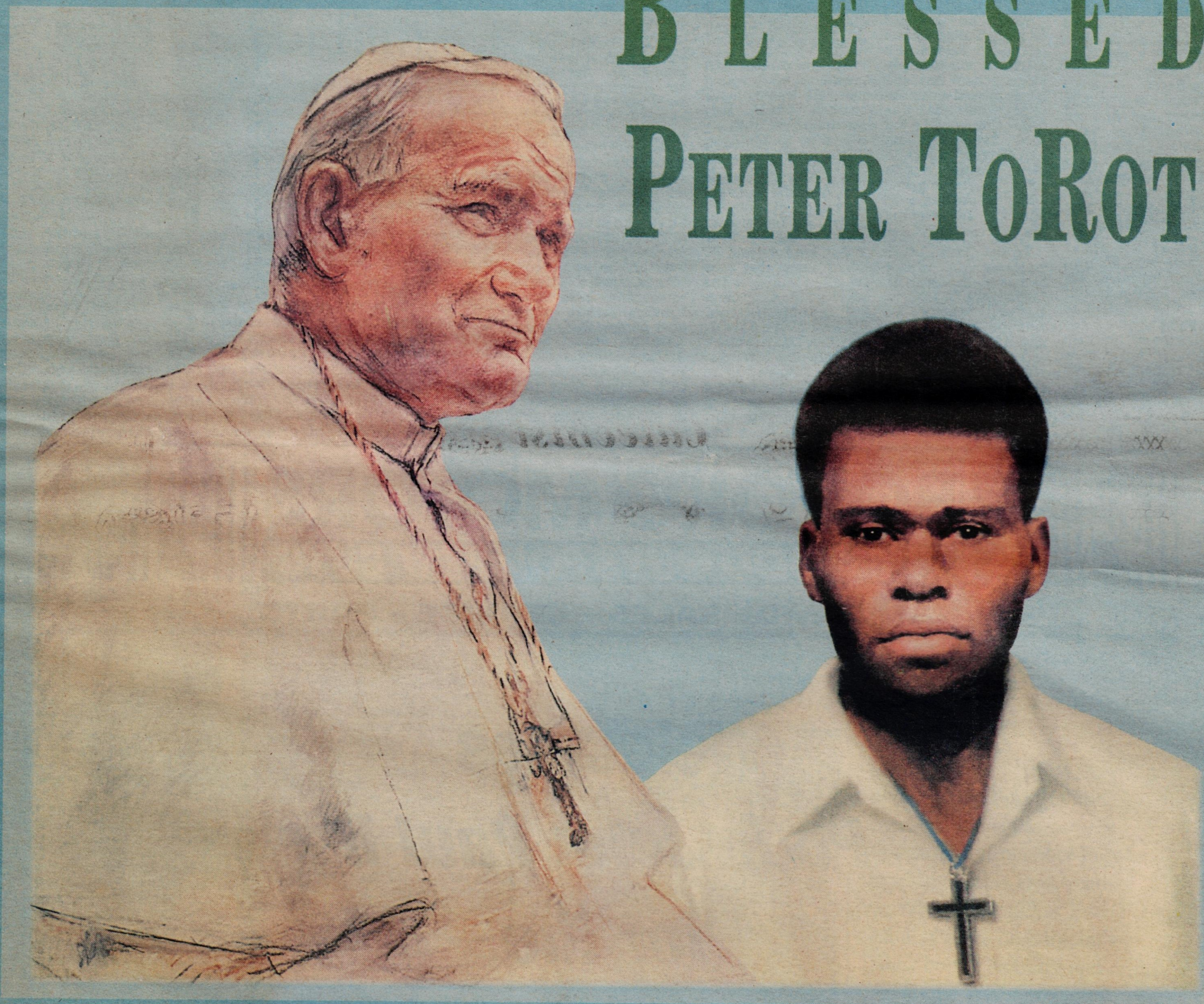


Papal Visit 1995

For The Beatification Of BLESSED PETER TOROT



JANUARY 16, 17 & 18

PAPAL VISIT SOUVENIR EDITION

The life story of PNG's first saint

A summary of the life story of Peter ToRot who will be beatified by Pope John Paul II

PETER TOROT was born in 1912 in Rakunai, about 12 miles from the town of Rabaul. His father was Angelo ToPuia, who was the 'big man' or 'luluai' of his people. ToPuia was respected highly. The people obeyed him because he was a good man and a capable leader. Maria IaTumul was the luluai's wife and mother of Peter ToRot. She was kind and gentle.

ToPuia and IaTumul lived happily together and had six children. They were Teresia IaVarpilak, Joseph Tatamai, Peter ToRot, Gabriel Telo (died in 1947) and the two last born who died during childhood.

ToRot's first teachers were his own parents, especially his father. ToPuia taught him to be obedient to his parents and those in charge of him. He was instructed to show great respect and reverence for the village leaders and elders and to be kind and generous to his

neighbours. He was taught to say his morning offerings and evening prayers. Sometimes he disobeyed or did not behave well and ToPuia would get angry with him and even beat him if necessary. ToRot was a happy boy and listened to corrections with respect and a willingness to improve.

When he was old enough ToRot began to go to school. He attended school every single school day and never missed a day except when he was really sick or had a big sore. Every morning he arrived early to serve Father during mass. In evenings he came before time to join in the evening prayers.

ToRot was often willing to make sacrifices in order to help others. In 1926, Fr Ulrich came to Rakunai parish. He asked for volunteers to serve him at mass for a whole week including the holidays. ToRot was the only one who volunteered to serve the priest. Most of the

old men and women admired the boy for his gentleness and kindness and his willingness when asked by others to do them a favor. He climbed *kulau* (coco-nut) and betelnut trees for them. The people wondered about him since he was the son of a luluai, a child to be honored and served. ToRot instead went against this tradition by humbling himself to serve people.

By now ToRot had grown to be a young man. He was to leave school then, but continued on until he was sent to Talilgap Catechist School.

In 1930 Fr Laufer took over the parish of Rakunai from Fr Ulrich. Fr Laufer and ToPuia talked over ToRot's future and Fr Ulrich suggested that he could study for the priesthood. After careful consideration, ToPuia replied, "Father, I do not think the time has come yet for my son, or any of these other young men to become priests. However, if you want my son to be a cat-

echist, you can send him to Talilgap to train."

ToRot went to St Paul's Catechist College in Talilgap, about 5 miles beyond Rakunai. He found his new home and friends interesting. The other students came from other parts of New Britain, some from New Ireland and others from the other surrounding islands.

Peter ToRot possessed a great love for prayer. He indicated his devotion by his deep respect and reverence in the Church, and by his constant thought of God. His manner of praying was singled out from among his brother catechists. Apart from the community prayers ToRot loved private prayer. In his free time he would go to the Church to spend some time with his Master. Before and after games, work and class he visited the Blessed Sacrament. Peter ToRot chose Our Blessed Lady to be his special patron in his life. Often he said his rosary and



Peter ToRot, catechist and martyr soon to be beatified.

asked Mary to guide him in his study and work and protect him from temptations and dangers. ToRot was proud of his ability to pray but he never looked down on his colleagues. He saw the

truth that he was just as weak as the rest of men are, and could not overcome his temptations and difficulties without our Lord's grace. ToRot worked as if everything depended on

him, and prayed as if everything depended on God. Frequently the young catechist received the Sacrament of Confession and he attended Mass and received Holy Communion daily.



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PAPAL VISIT SOUVENIR EDITION

Life as a catechist

TOROT was happy with his teachers and fellow catechists at St Paul's College, Taliligap and did not want to leave. He had just completed two and a half years training in all the sciences needed to help him become a learned and zealous leader of God's people when a request came from Rakunai.

Fr Laufer, the parish priest there needed a catechist to help him with the parish work. He asked Fr Joseph Theler who took over from Fr Lakaff as principal of St Paul's College for help.

ToRot's studies had included a course in teaching, oratory, music and in particular singing, an art form

which most Tolais love and are proud of. Because of his good reports, Fr Joseph Theler allowed and indeed assigned him to work under his own parish priest at Rakunai. Father blessed him and presented him his catechist medal and ToRot left to start his apostolic work.

In the evenings and days on which he was free of teaching, ToRot went to the villages of the people to visit them, especially those who were sick. On Sundays when certain men and women did not show up for Mass, he would ask about them. Those were sick he would immediately visit, and if they were very sick he gave them medicine and prayed with them.



