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NEWSLETTER OF THE PNG CHURCH PARTNERSHIP PROGRAM

## Historic meeting of CPP Church Leaders



Descending from left side (against railing):

*Head Bishop of Anglican Church PNG*  
**Archbishop James Ayong,**  
*Moderator of United Church and current Chairman of the PNG Council of Churches*  
**Rt. Rev. Samson Lowa,**  
*President of the Baptist Union of PNG*  
**Mr Patrick Gaiyer.**

Descending from right side (against wall):

*President of the SDA Union Mission of PNG*  
**Pastor Thomas Davai,**  
*President of the Catholic Bishop's Conference*  
**Bishop Francesco Sarego,**  
*Head of the Evangelical Lutheran Church of PNG*  
**Bishop Dr Wesley Kigasung,**  
*The Territorial Commander of the Salvation Army PNG*  
**Commissioner Andrew Kalai.**

PHOTO COURTESY OF AUSAID PUBLIC AFFAIRS

BY FRIEDA KANA

***The PNG Church Partnership Program held its first Church Leaders' Forum at the Don Bosco Conference Centre in Port Moresby from 5-7 February 2008. The Forum brought together heads of all the mainline Churches along with General Secretaries, women leaders and CPP coordinators.***

While welcoming the leaders to the forum, Rev. Samson Lowa, on behalf of the PNGCC said: "I believe that as we meet together we'll be able to use the opportunity to strengthen and further our partnership together, not just as we look at it in one level but I think holistically."

Major highlights of the Church Leaders' Forum included three outstanding papers on the Theology on Development from Bishop Dr. Wesley Kigasung of the Evangelical Lutheran Church, Archbishop Douglas Young from the Catholic Church and Rev. Dr. William Longgar on behalf of the United Church. The three presentations were used as the guiding points for the three days forum for the Church leaders during group discussions (*see extracts on back page*).

During discussions the leaders looked at Rev Lowa's frank assessment of the PNG Council of Churches, that it is "a struggling council, hitting rock bottom". As a result decisions were made to revive the PNGCC and restore it to a vital role within the Churches. Discussions also explored the prophetic and advocacy roles of the Churches and how they can be supported by CPP.

Another highlight was the address from the Australian High Commissioner, His Excellency, Mr. Chris Moraitis. Speaking on the second day of the Forum, Mr Moraitis said: "The beauty of this partnership is that it allows the sharing of ideas, lessons, successes, mistakes and resources. The partnership has created another space for policy dialogue between the Church partners and both the Government of Australia and the Government of PNG at a number of levels."

On the final day, there were overviews of recent research undertaken for the CPP on the Churches work in peace building in the highlands and on how the Churches can improve their Human Resources practices. The CPP consultant, Paul Nichols, also led a consultation on the future of CPP in its second phase beyond 2009.

It was generally expressed by the Church leaders who were present that this was a very refreshing opportunity for the leaders to interact both inside the Forum as well as during informal meetings outside of the meeting times.

## Baptist Governance Workshops

BY BEN HEYWARD

As part of the Baptist Union's work in governance, a 3 day Governance Training Workshop in Tok Pisin has been developed by Ben Heyward. The workshop targets Board members, School Principals & Church Executive Members. It involves lots of group-work, usually preparing posters, followed by presentations and critique by the whole group of trainees, several dramas and lots of story telling in vernacular. Every day starts with a Tok Bilong Bikpela using a Bible Story about management and governance (yes, they are there!) to open up trainee minds to the need to separate these two sides of leadership and what are the functions of each. The Workshop requires trainers having strong facilitatory skills backed up by a training consultant if the trainers are not experienced in facilitation (to make sure they keep asking questions instead of talking).

Four BUPNG staff, an Education Manager, a Deputy Headmaster and two members of the Community Development Team facilitated two pilots of the workshop, each with about 25 trainees, in north-western WHP. One of the workshops was with a Primary School Board, a Health Centre Board & the Association Executive (of a cluster of 20 or so Churches), the other was with two Primary School Boards including the Head Teachers or Deputies. Both groups included people like the local Women's Association Executive, Councillors, Chairperson of the Village Court Magistrates & one notorious fight team leader behaving like a lamb i.e. all functional leaders many of whom were long-term Board or Executive members.

In both pilot workshops the dramas provided the tragic and comic highlights as well as those wonderful moments when local political reality emerged in statements like, "the Medical Board (for the local Baptist Health Service) doesn't report to the community. We should have new elections, we'll sack the lot of them, they are not accountable!" Responses were strongly supportive of the whole experience, the need for follow-up, the relevance of all content to the local context and the interactive approach.

