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Pope Benedict XVI is greeted by cardinals at the end of his Wednesday general audience in Paul VI hall at the Vatican on February 1, 2012.

## Plea to political rivals not to involve the army

... Public urged to pray for country

THE CHURCHES and people of this country have been urged to seek God's intervention so that the current political impasse can be resolved peacefully.

The rival political groups have also been urged to leave the armed and disciplined forces alone in their power struggle, for fear of serious repercussions which might end up in loss of lives and a bad international image.

General Secretary of the Catholic Bishops Conference (CBC) of PNG & Solomon Islands, Fr Victor Roche SVD, made these concerns known recently on behalf of the CBC, moreso, in light to the purported mutiny by a few soldiers aligned to the Court re-instated

Somare -led faction, and led by retired army colonel, Yaura Sasa.

A week ago, Colonel Sasa who was allegedly appointed by the Somare regime, led about 30 members of the PNG Defence, and put the current army commander, Brigadier Francis Agwi, under house arrest.

Colonel Sasa claimed he was appointed by the Somare regime, which he said is the duly elected government. However, despite some tension, the matter has been resolved.

"We plead to the political leaders not to involve the army and the police in this power struggle. Leave them alone. Let them play a neutral role as they have always been," Fr Victor said.

He said countries like Fiji and the Philippines who involved the army in political crisis have had heavy losses of lives, and projected a bad image at the international level.

"We do not want such an image, especially after a great history of 37 years of the best democratic country among the Pacific nations," Fr Victor stated.

"The situation is getting worse. The rival leaders do not seem to be ready for face-to-face dialogue.

"We suggest that all the people of PNG seek God's intervention. All of us belong to different churches shall have a day of prayer for the nation and leaders on Sunday, February 5, 2012, which was last Sunday.

## True freedom comes through God's guidance: Pope says

By Carol Glatz of Catholic News Service

ONLY by fully following God's will can humanity find true freedom and the strength to bear the fear or suffering in one's life, Pope Benedict XVI said.

"Only by conforming one's own will to the divine does the human person reach his true greatness — becomes divine," he said. Only by shedding one's own interests and goals for God's does humanity obtain what everyone wants: "to be completely free," the pope said.

Speaking at his weekly general audience last week Wednesday, Pope Benedict continued his catechesis on prayer by highlighting Jesus' intense prayer to his father in the garden of Gethsemane. Jesus understood the hour of betrayal and death was near, and his

prayer "reveals his human fear and anguish," the pope said.

Though he implored God to "take this cup away from me" and spare him, Jesus quickly showed his complete obedience to his father's will when he added, "not what I want, but what you want," the pope said.

It's not always easy to discern and comply with what God wants, he said. But it will help, he said, if people "learn to trust more in God's providence" and pray every day for the strength to step out of oneself and step up to God's plan. When praying the "Lord's Prayer" every day, one is asking that God's "will be done on earth as it is in heaven," the pope said.

The prayer shows that not only does God have a plan for everyone, "we also recognize that it is in heaven where God's will is done and that the earth becomes

heaven — a place where there is love, goodness, truth, divine beauty — only if the will of God is done," he said.

Just as Jesus used prayer to draw strength to sustain him through times of immense suffering and anguish, so must men and women today use prayer to sustain them and "bring before God our troubles, suffering, the daily task of following (God), of being Christian and also the burden of evil that we see in us and around us."

It's God, he said, who brings hope and light and always stays near his children, even during their moments of great trial.

The pope asked that people grow closer to Christ day by day and follow God's will, even if to do so entails great pain and sacrifice, so that "a little bit of God's heaven is brought to earth."



TRADITION AND CHURCH IN COLOUR : Colourful Huli dancers lead entrance procession at Mendi for the Ordination last weekend of Bishop Don Lippert, the new Catholic bishop of the Mendi Diocese. Photo: Fr Phil Gibbs SVD. See Story on Page 4



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If you have any news items which you would like to contribute, call Terence Aisi Victor on Telephone Number : 3259577 or Fax: 3232551 at the Catholic Bishops Conference Office or email: aisiterence603@gmail.com or Postal Address: Catholic Bishops Conference of PNG/SI, P O Box 398, Waigani, NCD, Port Moresby- PNG.

