



The Catholic Reporter

Catholic Bishops' Conference of PNG & SI - Commission on Social Communications, P.O. Box 398, Waigani, NCD Tel.: 325 9577 - Fax: 323 2551

October 2021

Issue 190

- Francesca Merlo

Pope at Angelus: The Lord holds us like a Father does his child

Why does the Lord gets angry with those who take the children away from Him rather than with those who argue with Him?

The little are in need

The Pope recalled that Jesus teaches that "it is precisely the little ones, that is, those who depend on others, who are in need and cannot give back, who are to be served first". Those who seek God find Him there, in the little ones, in those in need, explained the Pope.

Today the Lord takes up this teaching and completes it, adding "whoever does not receive the kingdom of God as a child receives it will not enter it" (Mk 10:15). The Pope explained that the novelty lies here: "The disciple must not only serve the little ones, but recognise himself as a little one". Knowing oneself to be small is indispensable for welcoming the Lord, added the Pope.

The Pope went on to say that it is in recognising oneself as small that we then become big. Not so

much in success, he continued, "but above all in moments of struggle and fragility". The mask of superficiality is falling and our radical fragility is re-emerging, continued Pope Francis, describing it as "our treasure" because "with God fragility is not an obstacle, but an opportunity".

Fragility means care

In fact, it is precisely in fragility that we discover how much God cares for us, continued the Pope. "Contradictions, situations that reveal our fragility are privileged occasions to experience his love", said the Pope, adding that "those who pray with perseverance know it well: in moments of darkness or loneliness, God's tenderness towards us becomes - so to speak - even more present". It gives us peace, added the Pope, bringing his discourse to an end. "It makes us grow", he said. Finally, Pope Francis stressed that in prayer, "the Lord holds us close to Himself, like a father with his child", and this, he concluded, "is how we become great".



Rome: Reflecting on the day's liturgy, as he addressed the faithful gathered in St Peter's Square for the Sunday Angelus, Pope Francis noted that Jesus is unusually indignant in the Gospel reading. What is most surprising about His indignation, continued the Pope, is that it "is not caused by the Pharisees who test Him with questions about the legality of divorce, but by His disciples who, in order to protect Him from the crowd of people, scold some children who are brought to Jesus". The Pope asked,

Laik bilong Krai i kirapim Mipela Long Wok

- Nigel Akuani

Aitape Celebrates Episcopal Ordination of 6th Bishop

Aitape, West Sepik Province: A positive and promising ambiance flowed across the whole Diocese of Aitape as it witnessed the Episcopal Ordination of its Sixth Bishop, Most Reverend Siby Mathew Peedikayil, HGN.

The Ordination and Eucharistic Mass had as its theme 'The Love of Christ Impels Us' and was held on Sunday 26th September 2021, at the Graduation Hall of St Ignatius Secondary School, Aitape. The theme was originally taken from the Latin expression: Caritas Christi Urget Nos (The love of Christ impels us - 2 Corinthians 5:14), the motto of Bishop Siby.

His Eminence Sir John Cardinal Ribat, MSC, Archbishop of Port Moresby was the main celebrant at the Episcopal Ordination. His Excellency, Fermin Emilio Sosa Rodriguez, representative of Pope Francis together with eight Bishops, Priests, Religious, Lay faithful, representatives of the government and friends joined in the celebrations.

Archbishop Fermin Sosa, in his homily, highlighted the mission of a bishop and the need to fulfil it in a faithful manner. He urged Bishop Siby to be attached and obedient to the call of God to fulfill his new mission.

"Be close to God and he will give the tools necessary to carry forward your ministry of sharing His word. You are called to be the witness of God with the responsibility of invigorating our people's faith. Share the love of Jesus with your flock ensuring that His love penetrates their hearts in

every moment of their lives because salvation and new creation comes from Christ," he emphasized. "The love of Christ empowers us to live in harmony with everyone. A bishop unites his people as one holy People of God," he added.

Bp Siby called on the people of Aitape to commit their lives to Jesus placing Him before everything to experience the blessings of God's love. "Putim Jesus namba wan long laik bilong yu na bihainim stretpela pasin bilong em. Taim yu putim God i go pas long laik bilong yu, plen bilong God long laik bilong yu long dispela graun bai i kamap ples klia. God i save lukim olgeta hatwok na aiwara bilong yu na ol hevi yu save karim long olgeta dei," said the new bishop as he addressed the people.