St Paul's College, Taliligap, where ToRot trained as a Catechist.

ToRot only became angry when the people were not living up to their faith, when they stayed away from Sunday Mass for no good reason. The people understood

him as a good shepherd caring for his sheep and preventing them from going astray. They listened to him and imitated his example.

Tata who replaced ToPuia as luluai of Rakunai praised ToRot: "His example moved the hearts of many men and women to follow his true Christian way of life."

ToRot always followed his conscience when judging different

people and things. He defended the Catholic faith and teachings against some of his local traditional rituals. On one occasion he received information that the people of Vunadidir, one of the four villages comprising the Parish of Rakunai, were smuggling certain elements for *papait* or magic ritual into their village. One night ToRot went to the village with some men to search for the hidden magical material and

destroyed them because the Church had already forbidden such practice. He accused the men very severely by saying they were not true Christians yet. They pretended to be devoted Catholics by going to Mass on Sunday and by receiving the Sacrament, especially the Eucharist, but back in their village they were acting as real pagans.

Fr Laufer was helped by the cat-

echist ToRot to collect people's traditional dances and songs. They preserved some of them: (*a lili, a etel, a korkor, arumu, a kangal, a palarara*). They forbade others that were considered as being connected with pagan beliefs.

On September 14, 1937, his father ToPuai died, ToRot was worried about his own mother IaTumul and cared for her. The former responsibilities of ToPuia in house affairs now had to be carried by ToRot.

Marriage and family

PAULA IaVarpit became the wife of Peter ToRot. She was born at Ramalmal Catholic Mission on June 27, 1920. IaVarpit was a pretty woman and she completed her schooling at Rakunai, the original home of her mother. ToRot was teaching at Rakunai and his future wife was one of his students. The bride price was paid and the news spread that IaVarpit would be the catechist's wife. On November 11, 1963 ToRot and IaPaula were married at Rakunai Church.

We must not think that ToRot's marriage was different and joyous all the time. No, the difficulties and hardships which marriage brings, set into his marriage sometimes. His wife told an instance of this: "In the first few months that we lived together, we used to argue a lot. I was the cause because of my disobedience and laziness in doing certain things."

Once only in our whole life my husband gave me a solid beating because I refused to weave mats

from coconut leaves for our kitchen."

On December 5, 1939, IaVarpit gave birth to their first child, a baby boy. They named him Andrew ToPuia, his surname being his grandfather's name. ToBurangan, a close friend of ToRot said: "ToRot loved his family and often prayed for them, especially the first born son, Andrew ToPuia. He carried him in his arms and played with him. ToRot did not let IaPaula be burdened with their kids by herself alone all the time."

The Japanese had already occupied the Rabaul region by the time ToRot's wife delivered their second child. This time, it was a girl whom they named Rufina IaMama. She is still alive today but her brother ToPuia died when he was six years old. The third child was born after ToRot was killed, but shortly after the successful delivery the baby died.

ToRot defends marriage

JUST Like the rest of his people, ToRot was a firm believer in the Sacrament of Matrimony. It was respected as something holy and noble even when there was no priest among the people. Married couples remained faithful to each other and others wanting to be married came to ToRot for him to witness their bond of love and ask for God's blessing.

The Japanese administration in Rabaul offset the harmony of Christian marriage. The whole issue was complicated - it provided the main cause for Peter ToRot's martyrdom. When the Japanese took control of Rabaul they established their government known as Minzebu. One of the Minzebu administrators was a certain man called Kueka who was posted at

Vunakalkalulu, on the north coast of Rabaul. Vunakalkalulu was the place where the most important chief, or *nambawan luluai*, ToPoe, presided over court cases and gave decisions for the people. During the war, however, ToPoe himself was appointed by the Japanese as one of their judges.

In the month of June, 1942, Kueka called all the luluais of that area together for a meeting. Two of ToRot's luluais also attended this meeting. They were ToLapar, the luluai of Nangnangunan and ToVue, the luluai of Vunalaka. During the meeting, Kueka told the luluais that it would be a better thing for the men to marry a second wife. Some luluais silently favored the idea and did not give their views on it.

Continued Page 32.

WELCOME

POPE JOHN PAUL II!

The whole nation looks forward for your visit and the beatification of Peter ToRot a worthy son of a Tolai chief.

Peter ToRot showed how leaders can meet their responsibilities. Papua New Guinea is still suffering from unrest on Bougainville and the Rabaul volcanic eruptions.

Your visit at this time encourages us to pray for new leaders like Peter ToRot who will sustain us through this time of unrest.



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PAPAL VISIT SOUVENIR EDITION

Peter ToRot is betrayed

UP until now ToRot had continued working as a catechist in spite of the edict, but only tried to do so more secretly in the tunnels. To ensure that all their orders were enforced the Japanese employed local people as police boys or spies. One of these spies, ToM spied on ToRot and heard that he was officiating at marriages. He informed the Japanese and ToRot was arrested and imprisoned at last.

The Japanese feared the God whom the people worshipped. They commanded the local people to stop praying to Him. ToM, whom ToRot had prevented earlier from unlawfully marrying IaMentil, was still burning with anger and hatred for ToRot. As a spy he saw the Japanese edict as an opportunity to punish ToRot and take his revenge.

Every single Sunday ToM would come to Palmalmal where ToRot's kunai house for prayer and study stood, and patrol its surrounding bushes. But ToRot had stopped using the building for preaching and teaching as he was secretly carrying them out in the tunnels at Taogo.

One Sunday morning, the catechist officiated at two marriages in the caves. The married partners were: ToRuga and IaTeret, and ToLauren and IaPraide. About midday the catechist ToLura arrived from Kadkada bringing another couple. ToMetin and IaMaul to be married by ToRot also. ToRot was angry with them because they

came at the wrong time. He thought of the spies who were on duty. ToLura should have come in the morning with the couple. However, ToRot could not send them back since they had come along way; the marriage took place.

"It is bad for a person to die from a bomb or machine gun fire, but it is good to die for the sake of the kingdom of God. His reward in heaven will be greater".

It was while they were on their way to find ToRot that ToLura and the young couple met ToM on the road. ToM was on his usual Sunday mission. A *bona Keake* (Good day), the spy greeted them; "Where are you going?" ToLura replied: "To Peter ToRot to witness a marriage". Imagine how delighted the traitor was. Soon after receiving the information he wanted the police boy, ToM, returned immediately to Vunaiara. He reported the incident to Meshida, the police master. Of course the catechist and the young couple did not know that ToM was one of the spies used to enforce the Japanese edict, and that in particular he was spying on ToRot.

The next day, on Monday morning, Tolnui was sent from Navunaram by

Meshida to bring Tatamai to Vunaiara. Meshida questioned the brother of ToRot. "It is true that ToRot conducted *lotu* yesterday for the people?" It is true", replied Tatamai. "Did you take part in the service?" was Meshida's second question. "Yes" Tatamai replied shortly. Thirdly Meshida asked him, "Did you know that your brother was not to hold any more religious services?" Tatamai again said "yes" to the Police Master's question. Then Meshida hit his head strongly with a piece of stick and sentenced him to one month's jail.

After Tatamai's court hearing, Meshida and ToM left for Taogo, ToRot's home. They raided the cave where ToRot conducted his religious services and the houses of the three brothers - ToRot, Tatamai and Telo as well. They broke their suitcases and took different articles. Meshida took ToRot's books: a bible, a catechism book and two register books - one for marriages and the other for baptisms. He also took his two crucifixes. From Tatamai's house the police master and his police boy took a rain coat. In Telo's house Meshida found an Australian bank book and added it to his collection. They also saw Australian money in the houses of Telo and Tatamai.

Arrest

After the raid Meshida and ToM called for ToRot who was working close to Taogo for some Japanese soldiers in the garden. He was planting kaukau,



One of the early Catholic Church building in East New Britain.

taros, bananas and tapioca. As he arrived, they forced him to carry the different things they had confiscated and followed them to Vunaiara for a court hearing. Telo was left behind as he was sick and could not accompany his brother ToRot.

At about 2pm the convoy reached Vunaiara. Meshida told ToRot to follow him into the cave for questioning. Meanwhile Tatamai remained outside listening. Meshida asked the catechist: "Did you conduct a *lotu* service yesterday?" ToRot admitted fearlessly that he did. With a piece of stick the police master began to strike him hard on the head and continued hitting him from his chest to his

throat. He then sentenced him to two month's imprisonment.

