian faith.

From village child to Double Bass STAR

The dreams and thoughts of a musician are colorful with music, and such are the dreams of Christina Pasika, a 15-year-old double bass player from Wutung, the last village of West Coast Vanimo, bordering Indonesia.

Christina is a young friendly girl with great hopes of completing high school in West Sepik Province and going on to become a nurse. She is the first born of 5 siblings and the pride and joy of parents Roy and Susan Pasika. Christina has a unique role in the Queen of Paradise Orchestra, since she is the only double bass player.

The Queen of Paradise Orchestra began in August of 2018 with just 50 children from the 5 villages of Wutung, Musu, Fichin, Yako and Waromo, in Holy Trinity Baro Parish, West Coast Vanimo. This children's orchestra has now grown and expanded to include 100 children from these 5 villages and Vanimo Town, with around 70 girls involved in the orchestra. The Project was established by the Religious Family of the Incarnate Word (IVE Priests and SSVM Sisters), aided by "El Sistema" music program, taught by Master Jesus Briceño. Just two and a half years ago, none of these children had seen a classical stringed instrument, and now there are 27 children who play the violin, 2 who play the viola, 4 children who play the cello, and Christina plays the double bass. All 100 children in the orchestra learn music theory and to play the recorder as well as sing.

Photo:
Christina Pasika and
Master Jesus Briceño



The goal of the Queen of Paradise Orchestra is not only to teach music to children, but to inspire them to love beauty and elevate their soul through the

practice of virtues like discipline, responsibility, social skills, team work, and perseverance. Music is a beautiful tool of evangelization, to elevate the whole person and lift our soul toward the infinite beauty of God. "El Sistema," is a music program founded in a poor area of Venezuela with only 11 students in 1975, the same year PNG became independent. Now, thanks to the help of the Government of Venezuela, there are over 1,000,000 children enrolled in "El Sistema," and it is present in over 40 countries around the world. In the same way, we desire to see this Queen of Paradise Orchestra grow and expand throughout PNG, so that more children have the opportunity to receive such an integral formation and allow music to change lives for the better. Therefore, we have also begun to have leadership training for some of the music students to become the future leaders in the music world of PNG.

2020 was an important year for all those in the music world. We celebrated the 250th anniversary of the birth of Beethoven, one of the greatest composers of history. Like Beethoven, many of our students have difficulties in their life, and music helps solve them. Despite the challenges and limited practices of the year, due to the pandemic, the dedication and perseverance of the orchestra children shined in their 3 concerts in Vanimo. Christina took a front role performing with her double bass in all the 3 concerts. The first happened at Vanimo Beach Hotel on October 17, the second at Medallion Hotel for Members of Parliament on November 18, and finally an open concert at Medallion Hotel on December 11 was attended by over 700 people. In our final concert of 2020, there were various pieces of music performed, including

Photo:
The Queen of Paradise orchestra at a practice session



solos of violin, viola, cello, and double bass. In addition, all the students performed on the recorders. The Grand Finale, in honour of Beethoven, was “Ode to Joy” sung by the choir and played by a 19 – person orchestra. This grand breaking orchestra was viewed

Christina said that she is looking forward to a bright future “I like to be a nurse and a musician” she asserts. She has become a role model for many children in Vanimo, including her little sister Emma Pasika.

live around the world from Vanimo, PNG. The 700+ concert attendants were amazed to see what it took for Christina to perform with such a large instrument. Christina must sit on a chair for leverage or stand on a stage with the double bass slightly lowered backwards for her to reach the strings. This is because it is a size too big for her. The double bass, also known simply as the bass, is the largest and lowest-pitched bowed string instrument in the modern symphony orchestra. The bass is a standard member of the orchestra’s string section, as well as the concert band and is featured in concertos, solo,

and chamber music in Western classical music. Christina tells us about learning this large instrument, “em i hat tumas lo lainim na pinga bilong yu bai pen” (it is very hard to learn and hurts your fingers). Master Jesus Briceño, who teaches Christina double bass, knows that what she says is true, especially because she is using the only double bass they have in their orchestra, which is not the appropriate size for her. He says “Christina is making a double effort to play a double bass bigger than the one she is supposed to play! She is happy to do it though, and she enjoys the sound of it, making the bass part of the orchestra.” He says the group is nonetheless trying to fundraise money to buy her

a double bass for her size, little smaller than the one she is playing now. “It is not easy since we don’t have this kind of instruments at hand here in PNG.” He said Christina started learning double bass on November 2019. “She is a fast learner, just after 1 month she was playing her first songs for the Christmas concert,” Master Briceño recalls. “This instrument requires around 6 months to master it well.”

In addition to beginning to fulfill her dreams of playing the double bass, Christina has dreams to study to become a nurse one day, which she has made the next step to make a reality as well. She recently passed her Grade 8 exam and will continue her secondary studies this year in Vanimo. Christina said that she is looking forward to a bright future “I like to be a nurse and a musician” she asserts. She has become a role model for many children in Vanimo, including her little sister Emma Pasika, who is 12 and in grade 5 and recently joined the orchestra. The orchestra needs your help! The Queen of Paradise Orchestra is currently constructing their new classrooms to have a proper music school and awaiting the arrival of new stringed instruments so that more of the children can learn to play instruments. Your generous cooperation is always welcome! 🇩🇪

Contact details are:

Email: qopaproject@gmail.com

Instagram: @queen.of.paradise.orchestra

WhatsApp: 7249 0983

BSP account: Queen of Paradise Project,

Account No: 7017450011.

