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FAMILY FOCUS TRAINING: These are participants of a three week Family in Focus course held in Goroka, Eastern Highlands recently. Photo: Sr Mary Anthida Kueckmann, SSpS. Story on Page 4.

Pope Benedict 16's Message for Lent 2012

**"We Must Not Remain Silent Before Evil From Zenit News-Vatican City
Here is a Vatican translation of Benedict XVI's message for Lent 2012.**

"Let us be concerned for each other, to stir a response in love and good works" (Heb 10:24)

Dear Brothers and Sisters,
THE Lenten season offers us once again an opportunity to reflect upon the very heart of Christian life: charity. This is a favourable time to renew our journey of faith, both as individuals and as a community, with the help of the word of God and the sacraments. This journey is one marked by prayer and sharing, silence and fasting, in anticipation of the joy of Easter.

This year I would like to propose a few thoughts in the light of a brief biblical passage drawn from the *Letter to the Hebrews*: "Let us be concerned for each other, to stir a response in love and good works". These words are part of a passage in which the sacred author exhorts us to trust in Jesus Christ as the High Priest who has won us forgiveness and opened up a pathway to God. Embracing Christ bears fruit in a life structured by the

three theological virtues: it means approaching the Lord "sincere in heart and filled with *faith*" (v. 22), keeping firm "in the *hope* we profess" (v. 23) and ever mindful of living a life of "*love and good works*" (v. 24) together with our brothers and sisters. The author states that to sustain this life shaped by the Gospel it is important to participate in the liturgy and community prayer, mindful of the eschatological goal of full commun-

ion in God (v. 25). Here I would like to reflect on verse 24, which offers a succinct, valuable and ever timely teaching on the three aspects of Christian life: concern for others, reciprocity and personal holiness.

1. "*Let us be concerned for each other*": responsibility towards our brothers and sisters.

This first aspect is an invitation to be "concerned": the Greek verb used here

is *katanoein*, which means to scrutinize, to be attentive, to observe carefully and take stock of something.

We come across this word in the Gospel when Jesus invites the disciples to "think of the ravens that, without striving, are at the centre of the solicitous and caring Divine Providence (cf. *Lk 12:24*), and to "observe" the plank in our own eye before looking at the splinter in that of our brother (cf. *Lk 6:41*). In an-

other verse of the *Letter to the Hebrews*, we find the encouragement to "turn your minds to Jesus" (3:1), the Apostle and High Priest of our faith. So the verb which introduces our exhortation tells us to look at others, first of all at Jesus, to be concerned for one another, and not to remain isolated and indifferent to the fate of our brothers and sisters.

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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 Moresy- PNG.

Catechism of the Catholic Church

The Sacraments

(Continuation from last month)

ABOUT the time of Abraham when faith had been weakened, many had fallen into idolatry, and the light of reason had been obscured by indulgence of the passions.

Even unto the commission of sins against nature, God intervened and appointed as a sign of faith the rite of circumcision (Genesis 17; *Summa Theologiae* III:70:2, ad 1; see CIRCUMCISION).

The vast majority of theologians teach that this ceremony was a sacrament and that it was instituted as a remedy for original sin; consequently that it conferred grace, not indeed of itself (*ex opere operato*), but by reason of the faith in Christ which it expressed. "In circumcissione conferebatur gratia, non ex virtute circumcissionis, sed ex virtute fidei passionis Christi futurae, cujus signum erat circumcissio — quia scilicet iustitia erat ex fide significata, non ex circumcissione significante" (*Summa Theologiae* III:70:4).

Certainly it was at least a sign of something sacred, and it was appointed and determined by God himself as a sign of faith and as a mark

by which the faithful were distinguished from unbelievers. It was not, however, the only sign of faith used under the law of nature.

It is incredible, writes St. Augustine, that before circumcision there was no sacrament for the relief (justification) of children, although for some good reason the Scriptures do not tell us what that sacrament was (*Against Julian* III.11).

