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Australia welcomes the Oceania Church ...Elects Bishop Rochus Vice-President

Courtesy: Catholic Religious Australia

The Bishops of Papua New Guinea have been gathering with their fellow Oceania bishops in the Pacific region for their four-yearly assembly of the Federation of Catholic Bishops Conferences of Oceania (FCBCO).

The Federation of Catholic Bishops Conferences of Oceania, under the chairmanship of Bishop Peter Ingham, of Wollongong, gathered at Sancta Sophia College at the University of Sydney from May 10-14.

More than 80 Bishops came from Australia, New Zealand, Papua New Guinea, the Solomon Islands and other countries in the Pacific -- the Mariana Islands, Guam, Noumea, Vanuatu, Wallis & Futuna, Cook Islands, Samoa, Tokelau, Tuvalu, Fiji, Kiribati, Tonga and Tahiti.

A representation from East Timor and the Federation of Asian Bishops Conference were guests of the FCBCO, along with the Papal Nuncios for Australian, PNG and the Solomons, New Zealand and the Pacific.

This event, held once every four years, gave the bishops from this vast multicultural area important personal contact for professional development and support. The conference had the theme, "Walking his way, bearing his fruit, living his life".

Bishop Ingham set the tone when he preached at the opening Mass in St Mary's Cathedral on the hope of Christ and of the early missionaries in the Oceania region.

"The Church in Oceania received the Gospel from previous generations of Christians and from missionaries coming from overseas whose sacrifices have, by God's grace,



PACIFIC CONFERENCE: Archbishop John Ribat, with Bishop Rochus Tatamai, new Vice-President of the FCBCO and Bishop Amold Orowae with the President of the out-going FCBCO Bishop Peter Ingham, (Second on the right) and other bishops of the conference outside St Mary's Cathedral, Sydney.

borne much fruit," he said.

Before the conference began he said that the gathering would further "progress our communion, our collaboration and our mutual understanding of the joys, hopes, grief and anguish through which we work in making Jesus Christ better known and loved among the peoples of Oceania".

"The Church in Oceania is diverse and far-reaching, with different challenges in each of its countries. We come together for this Assembly to learn from and support one another as bishops and share the many gifts of our dioceses," he said.

In an opening session, Jesuit theologian and scripture scholar Father Brendan Byrne spoke about the missionary efforts of the apostle Paul.

Father Richard Leonard SJ, a media, film and communications special-

ist, spoke on the challenging art of giving homilies.

Fr Ioane Patita Ono, from the Pacific Regional seminary in Suva, Fiji, presented religious traditions, cultural variety and theological understanding of celebration in different contexts.

"Oceania constitutes approximately one-third of the earth's surface and most of it is water. Its population is relatively small and unevenly distributed," Fr Ono said. "However, it is unique mainly because of its manifold cultural and traditional treasures that enrich the life and experience among many different peoples" he said, as he began a presentation on the different ways of celebrating the Mass across Oceania.

Brother Jonathan Williams OFM Cap, based in Mendi, addressed the Bishops on the challenges of Roman funeral rituals for Christian burial be-

ing used in Oceania.

In the first days of the conference, the Bishops also visited Mary MacKillop's tomb where they met with Sisters of St Joseph.

The Sisters' Leadership Team introduced them to Mary MacKillop's life at the shrine and outlined their innovative new website which includes virtual tours of Alma cottage (Mary's home at the time of her death) and Mary MacKillop Chapel, where she is buried.

The bishops celebrated mass in the chapel before ending the day with dinner with Sisters of St Joseph and representatives from the sponsoring Catholic agencies - Catholic Church Insurances; Caritas Australia; Church Resources and Catholic Mission.

Workshops also were conducted by Sr Hilda Scott OSB (Jamberoo Abbey); Marita Winters (Catholic En-

quiry Centre, Sydney); Fr Maurizio Pettena CS (Director of Australian Catholic Migrant and Refugee Office) and Fr Vince Casey who stood in for Ms Teresa Pirola who could not return from overseas in time.

Mrs Winters spoke on evangelisation using new media, exploring with the Bishops ways how the Internet, Twitter, Facebook and other social media could be utilised in the service of the Word of God.

"A few years ago when I was conducting media training I used to tell people that if St Paul were alive he would not just be writing letters, he would be a multimedia personality with his own television show.

"Now I would say that if St Paul were alive in 2010, he'd be blogging on his travels, signing up new followers on Facebook and using Twitter to tweet hourly to his disciples about what's happening!" she said.

The FCBCO assembly concluded with Mr Malcolm Hart, the ACBC Youth Project Officer, speaking on the challenges and fruits of World Youth Day. Bishop Denis Browne of Hamilton in New Zealand was the final speaker.

The concluding Mass was celebrated by Papal Nuncio Archbishop Giuseppe Lazzarotto. Vice President Archbishop Anthony Apuron OFM Cap. of Guam, preached.

Bishop John Dew, Archbishop of Wellington, New Zealand, was elected as president of the Federation of Catholic Bishops Conferences of Oceania, with Bishop Rochus Tatamai MSC of Bereina, Papua New Guinea, elected as vice-president. Two representatives to serve on the executive were chosen from each of the four bishops conferences which make up the federation.

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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.

Father Ernest Golly remembered

By Fr Joseph Maciolek, SVD

In the evening of Tuesday, the 11th of last month, many people and cars were heading for Yomba parish in Madang. People were ushered to the benches of the great parish hall, the cars were guided to the parking places prepared around the buildings.