Photo:
The Queen of Paradise orchestra smile for the camera





Fr Tomás Ravaioli, IVE

Man bilong laikim God na man bilong laikim femili



Bleset Pita To Rot

Santu Ogastin i tok: “Sapos yumi laik onarim ol santu, orait yumi mas bihainim ol pasin bilong ol. Long wanem, i no gat narapela rot bilong givim ona long ol.” Na em i tru, long wanem taim yumi wok long bihainim ol pasin bilong ol santu, yumi bihainim ol pasin bilong Jisas yet. Olsem na taim yumi wokabout long gutpela rot bilong ol santu, yumi givim trupela ona i go long Jisas na i go long ol santu tu. I no gutpela long yumi litimapim nem bilong ol santu long maus tasol. Nogat tru. Toktok em i samting nating! Nogut yumi givim ona long ol long maus tasol, na bihain yumi bihainim kain kain pasin nogut. Nogat. Yumi mas litimapim nem bilong ol santu long ol gutpela pasin bilong yumi.

Nau em taim bilong toktok liklik long santu bilong yumi, Pita To Rot. Na mi no laik toktok long stori laip bilong em, long wanem yumi olgeta i save pinis long Pita To Rot em i husat tru. Tasol mi laik toktok long 3-pela pasin bilong Pita To Rot yumi olgeta i mas bihainim.

1) Pasin bilong laikim Jisas long Holi Yukaris.

Pita To Rot em i man bilong laikim Jisas long Yukaris. Long taim em i liklik pikinini yet, em i save go long Misa olgeta de, na em i resis wantaim ol wanskul bilong em bilong helpim pater long taim bilong misa. Olsem na peris pris i luksave long bikpela laik bilong Pita i go long Jisas long Yukaris, na i givim tok orait long em, bai em i ken kisim nambawan komunio taim em i liklik yet. Na taim Pita i gro na i go i stap long

Tumbuna bilong PTR, pikinini bilong Rufina la Mama



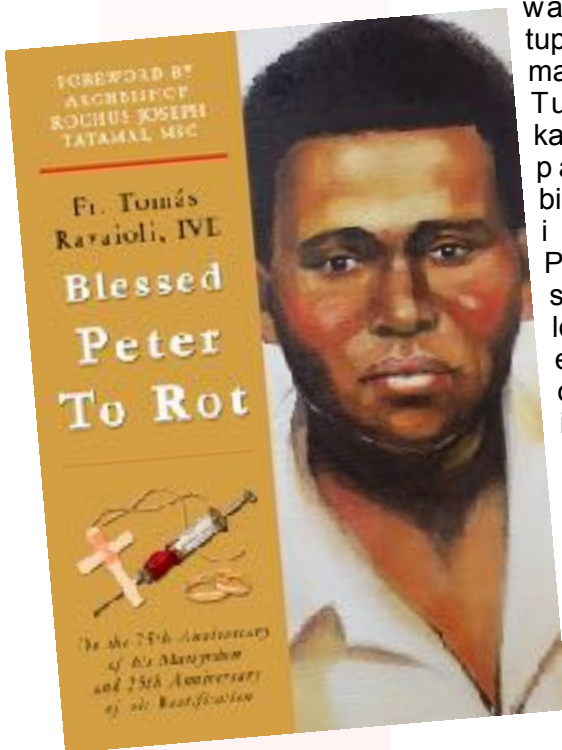
katekis skul long ples Taliligap, orait ol wanskul bilong em i tok olsem em i save visitim Jisas oltaim long tabernakel na i stap wantaim Jisas longpela taim. Olgeta de Pita To Rot bai i go insait long haus lotu na nildaun klostu long tabernakel na beten long Jisas, long wanem em i bilip tru olsem Jisas i stap long Yukaris. Na bikpela laik bilong em i go long Jisas long Yukaris i kamap ples klia taim Pita em i katekis bilong Rakunai na ol Siapan i kalabusim ol pater, olsem na Pita i mas wokabout 6-pela aua olgeta bilong kam kamap long ples hait we ol pater i stap long em. Ol pater i save givim Santu Komunio long em, na bihain Pita bai i wokabout 6-pela aua gen long ples Rakunai na givim Komunio long ol sikmanmeri na ol lapun.

2) Pasin insait long femili. Pita em i man bilong rispektim Sakramen bilong marit. Ol Tolai i gat kastam bilong mekim “trial marit”, olsem na taim wanpela man i laik maritim wanpela meri, orait pastaim man bai i kisim meri na tupela bai i stap wantaim, tasol tupela bai i no marit yet. Nogat. Tupela i mas kamapim pikinini pastaim, na bihain tupela bai i marit. Tasol Pita To Rot i sanap strong long bilip bilong em, na em i tok olsem em i no inap bihainim d i s p e l a kastam, long w a n e m d i s p e l a k a s t a m i e g e n s i m Katolik bilip. Olsem na

em i laik kisim Sakramen bilong Marit pastaim, na bihain em i kisim meri bilong em i kam insait long haus bilong em. Narapela pasin bilong em i soim gutpela pasin bilong em insait long famili em i olsem: olgeta nait em bai i beten korona wantaim meri bilong em, Paula. Taim san i go daun, orait tupela i save sindaun wantaim na beten long Mama Maria, na askim em long strongim marit bilong tupela.

3) Strongpela bilip. Bilip bilong Pita To Rot i mekim em i sanap strong taim nogut na long taim ol Siapan i laik pulim ol man long kisim namba 2 meri. Pita i no pret long ol Siapan, olsem na em i no pasim maus taim em i lukim ol samting nogut. 3-pela taim ol plisman i tambuim em long mekim wok katekis, tasol Pita i no harim tok bilong ol, na em i go het long mekim wok katekis long ples hait. Jisas em i nambawan samting long laip bilong Pita, olsem na em i no pret long stretim ol pasin nogut bilong ol wanblut na ol bikman. Taim brata stret bilong em i kisim namba 2 meri, orait Pita i krosim em nogut tru na rausim em long graun bilong famili. Na taim plisman To Metapa i salim toksave olsem em i laik kilim Pita i dai, orait Pita i no pret long toktok bilong em, na em i go het long mekim wok aposel. Tasol bikpela bilip bilong Pita i kamap ples klia taim em i stap long kalabus. Long de pastaim long em i dai, meri bilong em i visitim em long kalabus, na i askim em long lusim wok katekis na kam bek long haus. Tasol Pita i bekim tok bilong em olsem: “Paula, yu no inap stopim mi long mekim wok bilong God”. Olsem na Pita i bihainim pasin bilong Jon bilong Baptais na i kapsaitim blut bilong em bilong givim witnes long Jisas na long trupela marit long ai bilong God.

