

# The Catholic Reporter

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## Pop Benedik XVI

Pop Jon Pol 2 i dai plim na ol Kadinal ilektim nupela Pop, em Kadinal Josef Ratzinger. Nupela Pop i bi-hainim kastam bilong Katolik Slos na em i kasisim nupela nem, Benedik 16. Bipo i gat 15pela Pop i bin kasisim nem Benedik, olsem na nupela Pop em i namba 16. Long tok ples Latin ol i save raifim namba 16 olsem, XVI, (X em 10, V em 5, na I em 1). Olsem na yumi ken raifim nem bilong nupela Pop olsem, Pop Benedik XVI.

## Nurturing the faith

**O**n Pentecost the bishops of Papua New Guinea and Solomon Islands issued a Pastoral Letter on Catechetical Renewal entitled *Nurturing the Faith*. It is signed by Bishop Francesco Sarego SVD, the newly elected president of the Catholic Bishops Conference.

The General Assembly of the Catholic Church last year made catechesis as one of the priorities in the coming years.

This pastoral letter sets directions and challenges for the future in order to bring about a renewal in catechesis in Papua New Guinea and Solomon Islands. This pastoral letter was published on Pentecost Sunday; a fitting reminder indeed that we are sent out to better proclaim the Gospel through a renewed catechesis.

The pastoral letter begins by reminding us that "at the closing of the Great Jubilee (2000), the late Pope John Paul II urged us to "Put out into the deep" (Lk 5:4).

Since the beginning of his pontificate the Holy Father had often called for a new evangelisation which he defined as 'new in enthusiasm, new in methodology and new in expression', in proclaiming Jesus Christ who is the same yesterday, today and forever (Hebrews 13: 8)".

"The way of Jesus is always the path of mission. He is now inviting us to proclaim the Gospel anew, so that culture and Gospel proclamation will meet in ways that enrich each other.

In this way the Good News will be heard, believed and lived more deeply by our peoples.

This must be done in faithfulness to the tradition of the Church, and in a truly Melanesian way that flows from the very heart and soul of our peoples and so has the power to change our communities for the better".

The bishops remind us that "catechesis is an important element in our work of evangelisation". It "helps conversion to grow into a living faith. People converted as adults and those baptised as infants all need on-going catechesis to accompany their life-long journey in the Christian community".

The bishops point out that our catechetical renewal must have these **five important characteristics**: It must be Christ-centred, rooted in the Word of God, authentically Melanesian, systematic and must bear witness to the Kingdom of God.

"Adult catechesis is of greatest importance as it is at this stage in life that we make real faith options" and the catechumenate is its important

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**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

# Nurturing the faith

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expression.

"Because it is so important for all to receive a good Christian formation", the bishops asks that "the catechumenate for new Christians must last at least one (1) year in all our dioceses, though this length of time may not be necessary for Christians from mainline churches who desire to be accepted in the Catholic Church".

We must remember however that "it is only when our catechetical programs for children, adolescents, youth and young adults is effective that adults will feel the need to continue in their faith development".

The bishops also remind us that we are challenged to organise adequate catechetical programme for "people in special situations: the disabled, handicapped, seriously sick and the elderly; the marginalised like drug addicts, prisoners and victims of HIV/AIDS; the workers, professionals, politicians, members of the police and military, artists and university students, lapsed Catholics, etc".

"In all the ministries and services which a Diocese performs to carry out its mission of evangelisation, catechesis occupies an important position because without it the Church will not grow", the bishops stress. "Catechesis takes place within the Christian community" and "is a responsibility of the whole Christian community" that is why it "best takes place within the parish as that is the most important place where the community of believers gathers to express, celebrate and deepen its faith life".

The bishops point out, however, that "the parents are the first to educate their children in the faith", hence the importance of family catechesis. Catechesis also takes place Catholic schools, religious associations, groups and movements and basic ecclesial communities. Catholics in government schools and colleges also need to be catechised.

The bishops are asking that every effort is to be made so that Religious Instruction becomes an integral part of the school programme of every Catholic School.