Over the next 4 months and into 2008-2009 the same four facilitators, with a few new men and women, will roll out the Workshop to all Baptist School and Health Facility Boards and Association and Union Executives in Sandaun, WHP and Enga Provinces.

# New Health Centre at Forapi

BY: JAMES GAHARE

***A new health, HIV&AIDS Training Resource Centre has been built at Forapi, Lufa District in the Eastern Highlands. The Centre comprises 14 guest houses and a Conference centre which can accommodate 50-90 participants at a time. All buildings are made of bush materials. The centre will cater for schools, women groups, Church groups, and individuals to use the centre for their training activities.***

Yaka Ginos and Sapukai Samuel, architects and builders of the project with the help of local youth, attended the first HIV&AIDS training, conducted by PNGUM SDA Health Department with funding made available through the CPP in November 2007. According to Yaka Ginos the rural population have a high risk of HIV because 80% of the population live there and many are illiterate.

James Gahare, PNGUM SDA Health Program Manager, said: "This has motivated me to take the HIV&AIDS Resource and Training Centre to where the people are so that they can have access to basic information and prevent themselves from getting HIV. I am very happy to see communities taking ownership of the HIV&AIDS Program

87 Pastors and workers from Simbu and Eastern Highlands Province participating in HIV&AIDS training at the Forapi Community Health Training Centre.



in the rural areas. This is one of the aims of the training we have been conducting throughout PNG. I encourage people whom we have trained to think seriously and do something for their communities about HIV&AIDS". The first ever training conducted at the Centre in October is pictured above.

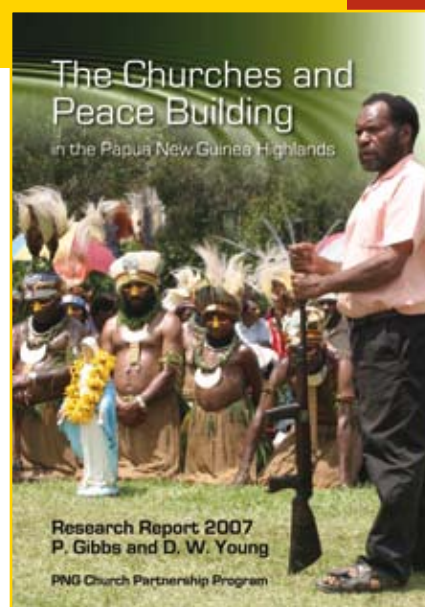
## CPP Launches Peace Building Report

***The CPP has recently released a major research report on The Churches and Peace Building in the Papua New Guinea Highlands. The report provides a wealth of information on the Churches' involvement in peace-building in areas of tribal conflict, particularly during election periods. It examines how conflicts arise and what the Churches do to broker peace and sustain peace.***

The research involved six months of field work in the Highlands by researchers from six of the CPP Churches. Their work covered five provinces and included the period of the 2007 general elections. The research was supervised by Dr Philip Gibbs and Archbishop Dr Douglas Young both of whom have long experience of peace and conflict issues.

The research found many examples of Churches working together in peace making. One of these began with the Catholic parish priest and the United Church Bishop from Tente in Mendi starting at the side of a serious conflict, away from the fighting scene, tending to the wounded and the deceased of both sides. The frequent presence of the two religious men gradually won approval of both sides and they were seen as neutral God's Men. As trust built up both were able to penetrate deeper into the battle field. They were supported by local women from the Legion of Mary who visited the scene of the conflict praying and reciting the rosary. Their efforts were built on by public peace marches of many Christians that gradually led to a peace conference between the warring tribes.

The research indicates that helpful factors in the Churches' response include perseverance and follow-up even in the face of hostility, respecting both sides in a



conflict, constructive speechmaking, and public demonstrations for peace, training, and the development of agreements that respect traditional conflict resolving methods.

The report and its recommendations for improving the Churches' work in peace building were presented to Church leaders at their Forum in February. Churches are now examining the report and considering their responses. The CPP is already responding by moving to trial the establishment of inter-Church peace building teams in two provinces, Western Highlands and Southern Highlands. If successful, teams will be set up in other provinces.

# CARE and Coffee

BY ESIAH EINO

**Community Advancement and Reform Enhancement (CARE) is one of the flagship programs initiated by the Salvation Army in its North Western Division which covers Goroka, Okapa, Chimbu Province and part of Western Highlands. The core aim of CARE is the alleviation of poverty, addressing of HIVAIDS problems and social issues through self reliance.**

In order to do this the Army has promoted the idea of coffee production since it is one of the major income generating cash crops widely grown in the Highlands Region. A problem with coffee, though, is that the middle men who buy coffee along the road side often do so dishonestly and make 100 percent profit while the poor grower goes back home with only a meagre part of his/her labour's worth. The CARE program tries to do away with the middle person who cheats the growers. It gets the growers' produce direct to the markets where they can receive the maximum market price that is being offered. In order to do this the CARE program has developed a community covenant and asks members to affiliate to a cooperative.



