



SVD PNG Province has a new secretary



She is Mrs. Sheila May dela Torre-Carlos, 44 years old, and married to Aris Carlos, Madang Branch Manager of Bismark Maritime Ltd. They have one son named Jozef Damien, four years old. She grew up in Danao Development Corporation (Sugar Factory Workers Community) Toboso, Negros Occidental, Philippines and was a catechist member of St. Isidore Labrador Chapel in 1981-83. She was once a pre-postulant at the Daughter's of St. Paul (Philippines) from July to December 1993 and a lector / commentator at Queen of Peace Parish 1998-2006.

She completed primary school at Mt. Carmel College, Escalante Negros Occidental, Philippines 1983 and high school at St. Mary Mazzarello School, Victorias City, Negros Occidental, Philippines in 1997. She graduated with a degree in Mass Communications major in Public Relations and Advertising at University of Negros Occidental-Recoletos, Bacolod City, Philippines 1992 with six supplemental units in Accounting 1.

She worked as a Marketing Assistant at Systems Technology Institute (Bacolod City) March 1992 to June 1993 and Trade Consultant for Sony Philippines from March 1995 to March 2006. She was Operations Manager at Rapidfones, Port Moresby from January to March 2007 and General/Operations Manager at Discovery Pizza Planet Inc from September 2007 to November 2009.

Sheila is working for us on part-time basis, four hours a day from 9:00 am till 13:00 pm.

PATROL IN PAIELA: CHALLENGING AND ADVANTAGE

I wish now to share something very important, some personal experience while doing my pastoral work in Porgera-Paiela.

I came to Porgera in October 2014 and started my involvement for the second year of introduction under the supervision of Fr. John Bere, SVD, parish priest.. We have two parishes: Paiam and Mungulep-Paiela. The very challenging place doing pastoral work here is in Paiela. Paiela is a bush place with ten isolated outstations. We come to visit Paiela

every two months and spend about 10 days during the patrol. It is not easy to reach every outstation. We have to walk seven or eight hours every day to reach one outstation.. It was very hard walking during the first and second time when I did my visitation in Paiela. I had to walk every day moving from one outstation to another outstation. But somehow, because I go there very often, I feel addicted because of the enthusiastic people who welcome the missionaries in their community. The people of Paiela are slightly dif-



ferent from the people in Porigera. The way of life and the attitude are still pure without any influence, not contaminated by any kind of civilization and development.

I usually follow the same routine from one outstation to another outstation, from community to another community: hear confessions, say the Mass, take care of sick calls, conduct the baptism and first communion ceremonies, try to straighten out marriages, hold talks with trouble-makers or anyone else who has problems. In

most communities I only spend two days and then move on to the next.

Most of the people in Paiela speak their own language (Ipili Tokples). I do not speak it except for a few words, so I speak in Tok Pisin and for the most part use an interpreter for the Sunday mass, daily sermon and even announcements. This seems awkward but I am not too worried about it. I know it would be definitely better if I knew the local language and could talk to the people in their own way, understand their thinking

and express this in my own sermons. But I don't have the local language (I find it really difficult to speak the local tokples), and at this point of time, it is giving me a hard time.. In my case, I see the advantage) in the use of the interpreter. I always have a good interpreter who has been educated (Catechist and Disaiple School).

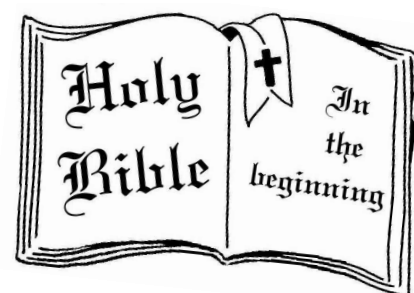
I realize that the success of mission work here in Paiela depends to a great extent on the native catechists. They are always in the village with the people while the missionary only

visits to give the people a chance to hear Mass and receive the sacraments. Much more could be accomplished if there were only more reliable catechists. But such men are few in number. For that purpose, we always send some people to get training and school as catechist or disciple. It really help us to keep the people in the same boat, because there are a lot of churches from other denominations here and and it is easy to influence the people if we do not prepare well the Catechist.

