

**CHRISTIAN LOVE
AND
POLITICS OF PAPUA NEW GUINEA**

**“When the Righteous Govern, the People Rejoice;
But when the Wicked Rule, the People Lament.”**

Proverbs 29:2

FOREWORD

Christians Unite for a Christian Papua New Guinea

Our National *Constitution* affirms that PNG is a Christian country.

Jesus' teachings should guide our voters as they vote and our politicians as they govern. Papua New Guineans would then experience integral human development as enshrined in our *Constitution*.

Christians must enter politics because Churches convey moral values. Christian moral values not only provide for individual action, but for ordering society with liberty and justice for all.

Political leaders need to be in Christian relationship with their people and with the government of which they are part. Christian love enables people to make political decisions which build their lives and nation.

Christians must elect politicians who are motivated by Christian love.

Christian Social and Political Agenda

From his conception in Mary's womb, Jesus had political and social objectives. His mother welcomed him (Luke 1:55ff) with this prayer of thanks:

He has scattered the proud in the imagination of their hearts
He has put down the mighty from their thrones,
And exalted those of low degree;
He has filled the hungry with good things,
And the rich he has sent away empty.'

Jesus first public speech (Lk4:14) begins with a reading from Isaiah 61, a political message in social terms:

He has anointed me to preach good news to the poor,
He has sent me to proclaim release to the captives;
And recovering of sight to the blind;
To set at liberty the oppressed.

Our challenge is to learn from Jesus how we should apply the politics of these messages in PNG today.

Babel to Pentecost

At Pentecost, resurrection is announced to diverse peoples, each understanding in their own language (*Acts 2:6*). Christians restore unity lost at Babel. For those who live a new life in Jesus, cultural differences do not divide. Unity transcends wantok mentality and divisions between churches.

Christians are companions on the journey towards national community, which took direction with creation of the Independent State of Papua New Guinea. Our *Constitution* promotes respect for human dignity, freedom of peoples and requirements of development, building peace, and respect for cultural diversity.

Jesus, the 'Way, the Truth and the Life', should guide our people. Christians made new by the love of God bring peace where there is conflict, build relationships where there is hatred, and seek justice where there is exploitation.

Christians can propose to the people of PNG development that meets the standards of God's plan of love. Development teaches people how to live in a right relationship with other people, themselves and the world. This development can create a social, economic and political order, based on dignity and freedom of every person, to be brought about in peace and justice. This development is change through which more PNG citizens enjoy a higher material standard of living, healthier and longer lives, more education, and greater control and choice over how they live.

Let us unite in Jesus' message of Christian love! Let Christian love transform our nation! Let Christian love shape our Government!

CONTENTS

FOREWORD	2
SECTION 1 CHRISTIAN LOVE	5
SECTION 2 CHRISTIAN POLITICS.....	8
SECTION 3 HUMAN RIGHTS	14
SECTION 4 FAMILY AND SEXUALITY.....	18
SECTION 5 ECONOMY	22
SECTION 6 WORK.....	26
SECTION 7 ENVIRONMENT	31
SECTION 8 PEACE.....	33
SECTION 9 NATION OF LOVE.....	36

SECTION 1 CHRISTIAN LOVE

Purpose of this Book

Christian teaching gives principles for reflection, criteria for judgment and directives for action. This booklet addresses political issues in PNG in the light of Christian love and our values, expressed in the Goals and Directive Principles of our National *Constitution*.

Relations between nature, technology and morality summon personal and collective responsibility as to what PNG is, what PNG can accomplish and what PNG should be.

Christian Love

Jesus challenges human action at personal, social and political levels: “Whatever you wish that people should do to you, do to them” (*Mt 7:12*).

Papua New Guineans can find fulfilment by creating multiple relationships of love. To the scribe who asked “Which commandment is first?” (*Mk 12:28*), Jesus answers: “The first is: ‘Hear, O Israel: the Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength’. The second is this: ‘You shall love your neighbour as yourself. There is no commandment greater than these” (*Mk 12:29-31*).

To love your neighbour as yourself requires determination to work for the good of all people. This determination snatches us from the spiral of violence, and prompts us to restore honest relationships with others. Christian love is “more excellent” (*1 Cor 12:31*). From love, freedom, justice, honesty are born and grow.

Love is when people respond here and now to a neighbor’s need. It is also an act of love to strive to organize and structure society so your neighbour is not in poverty.

The neighbour whom we are to love is not only those we meet and work with every day. The neighbours for Christians includes those whom we approach and actively seek. They include people who act on Christian principles, but may not be Christian. They are the woman of Samaria who brought Jesus water from the well and the Good Samaritan who cared for the traveller injured by thieves.

Christian Mission

Paul teaches that life in Jesus unites us: “There is neither Jew nor Greek, neither slave nor free, there is neither male nor female; for you are all one in Christ” (*Gal 3:28*).

Jesus reveals to us that “God is love” (*1 Jn 4:8*). He teaches us that transformation of the world is the commandment of love. Good things — such as brother/sisterhood and freedom, and human enterprise — are found in the Kingdom of truth, of justice, of love and of peace.

Development is the new name for peace. Development is transition from less humane to more humane conditions.

Jesus commands us to love all: “Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me ... as you did it to one of the least of my brothers, you did it to me” (*Mt 25:34-36,40*). Thus Christians give food, drink, clothing, shelter, care, a welcome and company to Jesus who knocks at the door (*Mt 25:35-37*).

The Gospel is to be put into action (*Mt 7:24; Lk 6:46-47; Jn 14:21, 23-24; Jas 1:22*). Christian leaders proclaim the Gospel in society, to make the Gospel resound in work, family, environment, law, and politics. Our political leaders need to preach the gospel all times by their actions – and when necessary use words.

The Christian calling is to be the conscience and the servant within human society. Christians must be able to discern when and where and how God is using the Powers. We are called to contribute to creation of structures more worthy of human society. God is working in the world and it is the task of Christians to know how God is working.

Christians should proclaim, but also denounce. Our *Constitution* calls for: “everyone to be involved in our endeavours to achieve integral human development of the whole person for every person and to seek fulfillment through his or her contribution to the common good”.

Christians have a duty to denounce injustice and violence. By denunciation, Christians judge and defend violated rights, especially of the poor and weak. The more these rights are trampled, the greater the violence and injustice. Justice shows the path to follow for a society reconciled and in harmony through justice and love (*2 Pet 3:13*).

Need for Christian Love in Government of Papua New Guinea

Government of Papua New Guinea by global performance indices needs to improve. The nation is very low on the United Nations’ Human Development Index, which measures overall wellbeing of people in each country. The nation is very high on the Corruption Perception Index. This measures our people’s perception of flow of goods and money from the public good to individuals. Our National Capital, Port Moresby, is near the bottom of measures of livability. Our nation is very high on measures of inequality of income.

Politicians, like Jesus in the wilderness, must resist political and economic temptation. Political temptation is the greed for power for its own sake.

Property may bring deceptive promises that are a source of temptation. Owners who idolize their goods (*Mt 6:24, 19:21-26; Lk 16:13*) are enslaved by them. By our recognizing that these goods depend on the Creator and directing their use to shared good, material goods can be tools for growth of individuals and peoples.

Charity is today a 'political charity'. It means transforming a society structured to benefit a few to a radical change in the foundation of society so that all benefit.

Christians must choose to be on the side of life or on the side of death. No neutrality is possible. Either we serve the wellbeing of Papua New Guineans or we connive in their death. Either we believe in a God of life or we serve the idols of death.

Our challenge comes from people, who are not recognized as such by the existing social order: they are the poor. Their challenge is our economic, social, political, and cultural world. It appeals for revolutionary transformation of government.

