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# CHURCH

*Alive*

2022 Pastoral Letter

**Salt & Light: The Culture of Life**



## Church Alive Team

**Editor:**

**Fr Ambrose Pereira sdb**  
CBC SOCOM Secretary

**Contributors:**

**Fr Ambrose Pereira sdb**, Social Communications  
**Bp Rolando Santos cm**, Diocese of Alotau  
**Jerry and Judy**, Solomon Islands, Peace Corps  
**Fr Joel Bernardo cm**, Melanesian Institute  
**Bp Gilles Côté SMM**, Emeritus Bishop of Daru Kiunga  
**Fr Tomás Ravaioli, IVE, LCI**, Goroka  
**Cecilia Teliwa**, Port Moresby  
**John Henry Western**, Life Site news  
**Ambie James**, Youth Coordinator, Daru Kiunga

**Proof Reading:**

**Abigail Seta**  
**Nigel Akuani**  
**Jessica Oata**  
**Isabella Saleu**

**Cover photo:**

**Fr Ambrose Pereira sdb**

**Inner pages design and layout:**

**Fr Ambrose Pereira sdb** and  
**Abigail Seta**  
CBC SOCOM, Gordons, Port Moresby

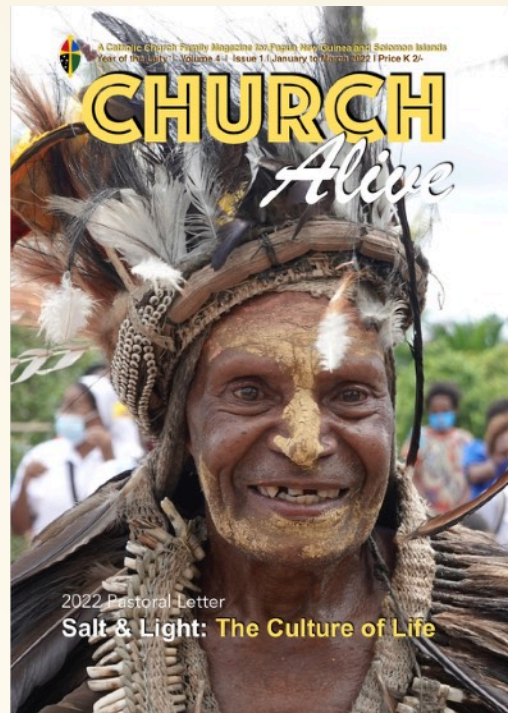
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**Church Alive Cover**



**Charles Bap**, hails from Moyan, Middle Fly, Diocese of Daru Kiunga. He is a Communion Minister and is actively engaged in Pastoral Ministry. He is dressed up in custom dress of his tribe and joins the other dancers in welcoming dignitaries to the Episcopal Ordination held at Daru.

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## Church Alive Invitation

The 2022 Pastoral Letter of the Catholic Bishops Conference of PNGSI has its theme: **Salt and Light.**

As we begin 2022 we are happy to highlight the **Culture of Life** in our first issue for the year. The articles, reflections and stories will inform and inspire you. Thanks to all those who have contributed to this reflective issue of Church Alive.

The theme for the second issue for 2022 will be: **Responsible Citizenship. Pastoral Issues surrounding the elections.**

Reflections, inspirational stories, photographs and news items are welcome.

All material are to be sent to:  
**socom@catholic.org.pg** or  
**ambrose.pereirasdb@gmail.com**  
on or before **10th February, 2022.**  
Trust you will enjoy reading this issue.

With gratitude. God bless.

**Fr Ambrose Pereira sdb, Editor**

# SALT AND LIGHT

WHAT DOES IT MEAN THAT BELIEVERS ARE TO BE SALT AND LIGHT?



## Salt and Light: Culture of Life

The world has struggled through two years of closure, lockdowns, isolation and travel restrictions as it dealt with and did its best to turn the tide against the pandemic. The New Year 2022, will be dominated by the presence of new realities as new trends surface and people all over the globe will try to adjust to them. In the *World Ahead*, editor Tom Standage highlights several issues that will have a powerful impact on society. Every country will try its best to understand them and adjust to it. The gap between the developing and the developed world will display how people have responded to the crisis.

We in Papua New Guinea and Solomon Islands, will be forced to deal with several issues. The Pandemic, democracy and the elections, inflation and the falling kina, projects and the increasing debt, the future of work and its hybrid components, the techlash and its influence on life, our value system and the many other trends that are surfacing. Together with our leaders must uphold the dignity of every person, man, woman or child.

Our Pastoral theme for 2022 is **Salt and Light**. How can we be salt and light? As Catholics we are called to flavour life in our communities and be that light to dispel the darkness of sin, violence, corruption and abuse. This issue of Church Alive, Volume 4, issue 1, dwells on: **The Culture of Life**. It strives to understand how life in all its forms can be enhanced, empowered and above all respected. My gratitude to all those who share with us their thought provoking and reflective articles. Fr Joel Bernardo cm gives us a researched article: Beyond Fairy tales and Horror stories, Revaluing: Quality of Life in PNG; Bp Rolando Santos cm writes about work in his diocese in Water: Source of Life; Jerry Jones, Peace Corps volunteer in Solomon Islands shares his experience in Lessons on living a moral life, Cecilia Teliwa invites us to reflect on Building a culture of Life, while Fr Tomás Ravaioli gives us insights into the charity of BI. Peter ToRot. May these and all the articles invite us to a greater appreciation of life and the need to enhance and protect it always.

May 2022 be a year of blessings for you and for the Church. May Christ be a part of every moment of our lives.

Wishing you and your families a very Happy New Year 2022! 🌈

Fr Ambrose Pereira sdb  
CBC Social Communications Secretary  
Church Alive Editor



# Water: Source of Life

**Bp Rolando Santos cm**, Bishop of Alotau, reaches out to his people across the islands of his diocese. He shares his Culture of Life: promoting the dignity of the human person, the common good, subsidiarity and option for the poor.

**When Jesus spoke to the Samaritan woman about the water that he comes to give, he was not just talking about any kind of water, but water that turns into a spring and wells up to eternal life.**

(Jn 4:14).

Makamaka is a small Catholic community located on a hill top near the old mission station of St. Fidelis in the village of Fagululu, West Fergusson island. The faithful put up a bush material chapel on top of that hill because the old mission station and primary school get flooded chest-deep about 13 times a year. In spite of the heavy flooding, one of the great needs of the community is drinking water. They have to walk quite a distance to avail themselves of clean water.

Recently, I was requested to bless a new water tap supply for this community. The parish priest, Fr. Giovanni de Lenarda, PIME, had 3 dams built and water pipes laid to bring water to several villages and households of that island. A United Church pastor was said to have jumped with joy when water came out bursting from the tap.

Water is a symbol of life and there is nothing that gives more joy than water and anything that promotes life. When Jesus spoke to the Samaritan woman about the water that he comes to give, he was not just talking about any kind of water, but water that turns into a spring and wells up to eternal life (Jn 4:14). It is this water that gives abundant life. It promotes the dignity and true happiness of every human person. It satisfies the temporal and eternal good of everyone, most especially the poor, the underprivileged, the outcast and least fortunate in society.

**Bp Rolando Santos cm, Fr. Giovanni de Lenarda, PIME and people smile as water busts out from the tap.**





*Photo Supplied:*  
Water busts out from the tap.

When I was about to thank Fr. Giovanni before the community for the water supply, he told me that the credit does not go to him but to the benefactors who sponsored the project and the people of the community who made it possible. A big project like this would not have been possible without the participation and cooperation of both the big and the small people.



