



# The Catholic Reporter

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## A new Pentecost for the Church Synod on the New Evangelization

By Deacon Christian Sieland - Rome

Exactly fifty years after the opening of the Second Vatican Council on 11<sup>th</sup> October 1962, Pope Benedict XVI officially inaugurated the Year of the Faith with a solemn Mass celebrated on St. Peter's Square. An estimated crowd of over 20,000 people and over 400 bishops and hundreds of priests from all over the world attended, among them also the heads of the Anglican and Orthodox Churches.

The Holy Father stressed in his homily that fifty years after the Second Vatican Council (1962-'65) – the largest gathering of Bishops in history to define with the Pope the future of faith and of the Catholic Church - there was still an evident spiritual "emptiness and desert" in the present world. He made a call to everyone to give witness that a new life in God was possible. He described the Second Vatican Council as the expression of a spiritual and pastoral dynamism that the Holy Spirit has brought about in our time. The renewed dynamism of evangelization after the Second Vatican Council has produced a tree with two branches, which the Pope described as (1) *Missio ad gentes* and (2) *New Evangelization*. The first one relates to the proclamation of the Good News to those who have not yet come to know Jesus Christ and his message of salvation, while the second is aimed especially at all those people who despite of having been bap-



Candlelight on the 50th Anniversary of the opening of the Second Vatican Council (Rome, 11 October 2012)

tized, have distanced themselves from the Church and no longer practice or live their faith. The Holy Father furthermore explained the missionary nature of the Church by underlining the fact "that the Church exists to evangelize". This statement has also been a major guideline of the 13<sup>th</sup> Ordinary General Assembly of the Synod of Bishops

held in Rome from the 7<sup>th</sup>-28<sup>th</sup> of October this year. 262 synod fathers and 103 participants and observers from all over the world, elected by their respective Bishops' Conferences or invited by the Pope, participated in the three week event, discussing issues and challenges concerning the transmission of the Christian faith in the mod-

ern and secularized world. Fifty-seven Propositions were presented for the Pope's further consideration by the Synod at the end of its works. Among the many issues discussed were topics concerning family life, marriage, faith formation, religious freedom, the care for the poor and the role of the laity within the Church. Questions were also

raised on "how to help priests and bishops to be more effective evangelizers in the modern world: from doing pastoral work to media apostolate." Two key words that emerged from the discussions are: *renewal* and *conversion*. Many have stressed on the importance of conversion and reconciliation. Sacramental confession was described as

"the cornerstone of New Evangelization", because it involves a personal encounter with Christ.

The Church of Papua New Guinea and Solomon Islands was represented by Bishop Otto Separi of Aitape. During his presentation Bishop Otto highlighted in a more general way the social challenges faced by the Church in PNG and SI. He described the task of New Evangelization as a big challenge for the two young countries, because the Gospel message had to first penetrate the cultural barriers in order to set root and bear fruit. Bishop Otto pointed at two important factors which could strengthen and deepen the Catholic faith in Papua New Guinea and Solomon Islands. He said that the first factor involves the call for a "deeper and sincere evangelization of traditional Melanesian cultures". Only if the Melanesian cultures have been penetrated by the Gospel truths and values, and traditional values "purified" by the Gospel message, a more Christianized society was possible. And that will in turn help the countries to grow and move forward. His second point touched an issue which was one of the hot topics among the discussions of the Synod fathers. It deals with the role of proper and sound catechesis and instruction of faith in the Church. Bishop Separi stressed on the lack of Catholic knowledge among the faithful and the need for catechizing the believers, with a special attention to be given to the younger generation.



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# FROM AROUND THE COUNTRY

**BUKA.** More than 500 youth of Buka/Atolls deanery held their convention at Malasang Mass Centre on 27th to 30th September 2012.

In line with the Diocesan Vision Renewal Into Balanced Life, the convention's program included topics such as: Introduction to the Bible, What is Vocation, Introduction to the Gospels, The Sacraments, Social Justice, Eight Stages of Growth and Four areas of Formation.

