

The Catholic Reporter

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Bishops visit Pope Benedict XVI

The Bishops of Papua New Guinea and Solomon Islands have just completed their five yearly ad limina visit to Rome with a General Audience with Pope Benedict XVI.

The ad limina enables all the bishops to undertake a pilgrimage to the tombs of the apostles Peter and Paul who were martyred and buried in Rome. The visit always involves preparing a 5 yearly report on the state of the diocese, and discussing the issues of the dioceses with the Holy Father privately and as a group. It is also an occasion to visit the various departments of the Vatican, such as those dealing with Evangelization, Ecumenism, Health, Social Justice and Liturgy.

This visit was an historic one, not only because it was an occasion to meet with the newly elected Bishop of Rome, Benedict XVI, but also because it was the first ad limina visit to include an Anglican bishop as a guest of the Catholic bishops. The idea of inviting an Anglican bishop to accompany the Catholic bishops on their ad limina had been suggested in documents on ecumenism, but until now no Bishops' Conference had taken up the suggestion directly.

All the bishops found Pope Benedict to be a very humble man with a keen interest in the situation each diocese. This was reflected in his address to the bishops at the General Audience at the close of the ad limina, in which he stressed fostering a good relationship with coworkers, priests in particular, but also catechists and other laity involved in the mission of the church. The various Vatican departments



• Bishops Tavel, Hesse and Kiapseni enjoying the sights of the Vatican

were also eager to assist the local church in PNG and SI to carry out its mission in close collaboration with the Catholic Church all over the world.

Issues raised included the situation of West Papuan refugees in PNG and of Kiribati migrants in

Solomon Islands; the plight of internally displaced peoples such as Manam Islanders, the training and formation of priests, the effective dialogue between Christianity and traditional culture, developments in ecumenism, especially regarding the Anglican Church, and how the

church should best deal with cases of misconduct by clergy. In much of these discussions the bishops were encouraged by the realization that the church in PNG and SI is generally fulfilling its task in an effective way.

At the same time we were en-

couraged by the suggestions that came from other contexts such as Africa.

As the bishops return to their dioceses they will continue the discussions raised at the ad limina in order to contribute to and learn as much as possible from the wider church.

BEEF

SNAX

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LAE BISCUIT CO
BIKPELA NA STRONGPELA

TOKSAVE

Sapos yu gat sampela stori
o nius yu laik putim long
dispela pepa ringim o salim
feks i go long Fr Geoff long
telipon 472 5009 o
email:socom@global.net.pg
o go lukim em

Good-Bye To a Good Friend

The students of the Y.C., CODE school in Goroka said a sad farewell to Sister Catherine Keogh, SMSM, a Marist Missionary Sister, when she left Papua New Guinea after fifty years of service with the Catholic Church here.

Sister Catherine (known before as Sr Mary Concilia) came to P.N.G. in 1955. For almost all her years here she was involved in

education. Sr Catherine worked for many years in the North Solomon's Province. She also worked in the Southern Highlands' province and Eastern Highlands' Province. For the last fifteen years Sister had been teaching at the Y.C. CODE school in Goroka.

This centre is dedicated to helping young men and women completed their

high school education.

Sister Catherine will be remembered by everyone as a joyful, welcoming, generous and kind person who supported so many young people in their life journey.

All who had the privilege of knowing Sister Catherine will miss her smiling face and wonderful sense of humour.



• Sr Catherine Keogh, SMSM with the students of the Y.C. Code school in Goroka.

Religious in Wewak promote Vocations

There are 15 religious congregations, men and women, in Wewak Diocese who meet as a Federation of Religious.

In one meeting, they decided to organise the Wewak Diocese Vocation Promotion Team with the purpose of encouraging, as a team, vocations to the priesthood and religious life.

Sr Mary Jeanette Matela SSPs said, 'We believe if we work together, this can have a big impact on the youth. They will see that we are not competing but work together for the growth of national vocations.'

We had a Eucharistic Retreat conducted by Fr Daniel, a Spiritan priest. Last June, they gave vo-

cation talks to the student in Brandi High School and later to the students of Bishop Leo Arkfeld High School after their school mass in the Cathedral.

After that they plan to go to Yangoru, a parish outside Wewak town, to awaken among the youth God's call, vocations to priestly and religious life.

Sister said, that 'there

will be a diocesan youth rally in St Marcellin high school in Yangoru.

One Diocesan Vocation Director joined our group - so we are composed of 16 religious congregation and 1 diocesan.

The Federation will meet again in August, to discuss further planning for the rest of the year'.

Media and Values Workshop at Good Shepherd Seminary

Twenty final year students from Good Shepherd Seminary recently joined with Fr Geoffrey Lee, the National Secretary for Social Communications, in a workshop on 'Media and Values'.