# Catechism of the Catholic Church

## Why the Sacramental system is most appropriate

(Continuation from last month)

The reasons underlying a sacramental system are as follows:

● Taking the word "sacrament" in its broadest sense, as the sign of something sacred and hidden (the Greek word is "mystery"), we can say that the whole world is a vast sacramental system, in that material things are unto men the signs of things spiritual and sacred, even of the Divinity. "The heavens show forth the glory of God, and the firmament declareth the work of his hands" (Psalm 18:2). The invisible things of him [i.e. God], from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity" (Romans 1:20).

● The redemption of man was not accomplished in an invisible manner. God renewed, through the Patriarchs and the Prophets, the promise of salvation made to the first man; external symbols were used to express faith in the promised Redeemer: "all these things happened to them [the Israelites] in figure" (1 Corinthians 10:11; Hebrews 10:1). "So we also, when we were children, were serving under the elements of the world. But when the fullness of time was come, God sent his Son, made

of a woman" (Galatians 4:3-4). The Incarnation took place because God dealt with men in the manner that was best suited to their nature.

● The Church established by the Saviour was to be a visible organization (see CHURCH: *The Visibility of the Church*): consequently it should have external ceremonies and symbols of things sacred.

● The principal reason for a sacramental system is found in man. It is the nature of man, writes St. Thomas (III:61:1), to be led by things corporeal and sense-perceptible to things spiritual and intelligible; now Divine Providence provides for everything in accordance with its nature (*secundum modum suae conditionis*); therefore it is fitting that Divine Wisdom should provide means of salvation for men in the form of certain corporeal and sensible signs which are called sacraments. (For other reasons see Catech. Conc. Trid., II, n.14.)

**Existence of sacred symbols**  
(a) *No sacraments in the state of innocence.* According to St. Thomas (III:61:2) and theologians generally there were no sacraments before Adam sinned, i.e., in the state of original justice. Man's dignity was so great that he was raised above the natural condi-

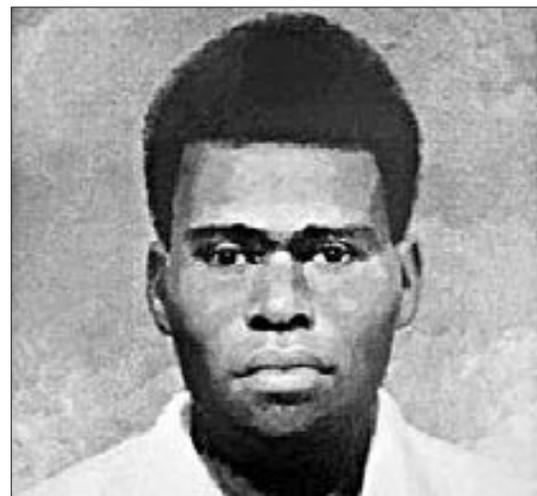
tion of human nature. His mind was subject to God; his lower faculties were subject to the higher part of his mind; his body was subject to his soul; it would have been against the dignity of that state had he been dependent, for the acquisition of knowledge or of Divine grace, on anything beneath him, i.e., corporeal things. For this reason the majority of theologians hold that no sacraments would have been instituted even if that state had lasted for a long time.

(b) *Sacraments of the law of nature.* Apart from what was or might have been in that extraordinary state, the use of sacred symbols is universal. St. Augustine says that every religion, true or false, has its visible signs or sacraments. "In nullum nomen religionis, seu verum seu falsum, coadunari homines possunt, nisi aliquo signaculorum seu sacramentorum visibilium consortio colligantur" (*Reply to Faustus XIX.11*). Commentators on the Scriptures and theologians almost unanimously assert that there were sacraments under the law of nature and under the Mosaic Law, as there are sacraments of greater dignity under the Law of Christ. Under the law of nature — so called not to exclude supernatural

revelation but because at that time there existed no written supernatural law — salvation was granted through faith in the promised Redeemer, and men expressed that faith by some external signs.