Issues such as caring for people living with HIV/AIDS, the use of mobile phones, the choice between traditional and modern marriage were also discussed. "Faith has to be reflected in our actions. Love is the fulfillment of our faith in action. We may have faith, but if we do not show it through our actions, then our faith is nothing", marist seminarian Kosema Masei told the youth during the final Mass on Sept. 30. (Raymond Girana)

**PASSIONISTS.** Australian Provincial Father Joachim Rego CP was elected as the new Superior General of the Passionists at the end of September during the Congregation's 46th General Chapter in Rome. Fr Joachim was born in Rangoon, Burma and as a teenager migrated with his family to Australia. Fr Joachim worked for 18

years in Papua New Guinea, as Regional Vicar, Novice Master, Formator and was President of the Conference of Major Superiors of PNG and Solomon Islands. He also did pastoral work in Vanimo and Port Moresby. (cathnews.com)

**VANIMO.** "To Live Is to Be Alive in Christ" was the theme of the diocesan youth festival in Vanimo on Sept. 24-29 this year with about 1500 young people from six parishes in attendance. After the opening Mass led by Bp. Cesare Bonivento PIME at the Immaculate Heart of Mary church in the Dasi suburb, a competitive but friendly marching parade to the Vanimo main oval followed. The activities went on for almost one week, including games and sports with some of the youth selected for the upcoming PNG games in Kokopo. The last day of the program was dedicated to the cultural show. Each parish came with its own Tumbuna sing sing and talent show. (Fr. Joseph Bijeesh HGN)

**KIMBE.** In the first week of October priests of the Kimbe Diocese together with Bishop Bill Fey, OFM participated in a workshop on the Social Teaching of the Church, led by Fr. Philip Gibbs SVD. They discussed some of the key ideas of Catholic Social Teaching, such as: Human

dignity, respect for human life, the person in society (association), participation, preference for the poor and vulnerable, solidarity, subsidiarity, stewardship, human equality, and the common good, and noted how these principles from Catholic Social Teaching are closely related to the values in the Preamble to the Papua New Guinea Constitution. Catholic Social Teaching recognises that action on behalf of justice and participation in the transformation of the world are a very important part of the preaching of the Gospel. (Fr. Phil Gibbs SVD)

**AUKI** (Solomon Islands). On the Weekend of Oct. 5-7 the diocese of Auki in Solomon Islands celebrated the Centenary of the arrival of the Catholic Church to the province of Malaita at the parish of Our Lady of the Holy Rosary in the West Are-are lagoon. Malaita in 1912 was known to be a dangerous place due to tribal warfare and strong local customs. The first Marist missionary, Fr. John Marie Coicoid, with the cooperation of the famous local Ramo warrior Ariasi, eventually purchased a suitable location for 80 pounds along with mixed goods of rice and tobacco at Rohinari. From those humble beginnings the Church has grown to be about 25% of the civil population. More than 40,000 Catholics live now

throughout Malaita and the community is a young and fast growing one! This year we have six men from the diocese of Auki who will be ordained to the priesthood; three are diocesan priests and three Marist missionaries. (Bp. Chris Cardone OP)

**MADANG.** Prime Minister Peter O'Neill has applauded Divine Word University (DWU) for the annual Missioning Ceremony it hosted for outgoing final year students. Speaking as guest of honour at the ceremony at the Madang campus on 12 October, Mr O'Neill said the "missioning" of students to go out to the professional world is similar to the initiation ceremony in Melanesian societies where young people were initiated into adulthood. The Missioning Ceremony, themed "Be a Light of Positive Vision to the World", began with the Eucharistic celebration led by Father Dr Garrett Roche SVD who is the chairman of the DWU Council. This was followed by speeches and the presentation of the DWU Missioning crosses to each of the 302(172 females, 130 males) final year students taking part. In addition, the Prime Minister also opened the Memorial Park on campus dedicated to those who died in the tragic Airlines PNG plane crash on 13 October, 2011. (dwu.ac.pg)

## NEW ENGLISH MISSAL

By Most Rev. Henk te Maarsse SVD  
Emeritus Bishop of Kundiawa

In the Catholic Reporter of October 2012 Fr. Harry Gahare asked for an explanation of the changes in the new version of the Mass in English and Pisin. Many other people probably have questions as well. For that reason LCI Goroka distributes a 8 page booklet explaining the reasons for these changes and answering the main questions that people have.

The new English Missal was introduced in most countries on the First Sunday of Advent last year (27 November 2011). In Papua New Guinea introduction of the new English Missal was delayed, since we decided to order our Missals from India (where they are much cheaper than the Australian edition) and these Missals only arrived in June this year. This revised edition of the English Missal comes almost 40 years after its first edition in 1974. It is normal practice that translations of the Bible and the Missal are revised every 30 or 40 years, because our language changes all the time.