The one-week workshop covered the topics 'The Church and the Media', where they looked at the various statements the Church has officially made on the Media including a look at the Synod for Oceania's statement.

They also covered a covered a section on the values that the mass media often promotes with a particular look at advertising.

The workshop finished with an exercise in learning to critically 'read' movies.

Each year Fr Geoff visits Good Shepherd and other seminaries around the country giving these workshops as part of the Commission for Social Communication's apostolate.

Living Waters House of Prayer

A place of quiet, prayer and reflection...

Located on the Bay in Alexishafen, on the North Coast of Madang. (18km from Madang town)

The facility has accommodation of eight private rooms.

Six of these rooms have there own small ensuites.

There is a chapel with the Blessed Sacrament and the possibility of daily Mass.

The House of Prayer is available for those wishing to make

Directed Retreats, Guided Retreats, Private Retreats or Reflection Days.

Directors are available for daily or frequent direction.

Full time Spiritual Directors are:

Sr.Joyce Ann Edelmann, SMSM

Sr.Patricia Phillips, SMSM

Phone: 853 3159

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patricia@online.net.pg



Good shepherd: Final year seminarians of Good Shepherd gather with Fr Geoffrey Lee after the workshop in 'Media and Values'.

Allow God space and time

The Retreat is the culmination and synthesis of our entire spiritual life", stated Fr. Luciano Odorico, delegate of PNG/SI as he addressed the retreatants at the good night. "The need to be faithful to the few practices of piety throughout the day and the spiritual exercises of the monthly and tri-monthly retreats, should be our priority", he continued.

Amidst the beauty of nature, the neat rows and potted plants, the beautiful statue of Mary Help of Christians atop a little mound in the center of a pond, the recently completed Emmaus Retreat Centre, Boroko, Port Moresby was the perfect setting for the annual retreat held from the 3rd to the 8th July, 2005. Fr. Christopher Kennedy sdb, Rector of the Retreat Centre, Batalau preached the retreat touching on God of Love, Freedom and Surprises, Eucharist, Holiness, Mission and Compassion, Religious Life, Mary and other Salesian topics. His insistence on personal silence to allow God space and time encouraged the confreres to spend the entire day in the serene and joyful atmosphere of reflection and prayer. In a spirit of sharing

and coordination, Fr. Rafael Galve, the Director of the Retreat involved all the participants in the different aspects of spiritual animation.

"It has been a refreshing experience of community and camaraderie, a time for us to be recharged and return back to give of our best for the mission", stated Fr. Albert Lenon, Gabutu. "I enjoyed the simple style of the preacher especially his lived out experience and his sharing on the saintly salesians", stated Fr. Wieslaw Dec, Vanimo. "The retreat has given us the time to rest and relax and enjoy the company of our Salesian confreres", stated Fr. Roger Miranda. "This has been our first community retreat in six years and we are grateful for the experience", stated Fr. Luciano Capelli, Solomons.

Taking advantage of having come together, the rectors and different commission members were also able to meet at the end of the day, to plan for the visit of the Rector Major in September, discuss priorities of the delegation, initiatives of the commissions and plan for the coming Mini Chapter in April 2006.

The Catechism of the Catholic Church

Bishop Francesco of Goroka writes:

Let's continue the exploration of our faith taken from the Catechism of the Catholic Church

THE SACRAMENT OF CONFIRMATION

The sacrament of confirmation strengthen the bond of the baptized with the Church, they receive the special gifts of the Holy Spirit in order to be true witnesses of Christ.

Signs of confirmation were present in the Scriptures in the preaching of the prophets announcing that the Spirit of the Lord will rest on the Messiah to come.

The Holy Spirit descending on Jesus at the time of Baptism was the

sign that Jesus was the Messiah, the Son of God. Jesus promised that his Spirit would be given to those who follow him. Such promise was fulfilled on the day of Pentecost. Now the apostles, filled with the Holy Spirit proclaimed the Good News to all people and those who believed and were baptized receive the gift of the Holy Spirit (Acts 2:38).

The apostles, by the laying of hand over the newly baptized people, imparted on them the gifts of the Holy Spirit (Acts 8:15). In the sign of laying of hands the Church recognizes the origin of the Sacrament of Confirmation.

To the laying of hands another sign is used which is the anointing with oil, called chrism. Chrism is consecrated by the Bishop during the Holy Thursday Mass. Oil is a sign of abundance and joy; it is used for healing

wounds. The oil signifies that Christians are anointed like Christ had been anointed, with the gift of the Holy Spirit, marking them forever as belonging to Christ with the promise of divine protection in time of trial.

