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Kefamo orientation participants

31 missionaries from 14 different nationalities attending the three week long Melanesian Institute Orientation Course for new missionaries.

Fr Rendan Ndubuisi cssp from Biafra in Nigeria working in the Diocese of Aitape, says that the Melanesian Institute course has taught him to be more flexible, especially with regard to time, and working with people.

Buddist Nun, Shifu Koo Siat Fong "I have a security guard and he chews betel nut. I didn't like it because it makes a mess around the place so I told him to stop. He got angry and said, 'This is part of my culture.' So I thought about it and decided to come to a course like this to learn more about Papua New Guinea culture."

New Missionaries on Orientation Course

Article and Photos - Fr Phillip Gibbs

A Catholic priest from Nigeria, a Church of Christ development worker from Australia, a Catholic sister from Brazil, a Malaysian Buddhist nun... just four of the participants in the 2006 Melanesian Institute Orientation Course for missionaries.

They were part of a group of 31 missionaries from 14 different nationalities attending the three weeklong course. Other participants came on mission to Papua New Guinea from Austria, India, Indonesia, New Zealand, Tonga, Poland, Korea, Sri Lanka, the Philippines, and USA.

The first Melanesian Institute Orientation Course for new missionaries took place in Rabaul in 1969. It has been held once or twice a year ever since -- for the past thirty-six years. With both academic qualifications and experience in the field, the Melanesian Institute faculty have played an important role in the mission of the Church in Papua New Guinea and the Solomon Islands. The Course focuses on traditional and contemporary culture in the amazing diversity found in Melanesia.

The Institute has always been a co-operative venture with other Catholic religious congregations joining the SVD from the beginning. Already in 1971 other denominations joined the Catholics in the Orientation Courses, starting with the Evangelical Lutheran Church, and then the United and Angli-

can Churches.

What do participants in the 2006 course think now after the three-week course? Brother Abdon Simanullang SVD comes from Indonesia. At present he is working in the Archdiocese of Mount Hagen assisting local communities to be more self-reliant. After the recent course he had this to say, "Initially when I came I felt I was doing the right thing, but I often had differences of opinion with the people in the parish. Now I realise that I was bringing my culture from Indonesia. I have to learn to accept the culture here, and what is more I realise that when I have a chance to go back to Indonesia, I would like to learn more about my own culture."

Father Brendan Ona Ndubuisi CSSP works in the Diocese of Aitape. He

came to Papua New Guinea a year ago from Biafra in Nigeria. What can he as an African contribute in a place like Papua New Guinea? Father Brendan give some examples, "I can contribute because there are some things here similar to what you find in Africa. Take the "wantok" system for instance. We have a similar system back home. So, I can talk with people about how to follow the wantok system in a positive way." Also Fr Brendan tries to promote parish sharing teams where people can all contribute their ideas to running the parish. He says that the Melanesian Institute course has taught him to be more flexible, especially with regard to time, and working with people.

Sr Jane Cardoso comes from Macapa in Northern Brazil. She is a member

of the Missionary Sisters of the Immaculate - also known as the PIME sisters.

She has been working three years in the Trobriand Islands, helping with RI instruction, working with youth and women's fellowship groups, visiting families and helping people to prepare for the Sunday service when there is no priest. Sr Jane says, "I came to the course because after three years I realise how I was lacking in tools for understanding the people.

Yes, I found many important tools here, but I feel that I was given tools also in the experience of others who are struggling like myself, feeling the same difficulties and joys.

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New Missionaries on Orientation Course

From page 1

It helped me to have a wider vision. Now I hope to be more open, less arrogant in my thinking and to be much more human. I have experienced the beauty of the people in many ways, but now I have to go to face the difficult areas of the culture and the things in the culture that challenge what I believe are Gospel values. I need the courage not just to challenge them, but to help them to question themselves."

Shifu Koo Siat Fong is a Buddhist nun originally from Malaysia, but professed in the Guang Shan Temple in Kow Shiong, Taiwan. She has been ten years in Papua New Guinea working in a Buddhist Centre in the capital Port Moresby, and running a small kindergarten for young children. She tells the story of why she came to the course. "I have a security guard and he chews betel nut. I didn't like it because it makes a mess around the place so I told him to stop. He got angry and said, 'This is part of my culture.' So I thought about it and decided to come to a course like this to learn more about Papua New Guinea culture." She continues, "I have been really impressed by the friendliness of the people here on the course. This place at Kefamo, Goroka is a holy place with good people gathered together trying to do something for others. That is a real love. It will help them to live peacefully with the people here - with understanding."