**Promoting a culture of life through selfless love and humble service in the spirit of Christ is the way to be light and salt of the earth. This is what Jesus expects from us his disciples.**

Not only is money needed but also the cooperation of simple people who carried the gravel and sand, the cement bags, the rubber hoses and pipes to the villages. Equally important, however, is the servant leadership exercised by the priest. It is a leadership that is humble and unassuming and capable of galvanizing people to joyfully give of themselves in the spirit of solidarity for the service of others.

Promoting a culture of life through selfless love and humble service in the spirit of Christ is the way to be light and salt of the earth. This is what Jesus expects from all of us, most especially his disciples. This, however, is not simple and easy. A few days before the blessing of the water project, an ex-teacher attempted to kill Fr. Giovanni. The man accused the priest of being the “triple six”. It was good that the people warned Fr. Giovanni about this as he was doing his patrol, and he was able to hide in one of the houses. Not finding Fr. Giovanni, the man started throwing stones at the chapel and school breaking some of the glass louvers. The people were terrified and did nothing to stop him. Later, in my talk to the community, I told them that it is part of the mission of the laity to

protect innocent people and bring peace and order in the community. It is not only the priest’s life that was in danger, but also that of others whose lives were being threatened. We are normally not allowed to use violence to counter evil. At times the best act of love is to put somebody behind bars so that he will not pose a danger to the lives of others and he himself can be protected from others who might want to retaliate. Inaction is one of the worst evils. We cannot be light and salt of the earth if we do nothing to counter the culture of death which destroys life and robs us of human dignity.

I am happy to hear that all the Catholic communities of Mapamoiwa parish are doing well and willing to do their part to take care of other people. Like their parish priest, they are equally called to be light and salt of the earth, and promote the culture of life. They know they need to pray and not just rely on their own human efforts alone. Blessed Paolo Manna, the founder of the PIME institute, said that it is not so much human action that matters but rather prayer and the grace of God who uses us as his instruments to do the mission He has entrusted to us in the world. 🇵🇭





# LESSONS on living a moral life

**Jerry and Judy Jones** took early retirement after years of working in the United States. He as a business man and she as a registered nurse. This occurred as both their children were completing college. International aid volunteer work was their next step. It brought them to the South Pacific as United States Peace Corps volunteers working with the villages surrounding a large palm oil plantation. They share with us inspirational stories of live and commitment with the simple people. When they returned home they set up a large medical and dental clinic. This clinic was partially funded and supported by the Catholic Church and was free of charge to all in need of healthcare but unable to afford such. We thank them for their years of service and commitment.

We came to the Solomon Islands in mid-life. Like many, we had enjoyed career success. Each Sunday our friend the Monsignor would talk about the overwhelming responsibility we had as Catholics to give back. "God gave you those

things and now it's time you give back to others." So, we decided to do as our daughter had done when she was just out of college. We joined the United States Peace Corps and came to the beautiful Solomon Islands.



From day one we saw much that was similar to where we came from. We also saw opportunities to help others but above all we were eager to interact with so many morally strong local islanders. The work was slow but when we least expected it, a real superstar would appear. The things we achieved together were a lesson to us all.

Shortly after arriving and accessing the needs of our area we began to teach English / Pidgin classes in some of our larger villages nearby. In one such class a lady named **Matilda** came up





Dancers at Moe, Russel Islands

and introduced herself. She was a middle-aged mother of two that had also been teaching English in the area for just over two years. She went from village to village each month helping others learn to better communicate with each other. We asked her to join us and so the three of us began to tour

together. We soon found that her classes were large and that many of her students were even beginning to read. Matilda asked for nothing in return but was driven to help others. Over the weeks we worked with her and got her better books and supplies. Most of all we just watched her sustain a level of energy directed toward helping others. We soon learned for us to achieve the things we wanted to accomplish, we had to follow Matilda's example.

**Billy** was a really good carpenter but a better village community builder. We first met Billy when he came to do some minor repairs to our house. After he had finished, we visited. He explained to us just what he was trying to do in his own hill-top village located nearby. He was not considered an elder but enjoyed the nice house he had built, a young wife, and their two children.

Some days later, at Billy's invitation, we visited his village. We met him on the main road and he guided us up the small mountain to his village on top. It was obvious at first site that this was a very special place. It was made up of ten mostly wooden family houses, a church that was under construction, a saw mill, and a village store that was finished but not yet open. We walked around the village with Billy and many others. Billy had taken on the design and building of most of the buildings. We shared our ideas and asked how we might help.

Our last visit came just days before we left to return home in the U.S. In the two years we had worked with Billy and the other villagers much had been accomplished. We spent the entire day playing with all the children and enjoying the feast that was in our honour. The village was proud of what they had

built together. Most happy of all was Billy who said to us as we were leaving for the last time, "now that we have built all this, the young people have no need to leave and go live in town. This is their village."

**Paul** was a family man. He and his wife Rose shared everything in life. If it was good, they celebrated together. If it was bad, they helped each other. Paul and his two boys did most of the hard work like fishing each morning. Rose and the two girls spent much of their time working with their women organizations or helping at the church. We lived with them for almost a month. Each family member respected not only us but each other. The big kids always included the little kids in play and other family matters. They each cared for and supported the other members of the family. Pattson was the oldest child and he was special. We would often sit with him while he did his island art or played music on the ukulele he had made. Each member did what was expected of them without any conflict ever. It was a strong family that set the example for everyone who lived in their village. Each Sunday morning they woke early, dressed in their very best clothes and all marched off to church. We joined them each Sunday and after church we all visited with friends and neighbors around the village. We felt like family.

### Conclusion

For just over two years we lived with you. During that time, we learned from you and you from us. You are a special people with so many different life skills. We only provided you with what we knew to be possible for you. You were ready to take the next step and we understand that we were only there at the right time. Many of you we met were ready to go forward. We still remember you all since we were with you twenty years ago. John drove a cab but his smile made everyone's day better. He always reminded us to be happy and go out of our way to help others. David owned some land near an island airport runway. His lifetime dream was to build and operate a guesthouse. We helped with the planning but he got it built. Caroline was an office manager in town. She always freely shared what she knew so that those around her could do their job better. Her goal was informed people make better workers, make better people. We met and worked with so many bright teachers and students. They impressed us with their drive to learn more with the resources they had. Most of all you taught us that your church was your life. You celebrated your faith like we had never done before or since. We got so excited each Sunday to be with you as you made our faith in God come to life. For all these reasons, thank you for reminding us and teaching us how to live a moral life. 🇵🇳

Photographs by Fr Ambrose Pereira sdb  
2000: Offertory procession at Tetere







Photo: Cultural dances at Don Bosco Araitimiri

# Beyond Fairy Tales and Horror Stories Revaluing: Quality of Life in PNG



**Fr. Joel Bernardo cm**, has served in the PNG mission for six years (2015-2021) as the Head of the Research and Education Unit of the Melanesian Institute (MI) in Goroka, EHP. He practices Social Anthropology, with academic studies from the University of the Philippines and University of London (London School of Economics), and promotes Grassroots Development alternatives, using Participatory Action Research (PAR) approaches, Adult Learning principles and Cultural Critique-Revaluing processes.

