



The Catholic Reporter

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'Laudato Si' in PNG

By Louise Mary Kodor

"WHAT kind of world do we want to live in" was the question of focus at the recent launch of the Encyclical letter by Pope Francis at the St. Joseph Parish Hall.

The Encyclical letter of Pope Francis *Laudato Si*, is an address to humanity about the concerns of the environment. It discusses and gives reflections on the world in which we live in, the activities and consequences of our actions.

In the remarks of Archbishop Michael W. Banach, Apostolic Nuncio to PNG and Solomon Islands, he highlighted the importance of the Encyclical letter stating that the letter represent the newest part of a Papal Magisterium on creation and the environment that stretches back through the teachings of Pope Benedict XVI, Saint John Paul II and Blessed Paul VI.

The letter on environment shed light on many reasons for PNG and Solomon Islands to work together, one of which is the most evident and much talked about climate change as said by the Nuncio in his address.

"The Encyclical offers opportunities for the many groups in PNG and Solomon Islands to come together and unite for a common cause", he said.

On that note, Ursula Rakova, a Carteret Islander from the Au-



tonomous Region of Bougainville, gave a moving testimony of the struggle on the island. Food crops cannot grow anymore because the soil is salty, food and water is scarce and schools have closed down.

There are no teachers to teach in the classrooms and students from the other islands are not able to attend as well.

Rakova said if we continue to do what we are doing, 9.6 billion people will be displaced throughout the world as a result of rising sea level.

They are struggling and so are our Pacific Island family who are facing the same dilemma due to climate change. Migration stands out as a major social, economic and political concern.

According to the Nuncio, we are facing the consequences of the rich nations.



TOP: Archbishop Michael W. Banach giving his remarks at the launching of the Encyclical letter, St. Joseph Parish Hall, Boroko.

BOTTOM: People listen attentively to speeches given at the launching.

"Emissions, in wealthier countries, affect people in poorer countries with less capability for adaptation who probably will suffer

the severest consequences first", he said.

He mentioned that regardless of religion, people must think about

what kind of the world they wish to leave for their children, grandchildren or great-grandchildren.

PNG and Solomon Island's Catholic Youth Sunday

By Fr. Shanthi Chacko Puthussery PIME Secretary of Commission for Youth and Laity.

THE Catholic Church in Papua New Guinea and Solomon Islands celebrated "Youth Sunday" on 12th July 2015!

In the history of the Catholic Church of Papua New Guinea and Solomon Islands this is the first time; officially it happens after a long and tiring evangelization process.

CBC Youth Policy and Guidelines explains that the Sunday after the feast of St. Maria Goretti, the patron Saint of youth in Papua New Guinea and Solomon Islands and the feast of Blessed Peter ToRot, will be the Youth Sunday in these two countries.

This year it fell on 12th of July.

The pastoral care of the young people in the Catholic Church has a long history; but in Papua New Guinea and Solomon Islands it has

been and is still a struggle due to traditional and cultural practices.

While the chief of the clan or the tribe occupies the prominent role of leadership in the traditional society of Papua New Guinea and Solomon Islands, the national government, provincial and local governments have the leadership role in today's current society.

Unfortunately, these leaders are not really concerned about the young people and their future.

After gaining Independence in these both countries, at the national and provincial levels, there is an office for youth but the function of such offices have never appeared to be an influential fact on the young people in general.

Isolated activities, programs and gatherings from these offices are happening from time to time, but nothing seems to be happening in a sustainable and transforming style for the young people in Papua New Guinea and in Solomon Islands.

It has been the same with the Catholic Church, where much hard work and attempts have been done in the past. Even today pastoral care of the young people are very minimal in the dioceses and not yet a prominent priority.

However, after the World Youth Sydney 2008, the Catholic Bishops Conference of Papua New Guinea and Solomon Islands appointed a full time Secretary for the Commission and his office was established in April 2011.

Currently, while Deputy Bishop of Commission for the Youth is Bp. Rochus Tatamai MSC, the bishop of Bereina, the Secretary for the Commission is Fr. Shanthi Chacko Puthussery PIME.

