

**STUDIES AND STATEMENTS 1-2-3**

**ON**

**ROMANS AND ANGLICANS  
IN  
PAPUA  
NEW  
GUINEA**



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**IN PAPUA NEW GUINEA**

**Part I**



**Edited**

by **Fr Theo Aerts**, on behalf of  
the Catholic Bishops Conference of PNG-SI,

and

by **Fr Peter Ramsden**, on behalf of  
the Anglican Church of PNG

**Port Moresby 1995**

# PRESENTATION

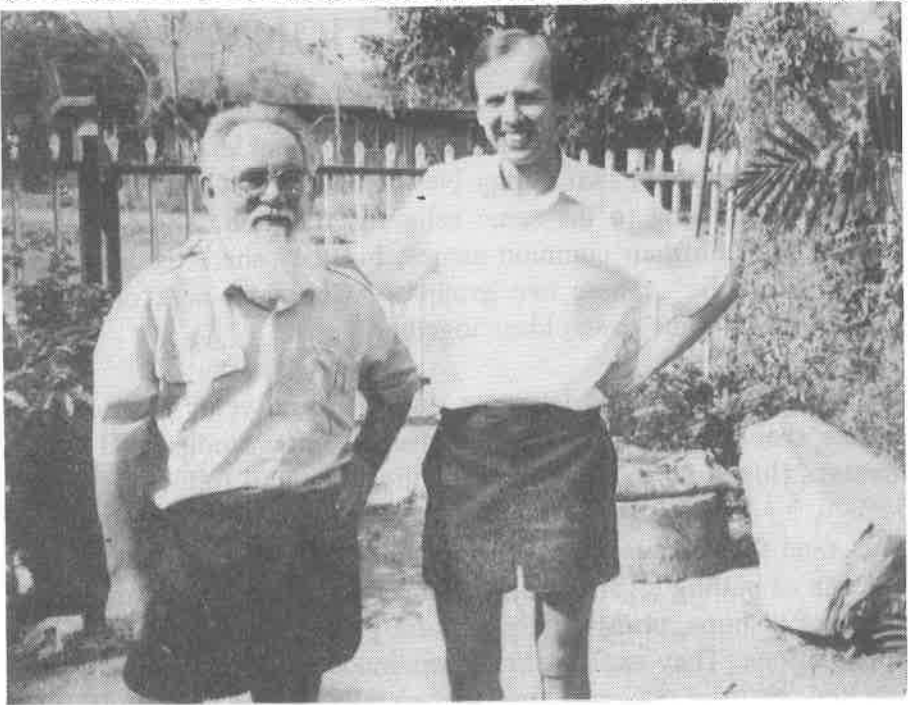
Some years ago, under a similar title as this booklet, a brief history was published about two Papua New Guinean Churches, which in many ways belong to the same religious tradition. "Romans" and "Anglicans" are their common names, but they share the same surname: "Catholic". These two groups of Christians seek now ways and means to come even closer together.

We feel that it is appropriate now - after several years of efforts - to update the earlier publication by the present "Studies and Statements". Hopefully more of these publications will follow.

This time the ecumenical officers of our two Churches have shared the task of putting together some selected materials, to place into the hands of bishops, priests, religious and grassroots people of the two communions. They explain the efforts made and some of the results reached, in order to come closer to the realisation of Jesus' final wish "that they all may be one."

It is our intention to publish some texts which touch upon various matters of past history. This selection will show that - to use a European expression - our two Churches are not walking over just one night's ice, that they are carefully progressing, but also that they are often misunderstood both in this country and overseas.

More important among the texts to be put forward are, however, the various efforts to express our common beliefs. Attempts were made to come to a joint profession of faith, and there were common declarations already in various Pastoral letters, written on behalf of all the Catholic and Anglican bishops. It is very noteworthy that - even though we are not yet in full communion, we speak already on many issues the same language. Proof of this are the reprints of certain text, taken from *The Times of Papua New Guinea*



*Fr Theo Aerts (L) and Peter Ramsden (R), at Goroka*

Of equal, if not greater importance is our actual life of faith. This reminds any theologian of the old adagium, "The way of praying manifests the way of believing." Is this really surprising if we all share the same "Catholic" heritage ?

But we can be even more specific. There are not only rumours which say that we view one another's priestly ministry with the greatest respect. We can now add, for the first time, that digging in the archives has revealed some details of the greatest interest regarding what Roman Catholics call the "Validity of Orders. " They give us great hope for some smoother sailing in the future.

The plan for our "Studies and Statements" are not yet fully finalised. But it is hoped that this small series of booklets will help to build up a greater sense of unity among the many believers in the Lord.

Theo Aerts, Port Moresby  
Peter Ramsden, Goroka

## WITH ROMAN CATHOLICS

"I realise that here in Papua New Guinea a unique possibility exists for Anglicans and Catholics to come into full communion". This is how the head of the Pontifical Council for the Promotion of Christian Unity, Cardinal Edward Cassidy, summed up his impressions when he met with Anglican and Catholic bishops of Papua New Guinea, in March 1993.

To understand the reasons for such an optimistic assessment, it is necessary to glance back at contacts between the two Churches in the past.

A good deal of the credit for establishing relations on a friendly basis should go to Alain de Boismenu, an aristocrat Frenchman who led the Catholic mission in Papua from 1912 to 1946. "Don't be surprised", he once wrote to his sister, "during my last trip I nearly made another friend in the person of my Anglican colleague, the Bishop of New Guinea. We spent together some very pleasant hours. God works through these good people... They are so near, so near to us".

De Boismenu got on well with three generations of Anglican bishops and particularly with Philip Strong in whom he seems to have recognised a kindred spirit. He was considerably in advance of his time in accepting, as early as 1936, that baptisms performed by Anglicans were in fact valid. Michael Ramsey was still complaining about the rebaptism of converts to the Catholic Church in England, when he met Pope Paul VI in Rome in 1966.

Co-operations between Anglicans and Catholics in PNG was helped by the fact that, by and large, they worked in different parts of the country. However, when they did come into contact, circumstances often forced them to work together. When Fr Michael McEnroe left Port Moresby in 1942 to join the army, he left the keys to one Catholic church with the Anglican rector and asked him to take care of things!

In recent years there have been good relations between all the mainline Churches in PNG. The Catholic Church joined the Melanesian Council of Churches as a full member in 1971. The Anglican, Catholic, Lutheran and United Churches combined to run a number of institutions and organisations, notably the Melanesian Institute, a research centre in the highlands, and Word Publishing which produces two of the country's three national newspapers.

As far as the dialogue between Anglicans and Catholics is concerned, the pace quickened after the Second Vatican Council, and the setting up of the first ARCIC Commission. From 1970 till 1973 there was a local joint commission, made up chiefly of theologians, that produced a fairly positive report.

Then in 1988 the Anglican primate, Archbishop George Ambo, took the significant step of appealing to the Catholic Bishops' Conference for intercommunion between the two Churches. For some years Anglicans cut off from their own Church had been allowed to receive the sacraments in Catholic churches, but Archbishop Ambo was looking for more than that. His appeal led to regular meetings between bishops of the two Churches which have also involved representatives of the Vatican and Anglican Consultative Council (ACC).

Rumors of these meetings formed the basis for reports in the British press - after Lambeth 1988 - that the Province of PNG was about to defect from the Anglican Communion because of the ordination of women. In fact this was never the intention of the PNG bishops, although their move closer to Rome did bear some relation to Lambeth. Listening to some of the bishops solemnly intoning that the ordination of women was their "priority in mission", the PNG bishops rapidly came to the conclusion that powerful Western Churches were determined to push their own agenda, no matter what the consequences were for Anglicans elsewhere in the world.

Since ecumenism was the PNG priority in mission, why should this too not be pushed at the provincial level? Only Peter Hebblethwaite, writing in the *National Catholic Reporter*, saw the force of the argument.

Regular meetings between the bishops have made considerable progress. Together we have drawn up a common declaration of belief, based on the documents of ARCIC I and II, and of the Second Vatican Council. Anglican students train at the Catholic Seminary in Port Moresby and members of religious orders from the two Churches share in formation courses.

Relations have been considerably helped by the fact that the Anglican Church is fairly uniformly in the Catholic tradition. It is not a fussy or self-conscious Anglo-Catholicism that flourishes in Papua New Guinea. Hail Marys and gospel choruses blend happily together; incense and the beat of *kundu* drums combine in a rich liturgical offering.

Most Papua New Guineans are hard put to see any differences between the two Churches except that Anglicans are poorer and have more local clergy, most of whom are married.

In his March 1993 visit, Cardinal Cassidy suggested that the way forward might be through a local study of Anglican orders. He added that the new agreement between Rome and the Polish National Catholic Church (PNCC) in the USA might serve as a model of what we should try to achieve. This has brought the two Churches very close to full intercommunion.

The Polish National Catholic Church is part of the family of old Catholic Churches from which it received its episcopal orders in the 19th century, when Polish clergy led their immigrant congregations out of the RC Church to escape the control of Irish bishops.

Interestingly, an Old Catholic bishop took part in Philip Strong's Episcopal ordination, although I doubt if de Boismenu realised that when he knelt for his blessings !

In response to the Cardinal's invitation, a joint commission is being set up in PNG to examine the question of Anglican orders. The Vatican has

offered to assist with this. Clearly its work will determine the future course of developments.

What lessons does PNG have to offer for ecumenism in other parts of the world? In the first place, I think it shows that dialogue at the provincial level can be very worthwhile. However there is need for great sensitivity so that Anglicans elsewhere do not feel we are being picked off one by one. Local initiatives in ecumenism should assist and not hinder moves towards unity at the international level.

Secondly, I think our experience shows that there can be no "shotgun weddings" in ecumenism. The ground needs to be prepared with care. On the Anglican side in PNG, we have deliberately sought to go at a slow pace because we did not want members of our Church to feel they were being taken over by a much bigger body. To quote Cardinal Cassidy again: "How vital it is that a firm dialogue of charity be created as the necessary back-up of the dialogue of truth.

Paul Richardson



Catholics and Anglicans in Papua New Guinea recognise that they share many essential elements of a common faith. In view of this and mindful of Our Lord's prayer that his followers might be one, bishops of the two Churches have met in discussion to consider ways in which Catholics and Anglicans can present a united witness to the people of this country. They have been strengthened in their resolve to do this by the knowledge that new sects have arrived here and are doing all they can to convert people away from the historic faith of the Church.

Roman Catholics and Anglicans in Papua New Guinea are united in holdings to the Catholic faith as it is set forth in the Scriptures, expounded by the councils of the early Church, and explained in the Nicene and Apostles' creeds. We reject modern attempts to water down the nature of Christianity as a revealed religion, and we are united by our faith in the incarnation and the bodily resurrection of Christ, and by our belief that he willed to establish on earth a visible Church indwelt by the Holy Spirit.

As we consider the issues that have traditionally divided our two communions we are encouraged by the measure of agreement reached by the first Anglican-Roman Catholic International Commission, and would in large measure echo the Commission's findings.

We are united in believing that Christ is present in the Eucharist "through the preaching of the Word, in the fellowship of the Lord's Supper in the hearts of believers and, in a sacramental way, through the gifts of his body and blood" (*Final Report*, page 21). We affirm that, through the action of the Holy Spirit, the bread and the wine do indeed become, in a real and sacramental way, the body and blood of Christ.

Furthermore, we agree that in the Eucharist the great drama of our redemption is made present to us in space and in time. There is only one offering on Calvary but in the Eucharist we are given a solemn memorial (*anamnesis*) of the Son of God's perfect sacrifice. Our

common beliefs about the Eucharist are reflected in a common way of celebrating it with reverence and with dignified ceremonial.

According to the invariable practice of our two Churches, only ordained bishops or priests can celebrate the Eucharist. This does not mean that we deny other gifts of ministry in the Church, or ignore the fact that the Holy Spirit calls and equips people in different ways to build up the body of Christ. However we acknowledge that from the time of the New Testament a different order of ministry has existed in the Church, charged with overseeing her common life, watching over her faith and presiding at the celebration of her sacraments. This ordained ministry is Christ's gift to his Church. Both Anglicans and Catholics speak of it as a "priestly ministry".

Anglicans in Papua New Guinea believe that their Church has preserved the apostolic ministry, and for this reason they would not feel free to make unilateral changes in the ministry and admit women to the priesthood before this development had proved acceptable to the universal Church. Old Catholic bishops have taken part in the consecration of bishops for the Anglican Church of Papua New Guinea.

In their response to the *Final Report* of ARCIC 1, the Anglican bishops of Papua New Guinea expressed the view that recent events in their own communion had convinced them of the need for authority in the Church, if unity is to be preserved. They went on to say that the Bishop of Rome seemed to them to be in an excellent position to exercise a Universal Primacy in the Church, adding that they accepted that such a primacy would involve a degree of jurisdiction, although they hoped that the legitimate rights and customs of local Churches could be safeguarded within the wider framework of unity. All of us agree that as a Universal Primate, the Bishop of Rome is charged with the responsibility of preserving the unity of the Church, and of keeping the Church faithful to the revelation with which she has been entrusted.

As well as agreeing on many essential matters of doctrine, Anglicans and Catholics in Papua New Guinea, also find that there is much in common in their traditions of spirituality, and in their attitude to the important moral questions of our time. In both our Churches sacramental worship

invoked in such devotions as the "Hail Mary". Charismatic prayer groups flourish in both Churches, and do all they can to co-operate across denominational lines, while respecting the canonical regulations of their respective Churches. Catholics and Anglicans are united in their determination to defend the sanctity of human life from the womb onwards, in upholding the sacrament of marriage as a long-life union between one man and one woman, and in their commitment to integral human development.

There is a well-known theological saying, "Lex orandi, lex credendi". Anglicans and Catholics in Papua New Guinea are already closely united in faith. It is our belief that if we were able to enter into communion with each other, our understanding would grow even deeper and the bonds between us even closer. Agreement in essential matters of faith is certainly a prerequisite for union, but agreement in fullness is likely to be found among Christians who share a common life together.

(Prepared by Bishop P. Richardson, October 1989)

## ON THE TOK PISIN BIBLE

Very soon when the Tok Pisin Bible becomes available, the Christian Community in Papua New Guinea will see the results of some thirty years of concerted effort. The occasion will be one for great rejoicing and gratitude, because with this new Bible, the word of God will become accessible to many thousands of people who are attentive to "every word that comes from the mouth of God" (cf Mat 4:4)

One particular reason for our joy is that this translation of the Scriptures has been carried out by Christians of many denominations. The roots of the project go back to the initiative of several Lutheran pastors who have maintained in their Church a tradition of making the Bible available in the language of the people. However, as the enterprise gained momentum, members of other Churches have joined in, first by giving their opinion or making suggestions on the draft translations, but later, also, as full time members of the translation committees. This co-operation across ecclesiastical boundaries has been a great learning process, in which the Holy Spirit has brought the different Churches closer together. We are truly grateful that this experiment could take place in Papua New Guinea.

While thanking God in the first place for what He has done among us, we also want to pay tribute to the many unknown persons who without measure have given time and expertise to this cause. We thank, in particular, the Bible Society of Papua New Guinea, which has persevered with the project for so many years, and which is going to continue its support in the future by making the Scriptures available in various editions, and at prices that are within the reach of most people.

It is a recognized fact that nowadays Tok Pisin has become the most spoken language in Papua New Guinea. However, up to now it has not been possible for the many people who use it daily to also hear the Word

and in ages past, have overcome the handicap of many dialects and languages by inventing and adopting new means of communications, so Papua New Guineans have found that Pidgin English fulfils a most useful role in the country as a common language. Already a century or so ago pidgin was spoken by a limited number of people, but it was deemed too undignified to be used in churches.

Over the years Tok Pisin has allowed communication across many borders of islands and valleys, and has managed to unite an ever-increasing number of men and women.

To have translated the Scriptures into a language that many people understand is the end of one task, and the beginning of a more important one. In fact, God's Word is not given as a talent to be buried in a safe place, but as a seed that must bear fruit, or as word that is essential for the life and survival of the Church.

True, God's care for his people did not start with the writing down of the Scriptures. He was leading Abraham out of his home country long before the first word of the Bible was written. His divine plan of salvation encompassed many generations of Israel and other nations, before any divine message could be entrusted to the pages of a book. Similarly, in the New Testament, the disciples followed Jesus' new way of life, long before any of the Epistles or Gospels were written. Instead, God's word was first treasured in the human heart and handed on for a long time by word of mouth.

For the community of believers, the written Scriptures have become the providential means of remembering more easily and more faithfully, God's saving deeds and, also, of discovering him again in their own personal lives. There has been a continuous dialogue between the saving God and his chosen people, and the Bible is the record of this continuous relationship of love which culminated "in our latter days, when God spoke to us through his Son, Jesus Christ" (cf Heb 1:1). Because of this course of history, Scripture holds an inalienable place in the life of the Church and in the life of each individual believer as well, so that in the words of St Jerome, "to ignore the Scriptures is not to know Jesus Christ".

We are concerned about some developments around us, in which the Bible, or part of it, is considered to be the possession of an individual or a small group, and where the Word of God is divorced from the other ways the Lord uses to manifest his care for his people. It then happened that, instead of being food for spiritual nurture, the Scriptures become a means of attacking other Christians. People who use the Bible in this way are not well inspired, since "our God is not a God of confusion, but of peace" (cf 1 Cor 1:33).

On the other hand, we applaud the greater place given in recent times to the reading and meditation and general relevance of the Scriptures. These are positive developments, found in the liturgy, in Bible sharing groups and in action-oriented study of the Scriptures.

We, the Catholic Bishops Conference of Papua New Guinea and Solomon Islands, together with the Anglican Bishops of the Anglican Church of Papua New Guinea, want to urge our faithful to let their spiritual life be increasingly sustained "by every word that comes from God". We are aware that the availability of many books of the Bible which, up to now have not been easily available, might create some pastoral problems.

One of these problems concerns the content of some stories and laws in the Old Testament. People will learn that at one stage of history it was customary among the people of God to have many wives. They will discover examples of ruthless revenge and payback. They will read for themselves that God commanded the observance of the Sabbath day, and that he gave many other particular laws to the Jews people.

It is not the place here to enter into these and other difficulties. Let us only remember that with Jesus Christ a new era has begun. He restored monogamy to its primal state (cf Mat 19:8). He taught us to forgive seventy times seven times (cf Mat 18:22), and - to honour him - we commemorate now once a week that day on which he rose from the dead (cf Lk 24:36 ff).

Another difficulty might arise from the fact that not every believer agrees to what extent the Scriptures are divinely inspired. Similar uncertainty existed already among the Jewish people, and in the early Church. Only

in the 15th century, at the ecumenical Council of Florence and later, also, at the Council of Trent, was an authoritative decision made. The Church then supported the Latin and Greek Old Testament, and not the more limited table of content found in the Hebrew Scriptures. The latter obtained currency in the Churches of the Reformation.

In 1976 the Roman and Anglican Church asked the Bible Society of Papua New Guinea to make it possible that our ancient tradition could be maintained in the Tok Pisin Bible as well. For this reason there will now be an edition of the Bible including the deuterocanonicals (as we had requested), and another edition without these additional books.

In the past our faithful were not always aware that such a different existed. We, therefore, remind them of this fact and, also, of the willingness of the Bible Society to provide them with whichever edition the Churches require. We believe that it is the task of our Catholic tradition to preserve "the whole Bible for the whole Church", even though we are aware that, in the course of history, not every section of Scripture will speak to us at all times, and that believers might not always discover clearly what, in their day and age, "the Spirit is saying to the Churches" (cf Rev 2:7).

The dedication of the Bible in Tok Pisin will no doubt be a most important milestone in the life of the Church. We have, therefore, chosen this occasion to write this pastoral letter, issued jointly by the Catholic and Anglican Bishops of Papua New Guinea. It expresses our resolve that, as Churches, we want to take the Scriptures seriously, in our common efforts to achieve that kind of unity which the Lord Jesus has desired for his one Church (cf John 17:21). Whatever brings us closer to the Word of God, brings us, also, closer to one another.

*Peter Kurongku, Archbishop of Port Moresby*  
*Albert Bundervoet, Archbishop of Rabaul*  
*Michael Meier, Archbishop of Mount Hagen*  
*Benedict To Varpin, Archbishop of Madang*  
*George Ambo, Archbishop of Papua New Guinea*

Port Moresby, February 1st, 1989

## DIGNITY OF ALL HUMAN BEINGS

Early 1995, Pope John-Paul II is going to make his second visit to Papua New Guinea. How should we assess this remarkable figure, chosen by the *Time Magazine* as its Man of the Year for 1994. For many, people he is another King Canute, trying to hold back the tides of history, but doomed to fail in his bid to mount conversation - restoration in the Catholic Church. For others, he is a spiritual hero, the person who more than anyone else contributed to the collapse of Communism and who had inspired not only the members of his own flock, but others Christians as well by the authenticity of his faith.

When the Pope last came to Papua New Guinea in 1984, I wrote of him as a great evangelist. As a description of his style, that still seems to me to be true, but it is inadequate in conveying what lies at the heart of his message. Having just read the Pope's own book, *Crossing the Threshold of Hope*, I would describe John-Paul II as a prophetic humanist. He is first and foremost someone who believes in man, in the dignity and sanctity of all human beings.

As he tells us in his book, which is without precedent of the light it sheds on a reigning pontiff, "When I discovered a priestly vocation, man became the central theme of my pastoral work." Perhaps this emphasis should not surprise us in someone who in his lifetime has seen firsthand the degrading and destructive impact in human beings of two powerful ideologies: Nazi totalitarianism and Marxist communism.

In the Pope's opinion, the defence of human dignity was at the forefront of the struggle of the Catholic Church in Poland against Communism. When John-Paul, as Archbishop of Kracov, published his study *The Acting Person*, it was the Marxist who were the first to take notice of the book and attack it.



A fervent belief in human rights has led John-Paul II to develop the social teaching of the Catholic Church in a number of remarkable encyclicals. It has also led him to adopt a basic optimistic attitude to the future. He sees problems ahead for the world as it enters a new millennium, but his message is still a hopeful one. "Be not afraid," he tells us, "the redemption pervades all human history even before Christ, and prepares its eschatological future. " The Pope is no end-time prophet, full of predictions of doom and gloom, like many of the fundamentalist evangelists, who have visited this country in recent years.



*Pope John-Paul II, with Abp David Hand, Port Moresby 1995*

A basically positive attitude towards creation is one of the aspects which the Pope sees as distinguishing Christianity from other religions. Looking at Buddhism, for example, John-Paul contrasts that religion's negative attitude to the world, and the desire of its followers to find escape in the state of higher enlightenment, with Christianity's stress on the fact that the Universe, in God's creation, has been redeemed by Christ, even though it is spoiled by human sin.

However, when discussing the Pope's treatment of other religions, it has to be said that this is one of the areas where he has been truly innovative, building on the teaching of Vatican II to reach out to the followers of other faiths in imaginative gestures, like the Assisi gathering. In his pontificate the Holy See has entered into diplomatic relations with Israel and real links of friendship have been forged in the Muslim world.

While recognising the Pope's achievement, critics have not been backward in attacking a number of his policies. Strong criticism has come from feminists in the West on such questions as the use of inclusive language in liturgical texts, and women's ordination. Critics have also called for the ordination of married men as the only way to stem a catastrophic fall in vocations.

In some cases this critics may have a point. What needs to be recognized, however, is the difficulty to hold together a worldwide body like the Catholic Church. Its very universality is the Church's greatest strength in a divided and fragmented world, but to maintain such a cohesion requires a delicate balancing act. It may well be that the Catholic Church could survive and flourish without a highly centralized system of control. On the other hand, without a firm hand in Rome, it could easily fall apart.

The Orthodox do manage to keep going without a real equivalent to the papacy, but the result is that little change takes place, and even the gathering of a Universal Council seems to be beyond their capabilities. A reduction in the powers of papacy might have the paradoxical result of making innovation and change even more difficult to bring about.

There is no doubt in my mind that whatever the rights and the wrongs of some of the decisions made by the present Pope, he will be seen by historians as one of the greatest men to have sat on the throne of St Peter. As an Anglican, who does not belong to his immediate flock, I am glad to welcome him to Papua New Guinea as the servant of the servants of God, as the successor of Peter as Bishop of Rome, with a particular concern for the universal Church, and as a great fearless preacher of the Gospel.

Paul Richardson

## AS A BRIDGE

"I am not a 'super bishop'. Canon law makes it clear that it is my job to assist the local bishops, while leaving intact the exercise of their legitimate powers". This is how the new apostolic nuncio to Papua New Guinea and Solomon Islands, archbishop Ramiro Moliner-Ingles, described his role when I interviewed him recently in Port Moresby.

The relationship of the local Church to the universal Church is a matter for keen debate in the Catholic Church at the present time. Cardinal Ratzinger has on several times expressed his disquiet that bishops' conferences are seeking to exercise too much power. In some parts of the world, nuncios are seen as agents of the Roman curia, charged with making sure that local bishops do not step out of line.

Archbishop Moliner is careful to point out that this is not how Canon law sees his function. He stresses the importance of holding together both the universal and the local dimensions of the Church. "The local Church is the concrete reality, but it must be open to the universal dimension. My main duty is to represent the Pope to the local Church. I have to work day by day to preserve the unity of the Church."

For Catholics in Papua New Guinea, most of whom are probably only vaguely aware that there is an apostolic nuncio in Port Moresby, it might be best to think of him as a bridge between them and Rome. On the one hand it is his duty to send back reports on the condition of the local Church, so that the Pope can be fully informed about what is happening here, and better exercise his Petrine ministry of support and encouragement. On the other hand he has to keep the Church in Papua New Guinea and Solomon Islands in touch with what is happening at the heart of the Catholic Church in Rome.

The nuncio plays a crucial part in the appointment of Catholic bishops. Th

final say rests with the Pope, but the nuncio has to see that all the relevant information reaches Rome. Usually this involves widespread consultations in a vacant diocese and with Church leaders in neighbouring dioceses, before a list of names is sent to the Congregation for the Evangelisation of Peoples for consideration.

As well as being a kind of ambassador from the Pope to the local Church, the nuncio also represents the Holy See to the government of Papua New Guinea. Many people are surprised that a nuncio is accorded diplomatic status, but it has to be remembered that the Vatican is in fact an independent state.

