



The Catholic Reporter

Februari 2005

Issue 27

"Loving the Lord . . . means life to you, and length of days"

Message of His Holiness John Paul II for Lent 2005

DEAR Brothers and Sisters!

Each year, the Lenten Season is set before us as a good opportunity for the intensification of prayer and penance, opening hearts to the docile welcoming of the divine will. During Lent, a spiritual journey is outlined for us that prepares us to relive the Great Mystery of the Death and Resurrection of Christ. This is done primarily by listening to the Word of God more devoutly and by practicing mortification more generously, thanks to which it is possible to render greater assistance to those in need.

This year, dear brothers and sisters, I wish to bring to your attention a theme which is rather current, well-illustrated by the following verse from Deuteronomy: "Loving the Lord...means life to you, and length of days..." (30:20). These are the words that Moses directs to the people, inviting them to embrace the Covenant with Yahweh in the country of Moab, "that you and your descendants may live, loving the Lord, your God, obeying his voice, and cleaving to him" (30:19-20). The fidelity to this divine Covenant is for Israel a guarantee of the future: "that you may dwell in the land which the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to

give to them" (30:20). According to the biblical understanding, reaching old age is a sign of the Most High's gracious benevolence. Longevity appears, therefore, as a special divine gift.

It is upon this theme that I would like to ask you to reflect during this Lent, in order to deepen the awareness of the role that the elderly are called to play in society and in the Church, and thus to prepare your hearts for the loving welcome that should always be reserved for them. Thanks to the contribution of science and medicine, one sees in society today a lengthening of the human life span and a subsequent increase in the number of elderly. This demands more specific attention to the world of so-called old age, in order to help its members to live their full potential by placing them at the service of the entire community. The care of the elderly, above all when they pass through difficult moments, must be of great concern to all the faithful, especially in the ecclesial communities of Western societies, where the problem is particularly present.

Human life is a precious gift to be loved and defended in each of its stages. The Commandment "You shall not kill!" always requires respecting and promoting human life, from its beginning to its natural end. It is a command that applies even in the presence of illness and when physical weakness reduces the person's

ability to be self-reliant. If growing old, with its inevitable conditions, is accepted serenely in the light of faith, it can become an invaluable opportunity for better comprehending the Mystery of the Cross, which gives full sense to human

will to take advantage of Lent for making their own personal contribution. This will allow many elderly not to think of themselves as a burden to the community, and sometimes even to their own families, living in a situation of loneliness that leads

isulative initiatives, which allow them not to be excluded from social life, must be strengthened. In truth, during the last decade, society has become more attentive to their needs, and medicine has developed palliative cures that, along with an integral approach to the sick person, are particularly beneficial for long-term patients.

The greater amount of free time in this stage of life offers the elderly the opportunity to face the primary issues that perhaps had been previously set aside, due to concerns that were pressing or considered a priority nonetheless. Knowledge of the nearness of the final goal leads the elderly person to focus on that which is essential, giving importance to those things that the passing of years do not destroy.

Precisely because of this condition, the elderly person can carry out his or her role in society. If it is true that man lives upon the heritage of those who preceded him, and that his future depends definitively on how the cultural values of his own people are transmitted to him, then the wisdom and experience of the elderly can illuminate his path on the way of progress toward an ever more complete form of civilization.

How important it is to rediscover this mutual enrichment between different generations! The Lenten Season, with its strong call to conversion and solidarity, leads us this year to focus on these important themes

which concern everyone. What would happen if the People of God yielded to a certain current mentality that considers these people, our brothers and sisters, as almost useless when they are reduced in their capacities due to the difficulties of age or sickness? Instead, how different the community would be, if, beginning with the family, it tries always to remain open and welcoming towards them.

Dear brothers and sisters, during Lent, aided by the Word of God, let us reflect upon how important it is that each community accompany with loving understanding those who grow old. Moreover, one must become accustomed to thinking confidently about the mystery of death, so that the definitive encounter with God occurs in a climate of interior peace, in the awareness that He "who knit me in my mother's womb" (cf. Psalm 139:13b) and who willed us "in his image and likeness" (cf. Genesis 1:26) will receive us.

Mary, our guide on the Lenten journey, leads all believers, especially the elderly, to an ever more profound knowledge of Christ dead and risen, who is the ultimate reason for our existence. May she, the faithful servant of her divine Son, together with Saints Ann and Joachim, intercede for each one of us "now and at the hour of our death."

My Blessing to All!

JOHN PAUL II



Paillet i kotim Jisas.

L: Bikpela, Jisas Kraiss, Mipela i lotu long yu.

