



CHRISTIAN BROTHERS
OCEANIA PROVINCE

OCEANIA PROVINCE WEEKLY NEWS

VOL 2 | ISSUE 42

We Acknowledge the Traditional custodians who have walked and cared for this land for thousands of years. We acknowledge the continued deep spiritual attachment and relationship of Aboriginal and Torres Strait Islander peoples to this country and commit ourselves to the ongoing journey of reconciliation.

From the Congregation Leadership Team

[CLICK HERE](#) to read letter from the Congregation Leadership Team to the Brothers.



Make West Papua Safe

About the Paniai Case



**MAKE
WEST
PAPUA
SAFE**

In the evening of December 7th 2014, a group of young people gathered at a small roadside chapel in Enarotali's Ipakiye neighbourhood. Building and maintaining these chapels during Advent is a popular tradition in Paniai. Sometime after sunset a military vehicle operated by Special Team 753 drove passed the group without its headlights on. The children yelled at the driver of vehicle, telling him to turn his lights on. Moments later the occupants of the car returned, accompanied by a truck full of soldiers. The soldiers got out of the truck and chased the group, catching and beating 11 of them. One of the children, Yulianus Yeimo, sustained serious injuries after the soldiers attacked him rifle butts and bayonets.

The following morning a rumour circulated that Yulianus Yeimo had died. People noticed the vehicle that had been involved in the incident the previous night parked in town and confronted police in Enarotali, demanding an explanation for the attack. The police ordered everyone to leave, striking them with batons and sticks when they did not move, and discharging a firearm into the air. According to a witness six or seven Indonesian security personnel then chased members of the crowd into a nearby field. The police and military personnel fired live ammunition onto the crowd. According to witnesses who gave evidence to the Indonesian National Human Rights Commission, police officers shot dead one child after he had fallen to the ground. Four children were killed that day: Simeon Degei, Alpius Youw, Yulian Yeimo, and Otianus Gobai. A fifth child, Yulianus Yeimo, who was beaten at the roadside chapel on 7 December, died of his injuries in early 2018. Seventeen people, including women and children were hospitalised with serious wounds.

Failure of the Indonesian Justice System

Several weeks later, on the 27th of December, at a national Christmas celebration in West Papua, the newly elected President of Indonesia, Joko Widodo, committed to bringing those responsible for the killings to justice as soon as possible. "I want this case resolved as soon as possible so it will not happen again in the future. We truly want Papua to be a land of peace" said the President. The Indonesian police and military set up their own internal investigations into the incident. Not surprisingly, they found they had no case to answer. In



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March 2015 Papuan church leaders and human rights defenders formed an independent investigation team who successfully persuaded the Indonesian National Human Rights Commission (KomNasHAM) to take on the case. The Commission acknowledged that what happened was a serious case of state violence and publicly committed to investigating the case. Senior Papuan and Indonesian Human Rights Defenders were included in the National investigation team. But when the Coordinating Ministry for Politics and Law failed to provide the necessary resources to carry out the investigation the National Commission lost interest in pursuing the case. Consequently, all the Papuan members of the ad hoc investigation team all resigned in protest. The case has now stalled. Papuan and independent Indonesian human rights defenders argue that both KomNasHAM and the Indonesian government do not have the political will to pursue the case. The Australian Government – and other foreign governments – have been silent about what happened. They continue to train and arm the Indonesian police and military, including D88, Brimob and Kopassus, the worst human rights offenders in West Papua. They have imposed no conditionalities or human rights benchmarks on the multi-million dollar training packages and material aid provided to the Indonesian security forces. That has to change.

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Annual Report heralds imminent release of National Catholic Safeguarding Standards



MEDIA RELEASE

7 December 2018

In a year characterised by rapid development, robust engagement and shared expertise, Catholic Professional Standards Ltd is poised to publish the first edition of the National Catholic Safeguarding Standards by the end of the year.

The release today of CPSL's 2017-18 Annual Report marks the first full year of operation of the company since the appointment of inaugural CEO, Sheree Limbrick in July 2017.

Speaking shortly after the release of the report Ms Limbrick said she is committed to doing what she can to ensure the lessons from the Royal Commission into Institutional Responses to Child Sexual Abuse remain a live issue for the leadership of the Catholic Church in Australia.

"The last 18 months have been dedicated to drafting the National Catholic Safeguarding Standards and an accompanying audit framework," Ms Limbrick said.

New board members Professor the Hon Michael Lavarch AO, Dr Robyn Miller, Dr Kerrie Tuite and Dr Ruth Shean were appointed during 2017-18 joining Patricia Faulkner AO, the Hon John Watkins AM and Board Chair the Hon Geoff Giudice AO.

"Since July, a number of pilot audits have been completed and an extensive suite of support material, including a learning and development strategy has also been developed," Ms Limbrick said.

"We are in the final approval stage and expect to release the National Catholic Safeguarding Standards before the end of the year.

"It is encouraging to be engaging with so many Church Authorities who are very keen for the Standards to be finalised and published.

