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## Bisop Francesco Sarego, Presiden bilong Katolik Bisops Konferens, i salim Heki Krismas bilong em long ol manmeri bilong Papua Niugini

### Heki Krismas long olgeta manmeri bilong Papua Niugini.

OLGETA yia, taim mun Disemba i kamap, mipela i ting 'klostu krismas i kam, na nupela yia bai i kamap tu.' Dispela tingim i gutpela mak long tingting na bilip bilong mipela bikos dispela de bilong Krismas i laik givim gutpela tok save long mipela olgeta.

Em i olsem Gutnius i kam long olgeta manmeri bilong graun.

Na mipela Papua Niu Gini i laik selebretim dispela gut nius wantaim famili na pren na mekim dispela taim i spesol.

Tasol mipela i mas tingim 'wanem samting em i spesol long dispela taim?' Dispela taim em i spesol bikos mipela i kisim save gen long bikpela laik bilong God long olgeta manmeri.

Long konstitusen bilong Papua Niu Gini ol pipol i makim dispela kantri em i Kristen kantri.

Olsem bai mipela i selebretim Kraisi i tok save long mipela olgeta long bikpela laik bilong God.

Long laik bilong God Papa, Pikinini bilong em i kamap man long mekim mipela olgeta i kamap wan famili na bratasusa bilong em na pikinini bilong God Papa.

Gutnius bilong Kraisi em i kam insait long narakain nius i no save helpim mipela na senisim ol dispela negative pasin na kamap beta moa.

Haumas taim mipela i harim toktok bilong pait, o bilong bagarapim gutpela nem o bodi bilong narapela manmeri o pasin selpis olsem korupsen o laik bilong wanwan na i nogat pasin bilong lukautim gut ol samting

bilong kantri.

Kraisi i no kam long bagarapim sindaun bilong ol manmeri. Em kam long bringim gut taim, amamas, mining bilong laip, respect long olgeta manmeri bai kantri wantaim ol pipel i gro long gutpela sindaun.

Klostu long krismas bai yumi selebretim Nu Yia. Dispela Nu Yia bai i bringim sampela gutpela presen na sampela senis long kantri? Mipela i no ken tingim bai presen na senis i kamap nating.

Nogat samting i kamap automatic. Sapos mipela i laik lukim senis i kamap, mipela i mas stat long mipela yet wan wan.

Mipela i mas putim sampela askim long lewa bilong mipela olsem, 'mi save lukautim na respektim laip bilong mi na bilong ol narapela?'

Famili bilong mi em i namba wan long tingting bilong mi? Mi helpim long strongim komyuniti bilong mi? Pasin bilong mi yet i mekim kain kain sik na hevi i kamap moa yet insait long komyuniti bilong mi' na tu olgeta manmeri olsem komyuniti (social and political) insait long kantri i mas putim wankain askim na soim strongpela pasin long muv wantaim long helpim kantri long sanap gut, long mekim wok onest na strongim laip, na bringim gutpela sindaun insait long komyuniti.

Krismas na Nu Yia i kamap. Laip bilong mipela i stap long han bilong God. Stap redi.

**Heki Krismas na Heki Nu Yia**

**Bisop, Francesco Sarego, wantaim ol Katolik Bisop bilong PNG.**



**"Kam yumi olgeta, yumi amamas tru long Jisas i manki i slip hia long krib" -**

**Heki Krismas olgeta na gutpela Niu Yia 2006.**

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**TOKSAVE**

Sapos yu gat sampela stori o nius yu laik putim long dispela pepa ringim o salim teks i go long Fr Geoff long telipon 479 5007 o email:socom@global.net.pg o go lukim em

# Odinesen Long Mendi

BY TIMON HENRY

WANPELA bikpela bung i bin kamap long Sen Josep Peris, Homaria long Margarima Distrik insait long Sauten Hailen Provins long Mun i go pinis .Dispela bung i bin bungm planti ol Katolik man meri bilong wanwan Dineri long kam witesim wanpela Pikinini bilong ol i kisim Blesim long Han bilong Bisop Stephen Reichiet makim Diken Pita Hinawai olsem Pris bilong Mendi Daiosis