## Introduction: Contextualizing a ‘Culture of Life’

Discussing ‘culture of life’ faces a discursive dilemma in PNG context. On the one hand, care for life remains at the heart of the traditional Melanesian value system based on relationality. Melanesians do not just talk about life in general, but aim to attain the ‘fullness of life’ as *‘Gutpela Sindaun’* gained and shared in harmony with all the domains of reciprocity from the material to the transcendental. On the other hand, alarmist publicities about PNG continue to focus on toxic narratives that tend to exoticize violent conflicts to be asymmetrically gendered and chauvinistic (GBV), tribalistic (tribal fighting), gang-like and generational (juvenile *raskolism*), occult or mystical (SARV). Resonating with contemporary post-truth contexts, mainstream narratives about public life in PNG are framed within a polarity of romanticizing Melanesian *kastom* (‘fairy tales’) and vilifying a ‘culture of violence’ (‘horror stories’).

This brief reflection paper argues for a critical look at the ‘quality of life’ based on Melanesian relationality as a starting point for a dynamic discussion of ‘culture of life’ (and ‘the danger of death’) in present-day PNG. Alternative perspectives and approaches are adopted to unpack and break out of the discursive dilemma. Assessing the quality of life and the plight of the

most vulnerable impels a cultural critique of the Melanesian traditional value for an integrated life in abundance (*Gutpela Sindaun*) in the context of rapid socio-cultural changes and challenges. A reflective analysis of both the prevalent ‘fairy tales’ and ‘horror stories’ further underlines the tacit structural factors and strategic agenda for transformative actions and counter-narratives. The toxic narratives of violent conflicts are likewise contested with critical perspectives on the traditional ‘contextual legitimacy’ of violence and contemporary contestations of resilient social norms of dominance in order to address alarmist concern about the threat of a ‘culture of death’. The article concludes with elements of faith-culture dialogue for promoting the ‘quality of life’ drawing on the harmony between key principles of the Catholic Social Teachings and Melanesian values.

## Quality of Life (and death) amidst Socio-Cultural Changes

The traditional Melanesian value system stems from a vision of *‘Gutpela Sindaun’*, the attainment of blissful ‘life in abundance’ rooted in harmonious relationships with all levels of lifeforms within a bio-cosmic worldview (Mantovanni,1991). Discourses about *‘Gutpela Sindaun’* serve to articulate the obvious – the ‘quality of life’ in full, not just in general and in the abstract, firmly supports a ‘culture of life’ as a key



pillar of the Melanesian Way. Ironically, such indigenous value for the shared quality of life within the clan can often trigger violence as a traditional means of mending broken relationship. Death brings such a profound impact that can inevitably prompt a quest for causal explanation and avoidance of culpability, can justify suspicion and accusation to the extent of legitimizing retributive violence. How can a 'culture of life' co-exist or even engender a 'culture of death'?

**Improving and promoting the shared 'quality of life' and 'right relationships' are grounds for revalidating the quest for the 'Common Good' and 'Gutpela Sindaun'**

Unfortunately, alarmist representations reinforce a derogatory image of a violent society where people have presumably lost the value for life or would invoke *kastom* to inflict pain and death. Making sense of the value for life paradoxically calls for a cultural critique of the 'contextual legitimacy' (Stephen, 1987) of violence and death in traditional Melanesian ethics in the wake of socio-cultural changes. A critical reckoning of these contentious cultural claims and toxic narratives can help to demystify and delegitimize violence and

revalidate an indigenous 'culture of life' in PNG.

#### **Checking and countering the 'toxic narratives'**

The contradictory 'toxic narratives' (both 'horror stories' and 'fairy tales') can be mapped out with corresponding agenda for counter-narrative as a template for reflective analysis based on structural perspectives (Dinnen, 2001). Beyond post-truth claims, the narrative analysis further poses a reality check on the impoverished 'quality of life' of the great majority.

**Political:** If PNG is seen as a 'weak state' (horror story) and 'still a young nation' (fairy tale), when will it grow (counter-narrative)?

**Economic:** If 'customary lands are barriers to development' (horror story) in the 'richest country' where 'no poor and poverty ever exists' (fairy tale), why are people short of basic services for survival (counter-narrative)?

**Social:** If PNG is stigmatized 'as a violent country' where 'urban settlements are breeding grounds of criminals' (horror story), while the 'people are traditionally villagers and will eventually return to their villages' (fairy tale), why even majority of professionals still dwell in settlements, and why do rural villages remain undeveloped (counter-narrative)?

**Cultural:** If PNG is a 'black/est country' (when 'blackness' is even critically contested a derogatory attribute) (horror story),

while 'being among the most culturally diverse nations on earth' celebrated in colorful performances (fairy tale), why do the 'indigenous majority' remain the 'cultural minority' (counter-narrative)?

**Ecological:** If PNG is exoticized as 'the land of the unexpected' (horror story), and romanticized as 'the last paradise' and destination for 'a million different journey' (fairy tale), why blame the unexpected, instead of critiquing the 'status quo' (counter-narrative)?

**Religious:** If PNG remains to be 'dominated by magical thinking, belief and practices' (horror story), while being among the most-evangelized as a 'Christian State' (fairy tale), does it make PNG more Christian to constitutionally claim so (counter-narrative)?

#### **Conclusion: Towards a Faith-Culture dialogue as a 'Christian Top-Up'**

Is there a 'Christian Top-Up' for regenerating a Melanesian 'culture of life'? How can a faith-culture dialogue make sense to temper the alarmist representation of a 'culture of death' and revalidate the quest for '*Gutpela Sindaun*' in PNG today? Harmonizing key principles of the Catholic Social Teachings (Henriott, 2003) and Melanesian values (Mantovanni, 1991) can present some initial points for pastoral reflection:

- improving and promoting the shared 'quality of life' and 'right relationships' are grounds for revalidating the quest for the 'Common Good' and '*Gutpela Sindaun*';
- critically assessing the 'quality of life' from the perspectives of the affected bids a revaluing of traditional care and compassion as a strategic 'option for the poor';
- Subsidiarity and Solidarity with the marginalized can empower Melanesian relationality from bottom up;
- promoting Social Justice based on critical structural analysis builds up the Melanesian Restorative Justice towards 'Transformative Justice'. 🌱





# Salt and Light

*“You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet. You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.” (Mt 5:13-16)*

Dear brothers and sisters in Christ,  
In these verses, Jesus presents three metaphors (salt, light, city) that remind his disciples that they do not exist just for themselves but have a mission in the world. They, and we following them, cannot afford to fail in this mission. The work that we are called to do in the world is not for our own glory but for the glory of God.

In 2022 we will begin a new phase of our Conference Pastoral Plan and also take part in the process for the XVI Ordinary General Assembly of the Synod of Bishops (2023), with the theme, *For a Synodal Church: Communion, Participation, and Mission*. We therefore invite all our Catholic people to work together to achieve the goals of planning: the evangelization of the world especially through witnessing to the value of communion, i.e. “to know how to “make room” for our brothers and sisters, bearing “each other’s burdens” (Gal 6:2) and resisting the selfish temptations which constantly beset us and provoke competition, careerism, distrust and jealousy “(Pope John Paul II, *Novo Millennio Ineunte* 43).