Reasons

After serving his jail sentence (although he was never to be freed alive) ToRot told his uncle Tarue about the hearing preceding his imprisonment. He narrated: "Firstly I was asked about the religious rituals I held with the people. Then I was questioned about my attempt to stop men marrying more than one wife. The second charge was the major cause of my arrest and jail because it gave support to the first charge". ToRot told his wife IaPaula the same details he related to his uncle on the day he was arrested and questioned. But he added: "In today's

hearing I was on my own. Neither Tata nor Toketa came with me to defend and help me out of jail".

According to Tarue, if it was not for the second charge on ToRot's opposition to Kueka's idea of having two wives, ToRot would not have been put into jail. Meshida imprisoned him and refused to free him in order to please his helpers, the police boys. ToRot's last arrest occurred at the beginning of 1945. After the court hearing, he was locked for the day inside a dungeon in the centre of the cave where the court cases were held. His brother Telo was later sent for, charge with spying for the Australians, since Meshida found an Australian bank book in his house. For his

penalty he was tied to a pawpaw tree and bashed up very severely until he became unconscious. The beating was so harsh that Telo was weakened for the rest of his life. Telo was never a spy for the Australians at all. Tatamai was also charged with possessing Australian money, but he was not punished.

In the evening the guards let ToRot out of the dungeon to rest for a while outside the cave. After working Tatamai came to him and the brothers talked together. ToRot said to him: "It is bad for a person to die from a bomb or machine gun fire, but it is good to die for the sake of the kingdom of God. His reward in heaven will be greater".

The University of Papua New Guinea



WELCOME MESSAGE

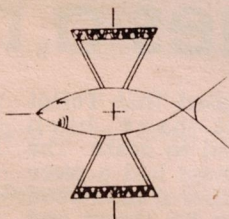
The members of the University of Papua New Guinea Council and Management, Staff, Students and the University Community as a whole, warmly welcome **His Holiness, Pope John Paul II,** to Papua New Guinea for the beatification of Papua New Guinea Martyr, **Peter To Rot.**

We extend to you, our well wishes on your short but spiritual visit to our country.

"The Lord will watch over your coming and going both now and forevermore"

(Psalm 121:8)

Prof. J. Igo
Acting Vice-Chancellor



CATHOLIC COMMISSION FOR JUSTICE, PEACE & DEVELOPMENT

Agency of the Catholic Bishops Conference -
Papua New Guinea/Solomon Islands

**Welcomes his
Holiness
to Papua New Guinea**

We hope you have a pleasant

PAPAL VISIT SOUVENIR EDITION

Peter ToRot prepared for his death

BEFORE his murder, ToRot had to serve a jail sentence first at Vunaiara prison. The jail house was a small bush hut with kunai roof and was built in a small valley. It was built above ground level and had a verandah. The hut could hold eight people. At the back of the bush hut stood a small kitchen, also made out of bush material.

The Japanese police station stood opposite the prison, above seven yards away. It was another kunai house. Under the building was the cave in which court cases were held. ToRot was also charged in his last court hearing in the same court. The tunnel was hidden from the air. ToRot served his first day of imprisonment in the cave and later was killed in it too. On a small hill overlooking the police station and the prison cell stood the house of Tarue, the luluai of Navunaram and uncle of ToRot.

During their sentence ToRot and Tatamai built a pig fence for the Japanese and cared for the swine. Later ToRot was appointed to cook for the prisoners and

he stayed at home. Tatamai did some gardening and planted bananas, kaukau, yams and other garden crops for the Japanese and the prisoners. Telo after the harsh lashing, became very weak and could not do any hard labour.

The police station and the prison were surrounded by banana trees. Relatives and friends who came to visit the prisoners feared the Japanese policemen and their spies whom they called 'police boys' and never came to the cave. The visitors and the prisoners only met in the banana field or in Tarue's home.

After the first day of imprisonment in the dungeon, ToRot was transferred to the small bush hut where he remained for several months. His relatives and friends came to visit him very often, especially his mother, IaTumul and his wife IaPaula. They visited him everyday to bring him cooked food and to talk to him. ToRot was arrested and thrown into jail in the beginning of 1945.

On one such visit his sister IaVarpilak, his sister-in-law IaTali (the wife of Tatamai)

and his mother IaTumul arrived and saw the three brothers near the prison cell sitting around a fire warming themselves. The sight was so pathetic for their mother that she began weeping bitterly. ToRot tried to console her: "Mother, do not cry; pray because I am in prison for a good purpose. These two are here because money was found in their houses." ToRot imagined that the money charge was not serious and so the Japanese would let his brothers out of prison afterwards. He turned to his mother and said: "Maybe all of you will be arrested very soon also so that all of us can be in prison together."

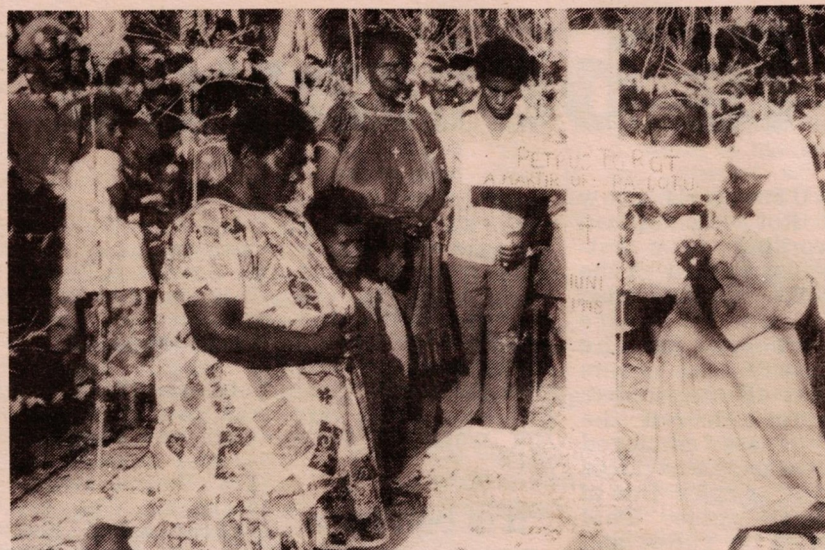
The relatives came back another day with payments for the release of Telo. Meshida consented and let him free since he was very weak and could do no heavy work.

ToRot himself tried to pay for his own release so that he could return to his wife and children. He sent his brother Telo to Vunadidir or Kadakada to ask for presents from the catechist ToLura. Telo came back to Vunaiara bringing

with him fowls, eggs and some garden food-stuff. However, Meshida would not let ToRot leave prison.

A month had passed and Meshida released Tatamai from jail. ToRot thought that he would leave prison too. However, he soon realized that there was no more hope for his survival and said: "I am now certain that I will be killed." He did not give up the faith, nor his trust in God's providence. He did not deny it or weaken it by giving any false excuse so that he could be freed from jail.

Luisa IaKata (Now Sr M. Adriana F.M.I.) often visited ToRot at Vunaiara. In his arrest before jail ToRot told: "I will be jailed for the sake of the Church." Now that he had spent along time in jail, the catechist pleaded with her again: "I will lay down my life for the sake of the Kingdom. Please, tell my people to pray for me." Another day again ToRot told the future nun: "If the Japanese ask about the cave, tell them that it was I who led prayers and church services for the people, and taught the children in it. Even if I am already dead, do not be upset and have



Peter ToRot's mother and daughter and close relatives praying at his grave site.

doubts about it. I will die for Christ's church. If God allows my enemies to persecute me; I will die for the church. I am a man of faith in God's goodness and love. I am willing to die for Him in gratitude, obedience and love, for Christ's sake and His people in the Church."

ToRot had spoken openly to his brother catechist about his condemnation. To ToVarmari he said: "The Japanese will free you soon. As for me, I do not know exactly what they will do with me." And to another prisoner ToRot remarked: "It is better for them to kill me as a catechist because I am a defender for the church."