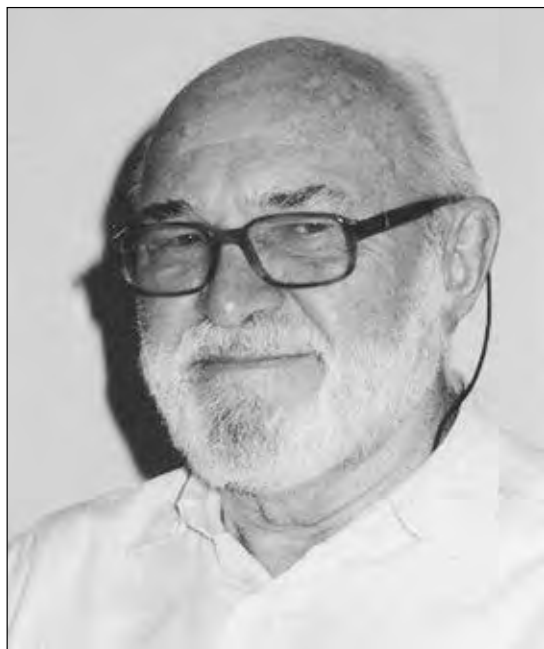
Everything has been taken care off. The grass was neatly cut, the hall decorated and prepared for the liturgy. There must have been well over a thousand people. In spite of such a large gathering there was not much noise but rather thoughtful silence.

It was dark all around because the town power supply was off but a small generator was running and few lamps helped the people to see where they were going.

There were also many candles around the altar giving, in the middle of the darkness, a catacomb like atmosphere.

There were sounds of choir and musicians preparing their voices and instruments. A digital projector from time to time projected a photo of Fr. Golly on the wall.

At 7pm all rose and the procession of over forty priests led by the altar servers moved slowly towards the altar. Fr. Joseph Roszynski, SVD Provincial superior, who



"As long as I live, I serve" and Fr Golly did indeed live those words, said Fr Roszynski, during his homily.

presided over the celebration, since bishop William Kurtz was away in Australia, welcomed everyone in the name of the Triune God.

He set the tone for the celebration saying that we have all come here to pray for the soul of Fr. Golly at the same time as his body is being laid to rest in far off Germany in a small cemetery at the SVD Mission House of St. Augustin near Bonn.

We have gathered to remember Fr. Golly's life and his legacy, he said. After the act of contrition

Fr. Roszynski said that even though usually during masses for the dead the Gloria is not sung, tonight, he said, we are going to sing it to give thanks to God for the wonders he had achieved through Fr. Golly.

In his sermon Fr. Roszynski led the congregation in a reflection on the events of the recent weeks and days; the pains of Fr. Ernest, his travel to Europe, the fast progress of his illness, and the sudden news of his death. The spontaneous response of the

people gathering together to cry, to pray and to remember the good works and faith of Fr. Golly.

Fr. Roszynski recalled also some testimonies posted on the internet. Among others that Yomba New Town was once a no go zone but when Fr. Golly came to the parish he worked with leaders to give people hope and courage, and now one feels safe coming to Yomba even at night. Look at all the priests gathered around altar, he said.

Many of the diocesan priests here, he said, had been gathering at Alexishafen for their in-service when Fr. Samuel Kokut proposed that they come here tonight, they all came because they heard the name, Fr. Golly.

The news of his work for the Legion of Mary reached far and wide in PNG. He was, no doubt, a leader of that movement on the national level. He died on the first Friday of the month, Fr. Roszynski pointed out. The day we remember the Sacred Heart of Jesus. Fr. Golly was also a fervent promoter of the devotion to Divine Mercy.

People in the congregation kept responding to Fr. Roszynski's words with spontaneous applause when he touched their hearts, and there were many words that did.

Fr. Golly had a heart for everyone, said Fr.

Joseph, when someone knocked on the door Fr. Golly used to say: "Jesus, come in". His faith allowed him to see Jesus in every person, who came to him.

Fr. Golly was a Divine Word Missionary.

He wanted to make the Divine Word known to everyone. He wrote and published many pamphlets and books teaching and instructing the faithful about the way of the Lord. Behind me here is written, Fr. Roszynski pointed to big letters on the wall, "As long as I live, I serve" and Fr Golly did indeed live those words, said Fr Roszynski.

During the time of consecration the town power came back and there was abundance of light everywhere.

Now one could see how many people were in the parish hall build some years ago by Fr. Golly for large gatherings.

Near the altar were sitting religious sisters and brothers, who came from Madang town and Alexishafen. It was a great experience of communion within the church. Holy Communion was given by several priests. Happiness and sadness intermingled in everyone.

As I was going away, back to my community, I was thinking of the life and legacy of Fr. Ernest Golly and of the many ways he has challenged me on my way of missionary service.

CBC Has New General Secretary

Fr Victor Roche, svd, has been appointed by the bishops as the new General Secretary of the Catholic Bishops conference.

Fr Victor replaces Fr Rolly Santos cm, who turned to his home country, the Philippines last month, to take up a new position in his Order.

Fr Rolly has only been in the job for 11 months replacing Fr Nick de Groot svd. He proved to be a very popular secretary always willing to listen and had a good sense of humour. His short stay in the job wasn't long enough and his presence will be missed by the bishops, the CBC staff and all who had dealings with him.

Fr Victor Roche, svd, will assume office on the 9 August after his return from a holiday in India.

Fr Victor was born in 1952 in India joining the SVD's in 1967. He was ordained priest in 1980. In 1981 he came to PNG working originally for ten years in Wewak and then for nine years as Mission Animator for the SVD's. For the last seven years he has worked as Director of Trinita FM, Mt Hagan.

'It's a big job', said Fr Victor, 'and I need peoples prayers and support.'

Number of Catholics on the Rise - Vatican Releases Statistical Yearbook

Zenit News Agency:The Vatican has announced that its publishing house has released a new edition of the Statistical Yearbook of the Church, comprising information from 2000 to 2008, including that the number of Catholics in the world is now 1.16 billion.

Over these nine years, the Catholic presence in the world has grown from 1.045 billion in 2000 to 1.166 billion in 2008, an increase of 11.54%. Considering the statistics in detail, numbers in Africa grew by 33%, in Europe they remained generally stable (an increase of 1.17%), while in Asia they increased by 15.61%, in Oceania by 11.39% and in America by 10.93%. As a percentage of the total population, European Catholics represented 26.8% in 2000 and 24.31% in 2008. In America and Oceania they have remained stable, and increased slightly in Asia.

The number of bishops in the world went up from 4,541 in 2000 to 5,002 in 2008, an increase of 10.15%.

