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Sir William Skate RIP



Sir William Skate with Archbishops Hesse and Kurtz at a meeting in Vunapope between himself and the Bishops of the Catholic Church of Papua New Guinea and Solomon Islands when he was Prime Minister in 1999.

In a statement made by the President of the Catholic Bishops Conference of Papua New Guinea and Solomon Islands, Bishop Francesco Sarego SVD said that the

Catholic Bishops Conference regrets the untimely passing of Sir William Skate, and offers its condolences and those of the Catholic community to Sir William's family. In his state-

ment he ask people of goodwill to remember the role Sir William played in the restoration of peace in Bougainville. Sir William, the bishop said, had been a controversial fig-

ure but also a person who has attracted a loyal following among many of the poor and underprivileged in our community. Bishops of the Catholic Church were among

those who voiced concern at times when actions of the Skate government appeared to be ill advised or wrong. Sir William accepted the criticism with grace. In 1999 he responded to Church criticism by asking the Catholic Bishops for an opportunity to address them, and travelled to Vunapope in East New Britain, to convey his views and listen to the views of the bishops.

He confronted his critics and was prepared to give them opportunities to express their views. These are attributes of the former Prime Minister which will be long remembered.

Papua New Guinea, the bishop went on to say, should never forget the role of Sir William in encouraging peace to replace bitter warfare in Bougainville.

As a nation we, the community of PNG, had blundered into a shocking, destructive, cruel and often thoughtless response to differences which had arisen among us. Solutions appeared to be beyond the reach of our political leaders but, when Sir William took up the challenge he was prepared to listen and to allow us to find ways to reach out to one another and work towards solutions.

The many controversies surrounding, Sir William, said the bishop, will no doubt rightfully remain matters of debate in the years ahead. Whatever the outcome of such debates we should all always remember that Sir William Skate helped us face and address the issues raised by the Bougainville crisis.

26 Catholic Pastoral Agents Killed in 2005

Highest Number in the Americas

Zenit News Agency

A bishop, 20 priests, two men religious, two women religious and a layman were added to the list of pastoral mission agents who met violent deaths last year.

Those 26 deaths compare with 15 recorded in 2004. The new figure appears in the "Martyrology of the Contemporary Church," published by the Congregation for the Evangelization of Peoples.

It refers not only to missionaries in the strict sense of the term, but also to all the Church personnel who were killed or sacrificed their lives as part of their witness to the faith.

The highest number of victims was registered in the Americas, with the loss of eight priests, two women religious and two men religious.

"Colombia, with four priests and one nun killed, is still the nation where social conflicts are most acute and where the Church pays a heavy price for its commitment to reconciliation and social justice in the name of the Gospel," noted the dicastery.

"Two more priests were killed in Mexico," it said. "They had been working in areas of profound degradation."

U.S.-born Sister Dorothy Stang, 73, of the Sisters of Notre Dame de Namur, died on Feb. 12 in Brazil.

She has carried out her apostolate for 40 years in small communities of the interior of the Amazon region.

She was shot in the back at point-blank range by two gunmen in the Esperanca settlement, in the southwestern state of Para. Less than one week earlier she had reported death threats by four farmers of the area.

African strife

On Oct. 27 members of the Missionaries of the Poor, a religious congregation of diocesan right, were killed in Kingston, Jamaica. Suresh Barwa, 31, a native of India, and Filipino Marco Candelario Lasbuna, 22, fell victims of a bullet

to the head while they were working in the kitchen of a Missionaries of the Poor house.

The report, moreover, that "Africa was bathed with the blood of a bishop, six priests and a layman."

The victim were either killed "probably by criminals looking for easy money," "or deliberately eliminated with bloody ferocity in Kenya, the Democratic Republic of Congo, Congo- Brazzaville, and Nigeria."

Among those who died in Africa was Father Thomas Richard Heath, 85, a U.S.-born Dominican religious. He died Jan. 13, days after being attacked during an attempted

robbery at a religious house in Kisumu, Kenya.

Added to the list of those killed was Swiss Ursuline Sister Margaret Branchen, 74, an obstetric nurse, who died Dec. 28.

She was attacked at a clinic where she worked in Ngqeleni, near Mthatha, in South Africa. The police believe the crime was committed in a robbery attempt. News of her death was made known Friday, according to the Missionary Service News Agency.

Four priests lost their lives in Asia because of the Gospel: three in India and one in Indonesia, the report said.

