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Issue 34

'Melanesian Formators' Woksop

By Fr Georg Vasuksi

I gat 32 relijes na ol pris bilong Papua Niugini na Solomon Ailan i bin gat bung bilong ol long Kefamo Conference Centre, Goroka. Em wanpela bung ol i save mekim long wanwan yia.

As tingting bilong woksop em "Ol i wok long painim pes bilong Krai insait long kalsa

bilong ol Melanesia", wantaim helpim bilong Sr Margaret Mary Maladede (FMI) na Pater Philip Gibbs (SVD), ol i lukluk i go insait tru long ol gutpela kalsa long wanwan lain insait long Melanesia we i gat wankain mining wantaim Kristen pasin. Dispela i helpim ol long painim tru pes bilong Krai olsem trupela Melanesia.

Bihain long wanpela wik bilong skelim na serim kalsa na pasin bilong ol Melanesia ol i bin kamap wantaim wanpela as tingting olsem, "Mipela ol formators - religious na pris long Sios bilong PNG/SI i stap laip long Krai i bilip olsem Melanesian pipel i inap bungim ol gutpela kalsa wantaim ol gutpela Kristen pasin insait long

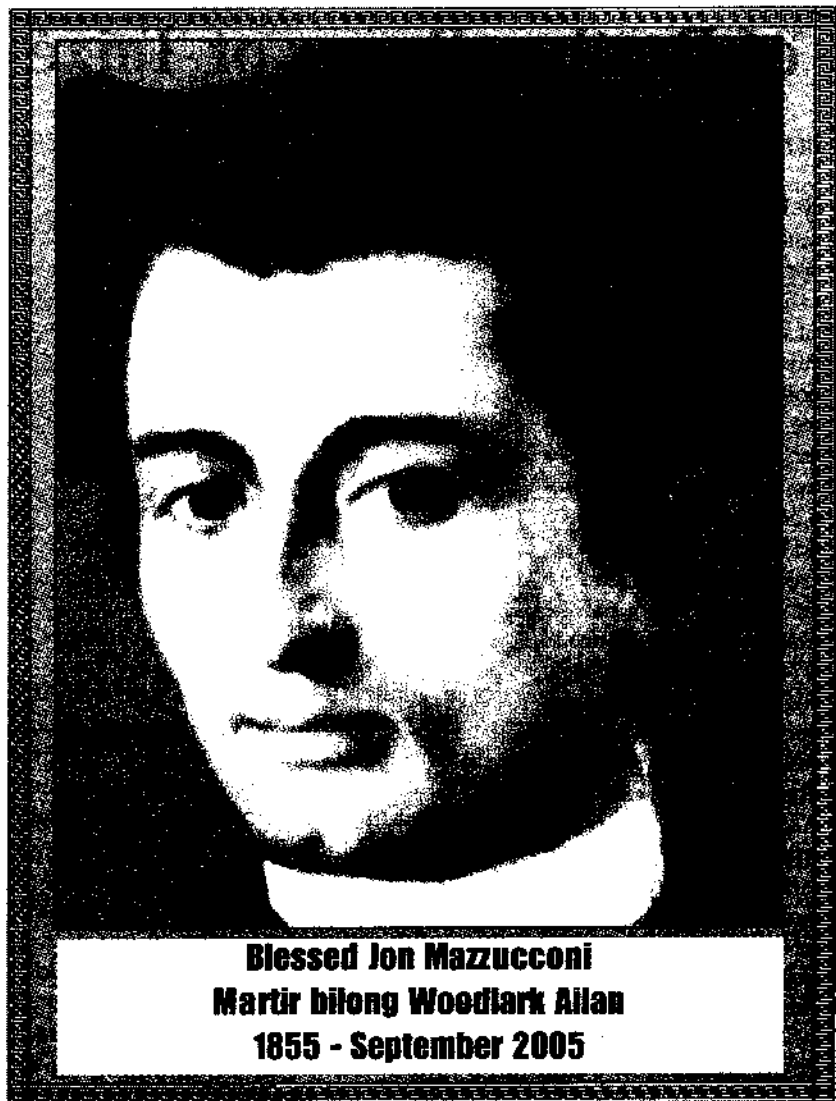
Melanesian kalsa. Mipela i promis long luksave long pes bilong Krai insait long kalsa bilong mipela na long bratsusa na long mipela yet.

