



'To Bear Witness to the Light' - Jn 1:7

# The Catholic Reporter

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

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- Francesca Merlo

## Pope Francis: Jesus turns our hearts of stone to hearts of flesh

**The suffering Jesus:** The Holy Father noted that the sufferings of Jesus were many, and that whenever we listen to the account of the Passion, "they pierce our hearts". Pope Francis explained that these were sufferings of the body, but also of the soul and of the spirit but that amid all these sorrows, Jesus remained certain of one thing: the closeness of the Father.

**A reason for everything:** Pope Francis then went on to explain that feeling this distance from God is a totally alien feeling to Jesus' being; the only reason can be that He did it for us. "He became one of us to the very end, in order to be completely and definitively *one with us* so that none of us would ever again feel alone and beyond hope". He experienced abandonment in order not to leave us prey to despair, in order to stay at our side forever.

**Jesus' Love:** "Brothers and sisters, a love like this, embracing us totally and to the very end, can turn our stony hearts into hearts of flesh, and make them capable of mercy, tenderness, and compassion", continued Pope Francis. He explained that Christ, in his abandonment, "stirs us to seek him and to love him and those who are themselves abandoned".

Bringing his homily to a close, the Pope asked those following to remember that "the rejected and the excluded are living icons of Christ: they remind us of his reckless love, his forsakenness that delivers us from every form of loneliness and isolation". Today, concluded the Pope, let us implore this grace: "to love Jesus in his abandonment and to love Jesus in the abandoned all around us", as then, and only then, "will we be of one mind and heart with the one who, for our sake, 'emptied himself'".

- Ahisha Mangot



**Rome:** Pope Francis presided at the Solemn Mass for Palm Sunday of the Lord's Passion this morning, his first public appearance after being released from Rome's Gemelli Hospital on Saturday April 1st. An estimated sixty thousand faithful took part in the celebration that concluded with the recitation of the Angelus prayer.

In his homily following the recitation of the Passion, Pope Francis reflected on Christ's cry from the Cross: 'My God, My God, why have You forsaken Me?' "Those words bring us to the very heart of Christ's Passion, the culmination of the sufferings He endured for our salvation," the Pope said, noting that these are the only words from the Cross reported in St Matthew's Gospel."

## Meet your Bishop: Archbishop Rochus Tatamai MSC (Archbishop of the Archdiocese of Rabaul)



Bishop Rochus Josef Tatamai hails from the Land of Blessed Peter Torot, Rakunai East New Britain Province and he is also the grandson of the Blessed Peter Torot.

He was born on 24 September 1962 and he is currently 60 years of age and will be turning 61 come September 24.

Tatamai was ordained as priest on 26 November, 1989, and became the Auxiliary Bishop of Kerema on 8 July 2005. His Episcopal ordination was in 2007 and was installed as Bishop of Bereina on January 31, 2008. In 2018 he became the Bishop of Kavieng and was installed on 15 August. And now he is the current Archbishop of Rabaul, he was installed 29 September 2020.

He expressed that the way he was raised has a lot to do with what he is today. He recounted some occasions where he would do chores that women

or young girls usually do. "I am the eldest so my parents put me in charge of looking after my brother and my sisters. My parents would go to the garden and I will stay back to look after my little ones." The hardworking Archbishop would cook, do the laundries and also clean around the house.

Archbishop Tatamai shared that back then, growing up in Rakunai, he had the opportunity to have lived with his family next to their local church. "so, when the priest is short of finding altar boys, he would get me. I was helping our priest as an altar boy before I even went to school, during Prep, Primary schooling and even when I was in high school I was always helping the priest as an altar boy." He added.

When asked about his achievements as a man of God he answered, "I really enjoy working with young people, traveling around the pacific and some places in the world to

serve the church and its people and it's also exciting as I am able to meet new people and experience different cultures where I am assigned to." This enabled Tatamai to speak English and French apart from Pidgin and Kuanua.