Fr Yosafat Gabi Jayakira SVD comes from Indonesia and works in the Enga Province of Papua New Guinea. The main thing that he learned during the course is to be more open and respectful of the culture, so as to be able to understand people and to communicate better with them.

There are many new missionaries like those quoted here, coming to Papua New Guinea. But there are also Papua New Guinean missionaries going to live and work in other parts of the world. A recent study found 125 Papua New Guinean Catholic priests, brothers and sisters serving or studying overseas outside of their own country. So, while Papua New Guinea still receives missionaries, the Church is also rapidly becoming a mission sending Church.

Benedict XVI's First Encyclical: Christianity Elevates Love

"Deus Caritas Est" Published

Zenit News Agency:

BENEDICT XVI has published his first encyclical to show how Christianity does not repress love, but elevates it.

"Deus Caritas Est" (God Is Love) responds to one of the most common objections: "Doesn't the Church, with all her commandments and prohibitions, turn to bitterness the most precious thing in life?" asks the Pope.

The encyclical answers the question in two parts. The first reflects on love in its origin and different manifestations; the second, addresses the way in which the Church, as institution, must live the commandment of love.

The Holy Father begins by clarifying a generalized confusion, according to which the Church condemns "eros" -- love of attraction -- to accept only "agape" -- unconditional love.

A mere "thing"

"Nowadays Christianity of the past is often criticized as having

been opposed to the body; and it is quite true that tendencies of this sort have always existed. Yet the contemporary way of exalting the body is deceptive," Benedict XVI points out in section No. 5 of the 15,000-word encyclical.

"Eros, reduced to pure 'sex,' has become a commodity, a mere 'thing' to be bought and sold, or rather, man himself becomes a commodity," he explains.

According to the Pope, this conception of love implies "a debasement of the human body: no longer is it integrated into our overall existential freedom; no longer is it a vital expression of our whole being, but it is more or less relegated to the purely biological sphere."

"Christian faith, on the other hand, has always considered man a unity in duality, a reality in which spirit and matter compenetrates, and in which each is brought to a new nobility," the Holy Father writes. "True, eros tends to rise 'in ecstasy' towards the Divine, to lead us beyond ourselves; yet for this very reason it calls for a path

of ascent, renunciation, purification and healing."

"It is part of love's growth towards higher levels and inward purification that it now seeks to become definitive, and it does so in a twofold sense: both in the sense of exclusivity (this particular person alone) and in the sense of being 'for ever.'"

Thus, the Holy Father explains, "eros directs man towards marriage, to a bond which is unique and definitive; thus, and only thus, does it fulfill its deepest purpose."

The text acknowledges: "Love is indeed 'ecstasy,' not in the sense of a moment of intoxication, but rather as a journey, an ongoing exodus out of the closed inward-looking self towards its liberation through self-giving, and thus towards authentic self-discovery and indeed the discovery of God."

Christ as model

According to the Pope, the example of "love in its most radical form" is Christ on the cross, "the culmination of that turning of God against himself in which he gives himself in order to raise man up and save him."

"It is there that this truth can be contemplated. It is from there that our definition of love must begin. In this contemplation the Christian discovers the path along which his life and love must move," he stresses.

The second part of the encyclical is entitled "The Practice of Love by the Church as a Community of Love."

The text acknowledges that love "will always prove necessary, even in the most just society. There is no ordering of the State so just that it can eliminate the need for a service of love."

"There will always be suffering which cries out for consolation and help," Benedict XVI writes. "There will always be loneliness. There will always be situations of material need where help in the form of concrete love of neighbor is indispensable."

"The State which would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing the very thing which the suffering person -- every person -- needs: namely, loving personal concern."

"Marxism had seen world revolution and its preliminaries as the panacea for the social problem: revolution and the subsequent collectivization of the means of production, so it was claimed, would immediately change things for the better," the Holy Father observes. "This illusion has vanished.

"We do not need a State which regulates and controls everything, but a State which, in accordance with the principle of subsidiarity, generously acknowledges and supports initiatives arising from the different social forces and combines spontaneity with closeness to those in need."