Yumi go het long painim ol gutpela pasin bilong Krai long kalsa bilong yumi ol Melanesia wantaim daun pasin bilong Mama Maria husat i soim yumi long pasin bilong painim tru pasin na pes bilong Krai."

Olgeta i pilim olsem ol wanwan i gat wok long mekim dispela as tingting i kamap tru taim ol i go bek long ol wanwan Semineri na formesin haus bilong ol.



SIOS NA KALSA: Sr Margaret Mary Maladede (FMI) em wanpela tisa i helpim ol long lukluk i go insait tru long ol gutpela kalsa insait long Melanesia we i gat wankain mining wantaim Kristen pasin.



Blessed Jon Mazzucconi
Martir bilong Woodlark Allan
1855 - September 2005

Pope Seeks to Heal Catholic Schism

VATICAN CITY, (CISA) - POPE Benedict XVI has received Bishop Bernard Fellay, Superior General of the Priestly Society of Saint Pius X (SSPX), with the "desire to arrive at perfect communion."

The traditionalist Society of St Pius X broke from the Vatican in 1988, when the French prelate Archbishop Marcel Lefebvre ordained four new bishops in defiance of a direct order from Rome.

The response of Pope John Paul II, Church Resources said, was that the group had committed a "schismatic act", earning the excommunication penalty for Archbishop Lefebvre and the bishops (including Bishop Fellay) he had ordained. But the Vatican has repeatedly sought means of restoring normal ties with the traditionalist group.

According to a Zenit report quoting Vatican spokesman Joaquín Navarro Valls, the meeting took place in the apostolic palace of Castel Gandolfo, in response to a request from Bishop Fellay. "The

meeting unfolded in a climate of love for the Church and the desire to arrive at perfect communion," Navarro Valls said, adding, "Being aware of the difficulties, willingness was expressed to advance by degrees according to reasonable times."

A statement that Bishop Fellay issued afterwards partially read: "We broached the serious difficulties, already known, in a spirit of great love for the Church. We reached a consensus as to proceeding by stages in the resolution of problems."

Previously, Bishop Fellay told his group's DICI press agency that, if he were to meet with Benedict XVI, he would request two things.

First is the possibility for all priests to celebrate the Tridentine Mass without special permission from the local bishop, as is now required. Second is the "recanting [of] the decree of excommunication related to the consecrations" of four bishops in the Society.

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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 472 5009 o email: so-com@global.net.pg o go lukim em

"WE HAVE COME TO WORSHIP HIM"

THIS is the theme of the 20th World Youth Day celebrated in Cologne, Germany, this August, 2005. Almost 1 million, mostly young, pilgrims from all over the world gathered to celebrate their Christian identity and commitment.

Thousands came from nearby places in Europe itself, from Italy, Spain, France, Poland and others, but some also came from the most faraway little places like Papua New Guinea. There were some difficulties to obtain passports and Visas, but eventually, more than 14 young people from PNG and SI found their way to Germany for the first time in their lives.

Because of the flight schedules being limited between Port Moresby and Singapore, they arrived in Frankfurt two days earlier than expected and will also

leave Germany two days after the final Mass with the Pope. Special arrangements were made to take care of these little hiccups. At the arrival point in Frankfurt airport, a young man was there waiting for our pilgrims at 6:30 in the morning with a sign with their name on it - PAPUA NEW GUINEA. The young man could speak English - their hearts were at peace, first contact was made.

The PNG and SI pilgrims were guests in the Catholic Parish of Maria Visitation in Hoehn, which belongs to the district of Bad Marienberg, located about 100 kilometers from Frankfurt International airport.

In the words of one of the PNG travellers, "The village we're living in is so beautiful and the people are so friendly and excited to know us. They love practising



YOUTH POWER: In the photo taken in Port Moresby before they left for Cologne, from left to right Br. Dennis Nyaura SVD, seminarian from Bomana; Jacob Qetobacho, seminarian from Gizo, SI; Miss Priscilla Winfrey, working at Melanesian Institute, Goroka; Annie Olaba, 11th yr student from Jubilee High School, Minnie Banimbi, year 11 student from Jubilee Catholic Secondary and Cyprian Mekendu, graduate of Don Bosco Technical High School.

their English on us and I have been learning some German too."