Olsem na yumi tu i mas askim Jisas long strongim yumi long bihainim dispela 3-pela pasin bilong Pita To Rot, long wanem yumi olgeta tu i mas kamap santu. Dispela tasol em i as bilong laip bilong yumi. 🇩🇪



Prayer To Blessed Petro ToRot

Blessed Petro ToRot,
God called you to serve Him
among your own people,
as a catechist.

You loved your work and
you were faithful to the Divine call.

Your heroic witness to serve your creator
strengthened them in the faith.

We rejoice and thank God,
for exalting you to be the
first Beatified Martyr of our country.

Pray for us,
that we may remain faithful
to our vocations and stand firmly
committed
to God and his people,
especially in times of trials and
difficulties.

Amen.

Please send us your favours, graces and miracles received through the intercession of Bl Petro ToRot, together with photographs and documents. These will support the cause of his canonisation.



LOVE in the FAMILY

John and Lucy Lavu have been married for 41 years. They have 3 beautiful daughters, Rachel, Shelani and Jodie-Marie and are blessed with 16 grandchildren, 10 boys and 6 girls. Lucy shares her story.



Our life story began in 1979 when we received the Sacrament of Matrimony on the 9th of June 1979 at Saraga, Six Mile. Late Fr. Pius Isa MSC, Rector of the MSC College at Bomana, blessed our union.

At that time John worked with the Department of Civil Aviation and we lived with my elder sister Paula and her family at six mile, under St. Peter Chanel Parish, Erima. Every Sunday we went to St. Mary's Cathedral and joined the choir group led by George Sarere, John's brother and his wife Judith.

On June 16th, 1980, we moved to our present residence at Gerehu stage 2. Our first born, Rachel was then just 11 months old. 4 years later, Shelani was born and 5 years later Jodie-Marie. Our loving family grew up at St. Charles Lwanga Parish Gerehu. Gradually we became

involved with church work and the Parish. John joined the parish liturgy group and played the guitar while I joined the Mothers' group.

PRAYER LIFE:

John hails from a devoted Catholic family. His father was a Catechist and he always helped his father in the sacristy setting up the altar while being an altar server. I come from a big happy family and my father and mother were sustainable famers. My mother devoted herself to the family and prayed the daily rosary imploring Mother Mary to guide and help us.

We raised our three daughters and guided them to appreciate and understand the value of love and respect in our family and in our relationships outside the family. The Sunday Eucharist, the daily mass, daily rosary and family prayer continued to strengthen our love for each other and solidified our faith in God.

The German MSC missionary influence helped us very much in our work and involvement with everyone. John praised God through the hymns that he wrote. The gift of singing and music that he had, helped him compose hymns and songs for the church.

After daily and Sunday masses with our daughters we would return home and pray the Rosary. Occasionally we would recite the Rosary in the car. We wanted our daughters to grow up in a good environment that provided them with physical, psychological, spiritual, and emotional



support. Christian principles and basic prayers are very important. John would accompany us on the guitar as we sang our hearts out to praise God.

LOVE:

We learnt to love our own family, to love our own brothers and sisters, parents and the community. We taught and continue to teach our children how to love and share what they have with those who are in need.

As we share our responsibilities in marriage as we plan the future of our family. We have cared for a lot of young people, who even today call us 'mama and papa', as they appreciate and communicate with us. Like many families, we have our fair share of problems in life, that we have always tried to settle in a mature way.

PARISH:

In our parish of St. Charles Lwanga we serve as communion Ministers and Catechists. We are involved in catechism and marriage counselling. I have prepared over 400 couples seeking to bless their marriage. God has blessed me with a warm and friendly open personality and I use this gift to reach out to people. After joining the Catholic Family Life Apostolate in 1995 I have progressed to becoming the ACFLA Coordinator in the Port Moresby Archdiocese, the position which I currently hold.

VISITATION:

Community visitation is very important to me and John, we always visit the families who are sick and need sacraments and prayer. As Eucharistic Ministers we give Holy Communion to sick, encourage families to pray and seek reconciliation as we pray with them.

THE SEMINARIANS:

We try to visit the seminarians each Saturday. We visit the Missionaries of the Sacred Heart College, and the Marist college and connect especially with the Solomon Islands and Pacific students. We feel they need constant support as they are far away from their homes and loved ones. When the seminarians are permitted to go out, we invite them over to our house to sing and play music. It is always a joyous occasion for us.



We make Mumu, cook fish and Taro and enjoy it together. We want to give gratitude to the MSCs for supporting us through our marriage.

Today our three daughters are happily married and continue to live out their lives with the values of faith that they have practiced since their childhood. They are passing on the same teachings to our grandchildren who attend mass every day, take part in liturgical services and are altar servers. Through their example, other children come over to join us as we pray the rosary and sing every evening. For our grandchildren, it has become a habit to pray every day as a family.

May God guide us as we inspire our children by our lives. 🇯🇲



Photos:
John and Lucy at
Radio Maria and
at the tabernacle.

Photo Right:
Confirmation by Cardinal Ribat





The Lord is My Light



Homily at the Memorial Mass for the late Bishop Bill Fey, OFM Cap. St Joseph Catholic Church, East Boroko, 25 June 2021

Many of us know that, as a young man, the late Bishop Bill Fey attended Oxford University in England. He was sent there by his Capuchin superiors to study philosophy in preparation for his later work in the seminary. However, many of us may not know the motto of this prestigious university, which was founded around 1096 as a Catholic University. The motto is: “*Deus Illuminatio Mea*,” – “The Lord is my Light!” This verse from Sacred Scripture is taken from Psalm 27, which not coincidentally, was prayed as our Responsorial Psalm in our liturgy today.