The number of priests also increased slightly over this nine-year period, passing from 405,178 in 2000 to 409,166 in 2008, an overall rise of 0.98%. In Africa and Asia their numbers increased (respectively, by 33.1% and 23.8%); in the Americas they remained stable, while they fell by 7% in Europe and 4% in Oceania.

The number of diocesan priests increased by 3.1%, going from 265,781 in 2000 to 274,007 in 2008. By contrast, the number of regular priests showed a constant decline, down by 3.04% to 135,159 in 2008. Of the continents, only Europe showed a clear reduction in priests: in 2000 they represented 51% of the world total, in 2008 just 47%. On the other hand, Asia and Africa together represented 17.5% of the world total in 2000 and 21.9% in 2008. The Americas slightly increased its percentage to around 30% of the total.

Non-ordained religious numbered 55,057 in the year 2000 and 54,641 in 2008. Comparing this data by continent, Europe showed a strong decline (down by 16.57%), as did Oceania (22.06%); the Americas remained stable, while Asia and Africa grew (by 32% and 10.47%, respectively).

Female religious are almost double the number of priests, and 14 times that of non-ordained male religious, but their numbers are falling, from 800,000 in 2000 to 740,000 in 2008. As for their geographical distribution, 41% reside in Europe, 27.47% in America, 21.77% in Asia and 1.28% in Oceania. The number of female religious has increased in the most dynamic continents: Africa (up by 21%) and Asia (up by 16%).

The Statistical Yearbook of the Church also includes information on the number of philosophy and theology students in diocesan and religious seminaries. In global terms, their numbers increased from 110,583 in 2000 to more than 117,024 in 2008. In Africa and Asia their numbers went up, whereas Europe saw a reduction.

Graun Bilong Yumi

Bisop Steve Reichert ofm cap, Bisop bilong Mendi

"Orait, God i wokim ol manmeri na ol i kamap olsem God yet. God i mekim ol i kamap man na meri. Na God i mekim gutpela tok bilong givim strong long ol. Em i tok olsem, 'Yupela i mas kamap planti na i go sindaun long olgeta hap bilong graun na bosim olgeta samting i stap long en'" (Stat 1:27-28). "Orait God, Bikpela i kisim dispela man em i bin wokim na i putim em long dispela gaden long lden, bai man i ken i stap na lukautim dispela gaden" (Stat 2:15).

Bipo tru, taim i no gat manmeri i stap long ples yumi kolim Papua Niugini, long dispela taim God i bin blesim dispela graun na putim olkain gutpela samting long en. Buk Baibel i tok olsem, God husat i wokim olgeta samting i laikim manmeri i kamap planti na pulapim graun long ol famili, sindaun gut wantaim, planim gaden, lukautim ples, bosim em na yusim ol gutpela samting bilong graun bai olgeta manmeri i ken i stap gut. God i save laikim manmeri moa yet na em i givim graun na olgeta samting long en long yumi.

Long dispela pas, mi laik askim yumi olgeta long pulim tingting na skelim wanem we yumi save lukautim na yusim ol gutpela samting God i putim long graun na givim yumi. Em i bikpela samting long dispela taim bikos ExxonMobil na sampela arapela

kampani, wantaim gavman bilong PNG na ol papagraun, bai kirapim bikpela prosek, ol i kolim LNG (ges i olsem wara na i stap nating insait long graun). Yumi mas i gat moa save long dispela na hau dispela prosek bai afektim yumi hia long PNG.

Graun i bikpela blessing God i givim yumi. Olgeta manmeri bilong Papua Niugini i save long dispela. Graun bilong yumi i gat gutpela gris na planti tausen yia i go pinis long en we ol manmeri i bin planim gaden bilong kisim kaikai long en. Manmeri long hailans, long daunbilong, long nambis na long ol allan, ol i save olsem, long hatwok long planim na lukautim gaden ol inap kisim kaikai inap long famili, na long serim wantaim ol wantok i sot long en, na long salim long maket bilong kisim mani. Long PNG, win i klin na i gat planti taim bilong san na bilong ren wantaim, kain samting olsem i gutpela blessing bilong God.

Yumi ken i stap gutpela na amamas long laip. Solwara i banisim kantri bilong yumi, em i pulap long ol blessing bilong God tu. Olkain pis i stap, planti kaikai. Bus i stap, em i as ples bilong kain kain animal na pisin na binatang. Em i narapela blessing bilong God. Bipo na nau tu, bus em i ples we manmeri i save painim kaikai, bilas, samting bilong wokim haus, marasin bilong rausim sik na paiawut bilong kukim kaikai.

Orait, ol gutpela samting God i givim yumi, graun, solwara na

bus, i bin pulim ai na kirapim interes bilong manmeri husat i laik wokim kain kain prosek long Papua Niugini. Olsem na tede ol plantesen i stap, kopi, koko, kopra, ti, suga na wel pam. Bikpela plantesen i stap na liklik plantesen ol famili i lukautim i stap tu. Sampela bikpela kampani bilong katim diwai long bus na wokim plang i stap tu. Kampani bilong kisim pis long solwara na putim long tin bilong salim long PNG a ovasis i stap. Ol dispela prosek i bin bringim developmen, olsem na planti manmeri i kisim fotmnait wok long en. Kantri bilong yumi i groim ekonomi (bisnis bilong mani) bilong en na moa kes mani i stap. Taim manmeri i lukautim mani na yusim gut long ol samting bilong sapotim famili na komyuniti na bilong kirapim ples, orait mani i bikpela blessing. Em i tru, planti grasrut manmeri long ples i bin tek pat long developmen na long dispela we ol i save sapotim famili na kisim samting ol i gat nid long en. Ol i mekim olsem, statim liklik prosek bilong ol yet na amamas long gutpela samting ol i kamapim. Ol i planim kopi o kumu gaden bilong salim long kampani o long maket. Sampela man i baim somil na katim wan wan bikpela diwai long bus na lusim ol liklik bilong gro na kisim bhain. Sampela manmeri i lukautim pis pon o painim pis long solwara bilong salim.