The celebration of Confirmation.

The celebration begins with the renewal of the baptismal promises and the profession of faith. Then the bishop extends his hands invoking the outpouring of the Spirit on those being confirmed. The Bishop then anoints their forehead with the Holy Oil of chrism saying the words "Be sealed with the gift of the Holy Spirit". The sign of peace concludes the rite.

The effects of Confirmation.

The effect of the sacrament is the special outpouring of the Holy Spirit

in the same way as it happened to the apostles on the day of Pentecost. In uniting us more firmly with Christ, we become more rooted in our union with God making us his sons and daughters and enabling us to call him "Abba! Father!" (Rom 8:15).

The sacrament gives us special strength to spread and defend the faith and to become true witnesses of Jesus Christ. Like Baptism, Confirmation is given only once signifying that Christ has marked a Christian with seal of the Holy Spirit forever.

Who can receive the sacrament of confirmation?

Every baptized person, not yet confirmed can and should receive the sacrament of confirmation. It should be received by those who have reached the age discretion.

A period of preparation should

help the candidates to grow more in union with Christ and in a greater sense of belonging to the Church.

To receive the sacrament the candidate have to examine themselves, receive the sacrament of Penance in order to be in a state of grace.

A sponsor should accompany the candidate when receiving the confirmation.

It is a great responsibility for the sponsors to follow and guide the candidates in their Christian life journey reminding them of the gifts received from God and their commitment to be faithful to him.

The minister of Confirmation.

The ordinary minister of confirmation is the bishop, who may also grant the permission to a priest to administer the sacrament if the need arises. If a Christian is in danger of death, any priest can give confirmation.

Highlands Regional Catholic Youth Pilgrimage

The Highlands Regional Youth from Goroka, Mt Hagen, Mendi, Wabag and the host Diocese of Kundjawa recently took part in a Pilgrimage which started at Womatne Outstation with a procession in the footsteps of the first missionaries especially Fr. Karl Morschheuser, the first SVD missionary killed in the Highlands.

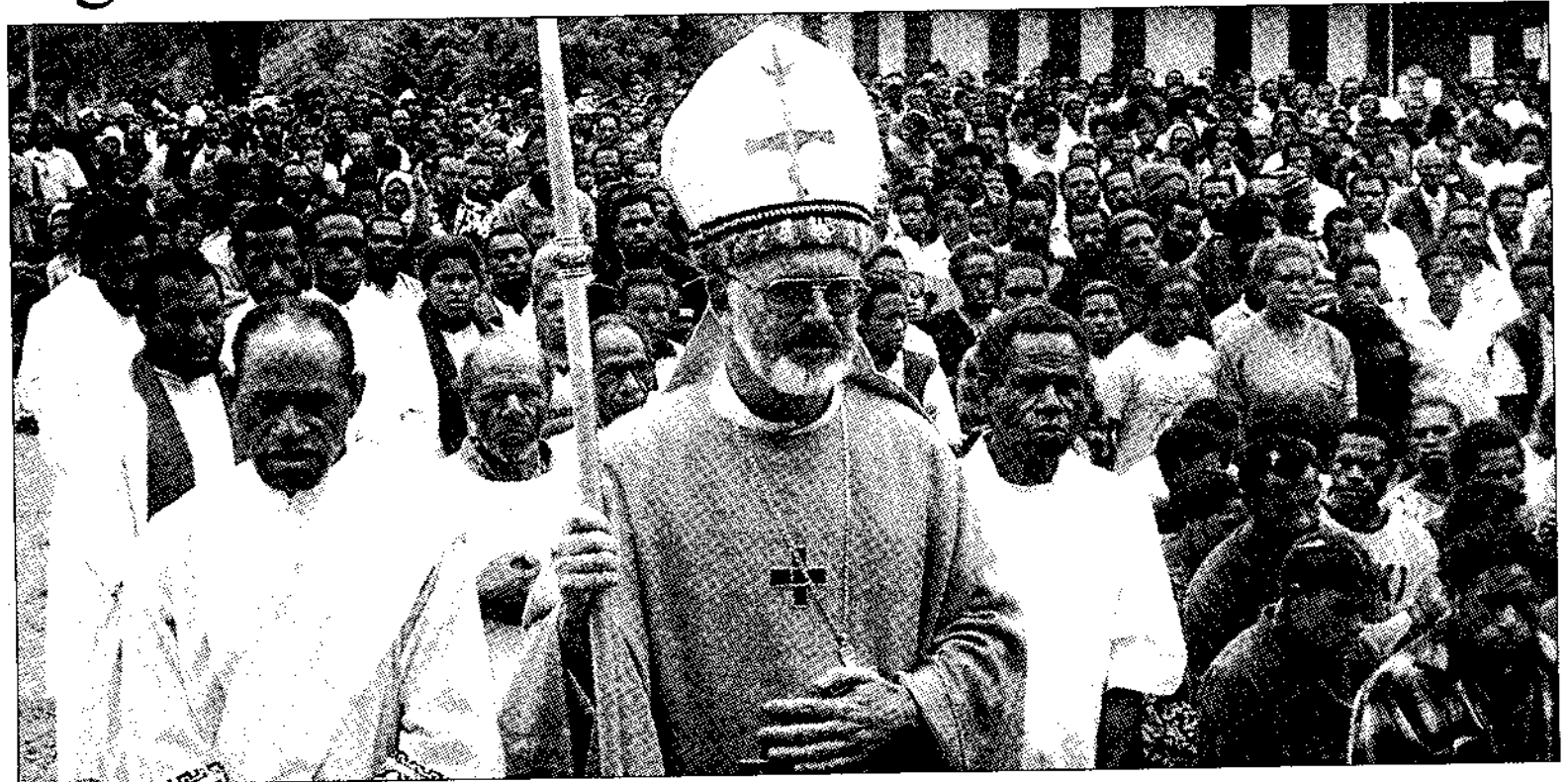
The one week program was mostly spiritual and meditative with some inputs and talks on Holy Eucharist, Holy Cross, General Assembly, Family Life, HIV/AIDS, ending with sight seeing and a climb to Mt. Wilhelm. Kimbe diocese was represented by another 20 youngsters who came to support the regional youths programs.