Poverty is not politically neutral, and is not ethically innocent. The poor are a product of the system in which we live and for which we are responsible. Villagers do not receive services and opportunities for development. Workers in towns do not receive a sufficient wage. Others have no work and no opportunity to create self-employment. The poverty of the poor is not a call to generous relief action. It is a demand we build a different social order.

Organisation of this Book

Section 2 applies Jesus' statements on people's proper relation with political authority to roles of Parliament and lower level governments.

Section 3 looks at human rights in Melanesian society and Christian love.

Section 4 looks at family and at sexuality outside marriage in the context of Christian love.

Section 5 looks at economic issues. It shows how Christian love prescribes sharing wealth, and areas for State action.

Section 6 looks at meaning, duty and dignity of work. It then looks at work and absence of work in a capitalist economy, and need to develop economic opportunity in our villages.

Section 7 considers how to use and protect the environment.

Section 8 looks at how Christians should contribute to peace.

Section 9 describes social action to build a nation of love.

SECTION 2 CHRISTIAN POLITICS

Jesus, a Servant Leader

Jesus refuses despotic power wielded by rulers of nations (*Mk* 10:42). He rejects their pretension in calling themselves benefactors (*Lk* 22:25).

Jesus came “to serve, and to give his life” (*Mk* 10:45; *Mt* 20:24-28; *Lk* 22:24-27). As his disciples discuss who is greatest, Jesus teaches them to make themselves servants of all (*Mk* 9:33-35). He was leader as servant. Jesus’ triumph is his humble ride on a mule into Jerusalem.



Jesus reveals to politicians, tempted by desire to dominate, their meaning as service. The way God governs the world, with regard for human freedom, should inspire our politicians to govern in Christian love.

The devil offered Jesus in the wilderness (*Luke* 4) the political temptation: hunger for power. He is offered rule of the whole world if he bows down to the Devil. MPs and their supporters are tempted to manipulate and corrupt in order to obtain power. Instead of restraining sin by upholding justice and serving the common good, political life becomes a new idol. Like all idols it feeds off people's devotion. This does not meet people's real needs.

The devil also offered Jesus the economic option, to use his power to establish a kingdom based on buying loyalty, on economic reward. Jesus had not eaten for 50 days. The devil said to him, “If you are the Son of God, command this stone to become bread.” Jesus answered him, “It is written that man shall not live by bread alone, but by every Word of God.” Christians and Christian political leaders need to refuse these temptations.

Parliament and Political Authority

Our *Constitution* states that: ‘all power belongs to the people—acting through their duly elected representatives’. Constitutional rights include: ‘take part in political activities’; and ‘freedom of conscience, expression, information and assembly and association’.

People are not a shapeless multitude to be manipulated and exploited. They have their opinion on public matters and should be free to express their political ideas and to bring them to bear positively on shared good.

Parliament, the People's House, is the ‘King’ God appoints for the people of PNG. From Parliament righteousness and justice should come. Members of Parliament (MPs) must be honest in the eyes of those they represent.

Parliament now fails in significant ways. An example is Government refusal to discuss the 2016 budget in Parliament. Crisis decisions have followed obvious gaps in the budget. Rights of large parts of the community are at risk. Christian health services were threatened with closure. Public servant pensions were at risk. Financing the budget is uncertain.

Yet there was no debate on the budget.

Parliament failed to discuss student and citizen protest and government response in June and July 2016. Despite Parliament accepting that this was a ‘matter of public importance’, Parliament suddenly adjourned. Citizens died. Universities closed. Parliament did not debate and decide.

Strengthen the People’s Voice in Parliament

Honest and concerned MPs need to review the Constitution, legislation and Standing Orders which govern Parliament in order to strengthen the people’s voice in Parliament.

The people’s representatives need to speak and to be heard in order to keep Government accountable. For this:

- Parliament needs to meet regularly and for sufficient days so the people’s representatives, the MPs, contribute to policy and keep government accountable;
- The Speaker who guides debate in Parliament should not limit it. He should facilitate debate and the work of MPs. He must become accountable for his decisions. Parliament when it deems necessary and by a sufficient majority should have power to replace the Speaker; and
- Government attempts to block votes of no confidence in the Prime Minister are a step to dictatorship. We must learn from countries where ‘stability’ is decades of corrupt dictatorship. True stability comes with good governance.

A healthy Parliamentary Opposition based on Christian Love is necessary for healthy government. In PNG, MPs often change sides and blindly follow the government. They fear losing political influence, financial support, of being politically discriminated against. A Christian Government should create an environment in which Opposition MPs feel safe and respected.

Meeting Days of Parliament

Parliament needs to meet regularly and for sufficient days if it is to perform its duties of debating issues, legislating and keeping government accountable. The Constitution Section 124 states ‘in principle’ how many weeks Parliament should meet. Some political leaders have not had ‘principles’ and Parliament has not met regularly.

Funding the Electoral Commission

People’s elected representatives account to their voters in free elections which allow selection and change of representatives.

Honest elections need careful planning, management and monitoring. Numerous reports describe corruption of past general elections.

The National Government needs to fund the Electoral Commission so that the Commission can administer an honest election and elect honest MPs. According to present and past

Electoral Commissioners funding for the 2017 General Election is inadequate. The 2017 General Election campaign risks massive corruption.

Christians need to ensure MPs are the people's choice. They need to vote for and ensure election of those who themselves strive for an honest election.

Churches must promote honest elections. They should speak out – not for individual candidates – but for Christian principles to enable voters to choose.

Redefining Electorates

Open electorate boundaries now represent history, not voters. Electorate boundaries are based on a census conducted before Independence. PNG's population has grown rapidly and is increasingly urban. Some electorates now have 6 times the population of others.

The present Government promised in 2013 to fund an Electoral Boundaries Commission in order to correct these anomalies. It has not.

Christian politicians need to address this issue. Christians should vote for leaders who will create a truly representative Parliament.

Our Constitution, Leadership and Ombudsman

Our *Constitution* also attempts to strengthen political leaders' accountability by establishing a Leadership Code and the Ombudsman Commission. The Leadership Code specifies a servant leadership of the style promoted by Jesus. Churches should make national election candidates' commitment to strengthen work of the Ombudsman Commission, to make timely appointments of trusted Ombudsmen and application of the Leadership Code criteria for voting for candidates.

Some political leaders become very wealthy very quickly. The Bible is clear. "The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit will reap everlasting life" (*Gal 6:8*).

Leaders who use their positions to get rich, although people suffer, sow to please their sinful nature is. God warns us of corrupt leaders. "People will be lovers of themselves, lovers of money." (*2 Tim 3:2*).

Political corruption betrays moral principles and social justice. Corruption:

- gives money which should go to the common good to individuals;
- damages the relationship between those who govern and the governed;
- creates people's distrust of public institutions and so threatens law and order; and
- distorts Parliament, because political choices favour narrow objectives of those with means to influence these choices and prevent creating shared good of all citizens.

Courts and Parliament

Our *Constitution* separates the system of courts and justice from that of political government. This separation is to ensure politicians do not control courts in ways which make courts legitimate politicians' corruption and abuse of position.

Relationship between Courts and Parliament is a matter of national debate. In July 2016, a Supreme Court decision instructed recall of Parliament to undertake a Vote of No Confidence in the Prime Minister. The Supreme Court judged that previous refusal by the Speaker of Parliament to admit a Vote of No Confidence breached the *Constitution* and *Standing Orders of Parliament*.

Christians themselves need to judge when and whether our Courts can mandate correct functioning of Parliament.

Christians Keep Government Accountable

Romans 13:4 tells us that government authority exists for our good. But how if no one explains what God expects, can government officials serve Him well?

1 Peter 2:14 further explains that government is to punish those who do evil and praise those who do good. The Christian community should counsel Prime Ministers, Cabinet Ministers, Members of Parliament on what is evil and what is good.