Actually, there have been times when the Holy See has been a major player in international diplomacy. Peter Hebblethwaite's new biography of Paul VI reveals what an important role the Vatican played in the start of negotiations between Washington and Hanoi, to end the Vietnam war. Joseph Stalin once tried to ridicule the Pope's influence by asking how many troops he was able to command. The Russian dictator would have been astonished to know that, 30 years after his death, a Polish Pope was to play a key role in the collapse of communism in East Europe. Under the present pontiff the prestige of the Papacy has been such that, last year alone, no less than 16 countries asked to open diplomatic relations with the Holy See.

In their work as diplomats, nuncios are concerned with maintaining good relations between Church and state, so that the Church can carry out its work in freedom. Sometimes this is best achieved by concordats (as treaties between the Vatican and a sovereign state are called), that have status in international law. But Archbishop Moliner also pointed out to me that Canon law charges him with promoting "peace, progress and the cooperative efforts of peoples."

As an Anglican, I was interested to learn that nuncios are also supposed to work for good relations between the Catholic Church and other Christian Churches, as well as with the followers of other religions.

The new nuncio brings with him a wealth of experience that will help him in his new post. He comes from Spain, where he was born in 1941, but he has served overseas since 1973 when he graduated from the Ecclesiastical

Academy in Rome. His first posting was actually in this part of the world, in New Zealand, from where he was able to visit Fiji and other places in the Pacific. His time in Brazil gave him a taste of the largest Catholic country in the world, where the nuncio has to advise on appointments to an episcopal college of over 250 bishops.

Immediately before coming to Papua New Guinea, archbishop Moliner served in London, so he is familiar with the Anglican Church, and the turmoil it is going through over the ordination of women.



The archbishop is keen to learn as much as he can about Papua New Guinea and Solomon Islands. He plans to travel and to meet with Christians from a wide variety of Churches, as well as familiarising himself with the situation of the Catholic Church. Talking to him, I formed the impression of a man who is well aware of his many diplomatic and ecclesiastical responsibilities, but who also sees his work as a ministry of service in the Church. He is looking forward to what promises to be an interesting four years with us.

Paul Richardson

# SACRED PLACES

As with other traditional societies, Melanesia, too, has always had its sacred places, such as particular caves, or distant mountain tops, some pools or definite stones or trees. To these often eery and uncanny places men or women - or some of the "thinking people" at least - went, and there they encountered the divine.

The same applies to the judaeo-christian tradition as well, where in addition to the said natural awesome places, also the remembrance of some historical events came into the picture. It is believed that, often, such particular places outlived old religions and were preserved later as well.

We are not sure whether, in Melanesia, erstwhile "places of worship" have been taken over by Christianity (as this often occurred in converted Europe). Again, we do not know of many places here which were hallowed by Christian events. The most one could think of, on this immense island, are the places where the first missionaries set foot on land (as at the Kaieta beach, for the Anglicans in Papua, and some places elsewhere for other Christian denominations).

## I. Pilgrimage places

The closest to traditional sacred places are the spots to which Christians make regular visits. However they are not of one kind either, and not of the same prominence everywhere. We will give some examples.

On July 4th of every year, Catholics from Papua make a kind of "pilgrimage" to an open memorial chapel on Yule Island, singing special songs, in all known languages. Thus they remember the arrival of the first MSCs, or Sacred Heart missionaries from France, in 1885.

For some Papuan Catholics there existed also, until recently, the old parish church of Fane, in Goilala, which preserved the memory of Our Lady's ap-



*Grave of the martyred Fr Bernard Moore, at Kumbun (WNB)*

partition to Marie-Therese Noblet, on May 1st, 1932. But this event remained only a "private" affair, and neither implicated the official Church's authority, nor developed into a kind of regular pilgrimage.

Then there is also, for instance on June 30th, the yearly pilgrimage which takes place on New Britain, from the church of Rakunai to the first burial place of Peter To Rot - the catechist-martyr, now called blessed - who was killed during the Pacific war. I'm sure with this the "Catholic" list is not ended. And other Churches, too, will have particular memorial days for some of their outstanding missionaries of the past.

Thinking of the popularity of "the coming of the light" (as some United Church people call the arrival of the first LMS missionaries), and also recalling the several chapels or stone monuments which were put up in the places concerned, it is obvious that also the Anglicans in Papua New Guinea would do the same. They actually do remember August 11th, 1891, the day that Rev. Albert Maclaren and Rev. Copland King landed at Kaieta beach, near the plateau of Dogura.

Without having hard evidence, I am sure that not only among Catholics every year memorial days are held in some other places in the country, in order to recall particular individuals, say, among the Papua New Guinean Martyrs from various Churches. However, since the appreciation of human sainthood is not very developed among other Christian groups, this matter is for them of minor importance.

To sum up: "sacred places" of Christianity in this country are as a rule not of an exceptional, eery nature. They exist among both Catholics and Anglicans, but in practice one can reduce them to the existence of the "sacred buildings" in the corresponding places.

## II: The churches

In Papua New Guinea, the Western distinctions between cathedrals, basilicas, chapels, shrines and so on, do not really apply. We can, for our purpose, put them all together as ordinary parish churches, where regular Sunday worship takes place, with as main public event the celebration of the Eucharist or the Communion Service.

The one and same description of any parish church might occasionally be noted for some particular arrangements introduced for, say, the administration of baptisms, the solemnization of marriages, or also the rite of confirmation given by a visiting bishop. The same is true for the performance of other, non-sacramental rites, such as conducting funeral services. Only a bishop's own church might bear minor difference, by having a "cathedra" (Greek for "chair"), and maybe displaying a bishop's "shield" or "coat of arms".

Hence, in an essay on Catholic and Anglican places of worship, it will be sufficient to zero in on the visible differences of the regular church buildings in the two communions. This topic is not of the first and foremost importance, because it is much more relevant to see who *are* the main actors (the ministers), and what they are *doing* (the sacraments), than just observing *where* this is done, or what is the plan of the material construction, and the furnishings it contains.



Let us add that, to look at various church buildings, is not an academic exercise only, but it does touch real facts and actions of a lived Christianity. After all, the English say, "A fact is more important than a Lord Mayor", and "Actions speak louder than words." These are just profane versions of what theologians could well call, "Lex orandi, lex credendi".

## 1. The Catholic church as a "house of God"

When I see a church building belonging to my own denomination, I recognise it almost immediately by the presence of a bell tower, and by its impressive entrance. I take for granted that, when entering the building, I would find - in front - a rather big altar table. Yet, as a Catholic, I would look spontaneously for the place of the tabernacle. In a traditional building, it used to be placed on the high altar, right in the center, but nowadays it might be found on either side of that altar, but still in a prominent place.

Sometimes such a side tabernacle is matched by a lectern: the altar of the Word, next to the altar of the Blessed Sacrament (as the Second Vatican Council has reminded us of "the two tables" the Lord has prepared for us).

As to the other furniture in a parish church, there is surely somewhere a baptismal font, although it is uneasy to predict where to find it. There are other pieces of furniture (e.g. a confessional), but they are of less importance. So also are the pictures and statues, which can be found at any place in the building, whether put on pedestals or featured in a stained glass window.

The basic idea of this kind of church is that it is a "House of God". Hence, the impressive entrance from the outside, made for great processions, including sometimes the presence of the local bishop and of other dignitaries. Again, inside such a church (especially from before the time of concrete and steel), there might often be a main nave, with side aisles, separated by pillars and arches, fitting the huge size of the building.

In the past, the high altar had often a flight from three to seven steps, and behind it was many a time an oversize crucifix, or an ornamental back. On

the altar, there was in the past often a small retable (i.e. "rear table"), for candlesticks and flowers. Nowadays, however, because the Liturgical Movement has everywhere made its impact felt, and a "new liturgy" has been introduced after the Second Vatican Council, many of these details have been changed and simplified.

This brief outline of a Catholic church applies equally to Anglican church buildings, especially in Papua New Guinea. Hence it might be sufficient to attempt a description of the latter only, noting in particular the architectural implications which derive from the celebration of eucharist and baptism, the two main sacraments of all Christians.

## 2. Present day Anglican churches in Papua New Guinea

Before addressing our topic, it is necessary to make some preliminary observations. One is that Papua New Guinea's formal history is very short - with about only one century to go since the Christian missions came here to stay. Again, Papua New Guinea is situated in a tropical area, where a lot of building are still made with non-permanent materials (such as wood and bamboo), and where the wet and hot climate hardly allows monuments to last for ages.

Naturally, too, comparisons which would hold in old European countries are not valid here. What we find here in church architecture is rather new, although it might reflect recent thoughts from abroad. The sturdily built Anglican cathedral at Dogura - with its imposing towers outside, and its altar facing the wall inside - is an exception to the rule ! Still it is a valid question to ask ourselves in general how do Anglican places of worship present themselves today ?

As a rule, there are few Anglican churches in Papua New Guinea whose exterior is marked by a bell tower, and by a corresponding main entrance. The very recent St Mary's church in Gerehu, a suburb of Port Moresby, does have a bell tower, though, complete with a 1616 bell, provided by its namesake parish of Our Lady at Walsingham, in the UK !



Melanesian Brothers' chapel at Pomete (WNB)



St Michael's Anglican Church at Mount Hagen  
at the Diocesan Synod Mass, in 1993

Distinguishable from the outside might also be the parish's signboard with the place's name, and the weekly timetable. Here a particular saint's name could hint at an Anglican affiliation, while the usage of such words as "mass" or "matins" will unmistakably reveal to which churchmanship the particular congregation belongs. The same could be said of the selection of books inside the church, if there is any such display.

At the exterior, too, there might be - at the sanctuary side - a separate vestry or sacristy. Yet, the latter can also be located in the building itself, near the church's entrance, so that the priest can pass through the people, before his celebration with them. This underlines more the fact that the Eucharist is an act of the priest together with the whole community.

When passing the threshold of the church, outside services, one might first meet an empty offertory table, intended for the use at Holy Mass. At service time, this table carry have the water and wine cruets, the chalice and the ciborium, the wafer box or a similar vessel, an offertory dish (to receive envelopes for planned giving), possibly some candlesticks (to be brought to the altar in procession), and maybe other implements needed during Mass.

The attention of those who enter, is straightaway directed towards the sanctuary, which space is somehow different from the people's place, maybe only by a one step elevation. Central here is the main altar, which is these days a rather simple kind of movable table, although it might also be a solidly build structure, in masonry or concrete, recalling an Old Testamentarian sacrificial stone. Sometimes a large frontal (or "antependium", i. e. a front hanging) hides the altar itself, probably a survival from some Anglican churches in England.

Nowadays, in Papua New Guinea, the rule is "to say Mass, facing the people", and show due respect for the Blessed Sacrament. The latter is visibly present via the tabernacle, usually placed somewhere near the altar itself. It preserves the eucharistic elements for emergency situations, such as bringing communion to the sick, or having additional hosts available for the ordinary distribution of Holy Communion to those attending the service.

For the latter there is regularly, at the edge of the sanctuary, a communion rail (with or without a little rail gate). Here the communicants will kneel,

and receive from the priest (or also a licensed assistant) the consecrated bread and wine at the time of Holy Communion. It must be added, though, that it is no longer accepted, everywhere in Papua New Guinea, to kneel before receiving Holy Communion, as sometimes Communion is given also to people coming in queue and standing only.

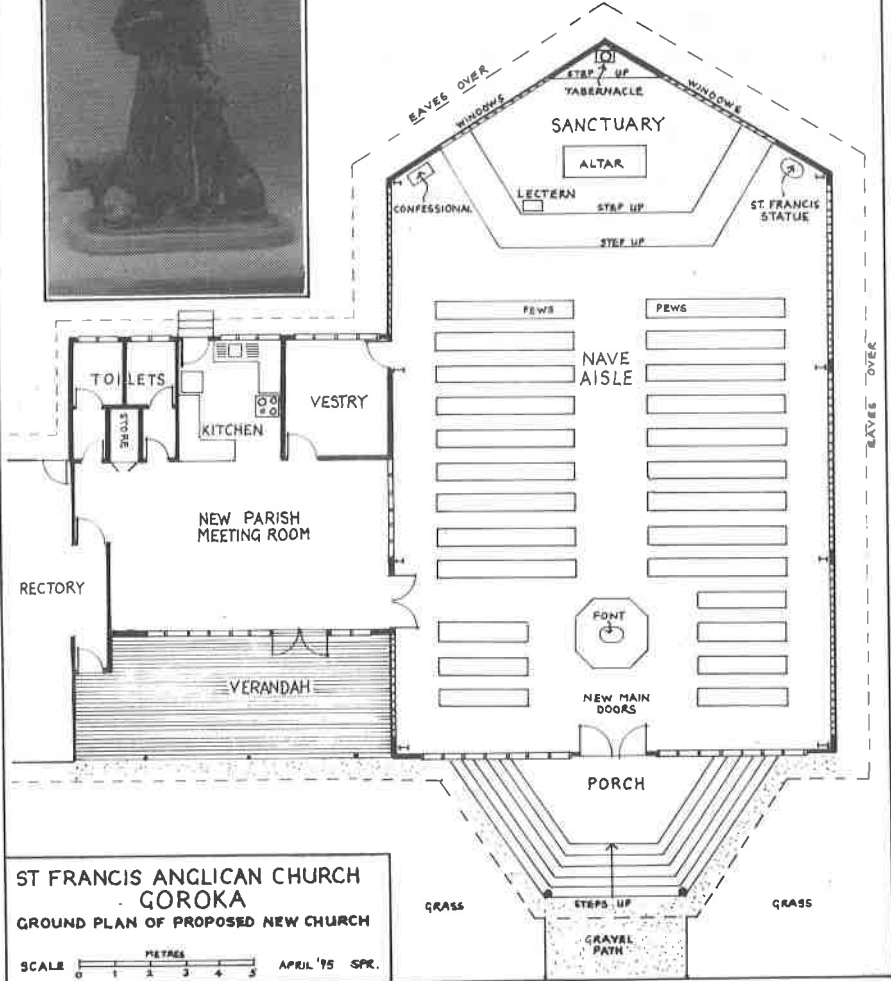
For the performance of the eucharistic rite there is near the altar, a small "credence table" (maybe at the celebrant's right and the people's left side), and other furnishings needed for the service of the Word, that is the reading of epistle and gospel. These readings require the presence of a "lectern" or reading stand. Before, there was a greater emphasis on the altar's epistle side (facing South) and its gospel sides (looking towards the North). This might have required two places for the liturgical readings. However, only few Anglican churches in Papua New Guinea would show the kind of orientation explained, and observe the architectural consequences which derive from it, including the presence of two lecterns.

There are various seating arrangements in different localities. Usually, though, there is in the sanctuary a special seat for the presiding priest (or maybe more chairs or even a bench - for celebrations involving the bishop and/or more priests). The servers at the Eucharist have usually smaller portable stools, placed against a side wall. As to the people's seats, they are not too distant from the sanctuary, so that the sacred action can be easily followed by all. Maybe special arrangements may be present for the small children (who often only come halfway the mass service, after their special Sunday school gathering).

As to the administration of baptism, there might be - except in the smaller churches - a separate baptistery near the church's entrance. However, it will not be unusual to have in the church's choir both the altar and the baptismal font next to one another. Visually they would appear as of almost of the same importance. The theory behind this arrangement is that - just as the Eucharist - baptism too is no private affair, but a corporate action also. Hence, a setting within the Eucharist, on an occasion when the whole parish community is gathered, and there is a regular reading of the word followed by preaching, all fit harmoniously together. In other words, the place of a font near the altar (or even in front of it, or maybe having a movable font) does make sense indeed.



**THE NEW ST. FRANCIS STATUE**  
 SCULPTED BY JEAN CUTLER, COMMISSIONED  
 BY FR NORMAN CRUTWELL, FORMER RECTOR OF  
 ST. FRANCIS ANGLICAN CHURCH, GOROKA



Plan of the proposed Anglican St Francis Church, at Goroka

As to the traditional confessional, one should not expect to find a boxlike structure - which is anyhow not recommendable in a tropical climate. Instead, one might rather locate the priest's seat, set in a prominent place, and marked maybe by a crucifix on the side wall, a purple stole, or a particular picture (cf *Anglican Prayer Book*, p. 96).

There are, of course, other rites and rituals which take place in an Anglican church, including e.g. indoor processions (requiring a processional cross). It would seem that all these rites and rituals can easily be adapted to whatever spatial arrangements that exist there. Or it can be the other way around, that is, that the existing seating arrangements can be changed, what in turn will depend on the fact whether the benches or chairs are movable, or not.

As to minor decorations, one should mention here also the use of pictures and statues, which is not abhorred though. One particular example would be Canon James Benson's great mural in the Cathedral of Dogura. It features the adoration of the Trinity by the Church in Papua New Guinea - militant, expectant and triumphant. This concept includes e.g. the acknowledgement of the Evangelical tradition, represented by the Rev. Copland King (with surplice, scarf and hood), and that of the Catholicising tradition, shown through Rev. Albert Maclaren (wearing a green chasuble). It incorporates also some great events of the past, such as the sacrifice of the Anglican Martyrs during World War II, and the losses at the eruption of Mount Lamington in 1951. Both details show something of a particular Anglican awareness for human history.

A last word should be added regarding the great predilection of the Oro people for all kinds of use for tapa-cloth. This will be found in *ad hoc* decorations around the altar, to the use of liturgical vestments, such as the stoles and chasubles of the regular ministers, to the magnificent cope given to Archbishop Dr Carey, when he visited the country in 1991.

### 3. Are not all churches the same ?

The previous reflections would show that there is none, if any noticeable

difference between Catholic and Anglican church buildings in Papua New Guinea. Of course, if this remark could be extended to the churches of all other denominations, it would not mean very much. But this is not so. Therefore a positive result of our further investigation will underline, once again, a point already made.

When I enter a church building of another denomination there are some things which strike me straightaway: for a Salvation Army hall, there is the Elders table; in the United Church, there is the impression of an empty, uncluttered space. Now, Anglicans in general are said to comprehend more than one Church traditions. How far is this actually visible in their church buildings ?

Looking at the history of architecture one can see that, in the past, continental protestants got rid of the priests' choir and of its altar, and changed from the earlier longitudinal buildings to their own central structures. These differences are also true for Lutheran, and especially Calvinist congregations, who in turn had an impact on the English Puritans. Hence in the new "preaching houses" of the Reformation time, there was a visual precedence of the "pulpit" (lit. scaffolding, stage) over the lectern, or there was a matching place given to both the reading desk [to conduct the office] and the pulpit - a bit like the two fixed "ambos" in the ancient Christian basilicas.

In protestant churches of the early period, there might even be a third desk, also facing the people, where the clerk could sit and kneel, to lead the often illiterate audience in the singing and in the making of the responses. As to the sacraments - which were not abolished altogether, but rather became special manifestations of the word preached - there was a particular concern for the baptismal font (and the communion table), sometimes placed right in front of, and below the pulpit.

Looking at the church buildings in Papua New Guinea, one might maintain that the mission heritage has been such that "the catholic way" has consistently been maintained. One might speculate that - just as in the past, say, the organs used by Catholics or Protestants were responsible for the introduction of organs in some Jewish synagogues - so closer to home the disposition in Catholic churches might have influenced similar dispositions



in Anglican churches. Whether this is true and can be proven or not, the result is the same, and confirms our initial appreciation by the two Church traditions, Anglican and Roman Catholic. One can, however, go one step further still.

In Europe, Catholic church buildings have nowadays often become "houses of the community", which is also expressed architecturally. For instance, on the outside, the bell tower is gone, and there is now often an ordinary approach to the church, not from the front (opposite the main altar), but from the side. Again, there will be no longer flights of steps, neither at the exterior nor in the interior (before the main altar). As to the preservation of the Blessed Sacrament, preference has often been shifted it from the centrally placed altar, to a reserve in a side chapel.

In Papua New Guinea, these developments are hard to track down anywhere, both for Catholic and for Anglican churches. Maybe some impact could be detected in so called "simultaneous churches" (as exist on mixed campuses, as at the army barracks, or on the university grounds). In addition, there are a few multi-purpose buildings too which, at times, also house religious services. But by their very nature, these two types of buildings are presently not relevant for us.

It would, therefore, appear that both positive and negative evidence confirm that, in this particular field of Papua New Guinean Church life, Catholics and Anglicans are at one. They are not excessively tied to past European history, and still breath the fresh air of a mission Church of only one century old. Both Churches prove via their houses of worship to be rather sacramental Churches, and not Churches of the Word. Indeed: "Legem credendi lex statuat supplicandi".

Theo Aerts

# THE RECONCILIATION

## OF MINISTRIES

### An unfortunate centenary

Next year will see the centenary of a big setback in Anglican/Roman Catholic relations. For some years before 1896 there had been the desire for corporate reunion expressed by a number of individual Christians if not their Churches. These men might be considered the pioneers of the Ecumenical Movement which we normally think of as Twentieth Century development. These men had already seen that Our Lord's prayer for unity was also an instruction to the faithful, indeed that evangelism in some way depended on unity "Father, may they be one so that the world will believe that you sent me" (John 17:21)

In the 1890s a friendship grew between an English Anglican layman, Charles Wood, and a French Catholic priest, Fernand Portal. They saw that reunion of their churches needed mutual recognition of each others' ordinations. Their plan was to make a direct approach to Rome. Pope Leo XIII was thus asked for a judgement on Anglican Orders. His commission of inquiry consisted of eight members who were equally divided. Under strong pressure from the English RC bishops, who hoped for many conversions in England, the Pope made his decision in 1896 the letter *Apostolicae Curae* declared that

"ordinations performed according to the Anglican rite have been and are completely null and void (*irritas...omninoque nullas*" (cf *Leonis Papae XIII Litterae Apostolicae De Ordinationibus Anglicanis*, Rome 1896, p.18).

The ecumenists' plan had backfired, official Anglican/Roman Catholic relations cooled, and yet, far away from Europe there was a different story to be told.

The 1890s also saw the beginning of Anglican work in Papua at Dogura, which was later to extend along the North coast to the border with New Guinea, and after the Second World War into the Highlands and main town of Papua New Guinea. Fr Theo Aerts has written of the growing cooperation between Anglicans and Roman Catholics during this time and of the RC respect for an Anglican Priestly Ministry.

Today there is a real desire (expressed formally by the Anglican Synods in 1993) for not only mutual cooperation (as in the joint "Tarangu Appeal") but also for sacramental sharing. Isolated Anglicans are already encouraged welcome at RC mass, but for Roman Catholics to receive the sacraments in Anglican churches Anglican Orders need to be recognised as valid. This is the mutual recognition needed to give the faithful confidence in administration of the sacraments. The 1896 decision, however, remains in force. Is there any way forward?

## Ecumenical advances since Vatican II

In March 1966 the Archbishop of Canterbury, Michael Ramsey, met Pope Paul VI in Rome. The Anglican-Roman Catholic International Commission (ARCIC) was established with the aim of promoting "the restoration of complete communion in faith and sacramental life". ARCIC has produced an agreed statement on eucharist and ministry, which received the approval of both churches. This means that while we both agree on what a priest is and what he does, there is still not mutual recognition of the presence of that priesthood in each church.

There is also a new and serious complication at the international level for some Anglican Provinces have gone ahead and ordained women as priests (and in USA and New Zealand as bishops). The Anglican Church of PNG is opposed to the ordination of women and has given it's full support to ARCIC. During a visit to Papua New Guinea in 1993, Cardinal Cassidy said that here "a unique possibility exists for

Anglicans and Catholics to come into full communion? Are there some special factors that could help us achieve mutual recognition of orders in Papua New Guinea?

## The Dutch touch

The 1870 Vatican I declaration of Papal infallibility was never accepted by some European Catholics, particularly in Holland and Germany. They took the name Old Catholics - they were no longer under the jurisdiction of the Pope but retained Catholic sacramental theology and valid episcopal orders. The sacramental sharing which followed included the participation by Old Catholic bishops in Anglican episcopal ordinations. Thus there was a mingling of the episcopal succession of both Anglican and Old Catholic traditions. Furthermore the bishops involved signed statements saying clearly that this was their intention.

## The Old Catholic link to PNG

Anglicans have always recorded very carefully the names of those bishops who co-consecrate at an episcopal ordination. Research at the Registry of the Diocese of Brisbane and at Lambeth Palace in London has shown that the Papua New Guinean Anglican episcopal succession can indeed be traced back to the Old Catholic involvement.

At first I investigated the often repeated story that Bishop Philip Strong (Bishop of New Guinea 1936-1963) had an Old Catholic or even Greek Orthodox co-consecrator [*see above pp 8 and 10. Editor*]. He had been consecrated in London in 1936, four years after the first joint. Anglican/Old Catholic consecration. Strong's diary explicitly states that sixteen bishops were present for the laying on of hands. All of them were Anglican and none had been consecrated themselves by Old Catholics. However, when I looked at those who assisted at the consecration of Bishop Hand an Old Catholic link was established, going back to the Old Catholic Bishop of Haarlem, in the Netherlands, named Henry Van Vlijmen.

David Hand	29-6-1950	Bryan Robin
Bryan Robin	25-7-1941	Douglas Crick
Douglas Crick	30-11-1934	Bertram Simpson
Bertram Simpson	24-6-1932	Henry Van Vlijmen

David Hand subsequently assisted at the consecration of all the bishops for Papua New Guinea, who in turn have ordained the 140 Papua New Guinean Anglican priests.



*Imposition of hands on Jeremy C. Ashton by (from L to R) Bishops Caspar Uka (Central Melanesia), David Hand, Felix Arnott (Brisbane), George Ambo, Bevan Meredith (hidden), and Philip Strong (Lae, 1967)*

Anglicans have always been sure of the validity of their Orders and in Papua New Guinea can show a continuous Catholic tradition of worship and sacramental theology. It may be that this and the Old Catholic link described above might still make this year's centenary of *Apostolicae Curae* a year of further progress towards conciliation of ministries in Papua New Guinea.

Peter Ramsden

## 1. The 1990 Census

A summary of the 1990 Census, showing the total population by religion and age groups is available from the National Census Office. Church numbers, in descending order of size, are shown to be:

1.	Roman Catholics	1,023,139	28.40 %
2.	Evangelical Lutherans	832,933	23.10
3.	United	456,994	12.70
4.	Evangelical Alliance	315,416	8.70
5.	Seventh-day Adventists	290,067	8.04
6.	Pentecostal	253,844	7.00
7.	Anglican	142,590	3.95
8.	Salvation Army	7,493	0.21
	Other Christians	155,928	4.33
		<hr/>	<hr/>
	Total Christians	3,489,891	96.40
	Other Religions	11,487	0.30
	No Religion/Not stated	118,063	3.30
		<hr/>	<hr/>
Total		3,607,954	100.00

### ANGLICAN NUMBERS

The number of people classifying themselves as Anglicans, or whose Head of Household does so for them in filling in the family census form, will not, of course, be the same number as would be arrived at on other criteria e.g. those who are baptised, those who are baptised/confirmed, or those who attend regularly. That is to say, there are unlikely to be many active Anglicans who classified themselves as belonging to some other religion, but there will also be some people who are not active An-

glicans but who still regard themselves, if they have to put down something, as Anglicans.