Tatamai also mentioned that he was always keen to work with young men who were deciding to be priests/missionaries. "I organized activities and programs as part of their formation to help them focus."

It is not as easy as it seems for Tatamai, the main challenge he faced on a daily basis is making sure his vocation is done diligently to serve God and people as expected.

When asked about his first time standing on the altar as a priest he said, "I was nervous and happy at the same time."

He also recalled serving in Kerema, Bereina and Kavieng, he said it contributed to his growth spiritually. Walking on narrow tracks, climbing

nerve wrecking mountains and flying in small noisy planes to some of those places was fulfilling for him. "I have experienced the life of God's people" said Tatamai.

"You find Joy and a sense of fulfilment in serving others, it's not new because parents do the same, they live for their children, as well as teachers and health workers."

We must learn to put others first and encountering other people in Synodality Tatamai encouraged.



Do not abandon yourselves to despair. We are the Easter people and Hallelujah is our song.

-Pope John Paul II  
Happy Easter!

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## The corruption in our midst



Once again, the public debate in Papua New Guinea called into question the real status of the economy and the direction in which the country may be heading. As the Minister for Treasury candidly admitted in Parliament that the government has no plans on how to tackle unemployment, proof is served that the current team should as soon as possible give way to a new more creative and more responsible executive. No need and no recommendation by anybody to go back to the leaders and the ways of the past. But somebody really determined to tackle corruption at all levels of the system should be identified, installed and supported.

The current Parliament may be unwilling to do so, since the majority of the members have not won their seat in the voting but in the counting. Therefore, they are illegally occupying the position thanks to deeply entrenched corrupt practices. Corruption can only be tacked by a task force directly reporting and taking orders from a committed Prime Minister, if there is at least one man or woman in the country willing to go from words to facts. He or she may

need to seek from the people the support the Parliament may not be willing to provide of its own initiative. An Independent Commission Against Corruption (ICAC) is welcome, but it will only tackle a few cases a year, possibly of the highest level; it will not scare the myriad of bureaucrats in the government departments who pull the files out of the pile only when money is provided.

Corruption is the reflection of selfishness, arrogant disregards for people rights, opportunism, neglect, laziness, lack of heart in public service. Everyone tends to corrupt practices. Corruption is the opposite of integrity. It's not necessarily cash. Throwing rubbish in the streets is a corrupt practice. Same with reporting late at work, being absent from teaching in the classroom, wasting a fortnight pay in drinking and chewing, running away from an accident scene. It turns up that not only politicians, ministers and bureaucrats are corrupt but also a good number of citizens.

The consequences of this reflect everywhere but mostly on the young generation: no proper funds and support for education, parents (especially fathers) whose role in procreation ends at the very early and exciting stage of fertilization, neglect of all the implications that follow in raising and educating

- Fr. Giorgio Licini, PIME, CBC General Secretary

children, malnourishment and hunger especially in urban settlements.

The results? Basically two: violence and unemployment. Young people are associating in gangs even in areas till recently immune from serious crime issues. Think of Alotau and Kokopo. Unemployment has two remedies. The first is a new government, which can go to Parliament and explain what is being done to tackle the issue in terms of local and foreign investments and innovative economic policies; a government not like the current one infested with ministers who can only say that they don't even know where to start. The second is an effort by the grassroots. Even in the presence of employment opportunities, many young people still wouldn't be employable due to insufficient education and attitudinal problems. Among the educated, also high level of instability, lack of interest, commitment and dedication, alcoholism and substance addiction, lateness and absenteeism, overborrowing and overspending also hinder their chances in any workplace. Not rarely people are formally qualified for employment but are unable to keep their jobs. That's an initial level of psychological weakness and corruption that needs to be addressed. Demand from the government but also fix yourself at the same time!