Unfortunately, there was a bit of a shock in store with Germany having one of its coldest summers on record. "They tell us that this summer is the coldest they have ever experienced in a long time but they made sure we all got enough warm clothes."

Further comments from Priscilla

describe some of the activities before the final days in Cologne.

"Somehow, I have become the group leader . . . we are having so much fun and the church and spiritual gatherings have been very exciting too . . . the young people have prepared well for us . . . today we go to see some old castles and the brewery . . . there is so much beer here! . . . Hel-

lo to everyone and God bless and Danke.

Auf Wiedersehen."

If this was the experience of the first two days in Germany, the build up and gathering of a million young people united in prayer, and singing and dancing in faith, will be an experience they will never forget.

Adult Literacy - Top priority for women in New Ireland

"THE higher rate of illiterate population at the grassroots level has been identified as a major obstacle to Human Development in the province"

The Provincial Women's Ecumenical Council has raised their concern and the need to establish the Adult Literacy program within their church network.

Recently the Adult Literacy raining of Trainers course was held at the Peter ToRot Conference Centre in Kavieng NIP.

The aim and objectives of the course was to train and develop potential trainers of Adult Literacy in each church denominations.

Those trained will serve as resourceful trainers of the Literacy program, and will continue to carry out the initiatives to train those who are illiterate but have a keen desire for opportunities to learn the skills to read and write which in turn can enable learners to improve their standard of living.

Moreover, the Adult Literacy program is the key to adult learning that will enable learners to become critically conscious of their right to be educated and their right to freedom of expression when these rights are abused or when they are being deprived of what is rightfully theirs.

St. Philomina Feast Day

By Tracey Palou

A little group of parishioners from the Diocese of Aitape gathered recently to celebrate its first St. Philomina Feast Day.

A special feast day mass was held at the St. Clare's Chapel in Aitape, gathering together members of the Universal Living Rosary of St. Philomina, observers and the local community including the Bishop of Aitape, Bishop Austen Crapp ofm who was the main celebrant.

It was the first time for the prayer group to gather and celebrate a feast day in honour of the saint. The group had been formed by Ms. Claris Samgur, early last year.

Ms. Samgur's story of her courage to overcome a crippling disability that had ruled part of her life when she was diagnosed with Cerebral Malaria is very touching.

It was this illness that had led her to find ways in which she could help herself, and therefore leading her search to

St. Philomina.

Through her life story, she has also attracted many to join the prayer group, and many have said that they have found that in some way, praying to the saint has helped them too.

The purpose of the prayer group is basically to get more Catholics to see the importance of praying the Holy Rosary and also to become witnesses in the work to help save souls.

After the mass there was a big meal for all to enjoy.

Legacy of Brother Roger of Taizé

Courtesy of Zenit News Agency, Rome

THE legacy left by Brother Roger Schutz, founder of the Community of Taizé, by Brother Emile, a spokesman for the ecumenical group.

It all began in great solitude, when in August of 1940, at 25 years of age, Brother Roger left Switzerland, the country of his birth, and went to live in France, his mother's country. For years, he felt the call to create a community in which reconciliation between Christians would be concretized every day, "in which the benevolence of heart would be lived very concretely, and where love would be in everyone's heart."

He wanted to realize that creation in the anguish of that moment, and in this way, at the height of the World War, he established himself in the small village of Taizé in Burgundy, a few kilometers from the line of demarcation that divided France in two parts. He then hid refugees (in particular Jews), who when fleeing from the occupied zone knew that they could find refuge in his home.

Later, other Brothers joined him and on Easter Sunday of 1949 the first Brothers committed themselves for life to celibacy, life in common, and great simplicity of life.

In the silence of a long retreat, in the winter of 1952-1953, the founder of the Community of Taizé wrote the Rule of Taizé, in which he pointed out to his Brothers "the essential that would allow for life in common."

Beginning in the '50s, some Brothers went to live in underprivileged areas to be near to people who suffer.