ToRot was visited by his mother IaTumul and Luisa IaKata. ToRot urged them to go home quickly: "You must leave at once and tell the people not to assemble together again for lotu. Each person and family must pray privately in their homes." ToRot was very concerned about his people. He did not wish them to suffer and die like him. ToRot continued: "You must go now; tell Tatamai, Telo and IaVarpilak to pray for me." His mother was shocked by what her

son had just said. She peered into her son's eyes and face with great pity and heart-breaking sorrow. ToRot stood bowing his head and urged the women to go home at once.

A day later his wife IaPaula came to visit ToRot. As usual she brought some food for him. ToRot asked her to bring his shaving equipment, new white laplap and rosary beads, his catechetical crucifix, his white shirt and tie. IaPaula was to collect them from their house, wrap them up with a *kupepe* (betelnut frond) and bring the parcel to him at Vunaiara.

On the following day, Friday morning, IaPaula arrived at Vunaiara with the articles. She also came along with their two young children, Andrew ToPuia and Rufina IaMama. The wife gave food, fowls and yams to her husband to eat, but he ate a small amount and refused to eat any more. A sudden fear crept over IaPaula at that moment; she could not understand why ToRot was acting in this unusual manner. She pleaded with him for the last time to give up work as a catechist and to live just like an ordinary man. In reply ToRot told

her: "This not your business. It is fitting that I die for the Name of God the Father, the Son and the Holy Spirit... and he made the Sign of the Cross as he named the Three Persons... and for the sake of my people". The family talked together for a while longer before ToRot bade them to return home quickly to Rakunai.

On the same day IaTumul also came to visit him. She brought food - kaukau, breadfruit and vegetables and left them in Tarue's home. ToRot told his mother: "The police told me that a Japanese doctor is coming in the evening to give medicine. I do not understand his because I am not sick." ToRot thought to himself that the doctor's treatment would be an excuse to get rid of him. ToRot revealed the same news he told his mother to ToBinabak.

IaTumul hastily walked back home and told her daughter IaVarpilak: "ToRot told me today that the Japanese will bring him back to dungeon where he spent his first day of sentence. While in there a Japanese doctor will give him medicine."

ToRot dies a martyr

AFTER their talk with Meshida, Tarue went to see ToRot. This is what he saw: ToRot was lying on the verandah. He faced upwards but was leaning to one side slightly. One of his hands lay under his head with the four fingers bent; the thumb only stood straight. One of his legs was bent and put under the other. Tarue also observed pieces of cotton wool in his nephew's ears and nostrils, and a piece of red ribbon bound around his head. There was a big blister and a swelling on

ToRot's throat. These

indicated that ToRot must have been choked to death. The Japanese laid a piece of timber or solid wood across his throat and laid weight on it. Tarue thought that the vomiting sound he had heard was ToRot's effortless attempt to survive.

A herald, a police boy, was sent from Navunaram to Rakunai to Tata reporting: "Your catechist has died". The luluai asked him: "Why, what happened to him? The messenger replied: "He died from a small sickness".

Tata blew his *tavur* (conch shell) to call his

people together. As they arrived, he revealed the sad news of ToRot's death. Two men, ToBurangan and ToAnot ran to Vunaiara and found ToRot still lying in the same position on the verandah. They saw the different signs showing his death, the pieces of cotton wool in his ears and nostrils and the blister on his throat. As they peered, they observed a kind of wax pouring out from the dead man's mouth, ears and nose. They also saw an injection mark on his left arm.

Continued next page.



The Archbishop, Clergy, Religious and the faithful of the Archdiocese of Mount Hagen welcome his Holiness, Pope Paul II on the occasion of his visit to Papua New Guinea for the beatification of Peter ToRot.

May the intercession of Blessed Peter ToRot help us to spread the Good News, promote Christian Leadership and Peace to our troubled Province.

"After some ten years of a busy and fruitful life as a Catechist in his village, circumstances demanded of him, not to hesitate to give up his life for defending and propagating the faith".

From The Book

**PETER TOROT CATECHIST AND MARTYR
(1912 - 1945).**

PAPAL VISIT SOUVENIR EDITION

PROGRAM

Visit of His Holiness John Paul II to Papua New Guinea

(January 16-18, 1995)

MONDAY, JANUARY 16:

17.15 Arrive Jackson International Airport, Port Moresby

WELCOME CEREMONY (SPEECH)

18.00 Transfer by open car to Don Bosco Church (14km)

18.30 Arrive Don Bosco Church

VISIT TO THE CHURCH (SPEECH)

19.30 Transfer by car to Apostolic Nunciature (3km)

19.45 Arrive Apostolic Nunciature, Private Dinner, Overnight

TUESDAY, JANUARY 17:

07.30 Transfer of Papal Party from Islander Hotel to Apostolic Nunciature

08.00 Transfer by car to Sir John Guise Stadium (9km)

08.15 Arrive Stadium — tour by open car inside Stadium

08.45 HOLY MASS WITH BEATIFICATION OF VENERABLE PETER TO ROT (FAMILY)

11.30 Return to Sacristy

11.45 Transfer by car to Apostolic Nunciature (9 km)

12.00 Arrive Apostolic Nunciature

Private LUnch

Rest

16.45 Transfer by car to the Governor General's Residence (8 km)

17.00 Arrive the Governor General's Residence.

COURTESY CALL ON H.E. THE GOVERNOR GENERAL

17.45 Transfer by car to the Apostolic Nunciature (8 km)

18.00 Arrive Apostolic Nunciature

Meeting with the members of the Catholic Bishops Conference of Papua New Guinea and the Solomon Islands (SPEECH)

Dinner with the Bishops and the Members of the Papal Party Overnight.

WEDNESDAY, JANUARY 18:

Celebration of Holy Mass in private (Apostolic Nunciature)

09.45 Transfer of Papal Party from Islander Hotel to Apostolic Nunciature

10.15 Meeting with H.E. THE PRIME MINISTER (at the Apostolic Nunciature)

10.30 End of meeting/farewell to the personnel of the Nunciature

11.00 Transfer by car to St. Joseph's Parish (3km)

11.15 Arrive St. Joseph's Parish Church

BLESSING OF THE SICK (Address) (80 persons)

12.15 Transfer by open car to Jackson's Airport (9 km)

12.45 Arrive Int. Airport

FAREWELL CEREMONY (SPEECH)

13.30 Departure by plane to Sydney

Lunch and rest on board

18.25 Arrive Sydney Int. Airport.

ToRot dies

From previous page.

ToBurangan and ToAnot carried ToRot's body from the bush hut to Tarue's home. According to the witness, ToBurangan, the body was still warm then and was not yet stiff. He thought that ToRot still had life in him.

Another herald Tulue ran to Taogo to tell the wife of ToRot, his family and relatives that ToRot had died. They all went quickly to Vunaiara with Tata and the Rakunai parishioners to see the late Peter ToRot in Tarue's home.

Luluais, catechists, relatives and friends unanimously related the similar facts confirming that Peter ToRot was in fact murdered by the Japanese in his noble work as a true defender of the Church, and a true shepherd guiding his people towards God's kingdom: "No greater love than this that man lays down his life for his brothers". One by one the witnessed reaffirmed: "We believe that our catechist was murdered. We saw cotton wool plugged into his ears and noses to prevent him from hearing and breathing. From his mouth, ears and nose flowed out what looked like white candle wax. It smelt like an awful stinking medicine — 'like a mango leaf' said Tatamai, the brother of ToRot. As we stood around him to wash and dress him for burial, we saw the injection mark of a needle on his left arm. We also saw that his throat had been flattened by a heavy stick or piece of timber. These different marks indicated to us that ToRot was murdered in cold blood by the Japanese.

Tarue speculated that the talk about the doctor's coming

to give him medicine, the piece of red ribbon around his face, the injection mark on his left arm were deliberate signs of deceit to prove to the people that ToRot was really sick and as a result had died. "None of us knew of any sickness that ToRot had. All of us could see clearly that our beloved Peter ToRot was wilfully murdered by the Japanese. Tarue continued: "Peter ToRot had died of his knowledge," he added in a low voice. "For his Church's knowledge". The remarks Tarue made about ToRot surprised the bystanders, most of whom were Catholics, because he was a Methodist himself.

ToBurangan also commented: "We knew ToRot even from his early childhood. He was strong, energetic and healthy. He never had a serious sickness in his whole life. When we found him dead, we rightly concluded that he was killed. From Vunaiara, Navuanaram, the Rakunai people brought ToRot's body back to Rakunai. After a pre-burial ceremony conducted by his fellow catechists, the late Peter ToRot was buried at Tavulabung cemetery, a distance of about three to four hundred yards from Rakunai parish church. The people of ToRot continued to meet for prayers and they were justly proud of the heroic death of their catechist.