We propose to reflect in 2022 on the communion and participation of clergy and laity in the mission of bringing the gospel to the world. Our Catechism for PNGSI states:

*We are the universal Catholic Church rooted in the Papua New Guinea and Solomon Islands context, struggling still to discover and manifest the face of Jesus. We are the communion of bishops, priests, religious, and laity living and working together in the one body of Christ (Rom 12:4-6; 1 Cor 12:27). Without the particular contribution of each one of us according to the gifts given to us, the Body of Christ is weakened (Eph 4:15-16). We are Church, not just “members” of the Church. We all have a unique part to play in the Body of Christ. We are “Alive in Christ” (Rom 5:21; 1 Cor 15:22) when we take part fully in the life of his body (CBC, The General Assembly). (Catechism, 311)*

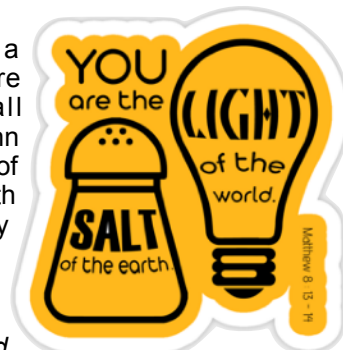
The primary mission of clergy is evangelization through preaching and the celebration of the sacraments, collaborating with and empowering the laity for their specific mission, which is to bring the gospel to the family, community, society, workplace,

political and economic life, and build the Kingdom of God. We work together to bring about integral salvation, and most especially, to save souls and enable all to obtain eternal life (Jn 3:16). We work together to enable this world to reflect already the life of the Kingdom, always aware that it will be incomplete and entail suffering (Rom 8:22-27). We work together to build a civilization of love.

Since its beginnings in Papua New Guinea and Solomon Islands the Catholic Church has contributed to the betterment of society by shedding the light of the Good News of Jesus Christ on destructive cultural practices (sorcery, polygamy, warfare, and the suppression of women), by promoting positive cultural practices, and by providing social, educational and health services to all without discrimination.

The Catholic Church has also taken a clear and public stand on more modern destructive trends, all belonging to what Pope Saint John Paul II once termed the “culture of death”: corruption, bribery, the death penalty, abortion, and Sorcery Accusation Related Violence.

*This culture is actively fostered by powerful cultural, economic and political currents which encourage an idea of society excessively concerned with efficiency. Looking at the situation from this point of view, it is possible to speak in a certain sense of a war of the powerful against the weak: a life which would require greater acceptance, love and care is considered useless, or held to be an intolerable burden, and is therefore rejected in one way or another. A person who, because of illness, handicap or, more simply, just by existing, compromises the well-being or life-style of those who are more favoured tends to be looked upon as an enemy to be resisted or eliminated. In this way a kind of “conspiracy against life” is unleashed. This conspiracy involves not only individuals in their personal, family or group relationships, but goes far beyond, to the point of damaging and distorting, at the international level, relations between peoples and States. (Evangelium Vitae, 1995, 12)*







- Bishop Gilles Côté SMM

# Be Salt! Be Light! Give life to others

**Bishop Gilles Côté SMM**, Emeritus Bishop of Daru-Kiunga, having spent his entire missionary life in the Western Province has returned to Montreal, Canada. He leaves behind him a legacy of inclusiveness and an example of love and care for the young, poor and the disregarded in society.



**A person becomes a faithful Catholic when she or he befriends Jesus. One needs to think about becoming like Jesus, to think like him, to feel like him, to speak like him and to act like him.**

Jesus tells us we are the salt of the earth and the light of the world. But how can we really become salt and light for others? This change in our lives, meaning to become salt and light for the world, cannot be made without having a life-giving relationship with Jesus. It is not about us and about Him who invites us to continue his mission at home, in the community, at the workplace, the market place, everywhere we are.

A person becomes a faithful Catholic when she or he befriends Jesus. One needs to think about becoming like Jesus, to think like him, to feel like him, to speak like him and to act like him. One needs to work hard at becoming one with Jesus, to let Jesus live in him or her and say like St. Paul did: "It is not I who live but Jesus who lives in me" (Gal 2:20). Yes, be Jesus to others, bring Jesus to others. Then you will be salt for the earth and light for the world.

A second point is that one has to be convinced and put things into practice in their lives. Only then will they be able to see Jesus present and living in the others. If each of us can practice this, then we will find the joyful Jesus in people, in the suffering Jesus in others, in the Jesus wanting to do the will of the Father in others, etc.

Such attitudes and habits give profound meaning to our lives and we are then equipped and will be able to richly contribute to the life and mission of the Church. Only then can we truly be missionaries to one another. Only then can we bring the Good News of Jesus to one another through the way we live our lives.

Be salt! Be light! Give life to others. ✠







- Fr Tomás Ravaioli, IVE

# Bl Peter ToRot's Charity and love for all

Especially the Sick, the Orphaned and the Poor



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.

**Peter To Rot had a strong faith. He prayed often with the local community, often made the Stations of the Cross and encouraged others to do so, as an act of reparation for sin, and was devoted to the Rosary.**

Regarding Peter To Rot's charity and love for life, all his relatives and friends are of the same opinion: his love for life was special, a real example for everybody and impossible to forget. Let's see some testimonies of relatives and friends.

A special place must be given to the testimony of the person who probably best knew To Rot, **his own wife Paula la Varpit**. She lived with To Rot from 1936 until his death in 1945, and her testimony is full of affection and devotion for her late husband. She recalled To Rot's catechist's years as follows:

"I testify to To Rot's strong Christian personality. All his time was spent helping others. He displayed exemplary virtue, especially regarding charity. I never knew him to be angry, and the only occasion I rebuked him was concerning the risks he took in the exercise of his duties. He continued to lead community prayers and carry on his works. (...) Peter To Rot had a strong faith. He prayed often with the local community, often made the Stations of the Cross and encouraged others to do so, as an act of reparation for sin, and was devoted to the Rosary.

His hope gave him confidence in God's guidance and care, especially in time of trial. This was made evident during the war period. His strength of purpose was very evident in his life. I was aware that he was different from the others, and I know how fortunate I was to have such a husband. Peter To Rot's charity was outstanding. Clan commitment or what is known as the 'Wantok System' was never the motivation of his charity." (In *Positio... Summ*, 7)

Another testimony regarding To Rot's charity and love for the poor and needy, is given by Margareta la Kaian. She was a little girl when her mother died, and along with her three sisters, she was cared for by To Rot's parents. She lived with To Rot and knew him well. Both of them kept a close relationship until the catechist's death. She said:

"I was aware of his kindness, especially to orphan children like myself. Father Laufer was parish priest at that time, and Peter To Rot did a lot of parish visitation and was loved by all. (...) He led an exemplary Christian life always and was seen as a man of strong faith: his work itself





Historical photograph: Taliligap, at To Rot's times

exemplified this. I saw his daily life of prayer and how he maintained a good Christian life among his people. To Rot's life spoke of his strong hope in a future life with God. He was outstanding in his zeal for all that concerned the Church.

The like of Peter To Rot in going after lapsed Catholics to get them back to their faith had not been seen before, always with gentleness and kindness, never harshly. He was particularly zealous in the care of orphans, the neglected, anyone in need, often having them in and around his own home. His charity embraced all. This is especially noteworthy in relation to the custom of his own people, where each one looked only to his own good." (In *Positio... Summ*, 20)

Anton Tata, chief of Rakunai during To Rot's last year, knew To Rot very well and recalled:

"The fine example of Christian living which he was to give us over the years was pleasantly and happily apparent from the very start of his career as a catechist.

At church on Sundays, if a man was sick or injured, - and so To Rot would look around for him in vain, - he would afterwards go to the man's home to find out just how sick or injured he really was. If someone was really ill, To Rot would be tireless in his attention. He would pay the sick person frequent, regular visits and bring medicine to him. If the sickness became terminal, To Rot would notify the priest so that the sick person could receive Viaticum and the Last Rites.