"For elementary, community and primary schools this should include: three (3) teaching lessons per week; one (1) school liturgy session; and one (1) informal period (e.g. choir, drama)".

"Religious education is of equal importance in and an essential part of the school curriculum in Vocational Training Centres, High Schools, Secondary Schools, and Tertiary Institutions" so it should be given "the same standing as all other subjects in the school programme".

The educative environment created by the educative community made up of students, educators and parents is also an important dimension in the mission of educating to the faith of every Catholic school".

Every diocese is invited to draw up a diocesan catechetical plan. This is very important so that the various catechetical programme of the diocesan pastoral centre, REC, parishes, schools and organisations are coordinated. "The diocesan catechetical plan is necessary for the unity of faith".

The bishops conclude inviting us to look at Blessed Peter ToRot's example as a catechist. "His example is an invitation to all of us to take to heart the work of catechesis. In this light the first week of July will be celebrated every year as **National Catechetical Week** which culminates on or around the feast of our first Melanesian martyr.

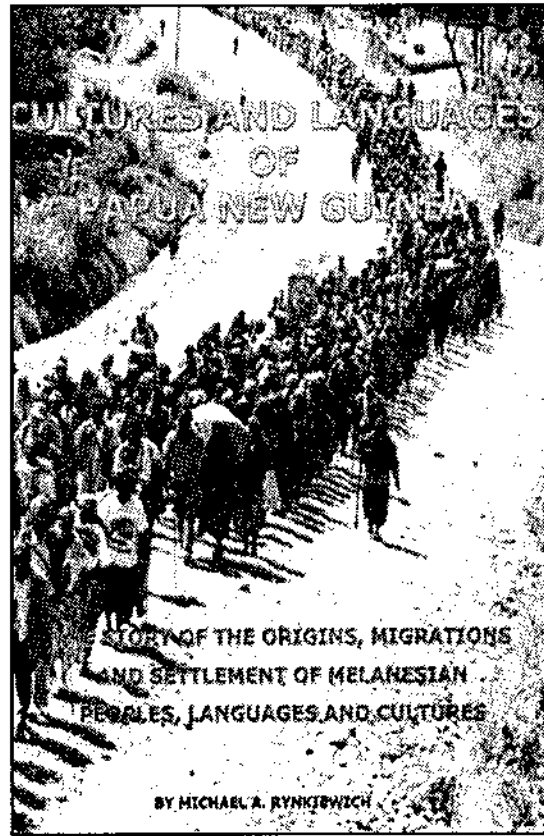
This will be a privileged occasion for each parish and Diocese to highlight the importance of the ministry of catechesis and recognise those involved in this ministry".



# Melanesian Institute Publishes New Book on Culture and Language

The Melanesian Institute in Goroka has recently published a book highly recommended for students of Grade Ten level right through to Tertiary Level, but also useful for anyone who is interested in the origins of Melanesian cultures and languages.

Cultures and Languages of Papua New Guinea: The Story of the Origins, Migrations and Settlement of Melanesian Peoples, Languages and Cultures by Michael A. Rynkiewicz, is a book on how Melanesian cultures, traditions and languages came to be. In particular, it focuses on Papua New Guinea. Many people have heard many stories



about where the languages and cultures of Melanesia came from, and this book aims to

provide a better understanding of the journey people in the past took to settle what we know as Melanesia today.

This book is based on modern scientific methods.

With constant improvements in science and technology, Papua New Guineans continue to gain more knowledge about how languages developed and relate to one another, how people moved from continent to continent and how people relate biologically to one another.

This is an excellent educational resource for all students, but it is also relevant for all Melanesian people. It is the story of how Melanesians came to be as a people with many different languages and cultures. It is a reminder that Papua

New Guineans have every right to be proud of what their ancestors achieved: as a people, Papua New Guineans have faced challenges of a changing environment, and they have thrived for over 50 000 years.

It is a long history and there is still much more to learn about Melanesia's past.