What those signs should be God did not determine, leaving this for the people, most probably to the leaders or heads of families, who were guided in their choice by an interior inspiration of the Holy Ghost. This is the conception of St. Thomas, who says that, as under the law of nature (when there was no written law), men were guided by interior inspiration in worshipping God, so also they determined what signs should be used in the external acts of worship (III:60:5, ad 3). Afterwards, however, as it was necessary to give a written law: (a) because the law of nature had been obscured by sin, and (b) because it was time to give a more explicit knowledge of the grace of Christ, then also it became necessary to determine what external signs should be used as sacraments (III:60:5, ad 3; III:61:3, ad 2) This was not necessary immediately after the Fall, by reason of the fullness of faith and knowledge imparted to Adam.

...To be continued next month...



### Pre bilong strongim bilip.

God Papa, bilip bilong mi i no strong tumas.

Planti kain kain samting bilong dispela graun i laik karamapim bilip bilong mi, olsem gras nogut i karamapim gaden.

Sambai long mi.

Nogut ol pilai, ol bisnis, ol wok bilong ples, ol wok bilong gavman, na wok mani i daunim bilip bilong mi. Strongim mi, bai bilip bilong mi i stap strong olsem draipela diwai, na olgeta wok bilong mi ken soim bilip bilong mi. Helpim mi, bai mi holim strong olgeta skul bilong Jisas, na mekim bai dispela skul i karim kaikai long laip bilong mi.

Stiaim mi, bai mi kisim save moa long yu God Papa na laikim yu, na kamap witnes long laik-pasin bilong yu namel long ol manmeri bilong ples bilong mi.

Amen

Dispela tok: "Porta Fidei" em i tok ples Latin na i min olsem: "Dua bilong bilip."

Las yia 2011 long mun Oktoba de namba 11, Pop Benedik 16 i bin raitim wanpela bikpela pas i go long olgeta Katolik manmeri bilong olgeta hap bilong graun. Namba wan tok em i bin raitim long dispela pas i go olsem: "Dua bilong bilip" (Ap 14:27) i stap op olgeta taim long yumi.

Em i save singautim yumi long serim laip wantaim God na i bringim yumi insait long Sios bilong em.

Pop Benedik 16 i bin raitim dispela pas bilong tokim yumi save olsem: long yia 2012, yumi ol Katolik manmeri i mas lukluk gut na mekim sampela wok bilong strongim bilip bilong yumi. Long dispela pas, Pop i tokaut: long de namba 11 long mun Oktoba 2012, yumi bai kirapim "Yia bilong Bilip."

Pop i makim dispela de bilong tingim 50 yia aniveseri bilong bikpela kibung bilong Sios yumi save kolim Vatikan Kaunsil namba 2, na tu bilong tingim 20 yia aniveseri bilong nupela "Kateksimo Bilong Katolik Sios." Dispela "Yia bilong Bilip" bai pinis long bikpela pestode bilong Jisas Krai i King long mun No-

vemba de namba 24 long yia 2013.

Dispela bikpela pas bilong Pop Benedik, em i olsem askim bilong em i go long yumi olgeta Katolik manmeri bilong sekim, glasim na strongim bilip bilong yumi. Yumi lukluk nau long wanem tok na wanem tingting Pop Benedik 16 i laik serim wantaim yumi bilong redim yumi Sios long dispela taim bilong "Yia bilong Bilip."

Long pas i go long ol Rom, Santu Pol i raitim olsem: "Long baptais yumi bin pas wantaim dai bilong Krai, na God i planim yumi wantaim Krai long matmat. Na long bikpela strong bilong em yet, Papa i bin kirapim Krai long matmat. Olsem bai yumi tu i ken wokabaut long nupela laip" (Ro 6:4). Go insait long "dua bilong bilip", em olsem mak bilong kirapim dispela "wokabaut long nupela laip." Dispela "wokabaut" i makim laip bilong yumi hia long graun na em i stat tru wantaim sakramen bilong Baptais we yumi kamap pikinini bilong God Papa. Holi Spirit, wantaim strong na ol presen bilong em, i laik stiaim yumi long dispela rot bilong "nupela laip." Na dispela "wokabaut" bai pinis wantaim indai bilong yumi, we yumi bai kamap long laip bilong oltaim, em Jisas i winim pinis long kirap bilong em.

Tasol tude, planti manmeri ol i les o ol i pret long go insait long "dua bilong bilip." Yumi lukluk tude planti senis long ples. Wantaim dispela senis, pasin na tingting bilong yumi tu i senis.