He visited the sick daily and always prayed for a speedy recovery or happy death. He often elicited sincere acts of repentance. If someone had wronged someone else, To Rot was accustomed to give them the good advice which would make them go out and endeavour to right the wrong that they had done. This was the kind of lifestyle which caused us to be really fond of our catechist and admire his work among us in Rakunai." (In *Positio... Summ*, 158-159)

Again his friend To Varto recalls his beloved friend Peter To Rot's ministry in this way:

"About the virtuous behaviour of Peter To Rot, I had noticed his daily visit to the Blessed Sacrament. He was zealous in following the directives of his parish priest concerning visits to the sick, to the people scattered around, etc. He was an example to all in his life of prayer and dedication to his ministry as a catechist. He was truly an extraordinary man." (In *Positio... Summ*, 10)

Johan To Keleto, a friend who received religious instruction from Peter To Rot during his adolescence. 🙏



### 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.





# Building a Culture of Life

**Cecilia Teliwa** shares her thoughts and observations about “Culture of Life” in a Kingdom like perspective connecting it to her very own, simple and ordinary family and connecting it to real life...no pretense!



**COVID-19 simply paved the way for us to return to our senses and be more focused and dependent on GOD. We just need to surrender to Him.**

No family on earth is a perfect family. My family and I have had so many hurdles along the way travelling in the journey called life through thick and thin. In our difficult moments we cry, we argue, we fight, we scream and even shout at each other but guess what – **“we always make up”**. Life is about thriving and being happy in the momentum. Living one day at a time. Picking up pieces when we know we cannot handle situations beyond our control. Whom do we turn to? Do we just give up and lose all hope? Often times when we go through difficulties, we turn to blame God for our troubles and we question Him but it is not His fault. It is our own doing simply because of our negligence, pride and ignorance. Culture of life in my honest view should start from the foundation of families. To be fully rooted in Christ. 2020-2021 has been very difficult for many of us due to COVID-19 pandemic. What did we do during this time? COVID-19 simply

paved the way for us to return to our senses and be more focused and dependent on GOD. We just need to surrender to Him.

## **HOW DO WE BUILD A CULTURE AND LIFE**

The problem with watching the news and reading the headlines, we may feel helpless seeing the heartbreaking laws of respect for human life. How do we respond when our efforts seems small in the face of the culture of life in all aspects? We spend so much precious time on material things that we forget our family time together. We have lost the essence of living life fully by distractions of this world. Our family time together is stolen. We need to re-assess ourselves for the better.

A culture of life describes a way of life based upon the belief that human life at all stages from conception through natural death is sacred.





**"We are not the sum of our weaknesses and failures; we are the sum of the Father's love for us and our real capacity to become the image of His Son."**

## **EVERY LIFE -CHERISHED - CHOSEN - SENT.**

We hold this truth because God is the origin of every human life. God creates us. God loves us. God places us in this world.

A human

person is being formed. Human life in the womb is a gift of God and unborn humans are persons with rights. Every human life is precious and sacred both in and outside the womb.

### **OUR CHRISTIAN IDENTITY**

To understand more fully how to defend and protect human life, we must first consider who we are, at the deepest level. God creates us in his image and likeness, which means we are made to be in loving relationship with him. The essence of our identity and worth, the source of our dignity, is that we are loved by God: *"We are not the sum of our weaknesses and failures; we are the sum of the Father's love for us and our real capacity to become the image of His Son."*

### **MISSIONARY DISCIPLESHIP**

We follow a person whose love changes our lives, so we want others to also experience His transforming love. When we live in union with God, open to His prompting, we are more able to see the opportunities for witness and His guidance in responding to these opportunities. We may fear doing the wrong thing or saying the wrong thing, but we do not need to be afraid. **Jesus promised his disciples, "I am with you always, until the end of the time" (Matthew 28:20).**

### **IDENTITY CRISIS**

As a society and as individuals, we often measure ourselves by false standards: by what and how much we do, our successes or failures, how others treat us, the degree of our pleasure or independence, etc. In addition, when these changeable substitutes prove to be insufficient, or

when we are faced with challenges and suffering, we may feel helpless, alone, or abandoned; we may be tempted to feel as though our lives have decreased value or worth. We must never forget that we are only humans...imperfect beings in need of a PERFECT GOD!

But God's love-individual, real, unchanging-is the true source of our worth, identity, and dignity. It really is not a question of who we are, but rather **whose** we are.

### **OUR RESPONSE**

When someone is facing great trials, we need to meet them where they are, walk with them on their journey, intercede for them, and be open to sharing Christ's love however He directs.

Whatever the situation, Jesus knows how to speak to each person's heart; we simply need to follow where he leads.

### **LIFE CULTURE**

When we encounter Christ, experience His love, and deepen our relationship with Him, we become more aware of our own worth and that of others. His love for each person is cause for great joy, and growing understanding of this priceless treasure motivates us to share his love with others. Our lives are often changed by the witness of others; so too, others' lives may be changed by our witness and authentic friendship with them.

***Let us look out for each other. Let us be His hands, feet, eyes, ears and above all His heart. Let us embrace the culture of life in all its fullness and take ownership of it. Our lives are gifts from GOD what we do with our lives is our gifts back to GOD.***

Let us go, therefore, and not be afraid for we are not alone, as long as we allow Christ as our Guiding Light leading us into the unknown future only He alone knows. 🇳🇮





**Canon Elvir Tabaković** turned 25 years and is on his way to becoming a Catholic priest. An internationally-known award photographer who got paid to travel the world. He gave up his jet-setting life to follow Christ. John-Henry Westen shares with us the inspiring story of his life.

Born in Croatia in 1986, Canon Elvir was raised in a mixed Catholic-Muslim family.



Above: Canon Elvir pictured together with his mother and sisters.

**“I didn’t have tragedies in my life...but my heart was empty...I was very curious to see if the spiritual world really exists.”**

Religion was “kind of taboo” in his family. His father, a Muslim, didn’t know his mother had him baptized as an infant. His father is still upset that he was baptised. But his mother and Grandmother raised him Catholic. A part of his upbringing was in secret. He went for Catechism in his parish church, but received his First Holy Communion in another parish, not with his companions. At the age of 9, he wanted to become a priest.

When he turned 12-years-old, he completely left the faith. He said that he began listening to punk rock music, riding a skate board and got involved with computers and communist ideas. He believed that

modern science proved that religion was “primitive” and superfluous, that is not needed. When he went with his classmates on a trip to Rome at age 15, he didn’t want to step inside St. Peter’s Basilica because he “really hated the church.”

Canon Elvir then started building websites. He begged his parents to buy him a digital camera. He eventually got into photography as a hobby, so he could improve the websites he was working on. After high school, he began working professionally with many high-end clients, including the biggest car magazine in Croatia. He soon found himself being sent across the world - Spain, Germany, Latin America - to take photographs and write about his experiences. In one year alone, he traveled more than 85,000 miles. “It was the fulfillment of my dream,” he said.

As he entered his mid-20s, he “realized there must be something more.” “I didn’t have tragedies in my life...but my heart was empty...I was very curious to see if the spiritual world really exists.”





Above: Elviro as a member of his punk band and an author and photographer for cars.

God indeed showed Canon Elvir that the “spiritual world” does exist. Thanks to several “demonic” encounters, Canon Elvir said he began to realize that God was real. His mother, he said, had been praying like St. Monica did when she was praying for St. Augustine. In December of 2011, after visiting Medugorje - which he admits is controversial - he became “a new man.”

“ God gave me the perspective of eternal life so I could see this life is, in the face of eternity, so insignificant to attach ourselves to anything which is passing.” Only God can fulfill your heart, he said. He made his confession after fifteen years and from then on he was a new man, completely converted.

Canon Elvir started attending mass every day and praying the rosary. He went to confession regularly and attended retreats, asking God to show him what to do.

“I asked Him to reveal to me His will... and He just made it very clear...not a voice, but a thought, ‘I created you to become a priest,’ and that was it...I didn’t need any time to think about it...I called my mother and said ‘Jesus has called me to be a priest, I’m going to a monastery.’”