The Melanesian Institute, which does research concerning all aspects of the Melanesian peoples, hopes that this book will inspire others to continue this research.

The price of the book is K10 excluding postage. To order a copy, contact: The Melanesian Institute, PO Box 571, Goroka, EHP or ring them on 732 1777.

## EDUCATION MATTERS

The Federation of Religious of Papua New Guinea and the Solomon Islands recently met in Port Moresby to discuss matters on education. At the general session an education report, prepared by Br Andrew Simpson cfc, was presented. The report led to a wide-ranging discussion of many education issues that affect Religious at the moment. While there is much good work being done by many people in Catholic education, and while there are many examples of dedication to be found, the overwhelming thrust of the discussion that ensued was that Education (and in particular Catholic Education) in Papua New Guinea and the Solomon Islands is in a state of major crisis in many areas.

The meeting noted in particular that the General Assembly of the Catholic Church in Rabaul in 2004 authorised a review of the Partnership Agreement between Churches and Government in PNG and it was felt by the Federation that this was essential.

Br Simpson's report gave very full details of the National Plan for Education 2005 - 2014 Achieving a Better Future. The Federation's stance was that this is a marvellous vision, but most current indications coming from observation of our Government, or from people involved in education at any level, suggest that it is "pie in the sky" and there seems almost no prospect that the targets here can be achieved unless there is a complete turn around in attitudes and behaviour at all levels. For instance, they pointed out, the present political reality in PNG makes it most unlikely that sufficient funds will be committed to education to maintain the system at its present woeful level, let alone make such major improvements as indicated in the report.

A committee was formed to discuss educational matters further, and to formulate a position that might be presented to educational authorities on behalf of the Federation of Religious. Members of the committee are Sr Alice Vivien SJC, Sr Florentina CSM, Sr Grace Domani SR, Br Julian Hakumin fms, Br Thomas Rice fsp, Br Vince Duggan cfc. The Federation said that they believe that the following major items are some of the matters that need to be raised with appropriate educational bodies:

- Recent reports indicate that about 50% of the primary school aged children of PNG do not attend school on any given day.

- The CODE system is particularly dysfunctional:
  - Students often pay fees, and then receive no materials.
  - Materials supplied in some subjects are outdated (Social Science materials supplied at the moment date back to 1987).
  - Students attend exam sessions and find that no exam is available for them, forcing them to re-enrol the following year.
  - Students can sometimes wait many months, and sometimes a year or two, for exam results, or not receive them at all.
  - Students who complete all CODE requirements are very poorly treated in selection procedures for further education. Justice demands that they receive equal rights.
- Some teachers currently appointed to Catholic schools or colleges have no understanding of or commitment to Catholic educational philosophy or practice, and at times are inimical towards them.
- Some Diocesan Catholic Education Secretaries have surrendered their rights and duties to Provincial authorities.
- There is general chaos involved in assigning teachers to schools. Newly graduated teachers who might expect to have a teaching position ready to start at the end of January are often advised to return to the education office in March or April "when things settle down", and then they might be given a job!
- There are literally hundreds of classes in our countries without teachers, and maybe as many teachers without classes.
- There is rampant corruption in many parts of the system. Hearsay evidence suggests that many teachers are being paid when not at work at all, and many teachers who are faithfully at work every day receive no pay.
- The inspection system for registration and promotion of teachers is in chaos, especially in remote areas. Inspectors are unable to visit remote areas, so there is clearly a need for an alternative scheme - perhaps local Principals could