Today the people of Rakunai speak often of Peter ToRot as his memory lingers on with them. The people whom he married, those he baptised, others whom he taught, the catechists who worked with him and those he stayed with in prison continue to talk about him. They spoke of what a wonderful personality ToRot

was. The soldiers, missionaries and people he contacted during his life-time mourned his death when they heard of his murder.

Peter ToRot can be a model for the Christians of Papua New Guinea. In our different walks of life as catechists, or teachers, religious or government officials, we should work for the common good of our people, day in and day out. By personalizing our activities — seeing God's will in what we are doing in this particular place and at this particular moment — we could spread Christian love and increase peace to promote unity among the island, the coastlands and highlands. A true united Papua New Guinea will be achieved through co-operative among the citizens and their higher authorities. Co-operation comes in line with obedience to Civil and Church authorities who represent God in our land. In short — "forget you dignity, assume your responsibility."

On August 20, 1965 a new catechist institution was opened at Kabaira on the north coast road of Rabaul. It was named after the zealous young catechist Peter ToRot. After St Paul's Catechist College was closed down at Tailigap by the Japanese in 1942, there was no active catechist training until 1965 when the PTR (Peter ToRot) College resumed the work. The PTR College was transferred from Kabaira to Vuvu, near Rabaul, in 1969. Then in 1972 the college was again transferred from Vuvu to Kininigunan, near Vunapope. Today the Peter ToRot College is doing a promising job in training young catechists to help spread the Kingdom of God in our land.

The Management & Staff of Hohola Supermarket Welcome POPE JOHN PAUL II to PNG

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to celebrate the beatification of
PETER TO ROT in 1995**

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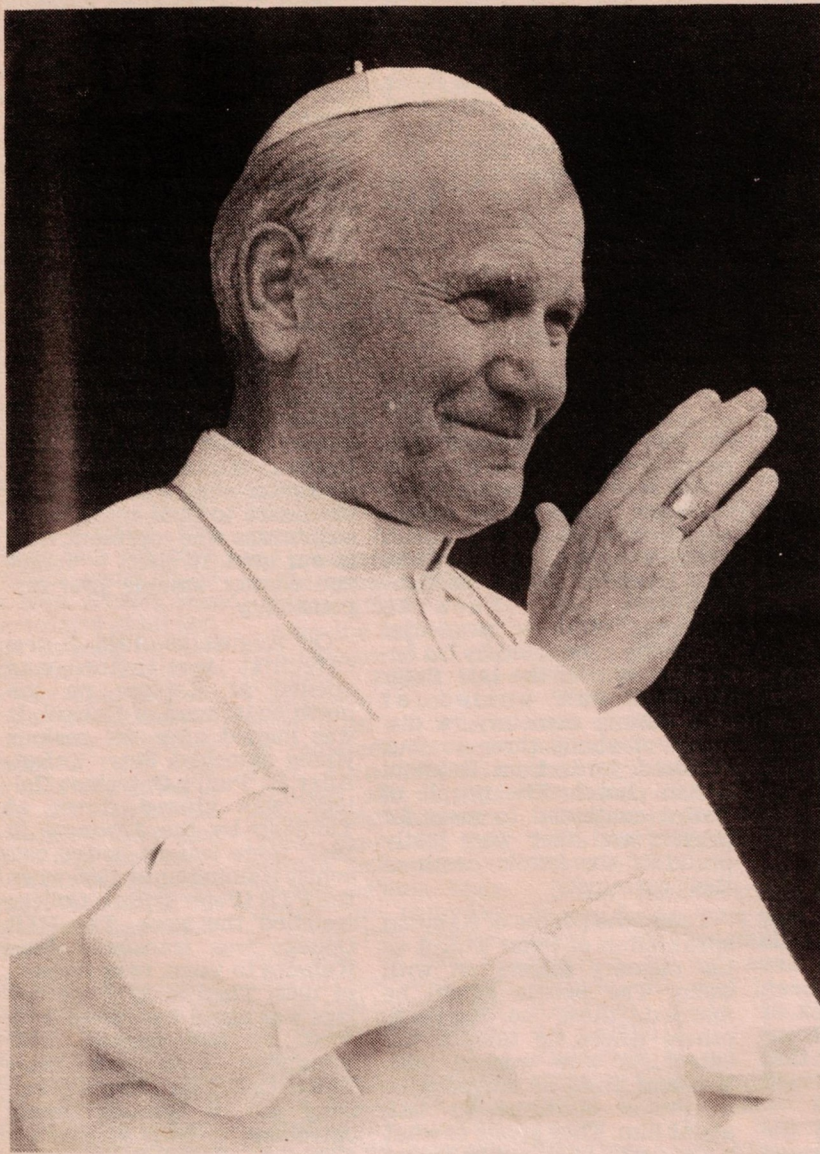
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PAPAL VISIT SOUVENIR EDITION

Pope John Paul II: He is Time's



PEOPLE who see him - and countless millions have - do not forget him. His appearances generate an electricity unmatched by anyone else on earth. That explains, for instance, why in rural Kenyan villages thousands of children, plus many cats and roosters and even hotels, are named John Paul. Charisma is the only conceivable reason why a CD featuring him saying the rosary - in Latin - against a background of Bach and Handel is currently ascending the charts in Europe. It also accounts for the dazed reaction of a young woman who found herself, along with the thousands around her in a sports stadium in Denver, Colorado, cheering and applauding him: "I don't react that way to rock groups. What is it that he has?"

Pope John Paul II has, among many other things, the world's bulkiest pulpit. Few of his predecessors over the past 2000 years have spoken from it as often and as forcefully as he. When he talks, it is not only to his flock of nearly a billion; he expects the

By PAUL GRAY

world to listen. And the flock and the world listen, not always liking what they hear. This year he cast the net of his message wider than ever: *Crossing the Threshold of Hope*, his meditations on topics ranging from the existence of God to the mistreatment of women, became an immediate best seller in 12 countries. It is an unprecedented case of mass proselytizing by a Pontiff - arcane but personal, expansive but resolute about its moral message.

John Paul can also impose his will, and there was no more formidable and controversial example of this than the Vatican's intervention at the UN's International Conference on Population and Development in Cairo in September. There the Pope's emissaries defeated a US-backed proposition John Paul feared would encourage abortions worldwide. The consequence may be global and - critics predict - catastrophic, particularly in the teeming Third World, where John Paul is so admired.

The Pontiff was unfazed by the widespread opprobrium. His popular book and his unpopular diplomacy, he explained to *Time Magazine* recently, share one philosophical core: "It always goes back to the sanctity of the human being". He added, "The Pope must be a moral force." In a year when so many people lamented the decline in moral values or made excuses for bad behaviour, Pope John Paul II forcefully set forth his vision of the good life and urged the world to follow it. For such rectitude - or recklessness, as his detractors would have it - he is *Time's* Man of the Year.

The Pope is, in Catholic belief, a direct successor of St. Peter's, the rock on whom Jesus Christ built his church. As such, John Paul sees it as his duty to trouble the living stream of modernity. He stands solidly against much that the secular world deems progressive: the notion, for example, that humans share with God the right to determine who will and will not be born. He also lectures against much that the secular world deems inevitable: the abysmal inequalities between the wealthy and the wretched of the earth, the sufferings of those condemned to lives of squalor, poverty and

oppression. "He really has a will and a determination to help humanity through spirituality", says the Dalai Lama. "That is marvellous. That is good. I know how difficult it is for leaders on these issues."

"He'll go down in history as the greatest of our modern Popes", says the Rev. Billy Graham. "He's been the strong conscience of the whole Christian world."

John Paul's impact on the world has already been enormous, ranging from the global to the personal. He has covered more than 800,000 km in his travels. Many believe his support of the trade union Solidarity in his native Poland was a precipitating event in the collapse of the Soviet bloc. After he was nearly killed in 1981, he visited and pardoned his would-be assassin in jail. Asked an awed Mehmet Ali Agca: "Tell me why it is that I could not kill you?" Even those who contest the words of John Paul do not argue with his integrity - or his capacity to forgive those who trespass against him.

