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PNG na Katolik sios i lusim strongpela lei wokman

Veronica Hatutasi i raitim

"MAN i gat stretpela pasin, putim lotu paslain na wanpela strongpela Katolik man husat i sanap strong long lukautim rait bilong pipel long kantri na pren na wan-skul," Oksileri bisop bilong Pot Msobi Asdaiosis, Cheru-

bin Dambui i tok olsem long Bernard Narokobi husat i dai long Tunde Mas 9 long Pot Msobi.

Em i bin sik longpela taim na em i dai.

Tru tumas, PNG i lusim wanpela trupela pikinini bilong em, lida na man i soim gutpela piksa olsem trupela man Melane-

sia na PNG. Na tu, wanpela strongpela lotuman bilong Katolik Sios husat i putim lotu long franlain long laip bilong em.

Bisop Cherubim i bin skul wantaim nau i dai Mista Narokobi long Keravat Sinia Hai skul long ol yia long 1960.

" Bernard i bin soim olsem em i wanpela strongpela Kato-

lik stat yet long ol skul taim bilong em na em i skruim dispela i go long laip bilong em. Taim em i lusim laip bilong em, em i bin Dairekta bilong Spesel Komiti long Raits na Rilesensip insait long Katolik Sios. Na em i gat wanpela opis wantaim Katolik Bisops Konprens," Bisop Cherubim i tok, taim Wantok i

askim em long tingting bilong em long Mista Narokobi.

"Bikpela kontrbusen bilong en em long yia 2004 taim Katolik Sios long PNG i holim namba wan Jenerel Asembli bilong em. Bernard wantaim wanpela Sister i bin kamap olsem Ko-Siaman bilong Jenerel Asembli. Na ol wok i bin ron gut stret aninit long lukaut bilong Bernard", Bisop Cherubim i tok.

Long sait bilong famili, Bisop Cherubim i tok em i wanpela gutpela famili man i soim gutpela piksa long lotu i go long ol pikinini na long bihainim gutpela pasin.

"Long laip bilong em, Bernard em i lukautim gut famili bilong em na kisim olgeta pikinini bilong em i go long lotu olgeta Sande. Em i wanpela strongpela memba bilong Gerehu Sen Charles Lwanga Peris husat i bin statim grup bilong ol Katolik Man long peris level.

"Maski em i wanpela biknem loya, lewa bilong em i stap wantaim ol pleslain na ol grasrut. Em i gat daunpasin na em i save miks na toktok kaikai wantaim ol ples lain, maski em i wanpela bikman loya na wanpela long ol nambawan loya bilong kantri. Em i save makim maus bilong ol lain i nogat maus, sot long samting na ol turangu.

"Kontribusen bilong em long raitim Mama Lo bilong PNG wantaim (pastaim) Pater John Momis na Konstitusen Komiti memba bilong em i kamap long ples klia bikos dispela Mama Lo ol i mekim i gat plan-ti ol gutpela Kristen tingting na wok insait long em. Mi amamas olsem mi save gut long em olsem wanpela wanskul, wantok na wanlotu husat i save bihainim gutpela pasin na i gat daun pasin,"Bisop Cherubim i tok.

Em i tok Katolik Sios na kantri i lusim wanpela gutpela lida.

Mista Narokobi bilong ples Wautogik long Is Sepik provins i bin gat 72 krismas taim em i dai bihain long em i bin sik longpela taim.

Em i dai lusim 7-pela pikinini na sampela ol bubu. Meri bilong em Regina i bin dai long sik kensa bilong susu tripela yia i go pinis.



GUTPELA KATOLIK SIOS LEI WOKMAN: Bemard Narokobi wantaim ol Komisina long Katolik Bisop Konprens husat i go pas long ol wan wan seksen long nesanel level long yia 2004. Fail Poto

I GO MOA LONG PES 2

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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 479 5007 o email: socom@global.net.pg o go lukim em.