Since the end of the '50s, the number of young people who come to Taizé has increased markedly. Beginning in 1962, Brothers and youths sent by Taizé did not cease to come and go to countries of Eastern Europe, with great discretion, so as not to compromise those they were supporting.

Between 1962 and 1989 Brother Roger himself visited the majority of the countries of Eastern Europe, at times on the occasion of meetings with youths, permitted but watched, or of simple visits, without the possibility of speak-



Br Roger of Taizé

ing in public. "I will be silent with you," he would say to Christians of those countries.

In 1966, the Saint Andrew Sisters, an international Catholic community founded more than seven centuries ago, came to live in the neighboring village and began to help with some of the welcome endeavor. More recently, some Polish Ursuline nuns have also come to offer their collaboration.

Today the Community of Taizé includes some 100 Brothers, Catholics and of different evangelical origins, from more than 25 countries. Because of their own experience, they are a concrete sign of reconciliation between divided Christians and separated peoples.

In one of his last books, entitled "God Can Only Love" ("Dieu Ne Peut Qu'Aimer," Taizé Press), Brother Roger described his ecumenical itinerary thus: "I can remember that my maternal grandmother discovered intuitively a sort of key of the ecumenical vocation and opened the way for me to its concretization. Marked by the testimony of her life, while I was still very young, I later found my own Christian identity when reconciling within me the faith of my origins with the mystery of the Catholic faith, without any rupture of communion."

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Centenary Celebrations of SSpS presence and service in Bogia

By Sister Mary Jeanette, SSpS

IT was a centennial celebration with a difference. The Sisters celebrated the SSpS 100 years of presence and service in Bogia. The first SSpS Sisters arrived in Bogia on 11th August 1905 - Sr Fridolina Voekt and two companions. The three Sisters worked especially in the school, with the local women, in caring for the sick. By running a boarding school for girls, the Sisters greatly influenced the young women. The community was closed during WW2 when the Japanese imprisoned all missionaries. It was however re-opened soon after the war when the Sisters were allowed to return to PNG from Australia. Since then, the Sisters have been working in school, aid post and pastoral work.

At the present there are 3 Sisters in Our Lady of Lourdes Convent, Bogia: Sr Lucia Maria (Indonesian), Sr Maria Caritas (German) and Sr Brunhilda Rose (PNG). They are all teaching at Holy Spirit High School. Aware that they are surrounded with care centres and refugees from Manam Island who still need care and material support from others, the Sisters were hesitant to make a big celebration. How

can they celebrate when around them are the poor and needy Manam refugees? They feel that it is better to use the money to continue helping their less fortunate neighbours. The Provincial Leadership Team respected their wise decision.

So on Sunday, 14th August, the Sisters organised a Thanksgiving Mass in the school attended by the Staff and students and some Sisters from Alexishafen and Malala. Fr Berthold Orthen, SVD was the main celebrant. During the homily, he talked about the "dream" of the first Sisters in coming to Bogia. He challenged all present, especially the students, to continue and carry on that dream. After the Mass, all the Sisters present went up to the Holy Spirit Hill where the first Holy Spirit Convent was built. Only the foundations and the underground water reservoir remain. Then we prayed at the cemetery before the graves of 2 SSpS, 2 SVD Fathers and 3 SVD Brothers. To conclude the simple but full of remembering the past and dreaming about the immediate future, we celebrated the present reality with a simple lunch picnic style on Holy Spirit Hill that overlooks the beautiful blue sea, a couple of small islands and the bigger one, Manam Island.

We have come to Worship Him

World youth Day event in the Diocese of Gizo, Solomon Islands

Joseph Lalaubatu, Youth and Media Coordinator, Diocese of Gizo

WITH the theme: "WE HAVE COME TO WORSHIP HIM" Catholic youth of the Diocese of Gizo celebrated the 20th World Youth day. They were drawn together spiritually to participate in the many activities organized for the event - joining youth from across the world gathered for the event in Cologne, Germany. The World Youth Day Cross, Picture or Statue of Mary and the Holy Bible used as symbols throughout the celebration.