The Pope adds: "The Church is one of those living forces: she is alive with the love enkindled by the Spirit of Christ. This love does not simply offer people material help, but refreshment and care for their souls, something which often is even more necessary than material support."

Ecclesial activity

In this context, the Holy Father describes the "distinctiveness of the Church's charitable activity."

First, he points out that "Christian charitable activity, apart from its professional competence, must be based on the experience of a personal encounter with Christ, whose love touched believers' hearts, generating within them love for others."

Second, he points out that "Christian charitable activity must be independent of parties and ideologies. It is not a means of changing the world ideologically, and it is not at the service of worldly stratagems, but it is a way of making present here and now the love which man always needs."

"The Christian's program -- the program of the Good Samaritan, the program of Jesus -- is 'a heart which sees.' This heart sees where love is needed and acts accordingly. Obviously when charitable activity is carried out by the Church as a communitarian initiative, the spontaneity of individuals must be combined with planning, foresight and cooperation with other similar institutions."

"Charity, furthermore, cannot be used as a means of engaging in what is nowadays considered proselytism. Love is free."

"A Christian knows when it is time to speak of God and when it is better to say nothing and to let love alone speak," notes the Pope, as a third and final point.

Benedict XVI concludes by giving examples of charity left by the saints.

He mentions Blessed Teresa of Calcutta on three occasions, and ends with a dialogue with the Virgin Mary, who "shows us what love is and whence it draws its origin and its constantly renewed power."

Pikinini - Presen God i Givim Papamama

Bisop Steve Reichert ofm cap

JISAS i tok, "Bipo tru, taim God i wokim olgeta samting, em i wokim ol manmeri na em i mekim ol i kamap man na meri. Olsem na man i save lusim papamama na i pas wantaim meri bilong en, na tupela i kamap wanpela bodi tasol (Mak 10:6-8a)."

Yumi olgeta i save pas tru wantaim papamama. Tasol wanem samting i gat bikpela strong moa inap long man o meri i lusim papamama bilong em? Wanpela samting tasol i gat strong olsem. Man i laikim wanpela meri na meri i laikim dispela man tu. Em nau, em inap bilong man i lusim papamama bilong em na i stap wantaim dispela meri. Na dispela laik em inap bai meri i lusim papamama na i go olgeta long man bilong em tu.

Taim man i maritim meri, orait nau meri bilong em i namba wan bilong dispela man. Na man i namba wan bilong meri bilong em tu. Em i mining bilong Kristen maritim tupela i mekim taim tupela i sekan long haus lotu na kisim Sakramen bilong Matrimonio.

Papamama bilong tupela bai i stap yet long bikpela laik bilong tupela i maritim long en. Em i tru tumas. Tasol nau papamama i stap namba tu bikos laik bilong man long meri bilong em na laik bilong meri long man bilong em i stap paslain tru.

Long Kristen maritim laikpasin i bikpela samting tru. Olsem na ol man na meri i gat rait long maritim long laik bilong tupela yet tasol. Maski i gat draipela braid prais na ol lain i mangalim dispela. Maski ol manmeri i bin

pasim tok pinis long sampela arapela as long tingting bilong ol yet. Papamama i mas tingting long laik bilong pikinini. Sapos bikpela laik i no i stap long man na meri husat i laik maritim long en, ol lain i no ken pusim tupela long maritim. Sapos bikpela laik i no stap taim man i maritim meri, orait dispela maritim i no inap i stap longpela taim.

Dispela bikpela laik i stap wantaim man i maritim meri em i laikim long en, em i save karim gutpela kaikai. Tupela i amamas na tupela i sindaun gut tru. Man i poromanim meri na rispektim em. Na meri i poromanim man na rispektim em tu. Tupela i wok bung wantaim bilong wokim haus na gaden bilong tupela. Long bikpela laik bilong tupela, pikinini i kamap. Em i prut bilong bikpela laikpasin bilong maritim. Pikinini i presen God i givim long maritim manmeri. Nupela famili i kamap na man wantaim meri i kisim nupela nem, papa na mama.

Papa na mama i mas laikim tru pikinini God i givim. Dispela liklik bebi i kamap long laikpasin bilong papamama na tupela i mas laikim tru na lukautim gut dispela pikinini. Sapos papa na mama i laikim tru pikinini, orait dispela pikinini bai amamas tru na em bai i stap gut long laik bilong em. Laikpasin insait long famili i gat draipela pawa long en bilong kamapim planti gutpela samting.