With the Secretary, Fr. Shanthi the Commission for the Youth has regular annual gatherings of the Diocesan Youth Coordinators.

It had produced three learning materials titled 'Doing by Learning' 'Learning by Doing' and program's

for the youth 2012, 2013 and 2014, conducted leadership trainings for the parish youth leaders in the dioceses, established the job description for the Diocesan Youth Coordinator, published the Diocesan Youth News Letters two times a year by the dioceses and new CBC Youth Policy and Guidelines are already in place by April 2014.

Several dioceses have their own learning materials and organised program's for the youths in 2015.

By the CBC Youth Policy and Guidelines, the dioceses are advised to have specific offices with the voluntary services for young people under the Diocesan Youth Coordinator.

They are the parish youth ministry, athletics ministry, music ministry, ministry among the young people of the settlements and prisons, ministry among the students of high/secondary, tertiary institutions/students and ministry among young adults (single fathers/mothers, those who

are above 25 years old single persons, etc). Also strongly advised to create offices for Catechetical, Scriptural and other spiritual formations, Distance Education/FODE, Literacy programs, Counselling services for addictive/anti-social behaviours, skills development programs, values education programs and marriage preparation courses for the youth in the dioceses.

There is a great hope that eventually youth become the greatest priority for the Catholic Church in Papua New Guinea and Solomon Islands and they will receive adequate formations and trainings to become better citizens of the Catholic Church and of the respective countries, Papua New Guinea and Solomon Islands!

That historical moment began with the celebration of Catholic Youth Sunday this year on July 12th. Diocesan Youth Coordinators Gathering November 2014 - Port Moresby

The Teaching of the Second Vatican Council

By Roger Purcell msc
National Director
Community Animation Service

WE present here a brief summary of some of the main teaching of the Council which leads us to a new theological approach, for a new foundation for pastoral care and mission, in a new and different world.

Before the Council in the post-war years, there was an increasing realization that the world had changed

drastically, and that the Church had to reform and renew itself to meet this new situation.

There was much writing and talking urging the Church towards this reform with many prominent people working towards new thinking in theology, scripture, liturgy and spirituality.

Much of this work and thinking towards renewal was taken up and expressed in the Council documents.

The teaching of the Council took

up and expressed this movement for change demanded by an entirely new situation in the world.

In this new world, the Council gave us a renewed mentality and attitudes, leading to renewed ways of being Church.

In the years after the Council there was a great hope and enthusiasm all around the world for this new era in the life of the Church.

We saw many efforts to implement the teaching of the Council, the growth of movements and or-

ganizations dedicated to this, many of which remain with us.

We are now 50 years on from the Council with the challenge before us to assess our situation as Church in the light of the Council, and evaluate our progress in renewing ourselves.

The world continues to change radically with many people more concerned about the matters of this world and less interested in God, religion or Church.

There are many challenges still

before us as we continue to find ways to live the spirit of the Council by ongoing renewal of our lives individually and in community.

In the following series of articles we offer some indication of the main teaching of the Council with selected texts and questions for reflection and discussion.

Please use them in any way you can or wish to promote the renewal of Church for the transformation of the world.

The Teaching of the Second Vatican Council Church, mystery of communion

THE key to understanding the Council is the theology of the Church as Mystery of Communion, spelt out in relationships of communion as expressed by members of the Church, and in our organization and structures.

The biblical images of People of God and Body of Christ are taken up strongly as images of the Church.

The theology and spirituality of communion has been promoted and written about for many years before the Council.

As this school of thought grew it became more widespread becoming the key concept of the Council.

It set us on the road to reform and renewal challenging us to take this theology and spirituality into our lives.

Church Documents

"The Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race." [Vatican II: Lumen Gentium 1].

"The ecclesiology of communion is the central and fundamental idea of the Council's documents." [Extraordinary Synod C.1, 1985]

"The conditions for a spirituality of communion ... : the ability to perceive the light of the mystery of the Trinity shining on the faces of brothers and sisters around us, to be attentive to 'our brothers and sisters in faith as 'those who are a part of me';... the

ability as well to recognize all that is positive in the other so as to welcome it and prize it as a gift that God gives me through that person, ... ; and finally, the ability 'to 'make room' for our brothers and sisters, bearing 'each other's burdens' [Africae Munus 35]

Scripture

Jn 17: 20-23, "May they be one": Eph 4: 3-6, Paul "There is one body, one spirit ..."