O!: Yu kisim bek mipela long diwai kros bilong yu.

existence.

The elderly need to be understood and helped in this perspective. I wish, here, to express my appreciation to those who dedicate themselves to fulfilling these needs, and I also call upon other people of good

to the temptation of isolating themselves or becoming discouraged.

It is necessary to raise the awareness in public opinion that the elderly represent, in any case, a resource to be valued. For this reason, economic support and leg-



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BEEF SNAX CRACKER

TOKSAVE

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

Year of the Eucharist - Drinking from the Cup

by Rose Mary Harbinson, RNDM

IN A RECENT reading about Eucharistic practices among the youth of Germany titled "A Fuller Light: Communion under Both Kinds," (Worship, 79, 2005) I was struck by the author's concern that so many young people are not fully aware of why the Cup is offered at Communion and why they often feel awkward and self-conscious, hence refusing to partake. I felt like responding to the text saying, that it is not only among the youth of Germany, but also a pressing pastoral issue here in Papua New Guinea, in Australia, New Zealand, indeed, almost everywhere. Despite Vatican II's efforts to restore the reception of the Cup after almost a millennium of being denied to the laity, this practice is still causing disinterest and misunderstanding. The General Instruction on the Missal, 2000 (GIRM), made strides in explaining its rationale, even taking care not to bypass the doctrine of concomitance which states that: "Christ, whole and entire, as well as the true sacrament are received under one kind only; that therefore, as far as the effects are concerned, those who receive in this manner are not deprived of any grace necessary for salvation." For those who are fearful or confused, the restoration of the Cup does not diminish the "effects" of the sacrament if received only under one kind, nor is receiving the Cup to be confused with the idea that we are being more faithful to the command, or a "more perfect imitation of the Last Supper," but, as the GIRM points out clearly, communion under both kinds is important because of the sign value of the full act of communion: "Holy Communion has a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller sign of the Eucharistic banquet shines forth. Moreover, there is a clearer expression of that will by which the new and everlasting covenant is ratified in the blood of the Lord and of the relationship of the Eucharistic banquet to the eschatological banquet in the Father's Kingdom." (GIRM, 281) What the General Instruction tells us is that even though the salvific effect is not impaired when we receive communion under one kind, the symbolic effect is "impaired when the cup is neglected."

What does all this mean to the youth of Germany or to the men and women of the rural areas of this country and indeed to the everyday person in our parishes? Simply that the "inclusion of the shared Cup permits the fullest expression of the meaning of the Eucharist celebration. Therefore, to enable people to fully understand and to welcome the Cup would be to assist people to discover for themselves the "fullness of the sign of the Eucharist."

The bishops of PNG/SI have tried to assist people to discover the fullness of the sign of the Eucharist and in their Pastoral Guidelines have set out a clear definition of the action and of the sign of the Communion Rite. Let us revisit the text: "Long bihainim tok bilong Bikpela, "Kisim na kaikai," "Kisim na dring," ol manmeri inapim dispela tok bilong em taim ol i kaikai bodi na drinim blut bilong Krai. Em long wanem ol manmeri i no ken kisim kommuniu i stap long tabernakel. Na tu i gutpela moa sapos ol manmeri i kisim komunio long kap. Taim ol i kisim komunio long kap ol i bung long mak bilong nupela kontrak (lukim Luk 22:20); na tu ol i kisim hap bilong kaikai bilong heven (

lukim Matyu 26:29); na ol i bung wantaim pen na hevi Krai i bin karim (lukim Mak 10:38-39)." (Pastoral Guidelines for Celebrating Mass o Tok Stai Bilong Wokim Misa, 124).

The above instruction makes reference to the term 'Covenant.' In the Old Testament blood played a very important role in establishing relationships - namely between Yahweh and Israel. Paul in his letter to the church at Corinth, in an attempt to put right the divisions and misunderstandings around cultic meals refers to the Eucharistic practice of sharing both bread and wine as the symbol of unity and of the Church:

"The blessing-cup that we bless is a communion with the blood of Christ, and the bread that we break is a com-



munion with the body of Christ....though we are many, we form a single body because we have a share in this one loaf."

(1 Cor10: 16-17) Later in the writings of the first four centuries of the Christian Church, we see that St Augustine (354-430) is not content to limit the symbolism of the body of Christ to the one bread, but he shows how the Eucharist cup is also a symbol of the united Church. "What we are to understand about the chalice, though not expressed, is sufficiently clear...Recall brethren, how wine is made. Many grapes hang from the vine cluster, but when squeezed only one liquid is formed." He shows that the Cup is an integral part of the sacrament, as an act of sharing: a symbol of unity.

