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# CHURCH *Alive*

Equality and  
Empowerment

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### Church Alive Cover



**MARY JANE PAKURE NAMONGO**, hails from Madang. She joined the group of dancers to welcome dignitaries to the Episcopal Ordination of Bp Joseph Durero, held in Kiunga.

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## Church Alive Invitation

The Catholic Bishops Conference of PNGSI in this Year of Laity 2021 has as its theme: **Holy and Formed for Mission**. It is the last issue in our series.

In the midst of our lockdown we are happy to bring you this issue of Church Alive with stories and articles on **Equality and Empowerment**. We trust that it will inform and inspire you. Thanks to all those who have contributed to this issue of Church Alive.

**Salt and Light** will be our theme for the year 2022. Reflections, inspirational stories and news items are welcome. Articles on the lives of priests, religious and the laity who have led committed lives and inspired many can be sent for publication together with photographs.

All material are to be sent to:  
**socom@catholic.org.pg** or  
**ambrose.pereirasdb@gmail.com**  
on or before **15<sup>th</sup> November, 2021**.

Every issue involves the collaboration and cooperation of several persons. My gratitude to all for your help, and support as we strive to use the media to evangelise our people. Trust you will enjoy reading this issue and be inspired by its contents.

God bless all of you.  
**Fr Ambrose Pereira sdb, Editor**



# Equality and Empowerment



**Papua New Guinea remains one of the most dangerous places to be a woman or a girl, where violence against women and children is rampant.**

*Eve was not taken out of Adams head to be ruled by him,  
Neither out of his feet to be trampled upon by him,  
But out of his side to be equal to him,  
Under his arm to be protected by him, and  
Near his heart to be loved by him.*  
- Matthew Henry

The Good Lord has created every one of us as complete human beings, whole and entire. We are a communion of persons and each one is a 'helpmate' for the other, for we are equal as persons and complementary as masculine and feminine. - CCC369. The Catechism of the Catholic Church teaches us that humanity is equal and all of humanity has been created in the image and likeness of God. Thus, men and women are made equal in the eyes of God and men and women 'complement' each other as they enjoy the same rights, nature, and privileges as others.

Violence against women and girls is the most widespread violation of human rights worldwide, affecting one in three women in her lifetime, with most of this violence perpetrated by an intimate partner, states the World Health Organisations in its report of 2017. In our country domestic violence sadly jumps unacceptably high to two-thirds of women. The World Report 2021, states that Papua New Guinea remains one of the most dangerous places to be a woman or a girl, where violence against women and children is rampant. Rooted and firmly ingrained in this patriarchal society are cultural and religious norms that place a lower value on women and girls and contribute to high levels of acceptance of violence by both men and women and permit it to carry on unchallenged. It occurs at home, in workplaces, public spaces and online and is committed mostly by intimate partners, family members and employers. Violence takes many forms that include physical violence, sexual violence, psychological

violence, and economic violence. Violence has a devastating effect on persons, communities and on society. Amidst the COVID-19 lockdown abuse cases have spiralled out of control.

This concluding issue of Church Alive 2021, in our Year of the Laity has as its theme: **Equality and Empowerment**. It highlights the issue of women in Papua New Guinea and shares the reflections of persons who are striving to be a voice for the voiceless. Rosa Koian and Patricia Paraide speak about resilience and empowerment of women. Bp Donald Lippert has been amplifying the voice of women. Young Hannah Immaculate is a budding feminist and wants to bring about change in society. Fr Tomás Ravaioli shares with us determination of Bl Peter ToRot to respect women and not consider them as an object. Cecilia Teliwa in her Ideal Couple speaks about the respect and dignity in marriage. We do hope that these and the other articles will inspire all our people to a greater love, respect and dignity of all persons.

As we conclude the year, we take this opportunity to wish you a very Happy and Holy Christmas and a COVID free New Year 2022. May the Christ Child, fill us and our world with love, respect, and dignity. May he grant us healing and health as we deal with the pandemic. May 2022 be filled with Gods grace and blessings, on you, your loved ones and your families. 🙏

- Fr Ambrose Pereira sdb  
Editor, Church Alive and SOCOM Secretary

# The Power of Indigenous Women's Resilience



**Rosa Koian** is a Papua New Guinean journalist. She has written widely on indigenous knowledge and resilience. She is currently the editor for Papua New Guinea's

only Tok Pisin newspaper, *Wantok Niuspepa*.

**For at least 90 percent of Papua New Guinean women their lives are with their children, land and their environment for their family's and clans' wellbeing.**

In a modern world most women aspire to live in comfortable modern homes, get a good education, go to work in offices, travel, enjoy their children and just be.

For at least 90 percent of Papua New Guinean women their lives are with their children, land and their environment for their family's and clans' wellbeing.

At this juncture I want to pay homage to the thousands of women have gone before us, who by their own will and perseverance have carried Papua New Guinea through challenges but never asked for anything in return. For many their sustenance depend on their local knowledge systems, learning from their elders and nature, reading the times, understanding when to do what and above all keeping the wellbeing of their families and clans in mind. They understand well the calendar of events in the natural world; that is when it would rain and how long the dry season would last. They knew where the water holes were in the dry season and how to preserve seeds until it rained again.

In simplicity they learnt skills and knowledge, used them, shared them and passed them on to their children. This practice continued over time and Papua New Guinea today is proud to be home to some of the oldest cultures in the world today.

As a people PNG is 50,000 years old and women played a key role in this journey.

Here are three stories I would like to share of women's contribution to Papua New Guinea's development:

## **Knowledge and food resilience**

The first one is of the women who have in their own way multiplied the *Kaukau* (sweet potato). Papua New Guinea currently has more than 1,000 varieties of *kaukau*. Take for instance *Rachel*, the *kaukau*. A group of women in Henganofi, Eastern Highlands province, shared how they propagated three different *kaukau* varieties to give them the new *kaukau* – *Rachel*. It involved understanding learning propagation techniques, learning about the soil types and identifying those that *Rachel* tolerates, the best planting time, the care and



Woman at roadside market in Port Moresby.

Photo: Rosa Koian

- Rosa Koian

**Women understand what land and the environment means for their sustenance. It gives every Papua New Guinean the confidence to say, 'yes we belong here'.**

the harvesting. *Rachel* is one of Papua New Guinea's favourite and cannot be missed at the markets. It has organically moved from a test in a woman's garden to the kitchen and now a commercial crop. Knowledge is power.

### Preservation of a people

The second story is of a tribal fight in Kainantu. Two groups of people had been fighting for a very long time. Soon the women realized there will be no more men if this continues. It meant the likelihood of the end of a lineage. So in the middle of the fights they gathered male children and hid them. In hiding the women told the boys about their land and why the fathers were fighting and kept them until it was safe to release them.

This role is hardly acknowledged. Women see beyond their current existence. Through them clans, tribes, knowledge and heritage have survived. To raise male children in hiding because the enemies might get them is about the future of a people. While in some tribal wars women were killed or given away in marriage to forge peace and acquisition of land property, they understood their bigger role of carrying their people and maintaining their sustenance.

### Development and the future

The third story is of a woman in Madang who stood up in the face of policemen who came to remove her husband's people from their land. She told them she is on her husband's land and she will stand with him and his people. She told the Papua New Guinean policeman to go back and guard his land also as thieves were stealing his land too.

This is a story of modern development when men sway between the lures of these modern money developments and at the same time want to keep their land. When men are undecided. For women it is about their children and

their future and therefore their decision would be one that would bring benefits in the long term. In patrilineal societies women marrying into a clan or tribe would make all attempts to learn their husbands history and about his properties. This would help her to pass the knowledge to her children.

These are village women who made sure their families' and clans are secured.

In the first story we see how women develop and accumulate knowledge for their communities. *Rachel* the kaukau is now a commercial crop. From their own humble work and perseverance, they have made *Rachel* the much-wanted food for many.

In the second story we see how in violence women think about the future, about how it is necessary to keep the clan going and protect their land.

Our final story is of the courage of women. When the husband must hide because of the police, women face them. She stood up for her husband and his people. She also stood up for the police men as she can see while he is carrying out an order women in his part of the country, are also standing up for their land and people.

In resource development very often we do not talk about the violence of homelessness, hunger, fear, and sometimes, physical violence as a result of fights and war fares, evictions and displacements.

In logging areas women are scared to go out fishing or gathering wild food alone in fear of the foreigners harvesting their trees. In all extractive resource development women continue to stand and watch as the monetary returns pass them. But they know, they exist so that their people exist.