Cardinal Ribat expressed his appreciation for Bp Siby's ordination and implored the Diocese of Aitape to draw closer and work in union with their new bishop.

"Mi amamas tru olsem nau yumi gat planti nupela bisop. Bilip hia long Aitape i strong tru. Strongim wok bilong sios na wok bung wantaim long halivim kantri na sios bilong yumi. Long ol narapela kantri ol i gat kainkain hevi i wok long bungim ol, na planti pipol bilong ol i no stap strong moa long mekim wok bilong sios," he said.

Stressing the importance and need for a closer collaboration with the Church, Aitape-Lumi Member of Parliament, Patrick Pruaitch, reminded faithful gathered to be believers willing to open their hearts in working together with their new bishop to build up



the Diocese. The Indonesian Consul, His Excellency Allen Simarmata, was also present for the celebration.

Bp Siby from the Congregation of Heralds of Good News was born on 6th December 1970, and entered the seminary on 3rd July 1986. He was ordained a Priest on 1st February 1995. He was the former Vicar-General of the Diocese of Vanimo.

The ordination was attended by nearly three thousand people from the Aitape, Nuku and Lumi deaneries, the Diocese of Vanimo and beyond.

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PM James Marape with the Queen of Paradise Orchestra

Port Moresby: The Queen of Paradise Orchestra comprising of children and youths from Vanimo wooed the crowd with their magical symphony as they performed in various parts of the city during the Independence Week Celebrations.

The Orchestra arrived in Port Moresby on Friday September 10 and used Saturday to rehearse for their performances and to visit some of the attractive sceneries Port Moresby had to offer. The Children attended the Sunday Eucharist at the Catholic Bishops Conference before going to Ela Beach for their concert.

The group had the opportunity to perform at the Parliament House and at Lamana Hotel where the

Queen of Paradise Orchestra visits Port Moresby

concert was live streamed via Facebook by Radio Maria.

The Queen of Paradise Orchestra has come a long way since it began as a project back in 2018 and was called the Queen of Paradise Project and attributes its inspiration to the model "El Sistema" Choirs and Orchestras from Venezuela.

The Orchestra has been a long-awaited desire for missionaries of the religious family of the Incarnate Word. With the formation of the Orchestra, they have been recently able to put into practice a long-awaited desire that they have been seeking; that Jesus Christ may penetrate the culture, in this case using music. This vision was embedded in St. John Paul's letter to Artists that stated; "art, or better said, the activity of the artist when their works are capable of reflecting in some way the infinite beauty of God and direct the heart of man toward Him, their contribution, their works better manifest the knowledge of God, and the preaching of the Gospel is made more transparent in the human intellect."

Inaugural meetings and classes began in August 2018 with violin classes with 50 children in from the

main villages of the Holy Trinity Parish, Baro. The following month, there was concrete assistance and direction of the orchestra with the help of 'El Sistema' founder Master Jose Antonio Abreu and the Queen of Paradise Orchestra made its first debut.

Following the debut, Musical Language Courses, Recorder Classes Children's Choir and violin classes formally commenced with the arrival of Master Jesus Bricono from El Sistema.

The project continued to develop through different courses and classes under the direction of Sister Ceilos while Master Jesus was away until his return in October 2019 and remains until his contract expires in May next year.

Violin Classes, Cello Classes, and Double Bass Classes were incorporated in 2019 and in December the same year, the first Chord Orchestra of the country officially debuted with their Christmas concerts. All of last year, the formation of a group of local leaders began.

With just two short academic years, the Orchestra has been making history within the country being the first ever Orchestra.

Communication: The God Jesus relationship



Fr Gildasio Mendes
Councillor for Social Communications
Salesians of Don Bosco

Communication is fundamentally the presence of the Divine Person in human history. "In the beginning was the Word, and the Word was with God, and the Word was God" (Jn 1:1-18). God is the first communicator of love and life.

In the Divine Person we encounter the God who is the Word made flesh it is He that dwells among us. God is present in every relationship and in every human encounter. It is God that opens the dialogue with every human person. God invites each one of us to an encounter. It is up to every person immersed in his cultural, social, political economic and religious world to freely respond to God's invitation.