His power rests in the word, not the sword. As he has demonstrated throughout the 16 years of his papacy, John Paul needs no divisions. He is an army of one, and his empire is both as ethereal and as ubiquitous as the soul. In a slum in Nairobi, Mary Kamati is dying of AIDS. In her mud house hangs a portrait of John Paul. "This is the only Pope who has come to this part of the world," she says. During his most recent visit, he sprinkled her with holy water. "That," she says, eyes trembling, "is the way to heaven."

In 1994 the Pope's health visibly deteriorated. His left hand shakes, and he hobbles with a cane, the result of bone-replacement surgery. Asked about his health, he offered "Oh, so-so." It is thus with increased urgency that John Paul has presented himself the defender of Roman Catholic doctrine, as a moral compass for believers and nonbelievers alike. He spread through every means at his disposal a message not of expedience or compromise but of right and wrong; amid so much fear of the future, John Paul dared to speak of hope. He did not say what everyone wanted to hear, and many within and beyond his church took offense.

But his fidelity to what he believes people need to hear remained adamant and unwavering. "He'll go down in history as the greatest of our modern Popes", says the Rev. Billy Graham. "He's been the strong conscience of the whole Christian world."

And there was the sorry state of the globe he proposed to save. Patches of the Third World sank further into revolutionary bloodshed, disease and famine. The developed nations began to resemble weird updatings of Hieronymous Bosch: panoramas of tormented bodies, lashed, flailed and torn by the instruments of material self-gratification. Secular leaders dithered and disagreed and then did nothing about the slow death of Bosnia, the massacres in Rwanda.

Private behaviour appeared equally adrift. People trained to know better showed that they did not, notably the younger members of Britain's royal family, who energetically pursued self-implosion, with TV documentaries and books their detonators of choice. In Los Angeles two separate juries could not agree on a verdict in the trials of Lyle and Erick Menendez, young men who admitted killing their parents, at close range, with shotguns. The nightly news in the US became a sara-band of sleaze: Tonya Harding, Lorena Bobbit, Michael Jackson, O.J. Simpson; after claiming to have been the victim of a carjacking, a South Carolina mother confessed she pushed the vehicle into a lake with her two tiny sons inside.

The secular response to the tawdriness of contemporary life in America was not uplifting; it largely amounted to a mean-spirited

vindictiveness, a searching for scapegoats. Many interpreted the Republican sweep in the November elections as a sign that voters were as mad as hell and ready for old-fashioned verties. That seemed to be the view of incoming House Speaker Newt Gingrich, who called for a constitutional amendment allowing voluntary school prayer in public schools. He also suggested it must be a good idea to fill orphanages with the children of welfare mothers.

John Paul was personally affected by the turmoil of 1994.

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of*

Barlow Industries

warmly welcome

His Holiness Pope John Paul II

on

his 2nd visit to Papua New Guinea

for the beatification of

Papua New Guinean

Martyr Peter ToRot.

We wish you a blessed visit
to our Country.

GOD BLESS YOU

PAPAL VISIT SOUVENIR EDITION

A brief life story of the holy father

BORN Karol Josef Wojtyla on 18 May 1920 at Wadowice, a market and garrison town of less than 10,000 people, nestled in the foothills of the mountains which mark the border of Poland and Czechoslovakia. Karol was named after his father, who was a junior officer in the Polish army. When Karol was born his elder brother was already 15 years old.

Strictly speaking the Wojtylas were not poor but Karol's mother,

Emma, took light domestic work to help the expenses. The Wojtyla family, though very devout, was not excessively pious.

Their very devout habit of going to Mass every day was not unusual in Poland at the time.

Not long after Karol started school his mother died, he was just nine years old. A year later his brother, who had become a doctor, also died. Both he and his father were devastated by the loss.

Karol proceeded to Wadowice Boys High School where the re-

ligious instructor was Fr Edward Zacher. Study was easy for Karol however his father ensured that he was never idle. Fr Zacher, who taught Wojtyla for six years, claims he was almost a genius. He was good at everything and the unobtrusive leader in most.

While he enjoyed the usual school sports he also liked being on his own, and he often spent time either walking, skiing or canoeing in the nearby Tatra mountains.

By the time Karol turned sixteen, he has

learned to enjoy dancing and he had become a natural actor.

Karol entered the University at Krakow in 1938 with no particular career in mind. He studied the Polish language, literature and philosophy. His Polish studies complemented his main interest, the theatre, which flourished in the city.

In August 1939 the Germans invaded Poland and the university was forced to close. Wojtyla procured a work-card and took breaking stones in a quarry. Working with the people he was able

to play a role in the resistance movement and quickly became a noted leader of the group. Soon the Nazis were watching him closely.

His father died during the first year of the war which left him with no close relatives. As a means to find solace Karol wrote poetry and plays, and had decided that once the war was over he would become an actor.

His first call to the priesthood came as he recovered from a fractured skull, suffered when he was hit by a tram. Ignoring the call

he returned to work and it was not long before he was almost crushed to death by a lorry. Prostate and in a great deal of pain the call to the priesthood returned.

On discharge from the hospital he called to see the Archbishop and told him he wanted to become a priest. The Archbishop was delighted but it would not be easy as the seminaries had been closed at the beginning of the war.

During the next two years he studied secretly while remaining active in the resistance. In 1944, when his arrest appeared imminent, Archbishop Spaeha intervened and took Karol under his protection.

At the age of 26, Karol Wojtyla was ordained on All Saints Day 1946. He was sent to Rome where he completed a doctorate in philosophy. Continuing to study he later received a doctorate in theology from the university of Krakow.

Still carrying out his duties as a parish priest he began teaching at the Catholic universities of Lubin and Krakow. He was very much in demand and was loved by the people, he often worked shoulder to shoulder with them in the field.

In 1958 he became the youngest Polish Bishop, and in 1967 he was elevated to the Cardinalate by Pope Paul II. He was just 47 years of age. The second Vatican Council introduced Wojtyla to the wider world of the church. His command of languages, eleven in all, allowed him to make many friendships and led to invitations to visit foreign countries. Over the next ten years he visited Australia, USA, PNG and the Philippines where he learned much.

Frequent meetings of the Synod of Bishops meant that he was often in Rome. In 1976 Pope Paul invited Wojtyla to give the Lenten retreat for himself and the Curia.

The death of a Pope is felt throughout the world with great sorrow, however there is an atmosphere of anxiety as well when the college of Cardinals met in October 1978 to seek the third Pope of the year. Pope John Paul II was elected on the second day of the Conclave, October 16, 1978. He was 58 years of age.

Paul John Paul II is a persuasive speaker, a prolific writer, a seasoned traveller and he is noted for his strong stand on freedom for all.

Man Of The Year

From previous page.

Many population experts see a future tide of babies as a problem to be solved; the Pope sees these infants-in-waiting as precious lives, the gifts of God. The church's doctrine that condoms should not be used under any circumstances has provoked, in the age of AIDS, deep anger. Henri Tincq, who writes on religious subjects for Paris' Le Monde, sums up this reaction, "The church's refusal of condoms even for saving lives is absolutely incomprehensible. It disqualifies the church from having any role in the whole debate over AIDS." As heartless as John Paul's position may seem, it is consistent with his view of the world: the way to halt the effects of unsafe sexual practices is to stop the practices.

Those who will never agree with the Pope on birth control, abortion homosexuality and so on many nonetheless have benefited from hearing him speak out. Says Father Thomas Reese of the Woodstock Theological Centre in Washington, "He's the one keeping these issues alive, things people should reflect on morally. He can't force them to do things, but he provides a constant reminder that these are moral questions, not simply medical or economic ones."

John Paul has never stepped back from difficulties, and he looks forward to an arduous 1995 agenda. First up in a scheduled 10-day trip in January to Papua New Guinea, Australia, Sri Lanka and the Philippines, where the Archbishop of Manila is in open conflict with the country's Protestant President over population control. The Pope is also laying strategy for the 1995 U.N. World Conference on Women in Beijing, which figures to be a replay of Cairo. In June, he plans to meet with Ecumenical Patriarch Bartholomew I, the leader of the Eastern Orthodox Church. John Paul has long spoken of mending the breach between the Roman and Eastern churches that became final in 1054. The Berlin Wall, put up in 1961, came down 11 years into his papacy; undoing the effects of a millennium may take him a little longer.