## The Gospels: Internal Evidence of Authorship

- Fr. Tomás Ravaioli IVE

Liturgical Catechetical Institute Director



An internal examination of these Gospels permits us to enlarge somewhat upon the authorship of each Gospel.

**Matthew** is expressly named in the list of the apostles reported in Mark (3:18), Luke (6:15), and Matthew (10:3). Matthew tells us that he was a publican (10:3) and then recounts his vocation to follow Jesus (9:9-13). Luke also speaks of this publican, calling him Levi (5:27); and Mark calls him the son of Alphaeus (2:14). These various facts complement each other. Matthew is also called Levi and he is

the son of Alphaeus. Before following Jesus he was a tax collector and a man of good means. He was rich enough to offer a banquet for the master and his disciples (Matt. 9:9-13).

**Mark**, on the other hand, was not a disciple of Jesus, but a disciple of Peter, the prince of the Apostles. When the Apostle Peter was preaching in Rome, he was obliged to make use of an interpreter. Mark served as Peter's interpreter. Peter himself, in his first letter written from Rome, affectionately refers to Mark as "my son" (1 Pet 5:13). The presence of Mark in the eternal city is established also by St. Paul, who, in his letter to the Colossians, calls him "the cousin of Barnabas" (Col 4:10). It is this same Mark whom Paul asked Timothy to bring to Rome, because he was so useful to Paul's ministry (2 Tim 4:11). This helps us to understand why St. Paul refers to Mark as "his fellow worker" (Philemon 24). In all probability he is the John Mark who accompanied the Apostle of the Gentiles to Cyprus on his first missionary journey (Acts 13:1). At any rate, Mark

was a disciple of both Peter and Paul, but tradition prefers to call him simply "the disciple of Peter."

**Luke**, known through ancient Christianity as "the disciple of Paul." He is also held to be the author of the Acts of the Apostles, an opinion that is substantiated in the prologue of Acts, where he speaks of having already written a Gospel (1:1). He was the companion of St. Paul and the eyewitness of the events he describes in the Acts by using the first person plural (the so-called "we-passages"). In his letters, St. Paul calls him the "beloved physician" (Col 4:14) and speaks of him as being alone with Paul in Rome in his last imprisonment (2 Tim. 4:11).

**John** is the author of the Gospel which bears his name. This teaching of tradition is substantiated by an internal analysis of the Gospel: the writer makes frequent mention of a disciple whom Jesus loved, without ever revealing his identity. John, together with Andrew the brother of Peter, appears in the first chapter of the Fourth Gospel as a disciple of John the Baptist (1:35-37). He rested his head on the Master's breast at the Last Supper (13:23) and followed his Master to Calvary on the day of the Crucifixion. Jesus also entrusted his Mother to his care (19:26-27). At the end of his Gospel he states explicitly that he has written what he has actually seen and that his testimony is true (21:24). The aging John wrote the Gospel at the request of the presbyters at Ephesus who were eager to have a written form of the teaching of such a renowned authority as a measure to combat the heresies that were already beginning to develop.

## 10 'commandments' for parents, priests, and Pastoral Workers during the year of children

- Fr. Victor Roche SVD, Secretary for New Evangelization



1. Teach the husband and the whole family to respect and care for the wife who is pregnant: happy mother- healthy child.

2. Teach the woman how she should take care of herself when she is pregnant and the child growing within her womb (pre-natal care).

3. Teach the husband, wife and the whole family: to take care of the new-born child (post-natal care). Children are a gift from the Lord (Ps 127:3).

4. Early Childhood Care and Education (ECCE) is very important and useful. It is during this time the child develops relationships and values.

5. Teach the parents the advantages of 'Positive Parenting': "Provoke not your children, lest they become discouraged" (Col 3:21)- (Refer- 10 tips for positive parenting).

6. The parents are the first Catechists for the child: "Bring the children up in the discipline and instruction of the Lord" (Eph 6:4). Parents, teachers, priests and pastoral workers: teach the children Catholic Faith, Bible, Eucharist, Catechism and Catholic tradition.