This intimate God-Jesus relationship.

The mystery of communication-communion between God and us was revealed in Jesus Christ. From the covenant of love between us and God comes our vocation to communicate and to dwell in the human-cultural communicative ecosystem.

Communication finds its vital root in the **Word of God** which is the source of life, inserted in a visible way, in Jesus Christ, in salvation history. Communicating is, for us, a vocation with the goal of realising **God's Plan**.

Every person is created in the image and likeness of God. Communication is the shared mission between God the Creator and the created human person, who becomes a co-creator, a gift to be the subject of communication in the world. Therefore, communication is both vocation and shared mission. Communion is thus a response of love between the person who communicates and God who inspires it.

Therefore, to build an anthropology that is the basis of digital and virtual communication, it is fundamental to start from this covenant of love and mission between God and ourselves in humanity.

The spiritual, educational and pastoral method of integral communication stems from our response to God's gift of communication.

To communicate is not a function, but a response to the gift of being co-creators of the world of communication with God.

To inhabit the digital world means to be co-authors and co-creators of the communicative process.

It is not just an ethical task, but a natural response to the gift and vocation to communicate with God in human history.

The incarnation is the basis of the new anthropological model of communication, because it inspires and guides our relationship with God.



Revival is needed in the Catholic Church - Part 5

Fr. Victor Roche SVD, Secretary for New Evangelization

In the last issue we reflected on the Priests' Homilies and on the importance of preparing the Sunday Liturgies well.

In this issue I invite you to reflect about the Sunday Collections or the financial contribution to the church. It is a very sensitive issue to discuss about 'Money and the Church'.

One parishioner says, "My parish priest is very honest with money: he announces the amount received in the previous Sunday Collections. He is transparent in his financial reports."

A parishioner of another parish says, "My parish priest talks about money in every Sunday Mass. He is very keen on money, money, money all the time."

Another person says, "My parish priest does not bother about money at all. He allows the money to be handled by the members of the finance committee of the parish."

Not ALL the fingers are of same size! Some priests are bad at money management and some are very good stewards of money.

1. We, the Parish priests need to be honest and transparent with money!

We need the money for the administration of the parish and to look after the poor and the needy. But we need to have mastery over money. We need to be good stewards of money. Because God entrusts US with His resources. Jesus says, "You cannot serve both God and money". (Mathew 6:24).

No matter your history when it comes to money, no matter whether you feel like you're "bad with money" or have never been able to manage it well, the Lord has enough confidence in you managing His money, so there's no reason for you not to have confidence in yourself. You DO have the ability and power to be a good steward when it comes to the

money the Lord trusts you to manage! Our parishioners have the right to expect from the parish priest and the parish finance team honesty and accountability regarding money.

2. Parishioners, Give cheerfully and generously!

St. Paul wrote to Timothy: "Command them to do good, to be rich in good deeds, and to be generous and willing to share" (1 Timothy 6:18). Giving to the Church on Sunday Collection or financial contribution to the Church for charity is not a financial activity; it is a Spiritual activity. The Word of God says, "Honour the Lord with your wealth, with the first fruits of all your crops" (Proverbs 3:9).

God does not demand a fixed amount of money from us; he wants us to give from the heart. If people are forced by their church to give a certain percent of their income, that's extortion. If they give freely and cheerfully, the amount they are able, that's a gift. Because, "God loves a cheerful giver" (2 Cor 9:7).

There are some Catholics who give their financial contribution to the parish (some even tithe) fortnightly or monthly. It is highly recommended. Each parish has to become self-reliant.

The Catechism of the Catholic Church teaches that we need to share personal resources with those in need. "There is a human solidarity between all peoples and that the Christian is called to participate in the solidarity among peoples through friendship and social charity" (1939 CCC).

In Papua New Guinea, in many rural areas, people don't have much money to give during the Sunday Collection. But they give generously with fruits and vegetables. God blesses abundantly those who give generously.