This inspiring verse from Psalm 27 became a guiding principle in Bp Bill’s life, because his faith in God was the guiding principle of his life. From an early age, Bp Bill recognized the Lord as the light of his life and in all that came later, he strove to follow this Light at every moment, to the best of his ability. In fact, when he was unexpectedly named the Bishop of Kimbe in 2010, Bp Bill choose this verse as his episcopal motto. Rendered in *Tok Pisin* it is: “*Bikpela em i Lait bilong mi!*”

In Baptism, the light of faith was enkindled in Bp Bill. It was kept burning brightly in the heart of a

loving and faith-filled family. At a young age, this Light led Bp Bill to the Capuchin-Franciscans of the Pennsylvania Province. It is no exaggeration to say that Bp Bill’s grounding identity was his Christianity lived out as a Capuchin Friar. Aristotle might say that Bp Bill had the soul of a Capuchin. You could sum up who Bp Bill was with these simple words: Bp Bill was a Capuchin! In his humility, simplicity and joy, Bp Bill was a Capuchin!

The recently reassigned Apostolic Nuncio, Archbishop Kurian Mathew Vayalunkal related the following story to a group of bishops who had assembled for a farewell celebration: The Nuncio had recently arrived in the country and was in his office at the Nunciature. A call came from the secretary that the Bishop of Kimbe had arrived for their scheduled appointment. This was the first time that the Nuncio would be formally meeting with a bishop in the Nunciature and so, he made sure that he looked the part. He made sure his clerical collar and pectoral cross were in place, he put on his black suit jacket and prepared to meet the Bishop of Kimbe with all the accustomed formality called for by such a meeting. When the Nuncio opened the door, he

was (pleasantly) surprised to see Bp Bill, as we all had seen him countless times, standing there with a smile on his face, his slightly disheveled hair, wearing his customary worn polo shirt, tattered short trousers and sandals that had seen a few more miles than they should have. The Nuncio immediately relaxed and was happy to be in Papua New Guinea!

His official obituary gives evidence of Bp Bill's joy, especially the joy he took in hearing and telling comical stories about himself. Like the time he was visiting Birmingham, England, the place of St John Cardinal Newman, whom Bp Bill was studying at Oxford at the time. Their small group was being given a tour of Newman's private study. Bp Bill requested permission to hold one of Newman's prized tomes – even though the public were prohibited from doing so. After some discussions and pleading, the guide reluctantly and gingerly handed Bp Bill the volume. Overcome with emotion by the fact that he was holding a book that Cardinal Newman had held, Bp Bill fumbled the precious tome and it landed in the ash can! He was abruptly escorted out of the place and told in no uncertain terms that he was not welcomed to return!

The Light that guided Bp Bill's life inspired in him a deep love for the Church. As mentioned above, Bp Bill studied at Oxford. He was awarded a Doctorate – the coveted D. Oxon – for his research on St. John Henry Cardinal Newman. His doctoral thesis was later published as a book "Faith and Doubt". Bp Bill was a scholar and an academic who wrote scholarly papers and gave many lectures. However, Bp Bill's scholarship was guided by his pastoral heart and placed in the service of helping others to find the Lord who was his Light.

Bp Bill spent most of his ministry in seminary formation, in the USA, in Africa and in Papua New Guinea. He loved his students wherever he was and would do anything to help them to learn and to grow in faith and love. Bp Bill wanted his students to really grapple with philosophical ideas. He would often assign his students to write a one-two page response to an original philosophical source. It was not uncommon that Bp Bill's handwritten notes on these student papers were often longer than the students' papers themselves!

His official obituary muses that it was his loving and pastoral heart that led him to be called to serve the people of Kimbe as their bishop. Bp Bill loved the people of Kimbe and really strove to serve them as their shepherd. After his reluctant retirement, Bp Bill never lost his concern for the people of Kimbe. He missed them dearly and would confess that he wished he could have served them better, never realizing that he faithfully did 'what was his to do'. He was very happy with and consoled by the appointment of his successor, Bp John Bosco Auram.

In the Gospel chosen for today's Mass we hear Jesus praying passionately for the unity of those who believe in Him. The unity desired by Jesus is not some kind of symbolic or token unity. Jesus prays that the unity of his disciples would be as real and intimate as the unity experienced by Jesus and Father!

Guided by the Light of the Lord's passionate desire, Bp Bill zealously worked for the unity of Christians through a patient and respectful dialogue. He was so happy and proud of the historic statements that were able to be signed with the Anglicans and Lutherans. He was also very committed to the interfaith dialogue with the Muslims. He felt the Lord's own desire for unity and strove his entire life to make it more and more real.

Perhaps the fact that he passed during the Week of Christian Unity was the Lord's way of bringing Bp Bill into the brightness of His Light and the unity for which he worked.

During the various stages of his life, Bp Bill strove to follow his life's motto. Perhaps his humble, joyful example can inspire us to do the same. 🇩🇪

***Deus Illuminatio Mea
The Lord is my Light
Bikpela em i Lait bilong mi.***



Photo:
Choir at the Memorial celebration



Laudato si'

Praise be to you my Lord

Action Platform



The **Laudato Si' Action Platform** empowers the universal Church and all people of good will to respond to Laudato Si', Pope Francis' encyclical on caring for our common home. Don Bosco Green Alliance offers us resources that encourages us to care for the environment.

Exploring the ancient teachings of our faith in the light of today's ecological crisis, Laudato Si' teaches us that "everything is connected." (LS 91) As our relationship with our divine Creator has been neglected, human relationships have faltered, and our world has grown hotter, less stable, and more lifeless. As a result, we all suffer, and the poorest and most vulnerable suffer above all. We face a "complex crisis that is both social and environmental." (LS 139)

Standing on the firm ground of "three fundamental and closely intertwined relationships: with God, with our neighbor, and with the Earth itself," we commit to setting out "on the long path of renewal." (LS 66, 202) We embrace our rightful place in the "order and dynamism" that our Creator ordained, and we urgently embark on new ways of living with "creativity and enthusiasm" (LS 221, 220).