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"Bernard i bin soim olsem em i wanpela



TRUPELA MELANESIA NA PNG LIDA: PNGIR i kisim bokis i gat dai bodi bilong Bernard Narokobi i go insait long Sen Joseph's Katolik Sios long Boroko we funerel sevis bilong em i bin kamap. Foto: Veronica Hatutasi

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Bishops' Meet in Lae for 51st CBC Annual General Meeting

The Annual General Meeting of the Catholic Bishops' Conference of PNG/SI is currently taking place in Lae at the Diocesan Pastoral Centre. This is the second time the conference has meet in Lae and is the Conference's 51st meeting.

Among the many subjects to be discussed at the Conference are, 'The Year of the Priest' which is drawing to a close and 'The Year of the Poor', which will become the national pastoral priority for this year. Press releases, statements and pastoral letters are expected to flow out of many of the discussions. The meeting is also to look at recom-

mendations from the several commission and secretaries of the Conference.

The Conference began with a half-day recollection led by the General Secretary of the CBC, Fr Roly Santos CM.

Several groups and individuals have been invited to address the Conference, including Couples for Christ and Mr McAuliffe and Tutton of the Society of St Vincent de Paul. There will also be addresses by Transparency International PNG, Community Coalition on Corruption and the UN Millennium Campaign.

On the Saturday the bishops will take time out to attend the open-

ing and blessing of the new Lae Biscuit Factory at Speed Way in Lae.

The Bishops will also join in the celebration of the 50th Anniversary of the arrival of the Missionaries of Mariannahill in Papua New Guinea on the 18th. This is to be celebrated with a large outdoor Mass at the Sir Ignatius Kalage Stadium in which all the parishes of Diocese will all participate.

Over 26 bishops and Archbishops representing all the dioceses in Papua New Guinea and the Solomon Islands will attend the meeting. The Papal Nuncio, Archbishop Francisco Padilla will also attend part of the meeting.

100 Anglican parishes to join Catholic Church

By Catholic News Service ORLANDO, Fla. --

About 100 traditionalist Anglican parishes in the United States have decided to join the Catholic Church as a group.

Meeting in Orlando, the House of Bishops of the Anglican Church in America voted to seek entry into the Catholic Church under the guidelines established in Pope Benedict XVI's apostolic constitution "Anglicanorum Coetibus" ("Groups of Anglicans"), said in a statement.

The Anglican Church in America is part of the Tradi-

tional Anglican Communion, a group of churches which separated from the worldwide Anglican Communion in 1991. The Traditional Anglican Communion claims 400,000 members worldwide.

The request means the 100 Anglican Church in America parishes will ask for group reception into the Catholic Church in a "personal ordinariate," a structure similar to dioceses for former Anglicans who become Catholic.

Churches under the personal ordinariate can retain their Anglican character and much of their liturgy and

practices -- including married priests -- while being in communion with the Catholic Church.

Archbishop John Hepworth of Australia, primate of the Traditional Anglican Communion, and Father Christopher Phillips of Our Lady of the Atonement Parish, an Anglican-use Catholic church in San Antonio, attended the meeting, according to the statement.

The Anglican Church in America is the third group of Anglican churches to respond positively to the Vatican's invitation.

The first was the United Kingdom branch of the Traditional Anglican Communion, which comprises about 20 small parishes and which in October began the process of joining the Catholic Church under the apostolic constitution.

The second was the Australian branch of Forward in Faith, a traditionalist group which is in communion with mainstream Anglican churches. In February Forward in Faith directed its governing council to take the steps needed for 16 parishes to join the Catholic Church.

The United Kingdom branch of Forward in Faith also is considering making a request for an ordinariate. A final decision is not expected before July.

Anglican Bishop John Broadhurst estimated that about 200 Anglican parishes will seek to join the Catholic Church if Forward in Faith decides to ask for an ordinariate.

The Catholic bishops of England and Wales have established a commission to prepare for the group reception of Anglican parishes. Headed by four bishops working with the Congregation for the Doctrine of the Faith, the commission is examining issues such as church ownership, the advantages and disadvantages of church sharing and long-term leases of some Anglican parishes.