- be empowered to perform all necessary inspection duties in such places if inspectors are unable to visit.
- Unsuitable Principal appointments are being made at all levels of the system - pre-schools, primary schools, secondary schools, tertiary institutes.
- There is a critical shortage of teachers able to operate effectively in grades 11 and 12, and yet steps to increase the numbers of qualified teachers in this area are spasmodic at best.
- There are still problems where contracted officers receive salaries much larger than those of their national counterparts.
- The needs of remote areas are often ignored.
- In the elementary schools system:
  - there is very little training for most teachers, and then at enormous cost.
  - there is widespread corruption with in this system (we heard of the abuses in Chimbu Province).
  - teachers often receive no pay.
  - Appointments are sometimes made by those without authority.
- Gender bias in appointing Principals at all levels.
- Shortage of teachers in primary schools, top-up schools etc.
- Problems with Technical schools - no support, no future. Students do High School courses and receive general certification, with no recognition of technical component.
- There is a plan for technical teaching, but no support and no teacher preparation going on. Again there is a noticeable gender bias throughout the technical system.
- Boards of Governors are often not consulted about appointments.
- There are problems with the specifically religious component of our system, such as:
  - Difficulties in obtaining chaplains and supporting chaplaincies.
  - Teaching of Religion is often left to those unqualified; there are problems with inadequate training and inadequate materials.

The conference was held at the John Bosco Centre in Port Moresby.

# Vatican Promotes Media's Bridge-Building Role

## Council for Communication Publishes Commentary

**Zenit News Agency - Rome:**  
Armed conflicts often have their origin in distorted information regarding peoples and their cultures, wrote John Paul II in a message for World Day of Social Communications.

The day, the only one observed at the request of Vatican Council II, and has as its theme: "The Communications Media: at the Service of Understanding between Peoples."

To better understand the message written by John Paul II for the occasion, the Pontifical Council for Social Communications published a commentary on the responsibility of communicators as agents of peace.

In the document, John Paul II emphasizes the "enormous potential" of the media "for promoting peace and building bridges between peoples," its capacity to "teach billions of people about other parts of the world and other cultures," and stresses that "accurate knowledge promotes understanding, dispels prejudice, and awakens the desire to learn more."

It is a message that, according to the Vatican dicastery, headed by Archbishop John Foley, encourages the media "to serve the common good," which in this case is "concretely realized by favoring understanding between peoples."

"The Holy Father reminds us that not only our actions, but also our words and other forms of communication have consequences. Each person must pay attention to the choices in words used

and to the ways to which other people are referred as they can foster greater unity or create divisions and conflict," said the commentary.

"Those who have the privilege of working in the communications media reaching wide audiences have a special responsibility in this area," it stated.

The commentary continued: "Many conflicts have their roots in prejudices and misunderstandings which one people has of another, either close or faraway. This view of society is created and sustained in large part on the basis of information received from the media.

"The messages communicated can bring forth a spirit of solidarity and understanding with other people, or one of rejection and antagonism."

John Paul II wrote: "When others are portrayed in hostile terms, seeds of conflict are sown which can all too easily escalate into violence, war, or even genocide."

For this reason, the dicastery added, "the message compels us to confront what could lead to an irresponsible use of the instruments of the communications media, so powerful in influencing the human spirit."

The Pope also praises the media in his message, acknowledging that "the media can achieve an immense amount of good," highlighting "the efficacy of the mass media" at the end of 2004, "when a great mobilization of solidarity came about in favor of the peoples of Asia," victims of the tsunami.

"This dynamism in communication showed the coming together of timely information with a personal and social commitment and generous response," stated the dicastery.

The Pope "at all times called on all people of goodwill to give the best of themselves, to be promoters of peace in a world marked by conflict. This call is more urgent when directed to men and women working in the media," said the dicastery.

John Paul II reminded communicators that the greatest example of communication is Jesus Christ: "The Incarnate Word has established a new covenant between God and his people -- a covenant which also joins us in community with one another. For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh' (Ephesians 2:14)."

"Breaking down dividing walls and building bridges are two great challenges of communication which face all of us, both as individuals and professional communicators. It is necessary to work so that nobody is influenced by prejudices or is a source of them, and to ensure that communication is transformed into an instrument 'to strengthen the bonds of friendship and love that clearly signal the onset of the Kingdom of God here on earth,'" stated the commentary, quoting John Paul II. ZE05050601

# VANUATU na Braid Prais

Vanuatu i wanpela liklik kantri long wansolwara bilong yumi. Em i kisin indeplendens long Julai 30, 1980. Manmeri bilong Vanuatu i wankain olsem manmeri bilong Papua Niugini, ol lain bilong Melanesia. Ol i gat wankain skin na wankain gras. Kalsa na planti kastam bilong ol i wankain liklik olsem kalsa bilong Papua Niugini tu.