Tasol, sampela taim ol bikpela prosek na bisnis i save bringim kain kain bikpela problem i kam.

Gridipasin, olsem mangalim mani, em i stap, na sampela papa bilong kampani i save trikim ol papagraun, giaminim ol, peim liklik mani bilong kisim bikpela hap graun o bus.

Sampela kampani i save sitim ol wokmanmeri tu, putim pe bilong ol i go daun tru. Sampela taim ol kampani i no save kea na ol i bagarapim environmen. Korapsen i stap tu, we ol kampani i save braibim gavman o ol lida long ples bilong brukim lo na kisim bikpela winmani.

Ol dispela kain pasin i save bagarapim blessing bilong God na mekim em i kamap birua bilong gutpela sindaun bilong manmeri. Taim dispela pasin i kamap, na em i kamap pinis long sampela hap long PNG, yumi manmeri i gat rait na responsibiliti long tokaut strong bilong stopim dispela kain pasin.

Na tu, ol lida bilong ples, na moa yet, ol lida bilong gavman i mas helpim yumi, bung wantaim yumi bilong lukautim ol raits bilong yumi. Em i no gut, tasol planti taim hia long Papua Niugini ol lida i no harim krai bilong ol manmeri na ol i pasim het long ol hevi bilong ol grasrut manmeri. Olsem na korapsen i stap na i go bikpela. Na ol korapsen lain i mekim yet.

Tasol, taim planti manmeri i gat sans long tek pat long ol bikpela prosek we gutpela kampani i bosim, olsem ol i baim sea long kampani o ol i kisim gutpela fotnait wok, em i gutpela.

Mariannahill Celebrates 50 years

The Missionaries of Mariannahill (CMM) recently celebrated the 50th Anniversary of the arrival of their first missionaries in Papua New Guinea.

The Celebration, in the Sir Ignatius Kilage sports stadium, attracted thousands of people from all corners of the diocese.

It began with a parade of floats coming into the stadium. Each float represented a 'spiritual' group in the diocese.

Not too long after the floats had entered the stadium and before the Mass began, the stadium was rocked by a strong earthquake. But initial panic in the shaking stadium calmed down

quickly and things went back to normal

The Apostolic Nuncio, Archbishop Padila, presided over the Eucharist on the stage in the centre of the stadium. Among the concelebrants were the 27 bishops of PNG and the Solomon Islands who for this occasion had chosen Lae for their annual Bishops Conference. Fr. Antony Mulderink, the only survivor of the original team of Mariannahillers in 1960 gave the sermon, stressing the urgent need for local vocations to continue the work that had been started 50 years ago.

A letters with good wishes from Pope Benedict and also a message from the Prefect of the

Congregation for the Evangelization of Peoples were read out by the Apostolic Nuncio. The Superior General of Mariannahill, Fr. Damian Weber CMM gave an address on behalf of the Mariannahill Missionaries and Sr. Hyo Sook Chang CPS, Regional Superior in Korea, read a message from the Superior General Sr. Ingeborg Mueller CPS in Rome.

The main speaker was the Hon. Bart Philemon, Member of Parliament for Lae and a long time friend of the Catholic Church in Lae. He himself being the son of a Lutheran pastor praised the religious tolerance between the Catholics and the Lutherans and other denominations and stated

that this healthy relationship must be maintained for the good of future of the country.

After a break the presentations and performances of various dance groups created a cheerful mood among the crowd.

In the evening the Mariannahill community hosted a dinner for the 27 Bishops and guests, among them Fr. Damian Weber, General Superior CMM, Fr. Hubert Wendl and Fr. Andreas Rohring from Germany, and Sr. Godelief Leyten CPS who had worked in Lae for 48 years and returned to the Netherlands in 2009.

Ordained to be Servant-Leaders of God's People Pastoral Letter for the Year of Priests 2010

The Bishops at their recent meeting in Lae sent a pastoral letter to all clergy inviting them to reflect with them on some aspects of their priestly life and ministry in the light of Year of the Priest.

In their letter they said that the Year of Priests which began last year and has been dedicated to the Priests with the theme "Faithfulness of Christ - Faithfulness of the Priest" was done in order to encourage all priests to reflect on their vocation, be thankful and to devote this year to prayer and renewal. This year was also a call to the Church and our Christian communities to pray for the Priests and encourage them to be faithful and committed to their ministry.

The Liturgy of the Lord's Supper on Holy Thursday recalls Jesus' institution of the Eucharist and of the ministerial priesthood, the letter said. It is interesting to note, it went on to say, that the Gospel passage is taken from Saint John which speaks not of Jesus' last Passover meal but of his washing the disciples' feet:

"During supper Jesus... got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin

and began to wash the disciples' feet and to wipe them with the towel that was tied around him. After he had washed their feet ... he said to them, 'you call me Teacher and Lord - and you are right, for that is what I am. So if I your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you'" (Jn 13, 2-15).

Priesthood is a precious gift of the Lord given to priests the letter went on to say. Through the laying-on of hands and the prayer of consecration priests have received a spiritual character which cannot be removed and which configures them to Christ the servant of all (cf. Mk 10, 45, Jn 13, 2-15). They have been consecrated in Christ's name with a particular mission in the Church to serve and build up the people of God. Priesthood is ministerial in character. The ministerial priesthood should, therefore, be measured against the model of Christ, who taught that "whoever wishes to become great among you must be your servant" (Mk 10, 43). In fact it is in tending his sheep that they prove their love to Him (cf. Jn 21, 15-17).

Dear Priests, the Bish-

ops went on to say, you are ordained for the service of teaching, sanctifying and governing that portion of God's people entrusted to your care and are consecrated for the salvation of God's holy people. Indeed for all of you priests the path to personal holiness and salvation is through the humble service you render in the Lord's vineyard!