Kalsa na sindaun bilong yumi tu i senis. Olsem na yumi mas askim: bilip bilong yumi tu i senis, o nogat? Yumi no ken stap nating na larim "sol i lusim pait bilong em" (Mt 5:13). Yumi no ken "laitim lam na putim aninit long wanpela baket" (Mt 5:14). Tude moa yet, yumi mas joinim dispela lain long Gutnius na askim Jisas olsem: "Mipela i mas mekim wanem na mipela i ken mekim wok bilong God?" (Jo 6:28)

## Skelim Pasin Missio staff pray in solidarity

Paul Petrus i raitim na I kam long Hagen Asdaosis Niusleta

PASIN bilong pogivim rong we wanpela i wokim long narapela, na i no bekim bek em i wanpela hatpela samting, tasol em i trupela Kristen pasin.

Long PNG, pasin bilong bekim i stap long pasin kastom na em i stap strong yet long olgeta hap bilong kantri.

Tasol dispela stori i bin kamap long Hagen i soim olsem isi isi, senis i wok long kamap we sampela pipel i lukim olsem pasin bilong pogivim narapela em i rot bilong kamapim gutpela bel na sindaun insait long famili, komyuniti na sosaiti.

Long namba wan wik bilong dispela nupela yia, 2012, tupela man i bin pait bihain long tupela i dring long wanpela bia klab.

Tupela i pait i go, na narapela i kisim wanpela hap plang na brukim het bilong narapela.

Dispela man i kisim bagarap na go long haus sik. Tasol bihain long wanpela de, em i dai.

Ol brata na wan lain bilong man i dai laik

bekim na kilim man i paitim em, tasol em i ronawe.

Ol i belhat na ol i go insait long Hagen taun na painim ol wan lain bilong em, na holim wanpela man em wan lain bilong man i kilim dai brata bilong ol.

Tu, ol i kisim ol sampela PMV bas bilong ol wan lain bilong man i kilim i dai brata bilong ol. Ol i kisim dispela man na ol PMV bas i kam long haus na ol i laik bagarapim man ya na kukim ol bas.

Tasol papa tru bilong man i dai i tok nogat long dispela pasin bilong ol wan lain bilong em.

Ol brata na wan lain i bel hat long toktok bilong pap, tasol em i strong yet long ol man i mas lusim dispela narapela man i go na givim bek ol PMV bas long ol papa bilong bas.

Ol brata i belhat nogut tru, tasol ol i mekim olsem papa bilong man i dai i to

Ol wan lain bilong man i dai i stap long haus kraik tasol na wetim kompensesen long man i kilim brata bilong ol.

Pasin bilong bekim bek em i wanpela tum-buna pasin bilong yumi. Na em i strong yet tude.



Missio staff in London

STAFF at Missio held a minutes silence, in solidarity with those praying for peace in Nigeria. At 12 noon, Nigeria stood still to pray for all the victims of recent terrorist bombings the country.

Sr Anne Falola OLA, from the Mission Secretary of the Department of Mission, and Dialogue at the Catholic Secretariat

### Wartime Pope

IT IS not widely known, but the square facing St. Peter's basilica is dedicated to Venerable Pope Pius XII and, under his name, inscribed on a plaque in the piazza, is the tribute "Defensor Civitatis" — defender of the city.

Mid last year, as part of Italy's 150th anniversary celebrations, Rome's head of tourism, Alessandro Vannini, led

of Nigeria said: "Please pray along with us for peace, healing and reconciliation.

"On this same day, we shall also be having a solemn funeral Mass for those who died on the Christmas Day bombing at Madala near Abuja.

"As we are called to bear witness to the love of Christ in this painful situation, may God make

a ceremony in Piazza Pio XII to commemorate its dedication to the wartime Pope in 1950.

In his speech, Vannini recalled the heroic virtue of Pius XII and his saving of a great number of Jews by opening the doors of religious houses in Rome where they could seek refuge. He also gave his assurance that the mayor of Rome, Gianni Ale-

us worthy witnesses." Missio staff stopped work at 11am GMT which is 12 noon Nigerian time to pray alongside those in Nigeria for peace, healing and reconciliation.