Palamen bilong Vanuatu i gat 52pela memba. Manmeri i save ilektim ol olgeta foapela yia. Ol memba i save votim Praim Minista. Praim Minista i makim ol minista bilong mekim wok gavman. Ol dispela samting i klostu wankain olsem gavman bilong yumi.

Tasol Vanuatu i gat narapela kain lida tu, Nesenel Kaunsil bilong ol Kukurai (Nesenel Kaunsil bilong ol Hetman o Chief).

Long tok ples Vanuatu ol i kolim em Malvatu Mauri. Ol Distrik Kaunsil bilong ol Hetman long ples i save ilektim ol lain i stap insait long Nesenel Kaunsil bilong ol Kukurai.

Dispela lain hetman i gat wok bilong lukautim kalsa na ol kastam na tok ples bilong Vanuatu. Nesenel Kaunsil bilong ol Kukurai i gat pawa bilong wokim to bilong lukautim kalsa na salim long Palamen bilong gavman i ken tok orait long en na bihainim. Vanuatu i no laik bai kalsa na kastam bilong en i bagarap na lus.

Nau mi harim wanpela ripot long Redio Ostrelia, wanpela memba bilong Nesenel Kaunsil bilong ol Kukurai long Vanuatu i autim. Em i toktok long pasin bilong maritim meri na givim braid prais. Em i tok olsem:

Bipo, long taim bilong tumbuna, lain bilong yangpela man i save bungim pik na sel kina bilong givim long lain bilong meri bilong maritim meri.

Na lain bilong yangpela meri i save givim sampela pik na kina long lain bilong man tu. Long dispela kastam marit long ples i kamap strongpela tru.

Dispela kastam bilong peim braid prais long pik na kina sel tasol, em i wankain olsem kastam i bin i stap bipo long Papua Niugini tu.

Bikman bilong lukautim kalsa bilong Vanuatu i tok moa olsem: Tude braid prais i bikpela tumas na ol lain i save singautim bikpela mani (long Vanuatu ol i kolim Vatu) wantaim ka, bia na planti arapela samting. Dispela pasin i bagarapim kastam na kalsa bilong yumi. Kina sel i no gat mining moa, na planti manmeri i no save lukautim pik tu.

Mani Vatu tasol i gat mining na ol samting yumi kisin long kampani na stoa i save bagarapim tingting bilong yumi olgeta. Bikman bilong vilis i no gat nem moa nau bikos pik na kina sel bilong ol i samting nating, pipia tasol. Na ol manmeri i nogat rispekt long laip na kastam bilong ples, em ol pasin bilong tumbuna bilong yumi.

Em tok olsem tu: Ol yangpela man bilong vilis i no gat we bilong painim mani na ol samting bilong peim braid prais bilong maritim meri ol i laikim long en. Tasol ol bikman bilong bisnis na gavman na pablik servis i ken kisin meri long laik bilong ol yet bikos mani Vatu i koraptim tingting bilong ol manmeri.

Marit nau i kamap narakain. I no olsem bipo, taim marit i save bungim tupela lain, taim yangpela man i maritim yangpela meri na yumi yusim pik na kina sel. Ol yangpela i no laik i stap long vilis moa bikos laip long ples i no olsem bipo.

Yangpela husat i laik i go het, em i mas i go long taun na painim mani. Long vilis, hat wok i no gat mining moa na em i no karim kaikai. Dispela memba bilong Nesenel Kaunsil bilong ol Kukurai i tok olsem long Redio Ostrelia.

Nesenel Kaunsil bilong lukautim kalsa na kastam bilong Vanuatu i warit tru na bai em inap wokim nupela lo olsem: Long Vanuatu ol manmeri i no inap yusim mani o ka o bia o samting bilong stoa bilong peim braid prais bilong maritim meri. Em i tambu. Ol i mas bihainim pasin tumbuna tasol. Ol i no ken bihainim narapela we.

