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Kopus Kristi Selebresen

Planti tausen manmeri bilong Diosis bilong Lae i bin bung long wanpela bikpela Misa long Sir Ignesis Kalagi Stadium long Lae long de bilong bikpela pestode bilong Korpus Kristi. De i begin wantaim lotu Benediksen long St Mary's Katedrel na bihain ol i wokim bikpela prosesio wantaim Bleset Sakramen i go long stedium. Klostu olgeta paris i bin wokabaut wantaim plak bilong ol na olsem kainkain naispela kala i stap.

Yes, bikpela ren i kamdaun na wasim olgeta manmeri tasol ol i wari. Bikpela amamas i stap.

Long skul bilong em, Bisop Henry, Bisop bilong Lae, i tok olsem:

'Nambawan presen Jisas i givim long yumi em Eukaristia bikos insait long Eukaristia i gat kainkain arapela wanwan kain presen'.

Bisop i tok moa, 'Jisas i givim dispela presen long taim ol tumbuna Judaman i selebretim Paska. Ol i kaikai sipsip na ol i save tingim God i brukim kalibus bilong ol long Isip na ol i kamap fri gen. Na ol i kaikai bret, sipsip na drink wain na tenkim God'.

'Long dispela Pestode bilong tumbuna long Gutfonde nait Jisas', bisop i tok, 'i kisim dispela bret na wain na i givim em yet olsem kaikai - Bodi na Blut bilong em - long mekim yumi strong na brukim kalibus bilong sin na givim yumi laip bilong oltaim. Em i tok, dispela Bodi, dispela Blut bilong mi bai i bruk na kapsait bilong pogivim sin bilong olgeta man na meri. Bihain yupela mekim olsem bai yupela tingim mi gen'.

'Na tude yumi tingim em gen bikos dispela Paska bilong Jisas em i wan kain ofa em i bin mekim neks de long Gut Fraide we ol i bin nilim em long diwai kros na em i dai bilong helpim yumi. Long Olpela Testamen ol i mekim ofa long God long blut bilong ol enamel. Long Nupela Testament, ofa bilong yumi, em i Blut bilong Jisas. Taim ol Judaman i wokim Paska ol i tingim tasol ol samting i bin kamap bipo long Isip na ol i tenkim God. Tasol long nupela Paska - Misa - i gat moa moa yet bikos yumi no tingim tasol



• Ol pater na bisop bilong Lae Daisios i go pas long misa lotu bilong Kopus Kristi Sande

samting bilong bipo long Jisas i dai long diwai kros. Nogat. Yumi bilip, long Misa, Jisas i kam i stap wantaim na insait long yumi na em bai pogivim yumi na helpim yumi stap gut na long sakim ol traime na em i givim yumi laip bilong oltaim.'

Bisop i tok moa, 'Taim yumi lotu long Eukaristia, olgeta wok Jisas i bin mekim taim em i karim pen na i dai i kapsait long yumi na bai strongim

yumi, kisim yumi bek gen, mekim yumi kamap Pikinini bilong God. Na olsem Eukaristia em i wanpela presen i winim olgeta arapela presen. Pol i salim wanpela pas long ol Korin. Em i tok: Dispela kap i gat blesim bilong God em i save bungim yumi wantaim Blut bilong Krai. Na dispela bret yumi brukim taim yumi kaikai long en em i save bungim yumi wantaim Krai. Wanpela bret tasol. Na yumi olgeta is save kaikai

long dispela wanpela bret bai yumi planti manmeri i stap wanpela bodi tasol.'

Bisop i stori yet, 'Wanpela taim Bisop Santu Augustin i mekim Misa na long taim bilong Komunio em i soim hostia long ol pipol na em i tok olsem: "Receive what you are and be what you receive".'

I go moa long pes 2

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.