Despite all of these women continue to thrive. Women understand what land and the environment means for their sustenance. It gives every Papua New Guinean the confidence to say, "yes we belong here". 🌿

Photo below:  
Vanuatu woman shows how a very old food recipe has been carried through over generations.





# The Gift of Equality and Empowerment

Photograph of Patricia Paraide attending her research workshop



**Patricia Paraide** hails from East New Britain, is a researcher, writer and editor. She has a Dip. Secondary Teaching, BEd, MEd and a PhD in Education. She has two children Daniel, IT networks manager and Stephanie is a second-year medical student. She is a role model and encourages persons to pursue higher education.

**Dad was a good father to his children. He treated all eight children - three daughters and five sons equally.**

I first learned about equality and empowerment from my parents, especially my Dad. Dad was a devote Catholic. His only sister become an FMI nun. Dad took me to her whenever she asked to see me. I remember vividly one of the conversations that I had with her when I was a little girl. This was when she asked me what I planned to do in future. I told her without hesitation that I wanted to be a nun. I expected her to be thrilled by this 'godly' revelation. Instead, she looked at me in the eye and solemnity stated, 'You do not have to be a nun in order to serve God. You can serve Him through working as a nurse, a doctor or a teacher'. I was devastated. The one person, I was counting on to support my dream to eventuate had just discouraged me from pursuing it. My 'god' given dream was destroyed in just one conversation. Perhaps this is why I remember this one conversation well.

Dad was a good father to his children. He treated all eight children - three

daughters and five sons equally. When one of us misbehaved and he belted us for it, he showed us that he did that because he cared. Therefore, to demonstrate this, the naughty one shared food from his plate. In our traditional society, the man of the house had the best of the food served during mealtimes. So, sharing Dad's plate of food was a privilege for us. None of us enjoyed being belted though, so we made every effort to hide the cane or belt that he used to hit our backsides with. But he always found one to use whenever we were naughty. He never hit us on any other part of the body because he informed us that it was dangerous to hit us on other parts of our body. He also informed us that the flesh on our backsides could take the pain with minimal damage. However, he informed us that the pain served as a reminder not to repeat the same misdeed.

Dad practiced traditional medicine. He chose me to be his apprentice. In that era, boys were generally chosen

**Learning about equality and empowerment begins in the home. Fathers who respect their daughters' intelligence are most likely to encourage them to excel in their special gifts.**

over girls for such privileges. This act of trust and faith in my ability empowered my self-worth because my ability was acknowledged and rewarded. As a result, I excelled in formal schooling and whatever I took on. During my apprenticeship, I learned about the various medicinal plants and trees, what they were for, the different medicinal strengths in them, and the environments they grew in. This is very important knowledge because when particular medicine was needed, I used my elimination skills to locate the possible habitats where they were most likely to grow. This saved a lot of search time. I also learned about adequate quantity of medicine that should be prepared for sick people. This also strengthened my observation, assessment and reasoning skills.

I was not interested in cooking and all the girl activities which horrified my mother. I loved climbing palms and all kinds of trees instead- a boy's activity according to my mother. She was worried that no woman would choose me as her son's wife! My dad stood by me and told my mother, 'Leave her alone. Her husband will teach her how to cook and sew.' Because of my interest in climbing trees, Dad taught me how to stay safe when climbing trees and palms. He taught me which branches and coconut fronds to hold on to or stand on when I reached the top. He always encouraged me to do well in school. During one of our conversations about school, he actually told me that I could be just as

good as the boys or better than some of them. That encouragement coming from a man was not common then. So, I searched his face and asked, 'Really? Dad? I can be like that?' He said, 'Absolutely.' His response gave me self-value and self-worth. This is because girls were rarely encouraged to excel then.

Dad's words of wisdom and his emphasis on acts of humility and respect for others' abilities and intelligence is vital in building empathy among intelligent men and women colleagues. I also married a man who was a good cook and mended his own clothes. Sewing was not my strength and he accepted that as part of me. My husband also encouraged me to pursue my Bachelor in Education, Masters in Education Studies and Doctor of Philosophy in Education (PhD) degrees while I was married to him. He passed on during the final year of my PhD studies.

Learning about equality and empowerment begins in the home. Fathers who respect their daughters' intelligence are most likely to encourage them to excel in their special gifts. Additionally, when the boys witness respect and fair treatment of women in their homes, they too will respect and support their mothers and sisters well. Such respect will extend to respect for women outside of the home. They will be willing to work alongside them. This can build teamwork among intelligent men and women to work together for the good of the people they serve. Equality and empowerment of men and women could be the focus of future family pastoral support programs. 🇳🇮



*Photograph above and left: Patricia and her husband and with her children Stephanie and Daniel*



# A Voice for the Voiceless



**Bishop Donald Lippert OFM, Cap** is the Bishop of the Diocese of Mendi. He was ordained Bishop on 4th February 2012. Over the years he has been involved in protection and empowerment of women.

The martyred Archbishop of San Salvador, El Salvador, Saint Oscar Romero has been a driving inspiration for my vocation throughout my life. He was always a good and holy priest, but he experienced a deeper conversion in his life when confronted by the injustices of his day and by the brutal consequences of these injustices especially on the poor peasants of this Central American country. These poor peasants were exploited by rich landowners and any calls for justice were met by brutal repression often including violence, abuse and murder. This courageous shepherd determined to become a voice for these voiceless peasants. He used his position of Archbishop to bring the plight of the poor to light and became a powerful voice for change, for the rule of law, and for justice for all. The entire country was riveted to their radios each Sunday to hear the Archbishop's homilies and then, after Mass, a true account of what was

really going on in their country – news that was not being communicated through official government sanctioned outlets. His message was not political, it was evangelical – motivated by the teachings of Jesus in the Holy Gospels. He had the deep insight that freeing the poor from the unjust chains of their oppressors, would also have the effect of freeing the oppressors from their inhumanity and grave sin. This would open up a horizon where a new civilization of love could grow and flourish. There were consequences for daring to defend the rights of the poor, for being a voice for the voiceless. On 24 March 1980, while celebrating the Holy Mass for a group of Sisters, Monseñor Romero (as he was called by the people) was gunned down at the altar by a government-sanctioned hit squad, his blood mingling with the Eucharistic Blood of Christ.



Sadly, there are many places in the world today, where those in power continue to exclude the voice of certain sectors of society. In PNG too this is the case. The voice of women, for example, is virtually excluded from the 111-member National Parliament and many local governments too. In many other communities throughout the country, women may not even speak in public meetings, and if they dare to open their mouths they are met with scorn and derision. It could be reasonably argued that customary practices such as bride-price and polygamy adversely affect the plight of women in PNG society. And no thinking person can deny that the horrific practice of sorcery accusation related violence is an unspeakable atrocity. While some cultural practices take time to evolve, they will not change if there is no call for them to change. But if the voices of those most affected by these injustices, in this case women, are silenced, dismissed and disregarded – and if those in power are precisely those benefitting from this injustice – what hope is there for justice to prevail?

**All of us, men and women, have a part to play here. And we must be courageous and make it clear that no form of injustice and abuse will be tolerated.**

All of us, men and women, have a part to play here. And we must be courageous and make it clear that no form of injustice and abuse will be tolerated. We must be humble and be prepared to give up some of our power and prestige. While true on some levels that the Church itself has been a bit slow in this regard and must strive to do better, it might be helpful to look at what is already happening practically on the ground... and what can happen! If you look at many local parish communities, you will notice that women are present and active in countless ways. Their

participation is substantial and necessary. Women take leadership roles in many parish organizations well beyond 'Mamas Groups'. They participate in important roles in Parish Councils, LKK's and the Legion of Mary. They serve as catechists (though not enough), as Lectors, Eucharistic Ministers, Church Committees, etc. There is so much that can be done in parish communities to recognize and promote the leadership of women. The church also encourages families to send their girls to school and discourages the practice of sending the boys to school and keeping the girls at home. Women leaders formed in the heart of parish communities will have skills that can then be applied to the wider community! We have already seen this happening in the case of men.

However, there is a caveat! The final goal here is not that men become the voice for voiceless women! This is impossible! No man should presume to be able to ultimately and definitively be the voice for women. This would be the same injustice dressed up in fancy clothes! The ultimate goal has to be to create a society where the authentic voice of women can be heard. The ultimate goal is to clear a space where women can speak for themselves in all their creativity, wisdom and experience. Women are not voiceless, they have a voice! Let's listen to it and amplify it if necessary. Only in this way, will PNG society reach the highest development possible for this great nation and for all of its people.