We see also another writer, Cyprian of Carthage, (bishop 248-258) offering yet another way in which the Cup symbolises the unity of the Church. He refers to the mingling of the water and the wine, which today we still see at the Mass, as the union between Christ and the Church. He writes: "Since Christ carried us all and bore our sins, we can see that the water rightly symbolises the people, and the wine the blood of Christ."

When water is mixed with the wine in the cup, the people are being mingled with Christ, and the throng of believers brought

into union with him in whom they believe." All of this is the same action involved in the covenant. It is the covenant sealed in the blood of Jesus. We hear the same words said by Moses as he sprinkled the people with blood: "This is the blood of the covenant that Yahweh made with you..."as we pray with the priest those same words of the Eucharist narrative of what happened on that night when Jesus took the cup, blessed it and gave it to his disciples and said: Take this all of you, and drink from it; this is the cup of my blood, the blood of the new and everlasting covenant...Do this in memory of me.

Surely, this is the fullness of the sign of the Eucharist - that the Cup, which is shared at this celebration, is a sign of unity of the Body " because it is the pledge or the seal of the covenantal relationship with God." The common drinking from the Cup manifests to the community that we proclaim together that we are in union with each other and with Christ. It is this aspect of a common action of drinking together that the GIRM points out that even though we are celebrating each Sunday as a believing assembly we are in fact preparing for that eschatological banquet in heaven. Doesn't Paul tell the Corinthians that by eating and drinking they proclaim the death of Jesus until he comes? Bread is for them a material food but wine has always been seen as a spiritual drink, with the capacity to transform and transcend daily life.

On a deeper reflection on the story of the Wedding Feast of Cana it is interesting to note that Jesus was not trying to create more wine for further intoxication and frivolity at the wedding but rather, to transform it - so that the feast could go on. Was this not another symbol and foretaste of the banquet of the Kingdom? The reflection could go on - why use wine at the Last Supper? The Passover character of the Last Supper presents Jesus as the sacrificial victim, and Jesus' death, the pouring of his blood as a saving event. It is this salvific act that we proclaim and St John's words should well up in our hearts as we approach the Cup: " Unless you drink this blood you will not have life within you." (6:53)

Drinking from the Cup is necessary for the life of the Church - because it is our pledge of salvation offered in Christ. We enter Jesus' passion by accepting the invitation to drink the Cup.

By doing so we proclaim our participation in Christ's death and so also in his new life. (See Mark 10:35-45; Matt 20: 20-28) Jesus spoke of the Cup as a test he required of his disciples and the promises he gave to them. Therefore, drinking from the Cup is one way of symbolising that commitment required by Christ's followers. What was so striking at the Last Supper narrative is that they did drink from the Cup: "... they all drank from it," (Mark 14:24) all entered into the symbolic gesture of drinking, asserting their willingness to follow Jesus, even to death. Drinking from the Cup is not therefore a passive action but one that is taken with a challenge, a re-commitment of our baptismal promise to die to self and to live with Christ. This was so much clearer to the catechumens, those preparing for the Eucharist in the early church, but today, our

catechesis and sacramental education falls short of the importance of the symbolic effect of the sacrament.

It is for this reason that the Church in its Directory for Communion Under both Kinds states the reason for the restoration of the Cup, as the restoration of an ancient practice, even though it states that "The communicant makes this act of faith in the total presence of the Lord Jesus Christ whether in Communion under one form or in Communion under both kinds" (see Directory, 54). However, in recognising the special significance and importance of the Cup, it states: "...the faithful have yearned that Christ's presence in the Eucharist be more fully expressed in the Rite of Communion under the form of bread and under the form of wine in one liturgical action" (# 53).

So why is there still some resistance to the Cup even among the clergy? Many liturgical theologians would agree that even though such official documents exist, there is still a need to explore the meaning of symbolism.

Many documents begin with a doctrine and hope that the liturgy will unfold the theology, whereas in reality, we need to "begin to reflect on the liturgy and attempt to draw out the meaning that is inherent in it."

In other words to explore the significance of eating and drinking as a common practice, in particular in this culture, and to develop a symbolic liturgical sense of what we have just experienced at the Breaking of the Word and of the Bread.

As a teacher of liturgy and a Pastoral worker, I would begin with the liturgy itself and the Eucharist and ask my students or catechumens to reflect on what they have themselves experienced, while at the same time explore the images of the Eucharist in scripture, in the tradition of the church and in their daily lives: "In other words a liturgical catechesis which cultivates in people a mystagogical sense might encourage the laity to drink deep of the Cup of Salvation." ("Mystagogy" means to unfold the mystery).