In Kamila village in Okapa families get together and help each other to pick coffee.

The program has wide ranging support both from community and the corporate world. The police through their community policing, the correctional services, law and justice sector, Eastern Highland Provincial Government, the Coffee industry Corporation and the other Churches have all expressed their interest and are willing to work together. This is evident in the fact that all of the above agencies are represented at the Advisory Board Meetings.

The village people in Kamila drying their coffee in the sun before packing them away to be transported to nearby location where trucks could pick it up.



The awareness phase of the CARE program is now complete and communities are being mobilized to get the coffee. People are now forming groups to actually sell their coffee in large quantity so that the buyers can pay them at a higher price.

After the mobilization the SAPNG will help facilitate the process for people to sell their produce at the local coffee buyers at a higher rate or competitive market rates. This money will then help the villagers to buy some of their most needed items for their families.



## ENOUGH IS ENOUGH *Women working for Peace, Justice and Security*

BY SR ZELIA CORDEIRO SSPS

***In times of conflict such as tribal fights, warfare, civil unrest, security of woman and girls are affected. Women and girls have been subjected to violence in all forms such as sexual, physical and psychological violence which includes rape, forced marriages given in exchange for peace, under-aged marriages and other forms of abuse and violence.***

*Enough is Enough – Women working for Peace Justice and Security* is the latest production of National Catholic Family Life produced by Sr. Zelia Cordeiro and Br. Wiktor Kanarski. It is an insight into the suffering that women and girls have gone through during times of armed conflict and the involvement of women in bringing peace, reconciliation and healing to these situations. The focus of the 50 minutes documentary is on tribal fighting in the highlands of PNG and the crises in Solomon Island and Bougainville.



Graduation of the first 32 policewomen from United Nauro Gor.

In the Highlands, the documentary shows that communities compete for guns, political power and royalties from large resource projects (mining, petroleum). The use of deadly high-powered weapons increases the death toll, prevents peace and development. Women suffer rape forced marriage and families are repeatedly displaced to others' land.

In Simbu Province, women leaders, traditional male leaders and Churches are working together making covenants and community laws to stop tribal fights and build peace. They are accepting women in leadership roles and are building, training and managing their own auxiliary police and village courts to ensure justice for all, especially for women subjected to violent and sexual crimes.

**The documentary is available from:** National Catholic Family Life Apostolate  
P.O.Box 592  
Goroka - EHP  
Tel/Fax: 732 1356  
E-mail: [cfla@online.net.pg](mailto:cfla@online.net.pg)  
Price – K25.00 + postage

## THE CHURCHES AND ADVOCACY

QUOTATIONS FROM PAPERS ON THEOLOGY OF DEVELOPMENT PRESENTED AT THE CHURCH LEADERS FORUM

The United Church strongly purports to a theology of development that counters the creation of class systems and upholds the equality of all human beings across gender divides and social stratification. We believe that all men and women have the equal rights not only to participate in the processes of development but also the equal rights to share in the benefits of progress or development in the nation....

The Church must protect the rights of the people to their land and whatever resources they have against the aggression of major developers and any other culture of aggression, for that is part and parcel of its mission mandate to the world. . . . God intends that social structures reflect and promote justice, peace, sharing, and free participation for the well-being of all.

**Dr William Longgar**

I am of the opinion that Churches need to look at a new dimension in the development program. Firstly I think churches must build their capacities and improve the quality of their resource people to be more productive and be more transparent and responsible. Secondly I believe Churches need to take on their prophetic role more adamantly and seriously and become real advocacy for their members in this time and age. Thirdly I challenge the Churches to continue to be the catalyst for the government so that guided by the noble traditions of our fathers and mothers and the Christian principles, the Government of the day is faithful and genuinely committed to the development of its people and the nation.

**Bishop Dr Wesley Kigasung**

We can look at any of the writers of the early church to see how quickly they move from their gospel faith to an application to the social situation of their time. For example, Tertullian, a North African Christian, from the 2nd Century raised the relevant question, "What has Jerusalem to say to Athens?" Athens represents secular culture, while Jerusalem represents religion. Tertullian addresses the relationship between citizenship and discipleship, and explores issues in the participation in both Church and a secular society. The answer is neither "nothing" nor "everything" but rather a process of "social engagement". Historically, religious motivation is the basis of much activism, e.g. the abolition of slavery movement, peace and anti war movements, civil rights movement, anti corruption, anti pokies/gambling, etc. I like the Quakers way of putting this: speak truth to power.

**Archbishop Dr Douglas Young**



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