

Caritas Rabaul should

- make people aware of deceptive leaders who encourage poverty through “money schemes”;
- expose police brutality against citizens in families and against those fighting for their rights;
- make the Social Teaching of the Church known to everybody, starting with priests and religious, in order that issues of true justice, peace and the protection of the environment be respected.
- in coordination with all parish priests and heads of institutions, spearhead the Lenten Turangu appeal, aiming at collecting one kina per baptized Catholic;
- encourage people to offer 10% of their income;
- make available to all communities material for awareness in the work for the poor and disadvantaged and will see to it that it be translated into the pidgin language for people to understand.

“**The Archdiocese of Rabaul** is willing to give up its large plantations to the people; but we ask individual persons and groups (former or original landowners) to be willing to share their blessings, too, and not to be greedy. After all, God is the “nambawan Papagraun”, because the land and all its resources were in place even before the various groups came here” (*Press release of Archbishop Panfilo, 2011*).

CONCLUSION

In our journey of the missionary mandate of Jesus, “Go therefore and make disciples of all nations” (28:19), ... “we can count on the power of the same Spirit who was poured out at Pentecost ... Many are the paths on which each one of us must travel, but there is no distance between those who are united in the same communion, the communion which is daily nourished at the table of the Eucharistic Bread and the Word of God” (NMI 58).

On this journey we are accompanied by the Blessed Virgin Mary. With her prayer and presence she will surely help us to proclaim the Gospel of Jesus, to celebrate the Sacraments of Jesus and to build the Christian community in the love of Jesus.

FOREWORD

In the Apostolic Letter “*Novo Millennio Ineunte*” (2001), Blessed John Paul II asked the whole Church to “*set out into the deep*” – “**Duc in altum**”. As you know, this is the theme I chose for myself at the beginning of my ministry as Bishop. It is a pastoral program for me, but it is also a challenge to all Catholic faithful: individually and as a community.

“These words invite us to *remember the past with gratitude, to live the present with enthusiasm and to look forward to the future with confidence*” (Novo Millennio Ineunte, 1).

1. Time to remember the past with gratitude!

The Diocesan Assembly gave us the opportunity to look back and remember, with gratitude, those who brought the faith to our Archdiocese. Missionaries brought the light of the Gospel and many other good things. Many of them died when they were still young, decimated by fatigue, malaria and other tropical sicknesses. Some of them, like the Baining martyrs, shed their blood.

Perhaps, in the process of establishing the Church and spreading the Good News, some mistakes were committed. Can we look at these mistakes of the past in a positive light? Can we leave the past behind and move on from here? We may have to seek for forgiveness for our mistakes, and to offer forgiveness to those who wronged us. “Offer forgiveness, receive peace!” (J.P. II).

2. Time to live the present with enthusiasm!

After remembering the past, we ask ourselves: “Where are we as a Diocese?” Now is the time for all of us: laity, consecrated per-

sons, and clergy, to assess our fervour and find fresh enthusiasm for our spiritual and pastoral responsibilities. Now is the time to reflect on what the Spirit is telling us, to deepen our faith and to profess the faith without fear. This means that we must strive for **Holiness**; it means, too, that we must give importance to **Prayer, to the Sunday Eucharist**, and it means that we must **listen to and proclaim the Word of God**.

3. Time to look at the future with confidence

The Assembly approved a five years Diocesan Pastoral Plan (2013 – 2017). It is an important step toward a bright future for the Catholic Church in the Archdiocese of Rabaul.

- ***Our Vision is “that we believe in the name of his Son, Jesus Christ”*** (1Jn 3:23a).
- ***And our mission is to “go and make disciples of all nations”*** (Mt 28:19a).

This can be achieved only if we all work together in the spirit of “**communio**”: lay faithful, consecrated men and women, and clergy.

DUC IN ALTUM! Let us set out into the deep! We can count on the power of the same Spirit who was poured out at Pentecost and who urges us still today to start out anew, sustained by the hope “which does not disappoint” (*Rom 5:5*). On this journey we are accompanied by the Blessed Virgin - Star of the Sea - the radiant dawn and sure guide for our steps and by the intercession of our martyr, Blessed Peter To Rot.

26th January 2013

+ **Francesco Panfilo, SDB**
Archbishop of Rabaul

There is insufficient pastoral outreach to educate people about Justice and Peace and the integrity of creation, as well as lack of qualified personnel to enhance the basic understanding of justice, peace, and integrity of creation in all communities. In addition, most of the material used is in English.

In some places the condition of our people is becoming worse rather than better: social services are very inadequate and our people are becoming more and more frustrated with government.

Our Province is rich in natural resources, and yet the majority of our people lack basic services. We seem unable to put our finger on the real causes for this. If the cause is corruption we cannot pinpoint where corruption is coming from or who is the responsible for it.

Often we don't dare to speak out because we don't have sufficient facts to prove our allegations or because we are not clear about the understanding of justice and charity, or because we are afraid of losing our jobs.

Some foreign companies seems to be in our province only to exploit the natural resources and without due respect for the protection of the environment.

Some communities are divided on the presence of foreign “investors” and some people question the legality of certain deals and of Memoranda of Agreement.

Because the Church in its long history has always advocated the sharing of goods (Acts of the Apostles 4:34-35), some people ask: “Should not the Church share its vast lands or return them to the former land owners”?

Therefore,

Every parish should have a Caritas Officer who is responsible

- for gathering first hand and accurate information on issues affecting justice and peace and the integrity of creation, to pass on to Caritas Rabaul;
- for carrying out awareness programmes on social issues and on the teachings of the Church and disseminate information that comes from the Diocesan Caritas Office.

Reconciliation and peace: “In the present context it is more necessary than ever to rediscover the Word of God as a source of reconciliation and peace, since in that word God is reconciling to himself all things: Christ ‘is our peace,’ the one who breaks down the wall of division” (*V.D. 102*).

Justice: “God’s Word inspires men and women to build relationships based on rectitude and justice, and testifies to the great value in God’s eyes of every effort to create a more just and more liveable world” (*V.D. 100*).

Creation: “The arrogance of human beings who live ‘as if God did not exist’ leads them to exploit and disfigure nature, failing to see it as the handiwork of the creative Word” (*Verbum Domini 108*).

The present situation

In the Archdiocese of Rabaul many lay people, religious men and women, and priests are doing everything they can to promote “communion” and to exercise the ministry of charity in their respective parishes and communities. They are truly concerned for the welfare of the poorest sectors of society.

The “PTR Radio” and the Archbishop’s Pastoral Letter “*Your vote is your power*”, were useful instruments, together with the involvement of the Youth, in educating people on how to vote and about justice, peace, rights and duties towards each other and the integrity of God’s creation.

Caritas Rabaul is actively involved in making people conscious of the possible negative results to the environment of certain projects like: Waldog mining, SABL and Nautilus sea bed mining. People are also made aware that truth, freedom, love and justice are the foundation of a well-ordered and peaceful society.

The Caritas Office, together with the Youth ministry program and all parishes, is fully involved in the Tarangu appeal to raise funds to assist the poor, the underprivileged and disaster victims.

In October 2011 a press release was made by the Archbishop to explain the stand of the Church on Church’s land and vast plantations.

On the other hand, it must be noted that the social doctrine of the church, whose fundamental guidelines are valid even beyond the confines of the Church, is not sufficiently known even by priests and religious.

VISION

“That we believe in the name of his Son Jesus Christ” (1Jn 3:23a)

MISSION

“Go and make disciples of all nations” (Mt 28:19a)

The Vision has its foundation in the Bible. It expresses ‘Sensitivity’ of the Past, ‘Awareness’ of the Present, and ‘Expectations’ for the Future. Not what we like but what God likes; not what we want to do, but what God wants us to do. “*The work God wants is this: that you believe in the One whom God has sent*” (Jn 6:29). “To believe in Jesus Christ then is the way to arrive definitely at salvation” (Porta Fidei, 3).