Belgium was also the scene of the murder of a priest, as was Russia.

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dispela pepa ringim o salim
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Prinsipel Bilong Komyuniti Helt Wokas Trening long Mendi i lusim laip bilong em

BY TIMON HENRY

KATOLIK Daiosis bilong Mendi insait long Sauten Hailen Provins bin lusim wanpela Prinsepol bilong Komyuniti Helt Wokas Trening (CHW), leit Mista John George Kilia, bihain long taim em wantaim famili bilong em i go aut long Krismas holide long ples Det insait long Poroma Distrik.

Leit Mista John George Kilia i bin lusim laip bilong em bihain tasol long em i pundaun klostu long haus bilong em. Insait long sampela awa leit John George Kilia i singaut long helpim tasol i dai pinis.

Komyuniti Helt Wokas (CHW) insait long Det i kirap hariap na salim tok save i go long Kutubu long ol long ringim Katolik Daiosis bilong Mendi opis long tok save long ol olsem John George Kilia i lusim laip bilong em pinis.

Insait long dispela taim ol i salim tok save i go long Sista Gurdentia Meier long salim ambalans kar long kisim bodi bilong leit Mista George Kilia. Taim kar i kam ol i karim bodi bilong em i go antap long Mendi Jenerel Haus Sik na putim em long mok.

Insait long tupela de bihain ol lain bilong tupela sait bilong man na meri wantaim i tok orait long ol dokta long wokim pos motom long panim aut wanem kain sik em kisim na i dai.

Taim ol i wokim pos motom pinis ol i kam tok aut klia olsem leit Mista George Kilia i bin i dai long hat atek na ol i tok tu olsem em i nogat ol arapela sik long bodi bilong em long bipo.

Dokta tu i painim aut olsem insait long bodi bilong em i pulap long planti gris olsem na blut bilong em i no inap long ron hariap na i bin blokim hapsait lewa bilong em na em i lusim laip bilong em.

Leit Mista Kilia em bilong Koroba Leik Kopiago Distrik, i bin kam wok insait long Katolik Daiosis bilong Mendi olsem tisa bilong skulim ol yangpela long kamap nes manmeri insait long Daiosis na tu long Sauten Hailen Provins. Funerol Sevis bilong leit John George Kilia i bin kamap pinis insait long Kumin Ketditrel Peris long Namba 30 dei bilong Mun Disemba 2005.

Maus man bilong Katolik Daiosis bilong Mendi, Bisop Stephen Reichert i bin mekim wanpela spesol misa bilong leit mista

Kilia wantaim ol famili bilong em, ol gutpela poro manmeri, CHW sumatin, na ol wan wok husait i bin kam bung long dispela taim bilong soim las rispekt bipo long ol lain bilong leit John i salim bodi bilong em i go long Leik Kopiago.

Insait long toktok bilong Bisop Stephen, i tok, "Taim bilong Sori. Taim bilong wari, taim bilong ktai, taim bilong sik, na taim yumi stap laip tu, yumi bin stap amamas na tude tu yumi olgeta i bung hia long prea long em, bai God i ken opim dua bilong heven moa yet long en. Jisas i tok, yu mas kam malolo long ples we God papa i redim long en.

Betde bilong Jisas i bungim yumi pinis na tu leit John George Kilia i selebretim betde long heven wantaim ol Santu." Bisop Stephen i tok, "Pulim tingting tu long wantaim taim bai yu dai bikos God i save givim yumi liklik taim bilong stap amamas long dispela graun na God I save kisim bek laip bilong stap, oltaim oltaim."

Bisop Stephen i tok, "Leit John George Kilia i gat planti dinau, na hau bai em i bekim dinau? John bai stap antap long heven na prea long God long prea long yumi ol manmeri i stap long graun na tu John em



Leit John George Kilia long taim em i kisim greduesen pepa bilong em.

i bin opim dua, dinau em i olsem, em i save halvim planti man meri bilong olgeta hap long kainkain we taim em i stap laip yet. Em i no askim ol manmeri long pe bilong em bin halvim nogat em i wok boi

nating tasol. Gutpela pe bilong em long gutpela hat wok bilong em, em bai kisim antap long Heven."

ALONSO MEMENUD ORDAINED A DEACON

By Fr Tony Young MSC

ON December 19 2005, Alonso Memenud, a long-serving catechist from St Alphonsus' parish, Nimowa, was ordained a Deacon by Bishop Panfilo at Grass Island in the Calvados Chain. He was ordained in a new church, built by people whom he served as a catechist, with financial help from the Bishop and the Member for Samarai-Murua, the Hon. Gordon Wesley.