God i no givim pikinini long papamama nating. Em i givim long tupela bilong lukautim na skulim na helpim, bai pikinini i stap gut long laik. Olsem na papamama i mas mekim strongpela wok bilong painim kaikai, baim klos na

sanapim gutpela haus bilong famili. Papamama i mas skulim pikinini tu, taim em i liklik bebi yet inap long taim pikinini i bikpela pinis na em i maritim man o meri bilong em yet bilong kirapim nupela famili gen. Na ol lapun papamama i ken givim gutpela advais long ol pikinini bilong ol husat i maritim long en tu.

Em i no strong bilong meri wanpela tasol na pikinini i kamap. Na em i no strong bilong man tasol. Long laik bilong tupela wantaim, na long pawa God i putim long bodi bilong tupela nupela pikinini i kamap.

Olsem na papa wantaim mama i mas bung wantaim bilong lukautim na skulim pikinini. Dispela i no wok bilong mama wanpela o bilong papa wanpela.

Taim pikinini i liklik yet em bai glasim gut tru pasin bilong papa na pasin bilong mama. Em bai bihainim pasin bilong tupela wantaim. Olsem papamama i mas givim gutpela skul long pikinini, long gutpela toktok na pasin na eksampel bilong tupela.

Laip i kamap long han bilong God olsem pikinini i gat rait bilong kisim save long God. Em i gat rait bilong i kam insait long lain bilong God tu. Olsem na papamama i mas bringim pikinini i kam long haus lotu bilong kisim Baptaim. Bihain papamama i mas skulim pikinini long tok bilong God, lo bilong em, Gutnius bilong Jisas na ol prea bilong yumi sios. Taim pikinini i bikpela liklik na em i gat tingting, papamama i mas redim em bilong kisim Komunio na strongim em bilong kisim Konfirmasio.

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 celebration of the Sacrament of Penance and Reconciliation.

The sacrament is celebrated as follows:

Examination of conscience. This is a preparation helping the penitents to think about those sins committed since last confession. It is a process of becoming aware that we fail in the eyes of God and we are sorry and want to continue in our conversion towards God. Such examination can be help by re-

flecting on the Ten Commandments or on the Sermon on the Mount.

Contrition. Having recognized the damage that sins can cause to our soul in our relationship with God and with neighbors, we express our sorry and determination not to fall into sins again. Contrition is called perfect when we consider how much God loves us and we did not respond to his love. Such contrition together with the determination not to sins any more and to make use of the sacrament as soon as possible, obtains the forgiveness of mortal sins. Contrition is called imperfect when we are sorry for our sins not in consideration of the love of God but for

other reasons like the possibility of eternal damnation. Such contrition does not have the same effect as the perfect one but it helps us to be prepared for the sacrament of reconciliation.

Confession of sins. Admitting verbally our sins we humbly ourselves in front of a priest recognizing that we take responsibility for our wrong doings. Mortal sins must be expressed according to circumstances and numbers in order to receive a better guidance from the priest and to avoid them in the future.

Venial sins may also be expressed. Such act helps to become more attentive in pleasing God by avoiding even

the minor offenses against him.

Absolution. The priest, after encouraging the penitent to seek the way of holiness and to avoid sins, blesses the penitent with the sign of the cross. This blessing is the sign that God himself, through the ministry of the priest and in the name of the Church, forgives the sins committed.

Satisfaction. The priest imposes to the penitent a form of penance like reciting a prayer, making a work of mercy, give an offering, offer a service to a neighbor, or something more severe according to the gravity of the sins committed.

The sacrament may be received by those who are seriously ill and by those who are in danger of death. It may be received also by those who are going to have a serious medical operation.

Celebration of the Sacrament

The celebration can take place in a home, a hospital or a church possibly also within the celebration of the Eucharist.

The priest, in the name of the Church, lays hands on the sick person; he prays over them and then he anoints them on the forehead and hands with the oil blessed by the Bishop saying "Through this holy anointing may the Lord in his love and mercy help you with the grace of the Holy Spirit. May the lord frees you from sin, save you, and raise you up".

The effects of the celebration of the Sacrament .