Forty years ago the English translation was done very quickly, and so there were some shortcomings. For that reason a revision was needed. The new translation follows 3 major principles.

First of all, it is a translation. Therefore it has to translate correctly what is written in the Latin text. The first English Missal was a rather free translation. But now the Church insists on an accurate word for word translation. As a result there are many changes, even in the people's answers. In our Pisin translation of the Missal we translated much more accurately and as a result there are only a few changes needed in the new Pisin Missal.

Secondly, our liturgy is rooted in Scripture. A greeting like: 'The Lord be with you' is based on the book of Judges 6, 12; Ruth 2,4, and others. And the people's answer 'And with your spirit' is based on St. Paul's greeting in four of his letters (2 Tim 4,22, Gal 6,18, Phil 4,25 and Filemon 25). The English Missal had dropped 'spirit' and in Pisin we followed the English. But other languages didn't. They kept the expression: 'And with your spirit.' The reason is, because this greeting occurs in all Christian rites from the beginning, not just in the Roman rite, but in the Greek, Syrian and Coptic (Egyptian) rites as well.

We have to keep our liturgical tradition alive. And that is the third principle of the new revised translation. There are big changes in the Gloria to God in the highest. When the vernacular was introduced in 1974 the English translation of the Gloria was simplified. It was thought that the Latin was repetitious. In Pisin we followed the English. Now the Gloria is translated more accurately and the first part is completely different and parishes will have to practice the new text: "We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory." In the second part "you take away the sins of the world" is repeated twice. In line with the stricter rules of translation there are also a number of changes in the Nicene Creed. 'We believe' becomes 'I believe' as a correct translation of the Latin 'Credo'. After the 2nd Vatican Council there was a strong emphasis on community - 'We are the Church - Yumi Sios,' and so we said, 'we believe.' But every believer is to make his or her own personal profession of faith, within the community. Therefore the liturgy has always said 'Credo - I believe.'

In an effort to give an exact translation of the Latin some difficult words were used, like 'consubstantial with the Father' for 'one in being with the Father.' Only scholars can fully explain the difference between these two expressions. For most people 'consubstantial' is very difficult word, but it translates the Latin more accurately: having the same substance.

There is a notable change in the words of Consecration. In the words over the chalice the priest says, 'the blood....which will be poured out for you and for many.' It used to be, 'for all.' Here too the new Missal follows the Biblical way of speaking. During the Last Supper Jesus himself said, 'this is my blood....poured out for many for the forgiveness of sins.' (Mt 26,28). And in Mk 14,24 he says, 'This is my blood which is poured out for many.' This refers to Is 53,12 who says about the Suffering Servant 'he gave his life and bore the sins of many.' This 'many' is a Hebrew way of speaking and means 'big multitude,' so in fact it means 'all.' This Biblical way of speaking is different from the way we use English now, but as believers it is important that we keep a feeling for these biblical ways of speech.

There are some more changes, but the three principles I gave in the beginning: accurate translation, Biblical way of speaking and liturgical tradition will help you to understand their significance.

For the priest there are many more changes, some minor, just a single word, others more substantial, like a whole phrase. So the priests will have to look at these prayers before Mass to avoid stumbling over some expressions.

Finally, the new Pisin Missal also arrived on 20 October. They will be sent to the parishes in November. Most parishes will be able to start using the new Missal on the First Sunday of Advent, 2 December.



**NEW CHURCH BUILDING FOR GEREHU CATHOLICS:** Parishioners of St Charles Lwanga in Gerehu, National Capital District will use their new church building this Christmas. Building and Construction company, Tasman Builders Ltd, are busy at work in putting up this new and bigger church building costing K3 million plus, which is expected to be completed by this December. Fundraising for building g has been ongoing in the last 25 years, however, the beginning of this year saw the parishioners on a vigorous fundraising drive, which is bearing fruit in the construction and almost reaching completion of the new, spacious and modern church building. **Words by Veronica Hatutasi and Photo by Nicky Bernard.**



## KLIA GUT LONG NUPELA BUK MISA

Bisop Henk te Maarsse SVD i raitim  
Retired Bisop bilong Kundiawa

Nupela Buk Misa i bin kamap long Goroka long 20 Oktoba. Na long mun Novemba ol peris inap baim dispela nupela Buk Misa Long LCI, na ol pris bai inap yusim, stat long Namba Wan Sande bilong Atven, Disemba 2. Inap long tripela yia mipela i bin wok long redim dispela Nupela Buk Misa. Sampela hap tok i senis. Tasol i no planti, liklik tasol. I gutpela yumi save long ol dispela liklik senis na tu i gutpela, yumi klia gut bilong wanem ol dispela senis i bin kamap.