Alonso is 69 years old. He was married for 44 years to Louise Niwa, who died in 2001. Together they lived at Hesusai village and had 10 children, many of whom are now married and living nearby with their own children. Louise died in 2001, and Alonso has no intention of marrying again.

Alonso was one of a group of young men from St Alphonsus' parish who were chosen in 1973 to attend a training course for catechists run by Fr Bill Ryan MSC at Sivarai Namona in Port Moresby.

When he completed the course at the end of 1974, Alonso returned to Hesusai and began his ministry.

In the years since then he has attended a number of

training courses in ministry at St Paul's Pastoral Centre, and has taken part in giving such courses also. This year he attended a part of the training course for members of Pastoral Animation Teams, and had further instruction from Fr. Bill Cunningham to prepare him for his ministry as a deacon.

Alonso has worked for over 30 years in the service of Our Lord and his people.

He has earned the respect not only of his own people, among whom he is also a traditional leader, but also of people throughout the eastern Calvados Island and Sudest.

He is truly one of those whom the Church, in the old Latin language, calls "viri probati" - men who have proved their worth over many years by their dedicated pastoral work for God's people.

After his wife died Alonso expressed his desire to be ordained as a Deacon, and later, if possible, as a Priest. For many years he has done a lot of things that are part of a Deacon's ministry.

Bishop Panfilo has agreed to Alonso's request to be ordained as a Deacon, and on December 19 he became the first person that our Bishop has ordained in our diocese.

Rausim Marit (Divos) na Poligami

Bishop Stev Reichert bilong Mendi Daiosis i raitim

BUK Stat (Jenesis), bilong Olpela Testamen, i tok long God i wokim olgeta samting. Na God i wokim man na meri tu, bai man na meri i ken kamapim bikpela lain bilong lukautim olgeta samting God i wokim long en. Baibel i tok, "Man i lukim meri na em i tok olsem, 'Em nau. Em i poroman tru bilong mi (Stat 2:23).'" "Olsem na dispela pasin i kamap. Man i save lusim papamama na i pas wantaim meri bilong en, na tupela i kamap wanpela bodi tasol (Stat 2:24)." Tupela i karim pikinini na kamapim famili. Ol famili i bung wantaim bilong lukautim samting God i wokim long en. Na samting komyuniti i lukautim, ol i yusim tu, bilong stap laip, sindaun gut na amamas.

Jisas yet i strongim dispela tok bilong man i maritim meri. Em i autim gen tok bilong God long buk Stat na em i tok, "God i tok olsem na tupela (man na meri) i no i stap olsem tupela moa. Nogat. Tupela i kamap olsem wanpela bodi. Olsem na samting God i pasin pinis, em man i no ken katim (Matyu 19:6)." Santu Pol i autim dispela tok tu, taim em i raitim pas long sios long Efesus. Em i tokaut long man i mas laikim meri bilong em na meri i mas laikim man bilong em bai tupela i ken kirapim gutpela famili, we gutpela sindaun i stap. Dispela pasin i piksa stret bilong Jisas Kraus i save laikim tru yumi sios bilong em (Efesus 5:21-33, 6:1-4).

Bipo tru i kam inap nau, yumi Katolik Sios i lukim dispela tok long Buk Baibel na skelim mining bilong en. Dispela skul, Baibel i givim long maritim, yumi sios i bin bihainim oltaim, i wankain skul yumi save bihainim nau tu, long olgeta hap yumi sios bilong Jisas Kraus i stap long en tude.

Tupela poin i stap. Wanpela skul i olsem, taim man i maritim meri, em i pas tru wantaim em oltaim, na man i no

inap rausim em gen. Na meri i no inap rausim man bilong em tu. Pasin bilong rausim maritim, yumi kolim divos.

Narapela skul bilong Jisas wantaim yumi sios i olsem, man i no inap kisim tupela meri, bikos long maritim em i pas olgeta wantaim dispela meri bilong em pinis, na tupela i kamap wanpela bodi tasol. Yupela ting wanem? Dispela wanpela bodi i kamap long maritim, man wantaim meri bilong em, bai i go join wantaim narapela meri gen? Tripela o foapela bai kamap wanpela bodi? Nogat. Dispela pasin bilong kisim planti meri i gat nem olsem, poligami. Na long lo bilong Kraus poligami i tambu.