The churches should learn from Daniel and Nathan. Daniel told King Nebuchadnezzar, the most powerful ruler on earth at the time: "Break off your sins by practicing righteousness, and your iniquities by showing mercy to the oppressed, that there may perhaps be a lengthening of your prosperity" (Daniel 4:27). Nathan when addressing King David on his sin spoke bluntly to him, "You are the man."

Some Christian leaders (who should lead) fear that counseling political leaders will mean loss of government funding.

Subsidiarity

Political structures should not submerge people. The principle of **subsidiarity** requires decisions to be made by each person, and at the lowest capable level in the nation down to the community. The elite should not take over functions the community can exercise.

Citizens' direct action gives rise to positive ways of exercising personal rights. Participation is important for human growth. Moral pressure is needed so administration of public life results from shared responsibility of each individual for shared good.

Political leaders need to assess subsidiarity in PNG's political structures. Port Moresby on global indices is one of the most unlivable cities in the world. It is one of very few major cities in the world with no ward or local-government representation of its inhabitants.

Transparency International rates PNG one of the world's most corrupt nations. This dismal record may be related to national collapse of subsidiarity. The National Government has reduced the role of ward committees and Local-Level Governments (LLG). Funding has

been drastically reduced, as has ability to make budget decisions. District Development Authorities (DDA) now approve LLG budgets. Few MPs empower LLGs.

New DDA legislation makes MPs Chairs of the DDA, empowers them to appoint most members of the DDA, and to appoint the district administrator. Auditor-Generals overview DDA use of district funds. They have had very serious concerns over lack of accountable and effective use. Nonetheless, the National Government has expanded the role of the Open MPs, funding of the Electorate and DDA.

The *Organic Law on Provincial and Local-Level Government* now requires administrative districts to have the same boundaries as open electorates. However, present transport and communications within these shared boundaries make effective and accountable administration difficult across the district. Services and accountability die. Christian leaders need to support review of the boundaries of administrative districts in order to ensure effective, efficient and honest delivery of services across each District.

Information, the Media and Democracy

Democratic participation which does not understand facts and proposed solutions to problems is blind. A few people controlling news media damages democracy when Government and financial and information establishments are linked. Ideology, desire for profit and political control affect public media. Paul warns: “putting away falsehood, let everyone speak the truth with his neighbour, for we are members one of another ... Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear” (*Eph 4:25, 29*).

Our *Constitution* marks as a basic right of citizens, ‘freedom of ... expression, of information’. Christians and Christian politicians need to safeguard this right to express and inform, to listen and to learn.

Information provided by media should serve the shared good. People have a right to information based on truth, freedom, and justice.

New information and communication technologies foster growth of social media. They give opportunities to our people to debate political issues. These opportunities are sometimes misused – but misuse is corrected by ongoing discussion.

Members of the National Government speak of need to control social media. They allege slander of national leaders. In other countries, such controls limit public political debate. Historical books of the Old Testament are unsparing in their criticism of Israel's political rulers - even King David. Their personal, familial, political, military, diplomatic and religious failings are constantly recounted.

Communication structures, policies, and distribution of technology make some people information rich and others information poor at a time when prosperity and even survival depend on information. Public media sometimes contribute to injustices and imbalances that give rise to the suffering they report.

Citizens should participate in decision-making on media policies. Policies should not favour special interest groups when media are money-making ventures or controlled by money-making ventures.

Our People's Freedom of Assembly

Our *Constitution* marks as a basic right of citizens, 'freedom of assembly and association'. Jesus and his followers enjoyed such freedom of assembly on a mountain (*Mat 4*) and by the Sea of Galilee (*Mat 8*) at the beginning of his ministry. Some politicians now restrict public meetings for reasons of public safety – as Jewish chief priests and Roman governor did to Jesus and his followers. Jesus might not have been able to preach the Sermon on the Mount in Port Moresby today. Christians and Christian politicians need to safeguard this right to express and inform, to listen and to learn.

Politicians Misuse Christian Faith

Some politicians pretend Christianity to take advantage of our people's commitment to Christianity. Our people need to recognize tricks politicians use:

- Political candidates align themselves with Jesus in campaign posters. A portrait of Jesus is behind them;
- Politicians give government money to churches. When church leaders accept money they become reluctant to criticize, to be moral authorities on welfare of the nation; and
- Politicians refer to God in speeches, and pretend to be experts in applying Christian practice to Government.

Service in Politics

Faced with situations involving moral duties, Christian witnesses may sacrifice opportunities for career and profits. This is martyrdom in the name of love. Martyrdom conforms to Jesus crucified: if "a grain of wheat falls into the earth and dies ... it bears much fruit" (*Jn 12:24*).

Other Christians need to value and support the Christian commitment and courage of politicians, public servants, judges, and police.

POLITICIANS AND HUMAN RIGHTS

By example and by legislation, political leaders need to ensure political structures truly represent our people. They should support:

- revision of Parliamentary Standing Orders to ensure full and open debate of issues;
- funding of the Electoral Commission to ensure elections truly represent the people;
- the Ombudsman Commission by ensuring timely appointment of Commissioners, adequate funding, and strengthen legislation to ensure even the most senior politicians are accountable under the Leadership Code;
- Parliament's delegation of powers and funding to lower-level elected bodies; and
- Citizens' access to and sharing of information relevant to political decision-making.

SECTION 3 HUMAN RIGHTS

Human Rights belong to All

Christians invite all people to recognize in everyone a brother or sister ‘for whom Christ died’ (*1 Cor 8:11; Rom 14:15*). Respect for dignity of all becomes Basic Rights of each person in our *Constitution*: ‘all persons in our country are entitled to the fundamental rights and freedoms of the individual.’

Only recognition of human dignity enables personal growth of everyone (*Jas 2:1-9*). To stimulate this growth we must help the least, ensure equal opportunity for women and men and guarantee objective equality of all, grassroots and big man, the poor and the national leader before the law.

Respect for People

Everyone should consider every neighbour as another self. Thirst for power, with the intention of imposing one's will upon others, is action against neighbours.

Everyone, and especially those who hold political, judicial or professional responsibility, should be the conscience of society.

Only in freedom can people turn to good. People should be able to act according to knowing and free choice prompted from within, not by external pressure and constraint. Freedom allows people to determine growth of their being as persons through choices consistent with true good. In this way people create their own being.

By deviating from moral law, people violate their freedom, become imprisoned within themselves, and disrupt neighbourly fellowship. Removing injustices promotes human freedom and dignity.

Truth concerning good and evil is recognized by people's consciences, which accept responsibility for good accomplished and evil committed. Conscience expresses itself in judgments which reflect the truth about good.

Human freedom needs to be freed. Jesus frees people from their disordered love of self, which is source of their contempt for neighbours and of relationships marked by domination of others. Jesus shows us that freedom attains its fulfilment in gift of self.

Heritage from our Ancestors

Our *Constitution* recognizes that God was here before the first missionaries, as Moses recognised God was there before him in Sinai. It pledges the people of Papua New Guinea to:

acknowledge the worthy customs and traditional wisdoms of our people—which have come down to us from generation to generation

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

Our traditions evolve with modernization, new technologies, new communications, and Christianity. Nonetheless, as Christians and as Papua New Guineans we respect our heritage.

Our heritage includes ground inherited from our fathers, grandfathers, and many generations back. This ground is the basis of our identity, our independent lives, our partnership with our hauslain and clan.

Christians should recognise and respect this heritage, in their lives and in their worship.

People's Social Nature

Society is people bound together by unity that goes beyond each person. A society gathers up the past and prepares the future.

People's social nature does not automatically lead to communion among persons, to gift of self. Pride and selfishness can trap people within their individuality and dominate their neighbour.