A breakdown by age/Diocese/Province of the 142,590 people stating themselves to be Anglicans is summarised below.

	<u>0-14</u>	<u>15-29</u>	<u>30-44</u>	<u>45-59</u>	<u>60+</u>	Total	%
Popondota	29,290	18,809	9,049	5,388	2,898	65,434	45.9
Aipo Rongo	15,197	10,366	7,074	3,319	1,112	37,058	26.0
Dogura	9,485	6,752	3,641	2,281	1,456	23,615	16.6
Port Moresby	3,496	3,204	2,018	679	162	9,559	6.7
N. G. Isl.	2,639	2,295	1,225	537	228	6,924	4.8
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Total	60,107	41,418	23,007	12,204	5,854	142,590	100.0
Percentage of National Age Groups	4%	4%	3.8%	3.9%	3.8%		3.95%

142,590 Anglicans represent 3.95 of the Papua New Guinean population of 3,607,954. Of these people 101,525 (71%) are under 30, 60,017 (42%) are under 15. These figures correspond closely to the national percentages in these age range viz. 0-14: 41.8%; 0-29: 70.3%; that is to say that Anglican Church of Papua New Guinea is predominantly a young Church in the same proportions as Papua New Guinea is a young nation.

The number of Anglicans as a percentage of each age range maintains a steady level between 3.8% and 4.0%.

The division between male and female numbers is as follows:

<u>Male</u>	<u>Female</u>	<u>Total</u>
76,240	66,350	142,590
(53%)	(47%)	(100%)

The Anglican Male: Female ration of 53:47 is very close to that in the population as a whole, viz. 52.7 : 47.3. A similar Male/Female ratio is found in all the Papua New Guinean Churches.

It is interesting to note that the Papua New Guinean male population starts significantly higher than the female population, and finishes proportionately even higher, but that something near balance is achieved in the middle years:

	<u>- 14</u>	<u>15-29</u>	<u>30-44</u>	<u>45-59</u>	<u>60 +</u>	<u>Total</u>
Male	808,719	533,999	306,344	167,358	86,163	1,902,583
	(53.5%)	(51.8%)	(50.1%)	(53.0%)	(56.7%)	
Female	700,844	495,639	294,953	148,208	65,727	1,705,371
	(46.5%)	(48.2%)	(49.9%)	(47.0%)	(43.3%)	
Total	1,509,563	1,029,638	601,297	315,566	151,890	3,607,954

The National Statistical Office explained that PNG has the highest Male/Female ratio in the world (see figures for Males/Females above, which show 108,000 more males than females in the 0-14 age range). But as the young male mortality rate is much higher than that for females, the proportion of males falls until it nears equality in the years 30-45. Thereafter the female mortality rate rises more quickly than that for men.



## 2. Comparisons with the past

Reliable statistics are in very short supply to prove whether the trend in Anglican numbers is downwards, stable, or rising. The data available is discussed below.

### A 1978 SURVEY

A 1978 survey quoted in the article "Towards a Religious Map of Papua New Guinea", published by Fr. Jan Snijders in the *Melanesian Journal of Theology* (1986/2) said that "based on information from the Churches" the Anglican Church had 150,000 members. There is no information at the Anglican National Office as to how this figure was arrived at, or by whom. If correct, it would have represented about 5% of the 1978 population of Papua New Guinea.

### A 1985 SURVEY

After that, the *Bulletin of the German-Pacific Society* published an article in 1985 which quoted figures for the main Churches in Papua New Guinea. Using the population projections, which estimated a population of 3.3 million in 1985, 160,000 Anglicans would have represented 4.8%.

### THE 1980 CENSUS

Unfortunately, in the 1980 Census, only details were asked about religion for people aged 10+ living in urban areas, so the results were based on only 11% of the population. They showed that of 276,298 people aged 10+ living in urban areas, 14,064 (5%) said that they were Anglicans.

Attempts were later made to extrapolate the urban figures in order to assess numbers by religion in the country as a whole. This work is described in the 1978 article of Fr Snijders. The calculations, which seem somewhat speculative, suggest that, if the assumptions on which they were based were correct, the number of Anglicans aged 10+ in Papua New Guinea as a whole was 82,203, or 3.9% of the 10+ citizens

population. Applying this percentage to the whole population would give 117,418 Anglicans (i.e 3.9% of 3,010,727).

Snijders warns that this sort of extrapolation has the special risk of inflating the figures for the large Churches and underestimating those for the smaller Churches. In the case of the Catholic figures he concluded that the 34.55% indicated for the extrapolated Catholic figures should be reduced to 31-32%. It is interesting to see that, five years after his article was published, the 1990 Census gave a Catholic percentage of only 28.4%. Thus his warning seems amply justified by experience.

In the case of the Anglican Church, as one of the smaller churches, it is a matter of pure speculation what, if any, upward adjustment should be made (as suggested by Snijders) to the 3.9% arrived at by the extrapolation method. If, for example, it were increased for the whole country to 5% which fortuitously is also the urban only, 10+ figure, the number of Anglicans in 1980 would have been 150,000 Anglicans (5% of 3,010,727). But all this is to build speculation on speculation. All that can safely be concluded from this data is (a) that in 1980 there were 14,064 Anglicans aged 10+ living in urban areas (5% of the urban population - para 2.4 above) and (b) that if the first extrapolation from that figure for the whole population (3.9%) was correct, there were not less than 117,418 Anglicans in PNG in 1980.

## ANECDOTAL EVIDENCE

I have noticed, when asking people how many Anglicans they think there are, that the very few who feel able to offer an answer tend to say "140 or 150,000" or "about 5%". The London based Papua New Guinea Church Partnership in their literature also use the 150,000 figure.

## SUMMARY

1978	150 000	5%	Source: "The Church"
1980	117 418+	3.9%	Source: 1980 Census extrapolated
1985	160 000	5%	Source: Unknown
1990	142 590	3.96%	Source: National Census 1990
Anecdotal	140-150,000		

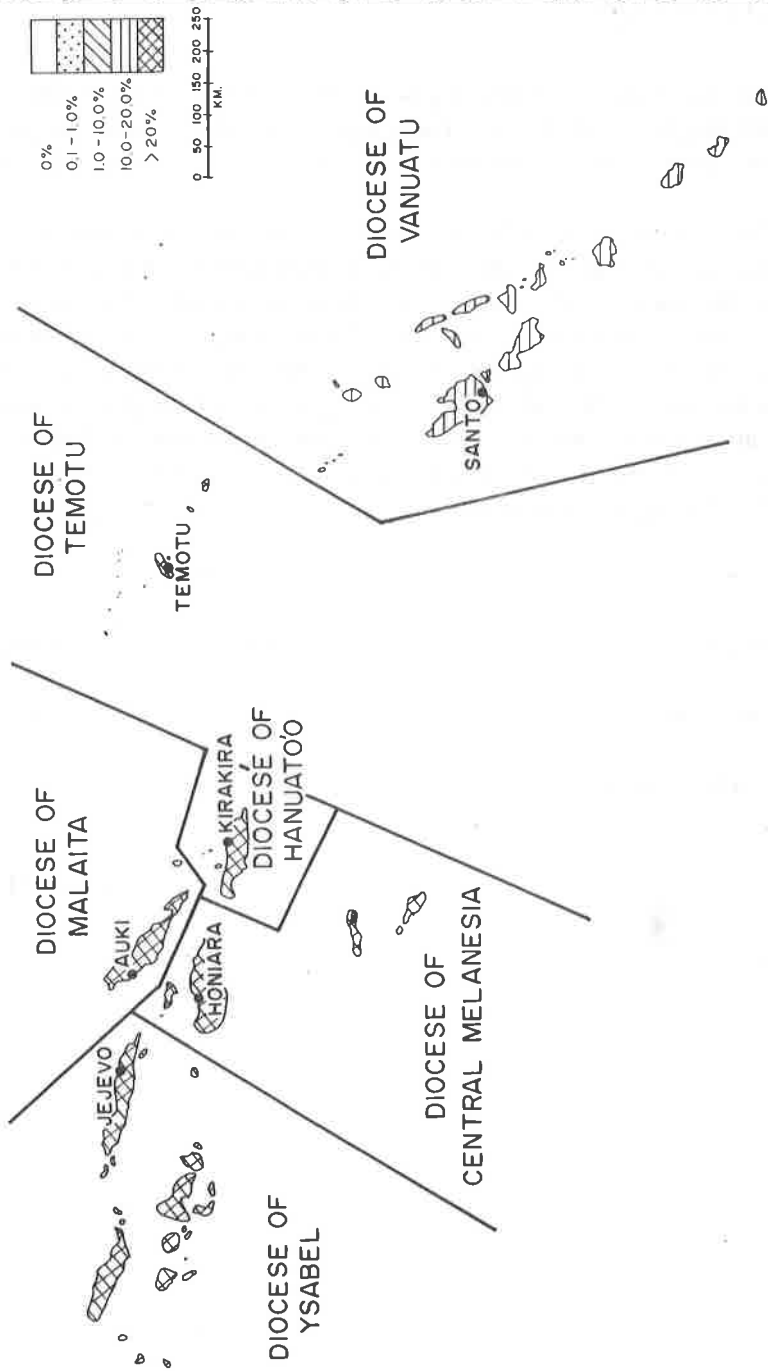
### 3. Conclusion

The one fixed and provable figure is the 1990 Census, which gives 142,500 Anglicans (3.95%). The range of estimates over the past 15 years has been from 117,000 to 160,000, or 3.9%-5% of the population.

The 1990 figure (142,590) is likely to be the best one currently available, and it is not far short of the highest figures quoted in the past. If, for the sake of illustration, we were to assume that there were 150,000 Anglicans in 1980, and 142,590 in 1990, the conclusion would have to be that - in absolute terms - Anglican numbers have fallen marginally since 1980. However, as a proportion of the population, they have fallen more, that is to say: that the population of Papua New Guinea is growing at a higher rate than the membership of the Anglican Church. The figures would be:

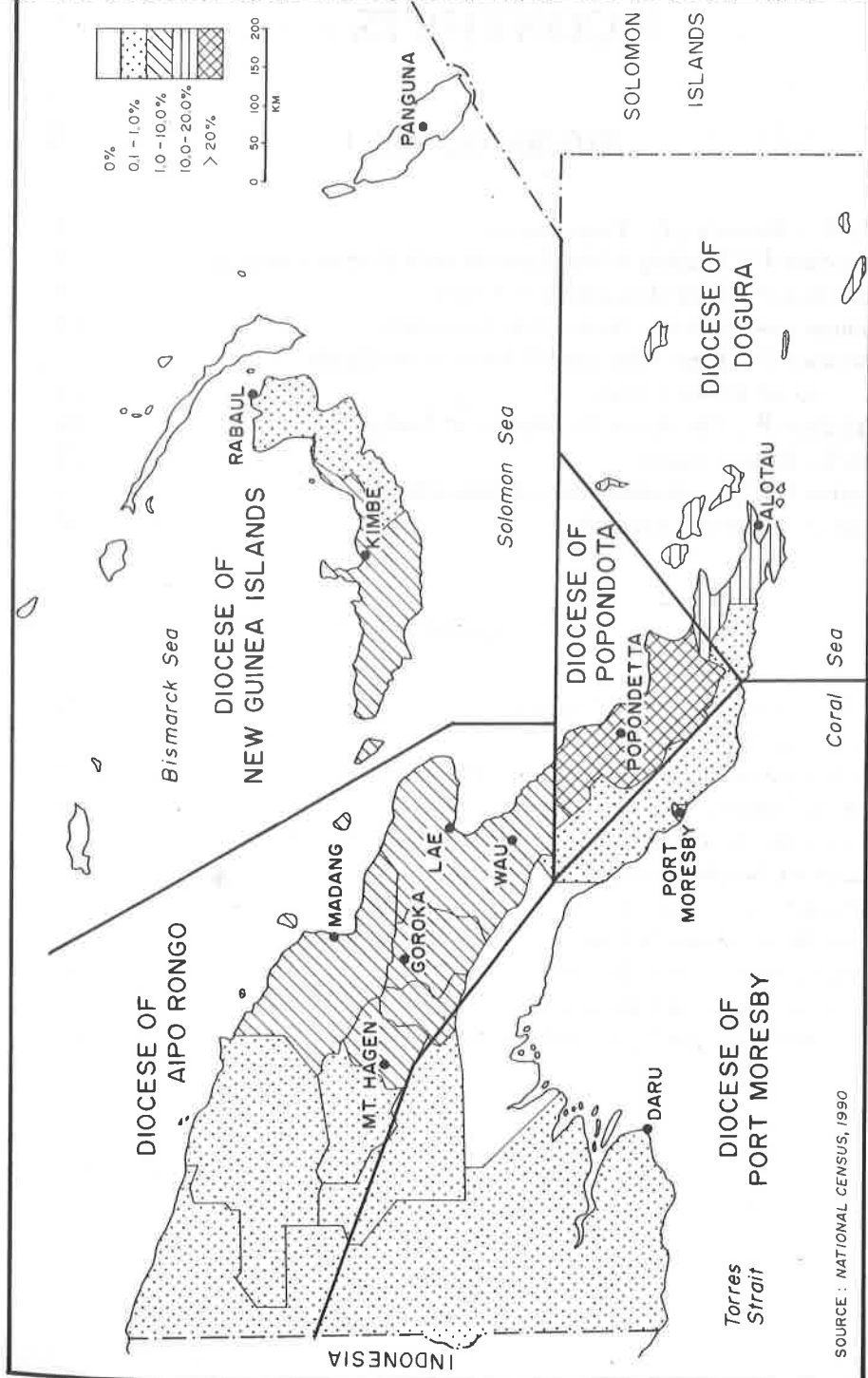
	<u>1980</u>	<u>1990</u>
Total Population	3,010,727	3,607,954
Total Anglicans	(?) 150,000	142,590
Anglican percentage	5%	3.95%

Dr James Harper



SOURCE : D. B. BARRETT, WORLD CHRISTIAN ENCYCLOPEDIA, OXFORD UNIV. PRESS, 1982.

# Anglican Church of Melanesia



# Anglican Church of Papua New Guinea

SOURCE : NATIONAL CENSUS, 1990

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April 1995

# STUDIES AND STATEMENTS

## ON ROMANS AND ANGLICANS

### IN PAPUA NEW GUINEA

#### Part II

Edited

by **Fr Theo Aerts**, on behalf of  
the Catholic Bishops Conference of PNG-SI,

and

by **Fr Peter Ramsden**, on behalf of  
the Anglican Church of PNG

Port Moresby 1995

have convinced us of the need for authority in the Church, if unity is to be preserved," they said.

"The bishop of Rome (the Pope) would seem to us to be in an excellent position to exercise the universal primacy... (but) such a primacy must involve a degree of jurisdiction... We should like to see the legitimate rights and customs of local churches safeguarded."

The ecumenical officer to the Anglican Church in Port Moresby, Fr Michael Hunt, said with this resolution by the Catholic Bishops there was a hopeful future. Now the matter could be discussed at parish level. "PNG might set a pattern and be a beacon for the world to follow," he added. Dialogue towards possible unity began in 1970 with meetings between Pope Paul and the then Archbishop of Canterbury, Michael Ramsey. In 1982 Church leaders Pope John-Paul II and Robert Runcie met, and the ARCIC document was released (...).

## POPE A "STUMBLING BLOCK" TO CHURCH UNITY

Two churches in PNG say the Pope is the stumbling block to world-wide Christian unity.

Leaders of the Enga Gutnius Lutheran and the Seventh-day Adventist Churches ... said they would join their Anglican brethren to engage in discussions towards unity if Catholics did away with their belief in papal infallibility.



They were commenting on the move by Anglicans and Catholics to engage in dialogue towards unity of the churches. Dean of Studies at the Holy Spirit Seminary outside Port Moresby, Catholic Fr Jerry Hall, said he generally agreed with their views.

Fr Hall said the churches were basically agreed on matters of theology. He said the problem lay in the administrative arena. Bishop David Piso, of the Gutnius Lutheran Church, said:

"We must agree on all the Bible and doctrinal teachings of the scriptures before physical unity is brought about." He said the talk of Anglicans accepting the Pope as the head of the Church was "utter nonsense".

"It is like going back to the old system. The Pope's infallibility is an obstacle to Christianity," he said. The President of the PNG Union Missions (SDA), Pastor Bert Godfrey, said his Church also took a positive view to unity of all Christians, but that was on the condition that all beliefs were derived from Scriptures.

On the Pope, Pastor Godfrey had this to say: "Our view is that there is one head of the Church, and Christ - and Christ alone - is the head. To have a person take the place of Jesus ... we could not go along with that. We don't see the need. .

Frank Senge

# **PASTORAL LETTER**

**FROM THE JOINT COMMITTEE**

**OF THE ANGLICAN AND**

**CATHOLIC BISHOPS OF PNG**

**to the members of our two Churches**

**Dear People of God,**

**As bishops of the Catholic and Anglican Churches in Papua New Guinea we have met recently for a conference in which we have been made aware of both the progress we have made on the road to full communion and of the obstacles that still lie ahead. The recent visit of the Archbishop of Canterbury has strengthened us all in our commitment to ecumenism. We would like to appeal to the members of our two Churches to join us as fellow pilgrims in the search for unity.**

**Although theological issues still demand attention, there is also a need for Catholic and Anglicans to get to know each other at the parish level. Misunderstandings can easily arise when we operate in isolation from each other. Accordingly, we would like to encourage Anglicans and Catholics to do all they can together to strengthen their faith and to offer a common witness to their communities.**

**We invite Catholics and Anglicans in Papua New Guinea to establish joint prayer and bible study groups, young people in our two Churches to start to plan their camps and conferences together, women groups could co-operate to examine the issues that concern them. Where appropriate, religious education in the schools should be taught on a**

shared basis. We should make use of opportunities like Palm Sunday and Good Friday for combined liturgical celebrations. Religious orders and seminaries should consider what they can do together.

Unity is Our Lord's will for his church (Acts 4:32). Every Christian should pray and work for unity. We urge the peoples of our two churches to answer this call in a spirit of faith and hope. As they do so, we are convinced that they will discover both the value and importance of what our churches already hold in common and also learn from customs and traditions that are new to them.

Signed by:

Anglican Bishops:

*Bishop Paul Richardson (Mt. Hagen), co-chairperson*

*Archbishop Bevin Meredith (Rabaul)*

*Bishop Isaac Gadebo (Port Moresby)*

*Bishop Walter Siba (Popondetta)*

Catholic Bishops:

*Bishop Desmond Moore (Alotau), chairperson*

*Archbishop Peter Kurongku (Port Moresby)*

*Archbishop Michael Meier (Mt. Hagen)*

*Bishop Raymond Kalisz (Wewak)*

Port Moresby, 13 November, 1991

# THE NEW CATHOLIC CATECHISM

At long last the "Catechism of the Catholic Church" is available in English, and copies of the Australian edition are on sale in PNG. Everywhere in the world the catechism has proved to be a best-seller and total sales in all languages are now reported to top a figure of four million.

Interest in the catechism has only been increased by the controversy it has caused. The English edition has been widely criticised for not using inclusive language (the present translation replaces an earlier version which was more politically correct), and the question has even been raised as to whether a universal catechism is appropriate when inculturation is such a priority in many parts of the Church. The failure of the catechism to quote present-day theologians or make use of findings of modern biblical scholarship have also fuelled criticism.

After reading the 688 pages of the Australian edition, I am more impressed by the catechism than by its critics. It has to be said at once that it is not easy reading. The style is impersonal and sometimes rather stuffy and there are frequent quotations from the early Fathers and from Council documents. This is not a volume to recommend to someone who wants a good introductory survey of Catholic belief. For that purpose I would still suggest "An Adult Catholic Catechism", published by the German Catholic bishops, and reportedly written largely by Bishop Walter Kasper.

But the new catechism is a superb resource for all who are charged with communicating the faith to others, whether they be bishops, teachers or parents. To do the catechism justice, this is the real purpose for which it is intended.

As a resource for preaching and teaching it should have value far beyond the confines of the Catholic Church. Clergy of all denominations will find here material on the ten commandments, the Lord's Prayer or the sacraments, which could prove excellent starting points for sermons on these topics. Modern theologians may not be quoted, but many of the numerous extracts from the early Fathers and from Church councils are worth reflecting upon.

Here and there the catechism departs from its usual style, to make a comment that is truly memorable. Section 2158, for example, tells us "God calls everyone by name. Everyone's name is sacred. The name is an icon of the person. It demands respect as a sign of the dignity of the one who bears it". Part Four of the catechism which deals with prayer (the other three parts deal with the creed, the sacraments and the moral life) has rightly won high praise.

Ecumenists should find encouragement in the catechism. It describes the desire to recover unity as a "gift of Christ and a call of the Holy Spirit", and urges a number of ways in which Christians should respond, including collaboration in service, dialogue, common prayer, and ecumenical formation (especially of priests). Feminists may dislike the current English translation of the catechism, but they should note that while the Fatherhood of God is stressed we are also told "God's parental tenderness can also be expressed by the image of motherhood", and that God "transcends fatherhood and motherhood, although he is their origin and standard."

Christians concerned about the environment should welcome the catechism's teaching on respect for the integrity of creation, and on the need to show kindness to animals. The emphasis on the importance of social justice and on the need for the rich to assist the poor (which has been such a feature of the present Pope's teaching on social issues) is also to be found in the catechism.

A special feature of the catechism which I found very attractive is its strong Christological and Trinitarian basis and its readiness to develop insights from the traditions of the Eastern Churches. References to modern theologians would have been out of place, in a document which is designed to set forth the broad sweep of Christian belief in a way which is faithful to tradition, but also accessible to contemporary men and women.

The catechism is quite explicit that it does not set out to provide a presentation of the faith, which is especially suited for all the different cultures of the world. "Such indispensable adaptation," it states, "are the responsibility of particular catechisms or, even more, of those who instruct the faithful."

In other words, the publication of a universal catechism does not mean that inculturation should no longer be on the Church's agenda. On the contrary: the arrival of this excellent resource should stimulate the publication of local catechisms in Africa, PNG or Latin America, inspired by a desire to be faithful to the apostolic faith, but also by the sound advice given hundreds of years' ago by the old Roman catechism (and quoted by the present work), that "whoever who teaches must become all things to all men (I Cor. 9, 22) to win everyone to Christ. "

## "THE SPLENDOR OF THE TRUTH"

Pope Paul VI was so upset by the hostile reaction to *Humanae Vitae* which banned artificial contraception, that he issued no more encyclicals during his reign. John Paul II is made of sterner stuff. His latest encyclical *Veritatis Splendor* (in English "The Splendour of Truth") was issued on October 5, 1993, in Rome.

Its publication was preceded by an amazing amount of media comment and analysis, based on the leak of an early draft. When the actual encyclical was finally issued, it made news bulletins all around the world. The report of the BBC World Service, filed by Rome correspondent David Willey, was typical. It announced that the Pope had condemned birth control, abortion, premarital sex, homosexuality and masturbation, and has also severely restricted the rights of conscience.

Reading the actual encyclical itself, I was amazed by the media coverage. Items to which David Willey and other reporters devoted their attention hardly figure in the Papal document, with the exception of a long discussion of the role of conscience, a discussion which Willey showed little sign of having really understood. Speculation that the Pope would declare *Humanae Vitae* to be infallible proved wide off the mark. Hans Küng claims that the Pope had originally intended to do this but the evidence to support this allegation is far from convincing.

To understand this latest papal encyclical, you have to know something of recent developments in Catholic moral theology. The Pope's main aim is to reject views, put forward by such eminent moralists as Bernard Häring, Charles Curran and Richard McCormick, about the basis on which we make ethical decisions.

Against Häring, for example, the encyclical argues that it is not enough to look at a person's fundamental option in life: we have to look at how this option is expressed in specific actions. Against a number of American theologians it argues that we cannot judge the morality of an action solely by the motives that inspired it, or the consequences that result. Certain actions are intrinsically evil whatever the motives behind them, or the consequences they entail.

Natural law theories that pay no attention to physical features of the human body are rejected. "A doctrine that dissociates the moral act from the bodily dimensions of its exercise, is contrary to the teaching of scripture and tradition," we are firmly informed. In considering conscience, the Pope does not deny it has a role in the moral life. What he is concerned to stress is that conscience is charged with recognising and applying moral principles, not with making up moral rules for itself.

Now, I do not deny that the ethical theory outlined in "The Splendour of Truth" supports the traditional Vatican line on the issues of sexuality that so preoccupy the media. But the interesting fact is that it also supports the kind of moral judgements on other issues that would command fairly widespread agreement.

Giving examples of actions that are always intrinsically evil, the Pope quotes Vatican II and lists such things as homicide, genocide, abortion, euthanasia, torture, mutilation, arbitrary imprisonment, deportation, slavery, prostitution, trafficking in women and children, and treating labourers as mere instruments of profit. All of these offences as described as a "disgrace" and as a "negation of the honour due to the Creator". I guess that most people would agree with the Pope about most of these items.

John Paul II has little time for theologians who are not prepared to expound official Church teaching, and he has some strong words about dissent. That

does make me feel uneasy although I suspect that the sort of dissent the Pope is most concerned about is the kind that finds expression in public campaigns against the Church in the press, rather than in friendly dialogue. Some bishops, like England's Cardinal Basil Hume, have moved swiftly to allay fears that *Veritatis Splendor* will lead to a heresy hunt.

As I read what the Pope had to say, I found my mind going back to an interview the sceptical English philosopher Bertrand Russell once gave. Russell was a passionate crusader on certain moral issues although in his own private life he set a deplorable example. Asked to a reason for his ethical beliefs, Russell confessed that he could not do so. As far as he was concerned, when people made ethical statements, all they were doing was expressing a personal preference.

This meant that Russell was unable to advance any objective basis for his own moral principles or to provide compelling reasons why anyone else should accept them.

No one can accuse Pope Paul II of making the same mistake. He is above all determined to give an objective grounding to moral decision-making. Whether or not he has succeeded in this aim, it is a pity that the media have not done him the justice of reporting his intention accurately.