Above we saw that Monseñor Romero suffered the consequences and sacrificed his life for having the courage to be the voice of the voiceless – helping the poor and oppressed find their own voice. But his martyrdom was not the last of these consequences. On 14 October 2018 in Saint Peter's Square, Pope Francis declared Archbishop Romero a saint of the Catholic Church whose heroic virtues are worthy of veneration and imitation by all Catholics throughout the world.✠

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# INEQUALITY:

## It's effect on women and on society

**Hannah Philomena Immaculate Hwenasi Aruma**, turns 18 in December, hails from a family of 8 children. A **'feminist'** in her outlook, she believes that education is needed to reach the ultimate goal: **Equality**. She shares her reflections.

Recently we were made aware of the indecent behaviour of men at the University of Papua New Guinea. It's sad that persons who are well educated can stoop to such low and perverted behaviour. I thus consider myself 'marginalized' and would like to share with you my feelings that good sense and respect may prevail.

Living in a male dominated world, every day is not only *déjà vu*, but worse. Each day is a page in a chapter of the book of Life. Each day we learn about inhumane lessons. Sadly, in a series of events, the perpetrators are different persons, while the victims are the same. In the society in which we live today, men get away with almost everything, while women are the minority.

For the past seventeen years of my life, I have witnessed the disparity of equality, norms of behaviour and the attitude and behaviour of certain men. Often, when a man talks about women, he is praised, but when a woman speaks about equality and gender-based violence, she is ridiculed. Society wants women to behave in a lady like manner, but what about the gentlemen? The Oxford dictionary states that 'ladylike' is to behave in a way that is socially acceptable. This is something that I dislike. If we are to live, we need to live for ourselves and not as society dictates.

Joining Jubilee Catholic Secondary School, I got involved in a number of extracurricular activities. However, one that caught my attention were the forums. Being part of them, as a grade nine student, it opened me to reflect on my behaviour and the way I carried myself. Occasionally, the senior students would speak about our 'lady like' behaviour at school, especially when our male companions were around. I would constantly reflect on my behaviour. I soon realized that there is nothing wrong with my behaviour, but there seems to be something wrong with the attitude and the mentality of most men. I had to speak up. The silence was deafening. I had to do something about it. @thefemaleactivist is the Instagram social page that I created. It is here that I express my opinion, share my thoughts and above all advocate for change.

Growing up, I learnt a lot from the wonderful father figure in my life. As a kid, I noticed that my father grew disciplined day by day, and ran our home as a loving father. He tries to give each of us the space to express ourselves. He let mum speak her mind. Above all, I have never seen him mistreating or abusing my mum in any way. Watching my dad and mum bring us up effortlessly has helped me grow in respect, carry myself with dignity and develop a healthy character. I wished the same for my friends. Sadly, their fathers are not the same.

In our male dominated, patriarchal and top-heavy society, the violence and abuse against women is the norm. "She does not behave as a lady should", are his words to justify his actions. And the entire street men and women are on his side. This is a daily occurrence and one that has made us lose sight of the truth.

'What is the cost of lies? It's not that we'll mistake them for the truth. The real danger is that if we hear enough lies, then we no longer recognize the

Photo: Hannah together with her parents and her siblings



Photo right:  
At the annual Year 12 retreat held at  
Sivarai Namona, Bomana



truth at all – Valery Legasov. What has really built me is having friends my age that have shared the same interest as me. One of them has been Miss Kerenza Bruder who continues to empower me. We share a lot as we strive to advocate change. We speak about the small and the large issues. We intend to do away with a dominating patriarchal system to build up a feminine society. *‘There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus’ (Gal 3:28).* Today, I cannot be silent about the issues that make society uglier and crueller.

I yearn for a society that is less egoistical, non-misogynistic, where men and women can walk side by side and get along without the gender-

based violence that involve police reports, outrageous rape reports and even the subtle domination within home, family and between spouses.

Women rise up! You have a lot of potential and that cannot be put to waste. Young people, it’s up to you to stand up and be the change. In the words of President Obama, ‘We are the Change that we Seek’. 🌈

# Life after Delivery

- Útmutató a Léleknek

In a mother’s womb were two babies. One asked the other: “Do you believe in life after delivery?” The other replied, “Why, of course. There has to be something after delivery. Maybe we are here to prepare ourselves for what we will be later.”

The second insisted, “Well I think there is something and maybe it’s different than it is here.

Maybe we won’t need this physical cord anymore.”

The first replied, “Nonsense. And moreover, if there is life, then why has no one ever come back from there?”

Delivery is the end of life, and in the after-delivery, there is nothing but darkness and silence and oblivion. It takes us nowhere.” “Well, I don’t know,” said the second, “but certainly we will meet Mother and she will take care of us.

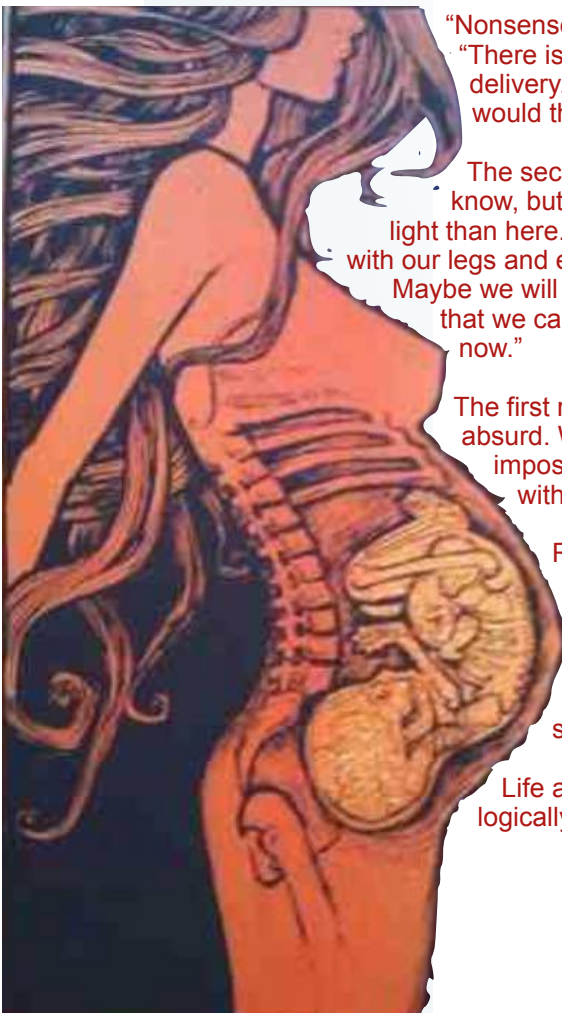
The first replied “Mother? You actually believe in Mother? That’s laughable. If Mother exists then where is She now?”

The second said, “She is all around us. We are surrounded by her. We are of Her. It is in Her that we live. Without Her, this world would not and could not exist.”

Said the first: “Well I don’t see Her, so it is only logical that She doesn’t exist.”

To which the second replied, “Sometimes, when you’re in silence and you focus and listen, you can perceive Her presence, and you can hear Her loving voice, calling down from above.”

Maybe this was one of the best explanations of the concept of GOD.



“Nonsense,” said the first. “There is no life after delivery. What kind of life would that be?”

The second said, “I don’t know, but there will be more light than here. Maybe we will walk with our legs and eat from our mouths. Maybe we will have other senses that we can’t understand now.”

The first replied, “That is absurd. Walking is impossible. And eating with our mouths?”

Ridiculous! The umbilical cord supplies nutrition and everything we need. But the umbilical cord is so short.

Life after delivery is to be logically excluded.”



# Society of the Divine Word in PNG Celebrating 125 years



**Fr. Jozef Maciolek, SVD**, Polish missionary gives us an insight into the celebrations of the 125 anniversary of the missionaries of the Society of the Divine Word.

On Thursday, August 13, 1896 the steamer "Stettin" arrived at Friedrich Wilhelmshafen in German New Guinea. On board were 6 missionaries of the Society of the Divine Word. That single event was the beginning of the history of the Catholic Church on the north coast of the mainland of Papua New Guinea. The port is known today as Madang and the missionaries were: Fr. Eberhard Limbrock, Prefect Apostolic and Regional Superior, Frs Franz Vormann and Joseph Erdweg and Brothers Eustochius Tigges, Canisius Hautkappe and Theodulph Schmidt.

Archbishop Anton Bal. Each of them travelled by road to Madang as the airport was closed.

The celebration was held at Alexishafen and was prepared by Fr. Norbert Koima, together with his parishioners. In front of the church there was a display of the historical photos. It helped to remember and to connect the celebration with the stories of the past.