Shared good depends on healthy social pluralism. Different parts of society are called to build a harmonious whole, within which each part preserves and develops its characteristics and autonomy. To promote participation of the greatest number in the life of society, civil society organisations must be encouraged. These relate to economic, political, social and cultural goals, to enable people in their communities to take part in decisions which shape their communities.

Shared Good

The principle of **shared good** stems from unity and equality of all people.

A Government at the service of people has shared good — the good of all people — as its primary goal. People cannot find fulfilment unless they exist with and for others. This truth requires Christians to seek the good: from family to haus lain and village, from suburb and settlement to towns and cities, associations, economic enterprises, towns and cities, PNG, up to the community of nations.

Demands of shared good concern commitment to peace, organization of State powers, a sound judicial system, care for environment, essential services to all: food, housing, work, education and access to culture, transport, health care, free communication and expression, and religious freedom.

Shared good therefore involves everyone. Disparity between the few very rich and many with little must conform with shared good. Disparity between the rich and powerful who can buy lawyers and justice and those who cannot should conform with shared good.

Responsibility for attaining shared good belongs to the State. Shared good is why political authority exists. The State, through politicians, courts, public administration, must build

cohesion, unity and organization of civil society, so shared good is attained with the contribution of every citizen. Political institutions must make available to each person necessary material, cultural, and moral goods.

Solidarity is determination to commit to shared good and found in commitment to the good of others (*Mt* 10:40-42, 20:25; *Mk* 10:42-45; *Lk* 22:25-27).

Individuals and nations depend on each other. Rapid expansion in means of communication, advances in computer technology, increased information exchange enable relationships between people separated by great distances. New interdependence between individuals and nations has to be transformed into ethical and social solidarity.

Freedom is exercised in relations between people. Every person, created in the image of God, has the right to be recognized as a free and responsible being. The right to exercise freedom, especially in moral matters, is a requirement of the dignity of the person.

Justice is the will to give neighbours their rights. Justice is behaviour based on the will to recognize the other, and is the decisive criterion of morality.

PEOPLE IN DETENTION

People detained by our police and judicial system need to be treated with Christian love. Jesus said of the Christian, “I was in prison and you visited me.” (*Mt* 25:36).

People imprisoned by our police, justice system, and correctional services may suffer for long periods in appalling conditions. People are in remand for up to 10 years without trial – and killed when they try to escape. A grandmother with her 4-year old granddaughter is imprisoned for more than a week in an overcrowded and filthy cells. Her crime? Selling buai.

Christians and Christian politicians need to challenge:

- Long delays in judging and sentencing those accused;
- Detention for long periods of those remanded for court hearings, and who have not been convicted, in sometimes appalling conditions; and
- Detention of people like the grandmother and grandchild, in appalling conditions.

Meanwhile, senior politicians, who have been charged with large scale misappropriation, use government funds to defer any detention or court hearing.

SECURITY AND AUTHORITY

Police and Defence Force too often mistreat our people. Reports speak of killings, beatings, and rape.

Security Guards, the private police force of the wealthy, similarly misuse our people. On the periphery of major mines, there are multiple accounts of security guards raping and killing neighbouring villagers. Court hearings are deferred. The company makes police its allies. Affected villagers lack resources and knowledge to ensure prosecution.

Our people have little opportunity for redress.

Christian politicians need to guard the lives and safety of our citizens.

THE DISABLED

Jesus' message is often enabling people, "Take up your bed and walk." The disabled need to be enabled.

Too often, the disabled remain trapped in their homes.

Development of roads in our major cities further disables the disabled because they have no way to bridge new roads.

Many Christians help the disabled. They create conditions under which the disabled can leave their homes and contribute to their communities.

The crippled and the lame, those who can only travel by wheelchair, have no way that they can enter Parliament. There are stairs but no ramps.

Christian politicians need to establish a caring country which enables the disabled.

HUMAN RIGHTS AND VOTERS

Voters in choosing representatives at local or national level need to choose those who will:

- Respect our people's freedom to make decisions affecting their lives;
- Respect our cultural heritage as shaping our identity;
- Promote and enable our people's active participation in society for the shared good; and
- Structure society so that our neighbours are not in need.

SECTION 4 FAMILY AND SEXUALITY

Love in the Family

The family is the place of love in which people are born and grow. When a child is conceived, we receive the gift of a new person who is called to communion with others and to give self to others. In the family, mutual giving of self by woman and man united in marriage creates an environment in which children develop and prepare to create their future.

In the family, people receive their first ideas about truth and goodness, and learn what it means to love and be loved, and what it means to be a person. Obligations of its members are founded on marriage promises and structured in relationships that arise within it following pregnancy or adoption of children.

Within the family the person is the centre of attention. Good of persons and proper functioning of society are closely connected with healthy married and family life. In the family, moral values are taught from the first years of life, and the cultural legacy is transmitted. In the family people learn social responsibility.

Procreation sets in motion love between generations. Every child is a gift to its brothers, sisters, parents and relatives. Its life becomes a gift for the people who were givers of life and who feel its presence, its sharing in their life and its contribution to their shared good.

Love is also shown in attention and respect shown our elders. The elderly show aspects of life — cultural, moral and social values — which cannot be judged in terms of economic efficiency. Our elders are our partners — in thought, dialogue and action: “They still bring forth fruit in old age” (*Ps* 92:15).

Marriage is not only for procreation. Its value of communion remains even when children, although desired, do not arrive. In these cases, spouses can express their generosity by adopting children and especially abandoned children or performing demanding services for others, including the sick, disabled, those living with HIV/AIDs and other illnesses.

Christian Value of Family

“It is not good that man should be alone” (*Gen* 2:18). Eve is created like Adam as the one who, in her otherness, completes him (*Gen* 2:18, *Mt* 19:5-6). They work with the Creator: “Be fruitful and multiply, and fill the earth” (*Gen* 1:28).

Jesus values the family, but asks that those who breach Christian laws of the family be treated with love. Jesus’ first miracle was at celebration of marriage. When community leaders wanted to punish a woman taken in adultery, he told them, “Let him who is without guilt cast the first stone.” None was guiltless. None threw a stone. Jesus instructed her, “Go away and sin no more.”

In the family people learn the love and faithfulness of God, and the need to respond to these (*Ex* 12:25-27, 13:8,14-15; *Deut* 6:20-25, 13:7-11; *1 Sam* 3:13). In the family children learn the practical wisdom, to which virtue is connected (*Prov* 1:8-9, 4:1-4, 6:20-21).

Marriage

Married love, as total and exclusive gift of person to person, is a commitment expressed by mutual and public consent. Characteristics of marriage are: *totality*, spouses give themselves to each other in every aspect of their person, physical and spiritual; *unity* which makes them “one flesh” (*Gen 2:24*); *fidelity* which definitive mutual giving of self requires; *fruitfulness* to which this opens itself.

Community recognition of marriage takes many forms:

- custom – celebration by bride’s and bridegroom’s family according to custom, perhaps bride price;
- church – blessing before congregation and families by a priest or pastor;
- statute – registered under the laws of Papua New Guinea; and
- ‘holimpas long nait’ – a couple start to sleep together, and their relationship may or may not be accepted by their families.

Parliament, politicians, churches and communities need to consider how evolving forms of marriage may be shaped and legislated to meet objectives of marriage in procreation and care of children and mutual love of wife and husband. They need to consider strengths and weaknesses of each form of marriage.

Areas where marriage needs strengthening include:

- informal marriages, neither by custom, church nor statute, where wives have no security and children no guarantee of love, home and education;
- men marrying multiple wives, producing grief, jealousy and discord between women;
- handling of violence between husband and wife; and
- men’s desertion of wives, leaving wives and children without financial and other support.

Parliament has revised statutory definitions of marriage. These include provisions forbidding new polygamous marriages. However, requirements for registration of marriages need to be implemented.

Some LLGs enact laws designed to improve marriage relations. The emphasis is on wives’ and husbands’ roles, in patrilocal marriages.