The Pastoral Letter at the end of the General Assembly in 2004 deplored, said the Bishops, the "crisis of leadership" in our country because too many of our leaders are influenced by the 'Big Man' model rather than the servant leadership. During this Year of Priests, they said, it is vital for all priests to resolve to lead by serving as one who lays down his life for his brothers and sisters. As servant-leaders of God's people all Priests must truly reflect on their ministry of service and avoid the attitude of the "big man". In this light the bishops urged, Bishop Louis Vangeke, the first Papua New Guinean priest and bishop, is a shining example for all priests and bishops for his humility and closeness to the people.

All priests, said the bishops are united in the presbyterium with their Bishop and thus all

priests exercise their priestly ministry in communion with him.

The bishops went on to say that the promise of obedience and the kiss of peace during the ordination symbolizes well this unity and is a reminder to live out in mutual dialogue with their bishop this spirit of communion with fraternal correction, compassion, understanding, self-sacrifice and support.

Priests are acting in the name of the whole Church, the letter went on to say, when presenting to the Father the prayer of the Church and especially when offering the Eucharist. In fact an essential part of their ministry is to intercede for God's people. Saint John Marie Vianney spent long hours of prayer before the tabernacle. His example inspired his parishioners to imitate him. A priest's faithfulness to the prayer of the Liturgy of the Hours is an important service of intercession for the people and the whole world. It must be remembered, said the bishops, that when you preside at the Eucharist you make present again the unique sacrifice of Jesus Christ on the Cross. It is, therefore, important that priests, celebrate it properly in order to ensure the "full, active and conscious participation" of the Christian community (Sacrosanctum Concilium, 14).

Dear Priests, the letter went on to say, we your bishops strongly recommend that you faithfully celebrate the Eucharist daily as a way to give glory to God and as a sign of your deep love for Jesus in the Eucharist, the source and summit of the

Christian life.

Deeply Rooted in Christ

"The priesthood is the love of the heart of Jesus", Saint John Marie Vianney would often say. In his time he was able to transform the hearts and lives of people because he enabled them to experience God's merciful love. He lamented that "the great misfortune for us priests and bishops is that our souls grow tepid"! Archbishop Alain de Boismenu, whose cause for beatification has been initiated, is an example of tireless missionary zeal. His apostolic ardour was rooted in his unconditional love for Jesus and his deep spiritual life. A priestly life must be deeply rooted in Christ lest it will experience emptiness and ineffectiveness in your ministry.

Priests, your regular and frequent reception of the sacrament of reconciliation and of a regular spiritual guide are indispensable means to remain in Jesus' love (cf. Jn 15, 9) and have a heart to heart encounter with him! Be ablazed with the pastoral charity of the Good Shepherd so to imitate Jesus in his complete self-giving in order to give life to others. It is not a mere coincidence that the Solemnity of the Sacred Heart has been declared an annual day of prayer for the sanctification of priests.

May the prayer of Saint John Marie Vianney, patron of priests throughout the world, be reflected in your life and ministry.

I love you, O my God
My only desire is to love you,
until the last breath of my life.

I love you, O infinitely loveable God,

I go moa long pes 4

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.

DIFFICULTIES IN PRAYER

It is not always easy to pray. It is difficult because of our limitation and weaknesses and because the Devil wants us to turn away from prayer which means to turn away from God. If we do not have time for prayer we may find ourselves walking away from a good spiritual life and Christian commitment.

Objections to prayer.

Many Christian consider the time given to prayer as a 'waste of time'.

Some people may consider prayer as a psychological experience that may not last, or a ritual connected with words and movements. They forget to consider that prayer is not a time of feeling and gratification but it is a time of been present to the Lord in adoration and submission to him.

Others may by saying that they see and experience nothing in time of prayer and do not take into account that prayer is a mystery embracing all bodily and spiritual faculties.

Other may say that they receive no profit from it as if life depends only on things that bring profit forgetting that love and peace experienced in prayer is the greatest gift from God.

Others may say that it would be better to be involved in the issues of the world instead of wasting time in prayer forgetting that strength to be involved in those issues comes from God.

There are also times when we fail in our prayer life and we become discouraged.

Against all these objections we must battle in humility, trust and perseverance.

Difficulties in prayer

The most common difficulty in prayer is distraction. Distraction in prayer may reveal that our mind and heart move easily towards places or objects or person that are dear to us and may absorb our attention at the expense of being present to God. The best remedy to distraction is to turn back to our heart and be attentive to our prayer.

Another difficulty may be dryness. Dryness means that a person who wants really to pray may experience, sometimes for a long period, a separation from God, with no pleasure in prayer. This may be the time of purification that God allows in order that later on we may come closer to him. But it may be also an indication that we have neglected our spiritual life and, after a good discernment, we may need a process of conversion and turn to God with whole our heart.

Temptation in prayer

The most common temptation in prayer is the lack of faith. Lack of faith means that instead to be present to God we may think that to resolve the many worries and difficulties that we may experience is more important than prayer. Sometimes when we do not find any solution to our difficulties we turn to the Lord as the last resort but without a proper internal humble disposition.

Another difficulty may be an attitude of not caring about prayer. People may not be committed at all in their Christian life; they do not care to exercise a little self discipline in their life of prayer. Such attitude leads soon or later to lose any interest for God and for their own faith.



Ordained to be Servant-Leaders of God's People

Priesthood Implies Sacrifice

Blessed John Mazzuconi is a shining exam-

... I kam long pes 3

ple of generous self-giving. In spite of difficulties and sickness he sought to return to his mission commitment. How often you have to face loneliness, helplessness, rejection and innumerable difficulties in serving the Lord! Indeed "true love does not come cheap, it can also prove quite costly. Love overcomes evil in order to bring out goodness in people.

Dear priests, if you become one with Christ, you will learn to recognize him precisely in the suffering, in the poor, in the little ones of this world; then you become people who serve, who recognise your brothers and sisters in him and in them you encounter him" (Benedict XVI, homily at Chrism Mass, 2009).

Priests Represent Christ

Priests represent Christ among the people. In all ecclesial services it is Christ who is present to his Church as the Shepherd of his flock, the Head of his Body.