The celebration of the Sacrament of the Anointing of the Sick gives strength to overcome the discouragement that is present when a person is suffering from a serious sickness or from old age. It heals the soul first by giving greater serenity in accepting the will of God and it may heal the body also if that is the will of God.

The sacrament helps us unite our sickness and suffering with that of Christ and in this way to participate in his work of redemption.

In celebrating this sacrament the Church calls upon the power of God and the intercession of the Saints to give courage to the sick person in being united with Christ and in this way the Church is also deeper united with Christ in his salvific work.

This Sacrament reminds us that sickness is a condition of our human nature and that sickness and old age can remind us of our journey towards death. Our death is a dying with Christ but in faith we believe that we will rise with him to new life.

The viaticum, the last Sacrament of the Christian

For those who are about to die, together with the Sacrament of the Anointing, the Church gives the Eucharist to the sick person as a sign that Christ will accompany them in their last journey out of this earthly life and into the eternal life with God.

THE ANOINTING OF THE SICK

Sickness and suffering are part of human life. They accompany the journey of life of all people. It is natural that human beings try to avoid sickness and suffering because in sickness and suffering people experience weakness and inability to be in control of their lives. Every sickness is a reminder of death.

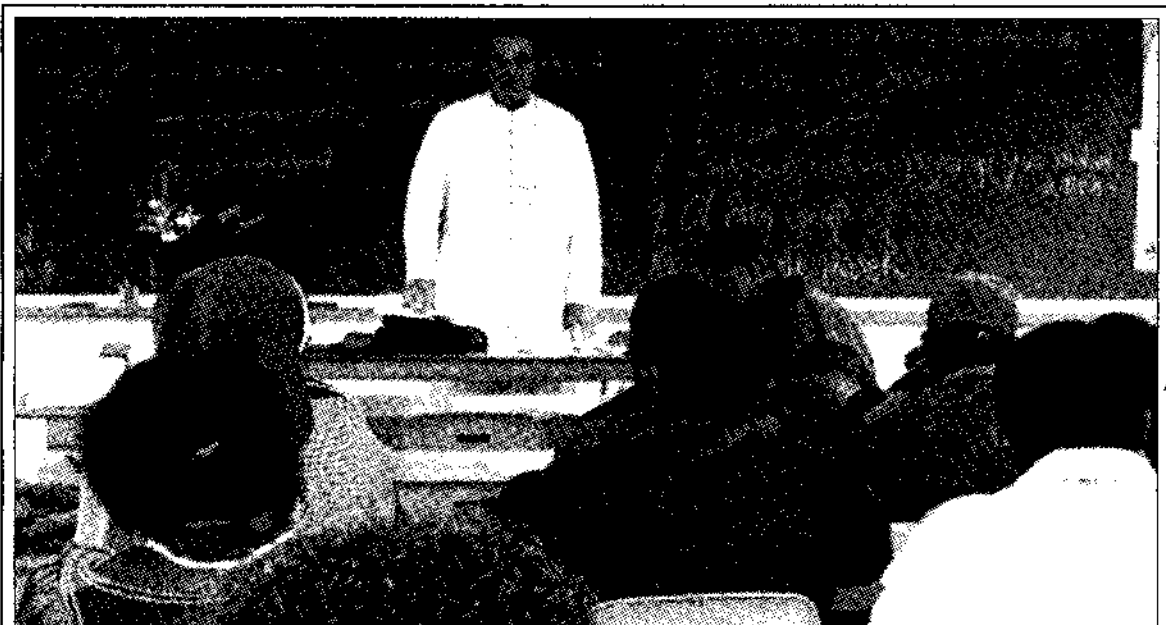
Christ suffering for the salvation of all people offers a new perspective and gives a new value to suffering, inviting them to join in his own suffering by accepting sickness, suffering and death as moments of God's grace.

Christ the healer

Jesus in his life showed many times his compassion towards sick people. His healing is the sign that God is present now among people. Jesus heals sickness and forgives sins. He heals the body and the soul of people. Jesus asked his disciples to do the same and "they went out and preached that people should turn away from their sins. They drove out many demons, and rubbed olive oil on many sick people and healed them" (Mk 6:12-13).

The Sacrament of Anointing the sick

The Church, following the example of Christ, has shown always a special interest for the sick people. In the name of Jesus she administers the sacrament of healing asking God to heal people of their sickness, and to help them in enduring their suffering and be united with Christ for the salvation of the world.