In this Year of the Eucharist, I would hope that it is not simply a year to be dwell only on the devotional and passive aspect of the Real Presence but to re-visit our documents and dig deeper into the treasures of our history and tradition and ask ourselves, why restore the Cup? Why was it a practice put aside and by whom? Are we to continue into another millennium of following the Council of Trent's adherence to the doctrine of concomitance and the opposition of "purely symbolic" interpretation that states that communion from the Cup is simply a duplication of the Eucharistic bread. This makes our faithful and clergy nervous to break the mould. How then do we listen to the instruction of our bishops to "drink from the Cup" even in the most minimalist of forms of "intinction?" How much encouragement do we give our people and what kind of instruction is given to our youth? Who is researching the symbolism of Eucharist in Papua New Guinea? The time is now to explore the symbols of the liturgy: "the infinite and challenging depths of the Paschal Mystery."

Celebrating the Year of the Eucharist is not only about adoration but for us to know why when we come to the Table of Lord and partake both bread and the Cup, we enter fully into the Lord's death and resurrection by eating and drinking with him, until the day when he comes!

The above is an adaptation of "A Fuller Light: Communion Under Both Kinds" by Rowena Roppelt.

“Passion for Christ, Passion for Humanity”

...First World Congress on Consecrated Life

THE first World Congress on Consecrated Life was recently celebrated in Rome. This unprecedented event organized by the Union of Superiors General of men and women was attended by 847 religious from all parts of the world - 16 from Oceania. The majority were Superiors General but also represented were presidents of most of the national conferences of religious from every part of the world, theologians, directors of reviews and publications on religious life and young religious. Bishops and several members of the Vatican Congregation for Institutes of Consecrated Life and for Societies of Apostolic Life and of the Congregation for the Evangelization of Peoples, also participated. PNG was represented by Sr. Margaret Mary Maladede, General Superior of the FMI Sisters and Fr. Jan Szweda, SVD, President of the Conference of Men Religious of PNG and SI.

“Passion for Christ, Passion for Humanity” was the theme of the Congress, born of contemplation of the two biblical icons: that of the Samaritan woman at Jacob’s well at Shechem (Jn 4), and that of the Samaritan man (Lk 10:25) helping his neighbour on the road from Jerusalem to Jericho.

The Congress gave priority to the experiential aspect of consecrated life in its diverse socio-cultural and ecclesial contexts. It used a process that involved everyone in discernment. A preparatory paper distributed in advance set forth observations concerning trends in consecrated life worldwide. This generated a fruitful sharing and dialogue. This sharing made apparent what the Spirit is bringing into being a consecrated life in the world in which we live. The need to insert ourselves into the reality of our time, into the life and mission of the Church, with “a new creativity in charity”, became evident to the participants.

The following of Jesus as consecrated persons in our time calls for certain attitudes. The Congress identified certain attitudes that were drawn from

group reports: Gospel Discernment and authenticity, Hospitality and gratitude, Non-violence and meekness. Liberty of spirit, Boldness and creativity, Tolerance and dialogue, Simplicity; valuing the resources of the poor and despised. These attitudes enable us - as Pope John Paul II suggested - to quench thirst, to heal wounds, to respond to the longings of our brothers and sisters for joy, for love, for liberty, and for peace. With these attitudes we will assume the new face of consecrated life as the “sacrament and parable of the Reign of God.”

A number of convictions and lines of action emerged resulted from discussions in study groups. These groups identified action steps to confront contemporary challenges which are different in various parts of the world.

This gathering of men and women religious from all parts of the world, from different cultures with different languages, to dialogue, debate and plan together concerning the present and future of consecrated life and mission is an unprecedented event. For this reason, the perspectives offered there and actions proposed have an extraordinary value. The participants hope that this Congress may give the religious a fresh point of common departure in the beautiful adventure of following Jesus in our times.

At the conclusion of the Congress we could proclaim that the Spirit opened up new horizons to us. Like Mary and Joseph, her spouse, we have understood that to follow Jesus we must live open to God and near to the needs of our neighbor, always ready to respond to the God of surprises whose ways and thoughts are not ours. The celebration of the Congress has ended but its implications and demands continue. They begin now. Perhaps more than ever before in history we are experiencing our poverty and limitations. In the midst of these the voice of the Lord resounds: fear not, I am with you! - **by Fr. Jan Szweda SVD**

Manam community in Port Moresby assist in relief effort

THE Manam communities in Port Moresby have been doing some fund raisings to raise funds to help their own people that have been affected by the volcano.

They have started doing fund raising towards the end of last year since the eruption.