Canon James Cronin, Director of Missio said: "It was important for us to take a few moments to remember our brothers and sisters in Nigeria who have been affected by violence and also the families of Nigerian's in the United Kingdom.

"They continue to be in our prayers daily. We also pray for Nigeria's leaders, that they do their utmost to engage in dialogue and peace building to promote reconciliation."

manno, plans to create a museum dedicated to Pius XII and organize a conference and exhibition.

The idea to hold the ceremony came from the veteran campaigner to clear Eugenio Pacelli's name, Sister Margherita Marchione. She recalled that she'd only recently noticed the plaque and the tribute.

# Eastern Drug Awareness Group formed

By Lorraine Basse

SEVERAL drug and alcohol users met on Tuesday, January 31, 2012, and formed the "Eastern Drug awareness" group.

These enthusiastic youths and parents who want to see change in their communities came in numbers and met at the Young Christians (YC) hall with one focus.

That is, to see change in their communities by carrying out awareness on the dangers of taking drugs and alcohol in the settlements around the fringes of Goroka town in the Eastern Highlands Province.

The group came up with the idea of an awareness group after attending a Drug and Alcohol workshop held at the Kefamo Pastoral Centre last December by

the National Catholic Family Life Apostolate in Goroka, which was facilitated by Brother Martin Tnines (SVD).

They also appointed several office bearers of their new group, with the sub-coordinators taken from the four settlements which include Mambu (Joseph Bare), Brick House (John Toby), Upegu/Bena (Rodney Suyah) and SP/Banana Block (Thomas Peter).

The group's coordinator, Sr. Gabriella Burgos (SsPs), said she believes these people can change; all they need is to know that people care about them.

"The drug and alcohol users are people like us. They are very kind and caring and they need our help to help them change for the better. So I've asked them to bring me a list of the

number of drug and alcohol users in their settlements," she said.

She said they are thinking of hosting a major awareness event which would include singing, dancing, and drama and life testimonies sometime early this year to coincide with the Easter celebrations.

Their appointed spokesperson, Dora Riyong, who worked with the Mental Health for 22 years in Goroka General Hospital and now is attached with the Callan Services said it is very hard to work with drug and alcohol users.

"For years I've worked with them and I've seen that it is not an easy job asking for funding from the government. I have bigger plans for these people and wanted to see it come about and now finally I can see my

vision coming true with this group," she said.

At the end of the meeting, their Spiritual Director Pastor Henry Riyong told them the parable of the lost sheep and prayed over the group. He said he was very happy to be appointed as he had seen that in today's society the lost sheep are the drug bodies.

"We label them as the rejects. You and I are victims in this society. I believe that God didn't reject us. There are people who love you so much. Maybe in 15 years down your life you'll see that somewhere in your life somebody loves you," he told them.

They were then reminded by Br. Martin (SVD) that they are the brains, the legs, and the arms etc. of the group and the group's future is in their own hands.

# Cardinal Wuerl recalls Pope's importance

By Michelle Bauman

CARDINAL Donald W. Wuerl of Washington, D.C. called to mind the Pope's "living continuity" with St. Peter at the start of his "ad limina" visit in Rome.

"All of us in this chapel have a special bond to Rome because Peter continues to live and exercise his ministry here," the cardinal said in his Jan. 16 homily for a Mass he presided over in the Crypt of St. Peter's Basilica.

Jan. 16 marked the beginning of the visit for the bishops of Washington, D.C., Maryland, Virginia, Delaware, West Virginia, the Virgin Islands and the U.S. Archdiocese for Military Services. The group traveled to Rome as part of an ongoing series of visits for U.S. bishops that will last into 2013.

The trips take place every five years and involve a meeting in which the bishops brief the Pope on the Church in their individual dioceses, visit with various Vatican departments, and make a pilgrimage to the tombs of Sts. Peter and Paul.

As he delivered his homily, surrounded by the tombs of numerous Popes and St. Peter himself, Cardinal Wuerl reflected on the important role of the successor of Peter, the rock on which Christ founded his Church and the "touchstone" of the bishops' ministry and proclamation of faith.



Cardinal Donald W. Wuerl (center) celebrates Mass with Cardinal-designate Edwin O'Brien and Archbishop Timothy Broglio to his left at tomb of St. Peter on Jan. 16, 2012

istry and proclamation of faith.