Paul Richardson





# THE IDEA OF "COMMUNION"

## AND ITS IMPLICATIONS.

These notes are largely a rereading of what has been given in the *Ecumenical Directory* (= Dir), an updated edition of which has been produced in 1993. There will be also additional references to certain Church documents, such as the Dogmatic Constitution on the Church (starting with the Latin words *Lumen Gentium* = LG), and the Decree on Ecumenism (or *Unitatis Redintegratio* = UR), both published in 1964 by the Second Vatican Council.

"Communion" (or *koinônia*, as in the Greek text of 1 John 1, 3) has become a central ecclesiological concept in recent years, in both Catholic theology and ecumenical dialogue. In Section A of these notes it is used first in relation to the Catholic faith concerning the Church, and then as a key to understanding both the real relationship of all Christians to each other, here and now, and the goal of the search for Christian unity. Section B looks at the implications for spiritual sharing of the present real but imperfect communion between Catholics and other Christians.

### A. COMMUNION, CHURCH AND CHURCHES

#### 1. Communion, the Church and the Trinity

##### a) The Communion of the Church is the work of the Trinity

It is the triune God who calls the Church into existence: "It is the Holy Spirit, dwelling in those who believe, and pervading and ruling over the entire Church, who brings about that marvelous communion of the faithful,

and joins them together so intimately in Christ that He is the principle of the Church's unity" (UR 2; Abbott p. 344). The Church is called the people of God, the body of Christ, the dwelling-place of the Holy Spirit. It is Jesus' prayer that its members "all be one; even as you, Father, are in me and I in you, that they may also be one in us" (John 17, 21).

#### b) Communion (*Koinonia*) with the Trinity

"The highest exemplar and source of this mystery [of the unity of the Church] is the unity, in the Trinity of Persons, of one God, the Father and the Son in the Holy Spirit" (UR 2; p. 344). So, in the Church, Christians begin to share in the life of the Trinity, which is *koinonia* (or communion) *par excellence*. They live "in Christ Jesus", and by the power of his Spirit become in him sons and daughters of the Father. Every other aspect of communion serves this ultimate communion with the mystery of God.



Cardinal Edward I. Cassidy of the Pontifical Council for Promoting Christian Unity

#### c) Communion (*koinonia*) with one another

Each Christian sharing in this communion with the Trinity does so along with others. This common sharing establishes a community or communion between them: "that which we have seen and heard we proclaim also to you so that you may have fellowship (*koinonia*) with us; and our fellowship (*koinonia*) is with the Father and his Son Jesus Christ' (1 John 1, 3).

#### d) The Church offering communion (*koinonia*) to all

This divine gift of communion with God is intended to be made available through his Church to all people. "Each particular Church... is sent forth in the name of Christ, and in the power of the Spirit, to bring the Gospel

of the Kingdom to more and more people, offering to them this communion with God" (Dir 15, p. 13).

## 2. Full Communion

### a) Perfect Communion

Since the deepest reality of this communion is the communion of the Christian faithful with the Father through Christ in the Spirit, it will only be completely perfect in the glory of heaven. The Church will be perfectly and completely "a people made one with the unity of the Father, the Son and the Holy Spirit" (LG 4, p. 17, quoting St. Cyprian). The Church will be identical with God's kingdom.

Hence, communion as it concretely exists here and now, both within the Catholic Church and also between the Churches, has still to grow and deepen so that God "may be all in all" (1 Cor. 15, 28).

### b) Visible Ecclesial Communion and its Elements

The incarnation has made possible our communion with God. It follows the same logic of incarnation that this invisible communion with the Trinity should nevertheless be established and expressed visibly.

The Catholic tradition believes the essential means or elements given by Christ for ecclesial communion are: a common profession of the apostolic faith; shared sacramental life; and a common life gathered around and by those who have been given the ministry of word and sacraments and the task of presiding over the community in continuity with the mission he gave to his apostles. These elements reflect those given in the summary passages of Acts 2, 42-46 and 4, 32.

Ecclesial communion is thus the visible communion among Christians constituted by sharing together these elements. According to the Decree on Ecumenism of Vatican II: "It is through the faithful preaching of the Gospel by the Apostles and their successors - the bishops with Peter's successor at their head - through their administration of the sacraments, and through

their loving exercise of authority, that Jesus Christ wishes his people to increase, under the influence of the Holy Spirit. Thereby, too, He perfects His people's fellowship in unity; in the confession of one faith, in the common celebration of divine worship, and in the fraternal harmony of the family of God" (UR 2, p. 344).

#### c) The Communion of the Catholic Church

The Second Vatican Council teaches that "This Church (of Christ) ... subsists (*subsistit*) in the Catholic Church" (LG 8, p. 23), and that "that unity of the one and only Church, which Christ bestowed on His Church from the beginning ... subsists (Abbott: dwells; Latin: *subsistere*) in the Catholic Church as something she can never lose" (UR 4, p. 348 corr.).

This use of the term "subsists" or "dwells" reflects two convictions:

- the belief that all the essential elements for visible ecclesial communion mentioned above are to be found in the Catholic Church (the revealed truth, sacraments, and ministry given by Christ for building up his Church and carrying out its mission, of which the *Ecumenical Directory* speaks, n. 17),
- and the recognition that such elements can also be found in varying degrees outside the visible confines of the Catholic Church.

This usage arises from the Catholic Church looking at itself and the other Churches in the light of the mystery of Christ and recognizing already present in the others gifts from God which his Holy Spirit uses to bring about the fullness of communion. "These elements... are gifts properly belonging to the Church of Christ, possess an inner dynamism toward Catholic unity" (LG 8, p. 23).

#### d) Koinonia and Diversity

Ecclesial communion, as it is experienced and understood in the Catholic Church, does not exclude diversity; nor does it require the sacrifice of "the rich diversity of spirituality, discipline, liturgical rites and elaboration of revealed truth that has grown up among Christians in the measure that this diversity remains faithful to the Apostolic Tradition" (Dir 20, p. 16, cf UR nn. 4, 15-16, pp. 349, 358-360). Indeed, as long as it does not lead to

division within the communion (*koinonia*) of faith, sacramental life, ministry and mission, "diversity in the Church is a dimension of its catholicity" (Dir 16, p. 14).

### 3 - Real if Imperfect Communion

a) Communion among Christians has been damaged but not destroyed

The view of communion given above [especially 2 c], expresses the present complex situation in which there is real communion among the Christian Churches, but this is not complete (cf LG 15, p. 34; UR 3, p. 346; Dir 18, pp. 14-15).

The Second Vatican Council explains the basis for this real but imperfect communion by indicating various gifts of the Spirit to be found in other Churches and ecclesial communities. It recognises these gifts as among the elements of ecclesial communion truly belonging to the Church of God. It points to the existence, in different cases, of some or all of the following:

- firstly, baptism, by which people are incorporated into Christ and because of which they share many elements of Christian life: "Baptism ... constitutes a sacramental bond of unity linking all who have been reborn by means of it" (UR 22, p. 364),

- secondly, "some, even very many, of the most significant elements and endowments", which "come from Christ and lead back to Him", building up the Church and giving it life. These include "the written Word of God; the life of grace; faith, hope and charity, along with the other interior gifts of the Holy Spirit" (UR 3, pp. 345-346),

- thirdly, "visible elements", which can include: sharing in prayer; carrying out liturgical actions which can "truly engender a life of grace" (UR 3, p. 346); furthermore their recognizing and receiving other sacraments besides baptism; and finally the fact that many possess an episcopate, celebrate the holy Eucharist and cultivate devotion to the Virgin Mother of God (cf LG 15, p. 34; also UR 21-23, pp. 362-365).

The Council states, furthermore, that though they "are not blessed with that

unity which Jesus Christ wished to bestow", the other Churches and ecclesial communities as such "have by no means been deprived of significance and importance in the mystery of Salvation. For the Spirit of Christ has not refrained from using them as means of salvation' (UR 3, p. 346).

#### b) Restoring Full Ecclesial Communion

The ultimate goal of the ecumenical movement is the restoration of that unity "which of its very nature requires full visible communion of all Christians" (Dir 20, p. 16). The present imperfect degree of communion between the Churches does not correspond to Christ's high-priestly prayer that his followers be one as he and his Father are one (cf John 17, 21). It weakens the Church's witness and her mission of drawing all people into communion with God. However, the recognition of the salvific role of other Churches and ecclesial communities, and their real but incomplete communion with the Catholic Church, provides the theological foundation for cooperation, some spiritual sharing and dialogue. Since the dynamism of the gifts recognized in other Churches is towards "catholic unity", they are the foundation for the hope of a reconciliation which would restore that



*Archbishops K. Hesse (left) and B. Meredith (right) proceeding to bless a joint church building at Atiatu, West New Britain*

full communion in which all Churches share fully all the elements of communion .

While the Churches work towards this, their present degree of communion ought to be given full expression in every way that is appropriate (see Section B below)

#### 4. Ecumenical Convergence

Recent years have also seen notable ecumenical convergence concerning full communion and the search for unity. The 1991 Statement of the World Council of Churches at the Canberra Assembly, encapsulates this when it affirms that:

"the unity of the Church to which we are called is a *koinonia* given and expressed in the common profession of apostolic faith; a common sacramental life entered by the one baptism and celebrated together in one eucharistic fellowship; a common life in which members and ministries are mutually recognised and reconciled; and a common mission witnessing to all people the gospel of God's grace and serving the whole creation' (2.2). In this Statement it is recognised that, while diversity is important, there are limits to it (2.1). The goal of the search for full communion will be realised, it says, "when all the churches are able to recognize in one another the one, holy, catholic and apostolic church in its fullness" (2.1).

### B. SPIRITUAL SHARING BEFORE FULL COMMUNION HAS BEEN REACHED

#### 1. General Principles, and the Catholic Church's Norms

- The above principles have implications for Catholic practice. These are expressed in the norms provided by the *Ecumenical Directory* of 1993. The norms concerning spiritual sharing between Catholics and other Christians reflect both aspects of the present real but imperfect communion, namely:

1) that it is real and should be expressed in common prayer and liturgical worship, since these are a means of grace;

2) that it is still incomplete and this is incompatible with unrestricted sharing, particularly of the sacraments (cf UR 8, p. 352; Dir 104c, p. 58).

- The norms also take into account the sort of sharing envisaged (e.g. buildings and other resources; common prayer; sacramental sharing), and the "ecclesial situations of the Churches and ecclesial Communities involved" (Dir 104d, p. 58).

- It is clear that some spiritual sharing, even though it be within clearly defined limits, "is a contribution, in a spirit of goodwill and charity, to the growth of harmony among Christians" (Dir 105, p. 58).

## 2. Praying Together

Common prayer is encouraged. It can be a very effective means of petitioning for the grace of unity and a genuine expression of the ties still binding Catholics and other Christians. It is a way towards spiritual reconciliation. Non-sacramental liturgical worship can further the understanding of each other's community prayer and enable deeper sharing of traditions that often have common roots (cf Dir 108-121, pp. 57-62).

## 3. Sacramental Sharing

- The norms for sacramental sharing reflect the centrality of the sacraments, and especially the Eucharist, for expressing the full communion of the Church. In the Catholic understanding, "Eucharistic communion is inseparably linked to full ecclesial communion and its visible expression" (Dir 129, p. 64).

- They also reflect the different ecclesial situations mentioned in the *Ecumenical Directory* (n. 104 d) and so are differently expressed for sharing with Eastern Churches and for sharing with other Churches and ecclesial communities.



## a) With the Eastern Churches

- Those norms which govern the sharing of sacramental life with members of the Eastern Churches recognise that, although there is not full communion, there is still a very close communion in matters of faith and that these Churches possess "true sacraments, above all - by apostolic succession - the priesthood and the eucharist" (UR 15, p. 359).

1) So, the *Ecumenical Directory* (n. 125, p. 63) allows Catholic Ministers lawfully to administer the sacraments of penance, Eucharist and the anointing of the sick to members of the Eastern Churches.

Because of their very close communion with us in the faith, the only conditions are that they request these sacraments of their own free will and are properly disposed.

2) Likewise, the Catholic recognition of the Sacraments of these Eastern Churches allows "any Catholic for whom it is physically or morally impossible to approach a Catholic minister, to receive the sacraments of Eucharist, penance and anointing of the sick from a minister of an Eastern Church... whenever necessity requires or a genuine spiritual advantage suggests, and provided the danger of error or indifferentism is avoided" (Dir 123, p. 63), and provided respect is shown for Eastern practice and discipline (Dir 124, p. 63).

## b) With other Churches and Ecclesial Communities

For sacramental sharing with these other (non-eastern) Christians the norms are more complex, reflecting both their real but imperfect communion with the Catholic Church through baptism, and the continuing lack of agreement on some matters of faith. So, more detailed circumstances and conditions are specified which should be taken into account.

1) Access to the Catholic sacraments of Eucharist, penance and anointing of the sick is "by way of exception" to the general rule that only those who share its oneness in faith and worship and ecclesial life can be permitted access to them (Dir 129, p. 64).

a) The "circumstances" mentioned (Dir 130 and 159, of Canon 844.4) are:

i) Danger of death

ii) Other "situations of grave and pressing need". Cases mentioned are:  
- the celebration of a mixed marriage during a eucharist (Dir 159, p. 72)  
- examples given in documents cited in footnote 135, p. 65: people in prison; people being persecuted; people in great spiritual need who cannot turn to ministers of their own, such as in diaspora situations (as has been taken up in PNG).

b) The "conditions" specified (Dir 131, p. 65) - to be taken together - are:

- i) the person is unable to have recourse for the sacrament to a minister of his or her own Church or ecclesial Community;
- ii) that he or she asks for the sacrament of his or her own initiative;
- iii) that he or she manifests Catholic faith in the sacrament and is properly disposed.

2) it is envisaged that Catholics might also find themselves in circumstances similar to those mentioned above. Here, what will be decisive, on the basis of Catholic doctrine concerning sacraments and their validity, is that a Catholic "may ask for these sacraments only from a minister in whose Church these sacraments are valid, or from one who is known to be validly ordained according to the Catholic teaching on ordination" (Dir 132, p. 65).

#### 4. "Intercommunion"

It will be noted that the Catholic Church does not use the term "intercommunion" for such cases of exceptional sacramental sharing. This is because, for the Catholic Church, *eucharistic communion* is inseparably linked to full ecclesial communion and its visible expression" (Dir 129, p. 64); *intercommunion*, on the other hand, frequently envisages an open invitation to communion, based on different convictions about the relationship between Eucharistic communion and full ecclesial communion, or on particular bilateral or multilateral agreements of convergence between Churches.

Timothy Galligan

# SACRED TIMES

In comparing sacred places, one could say that there is a clear distinction between the views held in sacramental and in non-sacramental Churches. On the one hand, Anglicans and Catholics do like visual arts, and they love to decorate their meeting places. On the other side, people in, say, United Church prefer a plain, maybe whitewashed building, without statues or pictures and without many specific architectural details. Yet one has to be careful, because - as a rule - not all people excel in visual representations, and some use other forms of artistic expression. There are people of the eye, and people of the ear, allowing a full human experience via either of the senses.

In fact, Protestant Churches are said to stand out by their services of the Word. Sermons may last many times the space allotted to them in sacramental Churches, and believers love to listen to the solemn King James Version, and hear hymns with often ancient words. Thus, some PNG congregations in PNG are rightly famous for singing their melodious *peroveta*-songs. Although these believers do not worship in colourful surroundings, their places of worship are filled with sacred words and tunes - both non-static forms of art, performed in time. In other words, regarding the sacralisation of time, one should not make too facile comparisons between the two types of Churches indicated above.

The above observations are relevant here too. Naturally, people who are not blind or deaf do not separate sight and sound, and some might even experience the second of them more. In fact, we mentioned already in an earlier essay that, on said days and in definite places, certain memorial celebrations are held (say the ubiquitous remembrance of "the Coming of the Light" - as the arrival of the first missionaries is sometimes referred to). Then, people with a non-visual make-up might generally prefer words and music, oratory and hymns, to statues and pictures and man-made spaces. Finally, not everyone will be equally happy with a very fixed framework in which to live his or her life, whether such a frame lasts a week or months or years. In short, the experience of time - just as that of space - has to take into account many ingredients, even though not all of them (e.g. use of language, sacred music) can be treated satisfactorily in this essay.

What we intend to do is to consider first the sacred actions which devolve in time (saying then also a word about "the Liturgy of the Hours"), and secondly address the understanding of the "sacred seasons.

## A. SACRED ACTIONS

### 1. Correspondence in sacraments

The most popular Catholic book of prayer is the Tok Pisin edition *Yumi lotu*, published by the Liturgical Catechetical Institute of Goroka, in 1986. The first half of this book of about 450 small pages is devoted to the common prayers. The second part contains well known songs, although there is also an edition with different songs, adapted to the use in the diocese of Madang, while there are also several independent hymnals in use.

In the first section of this widely used Catholic prayer book appear some 60 pages on "Meeting Christ in the sacraments". These sacraments are listed first in their traditional order: Baptism, Confirmation, Eucharist, Confession, Anointing, Ordination and Marriage (cf *Yumi lotu*, p. 61). The logic seems to be that - after the three "sacraments of Christian initiation" - come the two "sacraments of healing", and finally the two "sacraments of service to others" (as is also in the most recent *Catechism of the Catholic Church* of 1994).

In actual fact, the presentation of the sacraments in *Yumi lotu* is slightly different, putting the anointing of the sick last of all, and attaching to it also the several burial services. Apparently, an attempt has been made to respect more the course of the human life. But there are other differences as well, e.g. under "baptism" place is also given to a prayer for the renewal of the baptismal vows. Again, while treating the eucharist, space is also devoted to a service without a priest, which is not one of the sacraments.

Also the fact that Confession comes later disregards the fact that Catholics have the practice of requiring confession before having the "first communion" (cf *Code of Canon Law*, cn. 914, although the more general law of cn. 988-989 would not make this practice imperative). In short, the theological concentration on the seven sacraments, and nothing else, is in practice not strictly adhered to.

Let us now turn to the centenary edition of the *Anglican Prayer Book* (APB), an enterprise which started back in 1970, and includes the *Daily Service Book* of 1975 (82 pp.), and the still later *Ordination and Commissioning Services* (41 pp.). Together with other materials they form now a convenient book of 250 big pages. This book treats the sacraments in three sections: under "The Daily Services", together with "The Pastoral Offices", and as parts from "The Ordinal". Hence, Eucharist and Penance appear first, while the Ordination to the threefold ministry comes in a later section. Again, as compared with the one Catholic book for songs and prayers, there is also a separate Anglican publication, called *The Hymns of the Church* (1980, 200 small pages).

Going into more details, one will observe that, in treating the sacraments, the APB - not unlike its Catholic counterpart from PNG - is not a replica of any treatise in dogmatic theology. Instead and broadly speaking, its sequence rather follows *The Book of Common Prayer* (BCP), although the latter's parts are not as clearly divided as in the local book. There is apparently little dependence on the much more recent *Alternative Service Book* (ASB), which was intended to be used "in conjunction with the BCP. To ignore, therefore, the dependency from the time honoured Anglican church book makes one wonder why the Eucharist comes first, and includes a long series of "Collects and Readings for mass" (sic), or why the Eucharist is placed next to the morning and evening prayers.

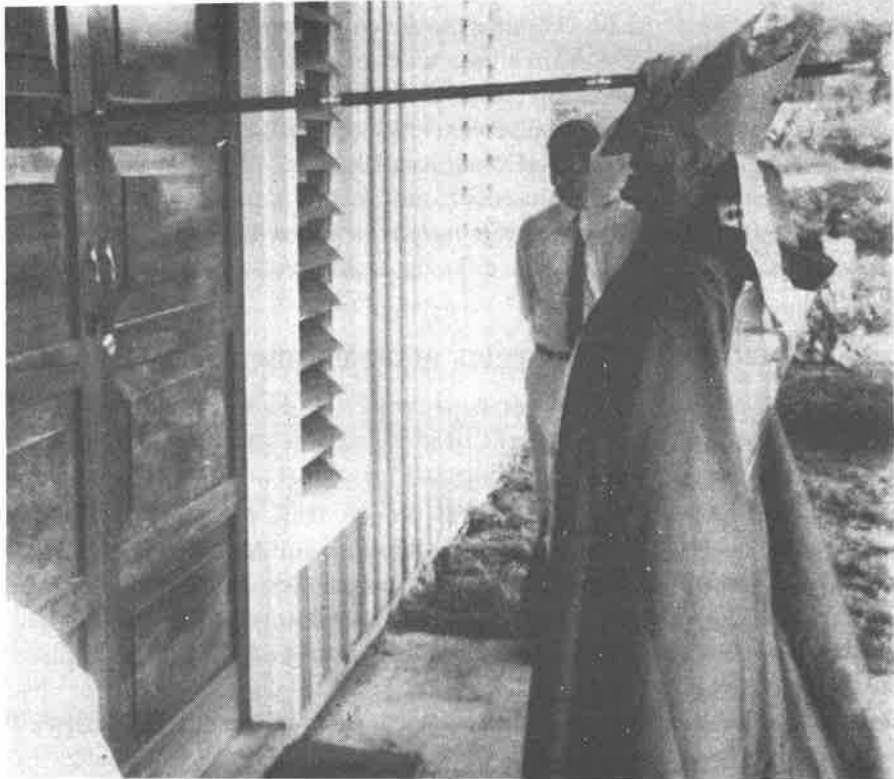
But there are straightaway some differences too, starting with the subtitle just mentioned, and which in the BCP reads: "The Collects, Epistles, and Gospels to be used *throughout the Year*". The local book does not indicate the rather English "evensong", but there are separate "complines" - using a term absent from the BCP, but familiar from the Roman Breviary. Again, there is also in the locally produced book, besides the more traditional eucharistic "Rite of PNG", a second "Rite of the Province of Melanesia" (covering the Solomon Islands, Vanuatu, etc.). This order of

service is closer to "The Roman Canon", known among Catholics as "the second eucharistic prayer". Incidentally, when the APB service for "Maundy Thursday" is given (p. 119), and also when the "Communion of the Sick" is treated (p. 214), there are references to the "Blessed, or Reserved Sacrament" as well, so that the catholic customs linked to the "real presence" are clearly hinted at, too.

One important fact is that, there is in the APB a separate entry for the "Sacrament of Penance", towards the end of "The Daily Services" (p. 96). A very specific reference is elsewhere even made to "the Second or Third Rite of Reconciliation" (p. 149). Naturally, such a presentation has no parallel in the BCP (where there is, however, about this part in the ancient book, "a penitential service for Ash Wednesday"), or even in the ASB (which also omits the Sacrament of the sick). The local formula for forgiving sins however (p. 96), is not the one used today by Roman Catholics, but is closer to the words they used before.

In the part about the "Pastoral Offices", four more sacramental rites are given - although the chapter headings do not call them "sacraments", as Catholics would do, and there is also other material present (e.g. about the dedication of a church). The sacraments found in Part III of the APB are Baptism, Confirmation, Marriage and Anointing of the sick. However, the idea of "sacraments" is well recognized, especially regarding Baptism, on which occasion one can read that "Baptism... is the *sacrament of initiation* into the Church", found when giving "the prayers of thanksgiving for the gift of a child" (p. 186). As a matter of course, "Baptism of babies and young children" - with godparents present, and done in an official liturgical setting - is done as well (p. 198).

When giving the "Christian Marriage Service", the minister will say that "marriage must be *a very holy thing* to Christian people" (p. 206). Again, there are about six pages devoted to the rites for the sick - which were in no way part of the ancient BCP. Finally, when the book quotes the famous "Lambeth Quadrilateral", mention is made of the two Sacraments "ordained by Christ Himself" (p. 224), a sufficient clear hint at what Roman Catholics mean when they distinguish sacraments "explicitly" or "immediately" instituted by the Lord - viz. Baptism and Eucharist - and the five other "holy signs", which are only "implicitly" or "mediately" ordained by Him. In short, no dogmatic problems would arise with the said four sacraments.



*Bishop D. Hand performing part of a church's dedication*

There is presently no need to go into the 30 or so pages of part IV of the book, concerned with "The Ordinal and also some other ministerial offices". As a matter of fact, on the Catholic side, for instance, Yumi lotu spends only two pages on the priesthood and the diaconate, and has nothing at all on a bishop's consecration. We see here, again, the influence of the ancient BCP which devotes almost 50 pages to matters of the Anglican "Ordinal".

One might recall that, in the course of time, the very notion of "sacrament" and consequently also their number has greatly varied. St Bernard counted ten of them, St Peter Damian twelve, and other theologians went even fur-

ther. Only since the 12th century, the sevenfold series began to be established, which in Reformation times was reduced again to two or three sacraments - as did Archbishop Thomas Cranmer, who included also Confession. Compared with this one can say that the APB clearly expresses the catholicising tradition of the PNG Anglican Province. Thus, in the APB all the seven sacraments are represented, and that in a positive way, unlike done in, say, the 1563 *Articles of Religions* (esp. art XXV).

## 2. The place of para-liturgies and sacramentals

Both PNG prayer books, mentioned above, do not give signs of any dogmatic rigidity about the seven sacraments. Hence, there is easily space found in them for those other "sacred signs" which do not derive their efficacy from Christ himself, but rather derive it from the dispositions of the human participants. These signs use to be called "sacrament-like" or also termed "sacramentals", and their shape and number have greatly differed in place and time and culture. They include also para-liturgical functions, as distinguished both from the sacred actions performed in the official liturgy of the Church, and from the Christ oriented actions done by individuals.

There are various ways of dividing or grouping the rites, prayers, formulas and objects affected here. But presently we are not so much interested in, say, the objects affected, or the rites themselves. Yet, it is important for us to see how many of the holy actions in the Anglican Church of PNG do bear a catholic stamp.

The rituals concerned range from cradle to tomb. Thus we find in the APB a "Thanksgiving for the gift of a child" (p. 186) - reminding one of the erstwhile purification ceremonies (or the churching ritual), which nowadays have fallen in disuse in places where deliveries of babies are routinely done in public hospitals. But there is also a "Service for the burial of the dead" (p. 217), tucked to the Sacrament for the sick - as is also done in *Yumi lotu* of the Roman Catholics.