Biblical Apostolate Corner

What's Biblical about ...Statues and Pictures in Church?*

Timothy A. Lenchak, SVD



Of all Catholic practices and devotions, having statues and pictures in church is probably the least biblical. In fact, the practice may even seem contrary to what the Bible commands. After all, God specifically told the Israelites: "You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; you shall not bow down before them or worship them" (Exod 20:4-5a; see also Deut 5:8-9a). Moses reminded the people that they saw "no form at all on the day the Lord spoke to you at Horeb" (Deut 4:15) and thus they should not degrade themselves by making an idol in human or animal form. Again and again the Bible condemns idolatry as infidelity to God's covenant and as the gravest of sins (e.g., Exod 32:1-10; Isa 44:9-20; Jer 10:2-16; Ezek 22:3-4; 23:30; Hos 4:12; Hab 2:18-19). In Jewish and Christian thought God is wholly other than what the human mind can conceive or imagine. Therefore all material representations of God are

not only inadequate but can even distort our understanding of the divine reality. So the Bible justly condemns idolatry, which is the divinization of what is not God (Catechism of the Catholic Church, 2113).

However, not every image or material representation was worshiped as divine or condemned as idolatrous. The ancient Israelites could distinguish between idols and art. Some works of art – even figures of animals – appeared within the temple itself: fruit, flowers and trees decorated the temple walls (1 Kgs 6:18, 32, 35, 36; 7:18, 24), twelve carved oxen supported the bronze "sea," and there were images of lions and cherubs (Exod 26:1; 1 Kgs 6:32, 35; 7:25, 29, 36). Even more surprising were the two carved cherubim covered in gold which were placed above the Ark of the Covenant (Exod 25:10-22; 1 Kgs 6:23-28). Neither the Ark nor the cherubim were considered idolatrous. Nor was the bronze serpent, which God ordered Moses to fashion after the people were bitten by

fiery serpents in the desert (Num 21:4-9; Wis 16:5-14). Jesus himself did not label the serpent idolatrous when he used its image to describe his death on the cross (John 3:14-15).

The Israelites, like other ancient peoples, had no theoretical knowledge of semiotics. Nor did they seem to recognize the pedagogical value of religious art. So they may have had some difficulty separating the sign from the significance and the symbol from the reality. The bronze serpent must have led the Israelites astray, for it was eventually destroyed by King Hezekiah (2 Kgs 18:4). The golden calves of King Jeroboam I were certainly not meant to be idols, and yet eventually they were associated with false worship (1 Kgs 12:28-30; Hos 8:5-6; 10:5-6; 13:2).

It is only in the New Testament that idols are finally recognized as nothing (1 Cor 10:18-20) – setting up the possibility that religious art could include even human and animal figures. This may explain why the early Christian catacombs were full of art – especially of images depicting personalities and scenes from the Bible. The lack of controversy in the early church about religious art seems to indicate its general acceptance. St. Basil even suggested that paintings of the saints gave them more honor than he himself could by speaking about them. The Second Council of Nicea (787) permitted the use of religious images when they are correctly understood – as giving honor to those whom the images represent. As sacred signs they point to the thing signified and not to themselves. The Bible condemns idolatry but not artwork. Nor does it condemn the use of art to glorify God and to honor the saints.

***Timothy A. Lenchak, SVD, "What's Biblical about... Statues and Pictures in Church?"**
The Bible Today, Vol. 46, (March/April 2008)

Chinese Lunar New Year Celebration at SVD Central House



On Monday the 8th of February 2016 the SVD Central House community came alive with the Chinese Lunar New Year celebration. We began with a combined evening prayer and then proceeded to the dining hall for the well-prepared dinner. The food were prepared in three distinct dishes: Chinese, Vietnamese and PNG dishes. Believe it or not, a simple-looking dish from Vietnam that was wrapped in banana leaves has taken ten hours to prepare them. Frt. James Long explained that the event was not only about food but it was the time to be with the families and

loved ones, physically sharing life stories while preparing the food. Fr. Joseph (Dongming) Cheng, SVD prepared some dumplings that looked very similar to a Polish dish. We enjoyed the company of the two Catholic Chinese workers from Ramu Nickel Mine who were invited by our Chinese confrere Fr. Joseph Cheng, SVD. They expressed their gratitude to the community for inviting them to celebrate the New Year with us. The dinner ended with the SVD triune song.

By: Br. David, SVD



Opening of the 2016 Academic Year at the Divine Word University



On Friday, 12th February, several events took place at the Divine Word University. At first there was the Holy Eucharist at the university chapel presided by Archbishop Stephen Reichert OFM Cap DD. In his homily he encouraged the students to develop reflective lifestyle and to take good care of themselves. In this way he pointed to the truth that our future does not happen by itself but that we make it happen.