They have done citywide wheelbarrow push and hosted fundraising dance and some have even applied for loans to help their immediate family members. Many have put their efforts into organizing the fund raising activities, which they have come up with a final figure of K2,145.00. This sum of money collected was then donated to Caritas PNG who will forward the donation through the archdiocese of Madang (through Archbishop William Kurtz SVD) to continue the essential services to the people of Manam.

The donation was received by the Caritas PNG’s disaster management officer (Jack Siroi) and upon receiving the funds thanked the organizing committee and said their efforts shall go towards their own people who have been affected by the volcano.

Madang Catholic Archdiocese so far has spent approximately K50,000 in cash to assist displaced Manam islanders affected by the volcano.

Assistance has been in food, water, clothing, shelter and canvasses.

Archbishop William Kurtz of Madang expressed concern that there has been too much talk and not enough done to help the affected people.

Caritas has visited the affected and are doing all it can to help through the Madang Archdiocese.

The Manam disaster happened around the same time the tsunami in Asia did.

This overshadowed their situation as people in Papua New Guinea focussed their attention on Asia, but this is now changing as the media continues to cover the problem.

Holy Spirit Sisters Celebrate - 2005

...First Vows and Silver Jubilee

by Lourdes Hummes, SSpS

A VERY beautiful celebration was held last month by the Holy Spirit Sisters with a First Profession and a Jubilee. Archbishop William Kurtz, from the Archdiocese of Madang, presided at the Eucharist with many priests concelebrating. Four Novices who made their First Vows, were now being made full members of the Congregation of the Missionary Sisters Servants of the Holy Spirit.

The newly professed are: Sr. Agatha Daimas, from Madang, Sr. Veronica Sari, from Kimbe, Sr. Maria Sura, from Goroka and Sr. Maria Goretti, from Mt. Hagen. The sister said they were very grateful to God for the gift of these young women who heard the call of the Lord and who responded so lovingly.

The day was also made doubly joyful with the celebration of the Silver Jubilee of Sr Lourdes Hummes Religious Profession. Sr Lourdes made her First Religious Profession in Brasil, on 15-January, 1980 and came to the Mission here in Papua New Guinea in March 1989.

Sister said that since the time she had come here she had the opportunity to meet and work with people from almost all the dioceses of the country.

“Working with people from so many

The Catechism of the Catholic Church

Bishop Francesco of Goroka writes:

Let's continue the exploration of our faith taken from the Catechism of the Catholic Church.

THE SACRAMENTAL CELEBRATION OF THE PASCHAL MYSTERY

Celebrating the heavenly Liturgy

Christ with his faithful here on earth celebrates the liturgical action. At the same time they are united with those who are already in the glory of God. In heaven the saints celebrate in total union and communion with God. It is in our union with them here on earth, that we participate already in the eternal liturgy of heaven whenever we celebrate the mystery of salvation in the sacraments.

The celebrants of the sacramental liturgy

It is the whole community of the faithful, the Body of Christ united with the Head that celebrates the liturgy. Liturgy is not a private act but it is a celebration of the Church, organized under the authority of the bishop, promoting the unity of the people.

The whole assembly, as the Body of Christ, is the celebrating community and is marked by the Holy Spirit to be a spiritual house and a holy priesthood, so to offer through her life and works a spiritual sacrifice to God. Such priestly function belongs first of all, totally to Christ, but in him all his member take part.

Because of her union with Christ, the believing community is called “a chosen race, a royal priesthood, a holy nation, a redeemed people” (1Pt 2:9)

Within the community, the priests are entrusted to exercise a special service in the liturgical celebration. They, at the time of ordination, are anointed by the Holy Spirit, appointing them to act in the name and in the person of Christ.

Signs and symbols in liturgical celebration

The liturgy makes use of sign and symbols in order to express through visible elements a reality, which is not visible to the human eyes, but only to the eyes of faith.

Signs and symbols may be light and darkness, wind and fire, water and earth, a tree and its fruits, washing and anointing, breaking bread. These elements present in creation and in human life, by being used in the liturgy according to the understanding of the Church, acquire a new meaning.

Light and darkness become light of Christ and darkness of sin; wind and fire signs of the Spirit and presence of God; water and earth, purification and creation; tree and fruits, union with Christ bearing fruits in union with him; washing and anointing, service and work of mercy; breaking of bread, the Eucharist.

Looking in the Old Testament many signs like circumcision, anointing of kings and priests, laying of hands, sacrifices and the Passover were already indicating the new reality of the signs used in the Sacraments of the New Testament.

In his preaching, Jesus uses the signs of creation to explain the mystery of the Kingdom of God. His healings and miracles are signs of his divine power.