7. Parents and teachers: teach Discipline to the children- "Correction and discipline are good for Children" (Prov 29:15); "A good spanking will teach the children how to behave" (Prov 22:15).

8. Priests, Pastoral workers and Parents: In the parish- have "Saturday for children"- Children Play (sports), Pray (learn Bible and Catechism), Practice (singing and dancing to improve the talents).

9. Children: join 'Holy Missionary Childhood' for Jesus said, "Let the Children come to me and do not hinder them" (Mt 19:14); become altar boys and girls in the parish or join Legion of Mary for children.

10. Children: "Honor and respect your parents" (Sirach 3:7); learn to be good Students, Christians and Citizens: Obedient, Respectful, Responsible.



### Pope's Monthly Intention (April)

We pray for the spread of peace and non-violence, by decreasing the use of weapons by States and citizens.

## Some conditions for communication formation for priestly ministry

Sr Daisy Anne Lisania Augustine MSC, Secretary for Social Communication

Two elements which seem to be basic in the formation process for social communication formation for priestly ministry are Silence and Spirituality & Facing Reality.

### 1. Silence and Spirituality

Any Christian Communication begins from silence. Carlo Martini (1990, No.30) lists it as the first of several criteria for God's communication. Divine communication is prepared in silence and in the secrecy of God. In view of his pastoral concerns Carlo Martini writes; "every communication is born in silence; but not an empty melancholy silence, rather one filled with contemplation of the wonders God had done for his people..." (No 58)

Christian communication in general but especially the priest as communicator needs a 'listening heart' (cf. 1 Kings 3,9) totally open to God's people. Like Adam in Michelangelo's famous creation in the Sistine Chapel in the Vatican who is totally open to receive life from God also the priest -communicator needs a spirituality of total openness.

Like in the life of Jesus Christ the Father is central so also the communication of the priest must start with the Father in the Son and the Holy Spirit. It is the *prayer life* of the priest from where all communication flows. God's communication starts from silence, meditation and prayer and the priest is the first one to follow this route.

A priest who has no time for his spiritual life and personal prayer is like a tree without leaves, a table without food, soldier without weapon. Only deep silence and listening in prayer can bring that spiritual grounding which is needed for the communications ministry of the priest.

Related to silence and prayer is also the service of *Spiritual Direction*. It is or should be the deep personal communication between two people journeying together towards the Lord. In our seminaries, Spiritual Direction often seems to be more an obligation to be fulfilled and easily gets stuck on the functional level. This is not real communication but rather a fulfilment of rules, which seldom has a real impact. Real Spiritual Direction is a special challenge to the communicative openness of the seminarian as well as the director, who needs himself first and foremost a 'listening heart' and deep life with the Lord himself.

### 2. Facing reality

Jesus communicates through meeting the people in their *realities of life*. In a similar way it is essential that the communicator/priest is also open to his own and other people's realities. Traumatic and even sinful experiences are hidden and covered in order to be ordained or to keep the 'good' image. Confessions deteriorate into simple listing of sins without any processing.

Negatives, which get stuck this way, hinder the priest to be an open communicator. Everything

suppressed during formation years easily comes out after ordination and demands emotional and psychological energy which hinders the communication with the people entrusted to the priest. Johannes Bours, a long time Spiritual Director in a German Seminary has listed the following indicators for crisis in priestly life:

- Escape: alcohol, excessive diversion, 'entertainment'
- Unlimited talking
- Lack of ability for silence
- Unlimited activism
- Exaggerated need for affirmation
- Ongoing criticising, negative perspective
- Difficulties in sleeping
- Sexual 'abnormalities'
- Difficulties to reach out...isolation, fear
- Paralyzed ability to act
- Being fixed on certain relationships (cf. Eilers, 1999, 132)

All these indicators are proof of distorted communication. To develop and support genuine communication in priestly life and ministry means first and foremost for the priest to face the reality in his own life but also be aware of the realities of those people around them. It is understood, however, that such an attitude begins with the priest's own reality before God whom he faces in the silent moments of his regular prayer.