Important in some persons' adult lives is the "Form of Admission of Catechumens" (APB p. 191ff), which seems to betray some influence of the recent Roman Catholic *Order for Christian Initiation of Adults* (1972). The questioning of the catechumens presupposes that they have gone through a particular period of instructions (or catechesis). Again, the rite is followed by that of confirmation - for "those who are old enough to answer for themselves" - which is again in line with recent Roman rite. Yet, the most detailed structure of various stages given in the catechumenate, according to the Roman document, is not repeated for PNG Anglicans.

If there is any particular sacramental of great importance, then it would be one's "religious profession". Now, since the Anglican Church in PNG has its own religious nuns, one could have expected a basic rite for the "consecration of virgins". However, this particular ceremony has been left to the institute's specific rites, as it is also lacking in the main Roman books of liturgy (except then for some "votive masses" in the Missal, reserved for such occasions).

Besides giving ceremonies to mark important "rites of passage" in an individual person's life, there are in the APB many other occasional prayers, rites and rituals. They include, among others, the rather specific Anglican "Litany" (pp. 6-8), and their "Intercessions" at the Eucharist (pp. 15-16), Matins and Evensong (pp. 105-106). But there are also the ancient Marian prayers, known as the *Angelus* and the *Regina Coeli* (p. 97), the *Te Deum* (p. 3), and several others as well. In addition, we encounter a blessing of Holy Water (p. 145), and even a set of illustrated and fully written out "Stations of the Cross" (pp. 147-178).

We have not much to say on what is known as "The Prayer of the Church", intended for the sanctification of every day. Among Roman Catholics this is nowadays rather an exclusive affair of priests and religious, and Yumi lotu does not spare any place for it. As to the local APB, the practice of **places "where Matins and Evensong are said every day"** is taken into consideration (p. 99). In fact, practice shows that Anglican parishes do have a fairly widespread use of Matins (with the Litany), and of Evensong/Vespers/Compline. The presentation in the APB is rather simple, and practical - as compared with the voluminous Roman Breviary, in three volumes, and even with the shortened Tok Pisin version of the daily prayers, published for use in religious communities in PNG.

ANGLICAN INDEPENDENT ISLANDS



CATHEDRAL of St. GEORGE  
THE MARTYR

SERVICES  
... 6:15am ... 8:30am ... 10:30am ... 12:30pm ... 3:30pm ... 5:30pm



**ST. FRANCIS XAVIER CATHEDRAL**

**SUNDAY MASS TIMES**

SATURDAY 7:00PM (VIGIL) ENGLISH  
SUNDAY 7:30AM PIGDIN  
9:00AM PIGDIN  
5:00PM ENGLISH

**WEEKDAYS:**

MONDAY TUESDAY THURSDAY FRIDAY 6:50AM  
WEDNESDAY 5:30PM

**RECONCILIATION:**

SATURDAY 4:00PM TO 5:00PM

**BAPTISMS:**

BY APPOINTMENT  
DONATED BY BABALU METAL INDUSTRIES

*Notice boards along the Mango Avenue, at Rabaul, for the Anglican Cathedral of St. George the Martyr, and the Catholic St. Francis Xavier Cathedral, showing the various services of each denomination.*

As one will know, since the Oxford Movement in the Anglican Church, Matins were sometimes prayed as an alternative to the Eucharist, or also placed before it, with the Eucharist a kind of appended service. Signs of this practice can be deduced from comparing the notice boards outside Anglican and/or Catholic churches. However, the specific practice in the Church of England might only occur in some more evangelical congregations in PNG, of which there exist only a few.

Let us conclude here that not everything "Roman" has found its counterpart in the local way of life in the Anglican Church. One practice which is not found in the APB would be that of the "eucharistic benediction" - nowadays infrequently observed even among Roman Catholics, except then in some religious communities. It would also seem that the observation of particular months (such as May as the month of Mary, March the month of St. Joseph, June the month of the Sacred Heart, October the month of the Holy Rosary, and November the one of the Souls in Purgatory) have not found an echo among popular Anglican practices. These practices would be part and parcel of a Roman Catholic identity, and are not expected from believers with a different religious outlook.

## B. THE LITURGICAL YEAR

Whereas up to now we have viewed "sacred time" as something linked with the people's individual experiences and with the actions they take part in, we now want to zero in on time as a more objective data, forming the framework or the cycle in which all liturgical actions take place, spread out in a yearly cycle. This corresponds to the liturgical calendar, which is the setting for each full year.

As is well known, early Melanesia did not have a calendar, although it knew how to celebrate on agreed times, such as the recurring feast for the dead, or also the yearly harvest festivals. There were also more drawn out events of social-economic intercourse (such as the great trade occasions of Kula, Hiri, Tee, etc.). To achieve the widely known agreements, people

relied upon various timekeeping devices, of smaller and of greater time depth. Some events of the past could even be dated, after a certain important event (such as the 1936 volcanic eruption at Rabaul), or after the yearly recurring monsoon winds (which dictated the trade voyages), or just after the phases of the moon or the occurrence of nights and days.

However, all these worthwhile efforts by Melanesians, both regarding past and future, did not amount to a fully elaborated calendar, and here Christianity (or Western influence) has been responsible for bringing something of lasting value. The white man's calendar started the current era with one particular event - the birth of Jesus - and observed the yearly cycle of the sun, starting currently its reckoning with January 1st - although the ancient Jewish variability was still present through the movable feast of Easter and the feasts affected by it.

The Christian calendar is not something easy to talk about, and one is either doomed to say nothing at all, or to go quickly into abstruse details about how things are viewed in such liturgical books as the BCP (1662/1789/1928), the ASB (1980), and the local ABP (1991). For simplicity's sake it might be enough to distinguish in the Christian liturgical year two central points, one attached to the life of the Lord (which we can call, the sacred tides or seasons), and another one linked with various historical saints (referred to as the cycle of the saints). But for some readers it might be advisable to skip the following two sections in which they will be considered, and go directly to the "Anglican seasonal materials" in PNG.

## 1. The cycle of the Lord

The cycle of the Lord - in Church Latin called the *temporale* or the sacred tides, as distinguished from the *sanctorale*, or the fixed recurrence of saints' days - is in Christian understanding mainly centred around the movable feast of the Lord's Resurrection (with a 40-days preparation in Lent, starting on Ash Wednesday, and a 50-days festive prolongation, ending on Pentecost). Next to it comes the smaller Christmas cycle linked to December 25th (with Advent before, and a continued celebration till after

Epiphany). Between these two sacred tides or festival times, there are the 33 (or 34) "ordinary weeks of the year".

As was felt in the Reformation time already, that various medieval developments had obscured the basic outline of the Church's calendar, and so the newly founded Churches went for greater simplicity. Now, in the last decades, a reform or a simplification was also carried out in the Latin liturgy, and was widely accepted by many major Christian bodies.

One might venture to say that - in the Roman Catholic liturgical revision of 1960-69 - Easter received the highest importance, and so did the weekly Sundays, which could hardly and sometimes never be replaced or "superseded" by a saint's feast day. Yet, the ideal of having universally agreed Bible readings was not achieved.

In PNG the reactions were more or less like elsewhere. Some Churches still speak of the 9 Sundays after Epiphany, and the 28 Sundays after Pentecost, or 24 Sundays after Trinity, and have not always followed the example of Rome. However, Anglicans and Catholics are at one for observing the newer system (cf APB pp. 38 - 77). The Anglican liturgy adopted even the unified set of six "Sundays of Easter", instead of the older series of six "Sundays after Easter" (both found in the BCP and ASB) ! No wonder, then, that the lectionaries prepared by Catholics in this country, both for English and Tok Pisin speaking congregations, are used nationwide by both communions.

There is no denying that the Anglican Communion in PNG has benefitted from liturgical research and achievements done in Rome - although both Churches would have a common pre-Reformation inheritance. Still, one would feel that in this country post-Reformation celebrations are not shunned. On the contrary, we find in the APB that such feasts as those of Christ the King, Corpus Christi, the Precious Blood of Jesus, and the Sacred Heart, but also All Souls' Day (and even the rather recent feast in honour of the Catholic parish priest St. John Vianney) (cf pp. 89-91). As known, all the said festive occasions are not recorded in the Anglican BCP and ASB, nor in the Lutheran *Sios Kalenda* of PNG.

## 2. The cycle of the Saints

The greatest complications in the old Roman Missal arose from the innumerable feasts of saints. Already in 1960, Rome introduced some changes, when 10 "feast days" were reduced to "commemorations" and 8 of them removed altogether (although 2 new ones were added). To give an idea of the complications before 1960, somebody has figured out that there were then over 300 saints' feasts (exactly 338), not counting those of our Lord, our Lady, the apostles, and certain New Testament saints, and not counting the intricacies of vespers and octaves and collusion of various regulations.

In the thorough updating of 1969, only holy men and women of universal significance were (i.e. 33 feast days including the fixed feasts of the Lord, 63 obligatory celebrations of saints, and 95 "as far as one desires" (or "ad libitum"). This does not include six movable feasts of the Lord, and the feast days of saints taken from the New Testament. Sundays have to yield their privileged place only to what one can broadly call the solemnities and feasts of the Lord (such as generally the Holy Family, Jesus' Baptism, the Holy Trinity, and Christ the King). The same applies also to some rare saints' days (such as the Nativity of John the Baptist, the Apostles Peter and Paul, the Assumption of Our Lady, and the patronal saints).

Interesting to note is that, in the vision of Rome, only saints with a genuine local attachment are to be celebrated in any diocese or region. In addition, these dioceses have also the possibility for adhering to their own local celebrations. This opened the possibility that - against one of the overriding principles of the reform - the celebrations of Epiphany, Ascension day, and Corpus Christi could easily be transferred to a regular Sunday as well (e.g. in PNG, where these days were not gazetted as "feast days of obligation").

In fixing their liturgical times, the Anglican Province of PNG has followed both its long established customs, and the Roman guidelines. Thus, in some cases two possibilities of names or dates appear. Overall speaking, though, the resulting calendar is definitely more jejune than the one following the Liturgical Commission in Rome.

Against the BCP (which remembers the "biblical" events of the Purification (Lk 2, 22-39) and Annunciation (Lk 1, 26-38), but not of the Visitation from Lk 1, 39-56), the ABP has retained in all six celebrations of Our Lady (found on February 2nd, March 25th, May 31st, August 15th, September 8th and December 8th). In actual fact, the university calendars of Oxford and Cambridge never shared the BCP restrictive views, and so we should not too quickly assign the ABP generosity to a local catholic influence.

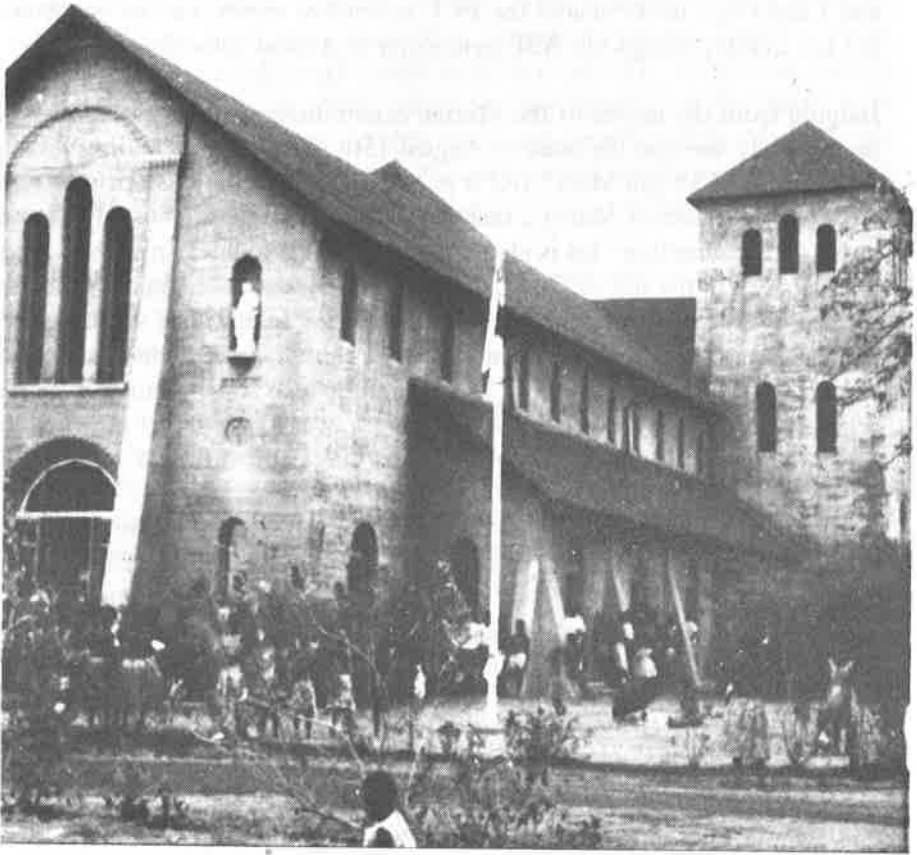
Judging from the names of the Marian celebrations, Roman Catholics will immediately see that the feast of August 15th is called "the Falling Asleep of the Blessed Virgin Mary" (APB p. 90) - recalling the Eastern reference to the "Dormition (of Mary)", instead of giving this feast its usual Western name of "Assumption" (as is also done in the APB's Index, p. 258). Since this mystery in the life of Our Lady was the object of a dogmatic pronouncement by Rome, just as was the mystery of the "Immaculate Conception", Roman Catholics will remark that the latter is simply called "the Conception of the Blessed Virgin Mary" (p. 92). There is also some duality of names regarding the Nativity of the Blessed Virgin Mary (p. 91), or the Birth of Mary (p. 258), but this is probably a mere linguistic variation.

For February 2nd, we encounter - in line with some Roman developments - the christologically more correct name of "the Presentation of Christ in the Temple" (although on p. 79, in smaller letters, the old BCP name of "the Purification of Saint Mary" is also added). Incidentally, this use of "Saint Mary" is for Romans a bit quaint - although they too use it exceptionally, e.g. to refer to, say, the "St. Mary's Cathedral" in several big cities.

As to the "Lady Day" - on March 25th - we find again the erstwhile "Annunciation of the Blessed Virgin Mary" (p. 79), where the Vatican liturgists had introduced a more christocentric re-naming: the "Annunciation of our Lord to the Blessed Virgin Mary" (and this was also picked up by the ASB, p. 17). A bit amusing is the treatment given to the "Visitation of the Blessed Virgin Mary" (APB p. 89), where two dates are given: first the newly introduced one of May 31st (also found in the recent ASB), and then - as alternative date - the pre-1969 feast day of July 2nd.

Next to Our Lady's place in the liturgy, great honour is granted to other New Testament personalities, such as St. John the Baptist, St. Joseph (pp. 81-82 and 89), St. Mary Magdalen, the evangelists Mark and Luke, the

apostles Barnabas and Paul, and in general all the apostles. But problems surface again regarding their traditional and newer dates, and several times the two possibilities are given (thus for the apostles Philip and James: p.



*The Cathedral of St. Peter and St. Paul, at Dogura was built between 1934 and 1939, and renovated in 1973. In the Fifties, Canon James Benson painted on the choir wall a great mural, as a thanksgiving offering for his escaping alive from the atrocities of World War II.*

*The central panel of Fr Benson's mural shows the Founding Fathers (A. Maclaren and C. King), between the first Papuan deacon and the first Papuan priest (Fr Peter Rautamara), paying homage to the H. Trinity (Father's hands, Dove, Christ).*



80, Thomas: p. 86, and John the Evangelist: p. 87). However, for the apostle Matthias (which the Roman liturgists have moved to 14 May), only the BCP date of February 24 was retained (p. 79).



*The left part of the painting visualizes the New Guinea martyrs being welcomed in heaven (with left Sr Hayman nursing a wounded soldier, the three laymen John Duffill and two Papuans, and the three martyred priests, etcetera.*

*The right panel relates the translation of the Sangaran church in the eruption of Mount Lamington. Prominent is bishop Ph. Strong, assisted by his co-adjutor D. Hand, while the three previous bishops are to be found on the left side of the mural.*

One may add here that this changing of liturgical dates by the official liturgists was one of the weak points of their whole simplification, and has not even convinced many Catholics. (And so for the Visitation, transferred to May 31st, Catholics in Germany officially still keep June 2nd, as having too many ties with various local customs). No wonder, then, that other Churches did not enter the "musical chairs" for holy men and women.

This general overview - although incomplete - might do for our present purpose. Yet, it would not be fair to omit one segment among the saints' days which is rather specific for the Anglican Church in PNG. As a matter of fact, the Anglican calendar mentions several important events, such as the "Coming of the Light to the Torres Strait" (July 1st), the arrival of the first Anglican missionaries to PNG (viz. Albert Maclaren and Copland King, on August 11th) and to the Solomon Islands (viz. Bishop John Coleridge Patteson, on September 20th). Then, there is the sacrifice of the twelve Anglican Martyrs of World War II (September 2nd), and finally, the commemoration for a whole generation of about 4,000 Anglicans who died through the Eruption of Mount Lamington, on January 21st, 1951.

It is possible to add here also the civil celebrations of Remembrance Day (July 23rd) and of PNG's Independence (September 16th). All of them seem to point towards the fact that there appears to be, among the Anglicans in this country, a **greater awareness for recent history** than Roman Catholics are used to. This, too, but is surely an important element which contributes to the specificity of Anglicanism in PNG.

### 3. The Anglican seasonal material

The regulations for the liturgical year in the APB, as far as we have seen, coincide roughly with those of Roman Catholic Church. Yet, it seems advisable to have a closer look at Part II of the prayer book, which is headed, "Seasonal Material". Apart from the "Stations of the Cross" - which are really a private devotion, although they can be linked to the Sacrament of Reconciliation (p. 149) - there are in this c. 30 pages long section mainly rites for Lent, Easter and Holy Week. This ties well in with what we said above about the cycle of the Lord (or the *temporale*).

Yet, one will find here also some rather distinctive material, such as first of all "An outline of a ... carol service for Christmas Eve" and a "Christmas blessing of the crib" (pp. 109-110). Both items are neither Roman nor Continental, and reveal rather - we suspect - some typical English input.

Then, there are also some seasonal practices, which are generally not, or no longer observed among PNG Catholics. They are, for instance, the Ember days or the Rogation procession (pp. 93 and 140). Although the Ember days were originally situated "around" the four seasons of the year (not really experienced in a tropical climate), and reflect an agricultural way of life (still very much part of PNG life), the observance could easily vary. Yet, on occasion of the Rogation procession the APB shows about twenty prayers, which are very well adapted to the local situation.

Observations from practice would suggest that days of fasting and abstinence (or also the regular eucharistic fast) are still normative in the Anglican Province of PNG, whereas Roman Catholics have rather grown lax in these matters. However, no particular regulations for PNG are found about them, say, among the ABP "Duties of Church membership" (p. 98). For a "Table of Fasts" we have, therefore, to turn to the general Anglican practices, recorded e.g. in the BCP, p. li, or also given as "Days of discipline and self-denial" in the ASB p. 22.

It must be clear that many of the points just indicated, like the observance of the **Ember and Rogation days, the liturgical fasts and the festivities around Christmas**, are once again of particular relevance to describe the Anglican lifestyle in this country. To this one can add **the specific repertoire of religious songs** (which we did not discuss), together with **certain matters, which are rather of canonical nature** (e.g. the synodal structure of the Church, the appointment of their bishops, etc). All of these issues have a definite pastoral dimension, and their own historical background. However, each one of them needs to be addressed whenever one wants to pinpoint what kind of Anglicanism prevails in a given country. Maybe the present essay has achieved its goal if it has contributed to be more specific about "the Anglican identity" in the Province of PNG.

Theo Aerts

# PNG ANGLICAN IDENTITY: THE CATHOLIC HERITAGE

Some of the previous articles in this edition of *Studies and Statements* have clarified further the nature of "Anglican identity". In considering sacred places and sacred times, Fr Aerts shows that a catholic understanding of sacramental life and spirituality underlie Anglican practice in PNG. So, for example, every Anglican priest in this country is called "Father" (and if married his wife is addressed as "Mother"), we talk of the mass, sacramental confession is practiced, the *Angelus* is said daily, etc. In a country like England these examples would be true of one part of the Church (often labelled Anglo-Catholic or High Church), in PNG they are common to us all.

Is this a new trend ? The answer is no. The official histories of the Anglican Church in PNG show that the "New Guinea Mission" soon became identified with a catholic sacramental life and practice. One example of this view can be found in the "Prayer for more priests" as used by the Anglicans in PNG/SI, taken from the *Handbook of the Companions of the Melanesian Brotherhood* (Honiara, 1970), which reads:

Almighty God, give us more priests, to establish the honour of your Holy Name; to proclaim the faith of Jesus; to baptize and teach the young; to look after your people; to seek for the lost; to offer the Holy Sacrifice of the Altar; to feed us with Jesus the Bread of Life; to give pardon to the penitent sinner; to bless our homes; to comfort the sorrowful; and to strengthen us in our last hour, for the sake of Jesus Christ, our High Priest. Amen.

Below is reproduced another example of 1938 (cf Michael Somare Library, *Anglican Archives*, Box 7, File 16). It is the homily preached, at Dogura Cathedral, during the ordination to the priesthood of Fr Henry Holland. Fr Holland was beheaded by the Japanese four years later. The preacher at his ordination was the retired Bishop Henry Newton, who had been Bishop of

New Guinea from 1922 to 1936. The Anglican seminary (Newton Theological College) is named after him. The homily might sound a little old-fashioned in places, but here is solid catholic sacramental theology, to which our two traditions have borne witness in this country.

## ORDINATION CHARGE

Address delivered at Dogura  
on February 6th, 1938, by the  
Right Reverend Henry Newton, D.D.

1 Tim 2, 4: "God will have all men to be saved"

We are taught by our holy religion that it is the eternal purpose of God that all men should come to know Him, love Him, trust Him, that they may be His children, He their Father, and in the end that they may all be with Him to live their life of perfect happiness, using to the full unhindered, unhampered, the powers and faculties with which God has endowed Man. For that purpose Man was made in the image of God, and endowed with the power of free will, that the race might be in very truth children of their Father not driven by compulsion but drawn by love.

We know, alas, that man has failed, failed in loving trust and in filial obedience. He chose his own will, he went and to make it possible for fallen man to get back into union with God, He sent His only begotten Son to take our Human Nature from the Blessed Virgin Mary, and by His life and work make it possible for men to become what they are to be, Sons of God and Heirs of eternal life. That in all its essence and virtue was completed by the life and death, the Resurrection and Ascension of our Lord.

But though the Redemption was completed there remained the work of distributing to people of all places and of all times the blessings won by our Lord for all, and for all He founded His Church on Earth. Let us ever remember that God's method of working is that all man can do, he should do, and that in part for the development and perfection of man's character. What we cannot do, our Lord has done for us completely. What we can do, God expects us to do. We are to be fellow-workers with God for our own salvation and for the salvation of others.

Of others... for man is a social animal, he cannot become perfect as an isolated individual. It is not good that man should be alone has a wider reference than to the married state, and so the Church is not merely an agglomeration of individuals who are being saved independently of others. It is a family, the family of God, bound together with a common life, the one and the same life derived from the Father through our union with His only begotten Son.

And so the Lord Jesus founded His Church - a Society - the members to be brought together by Baptism into Jesus, sharing His life, and to be bound together in the Apostles' doctrine and fellowship, in the breaking of Bread and in the prayers. One of the great comforts given us by the Incarnation is that not only does God know our needs, but now we know that He knows, and we see that He knows by all the thought and care in the founding of the Church for the needs of man.

I need not stress how much of our Lord's work on earth was in making arrangements for all the races of mankind in all times and in all places to receive their blessings. How He chose the Apostles and carefully trained them for their work, to continue, and we dare to say in a real sense to complete what He had done. How He gave them authority to act for Him as fully authorised ambassadors.

"All power is given unto Me in heaven and in earth. Go ye therefore, preach, teach, baptise, act in My Name. As my Father has sent Me, even so send I you. Whosoever sins ye remit, they are remitted unto them, whosoever sins ye retain they are retained. Whatsoever ye shall bind on earth shall be bound in Heaven, whatsoever ye shall loose on earth shall be loosed in

Heaven. He that receives you receives Me, and he that receives Me receives Him that sent Me".

So, you see, our Lord knows what we need, and we know that He knows, that in every society of human beings there must be order and authority. And quite definitely He appointed His representatives and gave them power and authority to act in His name. And that they should be able so to act, He sent the Holy Spirit to be with them and to give effect to all they do in His name, and all this, mark you, not only because there must be such arrangement in a society which is to fulfill its functions, but also, and to my way of thinking still more, that God's people may feel quite sure and certain that they do receive what He has done. The position, the power and the authority of the priesthood is not for the glorification of an order, but for the assurance of God's children. Man is always liable to be worried about "the may be", "the might be"; we for our comfort are concerned with "what is".

There is perhaps nothing in the work of our Lord that shows more clearly his loving fore-thoughtfulness for our needs than the care He bestowed in arranging for the assurance of our souls in the sacramental system of His Church; especially in Baptism, Penance, Holy Order and the Holy Eucharist. I will give you two examples:

"Except a man be born again, he cannot see the kingdom of God".

"How can a man be born again when he is old? Can he enter the second time into his mother's womb and be born again?" asked the worried Nicodemus. "Except a man be born of water and the Holy Spirit he cannot enter into the Kingdom of God".

"Except ye eat the flesh of the Son of Man, and drink His Blood, ye have no life in you". "How can this man give us His flesh to eat?" said the worried people of Capernaum as they shook their heads and left Him and walked no more with him. "Take eat, this is my Body" "Drink ye all of it, this is My Blood".

So then you see how important it is for our assurance that there should be authority to administer the sacraments. The question of orders is far more important for the laity than for the clergy, it affects them more than these. Again, when we come to the first book of the History of the Church, we

see what we would expect to find. The work of the Church became too great for the Apostles to cope with it, so there was a delegation of certain functions to the deacons, and they received their authority from the Apostles by prayer and the laying on of hands.

Later, as the Church spread to other lands and other peoples, the pastoral care of the converts was placed in the hands of Elders, ordained by the Apostles, while the Apostles exercised supervision by letters and messengers. Further, when the time was drawing nigh that the Apostles must lay down their work, we find others trained to take their places. Timothy was sent to Ephesus, Titus to Crete, as a sort of co-adjutor Apostles.

It almost seems that the Apostles followed the example of our Lord in choosing and training those who were to carry on the work when their time on earth was to end. When we remember that within a few years after the death of St John, episcopacy was the regular, accepted organisation of the Church in Italy, Greece, Macedonia, Asia Minor, Egypt and other places to the East, it is reasonable to assume that the other Apostles acted as St Paul did, and arranged for the transmission of authority in the Church.