Ol manmeri bai yusim pik na kina sel na samting ol i planim long gaden tasol taim ol i maritim meri. Lo bai kamap olsem. Em i tok moa olsem: Yumi mas givim bek pawa long ol bikman long ples gen, olsem bipo.

Pik na kina sel i ken kisin mining gen. Na marit wantaim famili laip bai kamap strong gen olsem bipo

*Yupela ting wanem long dispela? Em i gutpela aidia o nogat?*

## 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 Baptism

#### 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 child 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. But it is not just an addition it is a real incorporation. The baptized form the Body of Christ, the new people of God, the sign of the new Covenant, which is above the limits of 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 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. The Christians who commit themselves to remain faithful to their baptismal promised, will be able to depart this life "marked with the sign of faith" (Eucharistic. Prayer 1) and enter the vision of God.

## Mun Me: Mun bilong Maria



Mama Maria, pre bilong helpim mipela

# Katolik Sios long Sauten Hailans - 50 Yia Jubili

## Hapsait long Wara Tagali, Koroba, Hedamali, Pureni na Komo

**G**avman kiap na Pata Berard, wantaim ol manmeri klostu long Wara Tagali, i wokim draipela bris long Wara Tagali long 1957. Bihain Pata Berard i laik i go hapsait long wara na opim sampela nupela tesin.

Tasol Katolik Sios i makim Pata Pol namba wan misin edukesen sekreteri long Sauten Hailans na em i go long nambis bilong kisim trening long dispela wok. Olsem na Pata Berard i stap long Kupari wantaim Brata Mak bilong lukautim Tari inap long taim Pata Pol i kam bek.

Long Septemba 1957 gavman i givim Katolik Sios tupela spesol tok orait bilong wokabaut patrol long sampela ples we ol arapela misin i no gat tok orait long i go long en. Wapela tok orait em long i go long bikpela ples klia namel long ol maunten i save

raunim Tari tesin na i go inap long ol liklik maunten na i go antap long Ambua, Doma na Ne na ol arapela bikpela maunten long Tari Gep. Olsem na Pata Berard i putim strongpela ami su bilong em, kalapim motobaik na i go bilong painim ol ples we manmeri i laik kisim Katolik Sios long en. Em i opim Haro, Hambuali, Yagilianda, Pinagia, Hangabo, Pipianda (Dabaraba) na Pai. Em i visitim Tabaya, Hadani, Timani, Holabe na Yumu. Tasol i no gat sampela tisa na katekis bilong helpim em, olsem na Pata Berard i mas mekim olsem Santu Pol i bin mekim long taim bilong ol Aposel. Em yet i ran i kam i go long olgeta tesin, givim skul katekismo na strongim ol manmeri.

Long Ista 1958 ol misin tesin long Halibi, Hangabo na Hambuali i kamap pinis. Ol manmeri long Haro na Pina-

gia i mekim gutpela wok tu na sanapim liklik haus misin bilong ol. Ol pipel bilong Yobiya na Hambuali i wokim haus skul na tupela skul boi bilong Tari, Hengene na Undiabe, i go bilong lukautim skul na skulim ol pikinini.

Narapela spesol gavman tok orait bilong mekim patrol em bilong i go hapsait long Wara Tagali. Tasol dispela tok orait i banisim Pata Berard tumas. Em i gat rait long i go long Koroba tasol. Na em i mas ran wantaim wapela kiap olgeta taim em i laik i go. Em i no ken tok tok wantaim ol manmeri long rot na em i no ken slip long Koroba tu. Bipo, taim Pata Berard i wokim bris long Wara Tagali, em i bin visitim Hedamali we ol manmeri i amamas long welkanim em. Na nau Pata i laik i go bek na wokim bikpela tesin long dispela ples. Pata Otma i salim tu-