Bisop Stephen i bin makim Diken Pita Hinawai olsem nupela Pris long Ples na Peris bilong em we em i bin i gat bikpela tingting long kamap Pris. Bipo long Misa bilong makim Pris, Bisop Stephen i tok - taim Pata Cyroll Repko i stap long Homaria olsem Peris Pris, em i bin planim gutpela sit na dispela sit i karim gutpela kaikai na Pata Cyroll yet i amamas long wanem God i harim Prea bilong em na ol man meri tu i pulap long amamas, bilong wanem, God i singautim wanpela pikinini bilong em long kamap wok boi natin bilong God .Olsem na Bisop Stephen i tok, olsem Pata Cyroll em i Aposol bilong Homaria Sen Josep Peris.

Insait long Homili bilong Bisop i askim ol Katolik lei man meri olsem, Sios em i husat? Yumi yet i sios na yumi mas laikim God, God i save pogivim yumi na yumi mas laikim ol arapela brata, susa na noken bagarapim ol arapela ol Kristen. Ol lei man na meri mas sanap strong long kamap man meri

bilong Politik, Kisim save bilong skul na ol kainkain wok insait long Komuniti na long ples na God tu i save marimari long husait i daunim em yet.

Bisop Stephen i tok. Mama bilong tupela man husat i bin kisim kar Eksiden long Togoba insait long Westen Hailens Provins long Mun i go pinis i tok mi amamas long yu long God i singautim yu long mekim wok bilong God na Brata bilong yu tu em i lusim laip bilong ol na Prea long ol bai sol, bodi, na spirit i ken opim dua bilong heven. Bisop Stephen i tok mi makim em na kolim em, Pata Pita Hinawai.. "Na yupela ol man meri tu mas kolim em olsem mi kolim em." Olsem na Bisop Stephen i givim Nupela Peris long Karinz.

Ripot tu i tok, "Long dispela de bilong Odinesen olgeta lain famili bilong 9-pela husat i bin kisim Kar Eksiden i bin kam bung na stap wantaim ol Katolik man meri long Prea na amamas long bikpela de i bin kamap long taim narapela Pikinini bilong ol yet tu laik kisim Odinesen bilong kamap pris, Ol i bin askim Pata Pita Hinawai long taim bilong yu long Prea long olgeta de yu mas tingim ol brata na susa bilong yu husat i bin lusim laip bilong ol. bai God i ken lusim rong bilong ol na God. i ken marimari long ol," Bisop Stephen i tok long dispela Misa bai mi dediketim i go long ol brata na Susa bilong yumi husait i kisim Kar Eksidens long Togoba, Westen Hailen Provins. Bihain long Bisop Stephen i makim Pita Hinawai olsem Pris. Bisop

Stephen i tok, "bikpela tok tenkyu i go long olgeta lei man na meri bilong Homaria Sen Josep Peris long hat wok bilong yupela i karim kaikai tude, Moa yet long ol papa mama na wan famili bilong Pata Pita Hinawai long yupela i bin sapotim em long dispela wok Ministri bilong em na tu long ol arapela Katolik Lei man meri long olgeta hap bilong Westen, Isten na Sentrol,"

Tripela diken bilong Simbu Daiosis tu i bin kam na ol i wan skul bilong Pata Pita long Bomana Semenerian Kolis na wanpela bilong ol bai kamap Pata long neks yia." Long tok tumbuna ol i save tok Hela Opea i slip baksait, Makim maus bilong Wabag Daiosis Pata Justin Sungi husat i kam long Odinesen bilong Pata Pita.