Kopus Kristi Selebresen

I kam long pes 1

Olsem long Tok Pisin em i olsem: "Yupela ol Pikinini bilong God kisisim bodi bilong Kraus bai yumi kamap bodi bilong Kraus, famili bilong Kraus." 'Eukaristia', Bisop i tok, 'em famili meal bilong ol Pikinini bilong God. Olsem yupela long apinun i sindaun. Papamama, ol pikinini na i kaikai bai yupela i amamas em samting bilong yumi bung. Yumi kaikai long wanpela pot. Yumi olsem stap klostu. Yumi pilim olsem famili i bikpela samting. Long Komunio tu taim mi kaikai Komunio bai mi bung wantaim God na wantaim yupela tu bikos yumi olgeta i kaikai Bodi bilong Kraus. Olsem long famili tu taim yumi kaikai wantaim ol yumi mas wanbel wantaim ol. Olsem husat i laik kaikai Komunio em mas tingim pastaim mi stap gutpela pikinini bilong God o nogat?"

Bisop i skulim yumi moa, 'Pol i rait long ol Korin, olsem: "Taim yu laik kisisim Komunio yu mas tingim gut. Komunio em i bikpela samting na yu no ken kisisim sapos yu gat pasin i no stret bikos yumi mekim nogut long Bodi na Blut bilong Bikpela yet na bai yu gat asawa long dispela pasin bilong yu."

'Tude', Bisop i tok, 'yumi bung long amamas long presen Jisas i bin givim long yumi na bai yumi askim Em bai Em i singautim planti gutpela man long kamap pris bai i mekim Eukaristia wantaim ol pipel na mekim Kraus i stap klostu na insait long yupela bikos Eukaristia em i bun bilong yumi na bun wanwan paris. Em bun bilong Daiosis na long Sios long olgeta hap long graun. Eukaristia, Misa, Komunio, i save strongim yumi, pogivim yumi, i helpim yumi long sekan long ol bratasusa na i kamap famili bilong God, Bishop i tok.'

Bihain long Misa ol paris ol i bung kaikai na i gat sampela singsing na eksen song i kamap. Planti manmeri i tok olsem: 'Maski bikpela ren i bin paundaun, bikpela amamas i bin stap long dispela de bilong tingim Bodi na Blut bilong Kraus long Yia bilong Eukaristia.'



Ofatori: Dispela grup i bilas gut tru na singsing wantal na karim ofa i go long bisop.

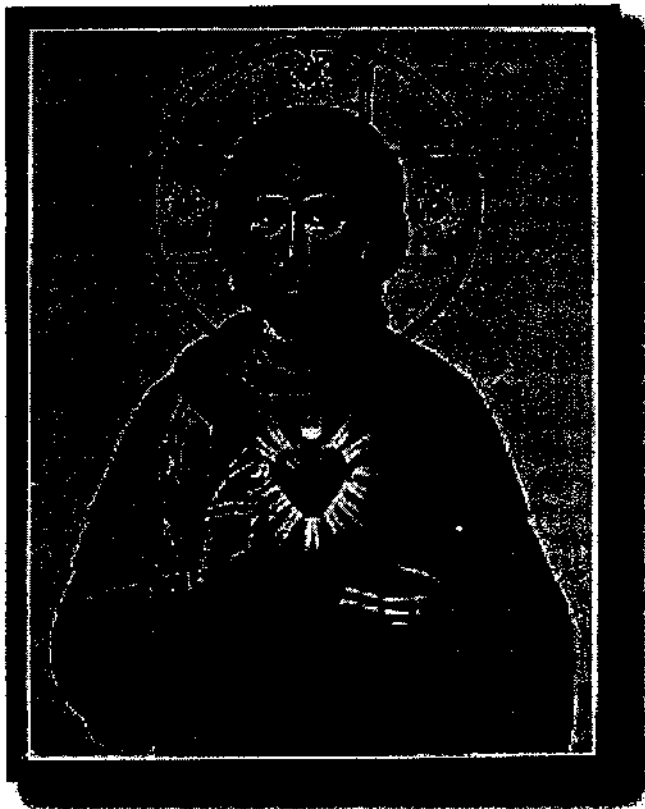
The Sacred Heart

In 1765, Pope Clement XIII officially approved the devotion to the Sacred Heart which had its origins in apparitions and private revelations received by St. Margaret Mary Alacoque, a Visitation nun in France, in the late 17th century.