This pilgrimage is a success as commented by many pilgrims despite a few problems. At the Closing Eucharist Bishop Douglas Young said, "a pilgrimage is a time to experience different things and unexpected events which happened in this one week program".

The youths collectively shared their faith experience through sharing, dramas, plays, testimonies, preaching and group discussions.

A priest from each diocese took turns to celebrate Holy Eucharist after the days sessions. The pilgrimage is a significant event which contributed to assisting individual youth to maintain a Christian focus in their life and to work in their respective communities, parishes and dioceses to share the experiences, and implement the knowledge and wisdom gained through this pilgrimage.

The pilgrimage ended with a Holy



• Bishop Douglas Young svd with the pilgrim youth at the final mass.

Mass celebrated by auxiliary bishop of Mt. Hagen, Bishop Douglas Young, SVD, in the absence of Bishop Henk te Maarssen, SVD. Bishop Douglas gave an inspiring homily in which he encouraged the youths to continue on the work of evangelization which the pioneer missionaries had planted. The seed of the Gospel has been planted, it is our task to make some this seed continue to grow and bear fruit", said Bishop Douglas.

"Yumi yet i Silos i stap laip long Kraist' the theme for the General Assembly, was also part of the opening remarks for the Bishop's inspiring homily.

Bishop Douglas Young stressed the importance of living a chaste life as a means to become holy as well as combating HIV/AIDS. Youths must be happy to provide a service to others as

true witnesses of the Gospel of Jesus Christ and the Catholic faith.

The bishop said, "youths must apply self-discipline so that they stay away from social ills such as drunkenness, guns, marijuana, rape, rascalism which kill the soul."

"Youths must have a personal relationship with Christ, and live self-reliance via personal viability," he said.

The youths must take up the task to

contribute towards elevating and eradicating social, ethical, spiritual and cultural problems existing in our communities. Through our witnessing of Gospel truths", said Bishop Douglas.

After the Holy Eucharist, the Diocesan youths were congratulated and farewelled by priests, deacons, seminarians and the community leaders of Denglagu Parish and Kundjawa Diocese.

Tok bilong God em i olsem lam bilong helpim mipela long wokabaut stret...

Pas bilong ol bisop bilong PNG na SI long Baibel Sande na Baibel Wik (Summary)

Dia Brata na Susa,

Ol Katolik Manmeri bilong Papua Niugini and Solomon Islands,

Long pas bilong Pop Jon Pol 2 'Sios long Oseania' em i rait olsem: "Tok bilong God em i bikpela samting long ol bilipmanmeri. Em i as bilong wok bilong evangelisesen. Bai yumi ken kamap santu na mekim gut wok bilong autim Gutnius sapos yumi save harim Tok bilong God... Taim yumi kirapim gen laik long Tok bilong God bai yumi ken go bek gen long as bilong bilip bilong yumi na bungim Kraist".