Bihain long Bisop i makim Pata, Pata Pita Hinawai i bin mekim namba wan misa long tok tenkyu long God Papa long God i singautim em long mekim wok bilong em na tu long helpim ol pipel bilong God, "maski taim bilong hevi na wari i kamap mi bai stap wantaim God bilong mi," Pata Pita i tok, "Long skul bilong Pata Cyroll i tok Pris i mas laikim Jisas pastaim na bihain, Pris i mas laikim ol man meri na stap olsem rabis man olsem Jisas i bin stap olsem rabis, na Pris i mas stap olsem namel man long olgeta de. Het man bilong O.F.M. Capusins Pata Cyroll i tok long skul bilong mi na tok bilong mi yu kamap Pris, na Sapos narapela moa Pris i kamap orait tok olsem Pata Cyroll i givim long mi na mi



DIKEN PITA HINAWAI: Gutpela Odinesen sernomi long Mendi Daiosis

givim long yu na tingim mi long prea bilong yu. Ripot tu i bin tok long bipo long Bisop i makim em pris, ol i bin kilim 74-pela pik.

Odinesen de i bin kamap gut tru wantaim ol kainkain bilas na ol yut bilong Hela Sentrol Kaditrol Peris Musisens grup wantaim man husat i go pas long singsing bilong Odinesen na Liteji Kodineta, Mr Mak Maowc, wantaim ol Semenerian bilong Mendi Daiosis i bin redim gut ol kainkain stail bilong musik. Sen Josep Peris Homaria Katolik sios Graun i bin pulap long ol Leitit bilong olgeta hap bilong Papua Niugini na ol

Pris na Brata bilong ol arapela Kantri

Bisop Stephen i tok bikpela tok tenkyu i go long olgeta lei man na meri bilong olgeta hap bilong wanwan Deneri long kam bung wantaim long luksave olsem em i wanpela spesol de God i bin makim long kam stap wantaim ol arapela Kristen na amamas na tu em i tok tenkyu long God bikos long dispela Peris i kamapim Pris na tu i gat tupela Sista, Sista Agnes Ipai na Sista Rita.

Olsem na Pata Pita Hinawai em i tok em i wanpela Frut bilong Pata Cyroll na em i redi long mekim ol wok insait long peris na moa yet long daiosis.

## The Nativity of the Lord. A meditation for Christmas (Bible Alive)

AT Christmas we celebrate the Son of God becoming man and entering into our human history. He took on our humanity and lived a truly human life, sharing all its aspects - its joys, sorrows, disappointments, successes and hardships. He went into exile in Egypt, worked for his living, felt hunger and thirst, suffered grief when Joseph died, was opposed and rejected, suffered his passion and experienced death. Jesus was no stranger to any aspect of human life. By becoming a man and by living a human life Jesus both redeemed our humanity and showed us how to live a truly human life. He lived for us, choosing to serve all. Thus he shaped his own life by his choices, living virtuously, courageously, generously and humbly. He chose

to use the gift of his human life in loving service of others. By doing so he redeemed all human life by his obedience and love and he showed us how to live the gift of his human life in loving service of others. By doing so he redeemed all human life by his obedience and love and he showed us how to live the gift of our own human lives.

At our birth the Father gave each of us the gift of a human life. We shape the gift of our lives by the choices we make. As the Father's Son, Jesus shaped his own life, showing us how to shape our own lives. Therefore, we can choose to live in the way that Jesus chose to live - for the Father and in live and service of your fellow human beings. As our Saviour, Jesus was born to give us the 'power to become

children of God' (Jn 1:12), that is, the power to live as a true son or daughter of God. He empowers us to shape our lives by sending us his Spirit; 'from his fullness have we all received, grace upon grace' (Jn 1:16). What a marvelous gift our human life is!

How wonderful that we have the choice to shape our own human lives! Ask Jesus for the grace to appreciate the incredible gift of your human life with all its possibilities.

Ask him for the power to shape your life in the way he shaped his life.

'Lord Jesus, you became man, redeemed our humanity and lived a truly human life. Help me shape my life by glorifying the Father and by living in loving service of all.'

### P. FRANCISCUS XAVEIUS SOG: IESUS



# The Catechism of the Catholic Church

**Bishop Francesco of Goroka writes:**

**LET'S continue the exploration of our faith in the area of the Eucharist taken from the Catechism of the Catholic Church**

The presence of Christ by the power of his word and the Holy Spirit

In the Eucharist the whole Christ is truly, really and substantially present. The bread and wine by the power of the Word of Christ and the action of the Holy Spirit are transformed into the Body and Blood of Christ. Such a presence ceases when the bread and wine deteriorate and it is not possible to consume it.