- To be continued in the next issue

- Fr. Tomás Ravaioli IVE

The Creed: The Communion of Saints



Not only does the Holy Spirit sanctify the Church as regards the souls of its members, but also our bodies shall rise again by his power: "By a man came death: and by a Man the resurrection of the dead." (1 Cor 15:21)

According to St Thomas Aquinas, four benefits come

from this belief:

1) Firstly, it takes away the sorrow which we feel for the departed. It is impossible for one not to grieve over the death of a relative or friend; but the hope that such a one will rise again greatly tempers the pain of parting: "And we will not have you ignorant, brethren, concerning those who are asleep, that you be not sorrowful, as others who have no hope." (1 Thes 4:12)

2) Secondly, it takes away the fear of death. If one does not hope in another and better life after death, then without doubt one is greatly in fear of

death. But because we believe in another life which will be ours after death, we do not fear death: "That, through death He might destroy him who had the empire of death, that is to say, the devil, and might deliver those who through fear of death were all their life subject to bondage." (Hb 2:14)

3) Thirdly, it makes us watchful and careful to live uprightly. If, however, this life in which we live were all, we would not have this great incentive to live well, for whatever we do would be of little importance, since it would be regulated not by eternity, but by brief, determined time. But we believe that we shall receive eternal rewards in the resurrection for whatsoever we do here.

4) Finally, it withdraws us from evil. Just as the hope of reward urges us to do good, so also the fear of punishment, which we believe is reserved for wicked deeds, keeps us from evil:

"But they who have done good things shall come forth unto the resurrection of life; but they who have done evil, unto the resurrection of judgment." (Jn 5:29)



DIE or DYE? That's the dilemma

Fr. Giorgio Licini, PIME, CBC General Secretary

Papua New Guinea already feels the election fever ahead of the vote of July 2022. The suggestions on how to improve the situation of this weak State pop up on social media. The "religious" recipe is on the table by means of amending the Constitution (following an extremely shallow consultation process) or erecting pillars to better proclaim the power of God. It would be another deceptive move better allowing people to hide their inefficiency and corruption.

The simple observation of how things go around the world in fact shows otherwise. Three factors determine development: discipline, infrastructures, education (DIE). **Discipline** is first and foremost personal behaviour. It goes from not throwing rubbish out of a running vehicle to punctuality and performance at school and work, cleanliness, respect of rules, and a million other decisions and actions in daily life. **Infrastructures** basically connect and help people interact to maximize the benefits of their efforts, that way causing and

accelerating development. It includes roads and bridges, telecommunications, transportation, hospitals, schools, banking access and whatever facilitates social and economic growth. **Education** is what triggers and supports all the above. Not even in one hundred years will PNG become the richest black country on earth, as the Prime Minister wishes, until most children miss out on basic education.

Have to choose DIE in order to overcome DYE: Disorderliness, Yatus, and Empty-headedness.

Disorderliness basically translates into lack of responsibility for the common good and the common interest. It is seen in the dirty roads, in the graffiti, in the dilapidated classrooms, in teachers and other workers absent from duty, in the "lunch money" needed to move any paper upward in the pile.

Yatus literally means lack of connection. There is normally a yatus between the city and the countryside. It is geographical, financial, cultural. There is also a yatus between the haves and the have-nots with ill feelings by the latter. A yatus is

frequently lamented between some MPs and their constituents. Any form of yatus works against progress and development.

Empty-headedness (or short imagination and understanding) at times is also noticed in well-educated people, perhaps induced by compounding laziness. However, it is the lack of prolonged access and familiarity with the classrooms, books and teachers that keep people trapped in their intellectual isolation and arrogance, in the sorcery and cargo cult beliefs, in a state of mind that abhors change and improvement. But the social and cultural landscape now fast develop leaving people behind unbalanced, disoriented, poor and out of place.

We need to call out politicians tempted by deceptive shortcuts such as massive contraception not achieving population control, death penalty inflicted to a few to give the false impression that pervasive crime is being dealt with, religious legislation expecting graces that will never come free of human effort, sincerity, and good will. Only discipline, infrastructures, and education will ever make a difference.

- Simon Mokot

World Mission Sunday 2021



Theme: "We cannot but speak about what we have seen and heard" (Acts 4:20)

1. Once we experience the power of God's love, and recognize his fatherly presence in our personal and community life, we cannot help but proclaim and share *what we have seen and heard*. Everything about Christ reminds us that he knows well our world and its need for redemption, and calls us to become actively engaged in this mission.