Parliament has enacted legislation which requires women magistrates in Village Courts. Women magistrates give women a sympathetic ear in marriage and family issues.

Task of Educating

Parents' love inspires and guides education, enriching it with kindness, goodness, service and self-sacrifice that are the fruit of love. Father and mother must work together to educate children. They must exercise authority with respect and gentleness but also, when necessary, with firmness and vigor.

Schools should educate saints as well as citizens.

Schools must respect our cultural heritage. Schools risk killing the Melanesian within the Melanesian. Some assume that Melanesian culture traps people on their land and in a

primitive existence. Schools and school curriculum must be designed to help communities evolve, incorporating the best of modern technology and traditional culture.

Parents have particular responsibility in sexual education. Balanced growth of children requires that children are taught the meaning of sexuality and that they learn human and moral values connected with it.

Dignity and Rights of Children

In the family attention must be devoted to children by respecting their dignity and rights. This is true for every child, but more urgent the smaller the child and the more in need, when sick, suffering or handicapped.

Many children lack favourable conditions for their integral development. They lack love, a home, health care, or adequate food, education or inadequate shelter. Serious problems such as “street children” and sexual abuse need to be resolved. Criminal acts must be fought with adequate preventive and penal measures.

Christian love needs to feel the pain and suffering of young people most in need. In Port Moresby, young people in need and attempting to survive are attacked by city authorities.

Christian love can take on service to the needy, to orphans, disabled, sick, those abandoned. Solidarity opens itself to acceptance, to guardianship, to adoption.

Sexual Problems

Problems of sexuality in PNG include:

- Gender-based violence;
- Older men’s sexual misuse of younger persons;
- Adolescent extramarital sexuality;
- Children born outside marriage;
- Spread of HIV/AIDs and other sexually transmitted diseases through promiscuous sexuality;
- rape; and
- young women and mothers who ‘salim skin’ because they have limited means of finding necessities.

Political leaders have a special responsibility to:

- be examples of sound sexuality in their personal lives,
- work with churches and communities to promote healthy sexuality; and
- monitor and support State agencies in responding to criminal sexuality.

Christians and their churches have a special duty to intervene in leaders’ abuse of younger persons. There are well documented cases of national leaders’ sexually abusing younger persons. The leaders have money to bribe parents into silence. Young women who fall pregnant lose their futures. Their children too often have no home, no father, little love.

Housekeeping and Motherhood

In the relationship between family and work, attention must be given to motherhood. Motherhood is the unique love a mother gives to her children.

Public Service General Orders give government employees maternity leave entitlements. However, labour laws do not provide for maternity leave in the private sector. Christian politicians need to review those labour laws in order to ensure balance between business viability and mothers' career building and mothers' need to attend to young children.

FAMILY AND POLITICAL LEADERS

By example and legislation, political leaders need to strengthen family, and promote Christian sexuality. Areas which each should work include:

- set a personal example of Christian sexuality and family;
- promote legislation and its application to strengthen marriage and ensure loving homes for the young;
- make gender-based violence in marriage a community concern;
- punish older people's sexual misuse of younger people;
- labour laws which provide for women's special needs during pregnancy and following childbirth;
- forgive and correct those who breach Christian sexual laws; and
- care for children without homes and love.

SECTION 5 ECONOMY

Christian Purpose of Wealth and Goods

Shared wealth is Christian. God is source of all that is good. God destined the earth and all it contains for all people so that all created things would be shared under the guidance of justice tempered by love.

Our National *Constitution* requires that ‘our national wealth, won by honest, hard work be equitably shared by all’ and calls for: ‘equal opportunity for every citizen to take part in the political, economic, social, religious and cultural life of the country’. Justice is more than reaching out to the needy. It is giving our citizens the opportunity to build their lives.

People need material goods that meet needs: to feed themselves, grow, communicate, associate with others, and attain the purposes for which they are called.

Shared wealth invites an economic vision inspired by moral values that permit people to remember the origin and purpose of these goods. It requires shared effort to obtain for every person conditions necessary for integral development, so everyone can help make a more humane world. This principle corresponds Jesus’ call to people and societies, tempted by the desire to possess, temptations which Jesus refused (*Mk* 1:12-13; *Mt* 4:1-11; *Lk* 4:1-13)

Private ownership of goods assures people a necessary sphere for personal and family autonomy and for human freedom. Christians understand this right to private property within the wider context of the right of all to use the goods of creation.

The Old Testament has a twofold attitude towards goods. Goods are needed for life. Abundance — not wealth or luxury — is a blessing. Goods and riches are not condemned. Their misuse is condemned. Prophets condemn fraud, usury and exploitation, when directed against the poor (*Is* 58:3-11; *Jer* 7:4-7; *Hos* 4:1-2; *Am* 2:6-7; *Mic* 2:1-2).

Jesus taught the principle of stewardship (*Mt* 25:14-17). The Master returning from his journey calls his workers, his Stewards, to account for talents he gave each. MPs, Ministers, Prime Ministers, professional and business leaders and all citizens are Stewards who manage but do not own the affairs of God and his people, Papua New Guineans.

Prosperity cannot be built on infrastructure and economy alone. It needs develop a culture of high morality. Leaders should not compromise upright values for personal profit in the guise of so-called development. They need to build a society which gives love and opportunities to all. The Government of PNG has a duty to convert human resourcefulness into skills and expertise, abilities and talents required to do God’s and the Nation’s work.

Economic activity must be for people and society. Jesus calls believers to become rich before God (*Lk* 12:21).

The social function of private ownership refers to its relation to shared wealth. People should regard the goods they possess as their own and as shared because they should benefit not only the owner but also others.

Ownership of new goods, the results of knowledge, technology and know-how, are important. Wealth of nations is based on this kind of ownership as well as natural resources.

Poverty means death: malnutrition, lack of housing, high infant mortality, endemic disease, education needs, exploitation of workers, permanent unemployment, the lack of respect for one's human dignity, and unjust limitations placed on personal freedom in self-expression and politics.

Poverty is not ethically innocent. The poor are a product of the system in which we live and for which we are responsible. They are marginalized by our economic, social and cultural world. They are oppressed, exploited, despoiled of their humanity. Poverty is more than a call to generous relief action. Poverty is a demand that we build a different economic and social order.

The principle of shared wealth requires that the poor, marginalized and those whose living conditions interfere with their proper growth should be the focus of concern. The **preferential option for the poor** applies to decisions to be made concerning ownership and use of goods. Preference for the poor must embrace the hungry, needy, homeless, those who need health care and those without hope of a better future. People need decisions, mechanisms and processes directed to better distribute wealth, create employment and promote the poor in ways beyond simple welfare.

Christ identifies himself with the “least” among people (*Mt 25:40,45*). The poor are entrusted to us and upon this responsibility we shall be judged (*Mt 25:31-46*). Prompted by Jesus’ injunction, “You have received without paying, give without pay” (*Mt 10:8*), we should help others in their needs.

Christians and Christian politicians need to speak for the poor and powerless.

Wealth is to be Shared

Improper accumulation of wealth is immoral: “For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith’ (*1 Tim 6:10*). Jesus says, “You cannot serve both God and Money (*Mt 6:24*).

Riches fulfill their function of service to people when they benefit others. “How could we do good to our neighbor if we have nothing?” Wealth is to be used by its owners and made to circulate so even the needy enjoy it.

Economic activity and moral behaviour are joined. Just as Christian politicians in the area of morality must take requirements of the economy into account, so in the economy Christian politicians must be open to demands of morality.

The moral dimension of the economy shows economic efficiency and promotion of human development are one goal. Morality is a necessary part of economic life. Production of goods is a duty to be undertaken in an efficient manner, otherwise resources are wasted. But economic growth should not be at the expense of people.