Yumi bin mekim Misa long Tok Pisin, stat long 1970. Bipo mipela i bin mekim Misa long Tok Latin tasol. Na stat long yia 1970 Pisin Translation Board i bin wok hat long tanim olgeta pre bilong Buk Misa long Tok Pisin. Dispela bikpela wok i pinis long 1984 tasol. Na ol i bin primum Buk Misa yumi save yusim inap nau.

Long Katolik Sios nupela Tok Latin Buk Misa i bin kamap long yia 2002 na i gat sampela senis. Olsem na mipela i bin sekim gut olgeta pre bilong Pisin Buk Misa, bai mipela i tanim stret olgeta tok bilong dispela nupela Tok Latin Buk Misa.

Tripela tingting i stiaim dispela wok bilong tanim tok bilong Buk Misa.

Nambawan, mipela i mas tanim stret olgeta tok i stap long Tok Latin, no ken senisim nabaut.

Nambatu, planti tok bilong lotu i kam long Buk Baibel, olsem na mipela i mas bihainim pasin bilong toktok bilong Buk Baibel.

Na nambatri, lotu bilong Sios i no kamap nau tasol. Nogat. Em i bilong bipo tru, na i bilong olgeta hap, olsem na mipela i mas tingim tradisen bilong lotu bilong Sios na i no ken senisim long tingting na laik bilong mipela tasol.

I gat wanpela senis long bigin bilong Misa.

Pris i welkamim pipel na i tok: Lord i stap wantaim yupela.

Na inap nau ol manmeri i bin bekim: Na wantaim yu.

Tasol nau ol i mas tok: Na wantaim spirit bilong yu.

Dispela 'spirit bilong yu' i tanim Tok Latin: 'Et cum spiritu tuo.'

Dispela 'Lord i stap wantaim yupela.' i kam long Hetman 6,12, Rut 2,4, 2 Stori 15,2 na long Luk 1,28 Ensel 'Gabriel i go long Maria na i tok olsem, "Gude, meri. Bikpela i stap wantaim yu.'

Na bekim 'Na wantaim spirit bilong yu.' i kam long pinis bilong foapela pas bilong Santu Pol: 2 Timoti 4,22; Galesia 6,18, Filipai 4,23 na Filemon 25 'Marimari bilong Bikpela Jisas Krai i ken i stap wantaim spirit bilong yupela.' (Filemon 25).

Bikpela senis i kamap long Gloria 'Ona long God i stap antap'

Bipo ol i no bin tanim 'Gloria' gut long Tok Inglis na long Tok Pisin. Ol i bin sotim sampela tok, long wanem, ol i ting Tok Latin i mekim sampela hap tok tupela taim. Tasol nau mipela i tanim Tok Latin stret. Olsem na namba wan hap bilong dispela pre i senis olgeta na mipela bai tok:

'Lord God, yu King bilong heven, yu Papa i strong olgeta. Mipela i tok amamas long yu. Mipela i adorim yu. Mipela i litimapim nem bilong yu. Mipela i tenkim yu long bikpela bilas bilong yu.'

Long Tok Bilip bilong Naisia i gat sampela senis tu. Na i gutpela ol manmeri i prektis pastaim.

Long 'Ol bratasusa, yupela pre,' tu i gat senis. Bipo pris i bin tok long God 'i ken laikim dispela ofa bilong yumi.' Tasol nau bai em ii tok long 'ofa bilong mi na bilong yupela.'

Na ol manmeri i bekim: Bikpela i ken kisim dispela ofa long han bilong yu bilong litimapim nem bilong em, na bilong helpim mipela na holi Sios bilong em.