The theology of the Church as Communion has been developed in every major document of the Church in recent years.

These have indicated the implications of this for priests, religious and lay people, for our life as Church in all its aspects.

The challenge for us is to take these writings into our lives in a way that we can live it and promote it every day of our lives, in every situation, not only as Church but as citizens of this world.

Reflection and discussion:

In many ways the world has greater unity than ever before in communication, travel, international organizations, business, science and technology. Yet there is still great disunity, war, destruction, injustice and abuse of rights.

How are we called today to live greater unity as Church?

How are we challenged to create and promote greater unity in the world in which we live?

The Teaching of the Second Vatican Council Baptismal dignity of all

THE rights and duties as members of the Church for participation in the life and mission of the church are based on baptism, rather than ordination or religious profession.

This has consequences for the laity in their call to ministry and mission to transform the world. It creates for us a new equality of relationships in the Church.

The realization and steady growth of this basic and profound equality and the right and duty to be active participating members of the Church in its life and mission took many years.

It was expressed in the Council in the debates, discussions and documents.

This was taken up strongly in the Council being expressed in its documents.

In the formation of Lumen Gentium the chapter on People of God was deliberately placed before that on Priests, to emphasize our equality in baptism as one people.

"The laity, too, share in the priestly, prophetic and royal office of Christ and therefore have their own role to play in the mission of

the whole People of God in the Church and in the world." [AA2]

"The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God." [LG 31]

"Laymen... are to be a leaven animating temporal affairs from within, disposing them always to become as Christ would have them." (AD15).

"As members of the living Christ, all the faithful are duty-bound to cooperate in the expansion and spreading out of His Body." [AG 36]

Scripture: Mk 1: 16-18; 1 Cor 12: 4-6

In the culture of the world today there is growing awareness of and promotion of the dignity and rights of each individual person.

We recognize the human and baptismal dignity of all, and the contribution that each one can have in the work and mission of the Church.

However we still see in the world great injustice, oppression and denial of people's rights and

dignity.

In the Church we find too the attitudes of clericalism and superiority of priests present in many places in the Church, promoted and accepted by both clergy and laity.

We see also competition and conflict between groups, ministries and organizations in dioceses, parishes and communities.

We are called to participation and co-responsibility in the mission and life of the Church.

This calls for respect for each other and attitudes and actions of collaboration and cooperation.

Reflection and discussion:

Building communion in the Church requires respect for each other, our charisms, roles and functions.

How do we fail in this regard, and what more do we need to do?

How can we show respect for the human and baptismal dignity of all our brothers and sisters in our ministry, structures and lives in our community?

The Teaching of the Second Vatican Council Attitude to persons:

IN our world today we see individual persons and groups oppressed, persecuted and ignored by the big institutions of government, corporations and the military.

There is injustice in poor wages and working conditions, violence and rape, denial of rights and compensation. In the Church too we have the ongoing scandal of sexual abuse and the cover up by authorities.

The Church in its teaching sees persons as central and the first concern of our attention. Institution and law are not ends in themselves, but to serve per-

sons. The first principal of all our structures and law is that of charity, love of God and each other.

"For the beginning, the subject and the goal of all social institutions is, and must be, the human person, which for its part and by its very nature, stands completely in need of social life." [GS25]

"The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.

Indeed, nothing genuinely human fails to raise an echo in their hearts." [GS1]

"The Church is that part of humanity that accepts the life and love of God and enters into communion with God, and therefore, into a new relationship of communion among ourselves. It is communion in the Spirit which makes the Church the Body of Christ, temple of the Spirit."

"As a visible reality, the Church has absolute need of structures that express the communion that is its heart and soul, and the values this com-

munion implies.

So its structures, its organization and law, must both express and serve communion." [J B Cappellaro: Local Church: Communion and structures]

The Church is a big organization, and as with any such organization, people can be lost to the concerns of the structures and operations. We are called to continually renew our commitment to persons and communities to bring them the Good News, to promote justice, peace and a better life.