Bishops across the world can turn to that rock for assurance and encouragement as they continue to announce the Gospel and "tend the flock of Christ" that has been entrusted to them, he said.

Cardinal Wuerl expressed gratitude for "the visible head of the Church," Pope Benedict XVI, and for the ability to travel to Rome to meet with him.

He also thanked God for "the gift of faith" and the grace to respond to God's call.

The cardinal recalled the Pope Benedict's trip to the United States in 2008 and said that the bishops now have an opportunity to return that visit.

"We come to profess our faith, our loyalty and our love for the successor to Peter," he said.

"Today, our celebration is a visible sign of the communion of faith spread throughout the entire world and how it is anchored here in Rome, where Peter lives, now bearing the name Benedict XVI."

The phrase "ad limina

apostolorum" is a Latin term meaning, "to the threshold of the apostles." It refers to the pilgrimage to the tombs of Sts. Peter and Paul that every bishop is required to make.

The papal audiences for the U.S. bishops are being conducted according to the new format introduced by Pope Benedict XVI at the end of 2011. Instead of having brief one-on-one meetings with each individual bishop, the Pope is now holding longer discussions with groups of bishops.

## Commentary

By Fr. Victor Roche,  
SVD



AGNES is a good Catholic. She was married in the Catholic Church to Markus and had a child. After two years, the marriage got into problems and broke up. She now lives with John and has two little children. She still goes to Sunday Mass but cannot receive the body of Christ (Holy Communion) because she broke her marriage. She is embarrassed and so comes out of the church during the communion.

There are many good Catholics like Agnes who cannot receive communion because they are not "faithful" to their marriage vows. This is one of the reasons why many Catholics leave the church and join other churches. Catholic Church may be the loser, but Jesus still wins.

The statistics show that 50% of the marriages do not last even 10 years in many countries. Some have multiple partners. There are many empty Catholic churches today in the western countries because of such strict rules in our church.

What would Jesus do if he was a priest distributing communion and if Agnes came to receive communion? How did he receive sinners such as Agnes? Did he not receive the woman at the well although she had 7 husbands? Did he not receive Mary Magdalene or the woman caught in adultery?

In the Synod on the Eucharist which was held in Rome in 2009, the Catholic Church successfully kept away the 'unfaithful' Catholics such as Agnes from receiving communion. Church has made 'faithfulness to marriage' as a license or a precondition for receiving Holy Communion. If the Catholic Church follows the same code of "faithfulness" to priests, many Catholic priests may not be worthy of celebrating the Eucharist. Why should the burden be heavier on the lay faithful?

We cannot expect the lay people to have Faith and Hope in the One, Holy Catholic Church if it cannot show Love as Jesus showed.

# Church Renewal ...Remembering Vatican II

By Fr. Roger Purcell MSC

FIFTY years ago the Church held the Second Vatican Council to examine the life of the Church and its mission to the world.

It began in 1962 and concluded in 1965, meeting for 3 months of each year. The renewal of the Church which the Council called for has been going on for the last 50 years in our dioceses, parishes and communities.

The work is not finished yet, and we have a long journey yet to walk in renewing the Church to carry out our mission to the world.

Pope Benedict was at the Council as a young theologian working before, during and after the Council in this work of reform and renewal.

He is concerned that the task of renewing our lives as persons and church community should continue.

On 11<sup>th</sup> October 2011, he proclaimed a "Year of Faith" in which he wishes us "to rediscover the journey of faith".

This Year of Faith "will begin on 11 October 2012, the 50<sup>th</sup> anniversary of the opening of the Second Vatican Council, and it will end on the Solemnity of Our Lord Jesus Christ, Universal King, on 24 November 2013."

In his Apostolic Letter "Porta Fidei" [the Door of Faith; Acts 14:27], he reminds us of what he said when he became Pope;

"The Church as a whole and all her Pastors, like Christ, must set out to lead people out of the desert, towards the place of life, towards friendship with the Son of God, towards the One who gives us life, and life in abundance."

At this time of 50 years after the Council, we need to remind ourselves about the teaching of the Council, and examine ourselves on how we are living out this teaching.

We are living in changing times in a world that is moving very quickly.