Through St. Margaret Mary, Jesus made certain promises to those who honor the Sacred Heart of Jesus by attending Mass and receiving the Eucharist with proper disposition on nine consecutive first Fridays. He promised first of all to give all the graces necessary for each person's state in life. Among his other promises are:

- o to give peace to families;
- o to show infinite mercy to sinners who practice the devotion;
- o to give the grace of final penitence before death to those who observe the devotion.

The Feast of the Sacred Heart was celebrated this year on June 3rd.



50TH ANNIVERSARY OF THE PASSIONISTS IN PAPUA NEW GUINEA

Excerpts from "My Memoirs of Papua New Guinea" by Fr. Anselm Turner CP

In 1954 the Apostolic Delegate for Australia, Archbishop Carboni, asked the provincial superior of the Passionist Congregation in Sydney to send priests and brothers to the Asian foreign missions. After consultation with the Vicar Apostolic of Alexishafen in New Guinea, Bishop Noser SVD and the provincial, Fr. Xavier Bates CP agreed to send four priests to the mission areas offered by the bishop. Fr. Anselm, Turner, Fr. Gregory Kirby, Fr. Hilary O'Donnell and Fr. Ignatius Hilly were chosen and were to work in the eastern part of the Alexishafen Vicariate under the jurisdiction of Bishop Noser SVD.

The four missionaries arrived in Lae on 17 May where they were welcomed by the parish priest of Lae, Fr. George Bernarding SVD. Next day they traveled to Alexishafen to see Bishop Noser. After a few days at Sek they went to Mingende. Later Fr. Turner and Fr. Hilly flew to Lae. Meanwhile Fr. Bernarding had gone to Sek as the new Regional Superior. Fr. Ed. Misik SVD had taken his place as acting parish priest and was to introduce them at Lae.

The priests' house in Lae was a newly built timber-framed house with fibre walls and a galvanized iron roof. It was a type of dwelling hardly fitted for the punishing climate of the tropics. The iron roof collected the fierce heat of the sun, and the waist-high windows and

doors had to be kept closed at night because of malaria mosquitoes and effectively cancelled cross ventilation. The bedrooms were virtually 'hot boxes'.

Another problem with the house was the vicinity of the busy airport. Many missionaries traveling through Lae, who often had to stay one or more nights in Lae. With only three bedrooms this caused great inconvenience. Often guests had to be put in the office.

One part of our mission that we were not so keen to show our guests was our school. The building had formed part of an Army or Air Force base. Several buildings were still standing, one the old priests' house, two being used as classrooms and one or two others full of old equipment used during the war. Standing also were some tubular airframes for gliders and heaps of concrete practice bombs. We had been ordered to clear the area completely by the District Commissioner, as it had been designated a sports area, but there was nowhere to go until a new block of land was allotted to the mission.

The school could boast of a school bus, built on the chassis of a 3 ton Chevrolet truck by a Chinese builder. One of our guests told us he recognized it as the fuselage of a Hurricane bomber! It had Pierce brakes, and the seats were arranged along the sides for the length of the vehicle (pages 175).

Only two Catholic missions with resident priests had been established in this area: Lae and Gumbi. Lae was the administration

centre for the Morobe District; Gumbi, near the sub district of Saidor, was in the Madang District. Gumbi was accessible only by mission work boat, or mission aircraft from Madang. A direct flight from Lae would cross the high Finisterre Range.

The gold-mining towns of Bulolo and Wau were reached by a road that led through a mountainous area and crossed many rivers, some without bridges and liable to flooding. Bulolo was a typical company town, everything owned and controlled by the company, even the shops. The whole valley had been torn up by massive dredges, leaving an area of gravel and stones extending for miles. The company also exploited a fine stand of Klinky pines on the nearby hills and operated a large plywood mill.

Separated from the little township were the compounds for housing the national workers and their families. No national was allowed to roam the streets at night. Although the township boasted of well built homes, all owned by the company, there was no Catholic Church. On our monthly visits, Mass was celebrated in the European school for the Europeans and in the picture hall in the compound area for the nationals. The school was also used by the Church of England pastor, and the picture hall by the Lutheran pastor, so we had to take our chances.