Scripture: Acts 17; 24 "(God)

does not make his home in shrines made by human hands ...28... it is in him that we live, and move, and exist." Jn 8: 3-11... "who is guiltless throw the first stone." Mk 2: 23-27 "Sabbath made for man ..."

Reflection and discussion:

Our people and communities are many and varied, some people can be demanding and unreasonable, communities can have conflict and division.

In these varied situations, how would you rate our concern for individual persons?

Pastoral Letter of the Catholic Bishops Conference Of PNG /SI

On the Contribution of Sport

WITH the Pacific Games now in Papua New Guinea, sport is a topic of interest for many people. At this time your Bishops wish to offer a reflection on the value of sport and ways that we can all benefit.

The Church recognises sport to be one of the great institutions of our society that helps individuals realise their human potential and builds up the bonds of the community, fostering communal initiative and responsibility.¹

Sport contributes to physical and mental health and well-being. It teaches people, particularly young people skills and resilience.

When youth become involved in sport, they devote their energies to teaming together in a healthy environment, forgetting about antisocial activities such as violence and crime.

Sport brings people together in new ways.

Parents and teachers volunteer their time to organise events.

Women may be spectators in many public events, but with sport in the village, in games such as volleyball and basketball, they play equally along with males.

Sporting contests often provide special facilities for disabled athletes – a consideration that could well be matched in other spheres of life.

Sport opens us up to the wider world.

Many of us eagerly watch the "State of Origin" being played in Australia.

Back home, how many of us feel proud when one of our athletes wins a medal in international events such as the Commonwealth Games.

Athletes such as Dika Toua or Stephen Kari have become household symbols of our achievement in the eyes of the world.

When interactions offer fun, competition, skill and goal-setting, there is a fertile environment for personal development. Sport builds character.

It teaches us discipline as we learn to play by the rules.

When sports teams promote fairness, firmness and moral courage, there exists a wonderful space in which to help young people grow into adulthood: a form of initiation where the "elders" (coaches or teachers) set goals and boundaries in a safe, caring and no-nonsense setting.

In such settings the benefits flow not just to the local community, but to the nation as a whole.

But there is also another side to sport that can bring sadness rather than delight.

We should keep in mind that special events come and go but normal life goes on.

It is important to keep a balance between the value of sport and sporting events and other goals of society.

Some countries have been so keen to project a good image on the international stage that their people have been left suffering and paying bills for years afterwards.

Let us make sure this does not happen to PNG.

Sometimes there is violence on the field or among spectators.

On occasion there is gambling and betting and associated abuse of drugs and alcohol. We must guard

against such antisocial activities that ruin the good name of sport. Also we are saddened to see some sports events scheduled on Sunday mornings, which are a time that most Christians devote to Sunday worship.

We ask that sports managers try to keep the Lord's Day holy, having in mind the words of St Paul to the Corinthians (1 Cor 9:25)

"Every athlete concentrates completely on training in order to be crowned with a wreath that will not last; but we do it for one that will last forever."

+Bishop Arnold Orowae
President of the Catholic Bishops Conference PNG/SI.
¹ Pontifical Council for Justice and Peace (2004), *Compendium of the Social Doctrine of the Church, Libreria Editrice Vaticana, n.151.*

Diocese office helps school

By: Bernard Warange

OUR Lady of the Sacred Heart Kavieng Diocese Administration supports St. Jude's High School Mongop with K10,000.00 to sustain the school to week 10 in term two due to tuition fee free (TFF) government grant was not enough to enable schools to operate to the end of the term.

The nationwide problem of limited funding to all schools did have a very big impact on the learning of our children in classrooms.

The pioneer school in New Ireland was just fortunate enough to receive K10,000.00 from the Dio-

cese Manager, Fr. Arnold Neye (MSC) on June 16th.

The money was entirely used for food and fuel to keep the school operating to week 10.

The New Ireland government subsidy was also not given to schools since March this year and this affected the operation of the school.

The New Ireland Provincial Government Grant mainly supplies food for schools and that has caused the schools to use the TFF for rations to the schools. The school administration and Board of Governors were really happy with the support given by the Diocese office.