The Man of the Year's ideas about what can be accomplished differ from the those of most mortals. They are far grander, informed by a vision as vast as the human determination to bring them into being. After discovering the principles of the lever and the fulcrum in the 3rd century B.C., Archimedes wrote, "Give me where to stand, and I will move the earth." John Paul knows where he stands.

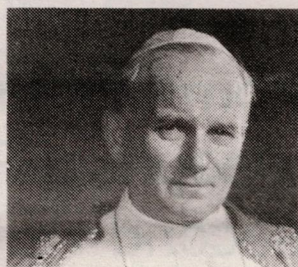
- From the Time Magazine as reported by Thomas Sancton and Greg Burke/Rome, Joseph Ngala/Nairobi and John Moody and Richard N. Ostling/New York.



NATIONAL CAPITAL DISTRICT COMMISSION



Lord Mayor
David Unagi



Pope
John Paul II

On behalf of the National Capital District Commission and the people of the City of Port Moresby, the Lord Mayor David Unagi extends his welcome to Pope John Paul II and his delegation from the Vatican city.

The city of Port Moresby is honoured to have the visit by the Pope. The visit will reassure all Christians in the city of their faith and blessings from God, the almighty.

Your visit will inspire us to unite in the midst of our own problems, natural disasters and the law and order problems experienced in the city of Port Moresby.

Remember the city residents in your prayers as we join you in your pastoral duties here to beatify Peter Torot.

Hon: David Unagi
Lord Mayor
City of Port Moresby

PAPAL VISIT SOUVENIR EDITION



Peter ToRot Memorial College was opened on August 20, 1965.

ToRot: What people said about him

Anton To Burangan: - said, "Peter To Rot was a good man in every way, he was seen as a man of great virtue. The faith of Peter To Rot was shown in the strength of his conviction that carried him through to the end. He had a strong prayer life, always praying, even when moving around among the people."

Sister Adriana Ia Katai: - said "All virtues are implied to an extraordinary degree in Peter To Rot's general way of life."

Blasius Tirupla: - a village leader, said "Peter To Rot was outstanding in his Christian life. He stood out among the Church leaders of his time."

Paula Ia Varpit: - testified to the faith of her husband "Peter ToRot had a strong faith. He prayed often with the local community, often made the Stations of the Cross and encouraged others to do so, as an act of reparation for sin, and was devoted to the Rosary. His hope gave him confidence in God's guidance and care, especially in times of trial. This was made evident during the war period. His strength from others, and recalls thinking how fortunate she was to have such a husband."

Andreas To Mavoko: - a fellow trainee-catechist said "Peter To Rot's death exemplified his life very well: a man of faith and courage."

Simeon To Palauva: - a classmate, said "Peter To Rot received Communion every day and was outstanding in virtue."

Bernadet Ia Oget: - said "that while the Priests were in prison, she had the impression that Peter To Rot was a man of complete dedication to his duty: performing marriages, baptising, preparing the sick for death and many other things. In all this he showed exemplary Christian virtue. He spoke with conviction, showed strong belief in his teachings and acted according to his beliefs."

Romanut Tulue: - "Through hearsay and his knowledge of Peter To Rot during his last days, the witness sees Peter To Rot as a man of extraordinary faith. He was outstanding as a catechist, as shown by his steadfast holding to his duty when other catechists gave up through fear."

Johan To Keleto: - said, "Peter To Rot lived on a supernatural level and his advice often referred to the future life with God. His hope in this life was strong. Peter To Rot continued his catechetical, pastoral way of life in a spirit of humility, resisting the temptation put to him by some of his contemporaries to follow in the line of his father and thus become a "big man."

Ernest Tangia: - a classmate, said "His devotion to and frequent visits to the Blessed Sacrament were noticeable to all."

Raphael To Labit: - catechist of Nangnagan, associated with Peter To Rot from his first days as

a catechist in neighbouring Rakunai, was impressed by the genuineness of his colleague's virtues especially as he always practiced himself the spiritually he preached to others: "All the local people liked him, some because of the style of the religious instructions he gave, some because of the way he lived, as he always practiced what he preached. He was not one who was subject to moods, but always exhibited the same even temperament."

Anton Tata: - chief of Rakunai in succession to Angelo To Puia, was a friend of his family and knew Peter To Rot throughout his whole life from childhood years onward. His comment on the enduring presence of virtue in the life of Peter was brief but to the point: "The fine example of Christian living which he was to give us over the years, was pleasantly and happily apparent from the very start of his career as a catechist. Peter To Rot's whole life was an expression of faith, hope and charity. He was straight forward, numble and fought evil in every way. Charity was his outstanding virtue. Peter To Rot's commitment to his work as a catechist was quite extraordinary."

Eleazar Tarue: - chief of Navunaram, a Methodist, also has valuable testimony to the Servant of God's exemplary virtues, stressing his goodness and kindness, his wisdom in situations relating to his ministry, his great concern for the spreading of the Faith and upholding the sanctity of marriage. Eleazar described Peter To Rot "as a thoroughly good person, who never showed any anger. Everything he said or did was to be admired. His great concern was for his religion. He kept his marriage holy, and condemned the dissolution of marriages by others."

Theresia Ia Varpilak: - sister of To Rot, said of her brother. "Peter To Rot had a strong personality; he was a man of prayer. She was not aware of any negative aspects of his character and she saw Peter as an extraordinary ordinary man."

Ioanne To Varto: - classmate, said "Peter To Rot was seen as outstanding in Christian living, especially in the catechetical area. He was a recognised Catholic leader because of his virtuous way of life and his conviction of the truth of his faith. Peter was exceptional in his Christian living."

Gabriel To Uratun: - Peter To Rot's cousin, said "To Rot was a most exemplary catechist. The people loved him because of the way he spoke, because of his dedicated service, because of his depth of knowledge. To Rot never gave way to anger, nor was he a moody person. On many occasions, his calm attitude alone was sufficient to settle disputes arising among other people. He was a regular visitor to parishioners on their farms - especially those who were ill."

What makes a Saint?

A MAN or woman is not 'made a saint' by the Church. The voice of the people at large is always a necessary and sometimes a very powerful initiatory factor, if an authoritative declaration is made that such-and-such a person was holy in his or her lifetime.

This person who is 'in Heaven' - through the 'Communion of Saints' is still not neglectful of the concerns and needs of this world. There are countless uncanonised saints, known to their neighbours and fully known to God alone. Moreover, on 1 November, All Saints Day, all who have left this world and are now in Heaven are celebrated.

It may be added that canonisation does not imply a 'blanket' approval by the canonising authority of all a saint's words and deeds, his or her opinions, policies, and politics. A saint is not faultless: he does not always think and behave well and wisely, one who has occasion to oppose him is not always wrong or foolish. Nor is he canonised because his personal daily life was lived, not merely well, but at an heroic level of Christian faithfulness and integrity or, if a martyr, because of the circumstances of his violent death; 'for a cause' is not enough in itself.

The key-word that distinguishes the saint is 'heroism'. The saint is the man or woman who gives himself, herself, to God heroically. And this giving, this loving self-

offering to Him who is Holiness itself, is independent of such circumstances as occupation in life, social or other status, education, temperament, natural abilities or lack of them.

The saint is the man or woman who gives himself, herself, to God heroically.

Sainthood - or any other degree of truly Christian life - is not achieved by anyone's own unaided efforts. It may be consciously taken as an ideal to be aimed at; it cannot be aimed at; it cannot be adopted and pursued as a 'career'. Men and women become saints by living 'in Christ', in whatever state of life to which they are called. They are enabled to do this by the divine grace which - in Christian belief - Christ freely offers to every man according to the circumstances, capacities, and needs of each one. The saints are those who accept and cooperate with grace more wholeheartedly and more selflessly than do others, to a superlative degree: they become Christ-like through the help Christ gives them. St. Paul sums it up in a sentence: 'I live: yet not I, but Christ lives in me'.

Materials bearing on the lives of Holy people have to be studied, analysed, and judged in the same objective way, with the same scholarly spirit and method, as the materials relevant to any other sort of history and biography.

It is necessary that the biography of a saint should provide a true record of an individual life, so far as it can be known; and that for this purpose use must be made of the methods and findings of critical study.