The Body of Christ under the form of bread is kept with reverence in the Tabernacle. The Church adores Christ present in the

Tabernacle; encourages the faithful to visit and pray to him. She also venerates the Host by carrying in procession.

"Take this and it, all of you".

The Eucharist is meant to be received and the Lord urges us to do so. "Truly I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you" (Jn 6:53). Such declaration implies life or death. The Church encourages us to receive the Eucharist after being well prepared and aware of how important it is for our spiritual life.

Because it is so important for our spiritual life, the Church obliges the faithful to take part in the Eucharistic celebration on Sunday and Feast Days. She recommends receiving the Eucharist every Sunday and on Feast Days and even every day.

The Church, aware also that some Christians may not receive the Eucharist on Sundays, asks that they receive the Eucharist, after the sacrament of reconciliation at least once a year, possibly during the Easter season.

**The fruits of Holy Communion.**

Holy Communion strengthen our union with the risen Christ sharing with us his life through the Holy Spirit and in this way increasing and nourishing the life of grace received in Baptism. Like to natural food is for the body so the Eucharist is for our spiritual life.

Holy Communion by uniting us more deeply with Christ preserves us from mortal sins. This does not mean that we should be less attentive in avoiding sins but being unit-

ed with Christ it is more difficult to fall into mortal sins. The Eucharist strengthens our charity and cancels our venial sins.

The Eucharist unites the faithful among themselves and builds up the Body of Christ. At the same time it is a reminder of the division among Christians urging all the faithful to work to create the unity that Christ wanted. In case of a grave necessity, a catholic minister may give the sacrament of Eucharist, penance and anointing of the sick to a non-catholic Christian who ask for them with good disposition and believing in the faith of the Church.

The Eucharist makes us recognize that Christ is in the poor challenging us to exercise charity and mercy towards them.

## Pope Thankful for Vatican II Marks 40th Anniversary

ZENIT News Agency: Benedict XVI celebrated the 40th anniversary of the close of the Second Vatican Council, describing the 1960s gathering as "the greatest ecclesial event of the 20th century."

Pope John XXIII inaugurated the ecumenical council in the name of Mary on Oct. 11, 1962. And in the name of the Immaculate Virgin, Pope Paul VI closed it on Dec. 8, 1965, recalled Benedict XVI in a homily on the solemnity of the Immaculate Conception. The homily drew applause during the Mass in St. Peter's Basilica.

As a young theologian, Joseph Ratzinger (now Benedict XVI) made his contribution at Vatican II.

Recalling memories of Vatican II in his homily, Benedict XVI acknowledged that the moment in which Paul VI proclaimed Mary as Mother of the Church "remains indelible in his memory."

"The [council] fathers suddenly rose spontaneously from their seats and stood applauding, rendering homage to the Mother of God, our Mother, to the Mother of the Church," Benedict XVI recalled.

"Mary not only has a singular relationship with Christ, the Son of God who, as man, willed to become her son," he said. "Being totally united to Christ, she also belongs to us totally."

### Mary and the Church

After the Mass, when he prayed the midday Angelus with tens of thousands of people gathered in St. Peter's Square, Benedict XVI reflected further on the relationship between Mary and the Church.

"Mary has watched with maternal care over the pontificates of my venerated predecessors, each of whom guided Peter's bark on the route of authentic conciliar renewal, working incessantly for the faithful interpretation and execution of the Second Vatican Council," he said.

In the Prayer of the Faithful, read in six languages during the Mass, there was prayer in Arabic for justice and peace in the world and in Chinese for "the brothers and sisters visited by suffering of a thousand faces."



**FINANCE WORKSHOP PARTICIPANTS: Catholic Diocesan Finance official attend the "Quick books" workshop.**

## DIOCESAN STAFF LEARN QUICKBOOKS

**By Sister Mary Jeanette, SSpS**

TWO groups of Staff with finance functions in the Dioceses, institutions and congregations recently attended Training Course in Divine Word University.