Dear priests, since you represent Christ to the faithful it is important that you strive daily to conform yourselves to Christ himself. You

must witness to the spirit of service that Jesus showed by the way you live your lives and by your pastoral ministry. It is your personal responsibility to engage in an ongoing study about a theological and pastoral formation. Be attentive also to current issues which are affecting the life of the people and be able to guide them to make a good and informed decision. A professional and pastoral service needs to be always respectful of others, keeping integral their dignity as persons. Instances of violation of confidence might have happened against people entrusted to your care. These will inflict wounds on Christ's body which sometimes demand painful remedies and long term process of restoration and ecclesial renewal.

The future priests - Seminarians,

It is the responsibility of all priests to nurture and promote among the young people a sense of dedication and commitment to Christ and his Church. From their priests, young people may learn to devote their lives to Christ and to the service of his people.

Dear Priests, encourage your Christian communities to pray for and support vocations as a gift from God. And should the Lord call

young people to serve him in the priesthood help families to be generous by allowing them to follow their vocation and be proud and thankful for such a precious gift. Encourage the seminarians during their lives to formation and discernment. During their pastoral experience in various parishes, readily accept them and walk with them so to learn from your way of life how to grow in a deeper in the knowledge of Christ and his mission.

Conclusion

All priests need the help of their Christian communities. They must consider the families as the seedbed for vocations so to continue the mission of Christ among people.

Dear Priests, encourage families to make Christ the centre of their homes and ask your communities to pray daily for you, especially on the annual day of prayer for the sanctification of priests. Invite your community to support and encourage you to be faithful to your priestly life and ministry! Be open to the community and accept their gentle reminder from them about your dignity and vocation. To become a good servant you need patience and an ongoing commitment. Ask the community to support and correct you, so to live a meaningful and fulfilling priestly life.

We Bishops, conclude this letter asking all the priests to join us in our prayer to the Blessed Virgin Mary:

O Mary,

Mother of Jesus Christ, you were with him throughout his life and ministry, we entrust to you all our beloved priests. Protect them from all evil and harm, accompany them in their life and ministry, Pray for them that they may have a heart like that of Jesus, your Son. Mother of the Church and Mother of Priests, in the midst of the disciples in the upper room you prayed to the Holy Spirit for the new people and their shepherds; obtain for our priests the grace and gift to remain ever faithful in the service of the blessed fruit of your womb, Jesus!

Our Lady of the Sacred Heart, Help of Christians and Queen of Peace, continue to walk with us on our journey of faith as God's people in Papua New Guinea and Solomon Islands. Blessed Peter ToRot, John Mazzuconi, Saints Peter Chanel and John Marie Vianney, pray for all of us!

LNG - Blessing o Birua?

kantri tu, Hailans Haiwe? Bilong wanem lektrik pawa na olkain komyunikesen i no ran long olgeta hap long PNG na i no go het? Gavman tu i pundaun. No gat gutpela politikal lidasip, olsem na manmeri i no trastim ol lida na gavman. Lo na oda i no strong na publik sevis i no wok gut long planti provins. Bilong wanem gavman oltaim i tok, mani i sot? Bilong wanem Papua Niugini i no go het na laip bilong manmeri i no kamap gutpela moa? Olbikpela developmen prosek i no helpim ol grasrut manmeri tumas. Long dispela sikispela ya i go pinis, olkain samting i save makim gutpela sindaun bilong manmeri, ol i kolim Human Development Indeks, i go daun pinis long Papua Niugini. Gavman yet i tokait long dispela, taim em i wokim wanpela stadi na luksave long ol sevis long kantri. Nem bin long dispela stadi em PUPA NIUGINI VISIN 2050. I tuk olsem, ol gavman bilong bipo na nau tu, i no mekim gutpela wok gavman na ol pipel i kamim hevli. Kantri i no go het.

Mipela Katolik Bisop i askim ol politikal lida, nesenel na lokal, man na meri yumi i bin votim ol, ol lain husat i holim stia na wokim ol lo, wantaim ol publik sevan, man na meri husat i bihainim ol lo na mekim wok bilong kirapim ol sevis, yupela i mas tingting long wok lidasip na wok sevis yupela i mekim bilong helpim ol pipel. Em i gutpela o nogat? Ol lida i mas soim gutpela lidasip na gimim gutpela sevis. Ino gutpela, tasol sampela taim pul bilong pawa na mani i save winim bilip long God, i winim laikpasi i go long ol manmeri, honesti long wok na gutpela sevis long ol pipel. Em i gutpela sapos yumi olgeta i putim tingting long tok bilong Jisas taim em i tok olsem, "Sapos wanpela man i kism olgeta samting bilong graun, tasol laip bilong em yet i lus, ora it dispela olgeta samting bai i helpim em olsem wanem" (Matyu 16:26)?

Nau Papua Niugini redi long kirapim wanpela bikpela prosek i winim olgeta prosek bilong bipo ol i kolim LNG. Yumi no save, dispela prosek em i gutpela samting na em bai karim gutpela kaikai, o nogat? Em i blessing o em i birua? Ol saveman i tok, dispela prosek bai bringim planti mani long kantri. PNG i gat bikpela sans long go het olgeta. Tasol yumi no save. Ol lida long nesenel, provinsel na lokal level, wantaim ol papagraun, ol bai lukautim mani dispela prosek i kamapim na yusim gut bilong bringim developmen long olgeta ples, o nogat? Olgeta manmeri bai serim ol benefit na go het long laip, o nogat? Yumi bai lukim. Prait Ministia, Gran Sif Se Maikel Somare, ibin tok olsem, "Salens i stap long gavman bilong mi long yusim gut ol gutpela samting bilong prosek na taim dispela bilong kamapim gutpela developmen ihelpim na mekim laip bilong olgeta manmeri long Papua Niugini i kamap gutpela moa." Na PUPA NIUGINI VISIN 2050 i tok, "Yumi no ken autim ol kain kam eskus moa. Nau yumi mas lukautim yumi olgeta na tingting long ol manmeri bai kam bihainim long yumi tu. Yumi mas senisim tingting na we yumi save stretim ol samting. Yumi mas mekim olgeta samting i kamap gutpela moa. Tnu, planti salens i stap, tasol yumi gat sans nau long senisim olgeta samting na mekim ol i kamap gutpela moa" (pes 29 Sumen). Bipu i gat sans na yumi no mekim olsem, tu tru, bikpela salehis i stap nau. Yumi bai westim dispela nupela sans o yumi bai yusim gut na go het?