Orait, ol dispela tok antap i gat wanem mining? Em i min olsem, taim man na meri i laik maritim, tupela i mas tingting gut pastaim. Tupela i mas save long mining na wok na sindaun bilong maritim. Tupela i mas maritim long strongpela laik bilong tupela tasol. Sapos tupela i bihainim laik bilong ol lain, tasol tupela yet i no laik maritim, em i no gutpela. Em bai hat, na dispela maritim bai painim trabel bihainim. Moabeta tupela i mas laikim dispela maritim long en na ol lain wantaim i mas amamas long dispela maritim. Dispela laik na sapot bilong lain bai strongim maritim bilong tupela taim hevi i kamap.

Papamama bilong ol yangpela i mas helpim pikinini long maritim gut long en. Sori tru long ol papamama husat i putim mani o nem o laik bilong ol yet pastaim na nambawan, tasol ol i putim laip na laik na amamas bilong pikinini i stap baksait. Ol i save bagarapim pikinini bilong ol long dispela kain tingting.

Em i gutpela sapos Katolik man i maritim Katolik meri. Long dispela, tupela bai bung wantaim long wanpela bilip na wanpela pasin lotu. Tupela i maritim long haus lotu long sakramen bilong maritim, orait tupela i kisim blesing bilong God na sapot bilong Kristen Komuniti wantaim. Taim tupela i kam long Misa, tupela bai kisim Santu

Komunio, em i mak bilong bung na laik bilong tupela.

Planti manmeri na papamama i tingting tumas long kisim draipela braid prais. Olsem na ol i pusim meri bilong maritim man em i no laikim long en, o long man husat i maritim pinis. Long dispela kain pasin ol manmeri i mekim bikpela rong. Ol i bagarapim bilip na laip bilong pikinini bilong ol. Dispela kain maritim i sanap long wasian tasol, long mani na girdi pasin. Em i no sanap long ston, long blesing bilong God, long laikpasin bilong tupela na sapot bilong famili na sios na lain.

Yumi Katolik i save tok olsem, rausim meri i rong na em i sin. Meri i lusim man nating, em tu i rong. Nem bilong dispela pasin em divos tasol. Man na meri i mas tingting gut pastaim na skelim laikpasin bilong tupela. Bikos taim man na meri i sekan long haus lotu long Sakramen bilong Maritim, em bilong oltaim, inap long indai.

Yumi Katolik Sios i bilip olsem, man wantaim meri bilong em i kamap wanpela bodi long maritim. Man i no ken kisim tupela o planti meri. Tumbuna bilong yumi, ol i olpela testamen lain.

Tasol manmeri husat i bilip long Jisas Kraus na kisim baptis Katolik, ol i Nupela Testamen lain. Katolik man na meri i maritim long haus lotu, orait tupela i mas bihainim long maritim bilong tupela olgeta pasin Jisas i tokaut long en.

Man i mas pas olgeta long meri bilong em, na meri long man bilong em. Bikpela laik na rispekt i mas banisim tupela, bai wanpela i no inap kalapim dispela banis na i go ausait gen.

Olsem na man i kisim narapela meri em i mekim bikpela rong. Sapos em i mekim olsem, orait em i no inap kisim Komunio inap long taim em i tanim bel na stretim dispela sin em i mekim pinis.

I go moa long pes 3

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 SACRAMENTS OF HEALING

The Sacrament of Penance and the Sacrament of Anointing of the Sick are called the Sacraments of healing, because in the Sacrament of Penance we heal the wounds within ourselves caused by sins and are reconciled with God, and with the Sacrament of Anointing we ask the Lord to heal a person from their sickness or help them to carry their suffering with Christ.

THE SACRAMENT OF PENANCE AND RECONCILIATION

In celebrating the Sacrament of Penance, people receive pardon from God for the sins committed

against him and at the same time they are reconciled with the Church because every sin causes damages to the life of the Body of Christ.

Different names expressing the reality of the Sacrament of Reconciliation.

Sacrament of Conversion. In his preaching, Jesus called people to conversion. Sins cause an estrangement in our relationship with God. Conversion is to turn away from sin and return to the Father and reestablish a new relationship with him.

Sacrament of Penance. It is not enough to have an interior regret for our sins but something must be done also externally, as much as possible, to repair the damage done by sinful actions.

Sacrament of Confession. It is essential that sins be disclosed to a priest. Confession is not only to express our sins but also to praise God for his mercy towards us.