The Eucharist was led by Archbishop Douglas Young. At the beginning he created a festive atmosphere by reminding all present that the jubilee, as the scripture says is about making joyful noise. There was overwhelming response from the congregation and the groups of faithful from Wewak, Kundiawa and Wabag dioceses.

On 13<sup>th</sup> August 2021, the Society of the Divine Word celebrated the 125<sup>th</sup> anniversary of that memorable arrival. Present to witness this occasion was the SVD Superior General Paulus Budi Kleden; Cardinal Sir John Ribat MSC; Archbishop Douglas Young SVD; Fr Jacek Pinocy, representative of the Papal Nuncio; Bp Rozario Menezes;

The procession with the Bible was led by the people from Chimbu. They expressed their faith in God leading them to his Kingdom by enacting the killing of two SVD missionaries in Chimbu valley in Dec. 1934 (Fr. Karl Morschhauser) and Jan. 1935 (Br Eugene Frank). The blood of the missionaries was a source of life and grace to the church in Chimbu, and the Bible was

Photo above and below: SVD celebrate 125 years in the Cathedral and at the SVD House





brought to the altar by two small boys carried on a platform, dressed like bishops.

The offertory procession was led by the

people from Wabag, in a lively procession they brought gifts to the altar. From all the cabbage offered one could make a barrel of sauerkraut.

After the Eucharist, Cardinal John Ribat blessed a monument to the Divine Word erected in front of the church by the people of Alexishafen parish. Depicted in cement was the open book bible, the Divine Word, which SVD missionaries brought to the people of Papua New Guinea.

Afterwards there were speeches in honor of the Society of the Divine Word and the work the missionaries did in many places of Papua New Guinea. People wanted to express their gratitude. There was also launching of a book "They were sent to New Guinea". This book is a collection of biographies of some SVD missionaries with their photos. The book was prepared specially for the jubilee celebration.

In the evening there was a grand reception at the SVD Conference Center hall. We had the privilege to entertain SVD friends and co-workers.

On Saturday, 14<sup>th</sup> August were celebrations in and around Alexishafen which was dedicated to the memory of those missionaries who walked this earth before us. In the morning Father General Paulus together with Father Provincial and some other SVD were invited to visit Sek Island. During that visit the community leader told them that Sek Island was the first land on which Fr. Limbrock stepped when he was searching for a place to open a mission station in this area. It was with people of Sek that he

negotiated the purchase of Doilon, which later was named Alexishafen. They were also told that the next SVD priest to come to Sek Island and work with the people was Father Dummkopf.

In the afternoon we gathered for Eucharistic celebration at Alexishafen Conference Center chapel, built on the foundation of the prewar cathedral and where the remains of Bishop Wolf and Bishop Appelhans are buried and is a very important place for all members of SVD. During that celebration Fr. General recalled the advice Pope Francis gave to SVD capitulars during their audience at the Vatican in 2018. Pope said: "Remember your roots and your cemeteries". Since the beginning of SVD mission in New Guinea 990 confreres were appointed to PNG till today. Many of them gave their lives while befriending the people of New Guinea and witnessing to the love of God. We need to be connected with them for our identity and spiritual strength. After the Eucharist we walked to Alexishafen cemetery to pray and to remember the missionaries who gave their lives to God and to the people of PNG and whose remains are buried there.

On Sunday, 15<sup>th</sup> August we gathered at the Cathedral in Madang. The Cathedral church was built by Fr. Saiko and consecrated by Bp Noser in 1967. The stain glass windows were donated by SVD General Schuette. It is a part of the history of SVD and the Church. On that day it was Cardinal John Ribat who presided over the Eucharistic celebration. Cathedral parish and Yomba parish gave the celebration colorful decorations and vibrant singing and dancing. Fr. General Paulus preached the word of God. During the celebration the Anglican priest Fr. Peter Hunter presented a chalice and ciborium purchased by the Pastors of Madang to the Bishop elect Joseph Durero, who used to be the parish priest of the Cathedral Church and was very active among Pastors of Madang. Fr. General was presented with a board engraved with words of gratitude to the SVD for their commitment to the Word of God and building Christian communities in Papua New Guinea. 🇩🇪





Fr Tomás Ravaioli, IVE

# Bl Peter ToRot and the Dignity of Women



Fr Tomás Agustin Ravaioli is a priest of the Institute of the Incarnate Word (IVE). He holds a Degree in Theology from Rome and is currently the Director of the LCI and Postulator of the Cause of Canonization of Blessed Peter ToRot.

**Due to his respect for the dignity of woman and the dignity of Marriage, the catechist was not afraid to “Fight the good fight of faith.”**

*(1 Tim 6:12)*

The very fact that Peter To Rot was killed because of his ardent defence of Christian Marriage against customary polygamy shows us how highly To Rot considered the dignity of women. For many (including most of the chiefs) the return to customary polygamy was not only a good idea, but also the return to something they had been longing for so long. Although this practice was forbidden, most of the Tolai men were not yet very much convinced against it. So, they externally observed the law that prohibited polygamy, but without any interior conviction. So as soon as the Japanese opened again the possibility to return to polygamy, many chiefs and leaders considered the idea to be attractive, and they quickly accepted it.

The attitude of the courageous catechist To Rot regarding this infamous law was entirely predictable: he denounced polygamy openly. He defended the dignity of women with all his strength. In Tolai Society, the number of wives a man could claim as his own had indicated his degree of wealth and social position in society. For To Rot, instead, women were not a “degree of wealth,” but God’s creation. He was convinced that both

men and women were created in God’s own image and likeness, and for this reason, no man on earth could consider women to be an “object” or a “social position.” As St John Paul II wrote, “Women’s dignity has often been unacknowledged and their prerogatives misrepresented; they have often been relegated to the margins of society and even reduced to servitude. This has prevented women from truly being themselves, and it has resulted in a spiritual impoverishment of humanity.” (Letter to Women, 3, 29 June 1995)

Due to his respect for the dignity of woman and the dignity of Marriage, the catechist was not afraid to “Fight the good fight of faith.” (1 Tim 6:12) He used every means to try to persuade Catholics and help them to avoid such a practice as polygamy. He knew that this action could mean imprisonment and death, but he could not stay silent in front of this great danger. He knew that the love of spouses requires exclusivity by its very nature, for the unity and indissolubility of the spouses’ community of persons, which embraces their entire life, truly makes that “they are no longer two, but one flesh.” (Mt 19:6) The Catechism of the



Historical photograph: Paula la Varpit, wife of BI Peter ToRot

Catholic Church teaches: "Conjugal love involves a totality, in which all the elements of the person enter - appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a deeply personal unity, a unity that, beyond union in one flesh, leads to forming one heart and soul; it demands indissolubility and faithfulness in definitive mutual giving." (CCC 1643)

At this point, Peter To Rot was ready to fight with all his strength and if necessary, to pay his last homage to God with the sacrifice of his very life. He did not fear joining the same fate of the great "marriage martyrs," such as Saint John the Baptist, Saint John Fisher and Saint Thomas More, among others. These saints gave us an amazing testimony and wrote, with their lives, beautiful and unforgettable pages in the history of the Church. Saint John the Baptist did not fear when he had to face the powerful King Herod. Both Saint John Fisher and Saint Thomas More did not hesitate to tell King Henry VIII that it was not allowed for him to divorce his wife and marry a new one.

Something interesting to highlight is the fact that Peter To Rot defended the dignity of women and the unity and indissolubility of Matrimony at all costs, including among the inner circle of his family. His own brother, Joseph Tatamai, was among the first who wanted to take a second wife, but To Rot did not spare him a strong correction. Tatamai, as many witnesses recalled, became weak and secretly went to the harlot la Tia. To Rot was not influenced by the tie of closest kinship, but he opposed his elder brother in a clear and decisive way, even more vigorously than the others who were not related to him. He did not allow Tatamai to make la Tia his second wife or to take her to the family's farm, where To Rot and his two brothers were living, although Tatamai was the elder brother. When Tatamai insisted, To Rot sent both of them away. Catechist Raphael To Labit recalled the episode as follows: "To Rot took his own brother, Tatamai, to court. He was not afraid to have his brother banned from their farm if he was prepared to be unfaithful to God's law and although married, to appear publicly in company of another woman."