More than 80 Catholic youths from Gizo, Cannan and Noro began their World Youth Day celebration at Cannan Catholic Community on day one with a Kiribati welcome hosted by the Elders, Parents and Youths. The opening Holy Mass began with the blessing of the World Youth Day Cross by the celebrant Fr. Kevin Toomey OP then followed with the procession of the Cross, statue of Mary and the Holy Bible to the Maneaba (big house). On arrival in-front of the Maneaba, the Youths & Scouts of Cannan raised the flags of the Holy See, World Youth Day and Solomon Island.

The liturgy was led by all participating youths from Gizo, Cannan and Noro. In his homily, Fr. Kevin called on youths to begin a new life on

their journey, to use their talents in serving God and others and to come to Jesus and worship Him in everyday of their life in reflecting this year's 20th World Youth Day theme.

Reflection talks were a main part of the programme facilitated by a dedicated team consisting of Sr. Teresa OP, Sr. Veronica OP, Br. Vincent OP, Peter Isaac, Tony Levi, Christina Isaac, three Dominican Novices - Br. Joseph OP, Br. Anderson OP, Br. James OP and Joseph Lalaubatu. The topics included - Leadership, Eucharist, Youth in our changing society, I am a child of my culture, Sacrament of Reconciliation, Young people in the Church, HIV/AIDS and STI awareness, Marriage life, Music, Problems affecting youths, World Communication Day theme and the World Youth Day theme. Apart from these reflective talks youths participated in Christian Meditation, Morning and Evening Prayers and devotions, video shows as well as recollection sessions. Recreational activities were part of the main programme.

Early on Saturday the youths bade farewell to the Cannan Community and went across to Noro to continue and conclude the program. On their arrival the youths were met by the elders with words of welcome and prayer.

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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 SACRAMENT OF THE EUCHARIST

The Eucharist completes Christian initiation. Those who were baptized and confirmed (or will be confirmed later on) participate now with the whole community in the Lord's sacrifice, the Eucharist.

Christ, before his passion and death, instituted the Eucharist in order to make present for all ages to come, the sacrifice of the cross until he will come again. He entrusted the Eucharist to his Church so that the memorial of his death and resurrection may be always alive among the believers.

The Eucharist - Source and Summit of Ecclesial life.

The Church considers the Eucharist as the sacrament to which

all the other are related. It is also the source and summit of her life because in the Eucharist the total Christ is present, with all his graces, with the people of God.

The Eucharist is the source of the life of the Church because from Christ she was formed; and she is the summit because it is the greatest act of worship of the Church, celebrating today in view of the eternal thanksgiving liturgy of heaven.

Names indicating various aspects of the Eucharist

Eucharist: an action of thanksgiving to God for his works of creation, redemption, salvation, and sanctification.

The Lord's Supper: recalling the last supper that Jesus had with his disciples.

The breaking of bread. Jesus used the ritual of the Jewish meal when in presiding at the table he blessed the bread and distributed to those taking part at the meal. The first Christians used this expression to signify the Eucharistic assembly. It means also that all

who eat the one bread enter in communion with Christ and form one body with him.

Eucharistic assembly: indicating the assembly of the faithful, celebrating the Eucharist.

The memorial: recalling the Passion and Resurrection of the Lord

The Holy Sacrifice: because the one sacrifice of Jesus on the cross is made present together with the Church's offering.

The Holy and Divine Liturgy: because the Church's whole liturgy finds its center and most intensive expression in the celebration of this sacrament.

The most Blessed Sacrament: referring to the Tabernacle where the Eucharistic species are reserved.

Holy Communion: indicating that by this sacrament we unite ourselves with Christ.

Holy Mass: indicating that the faithful are now sent forth on a mission, to be witnesses of Christ and to do the will of God in their lives.

The Community Animation Service meeting

THE Community Animation Service of the Movement for a Better World held a two weeks meeting recently at Kiripia, a parish in the Diocese of Mt Hagen. Members of the Community Animation Service came from the Dioceses of Aitape, Wewak, Madang, Daru/Kiunga, Bereina and Mt Hagen. Ms Jill Gibbs who previously worked as lay missionary in the Sepik, presently the Vice-Director of the Community Animation Service, came from Rome to facilitate the meeting that we called a Convivenza.