Sacrament of Forgiveness. Forgiveness is granted by the absolution from the priest granting pardon and peace.

Sacrament of Reconciliation.

Having reestablish reconciliation and friendship with God there is a need for reconciliation to be completed, that reconciliation be established also with our brothers and sisters whom we have offended.

Why a Sacrament of Reconciliation after Baptism?

With the Sacrament of Baptism all sins are completely forgiven. What remains unchanged is the natural weakness of the human nature, the inclination to sin. These weakness and inclination, if not controlled, lead us many times to commit venial sins and also mortal sins. Sins are happening after Baptism and the Church offers the possibility with this Sacrament of Reconciliation to renew the grace of God within us and present ourselves to him "holy and without blemish"(Eph 1:4).

Conversion and turn away from sins is a life long commitment for those who want to follow Christ. Reconciliation is there to help us in this journey towards holiness.

Interior penance. Conversion and

penance is not something external only.

To make acts of external penance is good. But most important conversion is something of the heart. It is a complete reorientation towards God; it is a desire and resolution to change one's life and turn away from sins.

External forms of penance may be:

Fasting, prayer and helping others especially the poor;

Participate in the Eucharist because it gives us strength to fight against sin; it takes away the venial sins and strengthen the life of God within us.

Reading the Scripture and prayer reminds us of the presence of God in our lives and contribute to the forgiveness of sins.

Regularly celebrate the Sacrament of Reconciliation as an act of recognizing our faults and to give thanks and praise for the goodness and mercy of God.

The Sacrament of Penance reconciles us with God and with the

Church:

All sins causes a damage in our relations with God and with the Church and the purpose of the sacrament is to reestablish our friendship with him and with the Church.

In the sacrament we celebrate the goodness of God. He is the one who is able to forgive sins. Christ proclaimed, "the Son of man has authority on earth to forgive sins" (Jan 20:21-23). Christ, in giving to the Church the authority of forgiving sins, wanted to make visible through the action of the Church the sign of his forgiveness continuing throughout the ages.

Because sins damages our relationship with the Church, the Body of Christ, in the sacrament of reconciliation, she exercises, with the authority received from Christ, the ministry of the forgiveness of sins reconciling and accepting reconciled sinners in her midst.

The office of reconciliation is given to Peter and to the apostles united with him.

Rausim Marit (Divos) na Poligami

I kam long pes 2

Watpo em i no ken kisim Komunio? Bikos em i no stap wan wantaim lo bilong God na ol Katolik pipel bilong God. Santu Komunio i gat planti mining moa, inap long yumi no inap pinisim sapos yumi pulim tingting long en olgeta de. Na wanpela mining bilong en em olsem, em i mak bilong yumi pas olgeta wantaim Jisas na pas wantaim sios na olgeta bilip bilong yumi sios. Man i kisim planti meri i no stap insait long lo bilong God.

Poligami, o man kisim planti meri, i brukim lo bilong God. Pasin Jisas i tok long en, man i marit wantaim meri olsem na tupela i kamap wanpela bodi, dispela gutpela pasin i bruk taim man i kisim narapela meri.

Pasin bilong kisim planti meri, poligami, i bagarapim plen bilong God, God i autim long Buk Stat na long skul bilong Jisas long Nupela Testamen.

Long bilip bilong yumi Katolik, taim man i maritim meri na meri i maritim man, tupela i poroman stret. Na tupela i givim olgeta, laik na laip na bodi long arapela. Tasol taim man i kisim tupela meri em i givim hap laik na laip na

bodi long wanpela na hap long arapela. I luk olsem em i tingting moa long em yet tu. Em i laik kamap bikman i gat pawa na nem na planti samting bilong graun. Long dispela pasin man i no rispektim meri bilong em olsem poroman na lewa bilong em stret.

Sampela Katolik man na meri, i brukim marit long en o i kisim planti meri, ol i save lusim yumi sios na i go joinim arapela sios we ol i no strong long bihainim ol lo God i putim bilong Kristen marit. Sori, dispela i no inap helpim ol. Lo bilong God bai bihainim ol.

Moabeta ol i stap wantaim yumi sios, bai mipela i ken sapotim ol long tanim bel na stretim marit. Na bihain ol i ken kisim Komunio wantaim yumi gen.

Katolik Kristen marit em i bikpela samting tru. Long en, plen bilong God i kamap ples klia. Long Kristen marit nupela laip, nupela pikinini na famili laip i kamap.