Pris i tok: 'Ofa bilong mi na bilong yupela,' long wanem, Misa em wanpela ofa bilong Krai, Krai i givim long Papa bilong em long han bilong pris. (Long Misa pris i kisim ples bilong Krai, na tok, 'bilong mi na bilong yupela.') Na yumi ol bilipmanmeri wan wan tu i mas givim ofa bilong yumi wantaim dispela wanpela ofa bilong Krai, na yumi mas givim yumi yet long God, wankain olsem Jisas i bin givim em yet bilong kisim bek yumi.

Namba tu tok bipo long Prefasio tu i senis.

Bipo pris i bin tok: Yupela tingting long God.

Na ol pipel i bin bekim: Mipela i tingting long em.

Tasol nau pris bai tok: 'Litimapim hat bilong yupela.'

Na ol pipel i bekim: 'Mipela i litimapim long Lord.'

Dispela 'litimapim hat' i tanim: 'Sursum corda - Lift up your hearts'.

Bipo, long yia 1974, Pisin Translation Board i tingting planti, ol bai tanim "Sursum corda" olsem wanem. Ol pipel i save yusim tok 'bel' o 'lewa' bilong tanim tok 'heart.' Na Pisin Translation Board i no laikim dispela tok: 'Litimapim 'bel' bilong yupela' o 'Litimapim 'lewa' bilong yupela.' Olsem na ol i tingting i go, i go, na ol i tanim: 'Yupela tingting long God.' Dispela i no tanim 'Sursum corda' stret, tasol ol i pilim olsem, mining i klostu wankain. Tasol nau yumi save yusim dispela tok 'hat - heart' planti taim, olsem na mipela i bin tanim 'Litimapim hat bilong yupela.'

Long konsekrasio i gat wanpela bikpela senis.

Bipo pris i bin tok: 'Dispela blut bai i lus bilong tekewe sin bilong yupela na bilong olgeta manmeri.' Nau pris bai i tok: '...na bilong planti manmeri.'

Dispela 'planti' i tanim Tok Latin 'multis - many.' Dispela i bihainim tok bilong Jisas yet. Em i bin tok: 'Dispela em i blut bilong mi bilong mekim kontrak. Mi kapsaitim bilong lusim sin bilong planti manmeri.' (Mt 26, 28) Na 'Mi kapsaitim bilong helpim planti manmeri.' (Mak 4, 24).

Dispela i bihainim tok bilong Aisaia: 'Em i givim laip bilong em yet na karim hevi bilong sin bilong planti manmeri. (53,12).

Dispela tok 'planti' i bihainim pasin bilong toktok bilong ol Yuda, Jisas tu i bin yusim, na i gat mining: 'bikpela lain' 'bikpela namba'. Na planti saveman bilong Baibel i tok, mining tru bilong dispela 'planti' em: 'olgeta', olgeta lain Israel na olgeta arapela lain manmeri wantaim.

Olsem na yumi no ken tingting planti na askim, 'Ating Jisas i bin dai long sampela manmeri tasol, na long ol arapela nogat?' Nogat tru. Jisas i bin dai bilong kisim bek olgeta manmeri. Tasol long lotu Sios i laik bihainim pasin bilong toktok bilong Jisas na bilong Baibel yet, olsem na pris i tok: "na long planti manmeri."

Ating dispela sotpela toksave i kliaim sampela askim bilong ol manmeri na i ken helpim yumi long strongim pasin bilong lotu bilong yumi. Na wan wan peris i ken prektisim ol nupela bekim na pre pastaim, na Misa ii ken kamap moa gutpela.



## 13 October 2011 Madang air crash victims honoured

Prime Minister Peter O'Neill unveiled a plaque on Friday, 12 October at Divine Word University (DWU) in Madang commemorating the 28 victims of the air crash that struck an Airlines PNG flight on 13 October 2011 en route from Lae to Madang. Many of the casualties were

parents, relatives and friends of DWU graduating students on their way to attend the end of the year ceremony for their children the next day.

**Photo by Bradley Gregory – DWU Journalism student**

## Liturgy is God's Act

By Fr. Shanthi Puthussery  
PIME

Pope Benedict XVI frequently reminds Catholics that when priests or people reflect on how to make the liturgy "attractive, interesting and beautiful," they risk forgetting the essential: that the liturgy is God's work and He is the subject of it. When it comes to the liturgy we must open ourselves to him and be guided by him and his body which is the Church. It is not the individual priest or layman or the group that celebrates the liturgy, but it is primarily God.