The Mission of “God’s family in the world” follows Jesus’ mission. The life of God’s family must reflect Jesus’ life. Since we can do nothing without Him, we have to meet Jesus in His Word (Jesus as Prophet); we meet Him in the Sacraments (Jesus as Priest); we meet Him in our brothers and sisters (Jesus as Shepherd).

The threefold mission of “God’s family”

(Deus caritas est 25 & Pastores dabo vobis 43)

1. PROCLAIMING THE WORD OF GOD

Jesus is our Teacher: *God’s family gives witness to its faith*

- **Evangelization and Catechesis**
- **Inculturation**
- **Family**
- **School**
- **Health Care**

2. CELEBRATING THE SACRAMENTS

Jesus is our Priest: *God’s family celebrates its faith*

- **Sacraments of Initiation:**
(Baptism, Confirmation, Eucharist)
- **Sacraments of Healing:**
(Penance, Anointing of the Sick)
- **Sacraments at the service of communion:**
(Holy Orders and Marriage)

3. BUILDING THE CHRISTIAN COMMUNITY IN CHARITY

Jesus is our Shepherd: *God’s family lives its faith*

- **Vocation of the Laity**
- **Vocation to Consecrated Life**
- **Vocation to the Priesthood**
- **Ecumenism**
- **The service of Charity**

- **Nevertheless**, these common prayers are to be done only on special occasions and should not be the normal practice, especially on Sundays. Sundays, even in the absence of a priest and of Holy Communion, should lead us to hunger for the Eucharist, and they should help us to become a strong and united community in Christ and in his Church.

In our Catholic schools Religious Education (R.E.) can be an opportunity to propose to non-Catholic students, especially those who are adults, a journey of faith.

The Chancery Office will provide Priests and Catechists with a form to be signed before a mixed marriage is celebrated, wherein:

- The Catholic party declares that he/she will remain faithful to the faith and will do all in his/her power to have all the children baptized in the Catholic Church.
- The non-Catholic declares that he/she has been informed of the promises made by his/her spouse. (*Can. 1125*)

11. The service of charity (Caritas Rabaul)

The sharing of goods has been the practice in the Church from its beginning as a way to build “communion”: “All who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need” (Acts 2:45-5). “Within the community of believers there can never be room for a poverty that denies anyone what is needed for a dignified life” (*Deus caritas est 20*).

“It is very important that the Church’s charitable activity maintains all its splendour and does not become just another form of social assistance” (*Deus caritas est 31*)

“The Church cannot and must not take upon herself the political battle to bring about the most just society possible. She cannot and must not replace the State. Yet at the same time she cannot and must not remain on the sidelines in the fight for justice. She has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper” (*Dce 28*)

There is still ignorance, lack of openness, prejudice, a ‘better-than-thou’ attitude, lies, and the refusal to dialogue.

Most fundamentalist religious groups and movements are openly hostile to the Church with which dialogue is practically impossible.

There is still a lack of commitment to Christ’s passionate plea for unity, and, above all, little or no dialogue on doctrinal issues that separate us.

Therefore

An ecumenical desk is to be established at Diocesan level, whose first task would be to have an agreement on Baptism with the United Church within the Archdiocese.

There is nothing to apologize for if **lay faithful, religious and priests**, convinced of the truth of our faith, propose it to others, without forcing anybody. This we can do through rallies and other means of communication, the use of our liturgical calendar, and the public expression of our Marian devotion during the months of May and October.

The Blessed Peter To Rot Pastoral Centre will offer Catechesis for those who have converted to the Catholic Church or wish to convert.

Things we could all do together:

- We can work together in the fields of education, health, sports, and issues regarding justice and peace.
- We can speak with one voice on various aspects of family life and sexual ethics, as well as on bioethical questions.
- We can have a common stand on moral issues regarding the sanctity of life, hence: abortion, contraception, euthanasia, cloning, and the death penalty (capital punishment).
- We can stand together in the fight against HIV/AIDS, drug abuse, alcoholism, etc.
- We can certainly pray together, especially at important moments of the community, for example at marriages and funerals; at special national events, and above all, we should pray together during the Week of Prayer for the unity of Christians, the week between Ascension Sunday and Pentecost Sunday.

PROCLAIMING THE WORD OF GOD

(Kerygma – Martyria)

Jesus our Teacher: *God’s family gives witness to its faith*

“By believing from the heart, you obtain true righteousness; by confessing the faith with your lips you are saved” (Rom 10:10)

“The Church on the day of Pentecost demonstrates with utter clarity the public dimension of believing and proclaiming one’s faith fearlessly to every person. It is the gift of the Holy Spirit that makes us fit for mission and strengthens our witness, making it frank and courageous” (*Porta Fidei 10*).

“... The Word can serve the children of the Church as strength for their faith, food for their soul, and a pure and lasting fount of spiritual life. Hence access to Sacred Scripture ought to be open wide to the Christian faithful” (*CCC 131*).

“Therefore, the ministry of the Word – pastoral preaching, catechesis and all forms of Christian instruction – is healthily nourished and thrives in holiness through the Word of Scripture” (*CCC 132*).

1. Evangelization and Catechesis

The aim of Evangelization is “*to bring the Good News to the whole of humanity, so that all may live by it*” (Catechesis Tradendae, 18). It “consists in presenting once more the beauty and the perennial newness of the encounter with Christ” (*Synod of Bishops 2012*).

“Evangelisation will bear fruit when a person turns away from sin and undergoes a change of mind and heart and decides to follow Jesus. Meeting with the Risen Christ brings a person to conversion of heart. Once people believe and have changed their lives, they are ready for catechesis” (*Pastoral Letter 4*).

The aim of Catechesis is to help “*the believer to know, contemplate and celebrate the mystery of Jesus Christ and to come into a personal relationship with him. Catechesis helps conversion to grow into a living faith*” (Pastoral Letter 4).

In order to arrive at a systematic knowledge of the content of the faith, we have at our disposal two precious tools: the **Bible** and the **Catechism of the Catholic Church**.

“No parish community can grow in the faith without confronting itself with the **Word** of God. In fact, the word of God “*questions, directs and shapes our lives*” (NMI, 39). On the other hand, in the **Catechism** “we see the wealth of teaching that the Church has received, safeguarded and proposed in her two thousand years of history ... On page after page, we find that what is presented here is no theory, but an encounter with a Person who lives within the Church” (*Porta Fidei*, 11).

The present situation

In many places the small christian communities (LKK) are a powerful means for sharing the Word of God, for praying together, for bearing each other burdens in the light of the Gospel.

Lay associations, movements, and devotional groups give an important place to the religious training of their members based on the meditation of the Word of God.

Efforts have been made in the field of evangelization and catechesis through the pastoral letters and pastoral visits of the Bishop, while Rallies, to explain the Catholic faith, were organized in several parishes.

The monthly catechesis in the Year of Blessed Peter To Rot and the pilgrimage of his relics were an opportunity for our Catholic families and individual faithful to grow in the faith and to witness to the faith.

In these past years religious formation and pastoral care were offered to people in special situation such as: university students, prisoners, children with special needs, those seriously sick, and people living with HIV/AIDS.

The Blessed Peter To Rot Pastoral Centre is training and forming quite a number of people in various ministries. A renewal course for about 90 catechists was also held.

At the same time, we acknowledge that many adults are of the belief that

10. Ecumenism

In our effort to “build the Christian Community in charity”, we must also think about those who belong to other Christian communities.