Taim mipela tingim ol diskasen bilong

General Asembli bilong Katolik Sios bilong PNG, mipela i painimaut stret, ol manmeri i hangri tru long harim Tok bilong God long komuniti, long paris na long laip bilong wanwan. Planti manmeri i laik save moa yet long God na ol i laik kisim laip long God. Planti manmeri i kisim pinis planti skul long kainkain Baibel kos, ritrit na woksop. Ol i wok long panimaut mining bilong laip bilong ol. Baibel em i stap pinis long planti pastoral plan/aktiviti long ol daiosis na paris. I gat planti kain kain aktiviti long ol daiosis na ol paris bilong mipela. Em i gutpela tru. Bikos..."

Tok bilong God em i olsem lam bilong helpim mipela long walkabout

stret... [Ps. 119:105].

Mipela olgeta i laik bihainim rot bilong Em. Mipela i laik bilip long Em, olsem na mipela i tok long taim bilong General Asembli:

"Miplea i laik givim witrnis long Gut Nius; Mipela i laik grow long pasin holi na tu, mipela i laik mekim wok long Sios na komuniti bilong senisim wol long pasin laikim bilong Kraist", olsem Visen setmen bilong mipela i tok.

As bilong olgeta senis, em i pasin bilong harim Tok bilong God.

Olsem na, mipela i laik askim yupela long mekim BAIBEL WIK / SANDE i spesel selebresen bilong dispela yia long komuniti, paris na famili bilong yupela.

Bung wantaim long olgeta Baibel aktiviti na selebresen long dispela taim. Ol dispela selebresen bai i helpim yupela long painim tru pes bilong Jisas long pasin bilong ridim na harim Tok bilong God, em i givim yupela nupela hop na pulapim yupela long bel isi.

Mipela i save, planti manmeri i no klia tumas long Tok bilong God yet na olsem ol i no mekim em bun long laip bilong ol.

Em i gat planti as bilong dispela samting: Baible i no stap long planti haus yet, planti mammeri i nogat Baibel yet, planti manmeri i save harim Tok bilong God long lotu tasol,

Olsem na, mipela i mas "Tromoi i go namel long wara." [Lk 5:4]. Mipela i mas

strongim pasing bilong ridim na harim Tok Bilong God bikos:

"...long Holi Book, Papa, Em i stap long heven, i bungim ol pikinini bilong em long bikpela laik bilong em na toktok wantaim ol; strong na pawa bilong Tok bilong God em i bikple tru na em i olsem bikpela supot na pawa bilong Sios, pawa bilong bilip long ol pikinini bilong Sios, em i kaikai bilong sol, em i klin hulwara bilong spiritual laip bilong mipela" (Dei Verbum 21)

Igo moa long pes 4

Toktok long God em i olsem lain Mipela
belain mipela long wokabaut...

I kam long pes 3

God i toktok wantaim mipela long Baibel, na long olgeta samting i kamap "Olaman! Papa i laikim yumi moa yet! Pasin bilong laikim i bikple tru na Em i kolim yumi pikinini bilong God. Na tru tumas, yumi pikinini bilong God." (1 John 3,1a)

Tru. God i laikim yumi tru! Taim God i laik soim Em i husat long mipela. Em i soim Em yet long we ol manmeri inap klia long Em. long Tok na long wok bilong Em. Em i no salim wanpela buk i kam daun long toksave long laip bilong Em. Nogat. Long wok bilong Em long laip bilong ol manmeri [histori] na long skul bilong Em, Em i tokim mipela, Em i husat, wanem plen/hop bilong Em long mipela, na mipel yet i husat long ai bilong Em.

Nau tu God i toktok wantaim mipela na soim Em yet long mipela long olgeta de na long kainkain we; Em i soim Em yet long kainkain samting i kamap long dispela graun, long laip bilong mipela na long laip bilong narapela manmeri, na long Tok bilong Em i stap long Baibel.

Toktok bilong mipela i karim kainkain toksave na kainkain piling, olsem tasol long Baibel, Tok Bilong God i gat kainkain wok na kainkain we. Em i no givim toksave tasol long wanem samting i kamap longpela taim bipo o em i no soim piling bilong ol manmeri, mas-ki ol i naispela, gutpela o holi stori. Tasol, Tok bilong God i singautim wan wan manmeri long pas/bung wantim em. Mekim komuniti wantaim em. Olsem na, Baibel rid i gat wanpela gol. Em i no laik pulapim hed bilong mipela long save, Em i laik putim paia long bel bilong mipela na senisim mipela olgeta.

Long dispela asua tasol, mipela i mas harim Tok bilong God wantaim bilip bilong mipela. Olgeta samting i stap long Baibel em i gutpela tasol. Em i spirit na em i givim laip long mipela na em i singaut: "Ol brata[susa]. Bai mipela i mekim wanem nau? [Acts 2:37].