To the great events of Exodus and Passover he gives new meaning because he himself is the Lamb of the Exodus and of Passover.



• A double blessing from God. Four newly professed and a 25 years Jubilee celebration for SSpS.

diverse cultures and from so many different places,” she said “has been a great and enriching experience for me”.

She went on to say that “being called to the Religious and Missionary life is a special

call from the Lord and I am so grateful for being called to this life of service and to the full dedication of my life to the spreading of the Good News to the people I am sent to love and serve”.

On-going formation workshop for priests

IN THE quiet of the campus of Catholic Theological Institute (CTI), a group of fifteen priests arrived from various parts of the country, as far away as Bougainville, Lihir, Kimbe, Madang, Wewak and the Highlands to avail of the space and time for reflection, academic up-dating, spiritual and liturgical renewal.

This was a pilot scheme arising out of the real need for on-going formation of priests recognised not only by the bishops but also by the very place where these men are initially formed, CTI.

It has often been said that CTI has the personnel, the expertise and willingness to prepare men for sacramental ministry but never offers any follow-up or on-going education for the men once they are in the field some years after ordination. In response to this, Fr James Urazil SVD, the President of CTI and two resident faculty members offered to organise the first On-Going Formation Workshop for Priests last month.

The two facilitators, Fr David Willis OP, and Sr. Rose Mary Harbinson RNDM, along with Fr Urazil, outlined the workshop to cover Contemporary Life Issues and Liturgical Ministry. The first day was given to a time of recollection guided by Fr Thomas Ritchie OFM.

Fr David facilitated the first four days covering much ground with lectures leading to discussions, reading and group sharing on such topics as: Psychoactive Substances: their use and abuse; the pastoral challenge of HIV/AIDS; the Environment: using nature justly with reverence for the Creator; understanding Globalisation, the role of the United Nations, World Bank, International Monetary Fund, the World Trade Organization all in relation to PNG.

For many, this was a new approach to ministry and they agreed that this information is essential for their interaction with people pastorally, socially and more so, for their own

understanding of today's world.

The last three days were trying to put all these contemporary life issues into the context of their sacramental ministry. Sr. Rose Mary covered the recent document on the Eucharist - Redemptionis Sacramentum and its relevance in PNG along with the Pastoral Guidelines for Celebrating Mass already put into practice by the Bishops of PNG/SI. There was a chance to review liturgical practices, styles and methods of preaching, having time to celebrate the liturgy together and to discuss pastoral issues relating to their liturgical and sacramental ministry.

Because of the long holidays, the use of CTI facilities was accessible for classes, sport, and prayer. The SVD community opened their house for catering and general overseeing to the needs of the group. Such generosity all around the various colleges on the campus, with offering accommodation and helping out here and there, certainly made the Workshop run smoothly.

The facilitators said that they would like to thank the participants first and foremost by venturing into a new initiative with such enthusiasm and commitment. Their thanks, they said, also go to the bishops and superiors of the various dioceses and communities for freeing their men to make use of the opportunity.

They said they hoped to continue this on-going formation for ordained ministers each year, covering related topics to assist renewal of their ministry in the changing face of the Church.

"It was certainly a workshop long overdue" the spokesperson said "and we owe it to our priests to allow them time to recoup their energy and spirit in an environment that encourages their ministry as well as challenging and strengthening their reserve and commitment to service".

"Deepening our Missionary Call in Today's Reality"

LAST MONTH the Holy Spirit Sisters held their Provincial Chapter. Sisters came together to evaluate their missionary activities and to see where the Spirit is leading them.

The theme of the Provincial Chapter this year was: Deepening our Missionary Call in today's reality. Sr Lourdes Hummes SSpS said that "as missionary sisters, we are sent to proclaim the Good News to all peoples. For this to be effective, it is necessary that we take time to pray and to reflect on our call to Religious and Missionary Life and to be able to read the signs of the times and respond to it. With that in mind, we were able to look at the priorities of our Congregation and to see how we can apply them in the PNG context, in our missionary work".

Input was given by various people. Fr. Patrick Hogan, SVD spoke on, Deepening our Consecrated Life. An important topic especially to Religious Missionaries.

The sisters were also privileged to have with them Dame Carol Kidu who presented the topic: Deepening our Consecrated Life for Mission in today's Reality.

Before reflecting on today's reality, Dame Carol Kidu said: 'I want to invite you all to become members of a club that is free of charge and already has members in PNG and abroad - the MAD CAT Club - Make A Difference; the MAD CAT club comprises of Change Agent Trainers, who want to make a difference. In fact, she says,

I know that you already are all MAD CATS even without club membership".