The sacrifice of Melchisedech, the sacrifice of the friends of Job, the various tithes and oblations for the service of God are mentioned by St. Thomas (III:61:3, ad 3; III:65:1, ad 7) as external observances which may be considered as the sacred signs of that time, prefiguring future sacred institutions: hence, he adds, they may be called sacraments of the law of nature.

(c) *Sacraments of the Mosaic Law.*

As the time for Christ's coming drew nearer, in order that the Israelites might be better instructed God spoke to Moses, revealing to him in detail the sacred signs and ceremonies by which they were to manifest more explicitly their faith in the future Redeemer.

Those signs and ceremonies were the sacraments of the Mosaic Law, "which are compared to the sacraments which were before the law as something determined to something undetermined, because before the law it had not been determined what signs men should use" (*Summa Theologiae* III:61:3, ad 2). With the Angelic Doctor (I-II:102:5) theologians usually divide the sacraments of this period into three classes:

- The ceremonies by which men were made and signed as worshippers or ministers of God. Thus we have (a) circumcision, instituted in the time of Abraham (Genesis 17), renewed in the time of Moses (Leviticus 12:3) for all people; and (b) the sacred rites by which the Levitical priests were consecrated.

- The ceremonies which consisted in the use of things pertaining to the service of God, i.e. (a) the paschal lamb for all the people, and (b) the loaves of proposition for the ministers.

- The ceremonies of purification from legal contamination, i.e. (a) for the people, various expiations, (b) for the priests, the washing of

hands and feet, the shaving of the head, etc. St. Augustine says the sacraments of the Old Law were abolished because they had been fulfilled (cf. Matthew 5:17), and others have been instituted which are more efficacious, more useful, easier to administer and to receive, fewer in number ("virtute majora, utilitate meliora, actu facilia, numero pauciora" *Reply to Faustus* XIX.13).

The Council of Trent condemns those who say that there is no difference except in the outward rite between the sacraments of the Old Law and those of the New Law (Sess. VII, can. ii). The Decree for the Armenians, published by order of the Council of Florence, says that the sacraments of the Old Law did not confer grace, but only prefigured the grace which was to be given by the Passion of Christ. This means that they did not give grace themselves (i.e. *ex opere operato*) but only by reason of the faith in Christ which they represented — "ex fide significata, non ex circumcissione significante" (*Summa Theologiae* I-II:102:5)

Pope Benedict 16's Message for lent 2012

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All too often, however, our attitude is just the opposite: an indifference and disinterest born of selfishness and masked as a respect for "privacy". Today too, the Lord's voice summons all of us to be concerned for one another. Even today God asks us to be "guardians" of our brothers and sisters (Gen 4:9), to establish relationships based on mutual consideration and attentiveness to the well-being, the integral well-being of others. The great commandment of love for one another demands that we acknowledge our responsibility towards those who, like ourselves, are creatures and children of God. Being brothers and sisters in humanity and, in many cases, also in the faith, should help us to recognize in others a true alter ego, infinitely loved by the Lord. If we cultivate this way of seeing others as our brothers and sisters, solidarity, justice, mercy and compassion will naturally well up in our hearts. The Servant of God Pope Paul VI stated that the world today is suffering above all from a lack of brotherhood: "Human society is sorely ill. The cause is not so much the depletion of natural resources, nor their monopolistic control by a privileged few; it is rather the weakening of brotherly ties between individuals and nations" (*Populorum Progressio*, 66).

Concern for others entails desiring what is good for them from every point of view: physical, moral and spiritual. Contemporary culture seems to have lost the sense of good and evil, yet there is a real need to reaffirm that good does exist and will prevail, because God is "generous and acts generously" (Ps 119:68). The good is whatever gives, protects and promotes life, brotherhood and communion. Responsibility towards others thus means desiring and working for the good of others, in the hope that they too will become receptive to goodness and its demands. Concern for