We need to be sure where we are going in living our faith and carrying out our mission

Pope Benedict also says: "I feel more than ever in duty bound to point to the Council as the great grace bestowed on the Church in the twentieth century: there we find a sure compass by which to take our bearings in the century now beginning."

This year we will begin to look at the history and teaching of the Council, and to ask ourselves what we know about the Council and its teaching and how we follow its call in our lives.

**Questions** (discuss in your families and communities)

1. When was the Second Vatican Council?

2. Who was the Pope that called it, and the Pope that concluded it?

3. What was some its main teachings?

# Mendi Diocese has a new Bishop

ON Saturday, February 4, 2012, one could see, hear and feel a festive mood in Mendi town.

There were people dressed up in their best; people in their traditional dresses; people dancing; numerous cars of the people and the missionaries in the headquarters of the Diocese of Mendi.

There was indeed jubilation in the air. The reason being that, the Catholic Diocese of Mendi, has a new bishop after almost a year.

The ordination of Bishop-elect, Donald Lippert OFM (Cap), started at 10 am with the colorful dances. There were 65 priests, 120 religious, 7 bishops, 1 cardinal and about 4,000 people actively witnessing this great occasion, held in the open air stage near the Cathedral in Kumin, Mendi.

Cardinal Sean O'Malley, OFM (Cap), of Boston,

USA, who ordained Fr. Donald as a priest many years ago, was invited in a special way to be the principal celebrant to ordain him as a bishop. Archbishop Steve Reichert OFM (Cap) who served as a bishop of Mendi for 16 years was transferred to Madang as an Archbishop. He was the co-celebrant with Bishop Bill Fey OFM (Cap) of Kimbe diocese.

Fr. Eki Dariusz, the Administrator and Fr. Robert presented Fr. Don to Cardinal Sean to ordain him as a Bishop on behalf of the people.

Fr. Emmanuel Fadei, the Secretary to the Papal Nuncio, read the appointment letter of Pope Benedict XVI. Then the ordination ceremony went smoothly. When the newly ordained Bishop Donald sat down on the bishop's chair, there was clap of hands from the Bish-

ops and the people for many minutes. The people were really happy to have their shepherd after an absence of 12 months.

Cardinal Sean managed the whole ceremony in Pidgin English, although he learnt the language only for this ceremony. He did very well. Bishop Donald has been in the country for 4 years only, mostly as a lecturer in the Seminary at Bomanana.

In his thanksgiving speech, he spoke Tok Pisin rather well, and thanked all the people who were present and especially, Fr. Eki who administered the diocese for a year.

The ceremony took about 3 hours. The choir was great, the weather was fantastic, the sound system was really good.

Now Bishop Don has started his serious work as the shepherd of the diocese.



**GETTING ORDAINED:** Cardinal O'Malley of Boston, USA, lays hands on Bp Don Lippert to ordain him the Catholic Bishop of Mendi Diocese. *Photo: Fr Phil Gibbs SVD*

## In Christ we are one

By Lorraine Evangeline Basse

"THE world may divide us, languages may divide us, cultures may divide us, oceans and continents may divide us, nationalities may divide us, races and colours may divide us, but in Christ we are one."

Melanesian Institute's (MI) Director, Reverend Jack Urame, told the 16 missionaries who had just completed a three weeks orientation course at Kefamo Conference Centre in Goroka, Eastern Highlands province, last Friday.

The course was hosted by the MI with participants from Britain; Chile; India; Korea; Australia; Italy; Germany; Argentina and Philippines, who are working in different parts of the country and the Solomon Islands representing the Anglican, Roman Catholic and Lutheran churches.

The main aim of the course was to equip the new missionaries with the different traditions, customs, beliefs and cultures of different tribes, clans and societies in this country, while at the same time, giving an insight to the current situation of life in Papua New Guinea.

The MI staff gave talks on Melanesian Peoples Origins and

Present; Tribes, Clans, Lineages; Present social and political organization; Land Issues; Traditional Leadership; Traditional and present Gender Relationships; Traditional Marriage and Family Life; Present Situation of Marriage and Family Life; Intercultural communication; Generalities about Religion; Traditional Beliefs; Melanesian understanding of sickness and healing; Traditional Rituals; Past and the Present Values; Sorcery in PNG; Pastoral approach to sorcery issues; Coming of Christianity to PNG; Present Religious Affiliation; Mainline Churches' situation; Ecumenism; Health Issues; The HIV and AIDS epidemic; Education in PNG; National Election; and Youth in PNG Abuse of Drugs and Alcohol.