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The Catechism of the Catholic Church

Bishop Francesco of Goroka writes:

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

THE EFFECT OF BAPTISM

In Baptism water is used. It signifies immersion with Christ into his death but also purification, regeneration and renewal.

The forgiveness of sins.

In the liturgical celebration of Baptism all sins of the candidate are forgiven; the original sin inherited by our first

parents and all personal sins committed in life and also the punishment connected with sins. A person newly baptized is completely clean, immersed in the grace of God and justified in his eyes.

But as life goes all the baptized realize that the consequences of sin remain, such as suffering, illness, death and human weaknesses and above all temptations to fall into sin again. These elements are part of life and all people have to struggle to resist temptation and to continue to grow in holiness with the grace of God.

A new creature.

Baptism takes away all sins and makes the newly baptized a 'new creature' (2 Cor 5:17). They are now adopted children of God who shares with them his divine nature. They become members of Christ inheriting with him the kingdom, and temple of the Holy Spirit.

Incorporated into the Church, the Body of Christ.

The Sacrament of Baptism is celebrated by the Church adding new members to her community. It is not just an addition but a real incorporation. The baptized form the Body of Christ, the

new people of God, the sign of the new Covenant, which is greater than nations, cultures, races and sexes.

The baptized share now in the priestly, prophetic and royal mission of Christ. They commit themselves to serve, to accept their Christian responsibilities within the Church and in society according to their situations of life, to bear witness to Christ among people.

Bond of unity in Baptism.

Baptism creates unity among the Christians including those who are not yet in full communion with the Catholic Church. "They are justified by the faith in Baptism; and incorporated into

Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers and sisters by the children of the Catholic Church" (UR 3).

Sealed with the seal of the Lord. Baptism incorporates the baptized into Christ. He is marked forever and he belongs to Christ. Such mark can never fade away from his soul and prepares him for life eternal. Christians who commit themselves to remain faithful to their baptismal promised, will be able to depart this life "marked with the sign of faith" (Euch. Prayer 1) and enter the vision of God.

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.

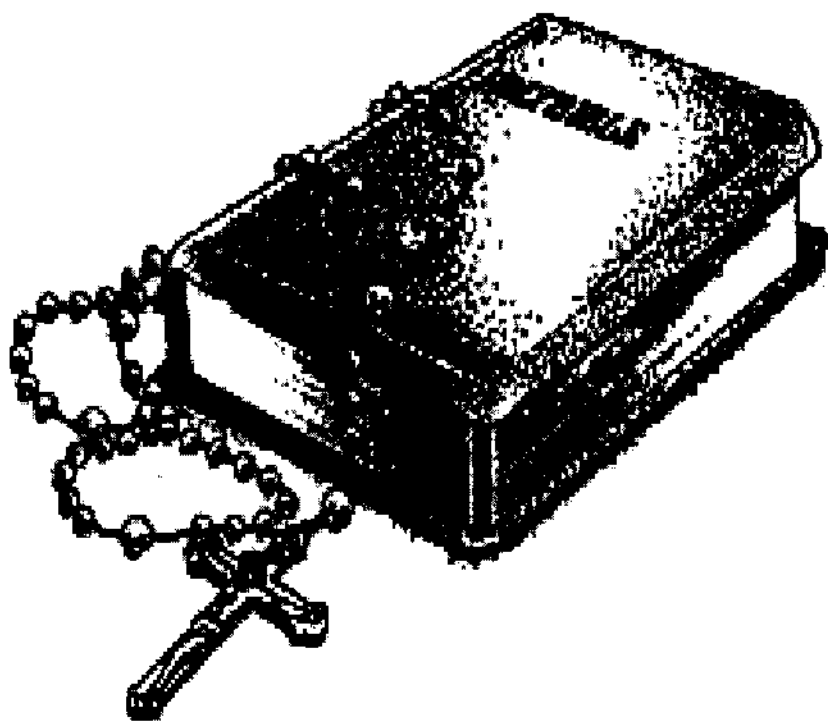
Six of these rooms have their own small ensuites.