others means being aware of their needs. Sacred Scripture warns us of the danger that our hearts can become hardened by a sort of "spiritual anesthesia" which numbs us to the suffering of others. The Evangelist Luke relates two of Jesus' parables by way of example. In the parable of the Good Samaritan, the priest and the Levite "pass by", indifferent to the presence of the man stripped and beaten by the robbers (cf. Lk 10:30-32). In that of Dives and Lazarus, the rich man is heedless of the poverty of Lazarus, who is starving to death at his very door (cf. Lk 16:19). Both parables show examples of the opposite of "being concerned", of looking upon others with love and compassion. What hinders this humane and loving gaze towards our brothers and sisters? Often it is the possession of material riches and a sense of sufficiency, but it can also be the tendency to put our own interests and problems above all else. We should never be incapable of "showing mercy" towards those who suffer. Our hearts should never be so wrapped up in our affairs and problems that they fail to hear the cry of the poor. Humbleness of heart and the personal experience of suffering can awaken within us a sense of compassion and empathy. "The upright understands the cause of the weak, the wicked has not the wit to understand it" (Prov 29:7). We can then understand the beatitude of "those who mourn" (Mt 5:5), those who in effect are capable of looking beyond themselves and feeling compassion for the suffering of others. Reaching out to others and opening our hearts to their needs can become an opportunity for salvation and blessedness.

"Being concerned for each other" also entails being concerned for their spiritual well-being. Here I would like to mention an aspect of the Christian life, which I believe

has been quite forgotten: fraternal correction in view of eternal salvation. Today, in general, we are very sensitive to the idea of charity and caring about the physical and material well-being of others, but almost completely silent about our spiritual responsibility towards our brothers and sisters. This was not the case in the early Church or in those communities that are truly mature in faith, those which are concerned not only for the physical health of their brothers and sisters, but also for their spiritual health and ultimate destiny. The Scriptures tell us: "Rebuke the wise and he will love you for it. Be open with the wise, he grows wiser still, teach the upright, he will gain yet more" (Prov 9:8ff). Christ himself commands us to admonish a brother who is committing a sin (cf. Mt 18:15). The verb used to express fraternal correction - *elenchein* - is the same used to indicate the prophetic mission of Christians to speak out against a generation indulging in evil (cf. Eph 5:11). The Church's tradition has included "admonishing sinners" among the spiritual works of mercy. It is important to recover this dimension of Christian charity. We must not remain silent before evil. I am thinking of all those Christians who, out of human regard or purely personal convenience, adapt to the prevailing mentality, rather than warning their brothers and sisters against ways of thinking and acting that are contrary to the truth and that do not follow the path of goodness. Christian admonishment, for its part, is never motivated by a spirit of accusation or recrimination. It is always moved by love and mercy, and springs from genuine concern for the good of the other. As the Apostle Paul says: "If one of you is caught doing something wrong, those of you who are spiritual should set that person right in a spirit of gentleness; and watch yourselves that you are not put to

the test in the same way" (Gal 6:1). In a world pervaded by individualism, it is essential to rediscover the importance of fraternal correction, so that together we may journey towards holiness. Scripture tells us that even "the upright falls seven times" (Prov 24:16); all of us are weak and imperfect (cf. 1 Jn 1:8). It is a great service, then, to help others and allow them to help us, so that we can be open to the whole truth about ourselves, improve our lives and walk more uprightly in the Lord's ways. There will always be a need for a gaze which loves and admonishes, which knows and understands, which discerns and forgives (cf. Lk 22:61), as God has done and continues to do with each of us.

2. "Being concerned for each other": the gift of reciprocity.

This "custody" of others is in contrast to a mentality that, by reducing life exclusively to its earthly dimension, fails to see it in an eschatological perspective and accepts any moral choice in the name of personal freedom. A society like ours can become blind to physical sufferings and to the spiritual and moral demands of life. This must not be the case in the Christian community! The Apostle Paul encourages us to seek "the ways which lead to peace and the ways in which we can support one another" (Rom 14:19) for our neighbour's good, "so that we support one another" (15:2), seeking not personal gain but rather "the advantage of everybody else, so that they may be saved" (1 Cor 10:33). This mutual correction and encouragement in a spirit of humility and charity must be part of the life of the Christian community.