So, then, we know that our Lord made arrangements that we here in Papua, so far away from Palestine where He lived, amongst a people so different in every way from the Jews, more than 1900 years after the completion of His work, should continue the work, and that those people for whom Christ died should be able, surely and certainly, to have their share in what He did for all. Right through the ages the work has continued, generation after generation, those who have been called have been set apart with authority to act for God amongst men.

It is for that, we are assembled here today, that one should be act apart for the office and work of a priest in the Church of God; that men may receive and know for certain they do receive what God has done for the fulfillment of His eternal purpose.

And you, my brother, you are here today to be given the great and most honourable, the holiest work that can be given to man. To get ready a people prepared for the Lord, to be a pastor, to feed the sheep, tend the lambs brought back to the flock by our Lord. To be a fellow worker with



God, His ambassador, to act in His Name, to help on the fulfillment of the very purpose of God.

It is most seemly, nay necessary, that you should be act apart with authority to do that work, for you alone of all of us know the language and the customs of the people to whom you will minister. No other os us could do the work of a pastor to the Sangara and Isivita people as you can do it. For years you have been a lay director of souls. It is but right that you should be able to do still more; to lead your people in worship, with them presenting, in union with our great High Priest, the glorious sacrifice of Calvary before the Father, joining with Angels and Archangels and all the company of Heaven in worship of God, thus showing their appreciation of all He has done in the absolving and the feeding of souls as only a duly authorised priest can absolve and feed.

That you realise the greatness, the responsibility, the privilege of that work I know full well; you know that in doing it you will have supernatural help. You have that inward call from the Holy Spirit without which no one can be a loyal priest. The Holy Spirit has been leading you and preparing you. You are now to have the authority to act on that call. Called by your Bishop, you are here to receive from him by the laying on of hands the Holy Spirit for the work of a priest in the Church of God. Remember always, it is God that works in you, so you need never be downcast. We do our part as humbly and faithfully as we are enabled to do it. The issue is in the hands of God. Times of depression may come; Satan will tempt you to wonder if it is all worth while, do not let that worry you. To you, as to the Apostles, are the words of our Lord spoken. "You have not chosen Me, but I have chosen you and ordained you that you should go forth, and bear fruit, and that your fruit should remain". Seeking for guidance by prayer - by the word of God, by sacrament - we do what we can, and leave the issue in higher hands.

Right through the ages the words of our Lord ring true. "I am with you always till the end of the ages". Go forth not simply with hope, but with certain assurance for He which hath begun a good work in you will perform it until the day of Jesus Christ.

(Peter Ramsden)

# THE JOINT TARANGU APPEAL

The Catholic Commission for Justice, Peace & Development (CCJPD) and Anglican Church of PNG conjoint "Tarangu Appeal" goes back to the humble beginnings in 1993. In that year a classroom in Dogura got burnt down, and the Commission, through Bishop William Kurtz SVD (Bishop-Deputy of the Catholic Commission), sent 500 PNG kina to Archbishop David Hand, to assist in rebuilding the mission school. After that occasion, the idea of a Tarangu appeal, jointly held by the CCJPD and the Anglican Church of PNG, to raise money for the "poor and needy", was first floated by Bishop Kurtz.

The CCJPD Board meeting of September, 1993, saw this idea taking shape. Even though it was still in the discussion stage, this particular meeting fully supported the idea. Thus, this gathering gave the OK for negotiations to go ahead with representative/s of the Anglican Church. As said in the minutes, the board commended the move as *an effort towards strengthening solidarity and ecumenism with the Anglican Church.*

Bishop Kurtz took on the task of informing the Catholic Bishops, and to talk with his brother Bishop of the Anglican Church, who at that time was the Bishop of Aipo Rongo, the Right Reverend Paul Richardson.

## History of the "Tarangu Appeal"

When the appeal to help the poor and the needy began, - about 12 years ago - , it was simply known as "Lent Appeal." Later on the name was changed to "Tarangu Appeal" after the commonly Tok Pisin term, for asn unfortunate, miserable person. All that first was sent to the parishes was a simple form of advertising: a printed poster, and a letter of support from the Bishop in charge of the Commission. He was at the time the Most Reverend Firmin M. Schmidt OFM Cap, Bishop of Mendi.

Then, - about 5 years ago, - the CCJPD's Finance and Administration officer and Co-ordinator of the Tarangu Appeal, Brother Graeme Frawley CFC, proposed to the Board Meeting introducing "Lenten Boxes", together with posters. His proposal was based on inquiries previously made with the Australian Catholic Relief, on the success of such Lenten boxes. The proposal was well accepted, and the following year, saw the introduction of "Tarangu Boxes". As a result, the income from the appeal increased from some 12,000 to 65,000 kina.

Each year, behind the scene, Br. Graeme organised the appeal, from commissioning unemployed youth with artistic talent to do the artwork, and then sending samples for the printing of the boxes and posters, after which the materials are sent back. Brother Frawley uses to organise students from the Hohola Youth Development Centre to pack the boxes for distribution, and have them sent through mail to all the dioceses in PNG-SI.

At present the boxes are printed in Australia. It is not possible to get the printing done within the country, especially because of the style of the boxes and also the higher cost. The quotation provided by a few companies in PNG is double the amount of the job if done in Australia.

The Tarangu appeal is organised for all Catholic people, with the emphasis on family collection. There are still many areas, - like schools and other institutions, - which as yet have not being tapped. An exception are the Catholic Teachers Colleges, which have expressed interest in receiving the boxes for the Appeal.

## Broadening the horizon

CCJPD is set to make the Tarangu Appeal more "international" than in the first concept. Thus, it will be more publicised that we do not only have needy people in PNG; they also exist in other parts of the world. Already last year, the commission sent some donations to assist disaster stricken people in Australia (e.g. K 4,000.00 for the Australian (Sydney)

Bush fire victims) and in Japan (K 5,000.00 to Caritas Japan, for the earthquake victims).

Then, there are also the special objectives of the CCJPD. Thus, last year (1994), the Commission organised two other appeals besides the annual Tarangu collection; these were for Rabaul and Rwanda. These two disasters, one man-made and the other of a natural cause, received worldwide attention and publicity which opened people's hearts to give generously.

Responses came from throughout PNG. There were donations from people of all walks of life: villagers, school children, unemployed people, women, expatriates and many more. Donations in cash and in kind was received bringing the total amount in cash to more than 91,000.00 kina, being 31,148.17 kina for Rwanda, and 60,601.17 kina for the Rabaul Appeal.

## Update on the 1995 Joint Appeal

Many aspects of the joint appeal need urgently to be discussed. Items for clarification are the future of a conjoint appeal; the costs involved; the distribution ratio of the funds collected, and also whether and how the operating costs can be shared. At this moment in time, that is, till the end of July, the national CCJPD office has received the following contributions:

Catholic Church:	K 19,600.65
Anglican Church PNG:	K 1,294.71.

The response for the 1996 Tarangu Appeal has been slow in coming in. Yet, it is too early to make any estimation on how much money will still be raised in 1995, taking into consideration the devaluation of the Kina and the increase in prices of commodities.

Liliane Matbob

# OVERVIEW OF THE ANGLICAN/CATHOLIC DIALOGUE

I: 1/2/1989

Abp Bundervoet to ask Rome for expert assistance)  
Common Pastoral Letter (PL) on full Tok Pisin Bible

II: 26/7/1989 with Bp B. Meeking, Mgr K. McDonald, and two  
Solomon Islands Bishops  
Committee to draft "Statement of faith"

Text: "A Common profession of faith" (Abp Bundervoet)

III: 7/10/1989 with Dr D. Andersen of the ACC

Text: "Joint declaration of belief" (Bp Richardson)

Text: "The situation of the Catholic and Anglican Churches  
in PNG" (Bp Moore)

20/8/1990: Reply of Mgr K. McDonald to Meier/Richardson  
Need for an Anglican position statement, considering:

- \* determination to seek full communion
- \* agreement with Catholic teaching:
- \* concern to retain Anglican elements of discipline,  
practices and customs

IV: 12/11/1991

Discussion of Mgr McDonald's letter  
Joint PL on A/RC Dialogue

V: 6/5/1992 Lae

Discussion of Fr Aerts' draft letter to Romé

VI: 3/12/1992

Letter of Bp Richardson to Abp Meier (cf Minutes app. IX)  
Joint PL on the PNG Martyrs of World War II

VII: 9-10/3/1993 with Cardinal Cassidy, who requests:

- \* Submission to the Anglican Synods
- \* Need for an agreed Profession of faith
- \* Research to be done regarding Anglican orders in PNG
- \* More specification regarding the Anglican identity

VIII: 8/11/1993:

Tabling of results from the Anglican Synods, and of various research projects undertaken

18/4/1994: Request of Fr Aerts to the Roman Secretariate

25/4 till 22/5/1994: Visit of Fr Ramsden to Rome, and to Lambeth Palace

5/7/1994: Reply letter of Cardinal Cassidy

26/9/1994: Fr Aerts' information to the Catholic Bishops

IX: 11/11/1994

Appreciation of the Roman reply of July 1994; project of three pamphlets with "Studies and Statements"

18/6 till 24/6/1995: Familiarisation visit by Bishop-Elect M. Putney

ARTICLES FOR PART II

ARTICLES FOR PART II

2496 F. G. ...

2497 F. G. ...

2498 F. G. ...

2499 F. G. ...

2500 F. G. ...

2501 F. G. ...

2502 F. G. ...

2503 F. G. ...

2504 F. G. ...

2505 F. G. ...

2506 F. G. ...

2507 F. G. ...

2508 F. G. ...

2509 F. G. ...

2510 F. G. ...

REVISIONS AND DELETIONS

2511 F. G. ...

2512 F. G. ...

2513 F. G. ...

2514 F. G. ...

2515 F. G. ...

2516 F. G. ...

2517 F. G. ...

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2526 F. G. ...

2527 F. G. ...

2528 F. G. ...

2529 F. G. ...

2530 F. G. ...

1911

1911

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July 1995



# **STUDIES AND STATEMENTS**

## **ON ROMANS AND ANGLICANS**

### **IN PAPUA NEW GUINEA**

#### **Part III**

**Edited**

**by Fr Theo Aerts, on behalf of  
the Catholic Bishops Conference of PNG-SI,**

**and**

**by Fr Peter Ramsden, on behalf of  
the Anglican Church of PNG**

**Port Moresby 1996**

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# JOINT LETTER

## BY THE HEADS OF THE CHURCHES ON THE MARTYRS OF WORLD WAR II

Fifty years' ago the Second World War raged in PNG. Beginning in 1992 and continuing through 1995, we are remembering battles fought in this country that were of decisive importance in determining the outcome of the war in the Pacific. At the same time it is right that Christians in PNG should also recall with gratitude the faith and courage shown in this period by the Church workers who risked their lives to remain with their people when danger threatened.

Final figures cannot be established with certainty but it seems likely that altogether 333 Christians died: 198 Catholics, 16 Lutherans, 76 Methodists, 4 Seventh-day Adventists, 12 Anglicans, 22 Salvationists, and 5 missionaries of the Evangelical Church of Manus. The dead include both Papua New Guineans [84] and expatriates [249], men and women, ordained clergy and lay workers. They died in different ways. Some were put to death by the enemy. Other dies because of lack of medical supplies or other essential items. Others were killed by tragic mistakes by the Allied Forces. About the circumstances in which some of them died there will never be absolute certainty.

But however they died, there is a sense in which we can apply the word "martyr" to all of them since they knew that when the Japanese invasion took place they risked death by continuing at their posts and yet this was all of them chose to do. As martyrs they are "witnesses" to the faith, signs of the power of the risen Christ at work in human lives. Whether they died by lethal injection or "friendly fire", they paid the ultimate price for their steadfast resolve not to run away, but to continue to serve their people. The Anglican Bishop Philip Strong, must have summed up the feelings of many Christians in different Churches when he told his staff - almost paraphrasing the words of Jesus to his disciples (cf Mk 8: 34-38),

*"we must endeavour to carry out our work in all circumstances, no matter what the cost will ultimately be to any of us individually... If we do not forsake Christ here in Papua and His Body, the Church, He will not forsake us. He will uphold us; He will sustain us; He will strengthen us, and He will guide and keep us through the days ahead... Let us trust and not be afraid."*

As well as those who died we should also remember the "confessors", those who continued in a different way to "witness" to the Gospel despite the dangers and obstacles placed in their path. Some remained undetected in the jungle; others had to continue to confess their faith in Christ

crucified in detention or in prison camps. Many believers endured harassment or derision because of their religious beliefs.

What are the lessons of the past for Christians today in PNG? Surely as we remember the witness of our ancestors in the faith of fifty years ago, we should pray that we may be given a share in their courage and resolution. Papua New Guineans like Peter To Rot of Rabaul, Nob Begbeg of Nobonob, Lucian Tapiedi from Isivini, and even nurse Maiogaru of the Kwato Mission, give us a shining example to follow. We should draw inspiration from the fact that these men and hundreds of Church workers were ready to do their duty in the face of overwhelming difficulties and danger.

God often works through suffering and pain to lead His people to a fresh understanding and a deeper faith. As we look back today on the events that took place between 1942 and 1945, we can see that this was a period in which Christians in different denominations learned a new respect for each other. The groundwork was laid for the ecumenical co-operation that was to emerge in the post-war period. The memories of the martyrs of PNG should be a stimulus to all of us to work for a closer unity between our Churches. The people who died in every corner of this land, did so because they were Christians, not because they were Catholics or Seventh-day Adventists, Methodists or Lutherans.

Recently a writer in an American weekly review tried to say that why he is optimistic about the Church. He gave one as his reasons the existence of so many modern martyrs, more in the twentieth century than in any other period of the Church's history, except possibly the first century. The martyrs teach us, the writer argued,

*"that ordinary faithful life is never wasted... that ultimately the only adequate response to the evil we see around us is a life well led. It is the only ground for optimism we have."*

*Archbishop Michael Meier, for the Catholic Church*

*Moderator Edea Kidu, for the United Church*

*Head Bishop Getake Gam, for the Lutheran Church*

*Commander Derrick Jessop, for the Salvation Army*

*Archbishop Bevan Meredith, for the Anglican Church*

*President Mathew Bil, for the Evangelical Church of Manus*

*President Pastor Yori Hibo, for the Seventh-day Adventists*

Port Moresby, 3 December, 1992

# AN ANGLICAN-CATHOLIC COVENANT:

## Our next step forward together ?

### The Story So Far

It is now 25 years since a serious theological dialogue between our Churches began. In the early Seventies it involved the lecturers at the two seminaries. In 1988 the present series of Anglican/Roman Catholic Bishops' Meeting (ARC/PNG II) was inaugurated and continued to make progress on an agreed statement of faith.

Alongside this theological work the two communities have continued to share many things together, from long standing alliances on bodies like the Churches Medical Council and the Churches Education Council and close cooperation between our religious communities, to the more recent joint pastoral letters from the bishops, joint *Tarangu* Lent Appeal, and even the opening of shared church buildings.

This theological dialogue and practical work together has been our expression of that "dialogue of truth" and "dialogue of love" as commended to us by Cardinal Cassidy during his visit in 1993. In our view it is a seeking to regain the spirit of the first apostles whom we are told were both "one in mind and heart" (Acts 4: 32). We can therefore be thankful for our PNG experience of cooperation at all levels of Church life.

Howevèr, Our Lord did not pray for increased cooperation, he prayed for our unity. Pope Paul VI and Archbishop Michael Ramsey, who began the ARCIC process in 1966, showed faithfulness to this prayer in their common declaration to seek a "*restoration of complete communion of faith and sacramental life*" between our Churches (ARCIC Final Report 1982, p. 3). The ARCIC dialogue continues as part of a worldwide ecumenical movement which in 1995 received authoritative encouragement from Pope John Paul II in his encyclical "*Ut Unum Sint*" ("May they all be one" John

17: 21). He affirmed that the ecumenical task was "one of the pastoral priorities" of his pontificate (par. no. 99), and he reminded all Catholic bishops of their duty of "*promoting the unity of all Christians by supporting all activities or initiatives undertaken for this purpose*" (par. n. 101).

It always remains easier to agree on the goal of unity than to agree on how to achieve it. This has become apparent in the recent ARC correspondence between PNG and the Pontifical Council for Promoting Christian Unity in Rome. We think it is fair to say that in PNG the Roman Catholic and Anglican bishops have had as their aim a "step by step" approach to unity with an interim goal of limited but reciprocal sacramental sharing based on a perceived common faith and practice and mutual recognition of orders - hence our local study into Anglican Orders and sacramental life (See *Studies and Statements I*, p. 34).

This "step by step" approach was specifically affirmed by the positive votes of all five Anglican Diocesan synods in 1993. However, Rome sees things differently and wants complete agreement on matters of faith, orders and the authority of the Pope before there is sacramental sharing. Agreement on these matters is not yet possible. To make suggestions about the way forward the Vatican appointed last year a "facilitator" (Bishop Michael Putney, now auxiliary bishop in Brisbane) to be available to the present ARC/PNG Committee.

Therefore in 1996 the situation appears to be that our two communities continue to work well together in old and new joint ventures. The latest is this series of "*Studies and Statements*" whose aim is to help inform all our clergy about the background and content of the ARC dialogue in PNG. Thus we continue with the twin dialogue of truth and love.

Internationally the situation is less clear. Various secular pressures confront both our Churches as do internal tensions, and a question remains how far and how fast PNG can move within the wider context of worldwide ARC relations.

At this time it would seem appropriate to secure the gains we have made in the past 25 years - a unique relationship, according to Bishop Putney -

**MEMBERSHIP OF ARC/PNG II**  
(Chairpersons: bold type; apologies: \*)

**Catholic Bishops:**

**Attendance:**

Albert Bundervoet	1-2	2
Michael Meier	1-2-3-4-5-6-7-*.*	7
Desmond Moore	1-2-3-4---*-7-8-9	7
Raymond Kalisz	1-2-3-4-5-6-7*--	7
Peter Kurongku	*-2-*.-4-5-6-*.-8--	5
Brian Barnes	7-8--	2

**Anglican Bishops:**

George Ambo	1-2-*	2
Bevan Meredith	1-2-3-4-5-6-7-8-9	9
Isaac Gadebo	1-2-3-4---6-7-8-9	8
Paul Richardson	1-2-3-4-5-6-7-8	8
Walter Siba	4---6-7-8--	4
Tevita Afu Talanoa	*-7-8--	2

<b>Invited:</b>	Basil Meeking, N.Z.	2	1
	Kevin McDonald, Rome	2	1
	Adrian Smith, Honiara	2	1
	Amos S. Waiaru, Honiara	2	1
	Donald Anderson, London	3	1
	Cardinal I. Cassidy, Rome	7	1
	Nuncio R. Moliner-Ingles	9	1

<b>Advisors:</b>	Theo Aerts	2-3-4-5-6-7-8-9	8
	Peter Ramsden	8-9	2
	Garry Roche	9	1

<b>Secretary:</b>	John Doggett	1-2-3	3
	Günther Koller	4-5-6-7-*.-9	5

and, in spite of setbacks, to renew our commitment to the process to make us "one in mind and heart", i. e. that unity willed by Our Lord. With this aim the ecumenical officers suggest the signing of a National Covenant between the ARC Churches in PNG.

## Inter Church Covenants

*"A covenant is an agreement between two traditions who pledge to each other a specific degree of prayer, cooperation and understanding in order to express their unity, to work toward full unity and to together serve God's people"* (Dion, 1994: 4).

The idea of a covenant was presented to the 1995 Catholic Bishops Conference meeting in Goroka, and the following recommendation was made: *"The Catholic Bishops of Papua New Guinea favour establishing a Covenant with the Anglican Church of Papua New Guinea and request members of the Anglican-Roman Catholic Dialogue to pursue this objective"* (Rec. 95: 45). The Anglican bishops have also reacted favourably to the suggestion.

As we see it, the making of a covenant at this stage would be:

1. an act of thanksgiving for all who have served the cause of unity between us and as an inspiration for others to continue the process.
2. a commitment to continue both the dialogue of truth ("Faith and Order") and the dialogue of love ("Life and Work").
3. an encouragement to study and reflection at all levels of Church life.
4. an internationally recognised way of staying together in spite of setbacks and unresolved questions.
5. a sign to both Rome and Canterbury that the Romans and Anglicans in PNG are serious about their ecumenism.



**COVENANT**  
**BETWEEN THE**  
**DIOCESE OF NOVA SCOTIA**  
**AND THE**  
**DIOCESE OF PORT MORESBY**

The Companion Diocese relationship is one of love, care, and mutual sharing of our mission and ministry. As members of the worldwide Anglican Communion, our desire is to learn from and encourage each other in the faith of Jesus Christ. We are resolved to enter into a Companion Diocese relationship under the following terms:

1. Members of each diocese shall be encouraged to learn more of each others' experience in living the Christian life through correspondence, the exchange of information about each other, the organization of programmes and activities which inform members about each other, and to the extent possible, the exchange of visits. Members of each diocese shall also be encouraged to examine particular issues of concern and to exchange the observations and insights reached.
2. Members of each diocese shall be encouraged to pray for each other on a regular basis.
3. The period of the Companion Diocese programme shall be 5 years. Yearly reviews, and, to the extent possible, periodic consultations by Companion Diocese committees, shall take place in order to keep the work advancing and to review and plan for both the long and short terms. A mutually agreed method of evaluating the programme shall take place in the fifth year at which time consideration may be given to extending the Companion Diocese programme.
4. We commit ourselves to sharing news of our endeavours and experiences in celebrating the Decade of Evangelism within our Anglican Communion. We welcome the opportunity to learn from each other, to know Christ, and to make Him known.

Signed by:



The Right Reverend Isaac Gadebo  
Diocese of Port Moresby



The Right Reverend Arthur Peters  
Diocese of Nova Scotia

At Halifax, Nova Scotia, Canada  
this third day of June, in the year of our Lord, one thousand, nine hundred and  
ninety-three.

*An example of a the use of the word "covenant" in an agreement  
of specific co-operation between two Anglican Dioceses,  
viz. of Port Moresby and of Nova Scotia, in Canada*

Such a covenant for PNG might consist of the following elements:

a) **A preamble:**

- i. The goal and call to unity
- ii. The ARC experience in PNG

b) **Commitments:**

i. **Wholehearted support for the things already done:**

- Annual "Week of Prayer", and other occasional prayers for unity.
- determine occasions for further joint "pastoral letters" and for more ecumenical materials for priests and people.
- develop joint work on social justice, youth, and women's work.
- continue common theological teaching.

ii. **Strong encouragement for further initiatives:**

- Standing invitation for a representative of each Church to attend annual general meetings of the other Church.
- annual ARC seminar for the two Churches' ecumenical boards.
- agreed date in PNG and the Solomon Islands to commemorate our Christian martyrs.

iii. **Resolve to rededicate each other to the goal of unity each year, on Pentecost, being the end of the PNG Week of Prayer for Christian Unity.**

As to the provisional timetable of this initiative we could think of the five following steps between now and this time next year:

1. Submission of the present draft to Catholic and Anglican Bishops, and publication of the April 1996 draft in *Studies and Statements III*, with further publicity in *Arena*, *Family* and possibly other places.
2. Incorporation of the initial amendments received.
3. Discussion of the draft at other levels, down to the grassroots people, and especially in a nationwide workshop-seminar of ecumenical specialists from PNG/SI. We herewith invite all interested people - both individuals and diocesan or regional groups - to submit their comments and reactions to the now proposed covenant text.
4. Discussion and incorporation of all the reactions received, to be submitted for approval to the five ARC archbishops.
5. Official signing and promulgation of the agreed "National Covenant" according to a still to be defined procedure.

A National Covenant between the ARC Churches in PNG could be thought of as simply putting in a written and published agreement what we are already doing, with the aim of keeping the process going in both good and bad ecumenical weather. It would not restrict our ecumenical work to each other, and it would show our respect for the existing rules and regulations of our two Churches, particularly with regard to sacramental sharing. To put it another way, it would be rather like declaring our engagement even if we can't yet be married.

Frs. Peter Ramsden and Theo Aerts

# DRAFT COVENANT

April 1996 version

**A Covenant between the Anglican Church of Papua New Guinea and the Roman Catholic Church in Papua New Guinea.**

**In the name of the Father, the Son, and the Holy Spirit.**

Believing in the will of God that all Christians are called to be one so that the world will believe in the Lord Jesus Christ, recognising our common baptism in the name of the Holy Trinity, encouraged by many years of dialogue, cooperation and friendship between our communities, wishing to respond to the pastoral needs of our people and be an effective evangelistic witness to the nation, we the bishops of the Anglican Church of PNG and the Catholic Bishops Conference, in the name of our clergy and people, enter into this covenant.

## **AFFIRMATIONS**

**We affirm:**

1. that all unity comes from the unity of the Triune God, Father, Son, and Holy Spirit.
2. that Jesus Christ, the living centre of our faith, is the Saviour and Lord of the World.
3. that the desire of Christ is that the Church be one people brought together from all races, languages and cultures.

4. that the life of grace is nourished by the Word of God we receive through the Scripture, sacraments, and the action of the Holy Spirit within the Church.
5. that the Holy Spirit, having revealed a rich diversity of ecclesial gifts in the Anglican and Roman Catholic communions, and having enabled us internationally through ARCIC to achieve substantial agreement on Eucharist and Ministry, now prompts us to overcome the separation which exists in doctrine and ecclesial life, in order to achieve that **full visible unity which Christ wills for his Church.**

## RESOLUTIONS

### Therefore we will:

1. pursue the theological dialogue on matters that still separate us, whose aim is to lead us to full visible unity.
2. pray together for unity whenever possible and always in the annual "Week of Prayer for Christian Unity".
3. choose to prepare as appropriate joint pastoral letters on occasions of particular significance, or on matters of special concern, to Church and nation.
4. **develop joint work on social policies, youth, and women's work, particularly with the aim of strengthening Christian family life and promoting evangelism.**
5. recognise and support the opportunities which come from the close relations between the Religious Orders of the two Churches.
6. **continue common theological teaching.**

7. issue a standing invitation for each Church to attend the annual general meeting of the other Church (Catholic Bishops Conference, Anglican Provincial Council).
8. arrange an annual ARC seminar for the two Churches' ecumenical boards.
9. work to strengthen wider ecumenical activity, particularly through the PNG Council of Churches.
10. resolve to rededicate each other to the goal of unity each year on Pentecost Day.