After the Eucharistic celebration and refreshments at the students' dining hall, the students, staff and the invited guests gathered at the site of the newly finished St. John Paul II Multipurpose Building, which is also the site for the graduation ceremonies.. Archbishop Stephen blessed the new building and the Australian High Commission representative, Ms Suzanne Edgcombe, cut the ribbon and officially opened the new building.

When all the students and the staff walked in and took their places they could see how spacious the new building was. It was equipped in excellent sound system and media presentation facilities. Professor Pamela Norman, Vice President Academic, welcomed all and announced that this new building is dedicated to the memory of Pope John Paul II. She read a short biography of Pope John Paul II with special mention of his visits to PNG. Afterwards, she asked Ms Edgcombe to unveil the picture of St. John Paul II and the plaque commemorating this event.

The National Anthem was sang then and the Pledge recited by all present.

What followed was the inaugural address of Professor Cecilia Nembou, the new DWU President. She recalled the way the Divine Word University has developed over the years. She expressed gratitude to Fr. Jan Czuba SVD, her predecessor, in setting the direction for the university, in developing that inspiring vision which draws so many people to DWU. She mentioned how modernised the university is at present with the methods of learning and introduction of internet and cloud accessibility of knowledge. She invited everyone to make use of their potential and develop their knowledge and skills to the best of their ability.

DWU Council Member Sir Peter Barter Kt OBE spoke about his meetings with St. John Paul II in Port Moresby on his visits to PNG. He remembered being so excited that instead of kneeling and kissing the Pope's ring he stretched his hand to the Pope. St. John Paul II, in the most natural gesture, shook Sir Peter's hand. Sir Peter showed a picture of himself and the Pope shaking hands, and all could see that it happened indeed. Sir Peter spoke about the many years of his service to the University on the University

Governing Council. But most memorable and rewarding to him personally were the years of cooperation with Fr. Jan Czuba in developing the university into what it is today, regarded as the best university in the country.

Ms Suzanne Edgecombe was the keynote speaker. She also spoke about the changes at the university. She recalled her own days of studies: lectures, library research, handing in handwritten assignments. Now the students can research for their

assignments via internet and send them in via email. The best known tools are at their disposal. Yet it creates a temptation to copy and paste somebody else's work. What protects students from taking those shortcuts is keen interest to find out, to seek after knowledge. She gave an example of Isaac Newton, a man who was interested to find out, who experimented, researched and discovered so many things that he can be called the 'Giant of Knowledge'. In relation to knowledge we today are stand-

ing on the shoulders of many giants like him.

The SRC President of DWU 2016 gave the closing remarks by encouraging the students to make the best of the learning opportunities which DWU can offer them.

It was another sunny day in Madang and indeed a memorable day for everyone at the Divine Word University.



From the Homily of Archbishop Steven Reichert at the Mass for DWU Opening of the Academic Year – 2016 given on Friday, the 12 February 2016

On Ash Wednesday, Catholics everywhere came to church to receive the blessed ashes of Lent on their foreheads. This symbolic action is a reminder that Lent is a season for repentance, self-reflection and a careful self-examination, with the goal of spiritual growth. It is also a time for acts of penance and works of mercy. "Repent, and do penance." the liturgy of the Lenten Season tells us. "Make within yourselves a new heart and a new spirit." (Ezek: 30b-31)

Serious self- reflection about how I live my faith, my relationship with God, and with my brothers and sisters is essential for those who desire to grow spiritually. Examination of self is important. All of us need to change something, perhaps many things, in our lives if we are striving to be the person God wants us to be, created us to be.

I was on home leave last year for a few months. When I left the USA last September to return to Madang, my older brother Fred took me to the airport very early in the morning. I collected my boarding pass and we sat around talking for a while. Eventually it was time to go through security. At the gate we paused to say goodbye. My big brother put his big hand on my big shoulder and said to me, "Steve, a lot can happen in three years. So, I want to say to you that I love you. Take care of yourself." He was very serious when he said this. Coming from my older brother, who is the head of our family since my parents died many years ago, this almost sounded like a prophetic message from God, well worth thinking about. That moment has remained strong in my memory ever since.

"I love you. Take care of yourself. My "SELF".

In the Bible, in Genesis, it says that God created me, this "SELF" (which describes my existence, my being)- and you, your "SELF", each one of us, every human being that ever lived and will live in the future – created us in his own image and likeness. He put everything else he created in our care. Imagine that. So, for everyone of us there is an expectation, that which we are meant to be, and to do with the life given us by God. There is within each of us a great potential to be and to do what is good and holy.