2. **The Experience of the Apostles and the first Christians:** The Apostles experienced the Lord's friendship, watching him cure the sick, dine with sinners, feed the hungry, draw near to the outcast, touch the unclean, identify with the needy, propose the Beatitudes and teach in a new and authoritative way, left an indelible mark on them, awakening amazement, expansive joy and a profound sense of gratitude. This experience inspires us to share a wonderful and hope-filled message: "We have found the Messiah" (Jn 1:41). To be 'in a state of mission' is a reflection of gratitude" (Message to the Pontifical Mission Societies, 21 May 2020).

3. The first Christians turned their problems, conflicts and difficulties into opportunities for mission. Our own times are not easy. Like the Apostles and the first Christians, we too can say with complete conviction: "We cannot but speak about what we have seen and heard" (Acts 4:20). In these days of pandemic, there is urgent need for *the mission of compassion*, which can make that necessary distancing an opportunity for encounter, care and promotion. "What we have seen and heard" (Acts 4:20), the mercy we have experienced, can thus become a point of reference and a source of credibility, enabling us to recover a shared passion for building "a community of belonging and solidarity worthy of our time, our energy and our resources" (Fratelli Tutti, 36).

4. **An invitation to each of us:** The theme of this year's World Mission Sunday and Mission Month – "We cannot but speak about what we have seen and heard" (Acts 4:20), is a summons to each of us to "own" and to bring to others what we bear in our hearts. Because "the Church exists to evangelize" (SAINT PAUL VI, *Evangelii Nuntiandi*, 14).

5. On World Mission Day, which we celebrate each year on the penultimate Sunday of October, we recall with gratitude all those men and women who by their testimony of life are joyful apostles of the Gospel. Let us remember especially all those who resolutely set out, leaving home and family behind, to bring the Gospel to all those places and people athirst for its saving message.

6. Contemplating their missionary witness, we are inspired to be courageous ourselves and to beg "the Lord of the harvest to send out labourers into his harvest" (Lk 10:2). Today especially in these times of pandemic, it is important to grow in our daily ability to widen our circle, to reach out to others who, albeit physically close to us, are not immediately part of our "circle of interests" (cf. *Fratelli Tutti*, 97). To be on mission is to be willing to think as Christ does, to believe with him that those around us are also my brothers and sisters. May his compassionate love touch our hearts and make us all true missionary disciples.

7. May Mary, the first missionary disciple, increase in all the baptized the desire to be salt and light in our lands (cf. Mt 5:13-14).

Mt Hagen celebrates Exaltation of the Holy Cross



Mt Hagen: The 'Diwai Kros' Ministry Group of the Archdiocese of Mt. Hagen gathered at Panga Outstation, Wurup Parish to celebrate the Feast of the Exaltation of the Holy Cross on Tuesday 14

Yumi yet i Sios

Mendi, Southern Highlands: More than a hundred people were present to witness the joyful occasion of the opening of the Blessed Peter Torot Catholic Church in Kombal, outstation of the St. Michael's Tente Parish, on Saturday 9th September, 2021.

The celebration began with a Eucharistic Mass and had as its main celebrant the Bishop of the Mendi Diocese, Bp. Donald Lippert OFM, who was joined by several other priests at the Eucharistic celebration.

Bp. Donald in his homily told the people that their church was a sign that God was very close to his people and the church is the place where people go to meet and find God to pray and make sacrifices as a commitment of their faith.

He also reminded those who were present that they had to respect their body. The body is God's temple and his Spirit dwells in it, in each one of



Kiunga, Western Province: As a way to officially launch the 4-year Diocesan Plan of the Diocese of Daru-Kiunga, a Eucharistic Celebration was held to mark the special occasion.

The launching mass for 'Phase 3 of Stage 2' of the Diocesan Plan was held on Thursday 9th September, in the St Gerard's Cathedral in Kiunga. It was celebrated by newly ordained Bishop of Daru-Kiunga, Joseph Dureoro SVD. Bishop Emeritus, Gilles Cote SMM, and thirteen

September. Among those present for the event was the Archbishop Douglas Young SVD, Fr. Michael Akel, spiritual director of the Diwai Kros group, and Fr. Paul Gunbi, the Parish Priest of Wurup, Mr. Michael Kat, Chairman of the Diwai Kros group and other church leaders.

In his homily, the Archbishop spoke elaborately of the Holy Cross and what it means for us Christians. He stressed that as Christians we should be men and women of the Cross and that it should always go before and guide everything we do.