Acknowledging that the cause of To Rot's martyrdom was his strong defense of women and Marriage, St. John Paul II said during his beatification, "When the authorities legalized and encouraged polygamy, Blessed Peter knew it to be against Christian principles and firmly denounced this practice. Because the Spirit of God dwelt in him, he fearlessly proclaimed the truth about the sanctity of marriage. He refused to take the 'easy way' of moral compromise. 'I have to fulfil my duty as a Church witness to Jesus Christ,' he explained. Fear of suffering and death did not deter him. During his final imprisonment Peter To Rot was serene, even joyful. He told people that he was ready to die for the faith and for his people." 🇯🇲



### 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 BI Peter ToRot, together with photographs and documents. These will support the cause of his canonisation.

Nigel Akuani



Bp Joseph Durero SVD,  
Bp Gilles Côté together with dancers  
after the Episcopal Ordination

## Kiunga Rejoices at the 3<sup>rd</sup> Bishop Gutpela Wasman Bilong ol Sipsip

**Kiunga, Western Province:** Thousands gathered and rejoiced, gave thanks to God and celebrated their faith of 62 years, as they witnessed the Episcopal Ordination of Bishop-Elect, Joseph Durero SVD, as the third Bishop of the Diocese of Daru-Kiunga.

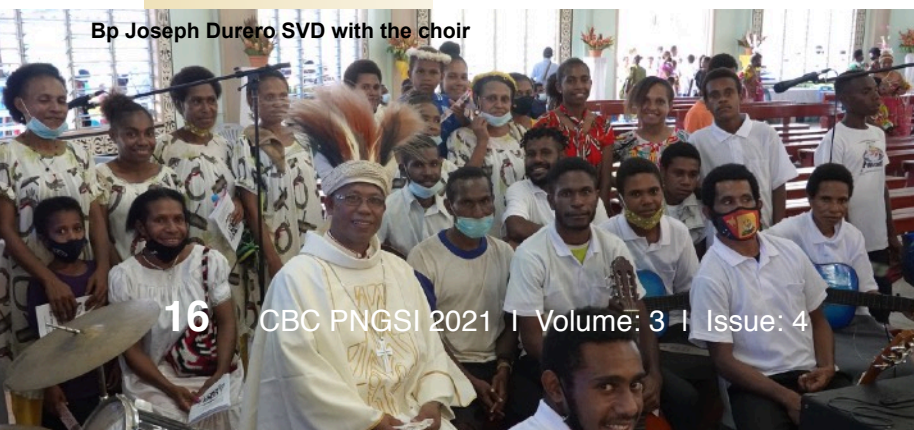
Held on Sunday 29<sup>th</sup> August 2021, at the St Gerard Cathedral, the Eucharistic Celebration had as its theme: *‘With You I am a Christian, For You I am a Bishop. Yes Lord I Love You’*.

His Eminence, Sir John Cardinal Ribat MSC, Archbishop of Port Moresby was the main celebrant at the Episcopal Ordination. His Grace Mons. Archbishop Fermin Emilio Sosa Rodriguez, Apostolic Nuncio to Papua New Guinea and Solomon Islands and His Excellency Most Rev. Gilles Cote SMM were the co-consecrators. They were joined by nine other Bishops from different dioceses across PNG, Priests, clergy, Religious, laymen and women, youths and children, parishioners and Catholics from the entire diocese.

In his homily, Bp Gilles Côté noted that the position of the ‘Bishop’ was one intended to be that of service and not of power. He exhorted the new Bishop to become a Servant-Leader prepared to journey with his people. “Jesus Christ chose and sent his apostles to preach the gospel and sanctify all people, a Bishop’s duty is to take care of his flock by preaching the Gospel and helping his people live the gospel,” he stated. “Be very close to Jesus so that our people will see Jesus alive in you. Uphold the values of humility, integrity and authenticity and draw inspiration and strength from the Lord himself,” he continued.

The Apostolic Nuncio Mons Rodriguez described the occasion as ‘God’s goodness’. He encouraged the new Bishop to ‘smell like his sheep’, have a ‘compassionate’ heart for his people and be a ‘Servant of Hope’. “Guided by faith, trust and hope may God guide you to journey with your people and be a true and faithful pastor,” he said.

Bp Joseph Durero SVD with the choir



*“Dirava ita hanamoa!”* (Let’s praise and thank God) exclaimed Bp Joseph as he thanked God for the 62 years of faith and worship of the people. The presence of God and Mary is visible in a people



journeying and united together. 'Love, Honesty and Trust' is my motto and with the help of God, I will strive to be a 'Gutpela wasman bilong sipsip'. I trust that this mission can be achieved by upholding the motto 'Yes, Lord I Love You' because love changes everything and conquers all," he said.

Chairlady to Holy Spirit Cathedral Parish Pastoral Council in Madang, Mrs Magaret Anut, recalled Bp Joseph's prior years in Madang as Parish Priest of the Holy Spirit Cathedral, and admitted that it is sad to see that he left Madang, but proud of his elevation. "In his years as a priest in Madang, we grew close to him as the leader of our parish working together to ensure spiritual formation programs and church activities were in order. He will make a good new Bishop," she stated.

Bosco Salulen, a parishioner of St Brigid's Parish, Kiunga, said that though he was elated to have a new Bishop, he also expressed his sadness at the retirement of Bishop, Gilles Côté. "I am thankful to God for giving us a third Bishop to help and guide us on the path of our Catholic faith. Even though Bp Gilles will be leaving us, he will always have a place in the hearts of many of us throughout the Western Province," he added.

Bp Joseph Durero SVD, is the Third Bishop of Daru-Kiunga Diocese. He was born on 13<sup>th</sup> April 1968, ordained a Priest on 12<sup>th</sup> December 1995, and appointed Bishop on Pentecost Sunday 23<sup>rd</sup> May 2021.

Dressed in traditional *bilas*, the Awin-Aekyom, Yougom, Boazi, Kiwai (Bamu, Gogodala), Min, Madang people, the teachers and students accompanied the Eucharistic processions giving it a unique and a distinctive indigenous flavour.

Following mass, cultural celebrations ensued on the sports field of St Gerard. The lively traditional dance performances, witnessed by a huge crowd, were from the different parishes of the Diocese of Daru-Kiunga. It was an expression of welcome and gratitude.

Due to recent detection of cases of Delta-Variant COVID-19, safety measures were adhered to right throughout the ceremony. 🇵🇳



SVD confreres pictured together with Bp Joseph Durero SVD

Episcopal Ordination of Bp Joseph Durero SVD



## COAT OF ARMS

- Bp Joseph Durero svd

**Three sacred images:**

**Chalice and Host:** I offer myself with Jesus to the father in the Eucharist.



**Bible:** The Word of God in my hands and in my heart.

**St. Joseph:** The natural flower of the water lily symbolizes my personal Patron Saint - St. Joseph and the Fly River and its lagoons of Daru-Kiunga Diocese.

**The colors:**

**Blue** is the Marian color and the rosary refers to the great devotion of St. Louis-Marie Grignion de Montfort to Mother Mary.

The **yellow** color of the chalice indicates the communion of the believers in worship and it also indicates a happy, youthful spirit, full of hope.

**My motto:** Love, Honesty and Trust are the Virtues in action. This is the mission and vision for my ministry together with the constant embrace of God's Gifts.

Abigail Seta

Episcopal Ordination of Bp Justin Ain

Diocese of Wabag welcomes 3<sup>rd</sup> Auxiliary Bishop

# Yumi stap laip long Krai

**Sangurap:** The Diocese of Wabag officially welcomed its third Auxiliary Bishop, Bp Justin Ain Soongie, in an episcopal ordination witnessed by nearly five thousand Catholic faithful and friends at the Sangurap parish. Held on Thursday, 2nd September 2021, the celebration had as its theme 'Yumi stap laip long Krai.'

Bp Arnold Arowae was the main celebrant and consecrator at the Episcopal Ordination. Abp. Douglas Young from the Archdiocese of Mt Hagen and Bp Donald Lippert of Mendi were the co-consecrators. Present to witness this momentous occasion was His Excellency Archbishop Fermin Emilio Sosa Rodriguez, Apostolic Nuncio to Papua New Guinea. Eight other bishops and priests concelebrated at the event.

In his homily, Bp Arnold Arowae spoke on the power to make a choice. "If our focus is Jesus the Way and the Life, then we will choose Jesus.

Once the choice is made, we go out to speak and proclaim Christ", he said, as he encouraged the new bishop.

Bp Justin Ain was escorted in by the youths of Sangurap parish. The Apostolic Nuncio read and displayed the bull prior to the Episcopal Ordination rites. Then followed the anointing of oil, presentation of the bishop's ring, mitre and the crosier.

The celebration concluded with speeches by the Apostolic Nuncio, Abp. Douglas Young, Paul Kurai, a faithful catholic and owner of Ribito Hotel, Margaret Kameso and Bp Justin.