Mistakes and abuses in liturgy are frequent. For example, according to the liturgical instructions, there is no Gospel procession or dance during the Mass, but still it is done in many places. Even worse, sometimes the Bible or the Lectionary is carried in procession in place of the

Book of the Gospels. This should actually be brought into the celebration with the entrance procession and placed on the altar. After the singing of the Alleluia, the priest or the deacon takes it to lectern and leaves it there after the proclamation of the Good News.

When we sing the Gloria or Creed or Our Father the official wording of those prayers should be respected. The responsorial psalm also should be sung as it is presented in the Lectionary. Instead, we frequently select our own words and ways.

After receiving communion and before the final prayer of the Holy Mass, in many places in Papua New Guinea people still recite the prayer to St. Michael. But it can only be said after the Mass is completed.

Therefore the liturgy is not to be amended at pleasure, but must respect the forms of the

universal Church. The Church in fact is made visible in the liturgy, where God enters into our reality and we can meet him and touch him. The liturgy is where he comes to us, and we are enlightened by him. If the centrality of Christ does not emerge in the celebration, then it is not a Catholic liturgy, totally dependent on the Lord and sustained by his creative presence. God acts through Christ, and we can only act through him and in him.

To do this we must accept the logic of the incarnation of God, who came close to us, making himself present in history and in human nature in the person of Jesus.

This presence continues in the Church, His Body. The liturgy, then, is not the recollection of past events, but the living presence of Christ's paschal mystery which transcends and unites time and space.

# First PNG Protocol for Right Relationships in Ministry released

By Paul Harricknen  
CBC Director of  
Right Relationships in Ministry

**Atty. Paul Harricknen, you are the Director of Right Relationships in Ministry for the Catholic Bishops Conference of Papua New Guinea and Solomon Islands, which is tasked with developing policies and protocols to address the issue of possible sexual offences by clerics. What is the situation at the moment?**

The universal Church has been plagued in recent years with the issue of sexual abuse of minors by clergy. Pope Benedict XVI has been very concerned.

The Holy See, therefore, has required all Episcopal Conferences to develop guidelines on the issue. The Board of the Right Relation-

ships in Ministry of the Catholic Bishops Conference of Papua New Guinea and Solomon Islands (CBC) has recently released the first revised Protocol dealing with sexual abuse of minors by clerics.

The protocol was approved by the Major Superiors of the Clerical Religious Orders in March 2012 and by the CBC Annual General Meeting on 20 April 2012. Now it has been sent to the Congregation of the Doctrine of Faith in Rome for final endorsement.

Another two separate protocols dealing with possible sexual abuse and sexual misconduct with adults by clergy, religious and lay Church workers are still being worked out by the Board.

**How do you distinguish between a minor and an adult in legal terms?**

Persons under the age of 18 are defined as minors or children under civil law. So it is under our protocol. The sexual abuse of a minor is not only intrinsically evil, but also criminal in nature for both the Church and the State.

**What is the purpose of the Protocols?**

The Protocols are developed to help Religious Superiors and diocesan Bishops to respond to any incident of sexual abuse or sexual misconduct in the Church in Papua New Guinea and the Solomon Islands. The four fundamental principles underlying the first Protocol on the abuse of minors are: protection of children through prevention; right relationships in ministry through formation strategies; commitment to transparency; co-operation with society

and civil authorities. Sexual abuse is a multi-faceted reality.

It involves personal and relational aspects, cultural aspects, ecclesiastical aspects, legal aspects, pastoral and spiritual aspects. All of these dimensions of the problem need to be looked at in forming an adequate response to issues of sexual abuse.

In particular, a pastoral response to issues of sexual abuse will place emphasis on pastoral care of the victims and their families, the community, and even the offender, the offender's family, and the non-offending clergy.

The tragedy of sexual abuse of minors perpetrated by Christians and especially by members of the clergy is a source of great shame and enormous scandal.

When incidents of sexual abuse

arise, the Church must be able to respond in a way that shows the compassion, reconciliation, forgiveness and justice of Jesus himself, towards the victim, the affected communities, and the offender.

**What about formation programs?**

Formation programs for religious and clergy need to help candidates to understand and accept their own human and psychosexual status and development.

It is essential that seminarians, clergy and religious understand the emotional, relational, physical, psychological and ethical aspects of their sexuality so that they can accept the gift of celibacy, live it joyfully and avoid doing what is wrong and hurtful to themselves and to others. (G.L.)