Ecumenism aims at making all of us brothers and sisters in Christ, ... grounded in truth and in the supernatural reality of the one Baptism which makes us members of the one Body of Christ (*1 Cor 12:13; Gal 3:28*).

“Christ the Lord founded one Church and one Church only” (*Vatican II, Decree on Ecumenism, 1*). However many Christian communions present themselves as the true inheritors of Jesus Christ; all indeed profess to be followers of the Lord, but differ in mind and go their different ways, as if Christ himself were divided (*1 Cor 1:13*).

“We cannot bring about unity by our powers alone. We can only obtain unity as a gift of the Holy Spirit. Consequently, spiritual ecumenism - prayer, conversion and the sanctification of life - constitute the heart of the ecumenical movement. It could be said that the best form of ecumenism consists in living in accordance with the Gospel” (*Benedict XVI*).

The present situation

In our Province the relationships between Catholics and members of the mainline Churches, in particular, are cordial. A new spirit of brotherhood has developed, replacing earlier hostilities and we live, work and, at times, pray together. We could say that we have become friends.

There have been conversions of men and women, whose conversion to Catholicism is not a rejection of one's past - it is, rather, a bringing it into completion.

In our Archdiocese, we experience a good number of successful mixed marriages. Generally, when a non-Catholic is asked by his/her spouse to get married according to the Catholic rite, he/she is not expected to become a Catholic. If this were to happen, it is done freely.

Unfortunately, at times it happens that the Catholic partner - especially in the case of women - is pressured, against his/her own conscience, to abandon his/her faith.

- If the call is evident in a person’s life, the parents have the obligation to foster that vocation;
- On the other hand, parents should not apply moral force on their children to become priests or religious.

All our parishes, should

- have adoration of the Blessed Sacrament, at least once a week, and pray that the Lord may give us shepherds after His own Heart (Jer 3:15);
- celebrate the Solemnity of the Sacred Heart of Jesus as the Day of Prayer for the Sanctification of Priests.

Priests, Deacons, and Seminarians should have Spiritual Directors, or someone trusted to share their challenges and difficulties in their studies or ministry.

People expect

- priests, deacons, and seminarians to be recognized as such, in the manner by which they dress (see Can 284);
- priests and deacons, when at Vunapope, to enrich, by their presence, other religious communities in prayer, adoration of the Blessed Sacrament and Benediction.

The Chancery Office should provide copies of the Protocol “*for Right Relationships in Ministry*” to all those who are involved in the ministry and to seminarians, as a first step to prevent certain crimes from happening.



they don’t need regular catechesis and that this is “children stuff”, while others do not get involved in offering catechesis because they believe that it is the sole responsibility of the Bishop, priests, consecrated men and women, and catechists.

Catechetical material does not arrive in time or does not arrive at all, especially in remote areas of the diocese, while at the same time people complain that some priests and catechists do not present, explain and disseminate the Pastoral Letters of the Bishop and whatever is passed on by him.

Some concerns

- The signal of “PTR Radio” does not, to date, cover the whole of the Archdiocese and its programmes should be improved.
- A number of Catholics have drifted away from the Church because they believe they found some aspects of the Church’s teachings irrelevant and its regulations impossible or difficult to practice. Others left the Church to join other denominations because of painful experiences or because they were scandalized by the behaviour of Catholics they know – including priests, brothers, sisters, and catechists.

“All believers have a right to catechesis; all pastors have the duty to provide it” (C.T. 64),

Therefore,

The Bishop is the first to be responsible; he is expected to put into operation the necessary personnel, means and equipment, and also financial resources (see C.T. 64).

Priests are the immediate assistants of the Bishop. The Vatican Council calls them “instructors in the faith” (Presbyterorum Ordinis, 6). There is no better way to be such instructors than by devoting their best efforts to the growth of their communities in the faith.

The whole Christian Community is responsible of its education in the faith. “When the whole community cooperates in the work of catechesis, the community itself grows to maturity” (*Pastoral Letter 4*).

Every parish, Catholic community and LKK must introduce programmes for adult catechesis, because it is at this stage in life that they make real faith options. (*Pastoral Letter 4*).

In each parish a small team should be formed to reach out to those who have left the Church. This small team, while making contact and trying to bring these brothers and sisters back, will gather data on the reasons that alienated them from the Church and why they no longer practice the faith.

The Blessed Peter To Rot Pastoral Centre will offer Catechesis and a re-entry programme for those who left and now decide to come back.

The Diocese is committed to see to it that the signal of “PTR Radio” will cover the whole diocese.

“PTR Radio” will

- broadcast programmes using a language that is understood by all;
- will air regular weekly programmes of formation on the following topics: the diocesan Pastoral Plan, Evangelization and Catechesis, Liturgy, Family Life, Education, Youth, Women, Health, HIV/AIDS, Ecumenism, Justice, Peace and Development;
- set aside specific time for the presentation and explanation of the Sacred Scripture and the Catechism of the Catholic Church. The three Congregations of Sisters will take charge of presenting the Catechism, while the Sacred Heart Seminary will be responsible of the presentation and explanation of the Bible.

The Catholic Book Centre

- should spearhead the procurement of catechetical and audio-visual material, and other devotional items at affordable prices; while on the other hand, people should be ready to spend money, because ie this is real investment;
- Should provide a catalogue of the books that are available.

We can be sure that if evangelization and catechesis are done well in our diocese, everything else will be easier to do.

Nevertheless, priests should be more appreciative of the concept of the Church as a family and to “*listen more widely to the entire People of God*” (N.M.I. 45), while, on the other hand, lay people should not take upon themselves roles that belong to the priests.

Some of our priests lack some basic human qualities which are needed to be capable of bearing the weight of pastoral responsibilities, such as: “to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to their word, to be genuinely compassionate, to be men of integrity, and, especially to be balanced in judgment and behaviour ... Of special importance is the capacity to relate to others” (*Pastores dabo vobis 43*).

Some priests have problems that lead them to compensations like: inappropriate sexual behaviour, drinking, abuse of authority; all things that cause embarrassment to fellow priests and scandalize lay people.

People express their disappointment when they see priests among the crowd and not concelebrating. People also expect priests to celebrate mass daily and to be properly dressed.

Therefore,

“**The seminary** ... more than a place, a material space, should be a spiritual place, a way of life, an atmosphere that fosters and ensures a process of formation, so that the person who is called to the priesthood by God may become, with the Sacrament of Orders, a living image of Jesus Christ” (*Pastores dabo vobis 42*). For this to happen:

- **Those who are responsible** for the formation of young seminarians must be well equipped in seminary formation and should strive to become good role models to them.
- More attention should be placed in the **human formation** of seminarians, especially at Lannuzel, and for the spirituality year at Putput. During the Spirituality Year seminarians should undergo psychological evaluation.

Vocations to the priesthood and/or to the religious life must be the concern of every Catholic faithful:

9. Vocation to the Priesthood

“Without priests the Church would not be able to live that fundamental obedience which is at the very heart of her existence and her mission in history, an obedience in response to the command of Christ: ‘Go therefore and make disciples of all nations’ (Mt 28:19) and ‘Do this in remembrance of me’ (Lk 22:19) – an obedience to the command to announce the Gospel and to renew daily the sacrifice of the giving of his body and the shedding of his blood for the life of the world” (*Pastores dabo vobis, 1*).