Yumi no save tumas long hau dispela LNG prosek bai afektim envaironmen, graun na bus, win na solwara. Tasol PNG LNG i bikpela tru na kampani bai wokim sampela bikpela faktori bilong wokim ges. Kampani bai wokim longpela paiplain tu, stat long Hailans na i go olgeta long Pot Mosbi. Sampela bikpela prosek i save bagarapim envaironmen, tasol yumi no save long dispela LNG prosek. ExxonMobil, na ol kampani i bung wantaim long wokim dispela prosek, Oil Search (wanpela kampani bilong PNG) Santos, Nippon Oil, Gavman bilong PNG na ol papagraun, bai tok olsem, prosek i no inap bagarapim envaironmen. Tasol dispela tok i tru, o nogat? Yumi mas gut i stap. Ol sampela lain i gat interes long lukautim envaironmen ol bai was i stap tu. Gavman bilong yumi na ol papagraun i mas tingting long envaironmen na was gut. Tasol gavman na ol papagraun bai tingting long mani ol bai kism long prosek, olsem yumi no save ol bai wasi long envaironmen o nogat. Olsem na yumi olgeta manmeri, wantaim midia (niuspepa), ol NGO na ol sios i mas was i stap na tokait sapos i gat nid long protektim envaironmen. God i bin gimim yumi long lukautim. Em i gutpela sapos ExxonMobil na ol kampani i bung wantaim long wokim prosek, i tokait kila long ol problem bai inap kamap bilong lukautim envaironmen taim prosek i go het, na wanem we kampani bai meksu prosek i no inap bagarapim envaironmen. Yumi mas wari long envaironmen na meksu prosek i no bagarapim graun bilong yumi. Tasol yumi mas wari moa long ol manmeri tingting planti na askim olsem, LNG prosek bai bagarapim tingting na laip bilong manmeri klostu long we LNG Prosek i stap na long olgeta hap long kantri tu, o nogat? Mipela Katolik Bisop i laik tokait olsem, mipela i wari tu long dispela. Mipela i lukim pinis, planti tok kros i bin kamap taim ol papagraun i stretim tok long graun. Pait na kilim man tu i kamap. Valens i bikpela problem pinis long PNG na nogut em i gro bikpela moa bikos manmeri i hangre tumas long mani. Mipela i lukim pinis, taim ol man i kism bikpela mani long ples we ol i no bin lukim bikpela mani bipo, olsem ol i kism pe long graun o fotnait pe, planti ol i go spak, westim mani na kirapim tabel. Na tu, bihain, taim prosek i kirap pinis, sampela manmeri bai kism benefit, tasol sampela bai stap nating. Mangal na jelos pasin bai laitim paia long birua pasin i stap namel long ol manmeri bipo pinis. Olsem yumi bai lukim moa valens na raskol pasin i kamap. PNG LNG bai bringim planti mani kam, tasol sampela manmeri bai sot long ol samting bikos gavman na manmeri i kism manil long en i no inap skelim stret na yusim gut long ol kain kain gutpela samting bilong helpim ol manmeri bilong PNG. Na tu, mipela Bisop i tingting long ol papagraun husat i kism pe long graun, na LNG Prosek i kism. Bihain, taim kompensesen mani i pinis, ol i westim long en, ol bai kra i bikos ol i no gat graun moa na no gat we bilong lukautim famili wantaim.

Tude, planti manmeri bilong Papua Niugini i save mangalim tumas ol samting bilong graun na ol i hangre moa long mani. Olsem na planti lain i stat long gimim baksait long ol gutpela tradisenel kastom na pasin bilong tumabuna. Planti i lusim tingting long Kristen bilip, long lotu na ol Mandato tu. Ol i ting olsem, mipela i mas kism planti samting nau tasol, taim i gat sans long kism. Maski mipela i wari long gutpela pasin o long lotu long God. Dispela kain tingting na pasin i stap bikpela moa long ples we korapsen i bikpela pinis, we ol lida i save stilim publik mani na ol manmeri i resis long pulim mani. Em i gro moa long ples we i no gat gutpela sevis long helpim manmeri tu, no gat helt kea na no gat gutpela edukesen sistem, na long ples we lo na oda i bagarap pinis. Planti manmeri long Sauten Hailans na Hela i wari tu long dispela. Long lo na oda, manmeri i bilip olsem, polis na ol kot bai meksu gutpela sekuriti i stap long LNG Prosek tasol polis i no inap wari long ol grasrut manmeri long ples. Ol manmeri i ting olsem, helt na edukesen inap bagarap moa bikos planti nes na tisa bai lusim wok na i go bihainim bikpela fotnait pe bilong kampani. Antap long dispela, famili laip bai safe bikos planti man bai lusim meri na pikinini bilong ol na i go painim wok long LNG Prosek. Bihain, taim ol i kism mani ol bai westim nating long ran long Mosbi o Lae o Hagen, hairim ka na spin nating, spak long bia na drak, pamuk nabaut o baim narapela meri na brukim marit. Olkain pasin olsem bai strongim ran bilong

ino ken hait long en na pasin bilong soim hau yumi yusim publik mani gut bai ol manmeri i ken save long en. Tude, planti man na meri, bikos ol i gat nem na pawa na ol i save lukautim publik mani, ol i ting olsem, ol i gat rait long kism hap bilong dispela mani bilong ol yet. Ol i stilim mani na dispela em i rong. Ol dispela lain i birua bilong ol manmeri na ol i bagarapim kantri. Kain pasin korapsen i gro long sosaiti tu. Sapos yumi laikim VISIN 2050 i karim gutpela kaikai, ora it gutpela lidasip, gavman i gat stretpela tingting, trupela lo na oda na gutpela sindaun i mas kamap pastaim. Ol politikal lida na publik sevan i save pinis long dispela na ol i save tu, sapos yumi bihainim yet rot yumi stap long en nau, ora it kantri bilong yumi bambai bagarap olgeta.