Long olgeta tok, mipela i ridim o harim long Baibel, mipela mas askim mipela yet. "Dispela rit i tokim mi wanem samting long God?" na "Em i helpim mi olsem wanem long bung wantaim Em?"

"Bipo long planti taim na long planti pasin God i givim tok long tumbuna bilong yumi long maus bilong ol profet." [Heb. 1:1] God Papa i laik bai mipela i painim "gutpela sindaun". God i soim em yet long ol manmeri long kainkain pasin; long olgeta samting em yet i wokim - long KREISEN; long kainkain KALSA bi-

long nau na pasin bilong bipo; long kainkain we long spesel pipel - SPESEL REVELEISEN;

Tasol olgeta de, God i soim em yet long laip bilong mipela. Mipela inap luksave long em! Dispela, em i invaitim mipela long "ridim gut" Baibel olgeta de. Riding Baibel wantaim prea, em i salensim mipela long lukluk gut wanem samting i kamap long laip bilong mipela. Laip bilong mipela em i "liklik epipani bilong God." [Em i soim em yet]. Mipela mas ridim Tok Bilong God long ai bilong bilip bilong mipela. Gutpela ples bilong ridim Baibel em i taim ol bilipmanmeri i bung, long Sande lotu na Baibel sering long komuniti. Laip i pulap long hevi na wari. Em i gutpela as long ridim Bible. Tok bilong God i givim laut long laip bilong mipela. Em i soim mipela rot long winim ol dispela hevi na wari.

Sampel tingting bilong mekim Baibel Wik:

St. Augustin, wanpela bikpela santu, i harim tok "kisim na rid" Baibel. Em i bihainim dispela tok na laip bilong em i senis olgeta. Olsem na, mipela i invaitim yupela tu long ridim na harim Tok bilong God long famili bilong yupela, paris bilong yupela na komuniti bilong yupela. Mekim pasin bilong ridim Baibel i olsem pasin bilong olgeta de.

Mipela i invaitim yupela, long dispela "Yia bilong Yukaris"; bai dispela yia i bringim yupela klostu long Tok bilong God, em i soim yupela pes bilong Jisas na bungim na pas wantaim Em long sakramen bilong Yukaris. Mipela i askim yupela olgeta, long mekim dispela BAIBEL SANDE/WIK i kamap long olgeta yia i bikpela selebreisen long komuniti, long parish, long skul na long famili bilong yupela. Yupela bung wantaim long olgeta aktiviti i kamap long dispela wik long ples bilong yupela; Baibel Wik resis, Baibel qiz, Baibel drama, Baibel wok-sop/kos, Baibel sering, Baibel stadi...

Mekim dispela Baibel Wik bikpela samting long helpim ol manmeri long "Tromoi long bikpela wari" [Lk 5:4], long "stap laip long Krai" [Rom 5:21; 1 Cor. 12:22].

Katolik Baibel Apostoleit i redim sampela help bilong suportim dispela selebreisen. Suportim tu long ofa bilong yupela wok bilong em [CBA]. Mekim Tok bilong God i kamap bun bilong laip bilong yupela, "...Sapos wanpela man[meri] i harim maus biang mi na i opim dua, orait bai mi go insait na mi stap wantaim em. Na bai mi kaikai wantaim em, na em i kaikai wantaim mi" [Rev. 3:20].

Katolik Sios long Sauten Hailans - 50 Yia Jubili

Bisop Femen

Long katidral haus lotu long Kumin wanpela piksa bilong Martin Shmit i stap na soim em taim em i pikinini manki yet.

Taim Martin i go insait long lain Kapusin em i kisim nupela nem, Femen.

Long piksa, Martin i sanap wantaim wanpela susa bilong em na tupela i stap wantaim wanpela sipsip tu. Papamama bilong Martin i manmeri bilong liklik viitis Katerin long provins Kansas USA. Famili bilong em i bikpela na em i gat plan-ti brata na susa. Dispela famili i lukautim kain kain animal long faruli tesin bilong ol na papa i save planim wit na kon long graun bilong em bilong salim na kisim mani bilong lukautim famili bilong em. Famili i save bung wantaim long wok, olsem na Martin i kisim save long pasin bilong wok hat long han, tuhat i kamap na bodi i tait, taim em i yangpela yet. Em i lukautim sipsip long as ples na bihain em i kamap wasman bilong sipsip long Sauten Haitans.