Psalm 8 puts it this way – its writer marveling at the dignity of human beings.

When I look at the sky, which you have made,
at the moon and the stars, which you set in their places -
what are human beings, that you think of (us); mere mortals, that you care for (us)?
Yet you made (us) inferior only to yourself;
you crowned (us) with glory and honour.
You appointed (us) rulers over everything you made;
you placed (us) over all creation:
AMAZING!

But what really highlights our dignity as human beings is this: that Almighty God thinks so highly of us that he actually became one of us in Jesus Christ, who died for us on the cross to take away our sins, thus opening the door for us to everlasting life. This is the Good News message of Jesus in the New Testament and the message of Easter which we will celebrate at the end of Lent.

My "SELF". Your "SELF". Take care of it. And help your brother and sister take care of his and her "SELF". That's what God wants us to do.

"Self" is an interesting word. If you look in the dictionary you will find very many entries of "self-related" words, such as: selfless, self-ish, self-control, self-reliance, self-confidence, self-deceit, self-seeking, self-love, self-made and hundreds more. In some newer dictionaries you might even find the word "selfie". Hmm, looks pretty good.

When doing a Lenten examination of "self" there are a lot of things to consider.

Physical Self – good health, exercise, adequate sleep and good food, moderation.

Intellectual Self – study hard and seek the truth, live by the truth.

Emotional Self – love one another, have no enemies self-discipline and self-control are key ideas.

Social Self – reach out to others in friendship.

Moral and Ethical Self – seek wisdom - learn the difference between right and wrong. Make good choices. Choose truth and goodness. Choose life.

Spiritual Self - who are you, O God, and who am I, that you care for me and love me. Where would I be without Jesus. He has given us the promise of eternal life.

Do you want to be the glorious person God intends you to be? Pay attention to all these aspects of your being, of your "self". But most of all your Spiritual Self. It is what holds everything together.

The school year is a long time. A lot of things can happen. So I tell you this, God loves you. And be sure to take good care of your "self".

Happy Birthday MARCH

02	Fr. Joseph Tran	(1987)
04	Fr. John Bere	(1974)
	Fr. Francis Hungan	(1981)
06	Br. Rudi van Lier	(1932)
	Fr. Samuel Kokut	(1966)
	Br. Victor Kanarski	(1967)
08	Br. Tony Hollenstein	(1939)
12	Fr. Ignatius Jeyaraj	(1959)
19	Fr. Thomas Ottarackal	(1939)
22	Fr. Andrew Falat	(1983)
26	Fr. Jozef Maciolek	(1955)
	Fr. Yosep Mesa	(1960)
27	Fr. Andreas Neansugel	(1974)

IN MEMORIAM, MARCH



02	Fr. Nicolaus Spoelgen	(1901)
	Fr. John Roelofs	(2015)
03	Br. Leonard Althoff	(1997)
	Br. James Wilkins	(2010)
06	Fr. Reinhold Stefanski	(1991)
07	Br. Seraphicus Schmale	(1969)
	Fr. Heinrich Lehner	(1993)
10	Fr. Joseph Much	(1964)
	Fr. Albert Olah	(1997)
11	Fr. Piet Heslen	(2007)
12	Fr. William Tropper	(1975)
	Fr. William Saiko	(1990)
13	Br. Magnus Bauknecht	(1969)
14	Fr. Alois Kasprus	(1978)
	Fr. Anton Mailander	(2012)
15	Fr. Otto May	(1943)
	Fr. William Reif	(1943)
17	Fr. Joseph Kotrba	(1943)
	Br. Raphael Schwarz	(1943)
	Fr. Matt Lunzer	(2008)

Killed on board the 'Akikase' in 1943:

Bishop: Joseph Loerks,

Fathers: Georg Bernd, Gerard de Bruyn, Paul Hansen, Arthur Manion, Henry Meyer, Andreas Mueller, Gerard Prinz, John Romanski, William Waechter, Francis Winzenhoerlein.

Brothers: Ananias Posmik, Andreas Matyl, Ansgar Warnke, Augustine Wolf, Melchior Bukkems, Bartholomew Kubitza, Benignus Franken, Ephrem Pint, Fabian Brockhaus, Heldemar Berg, Hyacinth Budde, Raphael Schwarz, Rupert Ganahl, Siegbert Komar, Victor Salois.