“Jesus continues to say, ‘Come, follow me’ (Mk 10:21). Accepting his invitation means no longer choosing our own path. Following him means immersing our own will in the will of Jesus, truly giving him priority, giving him pride of place in every area of our lives: in the family, at work, in our personal interests, in ourselves. It means handing over our very lives to Him, living in profound intimacy with Him, entering through Him into communion with the Father in the Holy Spirit, and consequently with our brothers and sisters. This communion of life with Jesus is the privileged ‘setting’ in which we can experience hope and in which life will be full and free” (*Benedict XVI - Message for Vocations’ Sunday, 2013*).

“Only those are to be promoted to orders who ... have sound faith, are motivated by the right intention, are endowed with the requisite knowledge, enjoy a good reputation, and have moral probity, proven virtue and the other physical and psychological qualities appropriate to the order to be received” (*Can. 1029*).

The present situation

The Archdiocese of Rabaul is blessed with a good number of seminarians and with yearly ordinations to the diaconate and to the priesthood.

There is a yearly programme of on-going formation for young priests and a yearly retreat for all priests.

Organized prayer (weekly adoration) for vocations is held in most parishes; although sadly not in all.

The formation programme of seminarians looks at four areas of formation: the human, spiritual, intellectual, and pastoral.

2. Inculturation

In 1882 the first Missionaries of the Sacred Heart landed on the shores of Matupit Island and since then, the Catholic faith spread out to the Island of East New Britain. Later on the Sisters of Our Lady of the Sacred Heart (OLSH) came, followed by the MSC Sisters and by the FMI.

Since then the Catholic faith has permeated the life and the lifestyle of so many women and men of East New Britain. They embraced the belief in God who is Father, Son, and Holy Spirit. They accepted Jesus Christ, the Son of God and the son of Mary, as the one who came on earth to suffer and die for our sins, and rose again to give us the fullness of life. They came to accept and be part of the Church to continue the work and the mission of Christ. Some of them became the first missionaries in their own communities and some became priests and religious brothers and sisters.

Blessed John Paul II in *Ecclesia in Oceania n.16* wrote: “the Word made flesh is foreign to no culture and must be preached to all cultures. From the time the Gospel was first preached the Church has known the process of encounter and engagement with culture. Just as the Word made flesh entered into history and dwelt among us, his Gospel enters deeply into the life and culture of those who hear, listen and believe”.

Jesus Christ does not come to destroy any culture, rather, his teachings, combined with the positive values of culture, purify and complete what is defective. It is our task to take a good look at culture and cultural values and preserve and purify those things that are good and leave aside those things which are not good.

The present situation

People are starting to realize and understand the true meaning of what “inculturation” is all about and to see the face of Jesus in culture/customs.

Traditionally, the community, (family and clan) with its own culture and traditions provides firm roots for all its members. It provides norms of conduct as far as relationships between men and women are concerned.

The community (family and clan) ensures a positive relationship of solidarity and mutual respect between adults and young people: the nuclear and extended family, and the “wantok” system assure that the people grow up and live in harmony with their family, clan and environment.

On the other hand, for some people it is difficult to let go of long and deep-rooted cultural elements that are not in agreement with the teachings of Jesus and of the Church. In fact some of them are even jealous about their cultural heritage and feel confused about the conflicting demands between traditional culture and the Gospel’s teachings.

While economic prosperity, technological development and scientific discoveries are to be accepted and promoted, the growing phenomenon of urbanization, greed for material goods and the craving for wealth without work (*materialism*), with the consequent rejection of spiritual values and of God's providence and grace (*secularism*), have brought about rapid cultural changes and the breakdown of traditional values that have adversely affected family life and even the practice of the faith.

The influence of the means of social communications is becoming quite considerable and still growing. Oftentimes, the programmes serve the desire for immediate pleasure and contribute to an erosion of traditional values.

The “wantok” system can be abused and creates serious problems, especially to families that live in urban areas.

Some concerns

- Ethnic differences, too, create deep seated resentments which are totally opposed to the commandment of love and forgiveness.
- An element of concern is “Sorcery”. Many Catholic believe in “Sorcery” even though most, if not all, also believe that “Sorcery” is contrary to the Christian faith, because it is driven by envy, jealousy, hatred and its object is the death of the target person.
- Another point of concern is the Kivung that thrives mostly in

right and obligation to live their proper charism in the way prescribed by their institute;

- to observe faithfully the evangelical counsels and live their lives in accordance with the proper rule of their institute;
- To take pride in their appearance, cleanliness, social behaviour, politeness, and prudent relationships.

Diocesan priests and the laity should understand properly and utilize the particular charisms of religious as a gift to them.

The Conference of Women Religious (CWR) Rabaul, should hold regular meetings with the Archbishop in order to strive for fuller communion in the life and mission of the diocese.

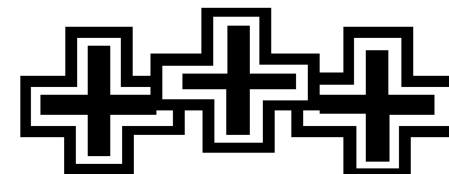
A Conference of Men Religious (CMR) and the Federation of Men and Women Religious (FMWR) should be established.

Conferences’ Representatives should be present at Diocesan Pastoral Council’s Meetings and Deanery Meetings. In parishes where a religious community is present, a member of the community should be present at Parish Council’s meetings.

Congregations and Archdiocese should have clear contracts in regard to the apostolate, personnel, properties, and financial obligations.

In the Archdiocese of Rabaul an appointment will be given to a religious by the Bishop only upon the presentation by, or at least with the consent of, the competent Superior (Can 682 * 1). In the eventuality that a religious refuses to obey his or her Superior, the Bishop will not give any appointment.

Religious superiors are responsible in following up their own members in the assignments entrusted to the Congregation.



The present situation

In the Archdiocese of Rabaul there are six religious Congregations of Consecrated Life: three women's Congregations and three men's Congregations; and one Institute of Apostolic Life.

Most members of these Congregations are actively involved in different apostolates of the Archdiocese following their respective charisms.

Many are involved in parish work, education, health care, HIV/AIDS, liturgy preparation, preparing children for sacraments, formation of young people, helping women victims of violence, etc.

There are also Religious who, due to their old age and health problems, involve themselves in the above works by actively praying and by uniting themselves to the suffering Lord for the salvation of souls.

Younger religious men and women are given opportunities to undergo formation and updating to better equip themselves in their apostolate, and to respond better to the signs of the times.

Unfortunately, some religious have failed in terms of becoming true witnesses of Gospel values. Seemingly, some haven't understood the meaning of consecrated life and the practice of the evangelical counsels. Their lifestyle contradicts what they have vowed to live as consecrated people.

Some work independently and do not follow what the community desires. They are more interested in what pleases them rather than doing what the community wants. Certain attachment to the family rather than to the community is visible in some of them.

Some are not well-trained in terms of pastoral ministry, bringing them to be discouraged in their ministry as someone who does not have the necessary knowledge in spreading the Good News.

Therefore,

Religious are expected

- to collaborate with the Bishop, clergy, and laity but with the

the Pomio Deanery. Most of the members are baptized Catholics who no longer practice the faith and confuse the teachings of the Church.

Therefore:

We all “must do more to evangelise ourselves and the many areas of our lives and of society that do not reflect gospel values” (*Pastoral Letter 4*). For example, “there is need to teach people to love one another, to cultivate peace and to live with good will rather than mere tolerance” (*Message for the World Day of Peace, 2013*).

Inculturation of the Gospel is a difficult, long, courageous and continuous process which is but the fruit of a progressive MATURITY in the faith. The more mature and solid our faith becomes, the easier it is to inculturate it.

The seminary of Rapolo should

- recommend a suitable person (lay, religious or priest) to be sent for specialization in the area of inculturation and Pastoral Theology.
- initiate a thorough study of local cultures and appropriate insertion of the Gospel and Church's teachings into our people's way of life.