The first course was for Beginner-staff who have been using Quickbooks but did not have formal training in its use.

The second group consisted of staff who have been using the program but needed to upgrade their skills. The trainees came from the Dioceses of Aitape, Alotau, Bougainville, Goroka,

Mt. Hagen, Mendi, Wewak and schools: Marianville (POM), Notre Dame (Mt. Hagen) and VunaBosco (Rabaul).

Paia Bokorum, the Finance Officer of DWU, was the main facilitator. He has been teaching QuickBooks for the past 5 years in DWU and believes that QuickBooks is the best accounting package for non-accountants.

The program is simple and easy to follow and yet it produces satisfactory results, especially the required financial reports and other reports as needed. Sister Mary Jeanette Matela, SSpS was the co-facilitator. She gave an introduction on basic accounting to each group.

During the sessions, she and Paia would guide the trainees in understanding what the computer is doing and relate it to accounting procedures involved. By so doing, the trainees better understood what they were doing.

The training was part of the institutional strengthening program being facilitated by the Catholic Bishops Conference for the whole Church institution of PNG. The costs of the training being supported by the Church Partnership Program with funding from AusAid and Caritas PNG.

# Bikpela Miting bilong Komyunikesen i kamap

NESENEL Sekreteri bilong Komisen bilong Sosil Komyunikesen, Fr Geoffrey Lee, i bin go long wanpela bikpela miting long Lyon, long kantri Frans. Long dispela miting Pater i bin bung wantaim planti arapela manmeri, bilong planti kantri, i wok long K a t o l i k Komyunikesen.

Olgeta 4-pela, 4-pela yia ol dispela wokmanmeri bilong komyunikesen i save kam bung. Olgeta i memba bilong wanpela bikpela Katolik komyunikesen grup, ol i kolim SIGNIS. Katolik Sios bilong Papua NiuGuinea em i wanpela memba bilong dispela organaisesen.

Long miting ol memba i stori long wok bilong Katolik Komyunikesen long kantri bilong ol. Wanem ol samting i run gutpela

na wanem ol hevi i stap. Ol i serim tingting na givim sapot long wanpela na narapela.

I bin i gat 4-pela spesol miting i kamap insait long bikpela miting. Miting bilong husat i gat intres long Redio miting bilong husat i gat intres long movi na film miting bilong Media Edukesen na miting bilong save moa long komputa Komyunikesen.

Klostu long 200 manmeri i bin kam long miting na tu bigman bilong Katolik Komyunikesen, Asbisop Jon Foli bilong Pontifikel Komisen bilong Sosil Komyunikesen long Vatiken i bin stap.

Long misa bilong pasim miting ol memba bilong Pasifik Ailan i bin go pas long ol singsing bilong liturji na olgeta manmeri i bin i stap ol i amamas long lukim stail bilong yumi.



SIGNIS BUNG: Asbisop Jon Foli wantaim sampela manmeri i wok long Katolik komyunikesen long Pasifik na sampela arapela kantri long bikpela SIGNIS miting long Frans.

## Bikpela nois kamap long pipel bilong Hagen

Aaron Gunbi i raifim

Kam bung wantaim bilong kamapim na kirapim tingting long wokbung wantaim olsem wanpela lain pipel olsem wanpela lain komyuniti insait long famili, long ples, long Sios, long kantri na long olgeta hap bilong graun em bikpela samting long mekim bikpela wok long kirapim ples na tu long kirapim sindaun bilong wanwan pipel.

Long mun Oktoba, planti Katolik manmeri na pikinini bilong Asdaiosis bilong Mt. Hagen i bung long beten na kamapim tingting olsem ol i wanpela lain pipel bilong God. Ol i laik i stap olsem wanpela famili bilong God, olsem wanpela bodi bilong Jisas Kraist em wanpela tasol.

Namba tu bisop bilong Mt. Hagen Asdaiosis, Bisop Douglas Young SVD i tok, "Wara i save mekim bikpela nois taim em i pundaun antap long ston. Long wankain pasin, taim yumi bung, yumi save mekim bikpela nois tru we arapela pipel i save harim na lukim yumi."