From left to right, Fr. David Katim (School Chaplain), Mr. Leo Maleo (Head Teacher) and Fr. Arnold Neye (diocese manager) at the Diocese office during the approval meeting for the K10,000.00 Diocese support grant to St. Jude's High School – Mongop on June 8, 2015.

'LAUDATO SI' opinion piece - Bishop Michael Kennedy

NOT everyone is happy about what Pope Francis has had to say in *Laudato Si'*, his encyclical letter on the environment.

One critic described the document as "a mixture of junk science, junk economics and junk ethics" which, if followed, would prevent the world's poor escaping poverty.

But there was widespread praise as well, from world leaders among others.

President Obama said he deeply admired Francis's "decision to make the case - clearly, powerfully, and with the full moral authority of his position - for action on global climate change".

Unsurprisingly, Green parties here and overseas also welcomed the encyclical, although it is unclear whether they picked up the pope's criticisms of some of their own approaches in the document.

Francis's endorsement of the scientific consensus on climate change grabbed most of the headlines.

This was widely anticipated and for the pope, support for the consensus from his own scientific advisory body, the Pontifical Academy of the Sciences, which has 21 Nobel Prize winners among its 74 eminent scientists, obviously gives the science some credibility.

Another media focus was the provocative language he used to argue that the earth is looking "more

and more like an immense pile of filth", that "the present world system is certainly unsustainable", and that we need "a bold cultural revolution" if we are going to find a way forward.

Francis has also continued the modern papal tradition of calling for stronger international institutions to address global problems.

"Because the stakes are so high, we need institutions empowered to impose penalties for damage inflicted on the environment" and "enforceable international agreements".

This was not to everyone's liking either, and a number of responses made the point, politely or otherwise, that no one is required to agree with the pope's opinions on science, economics or politics.

Francis says as much himself. "The Church does not presume to settle scientific questions or to replace politics", he writes.

"But I am concerned to encourage an honest and open debate so that particular interests or ideologies will not prejudice the common good".

The concern for the common good is at the heart of this document, and on this question the pope speaks with real authority.

Catholics and other people are free to agree or disagree with his analysis and the suggestions he offers for practical action, but this does not make *Laudato Si'* just another point of view.

As an encyclical, it is one of the highest forms of papal teaching authority.

Because they apply enduring principles to contemporary problems, papal social encyclicals like *Laudato Si'* have to be read on two levels.

They rely on the expert knowledge of the day to understand the problems they address, and so to some extent their successful application into the future depends on how knowledge and ideas about the best responses continue to develop.

All the same, papal social encyclicals have a pretty good track record of retaining their relevance and importance because of the principles they apply in analysing and rethinking a problem.

The common good is one of these principles, and it refers to what is good for everyone, the duty we have to promote this, and the right we have to share in it.

As Francis formulates this principle in *Laudato Si'*, the common good means "that everything is interconnected, and that genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others".

Francis speaks about the way ideologies or interests can prejudice the common good, and he identifies a number of them: out-of-control consumerism; "a magical conception of the market"; an approach to business

(in itself "a noble vocation") which avoids transparency and proper engagement with local communities; a belief in technology as the only way of solving problems; and an approach to the environment which opposes trafficking endangered species but is unconcerned about the poor, the unwanted, or the child in the womb.

There is something in this list to annoy almost everyone, which is part of the point Francis wants to make.

Whatever our particular approach to the environment, we can all cling so strongly to certain ways of thinking and behaving as right or normal, that we no longer really see the world around us or encounter the person in the people we meet.

We can end up treating both the world and each other simply as things to use or problems that have to be dealt with.

Interconnectedness is a major principle of this encyclical.

Because we are so used to living in a fragmented world, a world where so much of our life together and even our personal lives is separated into silos, Francis's insistence throughout *Laudato Si'* "that everything is connected" may well be its most challenging and enduring contribution.

On the environment specifically he highlights two re-connections that need to be made. Firstly, human beings are part of the created world, not standing apart from it like aliens. This

means our idea of ecology needs to incorporate social and human ecology if it is really going to be effective.