Mendi Pastoral Kaunsil miting

Pastoral Kaunsil bilong Daiosis bilong Mendi i bin bung long mun na i go inap na i pinis wantaim misa long Katitrel. Samting olsem 50 memba bilong Kaunsil i stap. Dispela miting i namba seven Kaunsil kibung taim bison Steve i stap wasman bilong Mendi Daiosis. Astok bilong miting em olsem, Katolik Famili bilong Mendi i stap bilong Katolik Leiti. Daiosis Pastoral Kaunsil i luksave tu long hap bilong nu, i stap bilong Katolik Leiti na Famili Laip. Long Mendi Daiosis dis, i stap bilong Yia bilong Famili.

The Media: A Network for Communication, Communion and Cooperation - Courtesy SIGNIS

Message for the World Day of Social Communications 2006

MADE public on January 24, Feast of St. Francis de Sales, patron saint of journalists, was Benedict XVI's first Message for the World Day of Social Communications, which this year is due to be celebrated on May 28, on the theme: "The Media: A Network for Communication, Communion and Cooperation." Here are some extracts of this document.

"Technological advances in the media have in certain respects conquered time and space, making communication between people, even when separated by vast distances, both instantaneous and direct. This development presents an enormous potential for service of the common good. Yet, ... daily we are reminded that immediacy of communication does not necessarily translate into the building of cooperation and communion in society.

"To inform the consciences of individuals and help shape their thinking is never a neutral task. Authentic communication demands principled courage and resolve. It requires a determination of those working in the media not to wilt under the weight of so much information nor even to be content with partial or provisional truths. Instead it necessitates both seeking and transmitting what is the ultimate foundation and meaning of human, personal and social existence. In this way the media can contribute constructively to the propagation of all that is good and true.

"The call for today's media to be responsible - to be the protagonist of truth and promoter of the peace that ensues - carries with it a number of challenges. While the various instruments of social communication facilitate the exchange of information, ideas, and mutual understanding among groups, they are also tainted by ambiguity. ... Certain tendencies within the media engender a kind of monoculture that dims creative genius, deflates the subtlety of complex thought and undervalues the specificity of cultural practices and the particularity of religious belief. These are distortions that occur when the media industry becomes self-serv-

ing or solely profit-driven, losing the sense of accountability to the common good.

"Accurate reporting of events, full explanation of matters of public concern, and fair representation of diverse points of view must, then, always be fostered. The need to uphold and support marriage and family life is of particular importance, precisely because it pertains to the foundation of every culture and society. In cooperation with parents, the social communications and entertainment industries can assist in the difficult but sublimely satisfying vocation of bringing up children, through presenting edifying models of human life and love."

"To encourage both a constructive presence and a positive perception of the media in society, I wish to reiterate the importance of three steps, identified by my venerable predecessor Pope John Paul II, necessary for the service of the common good: formation, participation, and dialogue.

"Formation in the responsible and critical use of the media helps people to use them intelligently and appropriately. ... Precisely because contemporary media shape popular culture, they themselves must overcome any temptation to manipulate, especially the young, and instead pursue the desire to form and serve. In this way they protect rather than erode the fabric of a civil society worthy of the human person.

"Participation in the mass media arises from their nature as a good destined for all people. As a public service, social communication requires a spirit of cooperation and co-responsibility with vigorous accountability of the use of public resources and the performance of roles of public trust, including recourse to regulatory standards and other measures or structures designed to effect this goal.

"Finally, the promotion of dialogue through the exchange of learning, the expression of solidarity and the espousal of peace presents a great opportunity for the mass media which must be recognized and exercised. In this way they become influential and appreciated resources for building the civilization of love for which all peoples yearn.

Pope says Lent is time to see others through eyes of Christ

VATICAN CITY (CNS) -- Especially with fasting and alms giving, Lent is a time to learn how to see others with the eyes of Christ and to express his compassion for the poor, Pope Benedict XVI said. "In the face of the terrible challenge of poverty afflicting so much of the world's population, indifference and self-centered isolation stand in stark contrast to the gaze of Christ," he said in his message for Lent 2006. The pope's message was released Jan. 31 at the Vatican. This year Lent begins March 1, Ash Wednesday. In the message, the pope encouraged Catholics to try during Lent to see and to react to those suffering around them with the same attitude Jesus showed in St. Matthew's Gospel, which says, "Jesus, at the sight of the crowds, was moved with pity." Pope Benedict said responding to the needs of others like Christ meant not only meeting their material needs, but also offering them the Gospel.