Bisop i tok olsem taim yumi mekim nois, orait yumi mas mekim gutpela nois.

"Taim yumi mekim nois na ol arapela i

i lukim orait, ol i mas lukim gutpela samting long yumi. Taim yumi mekim nois na ol arapela i

harim, orait ol i mas harim gutpela samting."

Bisop i amamas tru long lukim planti pipel bilong ol paris i stap longwe long Hagen taun olsem Ambullua, Kol, Karap, Kiripia, na Rulna.

"Yupela i wokim bikpela wok sakripais long kam long dispela bung," wanma bilong ol Katolik pipel bilong Western Highlands I tok.

Long dispela bung, namba olsem 8000 manmeri na pikinini i bung. Insait long dispela bung em Bisop bilong Goroka em Bisop Fransico SVD i stap insait. Bisop Francesco i tok em i amamas long lukim planti tausien pipel i kam bung.

Insait long dispela bung i gat Pater Peter Inawai bilong Mendi daiosis tu i stap insait. Pater i tok Yukaris (Bodi na Blut) bilong Jisas em Bikpela samting long bungim olgeta pipel bilong God.

"Maski yu bilong Sauten Hailens or Westen Hailens, yumi olgeta i stap wanpela lain, long wanem yumi istap insait long bodi bilong Jisas Kraist.

Misa i kamap long Rabiamul paris na bihain i gat prosesio i kam long St. Paul's paris. Namba bilong ol Kristen man, meri na pikinini i bikpela tumas. Olsem na ol kar i no no ron tasol stop na givim we inap long wanpela aua.

## DIOCESAN YOUTH LEADERSHIP TRAINING PROGRAM

Joshua Jeremiah & Richard Noau

A youth Leadership Training Program was held at St. Paul's Pastoral Center, Hagita from November 13th to 20th 2005. It was organized by Fr. Shanthi Chacko Puthussery PIME, the Diocesan Youth Coordinator.

There were thirty three participants representing all the parishes of the Diocese of Alotau. The program began on Sunday 13th discussing about National Youth Policy, Catholic Youth Policy and the Draft Copy of Alotau Diocesan Youth Policy.

The discussion looked at the similarities and the differences; and for further amendments if needed too.

Opening Holy Mass was celebrated by Bishop Francesco Panfilo followed by an open forum on issues affecting the

youth and their faith as a whole. Fr. Edward Meli MSC, presented basic introduction about the bible and the modern tools of interpretation of the Bible. He also presented the Sacraments of the Church explaining how it affects the Catholic faith. The open forum, relating the questions about Sacraments and Bible helped the leaders to clarify several issues.

On Wednesday Fr. Giorgio Licini PIME, the Diocesan Social Communication Director, gave sessions on writing newsletter reports and articles.

It was an additional bonus to the participants. Meeting with Sr. Stella Kambis, Coordinator of the Diocesan Family Apostolate challenged the youth and it was an educative experience about the family because she infused insights and values of fam-

ily in the youth.

The sessions on Leadership began on Thursday with Fr. Shanthi. It began with a basic introduction about leadership.

Three days the sessions covered: the gifts and talents of leadership, the need of having a time frame, the flow of life as a river, how anger affects the leadership and the values of leadership.

The creative way of doing the worksheets about these topics were educative as well as experiential.

The last day everyone was busy with preparing the youth calendar for 2006. The whole Diocese of Alotau divided into seven groups and each group will have Leadership Training Program during the next year.

All the parish youth leaders will be gathering at the Diocesan level in

March and in October for the evaluation and planning. Seven parishes will be holding the Parish Youth Conventions. The regular learning program for the year 2006 will be about Human Rights.

As the outcome of eight days, the participants were challenged to be an Authentic Christian Leader within their respective parishes.

Among the participants there were few pastoral Religious Sisters and Catholic Women Federation Executives, who made the leadership training program more meaningful at the same time inspiring and challenging.

The participants, on behalf of their respective youth groups sincerely thank Fr. Shanthi and his team for their effort and influential way of training the youth to become an Authentic Christian Leader.