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 Recollection Days.

Directors are available for daily or frequent direction.

Full time Spiritual Directors are: Sr. Joyce Ann Edelmann, SMSM Sr. Patricia Phillips, SMSM



Bishops of PNG and Solomon Islands on Ad Limina Visit to Rome

Bishops of Papua New Guinea and Solomon Islands are in Rome on their five-yearly ad Limina visit. For some bishops it will be their first ad Limina and for some it will be their last as they head toward retirement age.

The "ad Limina Apostolorum" visit - "at the threshold (of the tombs) of the Apostles" - is required every five years of all bishops, who must go to Rome to present the pope with a report on the state of their diocese.

The ad Limina' is a means of strengthening the relationship of communion between the dioceses and the Pope.

During the "ad limina" visit the Pope receives each of the bishops separately, and discusses with them

issues concerning their Dioceses. At the end, he addresses all of the bishops together.

Prior to the "ad Limina" visit, the bishops undergo two periods of preparation: remote and immediate. Remote preparation is mainly spiritual: each bishop examines the most significant elements of the state of his diocese in the presence of God.

During this phase - and six months prior to the start of the actual visit - the five year report is sent to the Congregation for Bishops.

In addition, in each country the pontifical representative, the Nuncio, has the duty, several months beforehand, of reminding each bishop of the date established for his visit

Immediate preparation "concerns the prior arrangements made with the Congregation for Bishops to arrange the dates and other particulars of the visit."

This office also notifies the various offices of the Vatican of the dates of the bishops' stay in Rome and informs them ahead of time on the five-year reports, so that contacts with them may be more fruitful. In the meetings with members of different Vatican Offices the bishops or their groups and commissions present their problems, request information, give explanations and answer questions.

The visit normally takes about a week.

The next Ad Limina will take place in 2010.

50th Anniversary of the Passionists in Papua New

From page 2

Wau was further up the course of the Gold-bearing River, and like Bulolo, the countryside had suffered similar destruction from gold mining.

But here to a lesser degree because of deep mining. Much of the soil here was cultivated to produce coffee, and also vegetables for the Port Moresby market.

Unlike Bulolo there was no segregation of the Melanesian people and they were able to assist at Mass with the Europeans in the church built a few years earlier (pp 6?8).

When we first came to Lae, our parish priest found for us an ex-police-man to help us in our speaking pidgin English.

This was Paulus Billy, a convert,

who had distinguished service during the war. His standing as a true leader and his firm faith has brought to the faith about thirty from his family and village, a typical Lutheran village.

He had asked Fr. Bernarding to visit his village, but that was impossible, since he was the only priest stationed in Lae. Now Paulus insisted that I go.

I agreed, and we went by boat to Salamaua. In the late afternoon there, we looked for the only European couple living there, but they were away.

I slept on the veranda of their house and in the morning, after a light meal, we made our way across the flat land towards the mountain range.

The track led through a tunnel of trees, shading us from the fierce sun and, about midday, we reached a river at the base of the mountain.

Here we had another meal and rest-

ed for a time. We crossed the river and began to climb the steep slopes.

The winding track led through four-foot high kunai grass, that effectively killed any breeze, leaving us open to the full glare of the sun.

It led too, through bomb craters and fox-holes left from the early fighting in the war.

Soon, not being in any condition for such physical exertion, soaking with perspiration and which aching muscles, I lay down on the track.

This happened several times before I reached the summit of 2,300 feet. But even descending the other side of the mountain did not bring us to our destination. In the early evening, in darkness

I found myself walking up the bed of a river. It must have been 9 o'clock before we reached the village.

My companions were in first class

physical condition, but I myself was nearly a physical wreck.

I spent two pleasant days in the village meeting the friendly villagers, most of them Lutheran. They seemed contently with their Catholic neighbours. In the village I heard confessions there, celebrated Mass and distributed Holy Communion.

The long journey back was made easier for me when the men constructed a raft made of bamboo poles.

We sailed down the fast Francisco River until one point we were confronted by a fallen tree in the middle of a river.