Smok na Buai

Bisop Steve Reichert OFM cap

PLANTI manmeri i save pulim smok na kaikaim buai. Ol i save olsem, smok tabak na buai i bagarapim bodi tasol dispela tupela samting i banisim ol stret. Em i hatwok bilong lusim smok. Em i hatwok bilong lusim buai. Planti manmeri i stap insait long kalabus bilong smok na buai.

Manmeri i smokini sigaret na brus, ol i save bagarapim waitlewa. Waitlewa i ples we bodi bilong yumi i pulim klinpela win i kam insait bilong tanim wantaim blut bilong strongim bodi. Manmeri i save pulim smok, ol i save kisim win i doti long en na tanim wantaim blut long waitlewa. Olsem na dispela poisen i save ran long olgeta hap bilong bodi. Smok bilong sigaret na brus i save bagarapim waitlewa yet wantaim. Planti manmeri i save kisim sik kansa long waitlewa bilong ol na bikos doti bilong smok i go insait long blut, em i save bagarapim hat o pain bilong manmeri wantaim. Planti manmeri i kisim sik esma o sotwin tu. Dispela sik i kilim planti manmeri olgeta yia.

Buai na kambang i strongpela samting tru. Manmeri husat i kaikaim dispela olsem longpela taim i no inap lusim gen. Buai i kalabusim ol pinis. Tasol buai i as bilong kansa bilong maus na kansa bilong rot we yumi daunim kaikai long en. Long haus sik i gat planti piksa bilong ol manmeri husat i bagarap long kansa bilong maus. Tarangu tru! Pret long lukim! Drai pela soa i kamap na i gat hul long wasket. Olgeta tit i kamaut pinis na maus i pen olgeta. Tasol buai i kalabusim manmeri olgeta na ol i ting maski kansa i bagarapim ol. Ol bai kaikaim buai yet.

Orait, yupela papamama na lapun tumbuna papamama, yupela i stap long kalabus bilong smok na buai pinis. Tasol yupela no ken larim ol liklik pikinini bilong yupela i go insait long dispela kalabus. No ken tok "kastam tasol". No ken givim skin bilong buai long ol liklik pikinini bilong putim long maus bilong ol. Maski pikinini i krai. Yupela no ken sori long ol na givim poison long ol. Sapos yupela i laikim tru pikinini bilong yupela, orait yupela papamama na lapun tumbuna papamama i mas tambuim smok na buai long ol liklik pikinini bilong yupela. Em i no gutpela samting taim yumi lukim liklik pikinini i kaikaim buai na wokabaut wantaim retpela maus. Na ol liklik pikinini no ken pulim smok tu.



RENEWING VOW: Fr General together with Bro. Paul Karowa CSMA and Bro. Thomas Lasen CSMA - two young members of Michaelites after renewing their religious vows

Founder of Michaelites Commemorated

By Fr. Z. Z. Kruczek CSMA

LAST month in Kasap Parish of Wabag Diocese, the Michaelites solemnly commemorated the feast day of their Founder, Blessed Bronislaus Bonaventure Markiewicz.

Father Markiewicz was born in Southeast Poland on the 13th of July 1842.

He was ordained a priest on the 15th of September 1867. Following eighteen years of zealous and fruitful ministry in the Diocese of Przemyśl, he entered the Salesian Congregation and became a disciple of St. John Bosco. In 1897 he founded the Congregations of the Michaelite men and women.

Filled with love of God and of

neighbor, and working in the spirit of "temperance and work", he dedicated his life to abandoned, neglected and rejected youth, and to the poor children who were morally deprived. He died on the 29th of January 1912.

His beatification took place on the 19th of June 2005 in Warsaw, Poland.

The main celebrant of the Eucharist at this day was the Superior General of Michaelite brothers and priests, Fr. Casimir Radzik who together with his Councilor, Fr. Christopher Poswiata, arrived in PNG to visit his confreres. The homilist was Fr. Poswiata. In his talk he pointed out that:

"We human beings always and spontaneously search and

turn to such people who are compassionate.

Today we all gathered here at this parish church at Kasap to give thanks to God for the gift of a very compassionate priest, Blessed Bronislaus.