Long Kristen marit ol leiti i harim singaut bilong God, bilong lukautim olgeta samting bilong graun na yusim bilong painim gutpela sindaun long dispela laip.

From National Catholic Family Life Office

Communication in Marriage

"Dad, why are girls so different from us? They don't understand how a guy feels. And dad, I can't stand it if Susan beats me at math's."

The Nuptial blessing, prayed over all couples married in a Catholic Church reads, "May her husband put his trust in her and recognize that she is his equal and the heir with him to the life of grace..."

Man and women are different, but equal. One of the major issues of the 20th century is that we have become less different and more equal, i.e. we are less bound by fixed perceptions of male and female roles. Because of this change there is an ever-greater need to forget to know ourselves and each other in any relationship and especially in one as intimate and challenging as marriage.

We enter any relationship with certain assumptions, expectations and needs. There has to be constant communication about these. There was a time when it was generally assumed that the wife would stay at home and bring up the children. Nowadays, it is generally assumed that each partner will hold down a job for the greater part of his or her married life. Partners may have different assumptions about the number and spacing of children or how they will handle the



family finances. Husbands may except to be considered the boss in the house, while wives may expect to play an equal role in decision-making.

In growing relationship as it progresses through its various phases, expectations and needs should and do change. Either partner may experience a need for a deeper spirituality, for self-development or for a change in career.

Meaningful communication in marriage involves being willing to risk sharing what is going on inside oneself. It also involves careful listening and generous acceptance. And as God is the third partner, he wants nothing more than to be involved in this process of com-

munication. Hence the role of prayer, especially prayer as a couple.

It is a well-researched fact that poor communication is one of the main causes of marriage breakdown. In our experience we have found too that the breakdown rate of couples who pray together is virtually nil.

While communication obviously is not only about differences, they are among the main concerns. Exploring the complexities of the personalities making up this partnership can be the source of great richness, and can be lots of fun, keeping us on the road to unit, our goal in marriage.

"Christ's message in all its richness must live in your

hearts. Teach and instruct each other with all wisdom. Sing to God with thanksgiving in our hearts. Everything you do or say then should be done in the name of the Lord Jesus, as you give thanks through him to God the Father." (Col. 3: 16 - 17)

HOW TO COMMUNICATE:

Use hart to heart talk. Share your feelings and concerns often and honestly.

Listen to the person and not merely hear the words the other is using. Be conscious of the body language used by each of you.

Keep your temper and a sense of humor.

Stick to the topic and don't drag up past history.

KOMYUNITI JASTIS KOS

BY TIMON HENRY

OL Pis Faudesen Melanesia (PFM) Trenas bilong Sauten Hailen Provins bin I gat tupela Wik Kos insait long wampela aut stesen bilong Sios long Pigirip. 55-Manmeri i bin atendim dispela kos na greduet.