18	Fr. Aegidius Boeven	(2000)
19	Fr. Peter Ladener	(1966)
20	Br. Bonifilius Kloesters	(1946)
	Fr. Henk van Wissing	(1999)
22	Fr. Christ. Schleiermacher	(1900)
	Fr. Louis Luzbetak	(2005)
23	Fr. Anton Jaworsky	(2002)
24	Fr. William Hagan	(1987)
25	Br. Peter van der Wiel	(2015)
27	Fr. John Bartoszek	(2011)
28	Br. Odoricus Aldegoer	(1927)
	Br. Jacob Montag	(1968)
30	Br. Emmerich Roderhoff	(1986)
	Fr. John Labor	(1990)
	Fr. Jim Franks	S(1992)

SOCIAL CONCERN February 2016

Mob kills family over 'sorcery'

The National, Friday February 5th, 2016

A STUDENT and his immediate family were killed at a village in Chimbu last weekend after they were accused of sorcery, police say. Provincial police commander Supt Albert Beli said student Wemin Peter, his brother, father and mother were chopped to death by family members of a man who died in Lae. Two other relatives of the family were also attacked but were unaccounted for.

Beli said he had sent a police unit from Gumine into the area to investigate the killings. According to a source who requested that his identify be protected, the Mul Primary School Grade Seven student and his family were killed on allegations of using sorcery to kill a man. The source said the man died after drowning in the Bumbu River. Police Commander Beli condemned the killings. "Suspecting someone of sorcery does not give anyone the right to take someone else's life away."

Missionary Sisters serving in Africa

Post Courier, February 08, 2016

THREE Papua New Guinea Catholic missionaries working in Africa say it is a challenge working away from one's home country, but it is about making known the love of Christ. Sister Pauline Dilou, originally from Milne Bay Province, and colleagues Sister Mary Robu, from East New Britain, and Sister Philemona Ani'isa, from Central Province, work in different parts of the African continent. Between them, they speak French and Portuguese as well as English and Tok Pisin. They say that being a missionary is not easy, especially in the initial years, but it is all about making known the love of Christ. For them, it is also about sharing the heart of the Daughters of Our Lady of the Sacred Heart, the order that they belong to as nuns.

Currently they are in the country on holidays; Sr Pauline returns to Cameroon next month where she had been for three years, working as an assistant at the formation house which trains young girls life skills. Previously, she worked for six years in South Africa with women and children, including those living with HIV and AIDS. Sr Mary Robu is returning on Wednesday to Angola where she had been working for 11 years and love the people and the country. She arrived in Angola in 2005 soon, after it gained independence so she worked in a refugee camp, and then with street children and young people which was tough.

Now, she is helping run a program for orphans aged between four and 15 years. The third nun, Sr Philemona Ani'isa, had recently returned after working for six years in Sudan where it had not be easy; the country had long years of civil war and is rebuilding but it is still often tense, but she loves the people. "Sudan is still at war but I love my people," says Sr Philemona. "I told my superiors that I'm open, if they want me to go back I will go back." The three are trained nurses, but often respond to calls out of their profession as the need arises.

Basil: Drugs & human trafficking real

Post Courier, February 15, 2016

The Deputy Opposition Leader Sam Basil, has called on the National Government to wake up to the threats of illegal and illicit drug trading, money laundering and human trafficking. Consumption of liquor, illegal brews and drugs such as marijuana and other illicit drugs has attributed to many crimes committed in PNG. PNG's own law enforcement agencies including our very own National Narcotics Control Bureau (NNCB) lacks capacity including government's support and control to combat those illegal activities which is getting out of control, Mr Basil said.

Insects destroying gardens

The National,
Wednesday February 10th, 2016

THE drought situation in the Trobriand Islands has been delivered another blow – insects destroying food gardens. Kiriwina-Goodenough MP Douglas Tomuriesa said insects had invaded gardens and destroyed the remaining crop which survived the drought. He said the invasion of insects was severe as it could worsen the suffering of the people. He said just as humans were affected by a shortage of food, the insects were feeding on plants like never before. “While we are trying to fix one problem, another one arises. And this is not helping our efforts at all,” Tomuriesa said.

“Right now, I am not sure where to focus my attention on or to divert funding towards – toward the drought or to fight the insects.” The El Nino has affected all the food gardens in the islands.

Tari secondary shut

Post Courier, February 10, 2016

TWO weeks into the school year and about 1000 plus students at the Catholic Church run Tari secondary school in the Hela province are still not in classes. The school has been forced to close for an indefinite period after the Hela provincial education board (PEB) without ‘consulting’ the school selected 572 grade nines and sent them to the school.