<https://laudatosiactionplatform.org/laudato-si-goals/>

There is hope. Pope Francis calls us to develop a "loving awareness" of this home we share and to act on the values we hold dear. (LS 220)

Don Bosco

Green Alliance

<https://donboscoogreen.org/green-campus-campaign-en/>

The Don Bosco Green Alliance believes in leading by example! We need to endeavour to create a green world as we commit to ensuring that our own campuses are green! The Green Campus Campaign, invites all members of the Alliance and everyone else to strive towards achieving the four benchmarks listed below. By establishing eco-friendly campuses, we are helping build a safe and sustainable future for our planet.



The Green Alliance has been commissioned by Laudato Si' to prepare resources to encourage students to care for the earth and the environment. 10 benchmarks are offered to carry the agenda forward. While these focus on institutions and organisations as a Green Campus, it also creates a change of mentality and mindset that will enable every person to be Eco friendly.

1. Green Campus

A Green Campus Committee, representing all stakeholders such as management, staff and students, is the driving force behind creating and sustaining an eco-friendly campus.

Activities:

1. Promote Eco-clubs in the Institution
2. Sponsor a programme/club that educates children about the environment.
3. Post environmental messages/reminders at the institution/organisation.
4. Organize monthly presentations/seminars/workshops to staff about eco-practices or environmental issues.
5. Post environmental messages and tips at key locations at your organisation/institution.

2. Zero Litter

An obvious and visible sign of a green campus is that it is totally litter free, having a proper waste-bin system that is clearly visible and where waste can be deposited easily.

Activities:

1. Organize a coastal cleanup on International Coastal Cleanup Day (September) or another day.
2. Encourage staff and students to think about reducing litter in class and in their daily activities in school and while on campus. This mentality should permeate every person and be put into practice even at home.
3. Carry out sensitisation programmes about reducing litter and the importance of clean surroundings.
4. Encourage staff members to use reusable bags (through education and incentives) and make them available at your institution or organisation, if possible.



3. Waste Management

In the campus, waste generated is reduced to a minimum. While dry waste is sent for recycling, organic waste is composted on the campus itself, thereby ensuring that the very minimum amount of waste is sent to the landfill.

Activities:

1. Choose durable materials and furnishings to reduce the cost and waste associated with replacement.
2. Donate used office equipment and supplies to services organizations, churches, schools, or other groups that could use them.
3. While recycling, separate waste into glass, metals, plastics, and paper and cardboard. Have properly labelled waste bins at appropriate locations on the campus. Inform staff all the students and visitors of the availability of such waste bins within the campus.
4. Encourage composting of organic waste for reuse in landscaping activities or gardening.



4. Energy Efficient

A Green Campus tries to meet its energy requirement from renewable sources like Solar Power as far as possible. Energy usage is planned so as to optimise Energy Conservation.

Activities:

1. Conduct an energy audit of your organization to understand where most energy is being used and how you can cut back.
2. Switch out standard lights with compact fluorescent lights (CFL) or Light Emitting Diode (LED) lights. They are more economical, save energy and last longer than a regular light.
3. Reduce travel to meetings by encouraging online meetings and teleconferencing.
4. Plan deliveries and other transportation activities carefully to reduce the need to drive.
5. Keep business vehicles well serviced to maximise fuel mileage. 🚗

To be continued...



Towards an even wider we

Caring for those who are injured, boldly and without hesitation: this is another step along the way to the World Day of Migrants & Refugees, which will be celebrated on Sunday 26 September 2021. With the theme Towards an ever wider 'we', the Holy Father calls for a future with "no more others, but only one 'us'."

Affectionately known as the home of a thousand tribes, Papua New Guinea (PNG) is also hosting non-indigenous populations. Migrants, refugees, and asylum seekers are also making PNG their home. Traditionally, people only knew about migrants who came for work, business, and schooling etc. However, this is slowly changing as the narrative and awareness about refugees and asylum seekers gains popularity, albeit limited understandings of what the terms really mean.

Unlike migrants, refugees and asylum seekers are forced to flee their country of origin primarily to save their lives and dignity. Their displacement is due to reasons inherent to their identity, including religion, ethnicity, nationality, political opinion etc. The current situation of the Rohingya minority fleeing Myanmar is a telling example. Closer to home, West Papuans fleeing from Indonesia's oppression is another clear account.

Papua New Guineans are hospitable and welcoming to West Papuan refugees who have come to PNG since 1984. Along the border provinces of Western and West Sepik the local communities have been hosting them for decades. In Port Moresby, there are more than 200 West Papuan refugee families. However, it is noteworthy to highlight that their situation has remained invisible to the government and the humanitarian community for too long. They are one of the most disadvantaged people in PNG. For many of them the Catholic church has been an array of hope.

Since the earliest arrivals in the border provinces, the Dioceses of Daru Kiunga and Vanimo and the

Catholic nuns there have been instrumental in reaching out to them with basic assistance. As recent as 2019, the Catholic church offered temporary shelter and provided basic emergency supplies to 143 of them who arrived in Kiunga. Since 2013 the Catholic Bishops Conference of PNGSI (CBC) has been also vocal about the detention and suffering of the asylum seekers brought to the Manus Regional Processing Centre by Australia. The CBC is still supporting some of them remaining in PNG today and some West Papuans through its Desk for Migrants & Refugees and Caritas PNG.

The work of the Catholic Church is consistent with that of Migrants & Refugees Section of the Holy See in Rome, and rooted in the story of Jesus Christ who was once a refugee himself in Egypt. More so, as a church, it has a moral duty to the vulnerable and the marginalized.

Being a party to the 1951 UN Refugee Convention, PNG has an obligation to fulfil by welcoming asylum seekers and settling refugees. Furthermore, as Christians, it is our moral duty to welcome foreigners, especially those without roots and family connections and help them build their lives. Refugees and asylum seekers have great potentials. They are resilient, innovative, and hardworking people. From their various backgrounds and experiences, they bring fort new knowledge, skills, and ideas with them. If we can harness those resources, and empower them, they can help us build a better society. Becoming a refugee is not a choice but helping them is a choice each of us can make. Sharing our life with others is the greatest contribution we can give to humanity. 🇩🇪

Bishops address issues of national security - Nigel Akuani



Port Moresby: In conclusion of the 62nd Catholic Bishops Annual General Meeting (AGM), a press conference was held to present important matters of national security discussed in the AGM.