pela nupela tisa bilong nambis, Pita Miria Ikupu na Pita Arupa, tupela man bilong Waima, i go long Tari bilong wok wantaim Pata Berard bilong opim misin tesin long Hedamali. Tasol i no klia tumas gavman i tok orait long mekim dispela o nogat. Olsem na long Epril 24, 1958, Pata Berard, wantaim Paro na sampela kago boi, i lusim skul long Yobiya bilong giaman i go lukim ol skul pikinini klostu long Wara Tagali, long sait bilong Tari. Ol i brukim bus i go inap long taim ol i kamap long ples we Hedamali i stap hapsait long Wara Tagali. Nau ol i katim diwai na wokim wapela bot bilong brukim wara na i go long Hedamali we Pata Berard i pasim tok wantaim ol bikman Kundu, Tayabe na Kiwie long wokim nupela Katolik tesin long graun bilong ol. Ol manmeri i ama-

mas moa long dispela na ol i stat wok hariap long katim bus na stretim graun. Em long dispela sem taim Pata Stenli i bin i go long Kagua na kisim graun long Karia.

Tasol Koroba distrik gavman ofisa, Jim Sinklea, i no amamas long dispela na em i singautim Pata Berard bilong mekim save long em. Ripot i kamap olsem, tupela i tok pait long ai bilong ol manmeri. Tupela i belhat tru, pes i ret olgeta, inap long taim tupela i sekan gen na pinisim kros. Bihain tupela i gat moa rispekt long arapela, olsem na long Me 3, 1958, Sinklea i givim tok orait long wokim misin tesin long Hedamali. Olsem na Pata Berard wantaim Brata Mak i stretim tok wantaim papa bilong graun, Tayabe, bilong kisim graun. Ol manmeri i stat long wokim sampela haus slip na skul klasrum. Long Me 24 Pata Berard i mekim namba wan Misa long Hedamali na em i opim skul tupela de bihain. Tupela ten sikis sumatin i kam long skul.

Pata Berard i stap long Hedamali liklik taim tasol, na em i go bek long Tari bilong wok bung wantaim Pata Pol bilong lukautim ol autesin. Em i putim Pita Arupu bilong bosim Hedamali. Bihain, wan mun i go pinis, em i salim Tangelia bilong senisim Arupu. Tangelia i wapela katekumen bilong Tari. Pata Berard i patrol nabaut long 1958, bilong strongim ol liklik sios em i bin kirapim. Em i mekim Misa namba wan taim long Halibi long Jun 17, long Hangabo long Jun 24 na long Hambuali long Julai 11.

Long Ogas 15, 1958, Pata Pol i baptaisim faivpela yangpela man long Tari, Josep Fransis Tangelia, Maikel Fransis Agilu, Pita Fransis Halulu, Maikel Mak Magobe na Jon Pita Pogaya. Agilu i kisim wok katekis long Tari na Magobe i mekim wok katekis long Pipianda/Dabaraba. Pogaya i kamap katekis long Hedamali na Halulu i stap tisa long Yobiya. Namba tu grup i kisim baptais long Ogas 15, 1959, Henri Hengene em i tisa long Yobiya, Andru Andaya em katekis na aposel bilong Margarima. Bihain em i kamap namba wan Primia bilong Sauten Hailans.

Mark Homogo, husat i bin kisim Pata Miselo i kam long Kuluanda, Gebriel Talair, Matyu Mabiria, Maikel Pelago na Pol Egara, ol tu i kisim baptais na namba wan Komunio.

Orait, Pata Berard i wok yet long painim sampela ples we em i ken wokim sampela moa bikpela Katolik tesin. Em i laikim wapela ples long eria bilong Yobiya, klostu long ples we Wara Tagali i pundaun. Gavman i pasim tok bilong wokim haidro pawa long dispela ples bihain. Nem bilong dispela graun Pata i laikim, em Tambiali. Pata Berard i go lukim dispela graun long Epril 8, 1959, na em i tok olsem bai ol i askim ol lain Telabo long givim graun tu, bilong wokim ples balus long en. Tasol taim Pata i kam bek long Epril 13 bilong statim wok, sampela man bilong Tambiali i tok "nogat". Olsem na Pata Berard i go long hapsait bilong Wara Tagali gen na bihainim singaut bilong Kangagua na Munugu bilong kisim hap graun long Bebo we em i mekim Misa namba wan taim long Julai 27, 1959.