This study will examine ways of integrating local culture and the culture of the Catholic Church. The Church also has its tradition of practices and teachings, going back to the time of Our Lord and our responsibility is to find ways of expressing the Gospel, doctrine, and liturgy in ways that are culturally meaningful and relevant.

The Archbishop should write a Pastoral Letter on the topic of “Sorcery”, to show that for those who believe in Jesus and in his resurrection there is a force for good stronger than all the forces of evil.

Lay leaders, consecrated men and women, and clergy, should make serious efforts to reach out to the Kivung and enter into dialogue with the leaders and/or individual members. This dialogue should begin in the LKK, in the village and at the parish level.

3. Family

Christ wishes to continue his evangelizing work not only through individuals but through groups, communities, institutions which he wishes to manifest and transmit the faith. The first among these institutions is the Christian family, the “*Church in the home*”. It is the task of the Christian family to reveal and communicate the love of God by accomplishing four tasks:

- forming a community of persons;
- serving life through the procreation and education of children;
- participating in the development of society;
- sharing in the mission of the Church. (*see Familiaris Consortio, 49-64*)

In carrying out these difficult tasks, which it can fulfil only with the grace of God, the family becomes an evangelizing force.

Parents, therefore, “are the first to educate their children in the faith. Together with other members of the family they explain in the home the Christian or religious content of family events, such as the reception of the sacraments, the celebration of great liturgical feasts, the birth of a child, a bereavement, etc.” (*Pastoral Letter 4*).

The present situation

On the positive side, in many families: there is the practice of daily prayer, which includes: reading the Bible, studying the Catechism, devotion to Our Blessed Mother, and praying the rosary.

The Year of Blessed Peter To Rot has brought back individual persons and even entire families to the Church and to prayer life.

The “*Family Life Apostolate*” has been reorganized and a “Family Life Apostolate” Board established.

In some parishes there is a “Family Core Group” that works in coordination with the parish priest, organizes activities for the spiritual growth of families, reaches out to families that are encountering problems and helps couples that live in “irregular situation”.

8. Vocation to Consecrated Life

Among all the baptised who are called to holiness, God chooses some and “**consecrates**” them to Himself. These men and women, through the grace of the Holy Spirit, commit themselves to follow Jesus Christ more closely. Like all other Christians, religious are called to serve the Church and the world.

The call to consecrated life is a gift of the Holy Spirit for the building up of the Church and for its saving mission. Nevertheless, religious men and women, through a formal and public act, called “**profession**”, commit themselves

- and to the practice of the evangelical counsels of chastity, poverty, and obedience;
- to the apostolic mission entrusted to them within the Church;
- to a life of communion with one another so that they give witness to the love of God, according to the charism of their respective Congregations.

“By professing the evangelical counsels, consecrated persons not only make Christ the whole meaning of their lives but strive to reproduce in themselves, as far as possible, ‘that form of life which He, as the Son of God, accepted in entering the world’ (Lumen Gentium,1).

- By embracing *chastity*, they make their own the pure love of Christ and proclaim to the world that he is the Only-Begotten Son of the Father.
- By imitating Christ’s *poverty*, they profess that he is the Son who receives everything from the Father, and gives everything back to the Father in love.
- By accepting, through the sacrifice of their own freedom, the mystery of Christ’s filial *obedience*, they profess that he is infinitely beloved and loving, as the One who delights only in the will of the Father” (*Vita Consecrata*16).

The Diocesan “Women Association” takes responsibility

- to assist deanery and parish Women Associations in their formation programmes;
- to offer short courses on spiritual leadership and prayer life;
- to set up a ministry to reach out to young women caught up in the “sex trade”;
- and to monitor the implementations of these programmes.

Diocesan Men’s Association, similar to the Diocesan Women’s Association needs to be established and an office set up for the following purposes:

- for spiritual programmes that help men to enhance family life;
- for educating men on their roles in the catholic church;
- for awareness on important issues;
- a channel by which Catholic men can be identified and trained to foster the values of the Gospel and of the church in the public arena.

The Bethany Centre can be a source of income to run diocesan women’s programmes. At parish level, instead, parish Councils should provide financial assistance to their respective “Women Associations” that spend time and money to run formation programmes.

Every parish should

- have a “Women Association” chapter that reports to the Deanery Association, which, in turn, reports to the Diocesan “Women Association”;
- celebrate World Youth Day on Palm Sunday as Youth Day.

Parents, Lay leaders, Sisters, Brothers, Priests and Bishop in our diocese and communities are challenged “to sit with young people” in order to know their joys and hopes, their pains and worries and to help young people to appreciate the sound traditions and certain values that are good for all times and for all places, like: discipline, self-respect and respect for others.

The Diocesan Youth Coordinator, with the cooperation of Family Life, Education, Health, HIV/AIDs, Women, and Caritas should prepare a programme on the “true meaning of love” to be given to all graduating students of our institutions.

Most babies and young children are properly taken care of by parents, especially by mothers. They are properly fed and educated. The same is also true for younger boys and girls. More difficult is the situation with teenage children and young men and women.

Unfortunately, the family institution *and its environment* are under threat by an environment of gambling, drugs and alcohol, domestic violence, and by an approach to sexuality which is contrary to the teachings of the Church.

For many people the sexual act is not considered as a sign of love between a man and a woman, who are open to the procreation and education of children in the context of a stable relationship; thus casual sex is becoming common and the number of single mothers and “orphaned” children increases every year. More and more frequently parenthood comes before marriage and cohabitation before matrimony. This is not the right way to start a new family. Unfortunately, at times, this happens with the consent of parents.

In some parts of the Diocese the bride price is a serious problem, preventing young couples from celebrating the Sacrament of marriage.

The Clan structure of society is breaking up, creating a destabilizing effect on the village as a whole. Authority, which used to be exercised by the clan leaders, is now turned over to parents who are little prepared for it.

The number of broken families is also increasing. More and more families in irregular situations are established after the failure of previous marriages. These are painful situations that negatively affect the education of sons and daughters in the faith.

There is also a concerted effort from different quarters, to make people believe that our Province is over-populated and that families should have only two children.

Many members of the family live apart from one another for months and months because of work and education.

There is still “domestic violence” against children and wives in many homes, especially because of drunkenness. A good number of children are verbally, physically and even sexually abused within the confine of the home.

Many parishes do not have yet the “Family Core Group”.

There are people who believe that the Marriage Tribunal is destroying marriages.

Therefore,

We all need

- to pray more to achieve the sanctity of family life. *“If the Lord does not build the house, the work of the builders is useless”* (Ps 127). We cannot build the family apart from God. *A Godless family is a loveless family;*
- to appreciate the unique spiritual strength that Christ himself offers to each family in the Holy Eucharist;
- to aim for **every household** to *“have its Bible and Catechism, to be kept in a worthy place and used for reading and prayer. The Diocese should provide Bibles and Catechism Books at affordable prices.*
- to seek the help of Jesus, Mary, and Joseph and to look upon the Holy Family of Nazareth as the example to be imitated. For this the annual feast of the “Holy Family of Nazareth” should be celebrated as “Family Day”.

The Diocesan Family Life Apostolate Office

- should help promote effective pastoral care of the family and provide family counselling, proper information and formation about responsible parenthood and the use of Natural Family Planning.
- in coordination with the National Family Life Apostolate, is tasked to make available to all parishes and core groups within the parishes a “Marriage Preparation Program”.

swers somewhere else rather than with the Church.

The number of both young men and women who make abuse of alcohol, drugs, and sex is on the increase.

Not everybody is aware that Palm Sunday was declared by John Paul II as World Youth Day to be celebrated in every Particular Church.