This year's feast day celebration also coincided with the 4th anniversary of the Diwai Kros group in the Archdiocese.

- Moses Ben, CDM Communications



them. The Bishop warned that if anyone who destroyed God's temple by thought, action or word, God would destroy him. "God's temple is Jesus. God's temple is His church which we build by our own hands but most importantly God's temple is you and I. We are the Church. He lives in us, therefore, we must be holy", stressed Bp. Donald.

Among those present were parishioners from Blessed Peter Torot, Christian communities from other parishes and other denominations as well.

- Nigel Akuani

4-year diocesan plan launched

priests concelebrated at the Eucharist. It also had in attendance Religious, Seminarians, and lay faithful from the surrounding and nearby communities.

In accordance with the new Bishops motto, the goal of the 4-year Diocesan Plan was to ensure that the diocese grew deeper in promoting and living the values of Openness, Hope, Love and Faith. It will commence in year 2022 and go on till 2025.

The Diocesan Plan Booklet for 'Phase Three of Stage Two' that contains the specific plans of the Parishes and Diocesan Services was approved at the Diocesan Assembly. The four key values of Openness, Love, Hope and Faith, act as a signpost in the diocese's journey of faith from 2022 to 2025.

CPNG launches new logo, vision & mission statement

Connecting via zoom was the Caritas Oceania Secretary, Sophie Jenkins, the Caritas Aotearoa New Zealand Director, Julianne Hickey and the Caritas coordinators in PNG.

Before the unveiling, Bp Jozef, gave an insight on the logo, vision and mission and also shared some information of the agency.

"The past couple of years was a time of reflection and learning following the few challenges of the past. With the support of the board, CPNG gradually rebounded and shows promise. This occasion is a testament to that," he said.

According to Bp Jozef, it was in 2020 that a decision was made to change the logo of CPNG, and the design of the logo was outsourced to schools in the country with rewards being offered for the best three entries. The winning design was by a student from Don Bosco Technological Institute, Boroko.

"The new logo has the universal Caritas symbol of the red flaming cross and the bird of paradise at the centre of the cross. It is our identity as Papua New Guinean Caritas Agency," said Bp Jozef.

In his speech, Abp Anton Bal spoke of Caritas being the expression of the Churches love and concern for the poor and the needy. He said that the

launch of the logo, vision and mission will give us direction and help us to focus on areas of responsibility so we can respond accordingly.

Following the speeches was the official unveiling of the logo, vision and mission statement that was displayed on a pull-up banner. The vision and mission statement reads:

Vision: All those we live, work with and serve, truly experience belonging to God's Kingdom, inspired by the Gospel, Catholic Social Teaching, and the model of Jesus' servant leadership.

Mission: Caritas staff and volunteers will demonstrate and promote the love and life of God's Kingdom by:

- serving and defending the poor, vulnerable and marginalised;
- promoting a commitment to compassion and justice through:
 - *integral human development education*
 - *building peace*
 - *responding to those affected by disasters*
 - *advocating for those who have no voice*

CPNG is the Justice, Peace, Relief & Development Agency of CBC PNG/SI.



L-R: Abp Anton Bal and Bp Jozef Roszynski after unveiling the logo and vision and mission statement

Port Moresby: Caritas Papua New Guinea (CPNG) officially launched its new logo and vision and mission statement at a brief ceremony on Monday, 20th September at the Catholic Bishops Conference (CBC), Port Moresby.

Present to unveil the logo and statements were Abp Anton Bal, President of CBC and Bp Jozef Roszynski, Deputy Bishop of CPNG. Joining the ceremony were the CBC Central Committee members, staff of CBC and media personnel.

Celebrating 100 years of the Legion of Mary

The Legion of Mary is a lay apostolic association of Catholics whose members are serving the Church on a voluntary basis in almost every country.

It was founded by Frank Duff on 7 September 1921 in Dublin, Ireland and has grown into a worldwide organization with several million members.

This year marks 100 years of the Legion of Mary and with celebrations underway worldwide, members in the different dioceses of Papua New Guinea celebrated with dancing, singing and feasting in a culturally diverse way.

In the Diocese of Kundiawa, over 2000 members from eighteen parishes gathered from 5th to 8th September to celebrate. It was held in Mingende parish and began with an opening mass followed by various activities.