When practised morally, economic activity is service mutually rendered by production of goods and services useful for growth of each person. The effort to create and carry out social

and economic projects that encourage an equitable society and more humane world is a stimulating duty for all who work in the economic sector.

Present global economic trends show increasing inequality. One percent of the world's population owns about half the world's wealth. This is 65 times the total wealth of those on the bottom half of the wealth distribution. In Papua New Guinea, ownership of wealth is increasingly unequal: we have billionaires and increasing poverty

Development is more than accumulating goods and services. Accumulation by itself, even for shared good, does not create true human happiness. Excessive availability of material goods to benefit certain social groups makes people slaves of 'consumerism'.

Business Initiative and Accountability

Christian social teaching considers freedom of the person in economic matters is a right. Everyone has the right to economic initiative; everyone should use their talents to contribute to abundance that benefits all. Free and responsible initiative in the economic sphere reveals people as creative. The Government has the moral obligation to enforce limits when shared good and the economic activity proposed are incompatible.

Creativity is part of human activity. Business planning and innovation are creative. Organizing such a productive effort, making sure it corresponds to demands it must satisfy, and taking necessary risks — all are a source of wealth.

Business owners and management are a network of technical, commercial, financial and cultural bonds. Decisions made by companies produce interrelated effects, in the economic and social spheres. For this reason, Christian politicians must promote and monitor exercise of moral responsibility by business owners and management.

Business owners and management must not take into account only economic objectives of the company, criteria for economic efficiency and proper care of capital. They should respect the dignity of those who work within the business and those affected by business operations.

Economic Institutions at the Service of People

A competitive market attains important objectives of justice:

- moderating excess profits of individual businesses,
- responding to consumers' demands,
- efficient use and conservation of resources,
- rewarding entrepreneurship and innovation, and
- making information available so that it is possible to compare and purchase products in healthy competition.

The free market cannot be judged apart from the ends it seeks to accomplish and values it transmits. The market cannot find in itself the principles for its legitimation. Consciences of individuals and public responsibility establish a just relationship between means and ends. The profit of an enterprise, although legitimate, must never be the sole objective.

Property must be oriented to an economy of service to people. Ownership and use of new technologies and knowledge must be placed in a context of legal norms and social rules that guarantee their use according to criteria of justice, equity and respect of human rights.

Christian Politics and Economy

Christian politicians through the State can encourage citizens and businesses to promote shared good by fostering participation of all citizens in production. The State should encourage development of initiative, autonomy and personal responsibility in citizens.

Public intervention must be carried out with equity and effectiveness, and without replacing individuals' right to exercise economic initiative. Over extensive State intervention deprives citizens of responsibility and creates excessive growth in public agencies guided by bureaucratic self-interest rather than satisfying people's needs.

Consumer Ethics

Purchasing power must be used in the context of demands of justice. Consumers should take into account not only price and quality of what is purchased. They should consider whether there are correct working conditions in the company, care of the natural environment in which it operates, and of people impacted by its operations.

'Consumerism' values 'having' rather than 'being'. This confuses higher forms of satisfying human needs with artificial needs. Christian politicians must create life-styles in which the quest for truth, beauty, goodness and communion with others for the sake of common growth determine consumer choices and investments.

Need for more Education and Cultural Formation

The economy is only one aspect of human activity. If production and consumption of goods become the centre of social life, the ethical and religious dimension is weakened. People's life must not be reduced to its materialistic dimension, even if material goods are needed for survival and quality of life.

An economic system has no criteria for distinguishing higher forms of satisfying human needs from artificial new needs which hinder formation of a mature personality. Education of consumers is needed in responsible use of their power of choice, formation of a strong sense of responsibility among producers and among people in the mass media.

THE ECONOMY AND POLITICAL LEADERSHIP

By example and by legislation, political leaders need to ensure:

- creation of wealth;
- wealth serves the people including the needy;
- calculation of costs of production should include social and environmental impact;
- a competitive market;
- informed consumers make decisions based on social and environmental ethics; and
- reduce 'consumerism'..

SECTION 6 WORK

This Section looks at:

- the Christian concept of work;
- formal employment;
- urban informal employment;
- urban migration and work;
- village work; and
- training and education for work.

Jesus, Worker

God invites us to work the soil (Gen 2:5-6). We are to “cultivate and care for” (Gen 2:15) goods created by God.

Work prevents poverty (*Pr* 10:4). However, demands of justice precede concerns for profit: “Better a little with righteousness than great revenues with injustice” (*Pr* 16:8).

Jesus teaches us to appreciate work. He worked most of his life as carpenter (*Mt* 13:55; *Mk* 6:3, *Lk* 2:51). Jesus condemns the useless worker, who hides his talent in the ground (*Mt* 25:14-30). He praises the faithful worker whom the employer finds at work (*Mt* 24:46). He describes his own mission as work: “I am working” (*Jn* 5:17).

Jesus’ disciples are workers (*Mt* 9:37-38). For these workers, the principle according to which “the labourer deserves his wages” (*Lk* 10:7) applies. They are authorised to remain in houses where they are welcomed, eating and drinking what is offered them (*Lk* 10:7).

No Christian has the right not to work and to live at the expense of others (*2 Thes* 3:6-12). Paul tells all to work so as to “depend on nobody” (*1 Thes* 4:12), and to share fruits of their work with “those in need” (*Eph* 4:28). James defends rights of workers: “wages of the workers who mowed your fields, which you kept back by fraud, cry out” (*Jas* 5:4).

Pay should allow workers to cultivate their material, social, cultural, and spiritual life and that of dependents. Christians are called to work not only to provide themselves with food, but also for poorer neighbours, to whom Jesus commands them to give food, drink, clothing, welcome, care and companionship (*Mt* 25:35-36).

The Sabbath is a barrier against work slavery, whether voluntary or by force, and against exploitation, hidden or evident. Sabbath rest was instituted to defend the poor.

As God “rested on the seventh day from all the work he had done” (*Gen* 2:2), so men and women are to enjoy rest to tend to their family, cultural, social and religious life, and works of mercy.

Dignity of Work

Pursuit of profit within a business should protect the dignity of people who work in the business. These two goals are related because the firm would have no future without

producing useful goods and services and without making a profit. However, allowing workers to develop themselves fosters increased productivity in work. A business must be a community.

Economic initiative responds to human needs creatively and cooperatively. Virtues in this process include diligence, industriousness, prudence in undertaking reasonable risks, reliability and fidelity in interpersonal relationships, as well as courage in carrying out difficult but necessary decisions

In the *objective meaning*, work is activities, resources, instruments and technologies used to produce things. In the *subjective meaning*, work is the activity of the person as dynamic who can perform actions that are part of work and are the worker's vocation.

The subjective meaning of work should take precedence over the objective. If this awareness is lacking, work loses meaning.

Work also is social. People work with others and for others. They are doing something for someone else. Products of work offer opportunities for exchange, relationship and encounter.

Work is needed to form and maintain a family, to have property, to contribute to shared good. Christians must recognise unemployment as a social disaster.

Work must be available to all who are capable of work. This may be employment or self-employment through creation of Small and Medium Enterprise.

Full employment is a mandatory objective for every economic system oriented towards justice and shared good. A society whose economic policies do not allow workers to reach satisfactory levels of employment or self-employment, cannot be justified.

High unemployment is, especially for many young people, a huge obstacle to fulfillment. Unemployed and underemployed suffer profound negative consequences in personality and are marginalized in society.

Urban and Other Formal Employment

A family wage must allow a family in the formal economy to live decently. Such a wage must also allow savings that enable acquisition of property as a base for the family

Rights of workers are based on their dignity. Rights include:

- just wages;
- rest;
- working environment and manufacturing processes which do not harm workers' physical health or moral integrity;
- subsistence of unemployed workers and their families;
- income for old age, sickness, and work-related accidents;
- social security connected with maternity; and
- trade unions. Many workers are underpaid and without adequate representation.