## Thanksgiving mass for CTI affiliation with university of Santo Thomas

-Ahisha Mangot

**Port Moresby:** "This affiliation involved a lot of dedicated people, some are still here and others have already passed, and so let us thank God for this milestone."

This heartfelt gratitude is expressed by his excellency Cardinal John Ribat MSC during the Catholic Theological Institute of Papua New Guinea thanks giving mass for their recent affiliation with the University of Santo Tomas.

The staff, seminarians and some religious gathered and celebrated this recent affiliation of the Catholic Theological Institute with the University of Santo Tomas in Manila. This means that graduates from CTI will now be awarded a Bachelor of Sacred Theology from the university of Santo Tomas.

The mass was presided by Cardinal John Ribat and Bishop Santos CM of Alotau who delivered the Homily.

At the beginning of the mass, the chairman of CTI's Governing council, Bishop Lippert read the decree from the Dicastery of Culture and Education



Consecration during the thanksgiving mass. PC: Radio Maria staff

which also announced the Affiliation of the Catholic Theological Institute with the University of Santo Tomas.

Bishop Lippert also commended the students for refusing to not give up in their formation, and he also said this mass wouldn't have been made possible if it

wasn't for all the people behind this achievement like Brandon Zimmerman and Fr Joseph to name a few.

Cardinal Ribat also added that this affiliation was a long process for years, now this is a result of dedication, commitment and hard work and so we must give thanks to God.

And Bishop Santos also expressed the same sentiment in his homily, he said that, "we must thank God for his magnificence. Without him we can do nothing. It was his spirit that touched certain people, gave them strength and the patience and now we are celebrating.

"This affiliation is not just about affiliating, it is more than that. In order to produce great priests who will serve the church and the people, that is the goal of this affiliation. This affiliation will produce magnificent priests for the church here in Papua New Guinea and the Solomon Islands." Shared Bp Santos.

## MSMHC Superiors visit Papua New Guinea

-Sr Lapyshai Khongwir, MSMHC

**Port Moresby:** Rev. Sr. Philomena Mathew the Superior General of the Missionary Sisters of Mary Help of Christians (MSMHC) and her Assistant General Rev. Sr. Christine Mynsong visited the PNG mission from 16<sup>th</sup> to 20<sup>th</sup> March 2023. Less than a year after their new venture in PNG, the MSMHC sisters were privileged to have their Major Superiors visit this mission land.

Early on the 17<sup>th</sup> of March, the two sisters have engraved in their memory their interaction with the students of Don Bosco Technical School Gabutu (DBTS) during the school's morning assembly. "God sees you. He is everywhere. Walk in His presence." This was the advice from the Superior General to the young and energetic students. Speaking to the students, Sr. Christine Mynsong explained to the students about the changes during adolescence and the need to accept and seek guidance from the senior members of their community. The two Indian sisters were warmly welcomed by the Gabutu community of the Salesians under the leadership of the Rector, Fr. Pedro Sachitula, SDB.

It is through the initiative of the SDBs that the sisters were invited to collaborate in the mission of saving souls in Papua New Guinea. Three MSMHC sisters Sr. Mini Joseph, Sr. Kanchan Toppo and Sr. Lapyshai Khongwir work in close collaboration with



Group picture of the MSMHC Sisters with the DBTS Staff & Students

the Salesians for pastoral work in the Mary Help of Christians Parish at Sabama. Family visits are part of their charism for evangelization. One sister is teaching in the Salesian school while the other two are involved in the project to provide work for the unemployed mothers from the settlements.