Therefore,

Lay people, religious and priests, for the sake of greater unity and true spirit of “communio”, should find the time to sit down and listen to each other; in this way they will understand well the roles and functions of each within the Church.

All the baptized and confirmed lay faithful need

- to be made aware of their specific vocation in the Church’s life. “They have their own role to play in the mission of the whole people of God in the Church and in the world” (*N.M.I. 46*);
- to be encouraged and helped to assume their duty and responsibility to participate in public life and reform it according to Gospel values.

Lay faithful in non-Catholic organizations, especially Catholics in public office, should acquire the knowledge and skills necessary to defend and explain the faith to others.

Priests should welcome, encourage, and support devotional groups, associations and religious movements, such as “Couples for Christ”, as means of renewal and apostolic fervour within the family, parish, and diocese.

Bl. Peter To Rot Pastoral Centre is offering courses for different ministries. Those trained in turn will take responsibility for the training and formation of emerging community leaders in various ministries and the ongoing formation of any existing leaders in ministry.

Catholic schools and diocesan offices should provide equal opportunities to women and girls for education, healthcare, literacy, natural family planning and other training opportunities.

visit the sick in the homes and health centres.

The Diocesan “Women Association” has a place – Bethany Centre – where they can conduct formation courses on important issues, such as: Family Life, HIV/AIDS, violence against women, and other practical courses on Catering, Tailoring, and to empower women to become self-reliant.

In all our parishes and institutions there are good and generous young people who do their best to witness to the faith and they are willing to become evangelizers of their own fellow youth.

In the last years the office of the diocesan Youth Coordinator was re-established and it is presently active. In many parishes, too, there is a youth organization.

Nevertheless, disunity exists in some Catholic communities because people are ignorant of the specific vocation of each group and because, at times, they stress too much the role of one group over the others. There is a sense of fear if some lay religious movements were to come up within the parish.

Although there has been wide recognition of women’s participation in the Church, some women are still very poor in their prayer life and they need to realize that programmes on spirituality and faith growth are more important than money-making activities.

At Deanery and at Parish levels women are not aware of the structure of the Church and there are no programmes to make them aware of what they are capable of doing and of what they can actually do.

Many TV programmes and music videos tend to present women as sexual objects. Even in remote areas of the diocese pornographic videos are available.

Parents and older people sometimes feel that they have lost contact with their children and they feel discouraged and upset and they become critical of them. On the other hand, young people can become very critical of the world of adults and they tend to rebel, thus creating the so-called “generation gap”.

Because of the modern means of social communications, many young people are at a loss about what is true and what is false. Often they look for an-

For this to happen, the Family Life Office, at the diocesan level, should be given support in any form possible, especially for the provision of material, etc...

The Judicial Vicar, with the cooperation of priests, consecrated men and women, and Catechist, should provide material that explains the purpose and the role of the Marriage Tribunal.

At parish level,

- The bride price should not be “a barrier to sacramental marriage” (CBC 2009).
- It is absolutely necessary to have a “core group” in every parish and, if possible, in every Catholic community to organize prayer sessions, formation programmes, etc. This group should be trained also in Natural Family Planning methods.
- The Pikinini Act, for the protection of children, should be disseminated in the communities and explained.
- Catholic communities should welcome divorced couples even though they do not reflect the image of unity and of lifelong love that the Lord entrusted to us. God’s love does not abandon any one. Therefore, even though they cannot receive sacramental absolution and the Eucharist, they should feel at home in the Church.



4. School

The Catholic school is to be considered as an integral part of the Church's mission. It is an 'instrument' of the Church, not only a place for education, but also a place of evangelization, of authentic apostolate and of pastoral action. For a growing number of children from broken marriages, it provides a 'last resort' to hear the Good News.

"The identity and success of Catholic education is linked inseparably to the witness of life given by the teaching staff... School staff who truly live their faith, will be agents of a new evangelization in creating a positive climate for the Christian faith to grow and in spiritually nourishing the students entrusted to their care. They will be especially effective when they are active practicing Catholics, committed to their parish community and loyal to the Church and her teaching" (*Ecclesia in Oceania*,33).

"We do work in partnership with the Government in education. But we need to have a common understanding of the word "partnership". Government considers the Church as partner in the delivery of services ... As "Partners" in education our position is quite clear and simple: ... a freer hand in the appointment of teachers, in the selection of students, and a participation in the formulation of policies affecting education and curriculum from day one." (*Archbishop Panfilo, SDB at the National Catholic Education Convention, DWU, Madang, 28 March 2011*).

The present situation

On a positive note, we have 190 elementary schools, 60 primary schools, 3 Secondary Schools, 4 Vocational Training Centres, a Teachers' Training College, a School of Nursing, a number of Code Centres, and a Callan Service and 2 International p[ri]mary Schools. Through these schools we have the opportunity to catechize and evangelize so many young people.

Unlike in other countries, where there is no freedom of religion or where it is difficult to proclaim the Gospel openly, we are free to express our faith publicly and to teach religion and Catholic doctrine not only in our schools but also in public schools and in other confessional schools for Catholic students.

7. Vocation of the Laity

The Church is not only the Bishop or the priests and religious men and women. The Church is made up of all those who have been baptized, though they have different roles to play. When we talk of the vocation of the laity in the Church, we talk about **any baptized person** who is very involved, as a Christian, in the temporal order, and not only of those who are involved in the pastoral work of the Church.

In the area of human relations and spiritual values, especially within the family, "society certainly owes much to the '**genius of women**'... Women are ever ready and willing to give themselves generously to others, especially in serving the weakest and most defenceless ... In this work they exhibit a kind of *affective, cultural and spiritual motherhood* which has inestimable value for the development of individuals and the future of society" (*John Paul II, Letter to Women, 1995*).

The young have shown themselves to be for the Church *a special gift of the Spirit of God*. Sometimes when we look at the young, with the problems and weaknesses that characterize them in contemporary society, we tend to be pessimistic ... Young people, whatever their possible mistakes, have a profound longing for those genuine values which find their fullness in Christ ... If Christ is presented to young people as he really is, they experience him as an answer that is convincing and they can accept his message, even when it is demanding and bears the mark of the Cross. For this reason, we should not hesitate to ask them to make a radical choice of faith and life and present them with the task to become "**morning watchmen**" (cf. *Is 21:11-12*) in our parishes and communities (*see NMI 9*).

The present situation

Lay faithful (**men, women and youth**) contribute greatly to the life of the church: from our catechists to the many lay ministries, movements and devotional groups; from teachers and nurses to people in public office.

There are several devotional and social groups which are wonderful expressions of communion and of the practice of the faith.

In some parishes women's groups have become more active; they have taken up responsibilities that were once male dominated; they act as prayer leaders,

BUILDING the CHRISTIAN COMMUNITY in CHARITY

(Diakonia)

Jesus our Shepherd - God's family lives the faith

"Love one another, as I have loved you" (Jn 13:34).

The call to discipleship is a vocation to **Communion**. All are called to a union of love with God and with one another. In other words, all – without exception – are called to **HOLINESS**, the perfection of charity (*see Lumen Gentium 32*).

Authority in the Church is hierarchical, but those who belong to the clerical state should not fear losing their authority or their power if they allow the consecrated persons and the laity to play their respective role within the Church.

For certain structures such as *the Council of Priests, the Parish Pastoral Council, and the Diocesan Pastoral Council* to function, the relationship between Bishop and Priests, between Parish Priests and the entire People of God, between Clergy and Religious, between associations and ecclesial movements should be characterized by this *spirituality of communion*.