## Faith is Love

Letter from  
Fr. John  
Glynn OL  
Jubilee  
Catholic  
School,  
Port  
Moresby

There are two articles in particular in the October issue of Catholic Reporter that excited my interest. I believe they are closely related to each other. They appear on Page 3 – 'Catholic Professionals Stress Teaching of Catechism' and 'PNG Lost Generation'.

I spent a life time in New Ireland as a Primary School teacher in the 60s, and then as a High School teacher and finally as a Priest. Thus I suppose I must accept some small part of the blame for the very distressing situation described by Fr. Shanti - the inability of our young people there to give expression to

their Catholic faith.

It is not a problem confined to New Ireland, nor even to Papua New Guinea as a whole.

It is a universal problem that sees young people everywhere turning away from their 'Catholic Faith'. I use inverted commas here because this is the language we use to describe what we see happening - but we are wrong! Our young people are not deserting the Catholic faith since they never had it in the first place.

They are turning their backs on Catholic Religion.

How did the Apostles and early disciples win converts to

Christ? It wasn't through the use of catechisms or by preaching religious practice. It can only have been through demonstrating in their own lives what it means to be alive in Christ - *I live now, no longer I, but Christ lives in me;* Gal.2:20.

People were attracted to the risen Christ, and to the message of redemption, by what they heard, what they witnessed and by their experience of the lives of these missionaries.

They were not attracted by a new set of laws and practices but by the call to love. As St. Paul puts it '... serve one another through love.

For the whole Law is fulfilled in one statement, namely, *You shall love your neighbour as yourself.*' Gal.5:13,14.

Are there people in your Parish who are outwardly very religious, yet whose lives are ruled by anger, or self-righteousness; who do not hesitate to criticise, condemn and even punish others; who turn their backs on the poor?

All around the world the Church is in deep trouble because so much of the Institutional Church forgot its role of loving service to the community of the faithful.

Acting with an incredible degree of self-righteous arro-

gance they allowed themselves to become *enslaved to the elemental powers of the world* Gal.4:3 (NAB). It is going to be a long time before the Church recovers from the damage done to it by its institutional leadership.

In the meantime it is up to people of faith to win others to life in the Spirit of Christ by their words, by how they give witness, and by how they share in the lives of those who are poor in body, mind and spirit.

And having won people to the faith, perhaps then we can win them to the Catholic Church too.

## Milne Bay Lay Missionary farewelled A Builder of Skills

By Zen de Guzman-Alaluku  
Diocese of Alotau

If Br. Mario Fardin, PIME had his way, you wouldn't be reading about him, or toasting him for his achievements in his fifty years of missionary work as a PIME lay brother, the last twenty of which were spent in Milne Bay. Not for him the drums and the dancing, public tributes and emotional farewells: please, no fuss or fanfare. "Whatever I did - he said - was the result of my Society's decision, not of my own will".

He described it as a "crazy but holy idea" when in 1992 PIME decided to set up a technical training centre that would equip Grade 6 and Grade 8 school leaver boys with productive skills. The chosen site was Watuluma on Goodenough Island, where a hospital had been built and a high school was under construction.

The task was given to Brother Mario, a trained mechanic and carpenter. He had done the same thing in Bangladesh, where he had been for 25 years, but the second time around was not easier. What he had to begin with was a small tool shed hidden by tall grass. With funding from Italian benefactors, however, classrooms, fully equipped workshops and dormitories were built and a curriculum modeled on the Don Bosco system was put in place. Students were given both theory and practical work and were trained in motor mechanics, carpentry, electrical work and electronics. By the time they left they could operate machines, repair equipment and build a house from foundation to the roof. "And we followed them from 6am to 9pm."

Twenty years since it opened, hundreds of graduates have gone through its doors, many of them now working or running their own businesses. Brother Mario proudly said

that the Technical Training Centre (he always refused to call it "Vocational") was "one of the most useful things we did."

Last month Brother Mario has gone back to Italy, the homeland he had been mostly away from since he was

25. Now 75, he has been appointed Director of Formation in Milan with the task of mentoring intending new lay missionaries: PIME Brothers, volunteers and families. Younger Bro. Roberto Valenti PIME now takes care of the boys and their future in Goodenough Island.



Former Watuluma trainees at work in Port Moresby (2008).