Thanking God for his beatification, we Christians are challenged by him, by his deeds and his example. In nowadays Fr. Markiewicz teaches us how to lead the bloodless fight against corruption, laziness, extravagance, and indurations for social needs of the people. Specifically, these indurations in PNG are seen on the field of education, management and infrastructure".

The day before commemoration Mass another celebration had anticipated this memorial at the same parish.

Two national Michaelite brothers, Thomas Lasen and Paul Karowa renewed their religious vows in the presence of Superior General and all who participated at the Eucharistic celebration.

At this celebration the homilist particularly emphasized on the meaning and essence of the vow of poverty, and explained how to understand it in the context of PNG culture.

The ceremony took two and half-hours. Despite that in the Kasap area the tribesmen are in dispute and in disunion, the spirit was one of high esteem. The weather was beautiful and the ceremonies were well received with great appreciation by all present.

Pikinini - Presen God i Givim Papamama

I kam long pes 2

Bisop Steve Reichert ofm cap

JISAS i tok, "Bipo tru, taim God i wokim olgeta samting, em i wokim ol manmeri na em i mekim ol i kamap man na meri. Olsem na man i save lusim papamama na i pas wantaim meri bilong en, na tupela i kamap wanpela bodi tasol (Mak 10:6-8a)."

Yumi olgeta i save pas tru wantaim papamama. Tasol wanem samting i gat bikpela strong moa inap long man o meri i lusim papamama bilong em? Wanpela samting tasol i gat strong olsem. Man i laikim wanpela meri na meri i laikim dispela man tu. Em nau, em inap bilong man i lusim papamama bilong em na i stap wantaim dispela meri. Na dispela laik em inap bai meri i lusim papamama na i go olgeta long man bilong em tu.

Taim man i maritim meri, orait nau meri bilong em i namba wan bilong dispela man. Na man i namba wan bilong meri bilong em tu. Em i mining bilong Kristen maritim tupela i mekim taim tupela i sekan long haus lotu na kisim Sakramen bilong Matrimonio.

Papamama bilong tupela bai i stap yet long bikpela laik bilong tupela i maritim long en. Em i tru tumas. Tasol nau papamama i stap namba tu bikos laik bilong man long meri bilong em na laik bilong meri long man bilong em i stap paslain tru.

De Bilong Tingim Ol Famili

By Timon Henry - Daiosis bilong Mendi

OL Katolik Kristen Komyuniti insait long Mendi i bin i gat bikpela bung bihain long bikpela misa we i bin kamap long Kumin katitrel Peris long las mun long pestode bilong Holi Famili.

Planti ol Kristen i bin kam bung long selebretim dispela spesol de. Olsem na long dispela bung ol i bin bungim ol planti famili i bin kam na amamas wantaim ol narapela famili bai ol i ken serim ol kainkain pasin bilong gutpela wok bung wantaim i ken stap long famili.

Na tu long bringim ol kam long banis bilong God na stap pas wantaim God. Kumin Kaditrol Peris Pris, Pata Marik, i tok, "God i bin wokim manmeri pas-taim long dispela graun long tupela i ken stap pas gut tru long sindaun, wokabaut na moa yet long serim laik pasin long wanpela narapela long ai bilong God na long Man. Na tu em i tok God I no kisim Het

bilong man o Kisim leg bilong Man, Nogat. Em i kisim sait bun bilong Adam na wokim Iv, bai tupela wokabaut wantaim long kamapim Kingdom bilong Heven."

Insait Long De bilong ol Famili, bihain long misa, i gat kain kain gems. Long dispela taim bilong amamas, Famili Spots Komitis Deneil Beli wantaim Liteji Kodineta Mark Maowe wantaim ol sampela seminerian, i wok hat tru long redim ol programs. Ripot i bihain long misa, ol i bin Pilai kain kain gems tok dispela em i namba wan taim tru long dispela Peris i bungim ol famili long kam bung. Na tu em i wanpela gutpela we bilong bungim ol lus famili long luksave wanem em mining bilong Famili.

Bihain long ol i pinisim gem Peris Pris bilong Kumin Keditrol i givim aut sampela presen i go aut long ol famili husait i kam Namba 1,2,3, tasol ripot i tok tu olsem dispela em pulim moa famili bilong bihain taim.