The Lord's disciples, united with him through the Eucharist, live in a fellowship that binds them one to another as members of a single body. This means that the other is part of me, and that his or her

life, his or her salvation, concern my own life and salvation. Here we touch upon a profound aspect of communion: our existence is related to that of others, for better or for worse. Both our sins and our acts of love have a social dimension. This reciprocity is seen in the Church, the mystical body of Christ: the community constantly does penance and asks for the forgiveness of the sins of its members, but also unfailingly rejoices in the examples of virtue and charity present in her midst. As Saint Paul says: "Each part should be equally concerned for all the others" (1 Cor 12:25), for we all form one body. Acts of charity towards our brothers and sisters — as expressed by almsgiving, a practice which, together with prayer and fasting, is typical of Lent — is rooted in this common belonging. Christians can also express their membership in the one body which is the Church through concrete concern for the poorest of the poor. Concern for one another likewise means acknowledging the good that the Lord is doing in others and giving thanks for the wonders of grace that Almighty God in his goodness continuously accomplishes in his children. When Christians perceive the Holy Spirit at work in others, they cannot but rejoice and give glory to the heavenly Father (cf. Mt 5:16).

3. "To stir a response in love and good works": walking together in holiness.

These words of the Letter to the Hebrews (10:24) urge us to reflect on the universal call to holiness, the continuing journey of the spiritual life as we aspire to the greater spiritual gifts and to an ever more sublime and fruitful charity (cf. 1 Cor 12:31-13:13). Being concerned for one another should spur us to an increasingly effective love which, "like the light of dawn, its brightness growing to the fullness of day" (Prov 4:18), makes us

live each day as an anticipation of the eternal day awaiting us in God. The time granted us in this life is precious for discerning and performing good works in the love of God. In this way the Church herself continuously grows towards the full maturity of Christ (cf. Eph 4:13). Our exhortation to encourage one another to attain the fullness of love and good works is situated in this dynamic prospect of growth.

Sadly, there is always the temptation to become lukewarm, to quench the Spirit, to refuse to invest the talents we have received, for our own good and for the good of others (cf. Mt 25:25ff.). All of us have received spiritual or material riches meant to be used for the fulfillment of God's plan, for the good of the Church and for our personal salvation (cf. Lk 12:21b; 1 Tim 6:18). The spiritual masters remind us that in the life of faith those who do not advance inevitably regress. Dear brothers and sisters, let us accept the invitation, today as timely as ever, to aim for the "high standard of ordinary Christian living" (*Novo Millennio Ineunte*, 31). The wisdom of the Church in recognizing and proclaiming certain outstanding Christians as Blessed and as Saints is also meant to inspire others to imitate their virtues. Saint Paul exhorts us to "anticipate one another in showing honour" (Rom 12:10).

In a world which demands of Christians a renewed witness of love and fidelity to the Lord, may all of us feel the urgent need to anticipate one another in charity, service and good works (cf. Heb 6:10). This appeal is particularly pressing in this holy season of preparation for Easter. As I offer my prayerful good wishes for a blessed and fruitful Lenten period, I entrust all of you to the intercession of the Mary Ever Virgin and cordially impart my Apostolic Blessing.

Bishop Anton & Mr Harricknen attend Rome Anglophone Conference

By Paul Harricknen

BISHOP Anton Bal of Kundawa and Mr. Paul Harricknen just returned from Rome after attending a symposium and the Anglophone Conference on the safeguarding of Children, Young people and Vulnerable Adults.

The Symposium was for the Catholic Bishops and Religious Superiors on sexual abuse of Minors which took place at the Pontifical Gregorian University in Rome from the 6 – 9 February 2012. Bp Anton Bal attended the symposium for PNG and Solomon Islands.

The theme of the symposium was 'Towards Healing and Renewal'. The attendance was worthwhile as we appreciate the global picture and scale of the different forms of this intrinsic evil of sexual abuse which is plaguing the Church and

society.