Mother Philomena Mathew and Sr. Christine Mynsong witnessed how the women were taught and trained to cook and bake in order to generate income for their children's savings to enable them to continue their education. During the short meeting with the mothers, the sisters stressed on having a bank

account for their savings, learning and living with dignity, bringing change to the settlement, caring for the young girls at home to avoid early pregnancy and being in constant union with God through prayers. This encounter brought glimmers of hope on the mothers' eyes and smiles on their faces.

Expressing her gratitude to the MSMHC for the chance to be part of the Don Bosco family, Mrs. Rebecca Aron, a young mother who was part of the project, said, "Now I learn to bake and make donuts, scones, ice blocks etc. I practice hygiene and cleanliness and am happy that my son is in a normal school. Thanks to the sisters, I feel proud to walk in the campus of DBTS, Gabutu."

To further understand their mission the sisters met the Apostolic Nuncio to PNG and SI Archbishop Fermín Emilio Sosa Rodriguez. Moved by the sharing of Sr. Mini on their pastoral visit to the settlements, the Nuncio promised to give food packets to some families whom the sisters visit. On the evening of the 18<sup>th</sup> of March, they visited Serokone, where they recited the rosary and shared a meal. On Sunday morning they joined the faithful for the Eucharist at the Mary Help of Christians Parish, Sabama. They greatly appreciated the faith and energy of the simple parishioners.

## Right Relationships Protocols and Child Protection Policy introduced in Mendi

- Sr. Ancy John and RR Workshop Participants

**Mendi, Southern Highlands:** The Right Relationship in Ministry (RRM) Commission of the Catholic Bishops Conference conducted a series of workshops in the Diocese of Mendi from March 1<sup>st</sup> – 3<sup>rd</sup> 2023 and March 6<sup>th</sup> – 10<sup>th</sup> 2023.

The workshops were held at the Diocesan Pastoral Centre with the aim of creating awareness on the Right Relationship Protocols and its importance in the priestly and religious ministry as well as having boundaries in their various ministries.

The first workshop had 46 participants of both Diocesan and Religious Priests together with Bishop Donald Lippert OFM Cap and the second one had 33 Religious Sisters, who were from 6 different Congregations.

The RRM emphasizes prevention strategy. The entire workshop dwelt on the RR protocols, Role of Priests and religious in the parishes, the importance of setting professional and ministerial boundaries and

the different types of abuses in the Church that calls us to reflect on the call to holiness in today's world following the Apostolic Exhortation Gaudete et Exsultate of His Holiness Pope Francis.

A third workshop was held at the St Clare Formation House and focused on building healthy and mature relationships in religious communities and ministries. The young Religious sisters and novices from the congregations of Franciscan Sisters of Mary (FSM) and the Franciscan Clarist Sisters (FCC) attended the workshop.

"The vocation as religious sister is a unique call to follow Christ in the congregation's style. Boundaries help to build healthy relationships with oneself, with community sisters and with others whom we relate to in the mission", Sr. Ancy encouraged the sisters.

The workshops were facilitated by Directress of Right Relationships Ministry Sr. Ancy John SCSA.

The Child Protection Policy of the Catholic Church in PNG and SI was also introduced during the three workshops.



Participants of the workshop with their certificates.

## Legion of Mary encouraged to live promise

- Sr. Daisy Anne Lisania Augustine MSC

**Loirengau:** The Manus Curia of the Legion of Mary (LOM) was encouraged to live their promise faithfully while engaging in the lay apostolate under the guidance of the ecclesial authority.

Father Michael Wartom urged more than 500 legionaries gathered on the island of Ahus on the feast of the Annunciation on 25 March to live up to their commitment renewed every year.

"It is a powerful and beautiful spiritual act that must be lived faithfully everyday" Wartom said.

He urged them to be like Mary in her openness to the Holy Spirit and to take on humility as an essential quality. "Remember that humility wins the Lord's heart" he said.