YIA BILONG OL
PRIS
19 Jun 2009 - 19 Jun 2010



Our Christian Response to the HIV/AIDS epidemic

Seminar held in Diocese of Daru-Kiunga

Sr. Lois Mathieu, DW

At the beginning of last month an important Seminar was held for the Staff of the Diocesan Services including the priests from all the parishes in the Diocese.

Bishop Gilles organized a session funded by Caritas Australia and PNG Sustainable Program Company addressing the issue of Sexually Transmitted Infections (STI) including HIV/AIDS which is on the rise in Papua New Guinea.

The participants were chosen because of the role they play in the diocese. Only a concerted effort of all the priests and the Diocesan workers will offer a strong response as Church to the epidemic.

During the Seminar some medical information was presented but the important part of the session focused mainly on the Pastoral Approach in response to the HIV/AIDS epidemic.

For example we looked at certain religious beliefs or questions that people sometimes express: "Is HIV a punishment from God?" and "Can prayer heal HIV?" The sharing on these questions from the various groups (52 participants) was quite



Life is a gift from God and we are called to take care of it. Life is not easy for people living with HIV but they need to be reminded that they are not alone

enlightening. There are so many sensitive issues that we need to address when dealing with the reality of HIV/AIDS in our area.

We need to have accurate information to be able to help our people and be able to refer them to re-

source persons in their respective areas of expertise: moral, medical, social, cultural, psychological, etc. The facilitators of this Seminar used a tool called "Community Conversations". This tool is valuable when giving HIV/AIDS awareness.

The people are invited to name

problematic issues in their communities and see together what they can do about these issues. At this time in our Diocese we are in the process of building Small Christian Communities.

We are aware that we can use the above tool to help to strengthen

the communities. When people participate in a project or a program their communities become more united when they claim ownership on their project.

At the end of the day we had a video which helped us to integrate the topic of the day. The real stories of people were quite powerful. We took time after the video to look at the important insights received. Every morning we had a "Reflective Session" on the topics of the previous day. This moment was a listening session.

We were able to express what we learned, what touched us and what action we can take following this seminar.

This seminar was an eye opener for many of us. We are once more reminded that Life is a gift from God and that we are called to take care of it. Life is not easy for people living with HIV but they need to be reminded that they are not alone.

As we journey with them we strive to bring them quality of life of mind, body and spirit. May we become true companions of the journey and walk with them in solidarity bringing hope at every step of their journey.

The Catechism of the Catholic Church

Bishop Francesco writes: let us continue our study of the Church's Catechism with a look at Christian Prayer.

GUIDES FOR PRAYER.

The witness of the saints.

The saints are those who have already entered the kingdom of God and are continuously praising God and are praying for those who are still on their way to the kingdom. To continue to pray means that in life the saints were men and women who have been always in union with God in prayer and now in heaven they continue to do the same.

In our journey of life we should ask them to intercede for us and for the whole world.

Servants of prayer.

The Christian family is the place where children learn to pray. By having time for daily prayer the family educates their children in the awareness of the presence of God in their lives.

Ordained ministers have a duty to guide the faithful to live a life of prayer by educating them in reading and praying the Word of God, through the liturgical celebrations, through encouraging a life of faith, hope and charity and to discover God in the concrete situation of life.

Religious men and women, by their way of life should inspire people to discover the presence of God amongst people. They have to be an inspiration to others by their life of prayer and by reminding them of the values of the kingdom.

The catechesis instructs young and old in meditating on the Word of God in prayer; by participation in the liturgical celebrations and by strengthening their commitment to prayer throughout their lives.

Prayer groups are composed of people who have understood that they need prayer in order to live a life of Christian commitment. They find their strength in the support of the group and they are a

source of renewal within the communities.

Places favourable for prayer. The church is the proper place for the liturgical prayer of the Christian community. In it the community gathers in adoration for the presence of Jesus in the Blessed Sacrament.

In private houses, when possible, a place may be set apart with the Bible or a sacred image in order to remind the family or individuals of the presence of God and to spend time with him.