Dame Carol in her presentation said, "The reality of PNG is that we are a nation of many complexities. About 5 million people with over 800 languages and a functional literacy rate perhaps as low as 30% in many areas, a scattered population, traditional subsistence villagers coming face to face with the bulldozers of economic globalization, a large portion of our rural population have limited opportunities for meaningful development because of their low literacy levels, frustration, marginalization and identity crises for a large percentage our young people and an urgent need to create a proud productive modern PNG identity, increasing breakdown in family unit and the community as the foundation of society and the need for news styles of parenting skills, increasing violence against women and children and the vulnerable at many levels of society and the rapid spread of the HIV/AIDS epidemic to a crisis level in many provinces and the list continues."

"However, in spite of these complexities and challenges", she said, "PNG is still a land of great potential and blessings with a rich natural resource base, talented and diverse people whose cultures provide possibilities for a new PNG and a unique reality that the people own most of the wealth of the land through customary ownership".

Pastoral Plen 2004 - 2007

LONG Plen miting bilong Asdaiosis bilong Mount Hagen, long Rebiarui long las mun, ol bisop, pris, Daiosis Seketeri, na ful taim pastoral woka i wanbel long muv i go long neks hap bilong Daiosis Plen. Olsem mipela i wanbel long Asdaiosis Taket 2007:

"BAI YUMI TINGTING, NA PILIM TRU, NA WOK OLSEM, YUMI WANBEL NA WANLAIN TASOL"

Olsem, na mipela laik bai, long Jenueri 2007, olgeta Katolik na arapela gutpela lain manmeri husat i wanbel wantaim yumi long Asdaiosis bilong Mount Hagen, bai i pilim tru ol i wanbel na wanlain wantaim ol arapela, na soim dispela ples klia long pasin bilong wok bung wantaim long Bodi bilong Kraisi. Ol straksa bilong Komunikesen na tek pat bilong yumi (olsem KPAB, PPAB, Peris Fainens Bod, Dineri na Daiosis miting na Bod, wantaim ol kodineta bilong Famili Laip, na yut) em i rot Holi Spirit i ken yusim bilong kamapim dispela kain wanbel long yumi.

Mak bilong dispela kain wanbel na wan tingting i olsem:

.Long paua bilong Holi Spirit, yumi olgeta i trai long sindaun gut wantaim God, wantaim ol bratasusa, na yumi stap stret tu wantaim ol samting bilong graun God i bin putim long han bilong yumi long lukautim, olsem ol bus bilong ples na ol animal bilong bus, na ol wara.

.Yumi stap bel isi na wanbel wantaim ol bratasusa, na wan wantaim God long pasin bilong wok bung wantaim arapela na wantaim lo na plen bilong God. Nambawan samting, yumi mas wok long painim bel isi wantaim birua, na lusim rong bilong narapela olsem Jisas i skulim yumi long en, na olsem yumi save beten olgeta de

.Yumi hatwok bai olgeta pipel bilong daiosis i ken stap long wanskel, na yumi rispektim tru namba bilong ol manmeri, maski ol i man

o meri o pikinini; ol i strongpela o disebel, o ol i gat sik AIDS. Ol i gat namba long ai bilong God husat i wokim ol olsem piksa bilong em yet.

.Yumi lukaut bai olgeta i gat inap long ol samting ol i nidim bilong stap laip na kisim gutpela sindaun. Olsem yumi mas redi long serim wan wan samting wantaim ol bratasusa i gat trupela nid.

.Yumi givim moa spes long ol narapela manmeri long holim sampela wok bilong Sios.