Wartom ended his homily with the second part of the commitment, to submit fully to the legions discipline that involves fidelity and a willingness to



Members of the Legion of Mary renewing their commitment.

accept an assignment from the president and be open to the various works of the apostolate. The promise is addressed to the Holy Spirit, the third person of the Most Holy Trinity, who constantly animates

the legion of Mary, just as he is the soul of the Church.

The celebration saw active and auxiliary members make their promise.

The Legion of Mary (Latin: *Legio Mariae*,) is an international association of members of the Catholic Church who serve it on voluntary basis. It was founded by Frank Duff on 7 September 1921 in Dublin, Ireland.

His initial idea was to help Catholic lay people to fulfil their baptismal promises in dedication to the Church supported by fraternity and prayer.

The Legion draws its inspiration from St Louis de Montfort's *True Devotion to Mary*.

Today, active and auxiliary (praying) members make up a total of over 10 million members worldwide, making it the largest apostolic organization of lay people in the Catholic Church.

## Family Life hosts first workshop

-Jessica Oata

**Gordons, Port Moresby:** Participants from Dioceses in Papua New Guinea and the Solomon Islands participated in a series of trainings organized by the Family Life Commission of the Catholic Bishops Conference from February 15 – March 1, 2023.

The workshop included a total of five interactive topics with presentations and discussions.

Bishop Deputy of the Family Life Commission Most Reverend Rolando Santos CM in his address to the participants thanked them for their efforts and the work that they do back in their dioceses.

"You have a very important role to play back in your respective dioceses. You help to build our Catholic families and communities by helping them to grow in love and be grounded by the Church's teachings."

Topics in the workshop included Postnatal Parenting, Natural Family Planning, Contraception Methods and Abortion, Parenting for the Child Development, Prenatal Parenting and Basic Counselling.

Family Life Coordinator Sr. Lucy D'Souza said that this year's Family Life Workshop was special since this is the first time two participants from the Solomon Islands took part after borders reopened after the COVID 19 pandemic and expressed her gratitude to everyone who made the workshop successful.



Group picture of the Family Life Workshop participants with Bp Rolando Santos CM.

## Curriculum writers' meeting for NCREC

-Noel Langu

**Port Moresby:** The Office of the National Catholic Religious Education Commission recently started phase one of its project on Curriculum by having a one-day curriculum writer's meeting at Catholic Bishops Conference.

It was agreed during the sessions that each grade should develop a new curriculum from Early Childhood to grade Eight.

LCI Director Fr. Tomas Ravaioli IVE pointed out that the potential to create a better curriculum to suit the learning of each individual child depends on how best we design the curriculum.

The topics of discussion included:

- Student experience of learning – providing opportunities for joyful, actively engaging, meaningful, iterative, and socially interactive learning.



Participants during discussion

- Learning outcomes – thinking about more than literacy and numeracy skills.

- Facilitation – the best teaching approach for the desired learning outcome.

- Design – how well resources (students, teachers, materials, learning environment) are used to achieve the desired learning experience.

Grace Wrakia from the La Salle Technical College shared the same sentiments as Fr. Tomas saying that deep learning comes when we integrate and contextualize our

Melanesian spirituality with Catholic teachings, thus, encourage students to, make a connection with their beliefs, deep learning, active engagement, joy and social interactions.

The meeting was attended by Fr. Thomas Ravaioli (IVE), Director for Liturgical Catechetical Institute with representatives from some of the Catholic Institutions within NCD such as Sacred Heart Teachers College, Marianville Secondary School, St Therese Primary School, Jubilee Catholic Secondary School, St Joseph International Catholic College and the Catholic Theological Institute in Bomana. Also present was a representative of the religious congregations from the congregation of the Sisters of St Joseph Cluny.

## The Catholic Reporter Team

You are invited to send in your articles, photograph and reflections on events and happenings in your parish, community, institution and diocese. Please send in your material to: [socom@catholic.org.pg](mailto:socom@catholic.org.pg) on or before **20th of the Month, 2023**.

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