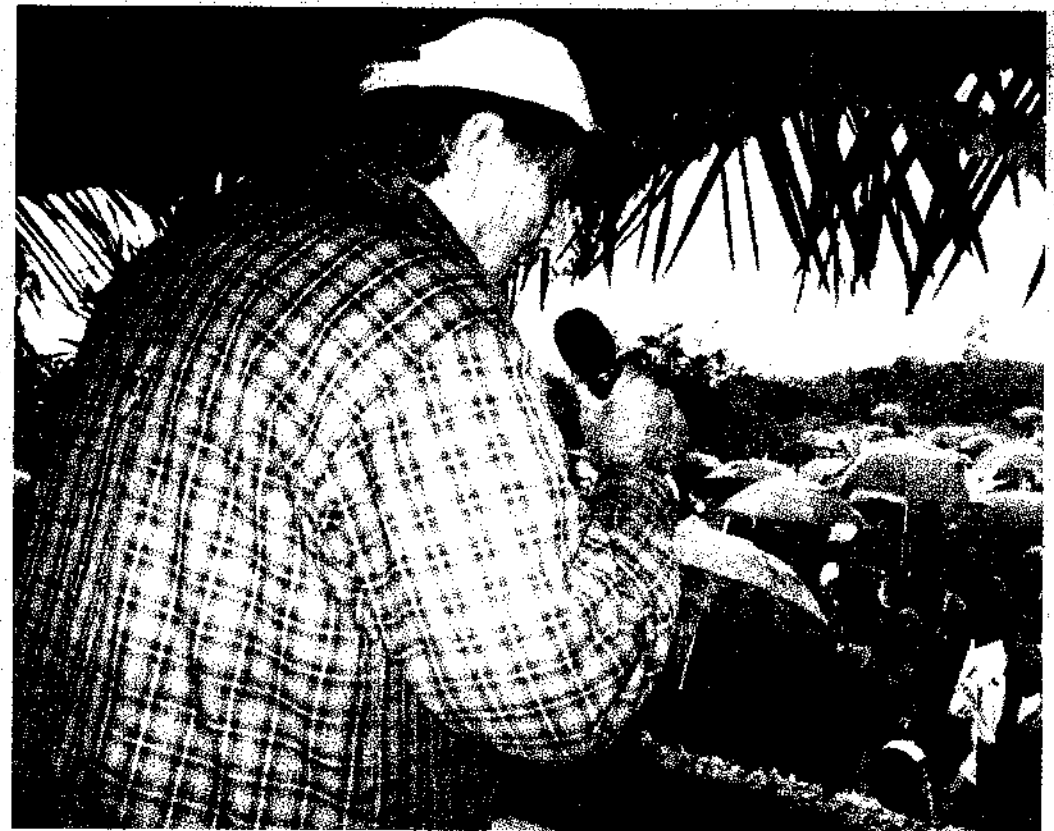
Ol i tok. Ples Pigirip i wampela gutpela ples bipo, tasol taim pait i bruk namel long tupela wan pisin planti laip bilong ol man na meri i bin lus namel long taim bilong pait na sampela bilong ol i ronwe i go na nau taim ol wok manmeri bilong God i

kam insait long ples Pigirip ol manmeri i bung gen long kisim ol kain skul bilong kamapim gutpela sindaun long ples na Kominiti bilong ol.

Insait long bung bilong Greduasen bilong kisim Setifiket i bin bungim planti ol manmeri na ol yut bilong Katolik Sios bilong Pigirip. Ol i bin welkamim ol sampela ol biklain bilong wanwan Dipatmen bilong Gavaman wantaim ol man tu husait save i go pas long ol Non Gavaman Oknaisens (NGOs) wantaim ol wanwan Sios i bin kam tu long sapotim ol long bai ol i ken luksave long wok bilong ol.



Komyuniti Justis Kos:Provinsel Kodineta bilong Pis Faudesen Melanesia (PFM) Mr Alois Ekape i tok 'Skul yu kisim em bilong stretim bel na tingting bilong yupela na long stretim hevi i stap namel long yupela na tu lukaut gut long 2007 Eleksens bai kamap klostu tingting gut na makim gutpela lida bilong yupela.'



TOK PIKSA LONG PIS: Bisop Stephen Reichert i tok piksa long tupela man i wokim haus. Wampela i wokim long ples wesana na narapela i wokim long strongpela graun, olsem na em i askim ol manmeri bilong Bela tupela wanpisin olsem, sapos yupela wokim pis antap long wesana, orait wara bai karim i go na sapos yupela wokim pis antap long ples ston bai pos bilong pis bai stap strong na bai yu i no inap kisim bagarap long tait bilong win o ren.

PEACE CEREMONY

BY TIMON HENRY

Tupela wanpisin bilong Kondup Konjop na Menpo Humsen long Bela insait long Mendi distrik i bin bung long las mun long saimim las Agrimen bilong tupela long Bikpela pait i bin

kirap long indai bilong leit Francis Pusal husat i bin lusim laip bilong em long han bilong ol birua long Pot Mosbi. Long dispela Pis Agrimen de i bin bungim planti ol manmeri bilong olgeta hap bilong Bela i bin kam long witnesim. Maski bikpela ren i bin pudaun tasol ol i stap i go inap ren i pinis.

THE ANGUISH AND PAIN OF A DIVIDED CHURCH

By Fr Giorgio LICINI PIME

ON 07th October, 2005 Bishop Francesco Panfilo, SDB issued Circular Letter 16, "That they may all be one" (Jn 17:20) on Ecumenism. Here Bishop Panfilo answers some questions on the most pressing issues:

Bishop Panfilo, what is the reason behind the Circular Letter on Ecumenism?