Deputy principal (administration) Sr Jasmine George said the school has five classrooms and can only accommodate 275 grade nine students which is 50-55 students per class. Sr George said the Hela PEB is forcing the school to enroll the 572 students which would mean that the school would take an unrealistic 13 classes of grade nines which the school simply does not have the capacity to do so. “Unless the Hela PEB re-select and send us 275 grade nine students, we would not be able to resume classes,” Sr

George said. Catholic Bishop of Mendi Donald Lippert said it is a failure of communication between the Hela PEB and the Catholic education agency. “We want the best for the students and we cannot take in the 600 students the Hela PEB has selected. “The school does not have the capacity, classrooms and teachers to take in this number of students. “We want to work in partnership with Hela PEB for the benefit of our children and we hope the PEB re-select and send us 275 students so that we begin classes.

Cursed Generation: People along Angabanga river doomed to chemical poisoning

Post Courier, February 23, 2016

A cursed generation is how pathologist Dr Sylvester Kotapu describes the fate of the people living along the length of the Angabanga River in the Kairuku-Hiri district of Central Province.

“The physical derangement of the environment, we don’t need an expert opinion on this. You go there, you’ll see: the chaotic flooding because of the buildup of sediments, the loss of food crops. “But what’s more specific affecting the people there is the chemical poisoning coming about because of practice of a tailings management which is unlawfully deemed in the world,” he says.

Dr Kotapu had been commissioned by the Central Provincial Government in 2007 to carry out a study on the communities along the river. He has released his report which was to identify the cause of peculiar diseases being reported by Veifa and Bereina health centres. Dr Kotapu’s finding was in par with other preceding studies which reported high levels of mine-related chemicals in the river system, biota and bloodstream of people. It was concluded with the understanding that these groups of people have been exposed to very dangerous toxic chemicals believed to be discharged from mining activities upstream.

“From there we realised that high chemicals of mercury and lead and all that, was affecting the people.

“In one or two of the post-mortems that I’ve done, the brains, lungs, kidney, everywhere are full of these chemicals,” he said. He said this was the result of riverine tailings disposal (RTD) practised by Tolukuma Gold Mine, located at the Angabanga river head, in Goilala district of Central Province.

RDT had been outlawed worldwide because it is considered environmentally unfriendly and socially irresponsible. Dr Kotapu’s report said the decision by the previous owners since productions in 1996 has cursed the generations of Goilala, Mekeo and Kuni vil-lages forever. “Our people are actually cursed for life because of the fact that genes transfer from one to another by way of egg and sperm, the genes transfer. “If there is a mix-up in the father, I’m passing through to the next so it shows out in the way of expressing whatever chemicals – this is cross-generational inheritance,” Dr Kotapu said.

Youths clean up

Post Courier, February 25, 2016

MANY unemployed are rejected in their respective communities and are roaming around doing nothing looking for opportunities for their survival. Therefore they involved in illegal activities to consume marijuana and home brew, while some of them claim themselves as street crews campaign for passengers for the PMV bus to earn some income. But this is a different story for some youths living along the Banks of River Mombol near Banz Town, Jiwaka Province. The youths felt that they were some of the rejected ones in their respective communities and have no hope for their living and were finding very difficult for their lives.

Despite they came together with an idea to clean the filthy hub near River Mombol which the public used to dump their waste and also most of the young girls feared going there because some young men take advantage of the thick bushes and hide there and rape them. But these youths came together and contributed ideas that Jiwaka was a new province that needs tangible developments to take place to benefit the people so they decided to clear the filthy area without any resource. They started the River Mombol cleanathon program last year during the dry spell period to cut down the long shrubs, collected the rubbish dumped into the river.

Now young girls and mothers are feeling free to go to the river to fetch and wash clothes.

The youths are doing good a very wonderful and tremendous work to benefit the public so some people gave them coins after washing their vehicles and using the river, while those that don’t have money help the youths to carry stones for recreational. They also built a public toilet and collected money from the people and this money they used to set up a trade store to mini theatre and trade store that will benefit them in the long run.

Speaking on their behalf John Brus and Tobias Humar admitted they spent most of the time consuming illegal home brew and marijuana but they did not realize that danger was waiting for them. Mr Brus said despite associating with illegal activities they contributed ideas to change their attitude and but there was no other alternative so they decided to do that in a small way. He said this was the foundation, adding that they would not give up because there were no other options so they would continue further.