As Francis puts it, "human beings too are creatures of this world, enjoying a right to life and happiness, and endowed with unique dignity".

Secondly, for all the undoubted blessings which technology and markets have brought for development and growth, too often we fall into the trap of treating them as the solution to everything.

We ignore the deeper causes of environmental and social problems and focus on managing the symptoms.

This approach owes much to the blindness caused by an engorged consumerism and a destructive idea of individualism which equates freedom and creativity with the absence of any limit on the human will.

Francis believes strongly in human freedom and our capacity to change how we think, act and relate to the environment and each other. It is not a bad idea.

We should put aside whatever initial irritations or objections people might have about *Laudato Si'* and take a deeper, calmer look.

The cultural shift that Francis invites each of us to make is up to us.

Bishop Michael Kennedy is the Catholic bishop of Armidale, and the Chair of Catholic Earthcare Australia.

Catholic children's website PNG/SI ...I greet you and announce to you some good news!

By Sister Mary Claude

ON Friday, June 12th, Feast of the Sacred Heart of Jesus, our Catholic children's website went LIVE on the internet. The address is: www.CatholicChildrens-MinistriesPNG.org For now, however, just type in: ccmpng.org and then click Search.

The work I've done is neither perfect nor complete, but I've given it my best efforts with the few materials I had at hand. It has been A LOT of hard work to get even this much done, but very worthwhile and rewarding.

As it now stands the framework

is in place; something to build upon and make grow. When new events/activities happen and photos are sent in I'll show case them under the various categories announcing them in our new Facebook page by the same name. Our website must not be static, but ALIVE!

My hope is that our PNG Bishops will encourage abled individuals in their respective dioceses to photograph children as they participate in activities/events of culture, school, church or some of the special ministries. They can email me 5 or 6 of the best photographs with a little description of the event so that I can turn them into a story for the website. My email address

is: smcgadd@gmail.com

The Children's website is meant to show the world how our Church and PNG society integrate children and value their participation.

This is how our children learn to be Catholic Papua New Guineans; through participation.

And participation empowers children; it helps them gain self-esteem and self-respect as they discover their talents and skills and find that their participation is valued and encouraged by adults.

Children have a valuable contribution to make in helping to build a happy, healthy and holy Christian Community, but we have to teach them how to do it and then give them the chance to practice it!

Br. Barry Louisson cfc

I HAVE been "going to Mass" for over eighty years. Fifty years ago, the Second Vatican Council gave us new insights into Church, Eucharist and other important aspects of our faith.

I have grown to appreciate the richness of "Eucharistic celebrations". In recent times, I have experienced a slipping back to old ways, and this disturbs me very much.

I hunger for Eucharistic celebration, as do many other people of God in our country.

May I make a few observations and raise a few questions?

Why do people come to the church for Sunday Eucharist and enter the church only to make an offering and, sometimes, to receive the Eucharist?

An answer I receive is: "We have to go to Mass and people gossip when we stay at home."

In our parish today, there is too much talk and the Mass no longer helps me be a better Catholic.

I just get angry and criticize those involved in what is going on."

Another: "I hear very little, so what is the point? Anyway, it's too hot in there."

I ask: Why do we have devotional practices as part of the Sunday celebration, when the Vatican Council spoke against this?

The answer I get: "The people want it... They ask for it." Who asks for it? ... The inner circle of the parish, because not everybody knows what is going on!

Why do we start Mass so late? Apparently the priest thinks he is waiting for the people and the people think they are waiting for the priest.

I have been in a full Church and been told "Father is still in his house." Then, no matter what time Mass starts there are people late.

This is not a matter of being a slave of the clock. It is God's time for an important event: Eucharistic celebration!

Sometimes we have people waiting because they do not know that "we" decided Mass would be at 9.00am, then Mass starts about 9.30am!

Is there an obligation to "go to Mass" when people experience little or no spiritual nourishment?

Why is it sometimes difficult to pick up the readings, unless you have prepared yourself?

And why cannot the priest be heard? Who is he talking to?

Can our readers be trained to proclaim the Word of God? Can priests be trained to address themselves to the congregation, not just to those in front?

Why is there so much talk, especially as much of it has little to do with the Eucharistic celebration?