The 2012 annual Anglophone Conference followed the symposium from 10 – 14 February 2012 at the Domus Sanctae Marthae, Vatican City. Both Bishop Anton and Paul Harricknen represented the PNG/SI Episcopal Conference.

About fifty (50) participants of the English speaking countries attended the Anglophone Conference where the Conference received and shared reports from the participating Episcopal Conferences of their efforts in dealing with sexual abuse by priests, religious and church workers. This year's conference was specifically concerned with the progress on the guidelines required by the Holy See on the sexual abuse of minors by clerics.

A day of the Conference was set aside for discussion with Msgr Charles Sci-



Paul Harricknen in Rome

cluna, Promoter of Justice of the Congregation for the Doctrine of the Faith, to go through the specific areas or aspects required by Rome to be included or covered in the local guidelines of the Episcopal Conferences. This information will also be useful for those Church agencies and institutions which wish to develop their own Child

Protection Policies.

The Conference Board of the Right Relationships in Ministry has completed the draft protocols dealing with issues of criminal sexual abuse of a minor by cleric and will be presented to the Federation of Religious and the Bishops for their approval before it is sent to Rome by 12 May 2012.

Letters to the Editor

Erroneous perception on Catholic practices

I refer to an article titled, "Seeking truth on Catholic practices," in *The National* on January 17, 2012, by JK Himbiri of Komo, Hela Province.

What he portrayed contained some fundamental errors which he totally misconstrued.

His sincerity has transpired into a mischievous blunder that not only is inflammatory but unfounded.

Here I would like to correct him and others who might be led into his frivolous hypocrisy.

I commend him for his "serious doubts" which have persuaded him to further examine the Catholic practices and teachings.

However he has shrewdly gauged them even to the point of saying that they are "against the laws of God."

The laws that he is referring to, is the Ten Commandments which are universal. Every major religion including Catholic does hold and teach this law.

He stated that there are things Catholics believe and do that are unbiblical and referred to as 'tradition.'

Certainly in scripture not all that is, was and will be, is there (Jn 21:25) but what is there is sufficient enough to strengthen oneself (Jn 20:30-31).

What do these texts imply? Do we expect everything to be there?

Not at all, there are certain things we got to look into the living experiences of the people. This we call 'Tradition' to complement the text. Jesus was a Jew and that is sure (Matt 1: 1-25) but did he abolish his

Jewish origin, certainly not?

He had a Jewish tradition and was raised in that tradition. The first recipients of the Jewish tradition were the Greeks in the first century.

Catholics rely on the traditions of the East and the West to best explicate the mysteriousness of the scriptures including the PNG and Hela traditions too.

Surely there may be pagan in nature but purification is always a necessity through the grace of God. Would that be shrewd and sugared as you claim, I bet not unless grace is understood well.

JK Himbiri may be right on the concept of infallibility that is due unto God. God is infallible and no other.

The pope as a person is fallible like all human beings.

However what Himbiri doesn't understand is when the pope from the Chair of Peter the Apostle (Matt 17: 18-19) pronounces certain things that concern faith and moral is infallible. The pope is fallible but what he pronounces on the condition of faith and moral is infallible. Faith is intrinsic so does morality, both are inalienable rights that can't be perpetrated. Himbiri has got this erred and even vindictive of how naive he read into the nature of faith and morals.

This Church continues to precariously defend in the dusk of rationalisation and the emotionalism as he has demonstrated.

He went onto say that Catholics will very soon worship the pope.

They have never worshipped pope over the centuries and they will not in this age too.

What they do is to pay him the homage as a religious leader of a major religious group.

Only God is worshipped and he has the authority to be adored.

Even what you say of the greetings given to the bishop as 'My Lord' is ambiguous.

This is a title of dignity or you might say honour and respect in a religious circle. I would recommend you look up the dictionary on the various definitions given to the word lord and how it is used.

The other absurdity he espoused is his insensitivity to the Virgin Mary.