Long dispela sem taim tu Pata Berard i tok "yesa" long askim bilong gavman long wokim narapela bris long Wara Tagali. Dispela wok i kirap long Epril 1960. Long wapela wokabaut bilong em, Pata Berard i lukim Bebogo we Warago, Ango na Tigi, ol bikman bilong ples, i askim em long wokim misin tesin.

Na i no long taim bipo Pata i wokim disisen long lusim Bebo na makim Bebogo hetkota bilong Katolik Sios long dispela hap klostu long Hibugu tais. Tude yumi kolim dispela tesin Sent Konrad Peris Pureni. Pata Berard i mekim namba wan Misa long en long Me 14, 1960.

Taim Pata Berard i sanap bilong autim tok long ol pipel bilong Pureni namba wan taim, em i mekim kain tok olsem, "Bipo tru long wapela ples i longwe tumas long hia, Jisas i lusim heven na i kam daun long graun. Dispela man Jisas em i pikinini bilong Bikpela, em God. God em i Papa bilong olgeta samting.

Em i salim Jisas i kam bilong bringim tok bilong em long yumi.

Em i laik skulim yumi ol manmeri long gutpela sindaun. Jisas i putim pe bilong kisim yumi bilong kamap lain bilong God Papa. Em i dai long diwai kros na dispela em i pe bilong baim bek yumi manmeri bilong sin. Taim em i pinisim wok bilong em, Jisas i go bek long heven.

Tasol em i salim Holi Spirit bilong kamdaun long Papa Santu (Pop), ol bisop na pris, bai ol i ken mekim wankain wok Jisas yet i bin mekim - long olgeta hap, long Pureni tu. Orait, nau yupela i save watpo mi kam i staphia, na husat i bin salim mi. Harim tok bilong mi gut tru, bikos em tok bilong God tasol." Ol Katolik manmeri bilong Pureni, bipo na nau tu, i save onaim Pata Berard olsem papa na santu bilong ol.

Long 1960, taim Pata Timon Kepol na Pata Ben Maden i kam long Papua Niugini, Pata Berard i patrol long ol autesin bilong Tari wantaim long hap bilong Pureni, Hedamali, Koroba, Komo, Dinditugu, Wagala, Hedamali, na Koroba. Pata Timon i kisim asanumen long Tari na Pata Ben i stap long Mendi. Bihain Pata Ben i kirapim peris long Det. Pata Sam Driskol i kam long 1961 na i go long lalibu. Wapela yia bihain Pata Roi Shusta i kam na i go sindaun long Kagua wantaim Pata Devit Dresman husat i bin kam long 1960 na kisim ples bilong Pata Stenli.

Bihain, long 1962, Pata Matyu Gros i kam na em i go wantaim Pata Berard long Pureni. Tupela i wok bung wantaim gut tru bilong autim tok bilong God long hapsait long Wara Tagali.

Planti ol Huli i kisim bilip na i kam insait long Katolik Sios long dispela taim. Olsem na long Me 25, 1967 Bisop Femen i sanapim tripela peris long dispela hap, Santu Konrad long Pureni, Santu Pol long Komo na Santu Jos long Koroba.

Pata Danstan Jons i kam long Sauten Hailans wantaim Pata Matyu na long 1963 wanlain bilong tupela, Pata Brain Numan na Pata Kolman Studeni. i kam. Pata Siro Repko na Pata Malaki Mekbraid i kam long 1963 tu.



### Catholic in Lae On Air

The Diocese of Lae has been using the Catholic Radio Network to reach out to the people through the medium of the radio. The network has been very successful in providing the people with the Word of God and the teachings of the Church. The network has also been used for various other purposes, such as providing news and information to the people.

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