The introduction is intended to be brief, not an outline of each of the readings in detail.

Why half an hour homily, even more? Who is listening? Who is skilled and trained to give such a long homily to a congregation that includes elderly people, adults, youths and children?

Is it any wonder that children get restless and some people go outside for a betel nut?

(In one parish I was invited to a cup of tea because "Father goes more than an hour!")

Then there can be an aggressive talk after communion (in a celebration of Eucharist?), in which the priest is most likely addressing others who are not present in the Church? And why are the people he'd captured so that they will hear announcements that have nothing to do with the Eucharistic celebration, except that sometimes an enthusiastic speaker offers a third homily, endorsing what Father said!

Could the catechists or Church leaders be expected to tell their own village communities these announcements, perhaps under the tress (as used be done).

The singing is surely great, but what is the limit on the number of hymns and activities?

Is it normal to have an offertory procession, followed by two or three hymns while people are making their offerings, then another hymn of several verses while Father prepares the offerings of the Mass?

Where is the balance in these structures of such a 'celebration'?

No, we do not have Eucharistic celebrations. We go to Mass because we have to and come out exhausted, drained, frustrated...

Recently I participated in the Eucharist where we had to arrive by 7.00am for 7.30am Mass if we wanted a seat!

What a wonderful celebration we had, the Church packed to the doors, and when we came out after an hour and five minutes, people were waiting to get in for the 9.00am Mass!

Wouldn't it be wonderful to commence the Eucharistic celebration on time, to have a smooth flow of the action steps of the celebration, to hear the Word of God proclaimed, to have the priest give a short inspirational and relevant homily, for people to *want* to be part of the celebration and receive the Eucharist, to leave the Church in joyful mood, chatting about this delightful celebration, perhaps Father being there to hear congratulatory messages about his homily, etc. Yes, **we long for Eucharistic celebration!**

Ol askim na bekim long Encyclical Laudato Si' (preis i go long yu) em i encyclical bilong Papa Santu

Wanem nupela samting i stap insait long Laudato si' (LS)? Wanem i stap long dispela dokumen na yumi no bin lukim long Sios bipo?

Dispela dokumen i mekim singaut i go long yumi bai yumi mas senis tru tru na soim stret long pasin na wok bilong yumi. Laudato si' em i go gut wantaim pasin kastam bilong Katolik Sios, em i wok long tok strong tu long yumi olgeta olsem wok bilong lukautim environment ino moa samting olsem "laik bilong wanwan" bilong ol bilip manmeri. Lukaut bilong yumi long environment em i kamap wanpela bilong ol tingting na skul bilong Sios.

Bilong wanem na Papa Santu i no tingting tumas long hevi bilong bikpela namba bilong ol manmeri (population)?

LS i luksave olsem bikpela namba bilong ol manmeri i save kamap olsem bikpela hevi long sampela ol ples. Tasol ol pipel yet i no hevi. Taim yumi westim ol samting em dispela nau em i hevi: em i pasin bilong yumi long lusim nating na kisim na usim ol samting nating, nating na yumi no skelim gut wanem ol trupela samting yumi i nidim tru bilong bodi na sol bilong yumi.

Dispela Encyclical i givim dispela kain lukluk olsem save long mekim ol ol samting (technology) na pasin bilong lukautim mani (finance) tupela i birua long tupela. Ating i luk isi na yet i gat narapela lukluk bilong en?

Save bilong kamapim ol samting (technology) na pasin bilong lukautim mani (finance) ol i ken ol gutpela ol samting bilong helpim yumi, long taim ol i kamapim gutpela sindaon bilong ol manmeri na strongim namba bilong ol manmeri na ino long mekim sampela tasol i gat planti samting na ol arapela i wok pul tasol. Kain lukluk olsem, i gutpela long yumi i mas kamapim sampela gutpela na trupela ol toktok long en. Wanem samting tru i kirapim na i strongim save bilong kamapim ol samting i wok long go het? Na i helpim man olsem wanem? Na i bagarapim man olsem wanem? Na ol narapela ol

mani bisnis: ol i wok long helpim long mekim olgeta manmeri i gat wankain ol samting? Ol i helpim long mekim ol manmeri i stap rabis i wankain olsem ol narapela?