There was no means of steering the raft, so our leader threw himself overboard, forcing the raft to clear the tree. But this effort also tilted the raft so much that all my possessions were drenched with water.

At that point heavens opened, heavy rain fell and we went ashore to seek shelter. After the shower we followed a track and later found the raft had been brought down.

So we boarded it again, drifting down to the shallow parts of the estuary. There we were told a large crocodile lived, but without any concern for the crocodile some young women pulled the raft ashore.

Through the years we had charge of Lae, Fr. Gregory and I visited Bulolo and Wau regularly every month taking it in turns to drive up on the Saturday in the old wartime jeep and stay for a few days in Bulolo and then moving on to Wau for the following weekend. Mass was said for the Europeans as was noted before, in the administration school, and in the compound for the nationals.

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Katolik Sios long Sauten Hailans - 50 Yia Jubili

Apostolik Prifeksa na Monsinia Femen

Long 1958 na 1959 Pata Berard wok i stap long opim ol nupela tesin long hapsait long Wara Tagali na Pata Stenli i wok bung wantaim Pata Ogas long hap bilong Kagua. Les long wokabaut long lek, Pata Stenli i laik painim tupela hos long Mendi na kisim i kam long Kagua. Pastaim em i tingting long brukim bus, lusim Mendi na i go long Sumi, sotkat i kamap long Kagua. Gavman i tok negat bikos ol kiap i no bin opim dispela eria bilong ol misineri i ken i go insait long en.

Olsem na Pata Stenli i sindaun long hos na i lusim Mendi i go hapsait long Maunten Giluwe bilong kamap long Amburugi na falibu tesin.

Em i stap sampela de long Amburugi na i go daun long Kagua. Em i sindaun long hos 35pela aua olgeta na baksait bilong em i pen nogut tru.

Ol manmeri i no bin lukim hos bipo, olsem na taim Pata i ran long rot ol manmeri i kalap nogut, singaut na danis, ran na bihainim em.

Faipela ten man i helpim Pata long brukim wanpela bikpela wara hos i no laik i go insait long en. Hos i pundaun long tupela bris na wanpela taim Pata i no inap pulim em i kam antap.

Olsem em i rausim bris na larim hos i pundaun i go long wara i daun-bilo tru. Pata i kisim tupela hos na putim long banis long Karia.

Olgeta de manmeri i kam bilong

lukim na diskas long en. Ol i tok olsem, "Nau yumi i gat sampela draipela pik tru tru." Na manmeri long olgeta hap i kam lukim tupela bikpela pik.

Wanpela hos i save stap isi tasol em i dai hariap. Arapela i bikhet stret. Pata Ogas i laik sindaun long dispela hos na i go long Kuare, olsem na em i traim tupela taim.

Wanpela taim hos i rausim Pata na em yet i kam bek long banis bilong em long Karia. Narapela taim hos i tanim tanim raun i go inap long Pata Ogas i larim em i ran long laik bilong em. Em i go bek long Karia gen.

Tarangu, ol pata i wokabaut nau na hos i stap long banis na kaikai gras i stap. Olsem na ol Kapusin misineri i lusim hos na olgeta i kisim motobaik tasol.

Long 1960 Pata Stenli i go lip long ples, tasol em i no kambek gen. Em i bin wok long misin long faipela yia na i go pinis. Pata Ogas, em yet wanpela, i stap long Kagua nau, inap long taim Pata Devit Dresman i kam long 1961 bilong helpim em.

Pata Devit i gat 54pela krismas taim em i kam long Sauten Hailans. Bihain Pata Roi Shusta i kam tu na tripela pata i lukautim Kagua wantaim ol 38pela autesin Pata Ogas i bin kirapim.

Pastaim sios long Kagua i gro isi isi tru. Pata Stenli i baptaisim wanpela pikinini tasol na Pata Ogas, husat i bin i stap 7pela yia, i baptaisim 290pela. Bihain, bilip long Gutnius na Katolik Sios i gro bikpela, olsem na long 1979 i gat

moa long 10,000 manmeri i kisim baptais pinis long Kagua eria.