The press conference was held on Wednesday 30th June 2021, at the Catholic Bishops Conference PNGSI. It had as its panel of distinguished speakers His Eminence Sir John Cardinal Ribat, Archbishop of Port Moresby; His Excellency Archbishop Anton Bal of Madang and President of CBCPNGSI; His Grace Archbishop Rochus Tatamai of Rabaul; and His Lordship Bishop Otto Separy of Bereina. Also present for the briefing were representatives from various media and private organizations, and staff of CBCPNGSI.

Seven key matters were deliberated and presented that included: PNG as a Christian country, Partnership, Election 2022, Corruption, Casino, Covid-19 Scenario in the country and the theme 2022: Salt and Light (Church In Society). A Media Statement was also provided that gave a summary of the Bishops' overall discussion throughout the AGM. The AGM was held in Port Moresby from June 22nd to June 30th at CBC and was attended by Bishops from Dioceses throughout the country, three new Bishop elects and Diocesan Administrators from two dioceses. The Bishops from Solomon Islands were not able to attend the AGM due to COVID restrictions.



Boroko, Port Moresby: Young people were part of the 2nd Life Matters program that highlighted media and life relationship on Saturday, 19th June at the Shrine of Mary Help of Christians, Boroko.

Facilitated by the Social Communications Commission (SOCOM) of the Catholic Bishops Conference (CBC), the purpose of the program was to

Young people on Media and Life relationships - Abigail Seta

empower youths with the knowledge to make confident decisions when faced with life choices.

The program had four dynamic young women, Esther Aigilo, Isabella Saleu, Jessica Oata and Carol Aigilo, as facilitators. They shared on how the media has distorted and manipulated their values, attitudes, relationships and faith.

"I haven't had the privilege to talk about relationships openly with my family and this program has given me a lot to reflect upon," said Juliette Dawa, a participant from DBTI.

The participants had the possibility to discuss gender-based violence in PNG and the importance of teaching or raising children to equality and respect of women at home.

Ordeal among Manus Migrants and Refugees revealed

- Nigel Akuani

A detailed insight into the sad and oppressive reality faced by Asylum Seekers and Refugees brought to Manus by the government of Australia in 2013, was presented during a special talk session from representatives of the Catholic Bishops Conference of PNGSI.

The talk held on Friday 2nd July, at the Catholic Theological Institute (CTI) in Bomana, had as its keynote speakers Rev. Fr Giorgio Licini PIME, General Secretary of CBCPNGSI, and Director of Migrants and Refugees Desk, Mr Jason Siwat.

In his recollection of his visit to the Manus Detention Centre in January 2019, Fr Giorgio described how the detention posed a serious threat to their lives both physically and mentally. He admitted to being appalled by the circumstances endured by the detainees, but maintained that his visit served as



an appeal to his conscience to help the migrants and refugees out from their ill treatment.

Emphasizing the role of the Papua New Guinea Government in aiding migrants and refugees, Mr Siwat said the country being a signatory of the 1951 'International Convention on the Status of Refugees' had an obligation to fulfill its duties.



DMI Congregation supports local communities

The month of June was a busy time for the Daughters of Mary Immaculate Congregation as they conducted activities with marginalized women and children in settlements.

These women and children live around the Sabama-Kaugere areas of Port Moresby South.

Activities included distribution of second-hand clothes, provision of Sewing training programs and

sewing machines. With the support of the DMI Sisters, some women were able to start up their businesses where they now earn K50 to K100 per day as a regular income.

According to DMI Country Director Sr Catherine, Governor of NCD Powes Parkop, has acknowledged the work being done by DMI. He reassured the sisters that the government would continue as a partner supporting the efforts of the congregation.

“My great appreciation, prayers and thanks to God for his great protection and support to do little service for the voiceless people in settlements and villages,” said Sr Catherine in her report for June.

The DMI sisters have been working with women and children in the settlements of Port Moresby since 2018.

Diocese of Alotau celebrates ordination of seminarians

Alotau: The Ordination for Diaconate of Seminarians Japhet Kemali and Thaddeus B'Gaiva was celebrated on 6th June 2021, at the Sacred Heart Cathedral by Bishop of Alotau, Rolando Santos.

It was a great joy for these two young men who dedicated their entire lives in serving the Lord for the people of Milne Bay and Papua New Guinea. The theme was; “Go, Make Disciples of All Nations.” It is a reminder of Service to the Church.

The priests from different parishes attended the ordination and were happy to see their Seminarians enter into the clergy. It was also a great joy for the people of Alotau to see the fruit of their prayers on vocations to priesthood.



After the celebration of the Holy Eucharist, Fr. Japhet Kemali thanked everyone who contributed to the success of the day. He thanked specially the people who travelled a long way to attend the ordination. Fr. Kemali also urged the priests of Alotau to guide the deacons in their spiritual growth as they are humans who are always prompt to make mistakes.



Workshop for contact persons of Right Relationships in Ministry

Rabaul: The Right Relationship in Ministry (RRM) of the Catholic Bishops Conference had its second Regional Workshop for Contact persons of the New Guinea Islands Region.

It was held from 31st May to 4th June 2021 at Vunapope, in the Archdiocese of Rabaul and had 12 participants from the four diocese of the region. Ms. Esther Igo and Sr. Ancy John SCSA, Secretary for Right Relationship in Ministry were facilitators of the workshop. The workshop was to further the objective of the Right Relationship in Ministry of increasing number of properly trained personal on the ground, should the need arise for them to be engaged in providing adequate report of incidents of abuse by

cleric, religious, or any church workers of the Catholic Church in Papua New Guinea and the Solomon Islands. The emphasis of the workshop was to instill a deeper understanding of the different protocols on sexual abuse, how to identify them and most importantly on report writing.