LS i egensim ol kain save bilong kamapim ol piul samting i save kamapim ol simuk nogut. Na yet ol liklik rot bilong kamapim ol samting i save helpim tru ol rabis manmeri. Olsem wanem Papa Santu i laik pasim rot bilong ol bai ol i noken kamap long dispela mak?

Nogat. Papa Santu i laikim ol kantri we i gat planti samting, na ol lain we ol i save kamapim planti simuk nogut moa i mas noken nau usim ol piul samting i save kamapim bikpela simuk nogut. Em i tok olsem i gat ol narapela rot i stap bilong olgeta i ken biahainim. Tasol dispela i mas go wantaim gutpela luksave na sanap wantaim bilong olgeta: ol kantri i gat planti samting ol i mas serim ol save na ol samting bilong ol long helpim ol kantri i gat ol liklik samting na bilong helpim ol long kamapim ol narapela rot bilong kamapim ol samting we ino usim piul samting i save kamapim simuk nogut na bagarapim environment.

I luk olsem Papa Santu i wok long sapatim na strongim lukluk bilong wok bilong agrikalsa long ples daon olgeta (n. 129, 164). Ating dispela i no wok bilong em a?

I no min Papa Santu, o ol bisop long ples daon olgeta i ken kamap wantaim ol rot bilong pinisim ol hevi bilong dispela graun. Tasol bai ol i toktok makim maus bilong ol liklik manmeri. Em i dispela samting tasol Papa Santu i wok long mekim nau: na em i tok yumi i mas senisim kain rot we yumi save biahainim bilong planim kaikai samting na sapos nogat bai bagarap i ken painim yumi. Dispela i stap long han bilong ol narapela - ol gutpela lei manmeri - long kamap wantaim sampela gutpela rot.

Insait long dispela dokumen, i gat sampela gutpela tingting long sait bilong rot bilong lukautim na kisim mani tu i stap. Olsem long namaba 109 i tok long pasin bilong lukautim mani i abrusim gen trupela rot bi-

long lukautim na kisim mani. Na dispela em ol kain tingting Papa Santu i mas autim a?

Papa Santu i no wok givim wanpela skul bilong rot bilong kisim na lukautim mani. Em i klaim ol tingting long luksave long namba bilong ol manmeri, na wanem lukluk bilong man o meri ol i putim em long arere o em i nogat wok. Dispela ol lain ol i no pilim kain amamas wanpela i save pilim taim em i wok na i kisim pe na i ken baim kaikai bilong famili.

Bilong wanem na Papa Santu em i no go wantaim tingting na lukluk bilong mekim mani? (olsem long: 189, 190) Olsem wanem nogut dispela lukluk em i bilong ol Latin Amerika?

Lukim bikpela namba bilong ol yangpela i nogat wok long lurup, na tu namba bilong ol pipel i wok long lusim Afrika. Latin Amerika i gat wanem hap long mekim long dispela. Lukluk bilong ol rot bilong painim mani long ples daon olgeta nau i no wok long helpim olgeta manmeri. Na dispela em i wanem samting Papa Santu i wok long toktok long em. I tru, planti gutpela samting i kamap long wok bilong mani; tasol long narapela sait i gat planti sori na krai, na planti kain tingting nogut long ol narapela i stap wantaim tu.

Papa Santu i tokaut olsem global warming em i kamap nau olsem wanpela bilong ol salens bilong man long dispela taim (no. 22). Em i larim ol narapela ol toktok long ol narapela samting i stap i pas long lukluk bilong ples daon long wanem em yet em i gat spiritual wok misin long inapim.

Olgeta samting i save pas wantaim wanpela narapela, na i nogat wanpela hap bilong man i stap aut long tingting na lukluk bilong Sios. Man o meri bilong bilip i mas kisim moa wok lukaut long olgeta samting God i mekim kamap, em i presen kam long God. Senis bilong climate em i no samting bilong theology long lukluk long en, tasol i wok long kamapim planti bagarap pinis long ol lain we ol i no nap stap wantaim dispela ol kain senis.

To be continued in the next issue