Tude Kagua Peris, olsem Kagua Sentral na Sumi na Kuare na Seven Kona na Sugu pastoral eria, i bikpela moa long ol arapela peris bilong Mendi Daiosis.

Pastaim, taim Pata Miselo i kam inap long ol Kapusin i kam na i go inap long 1959, boda bilong Katolik Misin long Mendi i go daun long Kikori na nambis stret wantaim.

Dispela bikpela pastoral eria i stap long lukaut bilong Bisop Sorin. Bisop i stap long Yul Ailan. Pastaim em i makim Pata Miselo bilong stiaim misin na bihain Pata Otma i holim stia wantaim tupela kaunsila bilong em, Pata Berard na Pata Henri. Tasol Bisop Sorin i save wokim ol disisen na mekim las tok long olgeta samting.

Dispela i hat liklik bikos em i stap long Yul Ailan na ol misineri i stap long Sauten Hailans. I gat nid long Pop Paias 12 i mas makim wanpela wasman bilong i stap long misin stret na stiaim em.

Orait, long 1958 Pop Paias 12 i laik senisim nem Misin na givim nem Apostolik Prifeksa (Teritori) long Kapusin Misin. I gat sampela step bilong kamap daiosis tru long sios na mak Apostolik Prifeksa i stap namel long dispela.

Tok win i kam long Mendi olsem, Pop bai kolim dispela Apostolik Prifeksa, Prifeksa bilong Kikori. Ol misineri i saprais tru long harim dispela tok bikos ol i stap long Mendi na i no gat wanpela misineri i stap long Kikori.

I no gat planti manmeri long dis-

pela hap tu. Tasol taim dispela tok i no i stap long ples klia yet, Pop Paias 12 i dai pinis.

Em long Oktoba 9, 1958, na ol Kadinal ilektim nupela Pop, em Pop Jon 23, long Oktoba 28 na putim em long sia bilong Santu Pita long Novemba 4.

Nupela Pop i lukluk long plen bilong skurim wok bilong Katolik Sios long Teritori bilong Papua na Niugini na em i stretim gen.

Long Novemba 13, 1958, Pop Jon 23 i kamapim Apostolik Prifeksa bilong Mendi.

Pepa bilong tokaut long dispela i stap long haus bilong Bisop long Mendi na dispela pepa i gat mak bilong Pop Jon 23 long en.

Nau Pop i mas makim wanpela pris bilong kisim wok Prifekt Apostolik, olsem stiaman bilong lukautim nupela pastoral teritori long Apostolik Prifeksa bilong Mendi.

Ol misineri i salim nem bilong tripela pata ol i laikim long en na hetbrata bilong lain Kapusin bilong Amerika wantaim Kaunsil bilong em i salim tripela nem wantaim, long Rom we Pop i lukim na makim husat bai stap stiaman bilong Apostolik Prifeksa bilong Mendi.

Na long Epril 3, 1959, Pop i makim Pata Femen Shmit bilong kisim dispela bikpela wok, tasol em i no tokaut yet inap long ol i salim toksave long Pata Femen long Amerika. Pop i askim Pata Femen long tok "yesa" long kisim dispela nupela wok ministri.

Pata Femen i stap long rum bi-

long em long Kapusin Koles long Wasington DC long Amerika, we em i save skulim ol Kapusin long tok bilong God.

Em Sarere Epril 25, 1959, na Pata Femen i redim homili bilong em bilong Sande Misa. Nau pas i kam, Asbisop Kaboni i salim.

Asbisop i stap yet long Ostrelia na em i holim wok yet, olsem representativ bilong Pop long Pasifik rijin. Pata Femen i opim pas na em i ritim tok bilong Asbisop Kaboni, olsem:

"Mi amamas long toksave long yu olsem, Papa Santu Pop Jon 23 i makim yu Prifekt Apostolik bilong Mendi." Pata Femen, nau em i kisim nem Monsinia Femen, i tokaut long ol pata long Kapusin Koles pastaim na bihain wanpela pata, Pata Mails, i go tokaut long ol yangpela Kapusin i stap yet long skul.