The first three days were devoted to a reflection on the spirituality of Solidarity. We used the results of a worldwide reflection on Solidarity that had been compiled by the Community Animation Service. The recent social teaching of the Church, especially in the three key documents of LABOREM EXERCENS, SOLLICITUDO REI SOCIALIS AND CENTESIMUS ANNUS, have highlighted the Christian virtue of solidarity. The late Pope John Paul II expressed Solidarity as "the firm and persevering determination to commit oneself to the common good" (SRS 38).

The following days were dedicated to analysing and evaluating the present state of PNG society, church, and the role of CAS. Each Diocese in the Renewal Programme presented their report. We were

encouraged by the progress made in the Daru/Kiunga Diocese. Bishop Gilles Cote gracefully shared his joys and pains of the renewal process in his Diocese. We admired him and his Diocesan Team of Pastoral Animation for their practical living of the spirituality of communion. Bishop admitted that it needed a whole-hearted dedication of all the pastoral workers in order to make the renewal process viable.

The members of CAS then proceeded to planning activities in their respective dioceses where the renewal project is operative at different stages. As a basis for our planning we took encouragement from the Apostolic letter of the late John Paul II Novo Millennio Ineunte no 43. "To make the Church the home and school of communion: that is the great challenge in the millerium which is now beginning, if we wish to be faithful to God's plan and respond to the world's deepest yearnings."

During the planning activities four new candidates were presented for membership in the Community Animation Service of the Movement for a Better World. The happiest moment of this Convivenza was during the closing Eucharistic celebration at which these four candidates expressed their full commitment to become members of CAS.



KIRIPIA WORKSHOP: They came from the Dioceses of Aitape, Wewak, Madang, Daru/Kiunga, Bereina and Mt Hagen to share and to learn.

WOMEN LEADERS MEET IN KIUNGA FOR WORKSHOP

By Christina Kekesa

THE Women leaders of Daru-Kiunga diocese recently completed a two weeks workshop. The theme of the workshop was on the value of respect promoted at all levels throughout the diocese this year. It was a time to reflect on their personal commitment and attitude towards each one and others in the community.

There were 34 women leaders who attended the workshop. The first week was on Adult Literacy programme and the second week on Children's rights and responsibilities, Rights of Refugees and Persons with disabilities and Helping

to increase peace.

The participants were challenged by some issues discussed and made them see the new positive ideas which will help them to progress in their communities.

The Diocesan Women's Service felt it was a need to develop our women to realize their role as Christian women leaders, groups where we could engage our commitment and responsibilities to reach out more to the communities through different programmes at diocesan and parish levels to educate other women and persons on the need to be sensitized and show respect to each other, children, Refugees, persons with disabilities

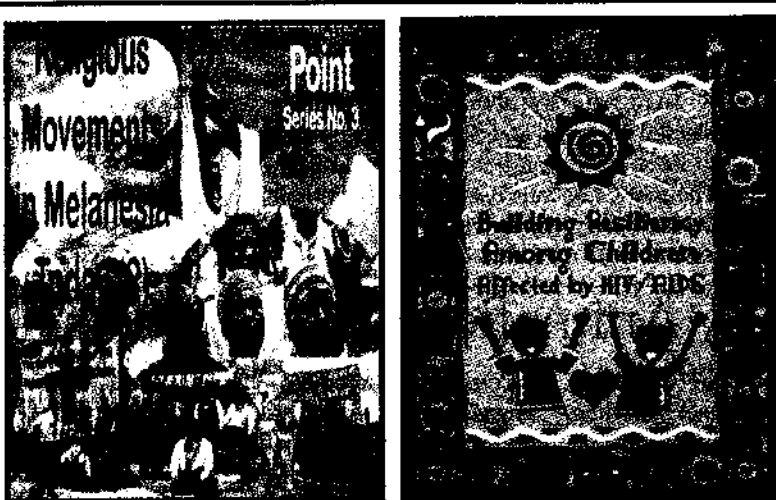


ADULT LITERACY: Participants in the Daru-Kiunga workshop.

and those who cannot read and write. The women were encouraged

through the workshop to work together to eliminate violence against women and children and also to

work at creating a peaceful atmosphere in the communities.