On Tuesday, 8th September foods were distributed to various parishes and to the priests and Bishop. Before the distribution of the food, there were speeches from the priests and the representatives of the legion members.

According to Fr. Peter Kim, SVD, during his speech he spoke of the spirituality of the founder, Mr Frank Duff which was:

- (1) the legion members are called to be holy and
- (2) are responsible to reach out to others and make others become holy, since God desired holiness from us – His creatures.

In 1987 the Legion of Mary reached the diocese of Kundiawa with its first Bishop William Kurtz, SVD. Until now the Legion of Mary existed in the diocese of Kundiawa for 34 years.

In the Diocese of Bereina, a Eucharistic Celebration was held at Veifa'a in St. Paul's Parish on 7th September. Cardinal Sir John Ribat was the main celebrant at the event.

For the Diocese of Mendi, the celebration was held at St George Parish in Koroba, Hela Province. Bp Donald Lippert then travelled to St Francis Parish where several other parishes had gathered to continue the celebration of the Centenary of the Legion of Mary.

According to Bp Donald, the Legion was brought to Hela from Chimbu about 30 years ago and is alive and well in PNG

The Legion aims to bring Mary to the world as the infallible means of winning the world to Jesus and legionary service is based on the doctrine of the



Picture 1 (top): Bp Donald Lippert at St Francis Parish in Tari for the celebrations

Picture 2 (bottom): Catholic faithfuls gathered for the Eucharist in Mingende Parish in the Diocese of Kundiawa

Mystical Body of Christ so that in their fellow members and in those they serve, legionaries seek to have the Person of our Lord once again seen and served by Mary, his Mother.

Right Relationships conducts 3rd workshop for Contact Persons

Contact Persons from the Archdiocese of Port Moresby, Diocese of Bereina, Diocese of Daru/Kiunga, Diocese of Alotau and the Diocese of Kerema, representing the Southern Region.

The purpose of the workshop was to train and equip the Contact Persons with the knowledge to carry forth their duties with diligence when assisting their Bishops to deal with cases of sexual abuse by the Clerics, religious or church workers if there was any.

Guest presenters at the training included NCD Family Life Welfare Services Child Protection Officer, Mr. Otto Trur, who gave a short presentation about the *Lukautim Pikinini Act* based on penal sanctions on abuse and clarified some of the questions raised by the participants.

During the course of the workshop, the Contact Persons were made aware of their roles and

responsibilities as persons dealing with vulnerable people and they were also taught report writing basics, the processes of dealing with complaints and how to conduct interviews, all of which had practical activities that had the participants actively involved in.

The training concluded on Friday 10th September with the presentation of certificates by his Eminence Archbishop Cardinal Sir John Ribat.

Cardinal Ribat thanked the Contact Persons for accepting the challenge to take on the role of being a Right Relationship Contact Person and encouraged them to work closely with their Bishops in their respective Dioceses.

"I learnt a lot and saw that sessions were very helpful and helped me to build my confidence and courage to deal with issues of misconduct by the Clerics and church workers," said one participant.



Gordons, Port Moresby: The Catholic Bishops Conference – Right Relationships Ministry hosted its third Training of Contact Persons at the Catholic Bishops Conference head office from 6th -10th September.

The intense one-week training was facilitated by Right Relationship Ministry Directress Sr. Ancy John and Ms. Esther Igo and had the participation of nine

Catholic Reporter

Invites you to send in your articles, photograph and reflections on events and happenings in your parish, community, institution and diocese.

Editor: **Fr. Ambrose Pereira sdb**

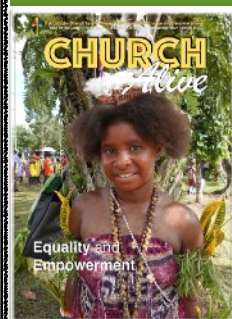
Sub Editor: **Abigail Seta** Layout: **CBC SOCOM**

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on or before **20th of the month, 2021**

Published by: **Catholic Bishops Conference PNGSI**

CHURCH ALIVE MAGAZINE



Church Alive Magazine a Catholic Family magazine for Papua New Guinea and Solomon Islands. Volume 3, Issue 4, October to December.

Price: **K2/**

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