At times, we do sacrifice ourselves for our own tribe, clan and/or village, but we are unable to go beyond the clan and see that, by faith, we belong to a much bigger community. Through Baptism all of us became children of God. Through Baptism we all become members of the Body of Christ. The Church becomes our family, is our community, it is, in a sense, our clan, our tribe.

Within this one universal vocation to fulfil the one mission of the Church, the various "vocations" in the one people of God have each a particular role.

Many of our Catholic teachers, including those who are non-Catholics, live their faith in an exemplary way.

A simple manual of Guidelines for the Catholic Agency Schools that explains the "Nature of the Agency", the "Roles and Functions" of persons or groups of persons within the agency and procedures to follow to upgrade the standard of our schools and to maintain the schools' infrastructures, has been disseminated to all schools.

The Teachers' Guide: "Dare to Love" is a suitable means for teachers to impart sex education to their students with a Christian view of the human person.

The Catholic Agency Schools are very much involved in achieving Universal basic Education (UBE) for all, which is different from "Outcome Based Education" (OBE).

On the other hand, many people complain that our children and young people have a superficial knowledge of the faith. Parents lament that young people don't go to church as in old times and that Religion Instruction (R.I.) is not as systematic as before.

There is a lack of "professionalism" in some of our teachers, example: absenteeism and/or insufficient preparation of classes, etc. Unfortunately, some of our teachers, especially the young ones, have problems of their own, including spiritual and moral ones and they need help by way of counselling and spiritual assistance.

While some parish priests overstep their role, others do not get involved at all, neglecting, in this way, their duty and the spiritual growth of the students and of the teachers themselves.

The use of the mobile phone is creating problems. While it promotes easy and better communication linkages, it also imposes new challenges for our school systems.

In spite of the fact that the Guidelines for Catholic Agency Schools have been given out to all schools, these guidelines are not known and, worse still, not followed.

In some places classrooms and teachers' houses are lacking; in others there are no desks; in others teachers are not enough.

Concerns

- The level of academic attainment and performance in our schools has dropped considerably.
- Much of the material about Reproductive Health and HIV/AIDS prevention and awareness, as currently available, is unacceptable as a subject for teaching in our schools.
- The number of young men and women, who are eliminated from the educational system, even when their grades are much above average, is growing every year.

Therefore,

The CES will see to it that

- the head teachers and principals in our schools are committed and practicing Catholics;
- during the appointment of teachers, only teachers who are motivated by a sense of mission and are inspired, guided and challenged by the teachings of the Gospel get appointed in our schools;
- a “Catholic Teachers’ Association” will be set up;
- the Guidelines for Catholic Agency Schools are strictly followed by Heads of schools, teachers, and by members of the Boards.
- special consideration be given for enrolment at OLSH Teachers’ Training College to students of very remote areas, upon the endorsement of the Archbishop of Rabaul and of the Bishops of the New Guinea Islands.

BOMs and/or BOGs will take care of their schools’ facilities, by not allowing them to deteriorate any further and by supporting projects that will benefit the children and the teachers in forms of classrooms, staff houses,

entire Diocese” (*Sacramentum caritatis*, 39);

- realize that, just as only properly selected people are chosen as Communion Ministers, so only properly trained people can be appointed as Lector during liturgies.

The parish music ministry should see to it that, in liturgical celebrations with a large participation of people, songs appropriate to the liturgy being celebrated should be chosen that everybody can sing.

Musicians and composers are tasked with composing songs that enable community participation and that are in accordance with the new translation of the Roman Rite, especially hymns like “Gloria”, the Creed, Our Father, Kyrie, Sanctus and Agnus Dei.

Priests

- are the first responsible in that “*pre and post*” sacramental catechesis for Baptism, First Confession, First Holy Communion, Confirmation and Marriage be given greater attention and importance (*cf. Pastoral Letter 4*);
- should celebrate the liturgy of the Hours and the Holy Eucharist daily;
- should always be available for confession, but especially every Saturday. They should try their very best to offer the possibility to people to confess their sins, especially during the Lenten Season and Holy Week, during the feast of the Patron Saint of the parish or of the Catholic Communities, and during Advent and the Christmas Season.

The Seminary should offer appropriate homiletic course to the seminarians, because people have a right to expect homilies that are well prepared. “Well prepared homilies are brief, clear, and relevant to life situation and in language that all understand” (*CBC Pastoral Letter 2009*).

Parish Councils should invest the money of Sunday collections or money kept in the IBD of the diocese to purchase liturgy books, vestments and altar linens.

For the introduction of the new missal of the Roman Rite, abundant material was made available to all priests, pastoral workers, and catechists, in order to deepen the knowledge of the Mass.

As part of their apostolate, the MSC sisters can produce simple but beautiful vestments, altar clothes and linen.

Nevertheless, some abuses against the Liturgy and the Sacraments happen for lack of knowledge and of liturgical books and material.

In some parishes the “Doxology” is said by all people when it is to be said by the **priest alone**, while the people respond with the “Great Amen” only.

In some parishes the vestments, vessels and the linens do not signify the dignity of what is being celebrated.

Many people feel that they are not sufficiently instructed on sacraments and on the meaning of symbols and rituals, especially the Mass.

Some priests do not visit regularly the old and the sick, leaving them without the comfort of the sacraments of Penance, Eucharist, and Anointing of the Sick

Many people complain that they do not see their priests in prayer; they are resentful when the priest acts as if the Eucharist were his private property; they lament that priests are not always available for the Sacrament of Penance.

People are disappointed when not properly selected and trained lectors proclaim God’s Word; they are equally disappointed about the quality of the homilies that they receive.

Sometimes songs are not in accordance with the theme of the celebration and of the liturgical season; in particular they do not follow the changes that have taken place in the Roman Rite of the Mass.

Therefore,

Everybody should

- “ensure that the liturgies which the Bishop celebrates in his Cathedral are carried out with complete respect for the ‘*ars celebrandi*’, so that they can be considered an example for the

library books etc. For this to happen, the Schools’ Heads and the Boards are encouraged to place in the IBD of the diocese the subsidy funds.

Parish priests have a vital role to play, especially in the spiritual needs of the lay staff and in the pastoral and liturgical aspect of school life.

Parents, members of the Board, and Teachers should see to it that the Manual for Teachers “*Dare to Love*” is in the hands of every teacher. They should also be vigilant in regards to the Reproductive Health (RH) and other Sex education material that fall into the hands of the children from other sources than the Church.

The Diocesan Education Board to improve the academic level of our schools will

- organize an Education Convention for the year 2014 or 2015;
- follow up on the full amalgamation of OLSH Kabaleo Teachers’ College and St. Mary’s School of Nursing with Divine Word University, by the end of 2014;
- give moral and technical support to the opening of a Secondary Teachers’ Training College at Ulapia by 2014;
- consider the possibility of establishing a Permitted Technical Secondary School for Girls, similar to Vunabosco and upgrading Vunapope International Primary School to a Permitted Secondary School;
- promote the offering of courses of Flexible Learning to be held in the diocese.



5. Health

Christian charity, which finds its supreme expression in the life and works of Jesus, who “*went about doing good*” (Acts 10:38), urges the Church to go out to meet the sick and suffering, bringing them comfort and hope. This is not a mere exercise of benevolence, but is motivated by compassion and concern leading to care and dedicated service. It ultimately involves the unselfish gift of self to others, especially to those who are suffering (cf. *Salvifici Doloris*, 29).

The care for the sick and those who suffer is an integral element of the mission of the Church, together with the proclamation of the Word of God and the celebration of the Sacraments. “Jesus’ closeness to those who suffer is constant: it is prolonged in time thanks to the working of the Holy Spirit in the mission of the Church ... in men and women of good will, and in charitable initiatives undertaken with fraternal love by communities, thus making known God’s true face and his love” (*Verbum Domini* 106).