"Signing on to CPSL's Standards, auditing and reporting processes demonstrates a commitment by participating Church leadership to the transparency and accountability called for by the Royal Commission," Ms Limbrick said.

Catholic Professional Standards Ltd was established by the leadership of the Catholic Church during the Royal Commission into Institutional Responses to Child Sexual Abuse to develop national safeguarding standards, to audit the compliance of Church Authorities with those standards and to publicly report the results. CPSL is functionally independent of the Church.

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Australian Catholic Bishops Conference

Bishops welcome release of Religious Freedom Review

Media Release

December 13, 2018

Archbishop Peter A. Comensoli has welcomed the Morrison Government's release of the Religious Freedom Review and its response, which he says will be a focal point for the ongoing debate about religious liberty in Australia.

Archbishop Comensoli, the Australian Catholic Bishops Conference spokesman on religious freedom, was commenting on the long-awaited report of an expert panel chaired by Philip Ruddock.

"The release of the Religious Freedom Review will help Australians have a more informed debate on how best to recognise religious freedom in Australian law," Archbishop Comensoli said.

"Our preference is that the law recognise religious freedom in a positive way as a basic, internationally-protected human right – and one that deserves protection.

"The major political parties have expressed their support for freedom of religion to be adequately addressed in Australian law, and we look forward to them making good on their commitments.

"We will be examining the Government's response to the report to ensure it provides adequate protection for religious freedom.

Archbishop Comensoli acknowledged leaked recommendations have been available for some time, "but we will need time to consider the full report, the recommendations and the Government's response in their proper context, to understand what is being proposed".

"We look forward to engaging with each of the parties to discuss the report's recommendations and come to an acceptable way forward," Archbishop Comensoli concluded.

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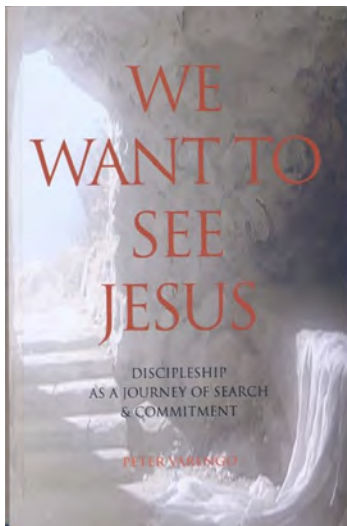
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Book Review: **WE WANT TO SEE JESUS: DISCIPLESHIP AS A JOURNEY OF SEARCH & COMMITMENT**

PETER VARENGO, COVENTRY PRESS, 2018, RRP \$22.95

(paperback, 96 pp.)

Reviewed by Br Brian Grenier CFC



Father Peter Varengo is a Salesian priest whose expertise in adult faith education and retreat ministry has been exercised for forty years in Australia, the Pacific region and Southeast Asia. The slim under review, which has grown out of that experience, also reflects his lengthy involvement in parish ministry.

In his Introduction the author draws to our attention the fact that, in all four Gospels, there is a 'persistent summons' to see Jesus. It may be issued by Jesus himself as when he says to the two disciples of John the Baptist enquiring about his place of residence, 'Come and see' (Jn 1:39); or it may be on the enquirer's own initiative as when some Greeks say to Philip, 'Sir, we wish to see Jesus' (Jn 12:21).

'Seeing' is a word which may denote both a 'physical optical experience' and the attainment of a measure of understanding ('I see what you mean'). In this latter sense, those who genuinely seek to see Jesus (ourselves included), with higher motives than the mere curiosity or animosity that moved some of his contemporaries, may be blessed with insight into his person and his mission.

The six chapters of *We Want to See Jesus* focus on 'human stories of decisive encounters that transform people's lives and determine new and unexpected relationships'. In this connection, the writer draws largely on Luke's and John's writings. We meet, among others, Mary of Magdala at Jesus' tomb (Jn 20:14-15), the unnamed Samaritan woman at Jacob's Well (Jn 4:3-42), Martha and Mary at Bethany (Lk 10:38-42), the tax collector Zacchaeus who went out on a limb (literally and metaphorically) to see Jesus at Jericho (Lk 19:1-10), the disillusioned Cleopas and his companion en route to Emmaus (Lk 24:13-26), and those with whom Jesus broke bread (Mt 26:26-30; Jn 6:53-57).

Implicit in all of this material is the writer's suggestion that, identifying with these characters, we might reflect on how their experience of Jesus speaks to us today and defines what should be our response. A good time to do so might be during a spiritual retreat for which this book would be an excellent resource.

In the context of his reflections on the biblical text, Father Varengo treats at some length (in appropriate chapters) such subjects as: mission ('not an optional extra for a person of faith'), authentic prayer of the heart, sacramental reconciliation, the inevitability of suffering and the community dimension of Eucharist.

The Jesuit mystic, Pierre Teilhard de Chardin, once wrote: 'Seeing. One might say that the whole of life lies in that verb.' This rings true when the focus of that seeing is Jesus.

Brian Grenier cfc



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