Below: An Ordination in progress.



Canon Elvir now attends school at the Angelicum in Rome. He still takes photographs but does so to glorify the beauty that God has created. “I am just using a talent God gave me...In the end I am a useless servant.” “Everything earthly is passing, it just goes away very quickly.”

His advice for young people is that they should not be afraid. “Our Lord has conquered the world. Mary is so mighty that Satan can't even pronounce her name...just follow what Our Lord told us, and you'll be fine...don't care so much about what other people think because they can't save you. Only God can save you.”

“Don't go with the flow. Be a said”, are his concluding words.

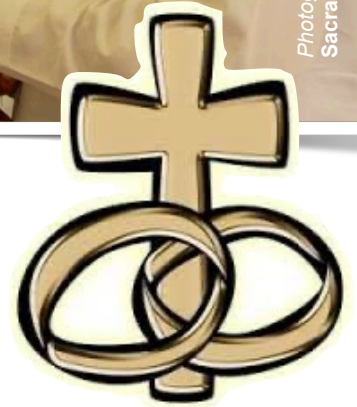
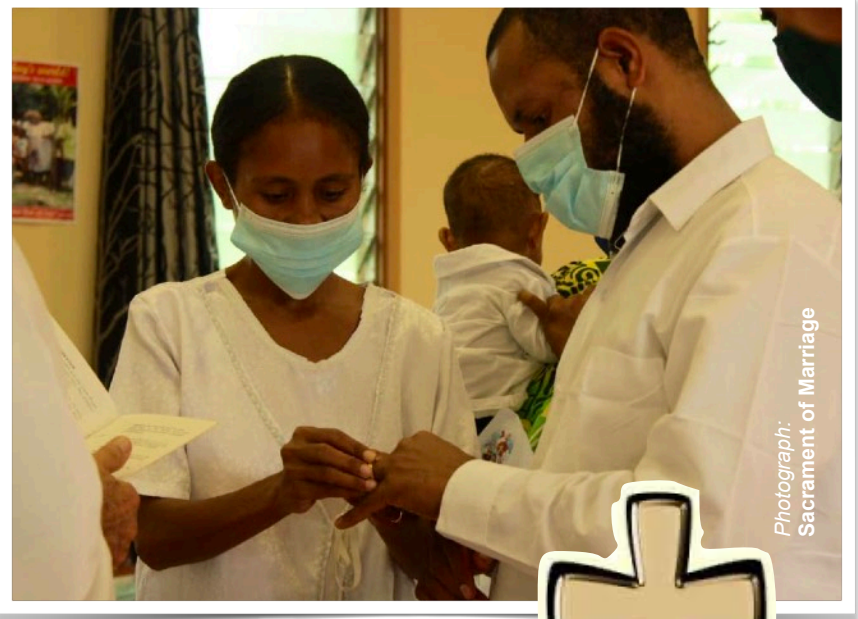
If you feel that God is calling you, get in touch with the Vocation promoter of your diocese or request for contact details of vocation promoters of the religious congregations in Papua New Guinea. 🇩🇪

Below: Adoration of the Blessed Sacrament





- Ambie James



# Love and Marriage

**Ambie James** is a youth coordinator in the Diocese of Daru-Kiunga. He is a devoted young Catholic who loves spending time with his youths. Recently married, he reflects on celebrating the Sacrament of Marriage, choosing the right partner and the Catholic faith.

**As a couple, one of the topics that we always spoke about was the Catholic teachings, vocation, faith formation and sacraments. We made a plan that we would get married and be blessed in the Church.**

I am Ambie James, from Bultem above all spending time with young village in Tabubil, Western Province. people.

My parents died when I was young (mother in 1998 and father in 2003) My wife Cathleen Segpain Wenia and I was adopted by Esther and I, met on social media - Facebook. James from the age of 8. My We began our relationship in 2019 biological family were Baptists and were in a long-distance however, after being adopted by a relationship at the time. Cathleen is Catholic family, I converted and got from a mixed parentage of Madang baptized in 2008. and Milne Bay Province. She is a devoted Catholic who is always involved in Church activities.

## **Brief educational history**

2004 to 2005: Bultem Elementary school.  
2006 to 2011: Grade 3 to Grade 8.  
2012 to 2015: Tabubil Secondary School.  
2016: Kiunga Vocational Training Center, Electrical course.  
2021: Diploma in Project Management at Divine Word University, Madang campus.

I love playing music, sports and games, attending daily masses and preparing well for the Liturgical celebrations. Organizing the choir and accompanying the hymns during Sunday Eucharistic celebrations and

As a couple, one of the topics that we always spoke about in our conversations was the catholic teachings, vocation, faith formation and sacraments. And at that time, we made a plan that we would get married and be blessed in the Church. We kept this as our daily prayer.

On September 14<sup>th</sup>, 2020, Cathleen and I came together as a couple after our parents agreed for us to live



together. So, she came to Kiunga from Madang to live with me. A year later, on Thursday, 28<sup>th</sup> October 2021, we celebrated the Sacrament of Marriage and were happy to have our union blessed by Bp Emeritus Gilles Côté. We are both 25 years of age and have a son, Justin Junior Ambie. He was then baptized immediately after we received the Sacrament of marriage. Three priests, four MSC Sisters, a few youths from two parishes, family and friends from Peter ToRot Formation Centre and others residing on the mission ground were present to witness the celebration of the sacraments.

Cathleen and I see the importance of the Sacrament of Marriage. It unites a family in a spiritual dimension. Getting married outside the Church is not a true marriage and the love between husband and wife is not strong. Living together without the sacrament has no strength in the Catholic faith.

“The Sacrament of Marriage is a seal made by God and with His grace no one can separate it”, said Bp Gilles. He also said that by getting blessed in the church, God will visit you and will walk with you every day. This phrase has touched our hearts and given us strength in our faith and challenged us to build a good foundation of family prayer, attending daily mass and Sunday service. By practicing this and upholding firmly in the Catholic faith we hope that if it is God’s plan, one of our children will be given to the church as a gift to be a priest or religious brother and sister.

As a youth coordinator, I enjoy my time with young people during my patrol. Cathleen was a youth treasurer and has had experience in the youth ministry prior to our marriage. Since our marriage, she has helped me a lot with young people. Sometimes youth from remote parishes come to visit me in the office and she always prepares food for them and is even ready to accommodate them.

My message to our youth today is to have a vision, a mission and plans that you will develop in your groups and communities. It is important to have your personal prayer time, go for confession, join one of the spiritual groups, attend daily mass and attend Sunday service to have a close relationship with Jesus through receiving Jesus every day in your life. If you do that then Jesus will always journey with you in your youth ministry. When you encounter all kinds of problems and obstacles in your life, your personal commitment to these practices and the exercising of your faith, will give you the grace of God to have a positive mindset.

Celebrating the Sacrament of marriage and the Sacrament of Baptism is in line with the Year of the Family: ‘Love in the family as a vocation and path to holiness and mission.’ It also connects with the vision of the PNGSI Church, a family of evangelized and evangelizing families: Holy, formed and sent for service and mission. As a youth coordinator of the diocese, I must be a role model to the youths in my diocese. I believe that my example of the Sacrament of Marriage will encourage them to have a good Catholic faith, find good partners and get blessed in the church. I am happy to share my story of receiving the Sacrament of Marriage during my patrols and I do hope it will help our young people. 🇩🇮



Photographs: Together with Bishop Giles Côté SMM, The cutting of the wedding cake.