Yangpela Martin i go long praimeri skul long as ples yet, na seconderi skul wantaim tupela yia long koles long wanpela taun klostu long liklik viitis bilong em. Em i go pas long ol stadi bilong em na em i soim pasin bilong gutpela sindaun na strongpela lidasip wantaim. Dispela yangpela man i gat moa interes long pilai spot tu, moa yet wanpela kain futbol ol i save pilaim long Amerika. Em i save ran hariap stret na i no gat wanpela i ken holim em bilong tromoim em long graun. Martin i gat bikpela nem long stadi na long wok, long lidasip na long spot taim em i stap long skul. Na tu ol tisa wantaim peris pris i lukim em i olsem wanpela gutpela man bilong bihainim pasin bilong pre na tok bilong God.

Taim Martin i pinisim koles em i harim singaut bilong God na em i go long semineri. Em i go insait lain Kapusin na mekim tripela promis long en. Long dispela taim em i kisim nupela nem, Femen. Em bilong makim nupela laip em i laik bihainim. Bihain em i pinisim trening na i kamap pris.

Hetbrata bilong Kapusin i lukim pasin bilong Pata Femen na salim em i go stadi moa bilong kisim digri bilong mekim wok tisa long semineri bilong ol Kapusin. Pata Femen i skulim Pata Sam, Pata Roi, Pata Ben, Pata Danstan, Pata Kolman na planti arapela pata husat i

kam long Papua Niugini.

Ol lain Kapusin i trastim tingting bilong Pata Femen, olsem na ol i votim em planti taim bilong i stap insait long Kaunsil bilong ol Kapusin bilong wok wantaim hetbrata bilong mekim ol gutpela disisen. Pata Femen i mekim wok tisa long Kapusin Koles long Amerika na em i stap long Kapusin Kaunsil wantaim taim Pop i makim em long kamap Prifekt Apostolik bilong Kapusin Misin long Sauten Hailans. Pata Femen i man bilong harim tok olsem na em i kisim dispela nupela wok na amamas long en. Bisop Jon Rait bilong Pitsbeg i makim Pata Femen long wok Prifekt Apostolik long Julai 29, 1959 na givim em nupela nem mak, Monsinia.

Monsinia Femen i kam long Mendi long Oktoba 20, 1959 bilong kamap wasman bilong sipsip bilong Sauten Hailans na holim stia bilong lukautim Katolik Sios long Prifeksa bilong Mendi. Bisop Adolf Noser bilong Mendi long dispela taim bilong welkamim Monsinia Femen, olsem na long Oktoba 21 em i bungim ol misineri wantaim planti manmeri long haus lotu bilong putim ki bilong misin long han bilong nupela wasman. Bisop Noser i givim tok long Misa na em i putim Prifeksa bilong Mendi long han bilong Santu Hat bilong Jisas. Na em i makim Maria. Mama bilong Gutpela Wasman bilong Sipsip, bilong lukautim misin.

Bisop Femen i mekim wok wasman bilong sipsip 36pela yia, inap long taim em i ritaia na givim stia bilong em long Bisop Stipen Raikert long Me 7, 1995.

Pop Pol 6 i makim Monsinia Femen bilong kamap bisop long 1965. Bisop Jon Rait i putim han long het bilong Monsinia Femen na welim em long Desemba 15 long dispela sem yia. Bihain, long Novemba 15, 1966, Pop i kamapim olgeta daiosis bilong Papua Niugini, olsem na Kapusin Misin i kisim mak na nem Daiosis bilong Mendi long dispela taim tu. Bisop Femen i namba wan Bisop bilong Mendi.

Taim em i stap wasman bilong Mendi Daiosis, Bisop Femen i mekim planti gutpela wok long dispela taim planti tausen manmeri i kisim baptais na kam insait long Katolik Sios long Sauten Hailans. Olsem na Bisop Femen i opim 14pela peris, 17pela pastoral eria na moa long 300 autesin. Em i opim Katekis Trening Senta long



• Bishop Femen Shmit OFM cap. Nambawan Bishop bilong Daiosis bilong Mendi.

Erave na ministri bilong katekis i go het. Bihain em i tok orait bai planti arapela ministri i ken kamap long daiosis tu. Em i wokim namba wan pastoral plen bilong daiosis na kirapim Daiosis Pastoral Kaunsil bai ol lei manmeri i gat ples we ol i ken autim aidia bilong ol bilong strongim sios. Bipo em i ritaia long en, Bisop Femen i wokim Daiosis Pastoral Senta long Mendi bilong givim sans long moa trening long ol lei manmeri husat i laik mekim wok sios.