Pilgrimages to sacred places suggest that we are on the way towards heaven, and by walking as pilgrims seeking God, we may enter into an atmosphere of prayer, penance and conversion.

THE LIFE OF PRAYER.

Jesus told his disciples that they should always pray and never become discouraged. Prayer is of primary importance for a person who wants to be in union with God. The Church, guiding people towards union with God proposes ways and times so to be nourished by a continuous prayer. Morning and evening prayer, prayer before the meals, the prayer of the hours, the Sunday Eucharistic celebration, the liturgical seasons, and the celebration of the great feasts of the Church are indication of the care of the Church encouraging us to be people of prayer.

EXPRESSIONS OF PRAYER.

There are different ways of prayer and they may be summarized in three major expressions of prayer: vocal, meditative, contemplative.

Vocal prayer.

When we want to communicate with someone, generally we express our joys or sorrow in words making the hearer participate in our lives.

Prayer may be expressed in words though the most important is that prayer

must be a movement of our hearts.

Jesus thought his disciples how to pray and he prayed about the "Our Father" for all to hear. He prayed in the synagogue, he gave thanks and blessed his Father for hearing his prayer, he prayed aloud at the time of his agony and on the cross.

We are invited to pray aloud especially in communal prayer as an expression of our heart to be united with the body of Christ in praising God.

Meditation.

In meditation we reflect on the Word of God and on the life of Jesus and we try to understand how we should respond to the demands coming from the Lord.

Meditation is mostly an exercise of the mind. It is helpful to use the Gospels, liturgical texts, works of spirituality and also to reflect on the events of our daily life.

In meditation we are confronted always with the demands of God to seek him and to conform our life according to his will. In meditation we use all our spiritual faculties like thinking, imagination, emotions and desires indicating that we are totally engaged in prayer moving towards a deepening of faith and a conversion of heart.

Contemplative prayer.

It is a prayer by which we seek the Lord whom we desire with our heart because we want to love him and are loved by him. In contemplative prayer we are constantly in touch with the Lord even when walking or working or talking because it is the prayer of the heart which is praying always in the power of the Holy Spirit. It is a prayer of completely following the will of God and of a ever deeper union with Jesus. It is a prayer of fixing our heart and mind on God and on the mysteries of the life of Jesus in order to love him more and more.

In reflecting on the life of Jesus we unite ourselves with him in his surrendering to the Father. And with Jesus we intercede with God for the salvation of the world.

Bishop Francisco Panfilo sdb Appointed Coadjutor Archbishop of Rabaul:

Bishop Francisco Panfilo, a Salesian from Italy, has been appointed Coadjutor of Rabaul becoming the next Archbishop of Rabaul on the retirement of Archbishop Karl Hesse msc.

Bishop Panfilo was a superior of the Salesians in the Philippines and then here in PNG before he was ordained bishop of Alotau on 8th of Sep.2001.

Bishop Panfilo is currently the President of the Bishops' Conference of Papua New Guinea and Solomon Islands and will turn 68 this year.

The date of his installation in Rabaul has yet to be decided.

Long taim bilong Ista, dispela prea daunbilo i kisim ples bilong prea "Ensel Bilong God")

KWIN BILONG HEVEN

L : Kwin bilong heven, Aleluia.

OI : Yu amamas, Aleluia.

L: Bikos pikinini bilong yu i kirap olsem em i tok, Aleluia.

OI : Pre long God bilong helpim mipela, Aleluia.

L : Virgo Maria, yu amamas tru, Aleluia.

OI : Bikos Jisas i kirap tru, Aleluia.

Yumi pre:

God Papa, yu mekim mipela i amamas long kirap bilong pikinini bilong yu, Jisas Kraiss, Bikpela bilong mipela.

Mipela i pre, bambai mama bilong em, Virgo Maria, i ken helpim mipela long kisim amamas long heven. Mipela i pre long nem bilong Kraiss em i Bikpela bilong mipela. Amen

New Priest for Daru-Kiunga

By Yohanes Werang, CM

"God is good and is blessing our diocese today as he also blesses the Awin people with their first priest" said Bishop Gilles Côté, SMM in his homily at the ordination of Deacon Joachim to be priesthood in St. Gerard Cathedral, last month in the Diocese of Karu-Kiunga.