Workers and business are sometimes antagonistic. Businesses, to maximise profit, try to give the lowest possible wages for employees. Workers should have the right to form industrial unions which protect and advance the terms and conditions of employment. Workers have a right to strike when needed and other methods for resolving disputes fail.

Work in small and medium-sized enterprises can establish positive personal relationships and opportunities for greater initiative and industriousness. In these sectors, however, there are cases of unjust treatment, of poorly paid and uncertain work.

Business needs labour, and labour needs business. Neither business nor labour should claim for itself what is done, denying effectiveness of the other.

New technologies can contribute to social progress. However, technologies, owned by a few, can cause unemployment and increase the gap between rich and poor.

Professionals and technicians, people with competencies relevant to a cash economy, should not "wait" for work which the government or others should find for them. They should create work for themselves. They should create jobs for others

Family and work deserve to be considered without a strictly private conception of the family or strictly economic view of work. Businesses, professional organizations, trade unions and the Government should promote employment that does not penalize but supports the family.

Organization of work must respect dignity of women. Employment should be structured so women do not pay for advancement by abandoning what is specific to them.

Employment needs to respect workers' need for rest. This includes the right for workers to choose to join their congregations for worship.

Urban Informal Employment

Many families living in towns have no formal employment. They have no social benefits. Individuals and their families have limited options. They can:

- have informal self-employment. The Government now gives limited encouragement through markets. However, police often target informal self-employment;
- depend on scarce resources of their families and extended families;
- engage in raskol (criminal) activities; and
- engage in prostitution.

Christian politicians need to consider how to make informal economic activities legitimate self-employment.

Urban Migration

Migration can be a resource for development. There are grave inequalities between towns and remote rural areas. People migrate to towns looking for a better life, a cash income, and government services. They often come from places with almost no opportunities for cash incomes, with limited access to health and education services.

Migrants' arrival in towns is sometimes perceived to threaten urban well-being. However, often migrants fill a labour need which would otherwise remain unfilled. More fall into urban self-employment and unemployment.

Migrants are to be helped, with their families, to be part of urban life. At the same time, conditions that foster increased work opportunities in people's places of origin are to be promoted as possible.

Village Work

Our *Constitution* recognises 'traditional villages and communities ... as viable units of Papua New Guinean society, and for active steps to be taken to improve their cultural, social, economic and ethical quality.'

The family in the village is agent of economic life, guided by market mentality and sharing. Economic life develops with people's initiative and is carried out in ever broader networks of production and exchange of goods and services.

Education and training for work in villages can make family and *hauslain* viable economic units with inbuilt provision for social welfare. Christian politicians need to consider whether education which denies children education in and use of their language destroys these units.

Villagers supplement subsistence by marketing local products. Christian politicians need to consider support through development of transport and markets, and marketing boards.

Christian politicians can also consider how new mobile phone and other communication technologies can assist villagers market products. Village producers can now easily communicate with agents and markets in urban settings, and with transport.

Drastic poverty is found in rural areas when villagers lose their land through sometimes dubious agricultural and forestry leases, or where ecological impact of mining industries damages subsistence living. Christian politicians need to consider how to act quickly and effectively to preserve livelihood of affected communities.

Christian politicians can counter present processes by which land ownership is concentrating in a few hands if it faces up to legislative deficiencies, the credit market, relevant agricultural research and training, and neglect of social services and infrastructure in rural areas.

Many villagers struggle with food insecurity. Some starve. In villages climate change confronts subsistence. Political leaders need to plan systematic relief in the short run and new crops in the long run.

Empowering and Investing in People

Maintaining employment depends on training. People should be taught to act upon their own initiative, to face competently risks connected with a fluid economy.

Our people need to be trained for self-employment. Many university graduates find only unemployment. Meaningful examples of self-organization can be found in numerous

initiatives, family, business and social, characterized by forms of participation, cooperation and self-management that join people. These are offered to the market as work activity which gives special attention to goods and services produced.

Such training can now with new technologies – solar panels and Information and Communication – be made accessible in the village

WORK AND POLITICAL LEADERS

By example and legislation, political leaders need to strengthen and support our people's access to dignified work. They should:

- if business owners, set an example of concern for worker wellbeing and just pay;
- promote legislation and its administration which ensures workers have terms and conditions of work which enable workers and their families to meet their needs;
- ensure new technologies increase and improve employment;
- ensure workers have rest and free time;
- ensure workers have a right to protest inadequate work conditions;
- people are given training and support for employment and self-employment;
- ensure women have work conditions which respect demands of pregnancy and breastfeeding;
- ensure transport, markets, communications and training enable rural families, villages and hauslain to enhance subsistence living and enter the cash economy; and
- ensure villagers have relief, new crops and training to cope with climate change.

SECTION 7 ENVIRONMENT

Duty to Safeguard Environment

Creation is an object of praise: “O Lord, how manifold are your works! In wisdom have you made them all” (*Ps* 104:24). Salvation is a new creation that re-establishes the harmony and potential for growth that sin compromised: “I create new heavens and a new earth” (*Is* 65:17) says the Lord in which “the wilderness becomes a fruitful field ... and righteousness [will] abide in the fruitful field ... My people will abide in a peaceful habitation” (*Is* 32:15-18).

Environment as ‘resource’ risks threatening the environment as ‘home’. Some people act as if an infinite quantity of energy and resources are available. They act as if it is possible to renew them, and negative effects of exploitation can be absorbed.

Responsibility for the environment extends not only to present needs but also future needs. We inherit from past generations. We benefit from work of our contemporaries. We care for those who come after us.

Economic development must respect Nature because natural resources are limited and some not renewable. Economic activity should reconcile economic development with environmental protection. Every economic activity using natural resources must safeguard the environment and foresee costs, which are part of the actual cost of economic activity.

Economic activities with immediate and long term environmental and social impact include mining and logging. An economy respectful of the environment will not maximize profits as its only objective. Financial calculations of cost and benefit alone cannot protect the environment. National benefits through royalties and taxes are real. However, plans for those economic activities must include a full statement of environmental and social impact.

The environmental and social impact of mines in Papua New Guinea has sometimes been horrendous. Ok Tedi has brought little development to Western Province, but impact of debris from the mine has ruined river communities. Panguna’s unresolved social tensions has killed 30,000 people. Tolukuma Gold Mine and its agent Hevilift dropped 10 tonnes of cyanide on communities below the mine. The mine had money for lawyers and villagers did not, so compensation has not been paid. We need to reduce environmental impact of production and consumption of goods.

Christian politicians must ensure assessment of social and environmental impact of mines.

Environment and Melanesian Identity

Relationship of our people to their lands expresses their identity. Powerful forestry and agro-industrial interests and urbanization threaten loss of lands on which they live, lands tied to the meaning of their existence. Rights of our people must be protected. Our people lived in harmony with the environment that they know well. Their extraordinary experience is an irreplaceable resource for all humanity, and risks loss with the environment.

Environmental and cultural village tourism offers much to our village people. It gives them income, pride in their unique cultures, and pride in their unique ecological environments.

Village tourism can also move villagers to higher standards of environmental health. It can set standards for healthy housing, clean water supplies, sanitation, and balanced diets.

Urban Environment and Sharing Goods

In towns, many poor people live in informal and insecure housing in urban settlements. When necessary to relocate them, they must be offered decent housing. They must be part of decision-making.

In Port Moresby, even people in formal housing have no voice in decisions affecting their community. There are no ward committees, no local-level governments – despite legislation which prescribes them. The NCD Governor nominates most members of the NCD Commission.

Christian politicians need to give their people a voice in shaping their environment.

PNG Building Regulations blindly copy the Australian Building Code. The Australian Building Code is prescribed for a very different culture, with very different resources, and different environment.