Rev. Jack said Christ prayed for unity that we may remain one so as Christians we are brothers and sisters living and working together in the spirit of unity.

"There are many challenges in trying to understand and work with others in the spirit of unity but as one people of God we share the Love of Christ together and journey together as He calls us. So let us remain united in spirit, join our hands as people of God sharing our life, our gifts and our talents with those whom Christ calls us to

serve," he said.

The Directress of Caritas Secondary School in Port Moresby Sr. Florentina Cho said the course had helped her to view the different cultures of PNG in a different way.

"It has made me think about what resolutions I have in hand and I will try my best to observe, instead of pushing what I know and think is right. But I regret that I should have attended this course earlier rather than today because now I think I got a sneak peek into what most people think and behave the way they do," she said.

One of the participants, Br. Christian Allan De Sagun (RJC), said he and the others are new to PNG and it was a culture shock as it was a different world from theirs.

"One of the aspects of knowing a culture is to know their language and by knowing the language it has helped a lot in doing my work effectively on Sedeia Island in Milne Bay Province," he said.

Fr. Michael Ko, who is working in Mendi Diocese, said we draw conclusions from others rather than get information and experience it ourselves.

The day ended with a closing dinner and a Cultural Social Night performance by the participants and the MI staff.

## New Volunteers for DBTI- SI

*"My wife and I bought a sailing boat and began sailing around the Pacific so we could do our volunteer work. We have now found that place, it is the amazing place of the Solomon Islands."*  
(R.K.)

By Fr. Ambrose Pereira, SDB

THREE new Australian volunteers at the Don Bosco Technical Institute (DBTI), Henderson in the Solomon Islands share their thoughts of the new place they will be working in.

Don BTI, Henderson is pleased to welcome three Australian Volunteers: Penny Chilton, Communications and Drama; Peter Cheers, Carpentry and Ralph Kluge, Automotive.

The three Australian Volunteers are enthusiastic and ready to give of their best to share their knowledge and skills with the young Solomon Islanders they will interact with.

"I am very excited to be back in the Solomons, where I will spend the next two years at Don Bosco Technical Institute, Henderson. I will be the English, Communications, Media and Drama teacher and look forward to assisting in the school productions. I love to sing, perform, read, write and teach. I have worked with many students on productions and also taught English up to the level of senior

examinations.

"This is my third time in the Solomons, having visited the Western Province twice to work with teachers over there.

"I look forward to an interesting time with the students at the Institute." - **Penny Chilton**

"I come to the Don Bosco Technical Institute after a long career in the building and construction industry, having worked in Australia, New Zealand and on the frozen continent of Antarctica, in a number of diverse and interesting roles.

"What helped me most in achieving my career was the decision many years ago to train as a carpenter and joiner, a decision for which I will forever be grateful.

"It is now 2012 and I have this amazing new opportunity to come to the Solomon Islands to share my experience, trade and life skills in the development of the young people at the Don Bosco Technical Institute. Although probably one of the more challenging roles I have adopted, I know that it will also be one of the most rewarding.

"I look forward to the next two years at Don Bosco where I hope to

assist in the strengthening of the skill base of Solomon Islanders and to forge long lasting friendships." - **Peter Cheers**

"Born in central Victoria, Australia, I was raised by two loving parents who came from Germany to start a new life.

"At the age of 17, I returned to Germany to follow my lineage, and connect with my family and ancestors. It was there that I became a Mechanic and further developed my skills, in different fields of my trade and began helping youth find direction.

"I began to miss my birth country and returned and decided to continue helping disadvantaged youth. I noticed that many more youth around the world needed support, especially those who lived in very isolated places.

"My wife and I bought a sailing boat and began sailing around the Pacific so we could do our volunteer work.

"We have now found that place, it is the amazing place of the Solomon Islands. "I am very excited to be here and to be able to be a part of this amazing country and look forward to many life changing experiences." - **Ralph Kluge**



**ORIENTATION COURSE:** The participants listening to Nick Schwarz during the course. *Photo: Lorraine Basse*