In his address to the new bishop, the Apostolic Nuncio encouraged him to consider as the key of his identity the mystery of Christ and the attributes willed by the Lord Jesus Christ for his Church, a people brought into unity from the unity of the Father, the Son and the Holy Spirit.

Apostolic Nuncio Archbishop Fermin Emilio Sosa Rodriguez displays the Bull



"As Vicar of the great shepherd of the sheep, you must manifest through your life and episcopal ministry the fatherhood of God. In your life you have to show to the People of God, the goodness, the loving care, the mercy, the

gentleness and the authority of Christ, who came to give his life and to gather all people into one family, reconciling them in the love of the Father," he stated.

The celebration was colourful as different groups attired in their custom bilas filled the congregation. The faith filled congregation responded to the celebrant exhibiting the vibrancy of the church in the highlands. The laity team and youths of Sangurap and Sari parishes led the choir of the entire congregation in praise and song while the different groups led the different processions. Several songs were composed for the occasion.



Episcopal Ordination of Bp Justin Ain

A festive meal was held for the visitors and invited guests, while the parishes shared food and drink. The first mass of Bp Justin Ain Soongie was held the next day. 🇵🇭



### Coat of Arms

**Auxiliary Bishop Justin Ain Soongie,  
Diocese of Wabag**

**Motto: Yumi Stap Laip long Krais  
(We are Alive in Christ)**

1. **Ambum Stone** (bottom right) symbol of my cultural identity. During the pre-colonial era and/or before the arrival of the missionaries the ancestors had

been offering sacrifices to this stone (Ambum Stone) which was believed to be sacred in nature. The sacrifices of pigs and possums were offered to it for the purpose of seeking blessing to the community in times of calamities and misfortunes. After the sacrificial rituals, the community indeed experienced bountiful blessings.

This shadow of the reality yet to come is the sacrifice of Jesus Christ the High priest on the Cross of Calvary symbolized with the cross on the Coat of Arms.

2. **The Cross and Staff** – represents Jesus the High Priest and Good Shepherd. He is the fulfillment of the cultural symbol previously explained.

3. **Enga Miok/Bird of Paradise** – represents his belonging to the wider community of the Province and the Nation. It also represents the Holy Spirit which is often symbolized with a dove, here with the bird of paradise.

4. **Chalice and host** – symbolizes his primary responsibility in the administration of the Sacrament to the people of God though the theme: “YUMI STAP LAIP LONG KRAIS or We are Alive in Christ” will truly be fruitful.

5. **Symbol of Mary as Queen** (below left) – To the Blessed Virgin Mary, Queen of the Universe, the bishop implores her support and dedicates and consecrates his life and ministry to her.

**Motto: YUMI STAP LAIP LONG KRAIS. (We are Alive in Christ)**

With this motto the bishop intends to carry out his ministry, that the Divine Triune God through the Church has entrusted to him. He desires to work for nothing else other than make the people of God truly alive and active in Jesus – the Way, the Truth and the Life.

### Area of responsibility.

Bp Justin will be the Pastoral Coordinator for the Diocese of Wabag. He will work with the Outreach Laity Programs started in February 2021. The focus is to make Jesus and the Catholic Faith known far and wide and bring back the lost sheep.

He will also assist Bishop Arnold in His Episcopal responsibilities in the Diocese and make himself available for the needs of the wider Ecclesial community.



Custom dance at the Offertory



Photo: Joseph and Susie with their grandchildren

# My Ideal Couple



**Cecilia Teliwa** hails from Milne Bay Province. She is an energetic, single woman deeply rooted in her Catholic faith. She shares her story of her ideal couple and her encouragement to potential couples as well as for those who are already married.

In the ordinariness of our lives, there are wonderful couples who teach us a great deal. I highlight a wonderful couple, my ideal couple. I have witnessed them every step of the way – a loving devoted Catholic couple.

working at Department of Works, Plant and Transport Branch (PTB) in Wewak, which was next to the Business Development Office. Joseph was not confident to meet his soon to be father in-law.

**Joseph Malir** hails from East New Britain Province, a small village called Gunanba, in the Kokopo District. His lovely wife, the late Susie Malir (Sepi) is from **Numbotui village**, Hawain, Wewak in the East Sepik Province. Joseph met his late wife in 1976 at Laloki Cooperative College, now called Laloki High School, they studied to be Business Development Officers. Late Susie attended Kerevat Senior High School, while Joseph attended Sogeri Senior High School. They got married on 27<sup>th</sup> January 1979 at Christ the King Catholic cathedral Wirui, Wewak.

As a good loving husband, he always respected her views expressed in those difficult moments. The hallmark of their marriage was the respect, love, trust and understanding they had for each other regardless of status.

In their journey as husband and wife they encountered many challenges. They knew that there was no perfect marriage in this world, but only a union bonded by love and respect for each other as each one grew to accept the other differences. These two virtues carried them though the 44 years of friendship and the 41 years of married life. Understanding each other was for them a two-way communication.

‘You are not allowed to marry a **“Tolai man”** or better said **“mangi lauro”**’ – was the advice Susie received from her father as she left Wewak to attend college. When Joseph was posted to Wewak for his practical training, Susie gave him a parcel to give to her father who was then

Late Susie admitted to her husband Joseph that during their marriage she had learnt to be patient and humble as her husband was a patient person to her. Joseph did not talk or shout back

when they had disagreements but instead listened because he believed that the best way to navigate difficult times was to listen especially when things got heated up. This strengthened their marriage of 41 years. Joseph recalls that there was never a time where they had any physical confrontation and he never laid hands on his wife. As a good loving husband, he always respected her views expressed in those difficult moments. The hallmark of their marriage was the respect and love they had for each other regardless of status.

*'If you want your wives to love you, you must earn it by respecting them. Husbands should never take their wives for granted. At no time do you treat her as an object or your property, that you can do anything with' – is Joseph's advice to couples who are going through difficulties in life.*



## Keys to a Successful Marriage



In **healthy marriages**, spouses are best friends and spend quality time with each other. A marriage based on love and respect doesn't just happen. Sharing your life with another person can be a challenge. Both spouses must do their part. Marriages take work, commitment, and love, but they also need respect to be truly happy and successful. Below are some important keys to work on each day to make your marriage successful.

### Communicate clearly and often

Talking with your spouse is one of the best ways to keep your marriage healthy and successful. Be honest about what you're feeling but be kind and respectful when you communicate. Part of good communication is being a good listener and taking the time to understand what your spouse wants and needs from you. Keep the lines of communication open by talking often, and not just about things like bills and the kids. Share your thoughts and feelings.

### Tell your spouse that you're thankful for having him or her in your life

Appreciate each other, your relationship, your family, and your lives together. Show gratitude when your partner cooks dinner, helps the kids with their homework, or does the grocery shopping. Take a few minutes each evening to tell each other at least one thing you appreciated that day. You are supposed to be partners not enemies.

### Make time for you as a couple

With work and family responsibilities, it can be easy to lose the romance factor. Plan special dates, to go out or just stay at home. If you have children, send them on a play date while you relax, talk, and enjoy each other's company.



### Plan for some personal time

Alone time is just as important as couple time. Everyone needs time to recharge, think, and enjoy personal interests. That time is often lost when you're married, especially if you have kids. Go out with friends, take a class, or do volunteer work, whatever you find enriching. When you're back together with your spouse, you'll appreciate each other even more.

### Understand that it's OK to disagree

You won't agree on everything, but it is important to be fair and respectful during disagreements. Listen to your spouse's point of view. Try not to get angry and don't let yourself become too frustrated. Walk away and calm down if you need to, then discuss the problem again when you're both in a better frame of mind. Compromise on problems so that you both give a little.

### Build trust

Criticism, contempt, defensiveness, and stonewalling are serious threats to a marriage. The more a couple engages in these destructive activities, the more likely they are to divorce. Spouses who stay together know how to fight without being hostile and to take responsibility for their actions. They are also more likely to respond quickly to each other's wishes to make up after fights and repair the relationship.

### Learn to forgive

Everyone makes mistakes. Your spouse may hurt your feelings or do something that upsets you, and that may make you angry, even furious. But it's important to deal with your feelings, let them go, and move on, don't keep bringing up the past.

Remember to remain committed to your spouse, your family, your children and the life that you have built together. Support each other emotionally. Be each other's partners. You, your spouse, and your relationship may grow and change with time, but these ideas can help your marriage stay strong and intact over the years. Just as Christ is committed to His Church, couples should focus on Christ because LOVE originates from HIM alone. Love it was that made us, and it was love that saved us. A good grounded relationship is based on love, trust, respect and understanding.