It is the fact that Christ the Lord founded one Church and one Church only. However, the census of the year 2000 gave the total Christian population of Milne Bay at 199,095: 63% were affiliated to the United Church, about 15% to the Catholic Church, 14% to the Anglican Church, the rest to other groups. Certainly, such division openly contradicts the will of Christ and damages the cause of preaching the Gospel to every creature. In my trips around the Province I have noticed that the relationships between Catholics and members of the United Church, in particular, are cordial, especially at the level of leadership. I have already met Bishop Bernard Siai and we intend to meet on a regular basis, inviting also the Bishop of the Anglican Church. Also at the "grass-root" level, by and large, we no longer make use of expressions of hatred, contempt and reciprocal derision. A

new spirit of brotherhood has developed and we live, work and pray together. We could say that we have become friends. But if we look at the situation objectively, "there is still ignorance, lack of openness, prejudice, a 'better-than-thou' attitude, lies, and the refusal to dialogue" (Diocesan Assembly).

What can we actually do "together" and what should we avoid?

There are many things we can do together, some of which we are already doing. We can work together in the fields of education, health, sports, and issues regarding justice and peace. We can speak with one voice on various aspects of family life and sexual ethics, as well as on bioethical questions. We can have a common stand on moral issues regarding marriage, abortion, contraception, euthanasia, and cloning. We can stand together in the fight against HIV/AIDS, drug abuse, alcoholism, etc. We can certainly pray together, especially at important moments of the community, at special national events, and above all, we should pray together during the Week of Prayer for the unity of Christians, the week between Ascension Sunday and Pentecost Sunday. Nevertheless, I believe that it is also the duty of the Bishop to point out the differences that unfortunately exist among the various churches; differences in the fields of

doctrine, sacraments, liturgy, and the interpretation of the Bible. It is not good ecumenism to attempt to minimize the differences. Unfortunately, the differences do exist and they are not simple ones. As I mentioned above, praying together with our Christian brethren is not only permitted, but even suggested, particularly on special occasions. Nevertheless, I wish to point out to our Catholic faithful that these common prayers are to be done only on special occasions and they should not be the normal practice, especially on Sundays. Sunday, even when the priest is not available, is a special day for us. Our Sunday liturgies, even in the absence of a priest and of Holy Communion, should lead us to hunger for the Eucharist, and they should help us to become a strong and united community in Christ and in his Church. Therefore, the practice in some places of the Diocese, for example on Holy Week, of exchanging preachers (on Good Friday the United Church pastor with his own community goes to the Catholic chapel and preaches, and on Easter Sunday the Catechist of the Catholic community returns the favor), is not allowed. On Good Friday it would be excellent if the Christians of different denominations were to make a penitential procession or the Way of the Cross.

Good Catholics, instead, should not spare any effort on Christmas, Easter Sunday and other solemn occasions, to go to the nearest center where the Mass is celebrated.

What about intercommunion?

Unfortunately, as we know, in the course of history the Body of Christ experienced division within itself. We might be one in the Lord, and one in Baptism, but we are not one in the Faith, especially in regards to the Eucharist. Because of this unresolved issue, according to the teachings of the Catholic Church, the Catholic faithful, while respecting the religious convictions of these separated brethren, must refrain from receiving the communion distributed in their celebrations. On the other hand, Catholic ministers may give the sacraments of Eucharist, Penance and Anointing of the Sick to other Christians who are not in full communion with the Catholic Church. In the diocese of Alotau, these individual Christians (Anglicans and Lutherans) may receive these sacraments on the following conditions: if they cannot approach a minister of their own community; when they spontaneously ask for these sacraments; if they give evidence of holding the Catholic faith regarding these sacraments; when they are properly disposed.

And about "mixed marriages"?

In our Diocese, as in many other parts of Papua New Guinea, we experience a good number of mixed marriages. The Church encourages "pastoral efforts to promote marriages between people of the same faith", in fact, "in families where both parents are Catholic it is easier for them to share their common faith with their children" (EO 45). The same thing cannot be said where parents do not share the same faith. When this happens, tensions could arise about where to worship, whether to baptize the children or not, and the religious education the children will be given. Often, too, it happens that the Catholic partner - especially in the case of women - is pressured, against his/her own conscience, to abandon his/her faith. This is not good; and I wish to encourage everybody to be more respectful of the faith of people and not to violate the conscience of others. I also want to make it clear that when a non-Catholic is asked by his/her spouse to get married according to the Catholic rite, he/she is not expected to become a Catholic. If this were to happen, it has to be done freely. By getting married in the Catholic Church, one spouse gives the opportunity to the other to participate fully in the sacramental life in the Church. I believe that this is a wonderful sign of love for one's own partner.