Singaut i Go long ol Kristen Manmeri Katolik manmeri, na ol arapela Kristen pipel tu, i gat bikpela wok bilong mekim long dispela taim, bilong helpim PNG i go het. Yumi save wok bung wantaim PNG Gavman long olkain samting, long gimim helt kea long ol manmeri na edukesen sevis long olgeta level long ol yangpela na pikinini. Planti Kristen sios i save wok bung wantaim gavman long bikpela pait bilong stopim ran bilong HIV/AIDS. Katolik Sios i go pas long dispela wok. Yumi save mekim wok bilong kamapim pis na jastis long sosaiti. Yumi no pret long tokait strong bilong helpim ol grasrut manmeri na ol lain husat i no gat pawa long en na husat i safe. Yumi bai bung wantaim gavman long mekim ol dispela wok yet.

Tasol yumi i gat narapela wok bilong helpim kantri tu, em long pastoral na spiritual saif, olsem long wokabout stret long laip, lotu long God na bihainim pasin God i laikim. Yumi no ken lusim tingting long namba wan wok misisti bilong yumi bilipmanmeri, em evanjelikesen, autim Gutnius bilong Jisas Kraus long tokait na long eksampel long laip bilong yumi. Long ples we bilip, Kristen pasin na lotu i stap strong long en, gutpela sindaun, pasin belisi na gutpela pasin wok bung wantaim insait long famili na komyuniti bai i stap tu. Bilip bilong yumi i mas staim olgeta samting yumi mekim long laip bilong yumi olgeta de. Yumi no ken i stap Kristen manmeri long Sande tasol.

Planti Kristen man na meri i stap olsem lida long Nesenel Palamen na long ol provinsel na lokal level gavman, wantaim long ol grasrut komyuniti. Insait long olgeta dipatmen bilong publik sevis long olgeta hap long PNG i gat planti tausen Kristen man na meri husat i lotu olgeta Sande. Ol Kristen manmeri i save mekim ol kain kain wok. I gat ol Kristen dokta na nes i stap, ol tisa, masesstret na loya, polis na difens fos man na meri, ensinia, bisnis manmeri, ollain i wok fotnait long kampani na ol fama long ples. Planti tausen Kristen famili i stap long ol komyuniti insait long ol siti na taun na long ol vilis long bus na nambis. Kristen manmeri husat i gat planti samting na ol rabis manmeri tu, sampela i bin kism edukesen, sampela nogat, sampela igat wok na kism pe, sampela painim wok i stap, ol yangpela, maritmanmeri i gat pikinini na ollapun i itaia na i stap long haus, planti Kristen manmeri i stap long olgeta hap. Yumi Kristen manmeri, long strong bilong Holi Spirit, husat i strongim na staim yumi, yumi gat pawa bilong senisim kantri bilong yumi, dispela ples we yumi lukim korapsen na arapela pasin na tingting nogut i save bagarapim sosaiti. Yumi wan wan yet, yumi Kristen manmeri i mas senis pastaim na stretim pasin bilong yumi wan wan. Bihain, long eksampel bilong gutpela Kristen laip bilong yumi wan wan, yumi bai senisim PNG, rausim grid pasin na korapsen, abusim mipasin na valens, na kirapim laikpasin, pis na jastis, wantaim gutpela sindaun, kirapim ples we olgeta manmeri i no sot long samting na olgeta i ken serim ol blessing bilong God.

PAPUA NIUGINI VISIN 2050

Nau mipela Bisop i laik tokait long PUPA NIUGINI VISIN 2050. Dispela plen bilong stiam kantri i go het long developmen, long 2010 i go inap long 2050, i kamap bikos Nesenel Gavman i laik painimautim tingting bilong ol manmeri long olgeta hap long PNG. Olsem na sampela tim bilong gavman i bin ran long olgeta 89-pela distrik long 2008, bungim manmeri na askim tingting bilong ol kain kain samting i save afektim laip bilong ol, olsem helt na edukesen na ol arapela sevis, lo na oda, wok bilong ol politisen na publik sevan, ol rot na bris na planti arapela samting tu. Bihain, ol dispela tim i bungim tokait bilong manmeri na ol i wokim plen bilong developmen long neks 40-pela ya. Nem bilong dispela plen em PUPA NIUGINI VISIN 2050. Prait Ministia Gran Sif Se Maikel Somare i tok olsem, "VISIN 2050 em i wok bilong yumi yet, ol manmeri bilong PNG." Deputi Prait Ministia na Siaman bilong Nesenel Plening Komiti, Dokta Puka Temu, i sapotim dispela na em i tok, "Mi bilip olsem, tu tru, VISIN 2050 em i visin (driman) bilong ol manmeri bilong kantri bilong yumi."

Ol politikal lida long nesenel, provinsel na lokal level, ol lain yumi bin elektim long 2007, wantaim ol grasrut lida long ples na long ol komyuniti, man na meri, ol i gat bikpela wok long mekim, nau na bihainim taim tu. Bikos PNG LNG Prosek bai bringim bikpela mani long kantri, Nesenel Gavman i tokait long naipela driman o plen kantri bilong yumi bai bihainim, PUPA NIUGINI VISIN 2050. Gavman i tok, olgeta manmeri i ken tek pat, olgeta i gat wok. Olgeta baikusim benefit tu. Tasol, bikpela mani i kamap long PNG LNG na ol arapela bikpela prosek, em yet i no inap mekim dispela driman na plen i kamim kaikai. Yumi i no inap staim gut dispela plen na go het long en sapos yumi no rausim pasin korapsen pastaim. Pasin korapsen i pas tu insait long olgeta hap long gavman na sosaiti long PNG. Bilong go het long kirapim VISIN 2050, nupela pasin i mas kamap pastaim, pasin bilong honesti, sevis long ol pipel, pasin bilong putim ol samting ples kila we korapsen