# 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. We share with you creative possibilities that you, your families and your community can put into practice. This article is a continuation from Church Alive, Volume 3, Issue 3.

## Don Bosco

# Green Alliance

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

### 5. Water Conservation

**Water usage on the campus is monitored to reduce wastage from leakages or improper usage, and all staff/students are conscious about conserving water.**

1. Fix any leaky faucets, showerheads, or toilets immediately. Ask employees, staff, or students to report any leaks immediately to the facilities team.
2. Replace full-flush toilets with low-flush toilets that use significantly less water than regular flush toilets.
3. Replace standard shower heads with a low flow aerated shower heads. This provides the same water pressure but uses half a gallon less water a minute.
4. Use water saving practices and systems in your landscaping, such as selecting drought-



resistant plant varieties and using drip irrigation instead of sprinkler watering systems.

### 6. Sustainable Travel

**All staff and students walk or opt for public transport or carpooling when possible.**

1. Plan your travel in advance and integrate environmental impacts and traveller well-being when planning your organisational travel for projects, meetings and conferences.
2. Consider options for virtual meetings as an alternative to travel wherever appropriate.
3. Establish schemes to recognize staff members who have reduced their travel-related climate footprint, thereby raising the

awareness and importance of this issue within the institution.

4. Maintain efficient ground transport through proper maintenance of vehicles, responsible driver behaviour, using quality fuels, installing emission control technologies and making use of advanced vehicles and fuels.

## 7. Avoid Plastic Pollution

**A green campus stays free from plastic pollution by strictly avoiding all single-use plastic items like plastic bags, cups, plates, straws, bottles and other disposable items.**

1. Educate staff and students about the dangers of plastic bags. Ensure they put it into practice.
2. Purchase biodegradable plastic bags instead of regular plastic bags.
3. Use reusable, durable containers or bags for storage instead of plastic bags.
4. Encourage the use of washable dishware and cutlery at events and programmes organised by the institution instead of Styrofoam or plastic for lunches and dinners amongst staff, students and other in your network.

## 8. Healthy Food

**Eating healthy food is characteristic of a green campus. All staff and students are to avoid 'junk food' and make healthy diet choices. Growing vegetables and fruits on campus is also encouraged.**

1. Develop an organic vegetable garden within the campus of your institution/organisation.
2. Create a healthy food policy for your institution/organisation. Ensure that your canteen provides healthy food choices.
3. Together with local organic farmers in the community provide fresh produce to the institution/organisation.
4. Encourage staff/students/parents to develop healthy eating habits and the benefits of eating organically produced food. This will benefit you and your family in the years ahead.

## 9. Enriched Bio diversity

**A green campus is all inclusive, even towards the biodiversity found within and around its vicinity. In such a campus, everybody takes steps to make sure their activities do not harm the local biodiversity, but rather, they work towards enriching the biodiversity.**

1. Plan a field day for staff to get out, explore and appreciate the local environment.
2. Volunteer with the local forest department staff in your region to participate and organise programmes that protect endangered species of flora and fauna.
3. Organise, sponsor and participate in tree plantations on campus and in the neighbourhood.
4. Organize an environmental competition for your institution or community (e.g. a Best Surrounding Yard, Office, School Contest).
5. Clean your local water bodies, forest lands and other habitats in your locality.

## 10. Green Procurement

**Ensure that your institution has an effective system in place, which ensures that all products and services that are purchased for use on the campus, cause minimal adverse environmental impacts.**

1. Educate stakeholders about products with environmental dangers and provide options for mitigation.
2. Purchase products packaged in minimal or biodegradable packaging.
3. Have clearly defined operational procedures and standards and train staff in order to reduce unnecessary/careless errors or use of materials.
4. Avoid unnecessary purchases for the office/business; all purchases eventually become waste.
5. Plan operations carefully to use the minimum inputs/materials possible.
6. Buy materials in concentrate or in bulk when possible to reduce on packaging waste.
7. Buy products that are reusable, returnable or refillable. ♻️



# Be compassionate and rooted in CHRIST

Nigel Akuani

**Kiunga, Western Province:** “Have a heart and care for everything. Be compassionate toward others and be rooted in Christ as He is the foundation of our lives,” said Bishop Emeritus of the Diocese of Daru-Kiunga, Gilles Côté SMM, to Catholic faithful and Christian communities of his diocese and to all in Papua New Guinea.

The sharing by Bp Gilles made during a brief interview on Thursday 9<sup>th</sup> September 2021, gave an insight of the Bishop’s hopes and intentions for the diocese after his leave from the diocese and country scheduled in November 2021.

Bp Gilles highlighted the importance of nurturing a personal relationship in Christ and said, “When we live our lives in Christ putting him before everything we do, it is essential to maintain this relationship by living it and making it inclusive by sharing our experiences of Christ in our lives with others. When we grow, we grow in Holiness together.”

After spending 50-years in the Western Province of Papua New Guinea, he described how the country moulded him into a ‘winner-in-Christ’ and said he would return home fulfilled, triumphant and spiritually enriched. “I’ve lived here for fifty years which has been a long time indeed, and throughout these years, PNG has given me so much. It gives me great privilege to know that when I return to Canada, I will return as a winner made rich in Christ through the experiences of spreading the Gospel’s Good News with many,” he said.

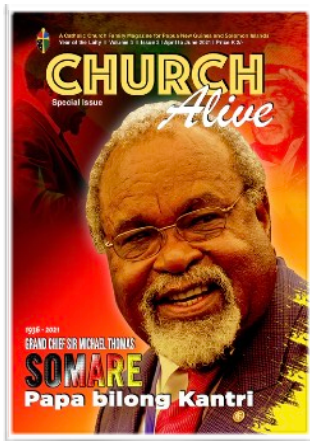
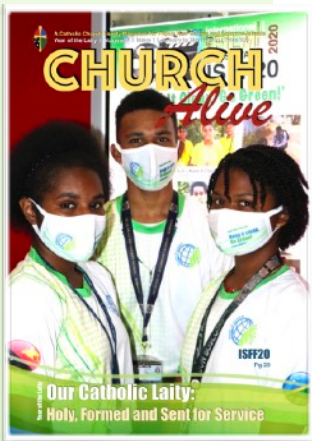
He reassured the people that the new Bishop of Daru-Kiunga, Bp Joseph Durero SVD, was capable of caring for the diocese and will work closely with the diocese’s clergy, religious, laity and youth. “As I will depart at the beginning of November, I am grateful and deeply comforted because Bp Joseph sees the richness of how we live as a Church of participation and communion, and has decided to walk the Journey of Faith with all the people in the Diocese. Let us thank God and the Holy Spirit for choosing the person to shepherd the diocese,” he said.

“We have been walking our Journey of Faith as a diocese for 21-years and are now harvesting good fruits from our constant efforts to live and promote Gospel values and good Melanesian values. I invite everyone in the diocese to trust that what we have been doing is the will of God, and to actively walk with us on this Journey,” he added.

In his word of advice for those wishing to carry out missionary works in Papua New Guinea, Bp Gilles urged for them to come to the country and embrace the opportunity to live an enriching life as a Missionary. “They are spiritually united. The people live a simple way of life and live in Faith. Go and live a rich experience of being a priest and missionary among people who are very much alive in Christ,” he insisted.

He drew to a conclusion his sentiments with a firm call to the people of the Diocese of Daru-Kiunga to get involved and carry on with the Catholic faith and legacy established by the Canadian Montfort Missionaries.

CHURCH ALIVE MAGAZINE 2021



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## CPNG launches new logo

- Abigail Seta



ceremony were the CBC Central Committee members, staff of CBC and media personnel. Connecting via zoom was the Caritas Oceania Secretary, Sophie Jenkins, the Caritas Aotearoa New Zealand Director, Julianne Hickey and the Caritas coordinators in PNG.

According to Bp Jozef, it was in 2020 that a decision was made to change the logo of CPNG, and the design of the logo was outsourced to schools in the country with rewards being offered for the best three entries. The winning design was by a student from Don Bosco Technological Institute, Boroko.

“The new logo has the universal Caritas symbol of the red flaming cross and the bird of paradise at the centre of the cross. It is our identity as Papua New Guinean Caritas Agency,” said Bp Jozef.

Following the speeches was the official unveiling of the logo, vision and mission statement that was displayed on a pull-up banner.

**Port Moresby:** Caritas Papua New Guinea (CPNG) officially launched its new logo and vision and mission statement at a brief ceremony on Monday, 20<sup>th</sup> September at the Catholic Bishops Conference (CBC), Port Moresby.