Catholics have never claimed her anywhere in history as a god. This is rather oblivious to have such a view. Virgin Mary is not a god but a vessel of God.

What do you comprehend of the biblical text from the Gospel of Luke 1: 26-56. She has been seen fit by God advocating through his angel for this lady to conceive a child (Jn 1:14).

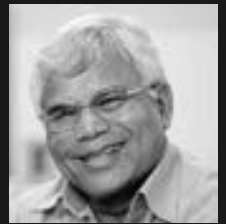
Even Genesis had a profound visionary account of woman dethroning the evil (Gen 3:15).

If you had studied some Hebrew and Greek then you would understand the word 'Theotokos.' You would be at ease to understand what the ancient in the East triumphantly gave this title to the Blessed Mary and venerated her.

The position as 'Queen of Heaven' you claimed was

Commentary

By Fr. Victor Roche, SVD



Lent

LENT is an Anglo-Saxon word derived from the Latin term *quadragesima* (French *carême*, Italian *quaresima*, Spanish *cuaresma*), meaning the "forty days". Lent is the period of 40 days of praying, fasting and doing penance prior to Easter. It starts from Ash Wednesday till Holy Thursday, not counting the Sundays.

Why 40 days?

- The rain lasted for 40 days in the mighty flood -Noah (Gen7:17)
- Moses stayed on the Mount Sinai for 40 days (Ex 24:18)
- Jonah gave the people of Ninevah 40 days to repent (Jon 3:4)
- Jesus, before starting his ministry, spent 40 days in the desert in prayer and fasting (Matt 4:2)

Fasting, Abstinence and Penance:

Lent is a time of grace. It is a time of doing penance by praying, studying the Bible, the life and teachings of Jesus Christ, refraining from sin, and giving time or money to charities. Many give up something pleasurable during Lent, such as television, a favorite food, coffee, alcohol, cigarettes, betel nut or big parties (Penance).

Before the Second Vatican Council, during the Lenten days, Catholics had only one meal each day (fasting); did not eat meat (abstinence); refrained from sinful ways; gave alms to poor people. Now, the guidelines are relaxed to: Fasting and abstaining from meat on Ash Wednesday and Fridays of Lent and Good Friday.

Christmas is a time of celebration; the focus is on the community; we are with the family and friends. We share gifts and have parties. But in Lent, the focus is on the Individual (we don't forget the family and community); I am reflecting on myself and my relationships; my relationship with my family, my work and my God. Lent is a time of praying, fasting, doing penance and alms giving.

Clarification Pope's infallibility

IN the article titled "Seeking truth on Catholic practices" printed in the *National* on 17th of January 2012, there were some incorrect statements regarding Catholic beliefs. Let me write a few comments to correct all these improper and misleading insinuations.

It seems some people are poorly informed about the infallibility of a Pope.

It has to be explained that the Pope is not infallible regarding mathematics or physics or any other matters like that.

The Pope is infallible only in regard to faith and morals when he speaks about them in a formal way (*ex cathedra*). When Pope speaks privately regarding any matter he is fallible as any other human being.

Christ Himself wanted the leader of the Catholic Church to speak infallibly. Jesus told Peter: "I tell you, you are Peter, and on this rock, I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven. Whatever you loose on earth will be lost in heaven (Mt 16:18).

Regarding the title of Mary, the Mother of God. Mary gave birth to Jesus Christ (true Man and true God) and because of it, she is rightly called the Mother of God.

In Jewish tradition, the mother of a king was called the Queen (*Giberah*), such a title didn't apply to the king's wife but to his mother.

Jesus is the King of all kings and He (Rev 19:16) reigns now in Heaven.

After the completion of her earthly life, Mary has been taken by her Son to heaven (Rev 12: 1). She stays now in heaven with her Son, the King. So, it is very logical and it is very correct to call Mary, the Queen of Heaven.

To claim Mary to be insignificant just because her name is not mentioned in the Bible too often, is to follow a bad logic.