**In the name of the Father, the Son, and the Holy Spirit. Amen.**



*Bishop Michael Putney (right) on his 1995 familiarization visit to PNG, together with with Fr P. Ramsden, of Goroku*

# RELIGIOUS LIFE AMONG ANGLICANS

## WITH SPECIAL REFERENCE TO PNG

### 1. HISTORICAL BACKGROUND

The abolition of the Religious houses and the expulsion, and sometimes martyrdom, of monks, friars and nuns is so much a part of the legend of the sixteenth century Reformation that many express utter disbelief that the Religious Life could form a part of Anglican observance today. But religious are and always were part and parcel of the "*Ecclesia Anglicana*."

#### The impact of the Reformation

The destruction of convents and monasteries and dispersal of their members, for the English Church at any rate, was a consequence of and not integral to the overall idea of a reformation of the Church being pursued by leaders of both Church and State. There is nothing to forbid or disapprove of the Religious Life as such in any official writings. The Book of Common Prayer (BCP), to which most people turn to discern the official line, set out important reforms which can be recalled here.

Thus the BCP no longer recognized the jurisdiction of the Bishop of Rome as previously practised (Art. 37); it said that liturgy should be in language known to all (Art. 24), and worship appropriate to the local cultures (Art. 34), and that priests could marry (Art. 32). In sum, there is no mention, and therefore no prohibition of anything fundamental to the religious life, i. e. the Common Life (living in community), profession and the evangelical counsels.

Like much else in Church life, the first steps [i.e. before the "break with Rome"], were directed towards a modest reform. The smaller Religious houses, many now holding only 2 or 3 monks, or nuns, were closed, ho-

ping thereby to encourage a "renewal" (as we would say) in those which continued to function, although also mostly reduced in numbers.

Two factors influenced the inevitable progression to complete suppression. The first was that the King realised he could seize the lands, buildings and other property to his own advantage. The second and more significant reason was that the lesser dependence on the hierarchy and the international character of the Orders, made them more resistant to the idea of being detached from the wider Church and the threat to their distinct position.

The monks, friars and nuns having gone [either martyred, transferred overseas, or given a pension and been secularised], no further thought was given to the Religious Life and the Canon Law which recognised, and sought to regulate it was neither changed nor abrogated. It remained part of the Canon Law of the Church of England until the middle of this century and members of [Anglican] religious orders appealed to it from time to time. On its basis they wore habits in public while 'Roman' clergy and religious were forbidden to do so by English law.

## Monastic practices and spirit continue

Why then, did it take so long (300 years) for Religious Orders to re-establish themselves in the Church of England, and then the wider Anglican Communion of Churches? Partly, perhaps, a result of the increasing 'institutionalisation' of the Religious Life, from the sixth to the fifteenth centuries, when any individual initiatives were extremely suspect. Not truly understanding that a man or woman entered the religious state 'to seek God and to serve Him', it was thought that the perceived functions of the orders could be just as well, and perhaps better, carried out by other institutional bodies.

Politically, any aspirations to a refounding of the religious life did not accord with the State's need to control the Church. Any Church event or institution, however spiritual, which State authorities viewed as associated with Rome - and therefore the enemy Spain - became highly suspect.



It was accepted that the daily offering of liturgical praise to God could be continued in those abbey churches now become cathedrals or large parish churches. For this purpose, the monks or religious were often substituted with a body of secular canons augmented by choirboys. In smaller parishes the people were expected to take their part with their parish priest in the same 'Common Prayer' [and 'Divine Service'], a distillation of the former eightfold choir office of the erstwhile monks, a practice encouraged by Vatican II four hundred years later.

The educational role of the monasteries still continued (usually in the same buildings) under secular clergy and lay teachers (often recruited from secularised monks). The continuation of the social welfare role of the religious houses also became the responsibility of cathedral chapter or parish. Yet, the system of 'charities' that was established was a poor and cold substitute for the help the poor had found daily at the doors of the religious houses previously found in town and country.

Lost almost entirely was the prophetic voice of the monks and nuns, whether spread through the universities or among the people by the friars. This development left a void in which the occasional enlightened prophetic voice in the parishes had to compete with a clamour of competing and less modest opinions.

## 2. THE URGENT NEEDS OF NEWER TIMES

Eventually the time came that the ordinary people's need for the lost social service of the monasteries, and the request for rational prophetic and spiritual resources expected from professed religious, provided once again an impetus for the implanting of the Religious Life in the English Church.

### Needs at home

The Anglican revival of religious life occurred at the same time as that Church was responding to a missionary vocation which also brought into being the Anglican Communion of Churches. [These new foundations

were not dissimilar to those encountered in the many new Congregations being founded by Roman Catholic (RC) groups at this very time.]

The prophetic voice of the new Religious Societies and Communities first found expression through the practical responses to the needs of the poor and outcast of the British society of this period. The Church and Nation were called to make a response to the unemployed, the typhoid victims, to orphans, to the war-disabled, usually through groups of lay and clerical supporters of the religious communities.

The first supporters of a rekindled religious life included a few bishops and political leaders who wrote journal articles or convened public meetings to make known what had been uncovered by the work of the religious. At the time these religious included a majority of Sisters, but a few male religious Societies as well like "the Society of the Divine Compassion" and members of the parish clergy who had often called to them for their ministry.

The newer religious groups naturally took on board in their ministry, evangelistic and pastoral work in which liturgical and spiritual renewal was recognized as an essential part. This comprehensive approach meant that in the main there were few 'teaching orders', 'nursing orders', 'missionary orders', etc. Yet, some division into Active, Enclosed and Mixed Societies existed, but without any clear distinction between clerical and non-clerical orders.

## Needs abroad

The various Anglican orders and societies, having their beginnings from the mid-nineteenth century, were neither stable enough nor large enough to take a significant role in the missionary expansion which - as far as the Anglican Church was concerned - closely paralleled the colonial expansion of Great Britain.

Still, Anglican religious orders - while not spearheading the missionary enterprise - very much assisted it. This was in continuation of what had

occurred in earlier times when northern Britain had been 'missionised' by Celtic monks from Ireland, and South-West Britain by the monks sent by Gregory the Great from Rome. As a matter of fact, many elements of a monastic spirit had survived, although - due to the turmoil of the Reformation - the English Church had been left without regular religious orders for about three centuries.

The Anglican Societies which developed after the Reformation did not have the sufficient capability to undertake the kind of pioneering work as was done in Melanesia by the Society of the Divine Word (S.V.D.), the Holy Spirit Sisters (S.Sp.S.), the Sacred Heart Fathers (M.S.C.), the Friars Minor (O.F.M.) and others. But that fact should not hide the ancient Anglican "roots" which - we repeat - included vigorous Celtic and Roman monastic influences and traditions.

This fact is clear - even for PNG - from the names of many Celtic, Anglo-Saxon and Roman monks and nuns which are well known from the yearly Church's Calendar, while the stories of their lives form part of the received Church History to which Anglicans look for inspiration. This important fact was overlooked in a previous document of "Studies and Statements 2" which based itself too narrowly on the locally produced Anglican Prayer Book (APB), thus omitting one more influence on a future religious life and spirituality in this country.

The baptismal names too, chosen by many nationals, witnesses to the background knowledge of the religious life in the story of the Anglican Church: Etheldreda, Cuthbert, Bridget and Aidan are but four frequently found names that could be mentioned. No doubt, what is true of the Church in PNG is also true elsewhere in Melanesia, particularly for Anglicans in the Solomon Islands and Vanuatu.

Thirdly, the monastic influence was also regularly conveyed in the daily life of missionaries as observed by the people. It was also participated in by those sharing in ministries and institutions, not only for priests but also for school children, teacher trainees and health workers. Community living, the central role of the chapel and daily 'choir' (or "daily office") and eucharistic worship was the norm in these institutions. Until government

requirements forced otherwise, daily and yearly timetables were based on the Church's, rather than on a secular calendar.

In short, even before any Anglican religious orders entered PNG, a process of "seeding" took place. Thus, many baptismal names, various liturgical celebrations and the like made the more perceptive young people ask such questions as:

- *Who are these monks and nuns and what are these Religious Orders that have made them so important for the life of the Church ?*
- *And what does it mean for our Church in Melanesia, and what message is there for me personally ?*

This self-questioning, which can be seen as a first response to a vocation, was encouraged by the tenor of the responses by overseas missionaries to such inquiry. Even though the missionaries were not themselves Religious, they had been nurtured in the Church of England in an atmosphere permeated by a monastic ethos.

While it was not monasticism as such that the Church in Melanesia was needing, the underlying spirit - that is, the sense of utterly committed discipleship, disciplined prayer, prophecy and service - could emerge if the mediaeval expression of the religious life did not inhibit that spirit expressed by Saint Anthony of Egypt as well as Saint Benedict whose observances are provided for in the APB Calendar.

### 3. GROWTH OF RELIGIOUS LIFE IN MELANESIA

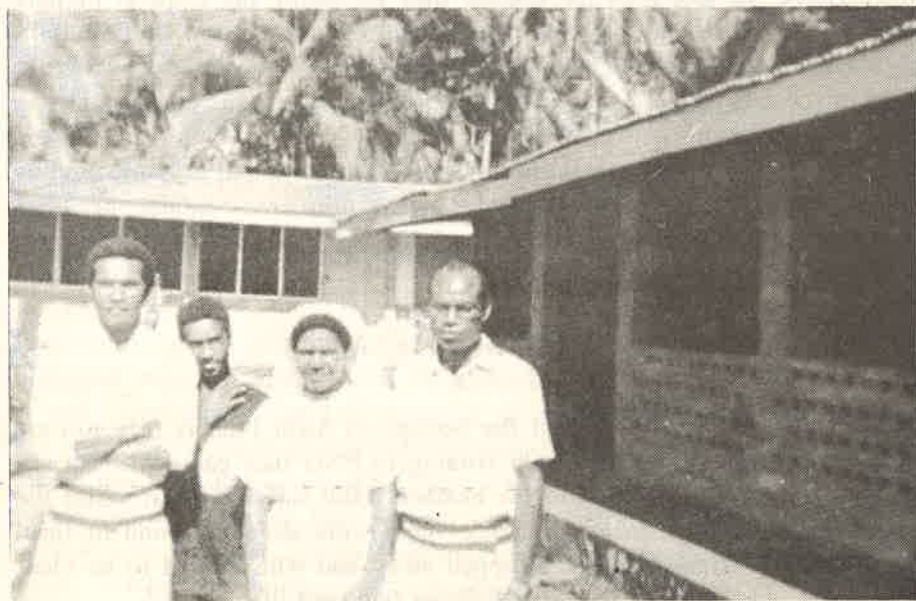
In the earlier part of this century several Congregations were able to respond to calls, usually from bishops, to participate in overseas mission work in a supporting role within already functioning missionary dioceses. This was also the case for the Pacific world.

The Anglican Church had been working in PNG since 1891 and its missionary Bishop had been calling Anglican religious collaborators for a decade before any religious group was able to respond. It was thus that "the

Society of Saint Francis" (S.S.F.), the foremost Franciscan Order among Anglicans, came to PNG from Britain in 1959, moving to the Solomon Islands a decade later. The Religious Life, however, did not have its roots in the Anglican Church in PNG only by direct 'transplanting' as was done by the Society of Saint Francis. Two other Societies grew up from their foundations in the Melanesian environment.

## 1. The Melanesian Brotherhood

A retired policeman, Ini Kopona in the Solomon Islands, seventy years ago was imbued with the vision of a religious order of Melanesians who would carry the message of the gospel to the many still-heathen ares of the land after the example of the Celtic monk-missionaries in northern Britain. The missionaries, themselves inheritors of that apostolic spirit, supported this aspiration. They lacked, however, religious to guide their formation and - as a religious order - the group became too dependent on the institutional Church.



*Two Melanesian Brothers with a Visitation Sister, at Haruro (Popondetta)*

The above is probably the reason, why - while envisaging the possibility of Life Vows (at any rate for some) - it has been no part of its formation and practice. Thus the UK "Advisory Council on the Religious Orders" has not accounted the Brotherhood as a Religious Order (or "Institute" in RC terminology). Yet, the Brotherhood does have the stability and prophetic spirit which enables the majority of other Religious to recognise it fraternally.

While the 'Celtic' heritage is not obvious, a Franciscan charisma is. Although not formally a Franciscan society its commitment to poverty, brotherhood and preaching the gospel shows a markedly Franciscan spirit. They are rarely to be seen in towns or on aircraft, but may often be met on rural roads, on bush tracks, on P.M.V. transports or small boats around the Solomon Islands, Vanuatu and PNG in black sweat-shirt and lap-lap, relieved by the white of the waist-band and often carrying a pilgrim's staff.

The nature of their ministry has ensured the prophetic quality of the Brotherhood, as like John the Baptist they go before the Lord to prepare His way (as represented by the institutional Church). And like all Religious, they are numbered with the Seventy-two, going out two by two to every place where the Lord will come. The Brotherhood remains strong but like all religious orders which have been established for a single form of ministry (in this case, taking the gospel to the heathen) they are finding that - faced with a need to consider new ministries - it also becomes necessary to review its life and constitution.

## 2. The Society of Saint Francis

Looking at the prophetic role of the Society of Saint Francis they too are re-appraising their apostolate. On coming to PNG they came with no experience of taking the gospel to the heathen. But sixty-two years after the first coming of Anglican missionaries, there were already second or third generation Christians who had dropped away and who needed to be challenged and re-established in their Christian faith and life.



*Three PNG Anglican friars, with Brother Andrew, all SSF*

Working from Koke, Port Moresby, they found that this work called for extensive team pastoral work. Hence the Society helped with social concerns, presented the gospel in new ways liturgically and dramatically, and recognised the young people's rapidly increasing exposure to intellectual challenge and social change. The Society was able to draw on its experience of re-calling the lapsed and strengthening the faithful in its ministries in post-war Britain.

Important was the use of the laity to share in all aspects of the pastoral, liturgical and evangelistic work. The Society was not 'imitating Rome' as it was sometimes accused of doing in its liturgical renewal. The Society for years had worked in close accord with liturgists both Anglican and RC (and sometimes Reformed, e.g. Taizé), and was able to introduce features which the RC Church had to wait a few years for. Its Saint Francis church was the first church building for Anglicans with a free-standing altar. When discussing the introduction of traditional features, for example drums, in the liturgy, the Friars became aware how Christians

had to be helped to welcome such innovations which they had been mistakenly led to consider wrong for Christian worship.

The Society had for years maintained strong ecumenical links in England and with the RC Church this had been especially strong with the French Church, through priests like Abbé Paul Couturier. So a natural link soon formed in Port Moresby and Fr. Adrian Meaney M.S.C. and the French nun, Mother G enevi ve de Massignac, A.D., shared in the encouragement of the Week of Prayer for Christian Unity and Thursday Candle devotions, both inspired by Fr. Couturier. These devotions are less observed in PNG today; but there is less need for them as the duty of praying for Unity has been taken up as the responsibility of all Christians. Who can doubt that those efforts in the sixties contributed to today's remarkable ecumenical climate?

Finally, the Society wished to develop, as a natural part of its prophetic witness, opportunity for both priests and laity to deepen and strengthen their spiritual lives. Greater opportunity for this came when a Friary was established near Popondetta with a guest house where Retreats could be conducted. This also gave greater opportunity for liturgical and musical adaptation working with younger and more motivated Papua New Guineans both at the Friary and Evangelist College, at both of which chapels were built in which the people could gather round a free-standing altar.

Now with an almost totally Melanesian membership in PNG and the Solomon Islands, the Society is appraising its ministries not only from its Friary near Popondetta but also in Lae (Bumbu) and the Highlands, and to make preparation for other opportunities to help people to maintain a strong spiritual life in the presence of so much social change.

### 3. The Sisters of the Visitation of Our Lady

Young Women, too, hearing of such women religious as Hilda of Whitby, Clare of Assisi and perhaps of modern Anglican nuns like Mother Harriet of Clewer, and observing and hearing the Friars and the Sisters of the



Holy Name (who managed a High School for girls at Dogura), asked whether they too might be called to such a life.

The Holy Name Sisters decided to give them the opportunity to find out and invited them to found the "Congregation of the Visitation of our Lady," now twenty-five years ago. Many responded to the life of community, liturgy and prayer, but, as for many women's orders, they felt not completely satisfied. They found that their ministry was too much determined by others, and to be thrust too easily into a secondary role of providing the refreshments for those - especially men - in a more active ministry, and cleaning and decorating the church, and finding themselves part of the *bilas* for big occasions.

However, the Sisters' ministry of visiting and hospitality, modelled on the life of our Lady, is clearly demonstrating the prophetic role necessary for family ministries in encountering the stresses to family life brought about by social change. 'He has brought down the mighty and lifted up the lowly. (Luke 1, 52)'



*A group Visitation Sisters gathered for a Chapter meeting*

## 4. PROSPECTIVE OF THE FUTURE

The Catholic Religious Orders and Institutes may seem large in comparison, but they too are having to reconsider their ministries. Their history may make it harder for them to break free from the presumption of pioneer missionary work leading naturally to accepting an increasing part in the routine diocesan and parish ministries, to be able to find their prophetic role on the 'threshold' (or "liminality"). It has been this writer's privilege to observe some of the struggles of both Anglican and RC religious congregations to find their place among the People of God and in the nation to make known the 'promise of mercy' for the present day.

To conclude on the ecumenical theme of these 'Studies and Statements', the Religious Orders, Societies and Congregations have enjoyed close relations in shared worship, fellowship, conferences and training opportunities. It is now perhaps important to move on to the area of shared ministries, social, pastoral and evangelistic '*... in the difficulties into which the relationships between the two Churches have run [though not in PNG] seem to call urgently for such practical steps in order to prove that progress can be made*' (E. Yarnold).

A start has been made. In Lae the Society of Saint Francis shared with a priest of the Marianhill Congregation, the care of the seaman's club. In Goroka, the Sisters of the Visitation of our Lady are sharing with the Holy Spirit Sisters in "the Catholic Family Life Apostolate." Some years ago there was a proposal by an S.V.D. Bishop for a shared pastoral ministry with the Society of Saint Francis in an area where the numbers of Anglicans and Catholics was small but receiving little pastoral care. Land could not be obtained. While these examples are few in number and still small in scope, they consistently follow the so-called Lund Principle. In this famous text the World Council of Churches (1952) made the felicitous agreement '*to act together in all things.. that do not compel us to act separately*'.

Brother Andrew S.S.F.

# PRAYER FOR CHRISTIAN UNITY 1996

## 1. WELCOME

1. Sing-along while awaiting the full congregation to arrive.

2. The choir intones, and all join in the following chorus:

**Shine, Jesus, shine, fill this land, with the Father's glory,  
Blaze, Spirit, blaze, set our hearts on fire,  
Flow, river, flow, flood the nations, with grace and mercy  
Send forth your word, and let there be light.**

3. Leader and People alternate for the opening prayer:

*Let us start our gathering:*

**IN THE NAME OF THE FATHER, AND THE SON,  
AND OF THE HOLY SPIRIT. AMEN.**

*The grace and peace of our heavenly Father and of our Lord and Saviour Jesus Christ, and the fellowship of the Holy Spirit, be with you all.*

**AMEN.**

*Let us pray. Father in heaven, we your family, longing to many groups and walks of life, we have gathered here today to worship you and to recognize your greatness and might.*

*Extend your favours to all of us, to whatever denomination they belong. Let each one of us see and evaluate the efforts each one of us makes to be truly yours. Strengthen us that others may confirm us, their sisters and brothers, to reach in your good time the common goal of unity and peace.*

*Enlighten us always in our meetings, deliberations, and personal encounters with others. Make all your children, Lord, be your sign to us. And be with each one of us, too, to open our ears and eyes, and teach us fresh ways to fulfill the one great desire of your son, Jesus Christ, that all may be one so as you are one with him and want us to be united to you, so that the world may believe in you.*

*We ask this of you, Father, through your Son, living and reigning in the unity with the Holy Spirit, now and forever.*

**AMEN.**

4. Personal welcome of all visitors.

## **2. SCRIPTURE READING**

### **AND HOMILY**

5. The Book of the Scriptures is solemnly brought in (dancing group ?).

6. Reading from 1 Corinthians 12, 12-27.

7. All sing together:

**Tok bilong yu Got, em i swit tumas, i swit tru, em i swit tumas.  
Alleluya, Allelu-u-ya, Alle, Alle-e-lu-u-ya**

8. Homily for the occasion.

9. All sing together:

**Now thank we all our God, with hearts and hands and voices,  
who wond'rous things had done, in whom the world rejoices,  
who from our mothers' arms, has blessed us on our way,  
with countless gifts of love, and still is ours today.**

**O may this gen'rous God, through all our life be near us,  
with ever joyful hearts, and blessed peace to cheer us,  
and keep us in his grace, and guide us when w're lost,  
and free us from all ills, in this word and the next.**

**All praise and thanks to God, the Father now be given,  
the Son and him who reigns, with them in highest heaven,  
the one eternal God, whom earth and heaven adore,  
for thus it was, is now, and shall be ever more.**

### 3. OFFERING

9. While the two choirs alternate songs, a collection will be held to support a commonly agreed project.

10. Acceptance by the leader of the gifts made:

*God, our Father, from whom every good thought and every good action comes. Today You have called us together out of our cherished surroundings and different walks of life, and you inspired us to show our active participation in this ecumenical gathering.*

*Accept our contributions towards the project we have agreed to support, in order to make manifest that it is possible to be of one heart and one mind, especially when faced with other human needs. Please, accept the goodwill we do express in our gifts, and our make us ever more faithful in serving you all the days of our life.*

**AMEN.**

11. Concluding remarks or other notices are given.
12. One of the ministers present gives the final blessing.
13. All respond by saying together:

**THE ALMIGHTY AND MERCIFUL LORD,  
THE FATHER, THE SON, AND THE HOLY SPIRIT,  
BLESS US AND KEEP US SAFE, NOW AND FOREVER. AMEN**

14. All sing:

**Bind us together Lord (2x), with cords that cannot be broken.  
Bind us together Lord (2x), bind us together with love.**

**There is only one God, there is only one king.  
There is only one body, that is why we sing.**

**W're the family of God, w're the promise divine.  
W're God's chosen design, w're the glorious new wine.**

15. After the ecumenical service, all assemble on the parish grounds, where some refreshments are served.

oooOoooOooo

# MARRIED BISHOPS

## IN THE CHRISTIAN CHURCHES

Over the last decennia several books have been written about clerical celibacy in the Christian Church in the course of the ages. It would be a very difficult task to properly summarize these works in a short compass. The long and the short of the results reached is that Eastern and Western Christianity followed different paths towards the codification of certain rules.

There is little doubt that this result was not reached without the help of the civil authorities, which precise aim was not precisely to preserve a certain understanding of dedicated celibacy according to the New Testament. Surely, some factors of influence and property were very much at the fore. Again, the practical observance of the rules was often far below the goals aimed at.

Seen the complexity of the issues involved it is necessary that people, interested in the developments which took place, should turn to some readily available books on the topic. We, for our part, intend to concentrate rather on "the aftermath" of some of the ancient decisions, as they were formulated in the famous Council of Trent. In addition, we want to limit ourselves, as far as possible, on the situation of bishops only in the Church.

### A. TOWARDS AND AFTER THE REFORMATION

The 16th century reform council of Trent marked a fresh beginning in the ministerial training for all belonging to the threefold ministry among Catholics: bishops, priests and deacons (*e. g.* by the introduction of so-called "seminaries" for future Church personnel). As a matter of fact, most regulations do not particularly affect bishops, but all clerics "in orders". Still, the guidelines worked out will help us to better assess the options taken by other branches of Christianity, and the practices they adhere to up to this very day.

After a period of order and stability - say, till the death of the emperor Charlemagne (768-814) - at least in central Europe, celibacy was observed among the clergy. However, during the next era, it became rather the rule than the exception, that the majority of the clerics - bishops included - lived with their wives. This was probably the time that the old prescriptions were most neglected. The situation went so far that various voices were raised, within the Church, to ask whether it would not be better to abolish the custom altogether. Thus, for instance, an episcopal gathering held at Paris (1074) declared that celibacy, for clerics, was both "unbearable" and "unreasonable".

However, a contrary action resulted from the reform popes, such as Benedict VIII (1012-1024), Leo IX (1049-1054), Gregory VII (or Hildebrand; 1073-1085), and Urban II (1088-1099). They convoked many regional synods, not so much with the intention to promulgate "new papal decrees" (as is sometimes said), than as to stem the tide by imposing heavier penalties to enforce the existing laws. It would seem that specific rules were not issued for bishops, since they were the ones who had to see that the conciliar decisions were executed.

First, it became illicit for priests to cohabit with a woman (1018), and, then, marriages by clerics, that is from the sub-diaconate onwards, were declared invalid (Council of Lateran I, 1123, cn. 21). Still later, married people who wanted to become priests, were first asked to break off their marriage bonds, if they wanted to be ordained (*ibidem*, cn. 21). Thus, those who were married, or lived with a concubine, were at the time suspended, and the faithful even forbidden to attend their mass (Council of Lateran II, 1139; cn. 6-7). It took almost till the mid 12th century before marriages of priests were declared null and void.

In its reform work, the Church authority was assisted by various people, such as various groups of monks (*e. g.* from Cluny) and also from among its clerics, as *e. g.* the cardinal-bishop of Ostia, Peter Damiani (+ 1072), one time himself an eremitical abbot. He believed that loose living among the clerics was not just a matter of Church discipline, but of heresy. There were also famous theologians who entered the fray, such as Thomas Aquinas (+ 1274). He judged, on the contrary, that ecclesiastical celibacy - as distinct from the solemn vow of chastity (professed by the monks) - was not "of



divine right", but an ecclesiastical institution only, which could, therefore, be abrogated (*Summa theologiae* II-II, question 88, art. 11).

As to the priesthood and episcopacy, Aquinas clearly stood for the oneness of the sacrament, so that any distinction between the two ranks was not to be found in the realm of "order (*potestas ordinis*)", but only in that of "jurisdiction (*potestas jurisdictionis*)," enabling certain priests to exercise their order in certain actions, places,... (*ibidem*, question 39, art. 3).