Present to unveil the logo and statements were Abp Anton Bal, President of CBC and Bp Jozef Roszynski, Deputy Bishop of CPNG. Joining the

## Yumi yet i Sios

- Moses Ben, CDM Communications

**Mendi, Southern Highlands:** More than a hundred people were present to witness the joyful occasion of the opening of the Blessed Peter Torot Catholic Church in Kombal, outstation of the St. Michael's Tente Parish, on Saturday 9<sup>th</sup> September, 2021.

The celebration began with a Eucharistic Mass and had as its main celebrant the Bishop of the Mendi Diocese, Bp. Donald Lippert OFM, who was joined by several other priests at the Eucharistic celebration.

Bp. Donald in his homily told the people that their church was a sign that God was very close to his people and the church is the place where people go to meet and find God to pray and make sacrifices as a commitment of their faith.

He also reminded those who were present that they had to respect their body. The body is God's temple and his Spirit dwells in it, in each one of them. The Bishop warned that if anyone who destroyed



God's temple by thought, action or word, God would destroy him. “God's temple is Jesus. God's temple is His church which we build by our own hands but most importantly God's temple is you and I. We are the Church. He lives in us, therefore, we must be holy”, stressed Bp. Donald.

Among those present were parishioners from Blessed Peter Torot, Christian communities from other parishes and other denominations as well.



## Right relationship in Ministry

- Jessica Oata

Kiunga, Diocese of Alotau and the Diocese of Kerema, representing the Southern Region.

The purpose of the workshop was to train and equip the Contact Persons with the knowledge to carry forth their duties with diligence when assisting their Bishops to deal with cases of sexual abuse by the Clerics, religious or church workers if there was any.

Guest presenters at the training included NCD Family Life Welfare Services Child Protection Officer, Mr. Otto Trur, who gave a short presentation about the *Lukautim Pikinini Act* based on penal sanctions on abuse and clarified some of the questions raised by the participants.

The training concluded on Friday 10<sup>th</sup> September with the presentation of certificates by his Eminence Archbishop Cardinal Sir John Ribat.

The Right Relationships Ministry hosted its third Training of Contact Persons at the Catholic Bishops Conference head office from 6<sup>th</sup> -10<sup>th</sup> September.

The intense one-week training was facilitated by Right Relationship Ministry Directress Sr. Ancy John and Ms. Esther Igo and had the participation of nine Contact Persons from the Archdiocese of Port Moresby, Diocese of Bereina, Diocese of Daru/

## Constitutional law and reform

- Isabella Saleu



The Catholic Professionals Society of Papua New Guinea has made a stern call to the Government to bring to the public's attention the actual

Parish Hall, Boroko on 9<sup>th</sup> September, in response to the Government's K2 million Inquiry by the CLRC to declare PNG as a Christian State and the proposed K5 million Unity Pillar.

Speaking at the press conference, Mr. Harricknen, said they are not against the proposals but are very much concerned about the motives behind the way it was proposed as it would cause a major ideological shift from freedom of religion and separation of Church and State.

texts of the Amendment Bill including the reports and recommendations of the Constitutional and Law Reform Commission (CLRC).

This call was made by Mr Paul Harricknen, President of the Catholic Professionals Society (CPS) during a Press Conference held at the St. Joseph's

The CPS is now calling on the government to let the people decide in the 2022 General Elections as that would be democratic.

## Daru-Kiunga Diocesan Assembly ends on high note

- Nigel Akuani

The 2021 Diocesan Assembly of Daru-Kiunga came to a formal close on Wednesday 4<sup>th</sup> September 2021, with participants expressing satisfaction at the meeting's positive outcome.

The Assembly that commenced on Friday 3<sup>rd</sup> September, was held at the Blessed Peter To Rot Formation Centre, and had as its theme, 'Go Deeper into the Heart of Jesus Christ'. The program was facilitated by Fr Andrew Moses, Vicar General of Daru-Kiunga and Pastoral Vicar of the Diocesan Team of Pastoral Animation (DTPA). Present throughout were Bishop-Emeritus, Gilles Cote' SMM, and Bishop of Daru-Kiunga Joseph Durero SVD.



When asked if he was pleased with the Assembly's outcome, Bp Gilles described it as positive which was reflected by their active involvement and openness in sharing and participating in group discussions.

Fr Andrew in his emphasis of the Assembly's significance, said it gave clear indication of direction and necessary plan of action to be implemented for the overall wellbeing of the Diocese.

Also actively involved in the program were 82 participants that included Priests, Seminarians, Religious, Diocesan Administration Staff, and representatives from the diocese's different parishes located in the districts of North-Fly, Middle-Fly and South-Fly of Western Province.



## Priest senate concludes on a high note

- Bp Dariusz Kaluza and Fr Floyd Gatana

The program had spiritual input and reflections based on the model and example of the Most Sacred Heart of Jesus, discussion on the pastoral planning and challenges that priests face in their ministry, discussion on pastoral concerns to find the best possible pastoral approach to make the Church Alive in Christ

Apart from time discussions, listening and planning, the Priests' Senate was a great opportunity for the priests to support each other and become one family again after doing their pastoral missions in their respective parishes.

**Hahela, Bougainville:** Thirty-four priests from the six deaneries in the Diocese of Bougainville came together for a weeklong Priest's Senate Meeting.

It was held at the Hahela Conference Centre from August 3<sup>rd</sup> to 6<sup>th</sup> with the purpose to discuss pastoral issues and programs of the diocese.

# Youth Alive!

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## Opening of St Joseph Chapel in Kwikila



**Kwikila, Central Province:** The Christian community of Kwikila in the Rigo District of Central Province joined the Catholic Community to celebrate the opening of the Saint Joseph's Chapel on Thursday, 5th August. Present at the opening of the new church were high dignitaries in the likes of his

Eminence Cardinal Sir John Ribat, the member for Rigo honourable Lekwa Gure, Kwikila District Administrator Koru Abe, Provincial Administrator for Central Province, Francis Koaba and others.

The opening of the Chapel was marked with the cutting of the ribbon followed by the procession of St Paul's youths who led the dignitaries and priests for the blessing and thanksgiving mass.

The second part of the program had the dignitaries urging the catholic faithfuls to look after the newly opened chapel.

Cardinal Sir John Ribat, in his speech, said that it is the people who make up the church and make the church come alive when they gather together and worship the Lord.

Giving the keynote address, Honourable Lekwa Gure thanked the Catholic Church for assisting the government in providing the much needed social services such as health and education in the rural areas.

## Workshop on safeguarding policy

**Honiara:** A two-week workshop that had the participation of the Archdiocese of Honiara together with Solomon Islands Christians Association (SICA/ SIFGA) was held from 14th to 22nd July.

It was based on creating a Safeguarding policy to protect all vulnerable people in churches of Solomon Islands. This safeguarding policy focuses on the concept of our culture, biblical theology, the countries law, the human rights and moral theology to protect every human being.

According to the Child Protection Officer for Catholic Church in SI, the safeguarding policy is important for all institutions.

"The uprising issues of our children facing abuses, rape, neglect and so on is increasing but the perpetrators only served minimal amount of time in prison. Therefore, this workshop is to equip all churches to come up with solutions to protect those vulnerable from harm".



The Catholic Bishops Conference PNG/SI in 2014 had passed a Child Protection policy. His Grace Archbishop Christopher Cardone OP with all religious priests and Sisters are working on ways to create a child safe Catholic Institution to decrease the Issues affecting all children.

## Mendi celebrates World day of Grandparents and Elderly

- Moses Ben



**Mendi:** As a tribute to commemorate 'World Day for Grandparents and Elderly', a eucharistic mass was celebrated by the diocese of Mendi.

The mass was held on Sunday 25th July with the Bishop of Mendi, Donald Lippert OFM Cap, as the main celebrant.

In his homily Bp Don said he was worried about how an individual society treated its elderly and urged young people to give them love and attention.

He noted how for many of us, "Our grandparents cared for us, ever since we were children, they held us in their arms and sat us on their knees, that love helped us to grow into adulthood."

He urged young adults to visit their grandparents and elder relatives, and the older people in their neighbourhood.

"They protected us as we grew, and now it is up to us to protect their lives, alleviate their difficulties, to attend to their needs and to ensure that they are helped in daily life and not feel alone," he said.

It was during mass that the Bishop gave his blessing to elderly who were sick so that they may be healed from their illnesses. Present were also elderly peoples and the Catholic Faithfuls and Seminarians.



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6 Category Bests



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