Bisop Femen i save trastim ol pris bilong em, ol Kapusin na sampela Daiosis bilong Ostrelia, na em i sapotim ol long wok bilong ol. Em i holim stia tasol em i larim ol pata i stap fri bilong mekim wok bilong ol long peris bilong ol, bai ol yet i ken tingting na wokim disisen i fit long en bilong lukautim ol manmeri em i putim long han bilong ol. Sapos wanpela pris i mekim samting i no gutpela tumas, Bisop Femen i save stretim em isi. Em i no man bilong kros o tok strong. Bisop Femen i sapotim ol yangpela bilong ples husat i laik i go long semineri na kamap pris. Tude sampela man bilong Sauten Hailans yet i stap pris na wok bung wantaim ol misineri pata.

Bisop Femen i no save pret long wok long han bilong em yet tu. Planti taim ol manmeri i lukim em i putim kago long trak, karim i go long ples balus na putim

long balus bilong salim i go long ol peris. Ol i lukim strongpela han na bros bilong em na ol i save em i no man bilong sindaun long haus tasol. Em i man bilong wok. Bisop Femen i save ran long olgeta peris, wok-abaut long bus, kaikai kaukau na slip long haus kuni bilong harim singaut bilong ol pipel bilong kam autim Gutnius, givim Konfirmasio o blesim nupela haus lotu. Taim em i stap long Mendi em i save kirap morningtaim tru, taim san i no kamap yet, na mekim wok long taiprait bilong em, salim pas, stretim ol opis pepa ol bisop i mas mekim long en.

Long 1960 Bisop Femen i singautim sampela sista bilong i kam long Mendi, ol Fransiskan Sista bilong Amerika. Sista Anata, Sista Kleva, Sista Martin na Sista Norin i kam pastaim tasol bihain planti moa sista bilong ol arapela kongrigesen i kam tu. Nau Bisop Femen i opim sampela komuniti skul wantaim Tari Hai Skul. Em i opim sampela haus sik, olsem long Det na Pureni na Wiliame, wantaim sampela liklik klinik nabaut. Ol sista na lei misineri nes i lukautim tasol i no longtaim na planti yangpela bilong Papua Niugini yet i kisim trening bilong kamap tisa na nes. Ol i wok bung wantaim ol misineri. Bihain ol sista i mekim kain kain arapela pastoral wok tu.

Long 1979 Bisop Femen i

askim ol Fransiskan Sista bilong Amerika long helpim em long kirapim wanpela lain sista bilong daiosis yet, ol Fransiskan Sista bilong Maria. Ol sista bilong ol arapela grup i wok bung wantaim bilong givim trening na sapot long dispela Papua Niugini lain sista bilong daiosis. Tude moa long 25pela dispela sista i stap na mekim pastoral wok long Mendi, Apa Mendi, Karinj, Det, Pangia na Kagua. Sampela i kamap tisa na komuniti helt woka tu.

Taim Bisop Femen i stap wasman bilong daiosis em i singautim planti lei misineri bilong Ostrelia, Niu Silan, Amerika, Swiselan, India, Inglan, Jemani na sampela arapela ples tu bilong i kam na wok bung bilong kirapim sios long Mendi Daiosis. Planti tru i kam, ol tisa, nes, paiket bilong balus, kapenda na mekanik, fama na pastoral woka, bilong wok bung wantaim ol manmeri bilong Sauten Hailans bilong kirapim sios long daiosis. Kontribusen bilong ol i bikpela tru na ol manmeri i save tingting yet long nem na wok bilong ol.

Olgeta misineri bilong bipo, ol pris na brata na sista, wantaim ol lei misineri husat i bin wok bung wantaim em, ol i gat moa rispek long Bisop Femen. Ol i laikim em tru. Ol manmeri bilong ples tu i save laikim em na rispekim em long bikpela wok wasman bilong daiosis em i bin mekim. Ol i no inap lusim tingting long em. Ol i pre long em i ken i stap gut. Olgeta i bin kraik tru taim em i lusim Mendi na i go bek long Amerika long 1995. Bisop Femen i papa tru bilong Katolik Sios long Mendi Daiosis.

Bisop Femen i stap yet tasol em i lapun tru. Betde bilong em i Oktoba 12 na dispela yia em bai pinisim 87pela krisman. Em i stap long taun Viktoria Kansas, long wanpela haus sik bilong ol lapun manmeri we ol nes i stap bilong lukautim ol lapun. Dispela ples i stap klostu long wanpela haus Kapusin we ol brata i ken kam na visitim em. Bisop Femen i no save wokabaut moa bikos tek bilong em i no gat strong long en.

Tingting bilong em i no klia tumas tasol taim ol misineri i go lip na visitim em, em i save amamas long harim sampela stori bilong Mendi Daiosis. Na sapos ol i wokim liklik tok pisin em bai smail na bekim.

Luk olsem dispela i save mekim kamap planti gutpela memori long tingting bilong em. Na em i amamas.