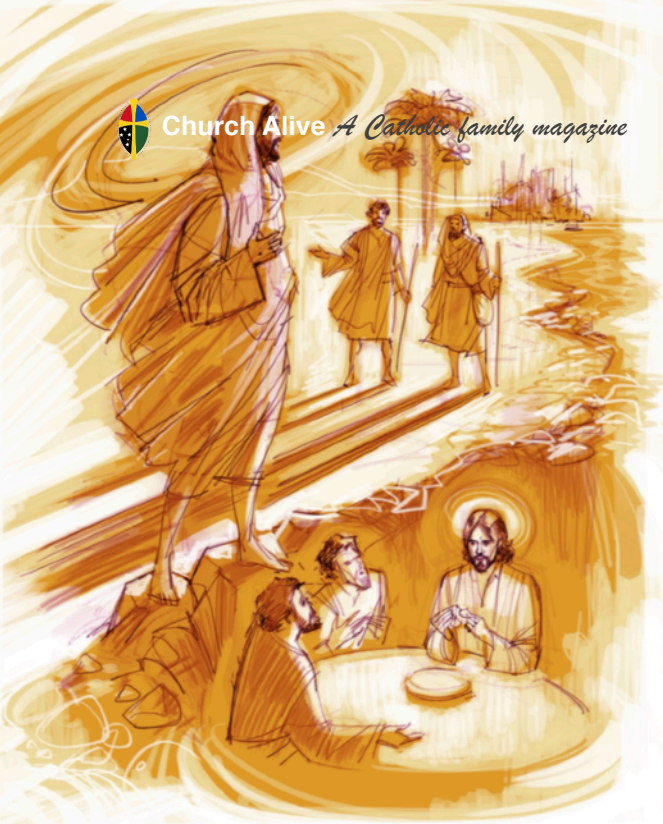




# The Spirituality of COMMUNICATION

- Fr Ambrose Pereira sdb

CBC SOCOM Secretary and PGS Secretary for Social Communications



Communication is not merely using the instruments of technology, rather it is transmitting a message that emerges from the depths of one's being, a message that one is convinced of, that is lived out and that has stood the test of time.

The COVID-19 pandemic has opened for us new ways of connection and communication, networking, and learning. Each province has several persons who have committed themselves to the program. In Papua New Guinea and Solomon Islands (PGS) we had the following who have attended the Salesians of Don Bosco together with the Social Communications department has struck upon a novel idea of opening up the 'School of Formation for Social Communications'. It is an online program and every province in the congregation is encouraged to be part of it. The sessions are focused on the 'Spirituality of Communication'. Each session enables us to understand deeply the connection between spirituality and communication. It helps us ponder on the diverse areas of communication, be they interpersonal, intrapersonal, institutional, or organizational communication. It thus gives us a deeper understanding of the theory, practice, and the philosophy of communication. It reinforces the idea that communication is not merely using the instruments of technology, rather it is transmitting a message that emerges from the depths of one's being, a message that one is convinced of, that is lived out and that has stood the test of time. It is the lived message that is conveyed through our lives, and that is reinforced through our words and images, our publications, and our productions.

2021 had five sessions dealt with by eminent professors from the Department of Communications, Rome.

Each province had several persons who have committed themselves to the program. In Papua New Guinea and Solomon Islands (PGS) we had the following who have attended the Salesians of Don Bosco together with the Social Communications department has struck upon a novel idea of opening up the 'School of Formation for Social Communications'. It is an online program and every province in the congregation is encouraged to be part of it. The sessions are focused on the 'Spirituality of Communication'. Each session enables us to understand deeply the connection between spirituality and communication. It helps us ponder on the diverse areas of communication, be they interpersonal, intrapersonal, institutional, or organizational communication. It thus gives us a deeper understanding of the theory, practice, and the philosophy of communication. It reinforces the idea that communication is not merely using the instruments of technology, rather it is transmitting a message that emerges from the depths of one's being, a message that one is convinced of, that is lived out and that has stood the test of time. It is the lived message that is conveyed through our lives, and that is reinforced through our words and images, our publications, and our productions.

1. Fr Ambrose Pereira, PGS, Social Communications delegate and CBC SOCOM.
2. Fr Robinson Parappilly, Tetera, Solomon Islands
3. Fr Shoji Mathew, Savio Haus and Formation Commission
4. Fr Mōise Paluku, Vunabosco, Rabaul
5. Lucy Napatalai, DBTI, Boroko
6. Jessica Oata, CBC Waigani
7. Isabella Saleu, CBC Waigani
8. Abigail Seta, CBC Waigani

The sessions held for the EAO region were:

1. **A Biblical view of Communications** – Fr Gildàsio Mendes, Councillor for Social Communications - 15<sup>th</sup> September 2021

The session reinforced the fact that 'God is the author of Life and love. "In the beginning was the Word, and the Word was with God, and the Word was God" (Jn 1:1-18). Reflecting on the fact that we are created in the image and likeness of God and immersed in the diverse relationships we are invited to freely respond to God's invitation of communication- communion between God and us, revealed in Jesus Christ. From the covenant of love between us and God comes our vocation to communicate and to dwell in the human-cultural communicative ecosystem.

Photograph: La Salle students at the Media Education Seminar, Port Moresby







Photograph: True Love Waits Commitment at the MES program, Port Moresby

We move forward understanding the 'grammar' of symbols, sounds, images, and texts as we interact and dialogue keeping our biblical texts in the background and take our digital natives into a digital pastoral communication.

## 2. Understanding the Synodal Dimension of Communication

– Fr. Harris Pakkam, SDB, member of the Sector of Communication, Rome - 29<sup>th</sup> September 2021

The session emphasized what the Holy Father is encouraging not just the bishops, but all people to 'Journey together'. Highlighting 'Synodality', Fr Harris proposed three approaches through verbal images. First, the need of *sound decentralization* in the church that would rebuild the relation of the center and the periphery; an *inverted pyramid* to depict a reversal of ways that the papal and episcopal hierarchy exercise authority in relation to people of God from diverse cultures and especially the poor; a *polyhedron* to reconceive the status of distinctive parts in relation to the unifying whole.

## 3. Salesian Dimension of Communication

– Fr. Ricardo Cámpoli, SDB, member of the Sector of Communication, Rome - 13<sup>th</sup> October 2021

The session gave us an insight into our identity as Salesian Communicators. Using an interactive presentation, he highlighted that the Salesian style of communication is a daily exercise of relationships, in the sharing of life with young people. Fr. Pietro Stella's research on Don Bosco's understanding of social communication, the defining text for Salesian charism in Don Bosco's dream at nine, and the letters of the previous three Rectors Major - Vigano, Vecchi and Chavez were texts that were reflected upon during the session.

## 4. Institutional Dimension of Institutional Communication

– Dr. Fabrizio Vignati, Lay person from North Italy – 3<sup>rd</sup> November 2021

Dr. Fabrizio discussed the history, theory, and model of communication such as information, dialogue, and relationship. He emphasizes that corporate or institutional communication is both a relationship and information and that there is no gap between interpersonal and corporate communication.

Fr. Gildasio reminded everyone to apply corporate communication in their own personal Salesian lives as Salesians and lay persons. He emphasised that as Salesians the values, educative system and our very lives must always reflect St. John Bosco that highlights education, the poor and the young. He also shared the strategy of marketing the Salesian life by valuing the aspect of listening and being in dialogue with persons.

## 5. Communication and the Youth Pastoral Dimension

– Fr. Miguel Angel, SDB, General Councillor for Youth Pastoral – 3<sup>rd</sup> December 2021

Fr. Miguel Ángel, General Councilor for Youth Ministry presented the need for us as animators for us to understand the anthropological context, the digital dynamics and the need for a credible and dynamic witness as we engage and network with young people.