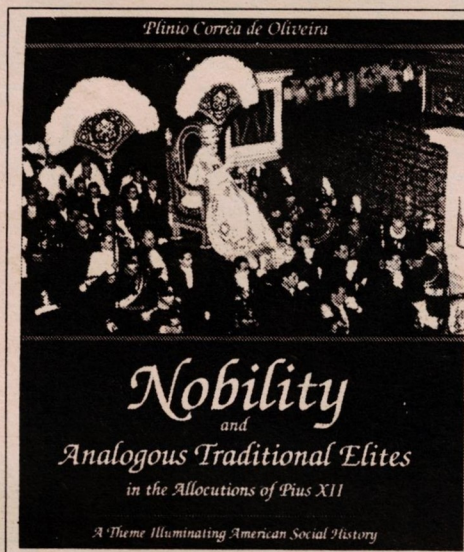
Even in later writings about the saints for the general reader it has been a common fault, and sometimes still is, to present a saint as hardly a human being. Some writers make a distinction between 'the man' and 'the saint'.

The distinction is unreal: a man or woman may turn to God and attain heroic virtue only late in life, or even in the last hours as did some of the martyrs, but it was the same person all the way through. Or the writer glosses over or ignores the less attractive side of a saint's character or may present the very virtues of his subject in such a way as to repel rather than attract the reader. It is such faults as these, together with the merciless emphasis on obvious moral or religious lessons, that have powerfully helped to restrict the reading of books about the saints. But when proper attention is paid to historical truth, when a saint's failings and mistakes are recorded as well as his or her achievements and heroism, it does not follow that the religious aspect, the element of 'edification', is overlooked or weakened. Religious profit is served by letting saints' lives speak for themselves, as well as by direct exhortation and preaching.

WELCOME POPE PAUL JOHN II!

The whole nation looks forward to your beatification of Peter ToRot. A worthy son of a Tolai Chief, Peter ToRot shows how leaders can meet their responsibilities. Papua New Guinea is still suffering from unrest on Bougainville and the Rabaul volcanic eruptions.

Your visit at this time encourages us to pray for new leaders like Peter ToRot who will sustain us through this time of unrest.



Men like Peter ToRot show how leaders, families and elites should act in society. For information about Papal teaching in this area, read world famous author Prof. Plinio Correa de Oliveira's latest book "Nobility and Analogous Traditional elites in the allocutions of Pius XII"

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PETER TO ROT

Teacher

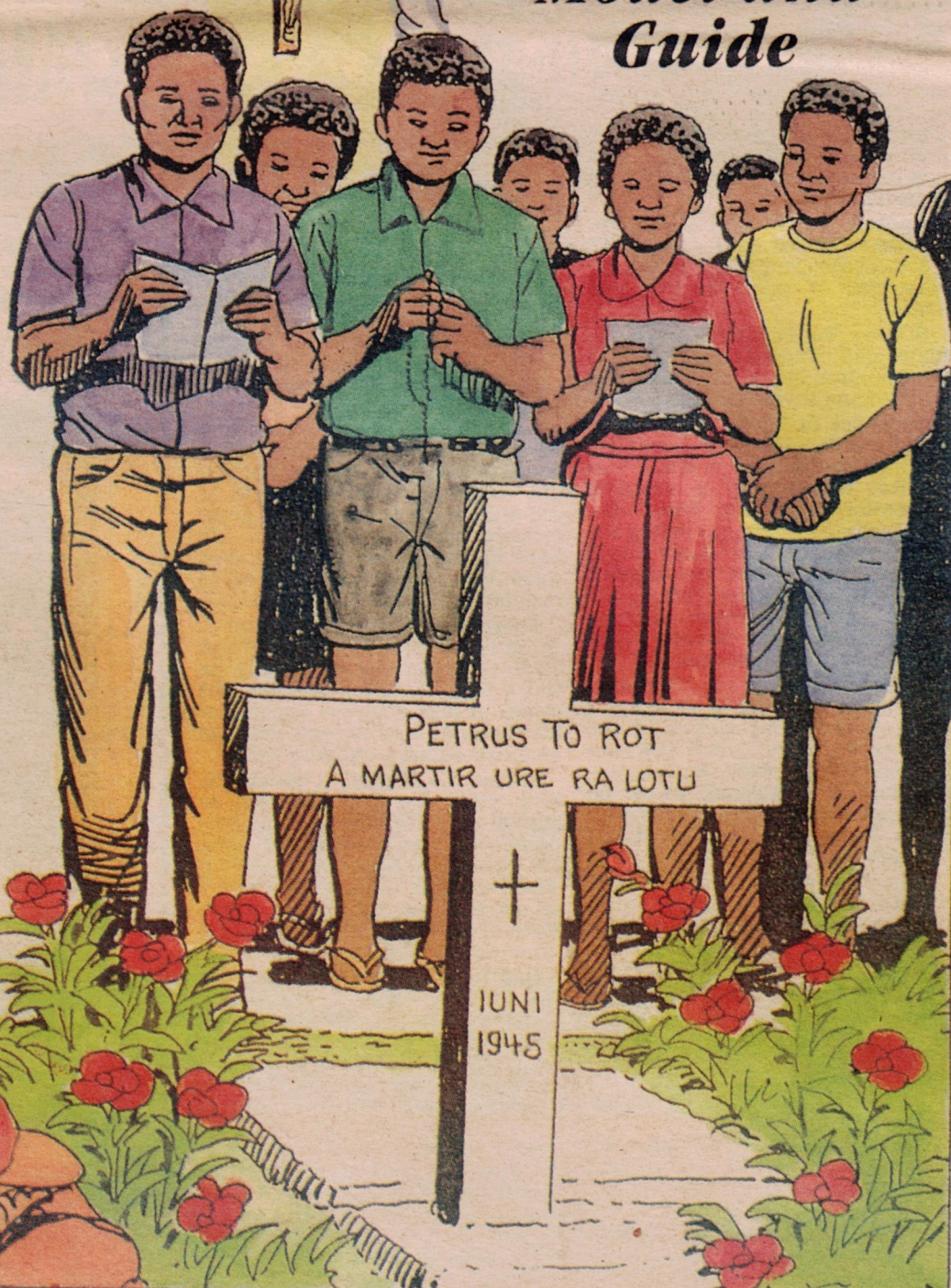


Catechist



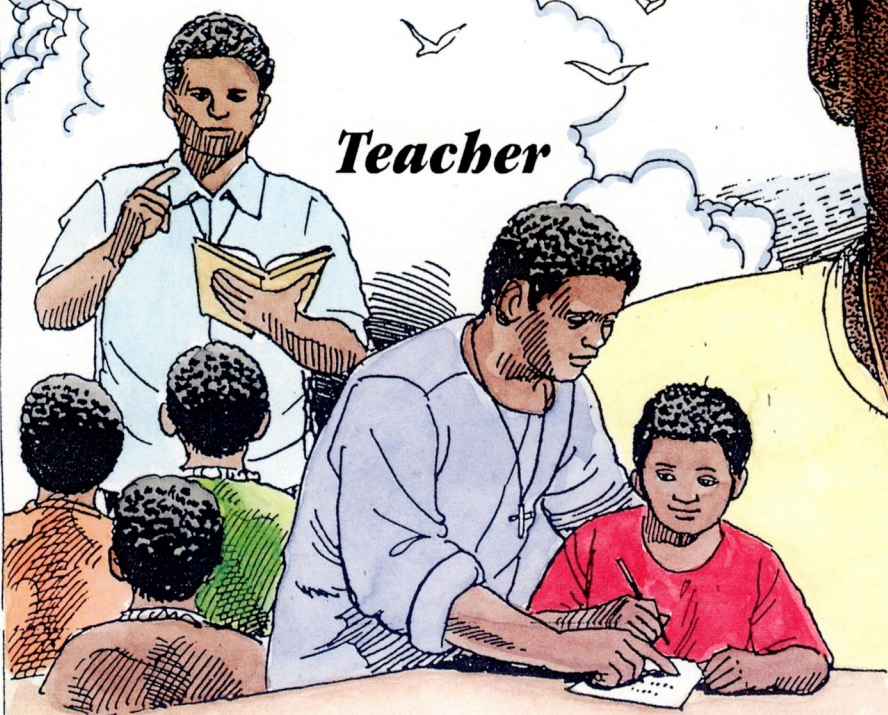
Care of Sick

Model and Guide



PETER TO ROT

Teacher



Catechist



Care of Sick

Model and Guide