Book Available on CD Rom from Melanesian Institute



Revivalist and charismatic movements have changed the face of Melanesian Christianity in the last 50 years. These movements focus on dynamic outpourings or radical encounters with the Holy Spirit. But where do these movements come from? Who are their leaders? Do the movements last, or is this type of faith intense but brief?

RELIGIOUS MOVEMENTS IN MELANESIA TODAY (2) begins to identify and interpret the Holy Spirit movements. The aim of this edition is to understand Holy Spirit movements in the light of Melanesian Christian communities and their future. The fact that both the Christian Church over the centuries and today's social scientists see this as an important field of inquiry, highlights the importance of the task that faces the Melanesian Christian Churches.

Melanesian Christian communities are encountering new periods of uncertainty, discovery and innovation. The papers collected in this edition bear witness to this and provide an important link in a developing chain of discussion, personal testimony, description, assessment and reflection, which will hopefully continue to grow.

This book is part of the POINT Series published by the Melanesian Institute. It is available on CDROM and is priced at \$25k. To order a copy, contact:

Melanesian Institute
PO Box 571

Legacy of Brother Roger of Taizé

From page 2

The Brothers don't accept any gifts or presents. They do not even accept personal inheritances, but give them to the poorest. They sustain community life with their work and share it with others.

Now there are small fraternities in the underprivileged neighborhoods of Asia, Africa, South and North America. The Brothers try to share the conditions of life of those around them, making efforts to be a presence of love among the poorest, street children, prisoners, the dying, those who are wounded in their deepest being by emotional ruptures and human abandonment.

Coming from all over the world, young people meet in Taizé every week of the year to attend meetings that can gather between two Sundays up to 6,000 people, representing more than 70 nations. Over the years, hundreds of thousands of young people have come to Taizé to reflect on the topic "interior life and human solidarities." In the sources of faith, they try to give

their life meaning and they prepare to take on responsibilities in the areas where they live.

Men of the Church also come to Taizé. Thus, the Community welcomed Pope John Paul II, three Archbishops of Canterbury, Orthodox Metropolitan, 14 Swedish Lutheran Bishops, and numerous pastors from all over the world.

To support the young generations, the Community of Taizé animates a "pilgrimage of confidence on earth." This pilgrimage does not organize youths in a movement that is centered on the Community, but stimulates them to take peace, reconciliation and confidence to their cities, their universities, their workplaces and their parishes, in communion with all generations. As a stage of this "pilgrimage of confidence on earth," a five-day European meeting is organized at the end of every year in a large European city, of the East or West, attended by tens of thousands of young people.

On the occasion of a European meeting, Brother Roger would publish a "letter," translated into more than 50 languages, which was then meditated [on] throughout the year by young people in their homes or during Taizé meetings. The founder of Taizé often wrote this letter from a place of poverty where he lived for a time (Calcutta, Chile, Haiti, Ethiopia, the Philippines, South Africa).

Today, throughout the world, the name Taizé evokes peace, reconciliation, communion and the expectation of a springtime in the Church. "When the Church listens, heals, reconciles she realizes what is most luminous in herself, limpid reflection of a love"

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We have come to Worship Him

From page 3

The youths then processed with the World Youth Day Cross, Statue of Mary and the Holy Bible from the sea up to the Catholic Church area. The rosary was recited and hymns were sung as the procession went along. It was indeed a very moving and touching pilgrimage as youths were together in their faith remembering the agony and suffering of Jesus as He carried his cross to Calvary.

The youths were greeted at the entrance to the Catholic Mission station at Noro by young warriors who then led them to the steps of the Church. The procession concluded with a hymn to Mary and the

reciting of the World Youth Day theme.

On the Sunday evening Fr. Albert Kalu (Parish Priest) celebrated the closing Holy Mass. Together with the Catholic Community of Noro, all participating youths led the lively but prayerful liturgy marking the end of the great youth event. Fr. Albert challenged youths to fulfill what they gained from the event and to continue to be youth in action for service in their community.

Feasting, entertainments and cutting of three World Youth Day Cakes prepared by Noro Catholic Mothers highlighted the closing.