### Conclusion:

We move forward understanding the 'grammar' of symbols, sounds, images, and texts as we interact and dialogue keeping our biblical texts in the background and take our digital natives into a digital pastoral communication. It is therefore necessary for each of us to go beyond the technology to collaboration, networking, and mutual support.

May each of us as Salesians listen to the young, encounter them as Don Bosco would and enable them to reflect the presence of God as each of us radiates the presence of God in our lives. 🇵🇳



Photograph: La Salle students at the Media Education Seminar, Port Moresby

Left above: DBTI participants at the Media Education Seminar  
Left: EAO ZOOM Session in progress





## Youths in Solomon Islands celebrate World Youth Day

- Junneith Vavaua

The four days program concluded on Sunday 5<sup>th</sup> of December with a Eucharistic Mass presided by Fr. Robinson and accompanied by a wonderful liturgy animated the youths of Tetere.

In his sermon Fr. Robinson gave an inspiring challenge to the young people. He said, "If the youth of this generation falls, humanity falls but if the youth arise then humanity arises; you as young people are the backbone of the church."

He added that the youth have to give vitality and vigour to the Church and they need to arise and repent from old mistakes and Prepare to receive Jesus in their hearts and become great witnesses of the gospel in their parishes."

The program ended with farewell songs being sung as the youths departed. The organizing committee were pleased to have spent the four days being inspired by the young people and extended their gratitude also to the ADMA parents who animated and prepared their meals for the four days.

**Tetere, Solomon Islands:** Following the exhortation of Pope Francis to celebrate World Youth Day 2021 in local churches and dioceses, Catholic youths from the Deanery came together for the WYD celebrations from 2<sup>nd</sup>-5<sup>th</sup> December 2021 at the Don Bosco Rural Technical Centre Tetere, Solomon Islands.

Despite the political unrest and extensive damages that just happened in the country, present for the four day program were 450 Catholic youths from the Assumption of Mary Parish, Ruavatu; Good Shepherd Parish, Red Beach and the Salesian Parish of Christ the King, Tetere. The youth program had as its theme "Holy, Formed and Sent for Service."

## Catholic men host gathering in Aitape

- Tracey Nateleo

**Aitape:** A three-day program for the Catholic Men's Association in the Diocese of Aitape was held from 5<sup>th</sup> to 8<sup>th</sup> December with the theme "We are called to Mentor, Lead and Guide our Families to Holiness".

Hosted by the Diocese of Aitape, for the Catholic Men's Association, the gathering was the first of its kind and also signified the Closing of the Year of Saint Joseph.

About 210 men from within two Deaneries Aitape and Nuku participated, many of them coming from the outer parishes travelling or walking hours and even days.

The three days program consisted of morning Eucharistic Mass, followed by sessions on various topics such as The Life of St. Joseph, Spirituality of Marriage, Gift of Children, Lukautim Pikinini Act, Midlife Crisis, Non-violence and more. Cecilia Mave, Diocesan Coordinator of Family Life Apostolate reported that the idea of forming the men's association had taken about two years.



Mrs. Mave anticipated that next years' event will see more participants attending. She was happy to see that there was much eagerness from the men to learn and be empowered with such information.

Stanley Towun, President of Nuku Deanery, and Peter Texan Vice President of St. Joachim Parish, Aitape Deanery, both commented that this gathering was a definite eye opener for all and encouraged more men to join the associations.



## Youth Alive! 2022

- Sharing on the Sunday Gospel
- Spiritual insights by and for young people

One-minute on video, a young person shares their:

**Personal Experience | Reference to the Gospel | An Invitation to Change**



For more information or to be part of the Youth Alive 2022, please contact:  
**Jessica Oata:** [cbsocialcommunication@gmail.com](mailto:cbsocialcommunication@gmail.com), 325 9577  
**Abigail Seta:** [socom@catholic.org.pg](mailto:socom@catholic.org.pg), 325 9577

AN INITIATIVE BY:  
 CBC Social Communication  
 and PGS Communications





## Take me Jesus

- Sr Shanty Joseph, MSI



Cardinal John Ribat MSC solemnized the ceremony along with 10 priests. Many parishioners and the family members of Sr Agnes came to witness the event with the silent admiration for the courage taken by her.

The peak moment of joyfulness and surrender was when the relatives of Sr Agnes came forward to remove her cultural attire, as a symbol of detachment of the world and its pleasures and leaving behind her family and total belonging to a new family called Missionary Sisters of the Immaculate.

Sr Vimala Francis, the province leader received the vows and Sr Agnes was given the ring which is the visible sign of the covenant that binds her eternally to Christ, in the presence of many religious, priests, family members and parishioners of Sr Agnes.

During the homily Cardinal highlighted on the theme, "Take me Jesus among your chosen ones" and invited the young people to follow the path of discipleship trodden by Jesus himself.

Sr Agnes made her first profession in 2015 at Vanimo and is currently working as a staff nurse at Bl. John Mazzuconni hospital at Watuluma Good enough Island, Alotau.

**Boregaina, Central Province:** Members of the Missionary Sisters of the Immaculate (MSI) glorified God on December 4<sup>th</sup> 2021. Sr Anges Gesina who was moved by the earnest desire to proclaim the Kingdom of God to all peoples, gave her definitive 'YES' to God and made her perpetual profession in her Parish, Holy Trinity Parish Boregaina, in Central Province which is also part of the Archdiocese of Port Moresby.

The Holy Eucharist commenced with the sweet sound of the singing and spectacular entrance dance which made the atmosphere blessed. Most Rev

## CCHS Lae commemorates World Aids Day

Every year on World AIDS Day that falls on 1<sup>st</sup> December, Catholic Church Health Services staff and their patients around the country commemorate the day with dedication mass followed by awareness and Voluntary HIV Testing.

Bishop of Lae Diocese, Rozario Menezes commemorated the day, with Lae's Center of Mercy (COM) health centre's staff, patients and the surrounding community based on the theme: " Pinisim HIV: Wankain Luksave, Nek bilong yumi."

During the speeches, a mother living with HIV stepped forward and thanked all the health workers at the COM health centre for their hard work and constant support to people living with HIV.



Health Integration Officer for Lae Catholic Church Health Services Samantha Tirang said that the story of this mother touched and encouraged a lot of people including other patients to come forward and get help.



## Advent recollection for women religious

- Jessica Oata

group discussion, evaluation and presentations of the Conference Pastoral Plan. The presentations highlighted some issues that hinder ministries in their evangelization programs.

Sr. Thecla Kakata MSC on behalf of her group during the presentations stressed on the issue of cultural barriers and the effect it has on the people.

Secretary of the Conference of Women Religious in Port Moresby Sr. Mary McCarthy pbvm thanked the participants on behalf of their congregations for the work that they have done by working together and helping people in the marginalized communities.

A final presentation giving an insight of the services provided by Callan Services and the recent renovations done to the facilities ended the presentations. The program concluded with the planning of the next executive that will take over CWR responsibilities and duties from the current executive next year.

**Gordons, Port Moresby:** The Conference of Women Religious had a day of advent recollection at the Catholic Bishops Conference of Papua New Guinea and Solomon Islands on Saturday 27<sup>th</sup> November 2021.

The day of recollection focused on reconciliation and preparation during the season of advent, evaluating the Conference Pastoral Plan of PNGSI, identifying the cultural barriers to evangelization and discussing a way forward. The program began with a communal reconciliation and confession followed by a





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"By walking together, and together reflecting on the journey made, the Church will be able to learn from what it will experience, and which processes can help it to live communion, to achieve participation, to open itself to mission."