To be the Mother of God's Son, Jesus Christ is more than enough to give Mary high honor. Such an approach is proven in the Bible itself:

The Archangel Gabriel had greeted Mary with the words of high honor:

"Hail Mary full of grace (highly favored)" (Luke 1:26) , " ...you (Mary) have found favor with God" (Lu 1:30). Elisabeth filed with the Holy Spirit greeted Mary with the greetings other people only can dream of ; " Blessed are you among women" (Lu 1:42). Mary in her thanksgiving to God spoke: "from now all generation will call me blessed" (Luke 1:48).

"For the Mighty One has done great things for me..." (Luke 1:49).

There is no other person the Bible speaks so highly of than Mary.

Another topic brought in the letter is about sins. How our sins are forgiven.

Many people are convinced that the only way to have their sins forgiven is a direct confession of sins to God.

If it is correct, I am wondering why Christ gave the ability to forgive other peoples sins to the Apostles? Jesus spoke to His true workers:"

Ambullua I gat nupela SVD pater

Aaron Gunbi i raitim

AMBULLUA perish long Jimi i kamapim wanpela moa pris in mekim namba bilong Jimi pris igo antap long 4-pela.

Tupela SVD pris na tupela daiosisen bilong Mt. Hagen em tripela bilong Ambullua stret, na wanpela bilong Karap.

Long Febuari 18, 2012 long Kol peris, stesen i lukim Diken Cosmas Kombla SVD bilong Damba wanpisin long Yawaremol bilong Ambullua peris i kisim ordo long han bilong Asbisop Douglas Young SVD.

Moa long 4,000 pipel bilong Kol na Ambullua, na tu long ol arapela ples long Jimi, Kerowagi, Mingende na Gemogl long Simbu na tu long ol peris olsem Minj, Banz, Nondugl, Tupa, Fatima na Wurup i bung long dispela Misa, na witnesim.

Insait long dispela misa, 10-pela pris – 5-pela bilong SVD na 5-pela bilong daiosisen bilong Hagen, i misa wantaim.

Tupela sista bilong St. Therese em Sr. Josefa na Sr. Elis i go pas long singim Litani we wanpela Sios lida mama, Theresa Ai, i tok ol Angelo long Heven i kam singsing.

Theresa Ai i apil long planti meri Jimi long kisim wok olsem sista bikos Jimi i nidim planti sista long mekim pastorel wok na tu, ol sosel wok long givim hop long ol Jimi meri.

Ol Jimi i hamamas long Pater John McCarthy SVD, provinsel supiria bilong ol SVD husat i stap long dispela Misa bikos ol lain SVD i ting Jimi i longwe long holim



Pater Comas Kombla i sanap namel long Asbisop Douglas Young SVD na Pater John McCarthy SVD, provinsel.

dispela bikpela bung na ol i makim Fatima long Wahgi.

Tasol ol pipel bilong Jimi i strong long holim dispela Misa long Jimi yet bikos Jimi i givim

planti wokmanmeri long Sios, na Sios i mas luk-save long pastorel nid i stap long Jimi na salim planti pater, bruda na sista i go mekim wok aposel bi-

long ol long Jimi.

Ol Jimi i tok bikpela amamas long Asbisop Douglas Young SVD na tok planti yangpela misineri I painim hat long kam wok long Jimi, tasol Bishop em save mekim planti pastorel visit o wok-about, na kamapim planti sosel sevis.

Ol pipel bilong Jimi i amamas long Asbisop Douglas

husat i save holide o malolo long Ambullua long Jimi, taim ol arapela misinari i save holide long Australia na Amerika.

Ol Jimi i kolim Asbisop Douglas olsem em i wanpela trupela misinari long PNG i soim gutpela rot long ol arapela na moa yet, ol yangpela misinari long bihainim.

Ol Jimi i kolim em 'hero' bi-

long Jimi.

Pater Martin Goi SVD bilong Minj parish, husat i wok misin long Saut America long 6-pela yia i makim maus bilong ol local o SVD bilong PNG na i tok i no long taim na bai ol 'waitman' pater na bruda long kantri bilong yumi bai go bek long ples bilong ol.