Etpela bilong dispela lain, Pata Timon, Pata Ben, Pata Sam, Pata Roi, Pata Dunstan, Pata Kolman, Pata Brain na Pata Matyu i bin bihainim Monsinia Femen i go long Mendi Misin bihain.

Ol misineri wantaim pipel bilong Sauten Hailans i harim dispela gutpela nius long Epril 28.

Ol i stap long haus kraik bikos Bisop bilong ol, Bisop Sorin, i bin i dai nainpela de bipo.

Tasol nau ol i amamas moa bikos Katolik Sios long Sauten Hailans i gat Wasman bilong ol yet, Monsinia Femen Shmit.

50th Anniversary of the Passionists in Papua New Guinea

From page 3

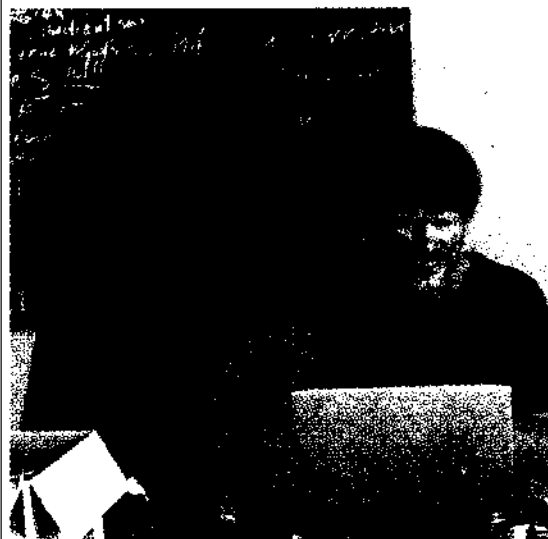
Later on a church was built in Bulolo; an Italian employee of the company drawing the plans and supervising the building, with the company giving considerable help.

In the four years the Passionist Fathers worked under Bishop Noser SVD, they were well aware that he was concerned that the number of the Passionist priests had not been increased and they were unable to patrol the vast area committed to them. The shortage of priests was mainly due to the expansion taking place in the Australian province.

In 1959 Bishop Noser obtained the services of the Mariannhill Missionaries from Southern Rhodesia, and the area in the Morobe District was raised to a diocese. This meant that we would be relieved of the care of Lae in the Morobe District, and other arrangements made for Gumbi and for Gumbi and the outstation of Kainantu.

The Passionist Fathers accepted an offer of Bishop Doggett OFM of Aitape to take over the Vanimo area.

Theological Writer's Workshops Begin



• Getting it onto computer caption. By Friday afternoon most participants have drafts of their work on computer.

A total of 41 people have attended the first two theological writers' workshops: at Tanguo Pastoral Centre, Wewak and Good Shepherd Seminary, Banz.

Those attending the workshops said they found them interesting and a real boost to their faith. Facilitators, Fr. Philip Gibbs svd of the Melanesian Institute, Goroka, and Mrs Bet Green from the Australian Catholic University, Brisbane, said they were delighted with the results and impressed by the quality of theological reflection during workshops lasting only one week.

The workshop begins with a presentation on the relationship between spirituality, faith and theology.

Then participants reflect on the different images of Jesus presented in the four gospels. This is followed by presentations on various models of Church. Having worked with these images over several days they consider the Vision of Church from the General Assembly of the Catholic Church in PNG: "We are Church

Alive in Christ." People discuss what times they have experienced the Church truly "alive" in Christ, and what times they have experienced blocks to that life.

They look for "key words" emerging from that discussion and then select a topic related to one of the key words and to start writing about it, starting from their own faith experience. Facilitators are available to work with people individually assisting where necessary to help the writers make links with sources such as Scripture, and the PNG Bishops' statements. By Friday afternoon most participants have drafts of their work on computer.

Fr Gibbs says that he is looking forward to the other workshops planned for later this year: in Rabaul 18-23 July, Port Moresby (Bomana) 8-13 August, and Kungwa 14-18 November.

He hopes to have some of the papers from the workshops in a book to be published next year by the Melanesian Institute.