PNG politicians should explore styles of urban housing which meet needs of Melanesian urban society. Such housing should be healthy and respect neighbours. It might meet needs of extended Melanesian families, and need for self-employment through small scale business.

Poor urban planning kills our people. In urban PNG obesity is general, and non-communicable diseases cause premature deaths.

The Ministry of Sports makes massive investments in large athletic and gymnastic stadia in the NCD. These house many spectators and activities for a few professional sportsmen. They do not provide simple access to sports grounds for community youth.

NCDC and National Government make massive investments in superhighways through the NCD. They do not provide bicycle paths and bus stops for affordable travel for grassroots.

A new style of planning will create an urban environment conducive to fit, healthy and economical life styles.

ENVIRONMENT AND POLITICAL LEADERSHIP

By example and legislation, political leaders need to ensure wise use of our environment:

- recover village lands lost to large scale foreign developers;
- assess social and environmental impact of major mining projects;
- promote village tourism;
- provide urban building regulation which combines safe and healthy housing with opportunities for self-employment and small business; and
- promote urban planning which leads to healthy and affordable lifestyles.

SECTION 8 PEACE

Christian Peace

“The Lord is peace” (*Jdg* 6:24). This peace produces fruitfulness (*Is* 48:19), well-being (*Is* 48:18), prosperity (*Is* 54:13), absence of fear (*Lev* 26:6) and joy (*Pr* 12:20).

The promise of peace finds fulfilment in Jesus. Jesus “is our peace” (*Eph* 2:14). He has broken down hostility among people (*Eph* 2:14-16).

Just before his death, Jesus summarises his teaching: “Peace I leave with you; my peace I give to you” (*Jn* 14:27). Peace is reconciliation. In the prayer Jesus taught us, forgiveness we ask is linked to forgiveness we grant (*Mt* 6:12). With this twofold reconciliation Christians become peacemakers, in accordance with what Jesus proclaims in the Beatitudes: “Blessed are the peacemakers, for they shall be called children of God” (*Mt* 5:9).

Peace comes from justice (*Is* 32:17). Peace is threatened when people are not given what is due them, when their dignity is not respected and when civil life is not directed to shared good. Human rights build a peaceful society and integral development of individuals and our nation.

Peace also comes from love. True peace is more love than justice. Justice does away with obstacles to peace: injury done or damage caused. Peace is an act and results only from love.

Another name for peace is development. Just as there is collective responsibility for avoiding war, so there is collective responsibility for promoting development.

Christian Contribution to Peace

True peace is possible only through forgiveness and reconciliation. It is not easy to forgive when faced with consequences of conflict because violence leaves a heavy burden of pain. Only courageous reflection by all parties, a reflection capable of facing present difficulties with an attitude purified by repentance, can ease this pain. The weight of the past, which cannot be forgotten, is accepted only when forgiveness is offered and received.

Village courts are a unique Papua New Guinean contribution towards peace and justice. The justice of Village Courts in line with Melanesian evolved custom and Christian imperatives attempts to create peaceful communities. Village courts work through counseling, and arbitration as well as judicial decisions. Justice emphasises repentance and recompense on the side of offenders, forgiveness on the side of the complainant, and creation of community peace.

In the formal judicial system inherited from the British Empire, too often offenders go to prison, with no repentance, no compensation, no apologies to victims. They come out from prison resentful. National Courts are concerned with breaches of the law and punishment. They are not primarily concerned to create peaceful communities and repentant sinners.

Politicians' Use of National Courts

National Courts and judges, despite weaknesses of the National Courts system, have resolved significant constitutional issues and helped establish law and peace.

Court systems, however, too often permit the rich and powerful to escape justice. The rich can afford lawyers who extend court disputes. Cases involving billions of kina and constitutional principles remain unresolved. Well documented issues involving many people and large parts of our country are undecided.

Justice so delayed is not justice. Christian politicians need to resolve these issues.

Effective government is pivotal in the pursuit of justice. Without justice there can be no community, no shared values, and no common ideals. Christian politicians must address moral issues. Christian politicians must measure public actions by Christian standards of justice and righteousness. Christians must inform leaders when they — councillors, mayors, governors, and Members of Parliament — stray from God's intended path.

Law, if it is to be legitimate, must be backed by moral judgment. Civil government benefits from a community of people whose lives testify to "this law behind the law" (Prov 8 and 22).

Police Force

PNG's Police Force has had limited staff and funding. Its staff have had limited access to training.

Some police make outstanding efforts to create community peace.

Often, however, police are accused of violence, theft, and destruction of property. Researchers describe police support of commercial developers who take over community lands. Sometimes, their creation of peace resembles that a historian described 2,000 years ago of the work of Roman legions: "they make a desert and call it peace."

Politicians must give PNG Police discipline, staff, training and resources to create community peace.

Political leaders are alleged to have moved against senior police who were concerned to enforce the law – where that enforcement involved those political leaders.

Gun Control

Observer reports indicate that politicians' use of small arms has helped decide elections. Tribal fighting includes many deaths from guns. Criminals have general access to guns.

Such weapons threaten peace: these arms kill. Their ready availability risks new conflicts.

The Singirok Report on misuse of Small Arms has never been acted on. Political leaders need to control and limit production, sale and import of small arms.

Creation of Peace and Political Leadership

By example and by legislation, Christian political leaders need to create peace in PNG:

- through a system of justice and love which emphasises repentance, forgiveness and reconciliation;
- Small Arms control; and
- Support, equip, fund, train and discipline the Police Force.

SECTION 9 NATION OF LOVE

Thanks to the “first fruits of the Spirit” (*Rom 8:23*), Christian politicians become capable of discharging the law of love (*Rom 8:1-11*). The goal of political action is creating conditions that enable our people’s integral development.

Christian politics are a tool to promote and cultivate productive cooperation. This defends the dignity of our people, promotes peace, and struggles against miseries of today's PNG, such as hunger and poverty, illiteracy, unequal distribution of goods and lack of housing.

Christian political leaders need to discern the good in every circumstance and choose the right means for achieving it. They need to: Look! Reflect! Act!

- Look! Study the question by examination and consultation;
- Reflect! Analyse reality and judge in the light of God's plan; and
- Act! Choose between possible actions.

Christian leaders must commit themselves on the basis of social justice and Christian love to heal institutions, structures and conditions of life that are contrary to human dignity. Christians must work to convert hearts and improve structures, so that the dignity of every person is respected and promoted.

Self-love and consumerism, technology and scientific research must be placed in relation to integral human growth, and human capacity to communicate and relate with other people.

This right implies:

- access to means of social communication together with avoiding monopolies and ideological control of this field; and
- freedom of research, sharing thoughts, debate and discussion.

The Gospel:

- respects dignity of conscience and freedom of choice;
- encourages employment of human talents in service of others, and
- commends everyone to love of all.

Faith in Jesus gives moral principles that are the foundation of stability and tranquility, of private and public order, that can generate and safeguard the prosperity of PNG. In the presence of social injustice, we need personal and social renewal capable of ensuring justice, honesty and openness. Bringing about such renewal requires enormous political effort because of the number of causes giving rise to injustice.

Jesus teaches us that the fundamental law of human perfection, and of transformation of the world, is the commandment of love (*Mt 22:40, Jn 15:12; Col 3:14; Jas 2:8*). Christian political leaders must show by their lives how love (*1 Cor 12:13-14*) enables society to progress towards the good.

Lord, as we continue to undertake the role of leader let us be affirmed by the servant leadership we witness in your son Jesus. Let us walk in the path He has set and let those who will, follow.

Leadership is less about the love of power and more about the power of love.

Let our greatest passion be...compassion.

Our greatest strength...love.

Our greatest victory...the reward of peace.

In leading, let us never fail to follow.

In loving, let us never fail. Amen.