Olsem na planti pater bi-

long PNG yet mas i kamap long surukim wok misin bilong Jisas Kraist i go het yet, maski long ol hevi na traim.

Behain Pater John McCarthy i toksave long toktok bilong Supiria Jenerel long Rom olsem Pater Cosmas Kombla SVD bai wok misin long kantri Paragwai long Saut Amerika.

Renewal of family life

By Fr. Giorgio Licini

ON July 7th, the Archdiocese or Rabaul celebrates 100 years from the birth of Blessed Peter ToRot.

Archbishop Francesco Panfilo, SDB explains in this interview the activities being organized and the message they intend to convey to the people.

Abp. Panfilo, what are the activities organized by the Archdiocese of Rabaul for the 100th anniversary of the birth of Blessed Peter ToRot?

We have started the year of Peter To Rot last 7th July, 2011 and the celebrations will end on 30th December 2012, feast of the Holy Family of Nazareth. The celebrations, therefore, will last for 18 months.

We have chosen as a theme: "Love one another, as I have loved you" (Jn 15:12).

The goal we would like to achieve is: "Renewal of Fam-

ily Life".

A monthly catechesis is proposed to the people to reflect upon and pray.

The Urn with the relics of Blessed Peter To Rot is going from parish to parish.

All these are spiritual activities meant help our Catholic faithful renew their family life. On the lighter site, we also have a logo contest and hymn contest.

How are the people participating into these activities?

They are actively participating, especially in the pilgrimage of the relics of Peter To Rot.

When the relics come to the various communities, the whole population goes out to welcome. People pray; they approach the sacraments; people who were at odd with each other reconcile. Also the monthly catechesis are wonderful opportunities for the LKKs (Liklik Kristian Komuniti) to gather together in prayerful meditation.

What are the spiritual fruits that you could personally verify?

Probably it is still too early to verify the spiritual fruits. It is a fact, nevertheless, that people are taking this centenary celebrations seriously. For me this is already a sign of spiritual growth.

Do you think that Peter ToRot has a message today for the Church and the country of Papua New Guinea?

Definitely, Blessed Peter To Rot has a message both for the Church as well as for the country of Papua New Guinea. And the message is very simple: let us strengthen the family; let us invest in the family; let us help young people to prepare for marriage. Let us give importance to the Sacrament of marriage.

Is the Christian marriage and family life now stronger or weaker than it was at the time of Peter ToRot?

Obviously, these are different times than those of Peter

To Rot. Although he had to operate in difficult circumstances because of the war, during his time life was certainly more simple and the deep-rooted cultural values of the family were still holding. Nowadays, the family institution is under attack from many fronts and the members of the family are more fragile today than then.

What's the basic message from Peter ToRot to today's youth and families?

Blessed Peter To Rot gave up his life for Christ and for the defense of the sacrament of marriage. In addition he was a zealous catechist. I would like to believe that the message of Peter To Rot to our youth and families would be to come to know more about Jesus Christ, to love him deeply and to share the love of Jesus with one another. In the end, the message of Peter To Rot would be the message of Jesus: "Love one another, as I have loved you".

Family in Focus

"INDEPTH Value Orientation" is the title of a 3-weeks-course recently held in Goroka by National Catholic Family Life Apostolate.

Thirty married people, priests and religious from various regions of the country discussed the foundations of a healthy marriage and family life.

The first week was dedicated to the psychological, sexual and spiritual growth of the individual person. Only a mature person can truly love and enter responsible relationships.

In this second week of the workshop the participants are focussing on what is necessary to make marriage and family

relationships "work", and how to help couples in crisis. Another important topic is the right to life and protection of unborn babies.

A healthy Christian family is not just self-absorbed, but has a positive effect and influence on its social environment. The last course week will therefore look into the mission of the Christian family in Church and society.

The participants expressed their appreciation of the variety of topics, resource persons and methods offered in this course. This helps them to explore family relationships in all their dimensions: cultural, social, psychological and spiritual.