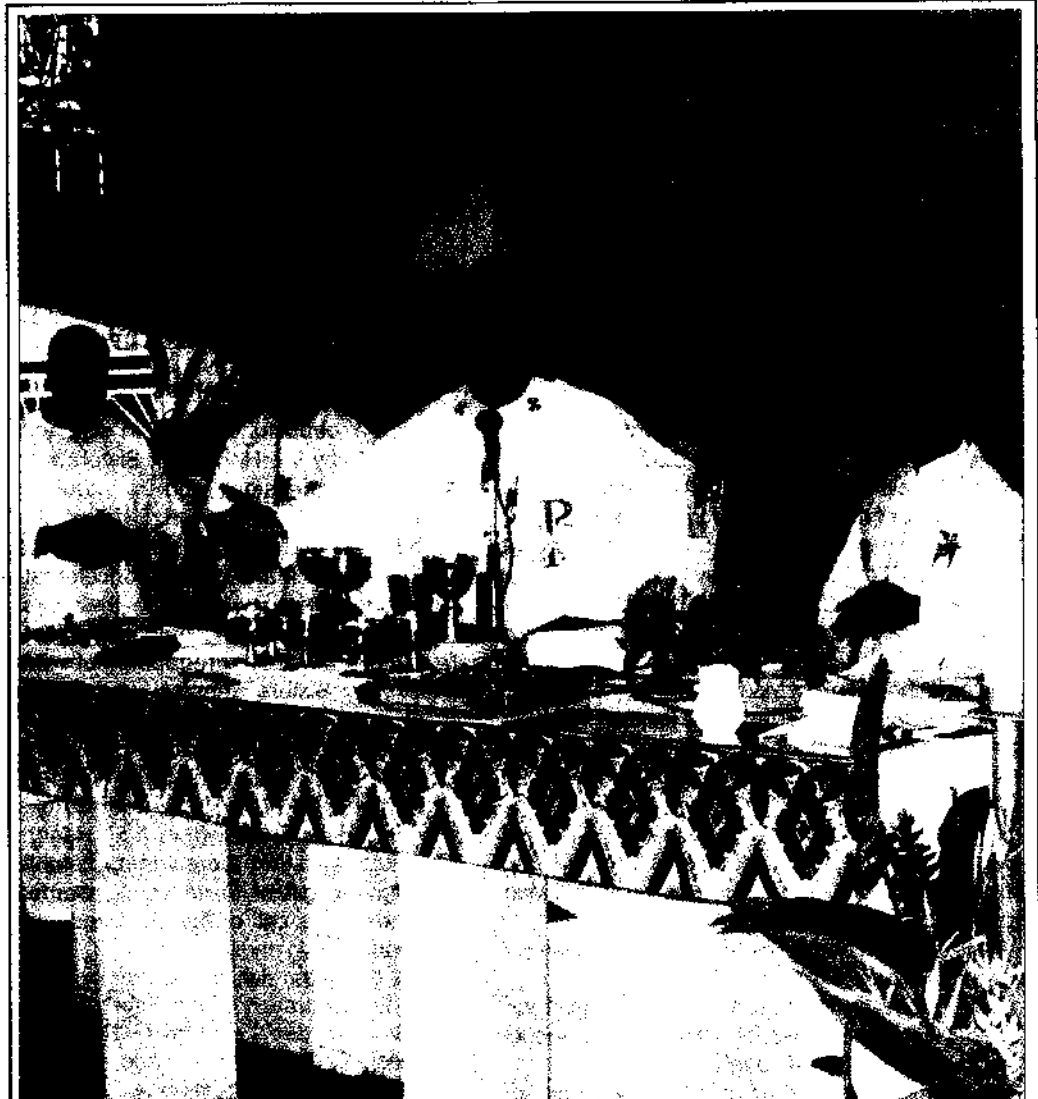
Taim yumi lukim sindaun bilong yumi nau yumi lukim olsem yumi gat turnas pait, resis, na mangal nogut long Provins. Yumi gat turnas resis namel long man, meri, na grup bilong daiosis na brukpasin insait long peris na komuniti. Sik AIDS i kamap bikpela long wanem yumi no laik senisim pasin bilong yumi na bihainim lo bilong God.

Long sem taim yumi save lukim sampela man na meri i go pas long pinisim kros na pait na soim rot long winim brukpasin. Gutpela mak yumi laik painim na sut long en i stap long Wok bilong ol Aposel (4:32) olsem, "Olgeta manmeri i bilip long Jisas, ol i wanbel na ol i gat wanpela tingting tasol." Yumi laik bai dispela pasin bilong yangpela sios i ken kamap pasin bilong Katolik Sios long Western Highlands long 2005.

Bilong lusim hevi bilong sindaun bilong nau na kamap long dispela gutpela mak yumi laik painim, yumi olgeta i mas lusim mipasin na wok wanpis.

Sapos olsem, bai yumi painim ol gutpela pasin bilong Kristen komuniti na kamap wanpela famili insait long wanpela komuniti i hap bilong wanpela peris, na em tu i hap bilong wanpela daiosis. Yumi wanpela Pipel bilong God tasol.

-Toktok i kam long Bisop Douglas



Tripela i kisim Ordo long Asdaiosis bilong Madang... Tripela nupela Pater, Hilary Ambuk bilong Asumpin/Bunabun, Mirap peris, Simon Taleo bilong Rempi na Beranis (Alexishafen na Megiar peris), na Bonny Mom, bilong Nake/Saruga, tasol hap lain bilong em i stap long Utu na long Biges, klostu long Alexishafen i mekim misa wantaim Asbisop William Kurtz Long Holi Spirit Katedral, Madang long ordinesen de bilong ol.