“The world is watching, and the world wants to know what the church is prepared to do. It has been humbling and crippling to be that moral voice, to be effective in our outreach and networking”, said Archbishop Rochus Tatamai, MSC, D.D. at the conclusion of the program.

One of the facilitators stated, “We are called to be responsible for the church and it is our pastoral duty to listen with empathy to the victim-survivor.”

The participants also made a visit to Blessed Peter ToRot's tomb at Rakunai and celebrated the Holy Eucharist.



Workshop for contact persons of Right Relationships in Ministry

- Jessica Oata

According to the Director for Caritas PNG, Mavis Tito, the need to train the Diocesan Caritas Officers on Disaster Management was identified by the officers in the last annual conference.

In the course of the two-week event, the first week was spent on training on Disaster Management which involved facilitators from the University of Papua New Guinea and the National Disaster Centre while the second week was the annual Caritas Conference.

Ms Tito said that she is blessed with a wonderful team that is committed and dedicated to the work of Caritas in the dioceses, despite the challenges.

Participants of the two-week event shared similar sentiments of feeling empowered with new skills and knowledge to help them in their line of work.

Boroko, Port Moresby: A two-week event for Diocesan Caritas Officers from various provinces within the country conducted by Caritas PNG in partnership with the Department of Foreign Affairs and Trade's church partnership program ended on a high note on Friday May 28.

The workshop was held at the Catholic Bishops Conference from May 17th to May 28th and was attended by participants from sixteen dioceses except Bereina, Lae and Rabaul.

Catholic Education conducts monitoring program in Highlands

- Isabella Saleu

Highlands Region: A monitoring program carried out by the National Catholic Education Commission was conducted from 17th – 21st May 2021, at the Dioceses of Goroka, Kundiawa, Jiwaka, Mt. Hagen, Wabag and Mendi.

Facilitating the program were Mr. Michael Ova Secretary for Catholic Education and Chairman of National Churches Education Council, and Assistant Secretary, Ms. Fiona Wenama.

The monitoring program came a week after the Catholic Education Secretaries and Christian Religious Education Coordinators Annual Conference in Port Moresby and served as an assessment into the implementation of what was received during the Conference. The Highlands region was the first to have its Monitoring visits conducted.



The main focus of the trip was to follow up on the Education Secretaries and Coordinators and observe the strategies they had in place on how best the Catholic Identity was promoted in schools in the region and how each school was implementing the Religious Education Lessons at their respective level.

Mr. Ova said the trip gave them the opportunity to experience first-hand what the situation was really like on the ground where Catholic schools were concerned.



Holy Father donates PPE to Catholic Church Health Services

- Jelilah Kum

thermometer and finger pulse oximeters were made possible.

"The Holy Father is thinking of everyone all over the world, though Rome is far, they immediately put together these gifts and sent them," Fr Jacek said.

Present at the mini ceremony was Bishop Deputy of Catholic Health Commission – Bishop Francis Meli, CCHS National Secretary Sr Jadwiga Faliszek and staff of NCCHS. This donation will be distributed to the 19 Dioceses in the country, where they will be further distributed to the CCHS health facilities in need of these equipment.

Bishop Francis thanked Fr Jacek on behalf of the Board of NCCHS conveyed their deepest gratitude to His Holy Father, Pope Francis for his worthy cause and concern for the people of Papua New Guinea in delivering these gifts.

Port Moresby: His Holiness, Pope Francis has made another donation of Personal Protective Equipment and other essential equipment to the Catholic Church Health Services of Papua New Guinea.

The presentation of the gifts took place on Friday, 21st May at the National office of CCHS in Port Moresby by Father Jacek Pawel Pinocy, Secretary of the Apostolic Nuncio of Papua New Guinea and Solomon Islands, in Port Moresby. Through his communications with the Holy See in Rome, this donation of PPE, battery operated forehead



DWU Wewak launches Faculty of Business & Informatics - DWU Correspondent

Wewak: The Faculty of Business and Informatics was officially launched in the St Benedict's campus of Divine Word University on Thursday May 20, 2021.

Vice President of the campus, Dr Fr. Lawrence Arockiaraj during his speech stated that the launching of the faculty was one that encourages the students to not be information givers but to be a transformation maker of the education of PNG.

In his keynote address Governor of East Sepik Province Allan Bird supported the Vice President's remarks by stating that the St Benedict's campus in a span of 3 years has accomplished tremendously towards its efforts in establishing a campus that supports the education of the young people of our nation.

The inclusion of the new faculty would not only present a wider lane in the students' approach to making choices but would also cease the burden of those who would have to travel to the campuses in Madang and Port Moresby to study related courses.

SI sisters join St Vincent Charity Sisters Congregation

- Tina Akwai

Buma, Malaita: Two Solomon Islands novices from the Diocese of Auki made history as they professed to join the Croatian Sisters of Charity of Saint Vincent de Paul congregation.

It was held on May 9, 2021 at the Holy Spirit Catholic Parish in Buma, West Kwaito, Malaita Province. The two novices professed their vows during a Eucharistic Celebration that had his Grace Archbishop Christopher M Cardone OP as the main celebrant and his Lordship Bishop Peter Houhou of Auki Diocese with the diocesan and religious priests as the concelebrants. The Eucharistic Celebration was very well animated by the Fote, Dala Parish, Kwa'a community and Buma Parish.



The sisters of Charity of Saint Vincent de Paul rejoiced as they received the two newly professed sisters.

Mother General of Croatia and Solomon Islands Sr Martha accepted the two sisters into the congregation on behalf of the sisters

During his inspiring homily, the Archbishop stated that it was not just a great blessing for Sister Silvester Aefa and Sister Jeaner Nauta but it was also a great blessing for the Universal Church as well.