Before the celebration, parishioners of St. Brigid's, and the family of Deacon Joachim brought him in procession from St. Brigid's to St. Gerard's Parish. During the procession they performed the Awin ground dance as expression of their joy. They were happy to see him ordained as a priest from their tribe. Fr. Joachim is the third born of three brothers and two sisters. Many people attended the ordination and the Church was full of laity and clergy.

The well prepared Liturgy meant that the people really experienced the meaning of the ordination. Bishop said to Fr Joachim that "today is not your day", it is the Lord's Day. It is the day when the Lord comes into your life with abundance of graces and blessings". He went on to say that being a priest means "a man with a great love for God and a great love for the people, filled with the power to serve with love, faithful to his identity as a priest". Bishop also gave Fr Joachim his first appointment as priest in St. Peter's Parish,



DARU ORDINATION: Fr Joachim received, from the Bishop, in his ordination, a Chalice signifying his pastoral care to celebrate the sacraments.

Boset with Fr. Leo Kartika, smm. After the ordination was a meal followed by entertainment. Bernard, one of the Awin men explained the meaning of Awin dance and exchange of dog's teeth when Fr. Joachim put the

dog's teeth on the finger of Bishop, and Bishop also did the same thing to Fr. Joachim as a symbol of commitment to each other. As a newly ordained, Fr Joachim expressed that it was big challenge for him as the first priest

from his tribe to be a good model to young people so that others too may follow his path. He went on to say that with the help of God and the support of the people he will be do his best to be a good pastor.

New Bishop for Bougainville Installed

Bernard Unabali, the assistant Bishop of Bougainville, has been installed as its new bishop replacing Bishop Henk Kronenberg sm who has retired after serving the diocese for eleven years.

The installation took place on the 19th of last month, St Joseph's day, at the Hahela Diocesan Mission Station at Our Lady of the Assumption Church. The original Cathedral of the Diocese at Kieta was destroyed during the crisis and the diocese has yet to build a new one.

A huge crowd of people turned out the installation joining The Papal Nuncio and several Bishops including Archbishop Hess Rabaul and John Ribat of Port Moresby. Priests from all over the country also joined in the celebrations.

Bishop Unabali trained for the priesthood at the Catholic Theological Institute at Bomana and worked in the Bougainville Diocese during the crisis. In 1996 he spend several years in Rome studying missiology gaining an STL, before returning to Papua New Guinea to work at Bomana as a formater before returning to Bougainville.

In his speech Bishop Unabali urged more local participation on the laity in the life of the Church stressing integral human development as a way forward.

Bishop Unabali was born in Bolioko in Bougainville and is 53 years old.

Bishop Henk Kronenberg will return to the Netherlands his home country.

Vocation Sunday
25th May

Lukim, mi sanap long doa, na mi paitim i stap. Rev 3:20.

Last of early Missionaries on Bougainville farewelled

By Aloysius Laukai

THE last of the remaining early missionaries who served on Bougainville for more than forty years were farewelled at a ceremony in Hahela last Thursday.

The early missionaries are retired Bishop of Bougainville, Bishop Henk Kronenberg, Fatger Hendry Saris and Sister Noreen(SMSM)

Bishop Henk Kronenberg served on Bougainville for more than forty-seven years since he arrived IN Papua New Guinea in 1965.

He became Bishop of Bougainville in 1999.

Fr Hendry saris also served on Bougainville for the last thirty nine years.

The two are from Holland and will return to their homeland this year.

Sr. Noreen also served on Bougainville for many years and would return to Australia at the



Students of Malasang Primary school performing during farewell ceremony of early Missionaries at Hahela last Sunday. Picture by Aloysius Laukai

end of April.

Last week's farewell ceremony included activities by students of Hahela

and Malasang Primary School and presentation of gifts by church members and friends.

The Catholic Church on Bougainville celebrated one hundred years in August, 2001.