The present situation

The Archdiocese of Rabaul, through its healing ministry, lives the Gospel message in caring for the sick and those in need.

Most of the medical staff (doctors, nurses, and community health workers) are very dedicated and are moved by their love for Jesus, whom they see in others.

The World Day of the Sick - *11th February* - has become an opportunity to celebrate the healing power of Christ and to renew the commitment of medical staff.

The Diocesan Health and HIV/AIDS Offices have respectively provided workshops and seminars on issues relating to Catholic moral teachings and the “culture of life”.

St. Mary’s School of Nursing graduates about 30 nurses, who are professionally and spiritually trained, every year.

apostolate, are bound up with the **Eucharist** and are directed towards it. For in the most blessed Eucharist is contained the entire spiritual wealth of the Church, namely Christ himself our living bread, who gives life to humanity through his flesh - that flesh which is given life and gives life by the Holy Spirit. Thus men and women are invited and led to offer themselves, their works and all creation in union with Christ”. (*Sacramentum Caritatis* 16).

“The Liturgy is never anyone's private property, be it of the celebrant or of the community in which the mysteries are celebrated... No one is permitted to undervalue the mystery entrusted to our hands: it is too great for anyone to feel free to treat it lightly and with disregard for its sacredness and its universality” (Blessed John Paul II, *Ecclesia de Eucharistia*, 52).

Benedict XVI, instead, writes: “The primary way to foster the participation of the People of God in sacred rite is the proper celebration of the rite itself ... The “art of proper celebration” is the fruit of faithful adherence to the liturgical norms in all their richness. Indeed, for two thousand years this way of celebrating has sustained the faith life of all believers” (*Sacramentum Caritatis*, 38).

The present situation

The Second Part of the manual “Pastoral Directives for Priests, Consecrated Men and Women and Lay Faithful” is all about Liturgical matters.

The Archbishop in his first Pastoral Letter (*7 October 2011*) gave detailed information and guidelines on how to celebrate the liturgy, especially the Holy Eucharist.

In many communities solemn celebrations bring everybody together and they become opportunities not only to profess the faith and to witness to it, but also to celebrate in joy the faith.

In most communities liturgical celebrations are well prepared, with the participation of everybody; even children participate in the singing and the responses. “Singing is an expression of joy and an expression of love” (*St. Augustine*). Our faithful like to sing, especially if the songs are known to everybody.

mercy for the offence committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example and by prayer labours for their conversion” (CCC 1422).

“The *sacrament of the Anointing* of the Sick has as its purpose the conferral of a special grace on the Christian experiencing the difficulties inherent in the condition of grave illness or old age” (CCC 1527).

Sacraments at the service of the community: *Holy Orders and Marriage*

The Sacraments of Holy Orders and Matrimony are called “Sacraments at the service of the community” because “they are directed towards the salvation of others; if they contribute as well to personal salvation, it is through service to others that they do so. They confer a particular mission in the Church and serve to build up the People of God” (CCC 1534)

“*Holy Orders* is the sacrament through which the mission entrusted by Christ to his apostles continues to be exercised in the Church until the end of time: thus it is the sacrament of apostolic ministry. It includes three degrees: episcopate, presbyterate and diaconate” (CCC 1536)

“*The Marriage Covenant ...* by its very nature is ordered to the good of the couple, as well as to the generation and education of children. Christ the Lord raised marriage between the baptized to the dignity of a sacrament” (CCC 1660).

6. Our Liturgical Celebrations

“The mission of the Holy Spirit in the liturgy of the Church is

- to prepare the assembly to encounter Christ;
- to recall and to manifest Christ to the faith of the assembly;
- to make the saving work of Christ present and active by his transforming power;
- and to make the gift of communion bear fruit in the Church” (CCC 1112).

“All the sacraments, and indeed all ecclesiastical ministries and works of the

On the other hand, some government policies regarding population control, reproductive health, and HIV/AIDS’ prevention, are in contrast with the Gospel and the Teachings of the Church.

Many times people who come to our health facilities expect to be provided with artificial means of birth control.

Many people, including graduating students from our own Catholic schools, do not have adequate knowledge about HIV/AIDS and of the stand of the Catholic Church on HIV/AIDS awareness and prevention.

The doctors, nurses, and community health workers, in our hospital and health centres are not given the same benefits as their counterparts in government centres.

Spiritual sharing in the wards and clinics is lacking in most Health Centres.

Communication between Health Workers and Parish Priests is weak or absent.

Therefore,

The Archdiocese of Rabaul, following the example of Jesus Christ and faithful to the healing mission of the Church throughout the centuries, no matter the odds and the difficulties,

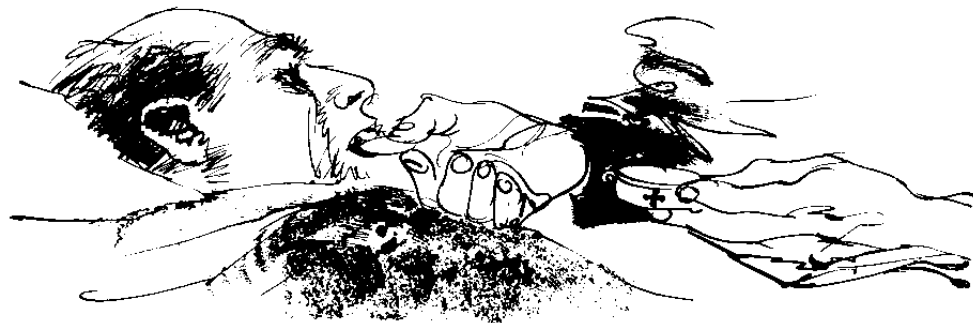
- is committed to be present among suffering people;
- through the Health Secretary and the Health Board, will see to it that the doctors, nurses and health workers are supported in all ways possible.

Parish Priests should provide spiritual assistance and guidance to both: patients and staff.

The Diocesan Health and HIV/AIDS personnel are expected to have a common stand on issues such as Reproductive Health, Population Control, Natural Family Planning, Condom use, etc.

The Diocesan Health Secretary will appoint in each Health Centre one of the staff to provide family counselling, formation about responsible parenthood and the use of Natural Family Planning.

The HIV/AIDS awareness and prevention campaigns should not fail to present the teaching of the Catholic Church about sexual intercourse as an expression of love rightly reserved to husband and wife relationship: self-giving, love-giving and open to new life. Consequently, these campaigns should educate adults and youth to abstain from sex before marriage and be faithful within marriage.



CELEBRATING THE SACRAMENTS

(Leitourgia)

Jesus our Priest - God's family celebrates its faith

"Do this in memory of me" (Lk 22:19)

Sacraments of Initiation: *Baptism, Confirmation, Holy Eucharist*

"They ground the common vocation of all Christ's disciples, a vocation to holiness and to the mission of evangelizing the world. They confer the grace needed for the life according to the Spirit..." (CCC 1533)

Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit, and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as children of God; we become members of Christ, are incorporated into the Church and made sharers in her mission..." (CCC 1213).

Confirmation is necessary for the completion of baptismal grace. For by the sacrament of Confirmation, (the baptized) are more perfectly bound to the Church and are enriched with a special strength of the Holy Spirit. Hence they are, as true witnesses of Christ, more strictly obliged to spread and defend the faith by word and deed" (CCC1285).

The Eucharist is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church" (CCC 1407).

Sacraments of healing: *Penance and Reconciliation, Anointing of the Sick*

"The Lord Jesus Christ, physician of our souls and bodies, who forgave the sins of the paralytic and restored him to bodily health, has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members" (CCC 1421).

"Those who approach the **sacrament of Penance** obtain pardon from God's