Launching of the Year of Family

- Jessica Oata

Port Moresby: The Year of the Family was launched by the Family Life Commission of the Catholic Bishops Conference of PNG-SI on 14th March with a Seminar on *Amoris Laetitia*, the Joy of Love, by Bp Rolando Santos, Bishop of Alotau.

Following the theme of the Year of the Laity, the Family Life Commission has aligned its theme as: 'Our Catholic Families, Holy, formed and sent for Service and to Evangelize the families amid a storm of COVID-19'.

The Year of the Family began on March 19th and will conclude on June 26th, 2022. It was officially launched by Pope Francis on March 19th and marks five years since the publication of the Apostolic Exhortation *Amoris Laetitia*, on the beauty and joy of love in the family.

The guest speaker and Deputy Bishop of the National Catholic Family Life Apostolate, Bp Rolando

Santos presented a synthesis of Pope Francis' apostolic exhortation *Amoris Laetitia* highlighting Love in Marriage and in the Family.

Bp Rolando emphasized the need for strengthening the family life apostolate, catechizing, pastoral accompaniment and hosting diocesan as well as a national congress. Modules will be prepared and circulated to assist the Diocesan coordinators as they animate their families.

The program had persons who shared different aspects of how they lived their married life and practiced their Catholic Faith. Lucy Lavu, Joe and Caroline Aribi and Alphonse Gende inspired the participants as they spoke on how they connect with the members of their family and hold on to prayer and the sacraments as necessary elements of their Catholic faith.

The launching of the Year of the Family was broadcasted live to the listeners by Radio Maria and was also live-streamed on Facebook. Joining in to witness the launching from other dioceses via zoom were Bishop Donald Lippert, Bishop Dariusz Kaluza, Archbishop Rochus Tatamai and several others.



COME AWAY

Film Review

Come Away tells the story of a eight-year-old Alice (Keria Chansa) and her playful brother Peter (Jordan A. Nash), both would journey to London to sell a treasured heirloom to the sinister pawnshop owner known as C.J. (David Gyasi).

The film however, would be narrated by the adult version of Alice (Gugu Mbatha-Raw). The grown Alice, would re-tell the story of her upbringing, to her children. Alice, Peter with their deceased brother, David, would let their imaginations run wild on blissful summers in the English countryside. Encouraged by their parents Jack and Rose (David Oyelowo and Angelina Jolie), the kids would make-believe tea parties, sword fights and pirate ship adventures until their fun ended abruptly when tragedy attacked their family, their brother David died.

After sinking into grief over losing a child, their father falls into the gambling addiction wagon and goes into even more debt. While this was happening, their mother finds comfort by drinking alcohol as their rich aunt Eleanor (Anna

Chancellor) threatens to provide funds in exchange for taking Alice away from her mother. Eleanor is just one of the villains of the movie; since she can no longer take David away to boarding school as originally agreed upon by Rose, she's determined to turn Alice into "a lady".

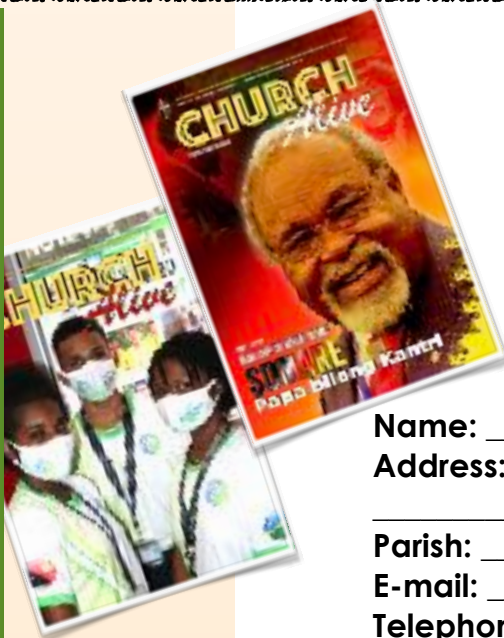
Alice and Peter travelled to London to sell their heirloom in an effort to support their parents. As they were returning home from London, Alice seeks temporary refuge in a wondrous rabbit hole, while Peter enters a magical realm as leader of the 'Lost Boys'.

As the movie plot continues to unfold, Peter would blame himself again, for the terrifying mutilation of another family member, an act of violence he and Alice unintentionally set in motion when they visit a pawn shop run by the Mad Hatter (Clarke Peters). *Come Away* is a "family-friendly" movie for all as the main movie characters, Peter and Alice, mirrors the origin of the much-loved fictional characters of literature – Peter Pan and Alice in Wonderland.

Reflection questions:

1. What have been the struggles of your childhood?
2. Share your experience of struggle and pain growing up?

CHURCH ALIVE MAGAZINE



The quarterly **Church Alive** Magazine is a **Catholic Family magazine** for Papua New Guinea and Solomon Islands. You are invited to share your Catholic faith through articles and reflections. Copies are available for purchase:

- Price: K2/- per copy
- Bulk purchase of 50 copies will be sent to you postage free.
- Contact us at: socom@catholic.org.pg

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CHAT ROOM

2021

Are you a **young person with a passion to express your opinion** on a social **issue affecting young people** today?

You can be a part of the **Chat Room** program!

WHAT IS THE CHAT ROOM?

Chat Room is a program that strives to share the thoughts and reflections of young people on social issues that affect society and in turn have an impact on the fabric of our people with a call to action.

WHO CAN BE INVOLVED?

- Students (secondary, college and university)
- Youth groups
- Must be between the ages of 16 to 25
- Well-spoken and confident
- Be well-versed about social issues in PNG

PREPARATION

- Choose a topic that is relevant to your students and youths.
- The entire outline needs to be ready two weeks in advance.
- Go LIVE on TV @ 2pm on Wednesday @ Tribe FM, and share your thoughts and reflections.

Invitation

SOCOM in collaboration with **Tribe FM** at NBC, Port Moresby, is happy to invite your institution to share your views on **Chat Room**.

Contact

Contact the **SOCOM** Team on:
Email: socom@catholic.org.pg
Phone: 325 9577



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