Worldly assistance was also given to the Church, particularly during the Gregorian reform (1075/1085), for which the restoration of clerical celibacy was its main concern. Still, unrest and immorality did not go away, and so we might note the agitation caused by John Wyclif, "the Star of the Reformation" (+ 1384), and by like minded people elsewhere who strongly objected to the need of clerics to be single. Eventually, in the 16th century, the great Reform Council of Trent, was called together as a long overdue internal affair of the Roman Church: *Ecclesia semper reformanda*.

The Tridentine Council addressed our present concern once more, and that when ordering Christian matrimony (*sic*). It is not useless to add here that the Council basically stayed within the framework of the New Testament. Relevant proof texts were both Matt. 19, 11, where Jesus spoke about a special "gift (*dedotai*)", and that of 1 Cor. 7, 7, where Paul affirmed that "each person has his/her proper gift (*charisma*)". In short: any Christian can either get married or stay single. Thus, "Trent" did not really "impose celibacy" on priestly candidates (who just had to accept it into the bargain). The link between ecclesiastical celibacy and charism was rather the other way around!

"Trent" went further than any 12th century declaration, by now stating that the priestly ordination not only made any subsequent marriage "illicit", but "invalid". Or, using Church jargon, a prior ordination not only "forbade" a marriage to be entered (*i.e. impedimentum prohibens*), but made it legally "impossible" to come about (*i.e. impedimentum dirimens*). Conversely, the same Council also excommunicated those who held that people in orders (or under solemn vows) could legitimately enter the other state of life.

In short, in the 16th century only, marriage became an obstacle to ordination, so that, by Church law, no married person could any longer become a priest (Council of Trent, sess. 24, 1563; cn. 9). Incidentally, the Tridentine Council also addressed the past, defective formation of future priests, and so laid the foundation of seminaries for priestly candidates to be established.

Under pope Pius IV (1559-1565) there was a time that marriage was about to be granted to secular priests in the German empire, but the strong opposition of king Philip II of Spain (1556-1598), prevented this happening. Meanwhile, various historical problems were addressed by successive popes, by way of granting "dispensations". This happened already under pope Julius III (1550-1555) in favour of the English clergy married under king Edward VI (1547-1553), and again under pope Pius VII (1800-1823), in favour of the priests who had taken a wife under the laws of the French Revolution (1791).

The rule of thumb was that, in the Latin Church, no so-called "laicization" (or rather: a dispensation of the obligations following the vow of chastity, or also: the loss of the clerical state) was ever applied to bishops, very rarely to priests, but more easily to clergy in lower ranks. This line of thought has been followed, at least from 1951 onwards, when Anglican, Lutheran, and Old Catholic priests decided to join the Roman Catholic Church.

It would seem that, from Roman Catholic side, not much change has occurred since "Trent", even when because of the celibacy issue - at various times - some groups of Catholics separated from "Rome" (including the Polish National Catholic Church, which abolished mandatory priestly celibacy only in 1921).

Development of thought affected, however, the older thinking about clerical "power", which became now superseded by the theology about the various duties, functions, tasks. Thus, a distinction - earlier noted (cf IQS IX, 11) and particularly developed by John Calvin and others (cf K. Moersdorf) - about the three functions of Christ as priest (*munus sanctificandi* cf "order"), as teacher or prophet (*munus docendi*), and as king (*munus regendi*, both cf "jurisdiction"), was applied throughout the whole Church, both for clergy and laity alike (cf *Lumen Gentium*, 1964, art. 21; *Apostolicam actuositatem*, 1965, art. 2). In fact, the Council indicated that there was not one cultic

function - including that of priestly and episcopal ordinations - which was solely reserved to the bishop only (H. Mueller).

Although the 2nd Vatican Council did not repeat the old views about "ritual purity" either, and expressed a high estimation about marriage, yet it confirmed the practice of having single clergy only (cf *Presbyterorum ordinis*, 1965; art. 16). At the same time, it agreed to restore the permanent diaconate, also for married persons (cf *Lumen gentium*, 1964; art. 29).

On the level of the Latin Church law proper, there have been in this century two editions of the *Codex juris canonici*. The code of 1917 clearly stated the requirement (*obligatio*) of celibacy in order to become a priest (cn. 132, 1 - as in Trent, and as repeated in the new code of 1983, cn. 277, 1). In the same vein, the new *Code of Canon Law* requires that clerics, before being ordained to the diaconate or to the priesthood, accept the obligation to stay single "before God and before the Church" (except, if they have taken already perpetual vows in a religious institute: cn. 1037).

## B. NON-CATHOLIC DEVELOPEMENTS

In our days there exist several great Christian families, like Orthodoxy in the East, and Christianity in the West, with such Western subdivisions as Lutheranism, Reformed Churches, Anglicanism, etc. Each of these groups have their own outlook on Church structures and on ecclesiastical canons. These, we will address now.

### 1. ORTHODOXY

Because there are in this country only a few isolated Greek Orthodox believers, there is not much need to dwell long on the ways of this Church, although it is sometimes said that PNG Anglicans would like to be equated with Rome's sister church, that is with the Orthodox Christians.

In brief, the Oriental Churches continue till today with their age old practice, which adheres to straight celibacy of their episcopal leaders, but allows clerics to get married before their ordination to the diaconate or the priesthood. In addition, it is understood that actual sexual continence is required of the latter, in order to observe the sacred fasts and feast days - which are rather numerous according to the Byzantine liturgy.

One element, which goes back to the 17th century, is that candidate-bishops, were to be either regular monks, who had kept virginity all their lives, or also - what is new - that they could be men who at one time had been lawfully married (*i.e.* either widowers, or men separated from their wives by mutual consent). In this second case - no doubt added to widen the recruiting basis for future bishops - the candidates should have stayed in a monastery, for at least two years.

This enlarged recruitment basis for future Orthodox bishops is universally followed today. Because of the presence of so many monks, the Eastern Church can easily combine within its ranks the presence of married priests, with that of celibate bishops. This fact, too, is a difference with PNG Anglicanism, which does have its male religious, but not in great numbers.

For the record, it may be added that, - earlier in this century (1907; 1929), - the Latin laws on clerical celibacy were also extended to Oriental priests functioning in USA parishes. However, these stipulations were tacitly abrogated in the recent *Code of Canons of the Eastern Churches* (1990; cn. 373), so that the traditional freedom to marry, as explained above, has again been restored.

## 2. PROTESTANTISM

For the sake of exposition, we have treated the ecumenical Council of Trent before allowing the voices of the Reformers to be heard. Yet, "Trent" was also an authoritative reaction against those who "protested" about various uses and abuses observed among Catholics at the time. Now, most of the Churches which issued from the Reformation have shown a rather unified ministry, while their adherents are our near neighbours in PNG today, who - taken together - also outnumber the Roman Catholic presence in this country.

## a. Lutheran Church

The Reformers were not of one mind or only negative about the matter of celibacy. Thus, when Martin Luther broke with the Roman Church (1517), he did not abolish the celibacy of priests, although in the end he himself, too, got married (1525). After that, he was instrumental in drafting the *Confession of Augsburg* (1530), which enlightens us about the three main objections of Lutheranism against celibacy. They are (according to art. 23):

- the biblical appreciation of matrimony, which no human authority could deny anybody to enter into,
- the centuries' old practice of having married clerics, resulting also in sufficient number of priestly vocations,
- and finally, the persistent occurrence of scandals, like adultery, *etc.* among a clergy tied by compulsory celibacy.

One cannot deny the elements of truth found in this assessment - as they were also stated in the much earlier Trullan Council. Yet, a Catholic might still wonder whether "Augsburg" did give us the full picture, and whether the liberty to marry is sufficient to solve all the problems.

Taking up the Augsburg statements as a base, there was nothing which could prevent Lutheranism from having married ministers, including married bishops, although various national Churches have not always viewed the nature of this order or office in identical terms. Thus, although there was, in the last century also a rediscovery of celibacy in Lutheranism (at least for deaconesses and sisters), there were as a rule only married men in the priesthood and the episcopacy. Eventually, the Lutheran Church in Germany had, in the person of Reverend Maria Jepsen, of Hamburg (1992), its first ever ordained woman-bishop.

## b. United Church

From the beginning, several major Churches came to New Guinea, including the preachers sent by interdenominational London Missionary Society (or L.M.S., Papua, 1872). Soon after them also came the (Australian) Methodist Missionary Society (New Guinea Islands, 1875). They preceded the

permanent settlement of Catholic, Anglican and Lutheran missionaries in PNG. In 1968 - by an *Act of Union* - the first two mentioned traditions joined to form the present day United Church, which originally included also the United Church of Port Moresby (1890), and the old L.M.S. offshoot, known as the Kwato Extension Mission (1915), which resumed its independence again in 1977.

The L.M.S., and its successor, the Papua Ekalesia, were - as is known - of a rather Calvinist, anti-sacramentarian bend. As in other congregationalist and lay movements, they did not need a Church order with ordained ministry, while a vow of celibacy was not their cup of tea either. Opposed to this was the stand taken by adherents of John Wesley, the Father of Methodism, who - in his *Thoughts on marriage and celibacy* (1743) - had first supported the ideal superiority of virginity. Still, after some years, he, too, got married. However, the tradition of having ordained ministers was not foreign to the Methodist ethos.

With the signing of the *Act of Union*, the named Church groups in PNG/SI installed six pastoral leaders - one for each of their regions. They were naturally all married men, and took on the office of episcopal leaders, but only for a limited number of years. Things being like that, there have been - for the last 30 years or so - married United Church bishops.

One wonders sometimes whether United Church bishops form a specific "order", or a much vaguer "office" or "job-assignment" only, even though it carries the title of "bishop" (or that of "moderator" for the overall president). Seen against the L.M.S. heritage on one side, and the concerns for apostolic succession and the indelibility of priesthood on the other side, one may wonder what theological weight one must assign to the new name given.

In the light of many recent bi-lateral and multi-lateral discussions, and in particular in view of the importance gained by the document on *Baptism, Eucharist and Ministry* (Lima, 1982, on Ministry, par. 19ff; 34ff)), there is a chance that the NT basis for *episkopè*/"oversight" will suggest more than what some may presume to be the case in the United Church circles of PNG.

### 3. ANGLICANISM

In the English world of king Henry VIII (1509-1547), clerical celibacy had been enforced as being "of *divine* right" (1539), but the discipline was abolished before 1549, when Archbishop Thomas Cranmer's marriage was technically legalized. Then, king Edward VI (1547-1553) waived the obligation of all priests to live a single life. Immediately after his death - in the reign of queen Mary Tudor, this Act was for a brief period repealed (1554-1558), but it was re-enacted again in 1559, under queen Elizabeth I (1558-1603). In other words, in the early days of separation from "Rome", there was a tug of war going on in the British Isles.

When the Archbishop of Canterbury, cardinal Reginald Pole (+ 1558), was trying to reconcile the clergy of the British Isles with Rome, he found that about one third of them had recently been married. As a rule, pope Julius III (1550-1555) considered that, for diocesan clergy, the *man-made law* of celibacy could be dispensed with, so that their marriages were valid, but illicit. However, he judged that he could not dispense religious priests from their obligations of chastity, because they had made a *vow to God*, so that their human marriages were simply invalid. Thus, religious people and monks had to make up their mind: either to keep their wives, or to enter into good standing again with the Church of Rome.

The *XXXIX Articles of Faith* (1553, 1562) contain the prevailing view in the Church of England, favouring the freedom to marry, both before and after priestly ordination (cf. art. 32). There are no qualms with having married bishops in the established Church either. Yet, as a matter of fact, in more recent times, this appreciation of celibacy has changed, because of the influence of the Oxford Movement. Thus, monastic life was restored in Anglican circles, and support was given to a celibate clergy as well. This fact has coloured, in the past, also the picture of the Anglican episcopacy in PNG, which is quite different from that of other Anglican communions worldwide.

Needless to say that, nowadays, some clouds have gathered above "the Anglican" views on the episcopacy. In fact, with the Right Reverend Barbara

Harris, consecrated as Suffragan Bishop of Massachusetts, the American Episcopalians consecrated their first lady-bishop (1989). And a year later, with the enthronement of the Right Reverend Penny Jamieson, at Dunedin, in Aotearoa/New Zealand, this particular Anglican Province became the first to have a married woman-bishop, with jurisdiction in a diocese as well.

## C. POSSIBLE INTEGRATION SCHEMES

After having taken a view of both Catholic and other Christian traditions of married clergy, it is time to address more specifically the situation in PNG, and put together some possible models of "integration schemes."

One preliminary observation is that many contemporaries don't feel too happy with certain ancient opinions about marriage/virginity (held by e.g. Tertullian, Origen, Jerome, Siricius, Arnobius, Isidore of Pelusia, Augustine, and others). As indicated above (Part one, end) - even the 2nd Vatican Council has given them reason by showing a greater appreciation of matrimony. Therefore, without stressing this point to the extreme, by rejecting the option for a virginal state of life, one can rightly defend the biblical values of marriage - which for Catholics (although not for all Christians) has the additional honour of being a sacrament of faith as well.

Yet - as just said - our real starting point is mainly the fact that all national Anglican priests in PNG are married or set to be married, while at present all Anglican bishops, too, have their spouses and children. If the Anglican Province of PNG were to make - what cardinal Edward I. Cassidy, at the seventh joint committee meeting (1993), called "a great leap forward towards full communion" there might remain in the end only one hierarchy for, say, the Latin and the Anglican rites in PNG (as there are right now already some 18 differing rites within the Latin Church). For this move, the structures are already in place

The scenario just outlined might be most easily acceptable in certain "diaspora situations" of PNG, which would not have a nearby Anglican bishop at all, but which are within reach of a Catholic bishop. In such a



case, the *Roman Catholic* ordinary of the place might function as the *Administrator* of the Anglican faithful as well. The latter, he could do either in person, or by delegation through a *Vicar General* (for Anglican affairs), who could well be - we feel - an *Archdeacon* or a *Chancellor* of Anglican persuasion himself. Again, one might recall that Roman Catholic lawmaking has also space for personal, ritual, or functional deaneries - e.g. for the disciplined forces of a nation, entrusted to the care of one so-called "*Vicar Forane*" (i.e. a vicar for outlying regions).

In our opinion, the solution just given - if applied across the board for the Anglican Province of PNG as a whole - might prevent the Anglican fear of losing its identity, so that this Province would be denied the right to have ever again its own ecclesiastical leaders. Hence, we might have to look at the preceding Church history, to identify perhaps various practices - from before or from elsewhere - which might suggest some other avenues. Of them we will list first two possibilities affecting the actually functioning Anglican bishops, and then two more possibilities for greater integration in the future.

1. *One practical answer* could be that, in any reunion scheme, no change would affect the Church leaders of the present generation of Anglican bishops. This would constitute a very visible difference with the Catholic Bishops in PNG, although eventually a more regular arrangement might be in mind. In fact, something along these lines - that is, a different treatment of already functioning ministers, and those to be ordained later - occurred by the establishment of the Church of South India in 1947, and was also relied upon in the very recent Porvoo Agreement (1994).

2. Supposing that for the future newer avenues will have to be found, one road could be inspired by the known *Eastern example*, where candidate bishops who were married, would take on a vow of celibacy. The latter would not pose a great problem for candidates who are indigenous Anglican religious (who admittedly are few in numbers), or might not pose a great obstacle for local Anglican priests who are maybe widowers, or husbands with grown up children, and who - in agreement with their living spouses - would take such a vow.

3. A further way of integrating PNG Anglicans into the Catholic Church might be to follow a course of action which is sometimes found in some *Anglican and Catholic Churches* elsewhere in the world, whereby future Anglican prelates who are unmarried, would be called from beyond the Province's own borders. This happened in PNG's own missionary past, when unmarried Anglican priests, from England or Australia, came in to head local bishoprics.

4. As to Anglican thinking in particular, one might recall here the various forms of *new positions* which have been proposed abroad, without considering specifically the PNG situation. One such idea was floated by the Queensland canon, J. A. Brent, and concerned the abandonment of the territorially based jurisdiction of bishops, in favour of the establishment of a consultative or "*cultural episcopacy*" for pastoral and sacramental care. This idea is not very unlike the one proposed in Anglican circles regarding "*flying bishops*" or "*Provincial Episcopal Visitors (PEV)*".

To sum up, various leads of thoughts might be worth while to pursue to address the PNG situation. Yet, the matter of the fact is that, with or without reason, some of the partners in the dialogue about "married bishops" might not bother very much about the marital state, or also the lifelong commitment *etc.* in the episcopacy. They themselves might have, on their theological priority list, quite other issues. Will they even ask or seek for a creative solution of our present problem? Some would see any reunion scheme as a "give and take" situation, in which married bishops - which are not of biblical ancestry - could become one of the "negociable" topics.

## CONCLUSIONS

It is clear that, for many centuries now, matters about clerical celibacy among Roman Catholics have not been treated in the same way when affecting deacons and priests, as when concerning bishops. This has been even more obvious in recent decades.

As is well known, *deacons* constitute the first step within the Catholic priesthood, but the order is traditionally only given to those who want to

proceed towards the priesthood. These candidates are therefore required to renounce marriage. However, the 2nd Vatican Council allowed to introduce again a permanent diaconate, also for married men (1964), and many dioceses have availed themselves of this possibility.

As to today's treatment of *priests* proper, one may add to the traditional examples, mentioned above, the instances which fell under the so-called "Pastoral Provision" (1980), which has allowed well over 50 ex-Episcopalians in the USA to continue their priestly ministry in the Roman Catholic Church. Since 1990, analogous permissions have been granted to married persons, who formerly were priests in the Polish National Catholic Church, or also in the Church of England - not to speak of the less clear cases of the "underground ordinations" of married men, made known after the fall of the Iron Curtain.

In short, in the light of history, it would be superfluous to devote much time to the possibility or to the fact of having married deacons and priests in Western Christendom. Even though the rules about priestly vows (or "promises", as nowadays required from the secular Catholic clergy) could be changed - as is possible for other human laws in the Church - such a change may come about in the foreseeable future, because the very nature of the Church canons is rather that of favouring continuity and consistency, instead of introducing sudden turns about.

This observation will apply particularly to married *bishops*. Here it would seem that - for both theological, historical, and practical reasons - it is unrealistic to expect that changes in the law will come about soon, or easily, or without any restrictions.

- Past theological views, as expressed, for instance, in the consistent denial of celibacy dispensations for bishops, would lead one to bow to the centuries-old esteem which has been given to unmarried prelates. There is little doubt that people in charge will repeat the words of the 4th century pope who said, "We are all bound by an indissoluble law".

- Again, an ages' long experience has shown that the current rules were devised and upheld in order to curb misappropriations, nepotism, and moral scandals in high places. If one realizes the social pressures of "wantokism"

existing in PNG, one will quickly understand why this lesson of the past will not easily be forgotten, and that competent authorities would be willing to make what they see to be a step backwards.

- Finally, the very situation of finding a solution in a difficult border case does not seem to be a proper place to introduce new avenues with worldwide repercussions, especially when even in the Catholic camp voices go up in favour of married clergy, new ministries, greater lay involvement, etc.

Realizing that it is quite hypothetical to venture into the future, and that it is rather the privilege of the Catholic Bishops' Conference in PNG/SI to make concrete suggestions to "Rome" in this matter, the door is not closed either. Hence, it might be useful to consider, from the infinity of possible integration schemes, some solutions which could apply *in case* the Anglican Province of PNG were to enter into a much closer relationship with the Church of Rome, or *in case* it would seek to have a kind of PNG Anglican rite, granted within the local Catholic Church.

There is no doubt: the whole issue is fraught with difficulties. At this stage, not one resolution can be predicted as being the outcome of a necessary, historical or cultural process, while resourceful canon lawyers might easily come up with more satisfactory solutions than the ones outlined above.

Theo Aerts

# CHOOSING BISHOPS IN PNG

## I. Anglican Procedures

... It might be helpful to explain how the Anglican Church in Papua New Guinea chooses its bishops, as approved by Provincial Council in June 1992 (cf *Provincial Constitution and Provincial Canons consolidated, 1992, n. 14*).

Each diocese in the Anglican Church of PNG has a "bishop Selection Committee made up of 5 clerical and 5 lay members, which is elected by the Diocesan Synod. If a diocesan bishop dies, retires or resigns, the Archbishop instructs the Bishops Selection Committee of that diocese to begin the process of choosing a new one. The members of that committee must then travel around the diocese to try and discover what kind of person the people of the diocese would like to have as their new bishop. This takes about a month: then they meet together, and draw up a report for the Archbishop in which they outline their findings and give the names of possible candidates.

Meanwhile the 4 other bishops are conducting their own investigations, and their results are added to the Selection Committee's report, together with any other suggestions received from within or without PNG. The Archbishop then draws up a list of candidates and finds out from them if they are willing to have their names put forward for election.

When the list is finalized, the Archbishop instructs the provincial Registrar to call together the Bishop Selection Committee of the vacant diocese, and one member (chosen by the Provincial Council) from the Bishops Selection Committee of each other diocese, to join himself and the three other bishops in electing a new bishop.

The day of election begins with a Eucharist, at which the people taking part ask for the guidance of the Holy Spirit in their work. The names of the candidates are red out by the Registrar, their relative merits discussed,



*Bishop Reuben Tariambari and his wife, Freda*

and voting continues until either one candidate receives two-thirds of the votes, or it becomes clear that opinions are too divided for an election to be made. If this happens fresh names have to be put forward and the whole procedure repeated, but if by 6 months no-one can agree, then the House of Bishops have the right to make an appointment.

This method is fairly complex, but I am sure will produce as good results as when it was first used in 1992.

Martin Gardham  
Provincial registrar

## II. Roman Catholic Procedures

The Catholic Church owes it to its worldwide presence that the procedures followed for electing Bishops vary a great deal. There are e.g. differences between the rules governing the Roman Rite, and those used for the East, although there is a common inspiration for the two systems. Thus, at the Second Vatican Council the Latin rules were considered in the decree "*Christus Dominus*" (par. 19-20), while those for the East were addressed in the decree "*Orientalium Ecclesiarum*" (par. 9-11).

Again, after the Council, the Latin regulations were formulated in the new *Codex of Canon Law* (CJC 1993, Book I, Part II, Sec. II, Ch. II, esp. cn 375-380: on diocesan bishops and coadjutors, and cn 403 on auxiliary bishops). But for the Oriental stipulations, one had to wait till the very recent *Code of Canons of the Eastern Churches* (CCEO 1990, Title VII, Art. I, or esp. cn 180-181.187-188, and also 149; 168, and 947-957).

One of the major differences here is that Oriental Catholics nominate themselves by election the future bishops within their patriarchal Church, to which then confirmation or assent is given by the Roman Pontiff. In the Latin Churches, however, the Holy Father himself makes the appointment after all due procedures have been followed.

However, there are also various diplomatic conventions, agreements, or pacts (called "concordats") entered into with such countries as Germany, France, Spain, etc. In these states the civil government enjoys particular privileges to nominate or veto certain persons to become bishops (cf cn 3). This procedure is somehow comparable with the State's prerogatives existing in places where Anglicanism is the "Established Church" (e.g. in the United Kingdom).

Still other rules apply for so called mission countries, to which Australia belonged till not so long ago, and Papua New Guinea is still a part. In this category fall all the countries which depend on the oversight of the "Propaganda" or "Propaganda fide", a name which, in Latin, really means "for the spreading of the faith". Because that traditional name evoked

rather awkward connotations in contemporary English, it has now been replaced by that of "the Congregation for the Evangelization of the Peoples".

Noteworthy are some of the different requirements made for the episcopal candidates. For instance, where the common law accepts only men of 35 years and over, who have been ordained as priests for at least 5 years, the requirements for mission countries puts the date up to 40 years, and 10 years of priesthood. This is probably done to have greater assurance of the candidates' stability in the priestly state. Incidentally, one can note that the Eastern Code of Canon Law stipulates 35 years of age and 5 of priesthood, while the Anglican province of PNG requires that the age of candidate bishops be 30 years of over, and 6 years of priestly ordination.

The specific procedure agreed in making diocesan bishops in so-called mission territories includes normally the following steps.

1. Each bishops should present to the Holy See, - on a yearly basis, and through the Apostolic Nunciature, - a list of priests who seem to be worthy to become bishops. They are the so-called "*episcopabili*".

This stipulation is different from the one found in the Latin Code of Canon Law which foresees a similar submission "at least once in three years", and was no doubt dictated by the urgent need to assist the young local Church to obtain its own bishops.

2. The Apostolic Nuncio should now sent to the Congregation for the Evangelization of the peoples, three names of candidates worthy for an episcopal see. This is the so called *terna* of persons who in due time might be considered for any diocesan see.

3. After the Holy See, through the said congregation, has approved all the three candidates, the Apostolic Nuncio is authorized to proceed with a formal inquiry, to seek out, "under papal secret", the opinions of various bishops, priest, and lay people. This step regards what is called in Italian the "*provvista*" or provision of a bishop for a particular see in an existing diocese. Noteworthy is that the method followed both in Latin and Oriental Churches requires also involvement of laypeople "outstanding in



prudence and Christian life" (CCEO), even though Catholics do not have a separate "House of the Laity".

Only at this stage, the Apostolic Nuncio puts order among the three candidates' names according to the findings from the official inquiry and also according to his own judgement. In case, however, not all the names earlier submitted were acceptable to "Rome", there will be a delay caused to allow another inquiry regarding the search for a new bishop for a particular diocese.

4. After the Apostolic Nuncio has received the opinions mentioned, they will be sent to the said congregation (now under Cardinal Tomko) which in turn will discuss the choice to be made with the Congregation for the Bishops (presently under Cardinal Gantin). After a decision is reached, the Congregation for the Evangelization of the Peoples presents the three names to the Pope who will nominate the particular "bishop-elect".

The actual choice is notified to the person concerned via an apostolic "*bul*la", and entails that the person chosen has to be ordained a bishop within the next three months, counted from the public announcement.

Theo Aerts

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## Abbreviations

- ASB    The Alternative Service Book 1980..., together with the Liturgical Psalter, Cambridge: S.P.C.K./Clowes, 1980
- ABP    The Anglican Book of Prayer (see under: Anglican Church of PNG)
- BCP    The Book of Common Prayer... Together with the Psalter..., New York: Oxford University Press, 1928
- Dir    Directory for the Application of Principles and Norms on Ecumenism, edited by: Pontificium Consilium ad Christianorum Unitatem fovendam, Revised edition, London: C.T.S. (Do 615), 1993
- LG    Dogmatic Constitution on the Church (*Lumen gentium*), see below under Abbott, pp. 14-106
- UR    Decree on Ecumenism (*Unitatis redintegratio*), see below under Abbott, pp. 341-366

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