



The first 2016 SVD National Annual Meeting

The first ever SVD PNG Nationals Meeting was held on the 4th of July 2016 at the SVD Central House in Madang. This meeting was approved by the Provincial Chapter last year to encourage the local SVDs to be united and to take ownership of this province, to identify the common problems that are affecting them and their ministry, and to find ways to help themselves in PNG way.

Fr. Samuel Kokut was elected to be the Chairman of the SVD PNG Nationals and Fr. Elias (surname?) was appointed by the Chairman and agreed by the confreres present. Both of them will serve for three years.

The meeting sessions are strictly allotted to SVD PNG nationals in final vows. However, seminarians, confreres and SVD friends who live nearby were invited to the social and spiritual activities.

We began our meeting on the 4th of July; it lasted the whole day and finally ended in the night. We discussed a few items that were useful to our vocation and mission here in PNG and overseas. Serious discussions had been made on proposals and wishes were expressed. The proposals were presented to the Provincial Council for approval. The meeting ended with lunch for all at Jais Aben Resort the next day.

Greetings from Poland

Marek Okuk, SVD

I arrived safely in Warsaw except that I was briefly interrogated before I disembarked at my final destination because I did not bring a copy of the invitation letter. I was saved by contacting the Mission House in Warsaw that I had been advised to bring along. Fr Andrew was waiting for me at the terminal and welcomed me. I spent a night in the Mission House and was brought to the Provincialate the next day. I am now with the Provincial and a temporal class is organized for me for a month before going to Poznan. The place is

beautiful and everything is new. There are thousands to learn.

I would like to thank you very much for the consideration you have given me on my request to study outside. I thank you heartedly for this opportunity. I know this will definitely give me a new world view to think differently and to make balanced decisions. Jestem zadowolone teraz w Warszawa. Dzenkuje bardzo oijciec.

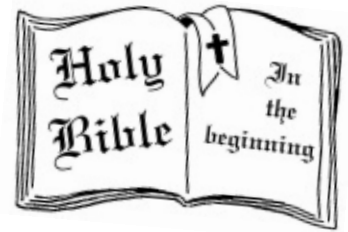
Fr. Clement in Brazil



Our new OTP student Stjepan Tsergel from Russia arrived on 15 September 2016.



Biblical Apostolate Corner



What's Biblical about

... Holy Water?*

Timothy A. Lenchak, SVD

Water is mentioned quite frequently in the Bible (582 times in the Hebrew Bible, 496 times in the New American Bible). Yet only once does the expression “holy water” (mayim qēdošīm) occur – in Num 5:17: “In an earthen vessel he [the priest] shall meanwhile put some holy water....” This water, which probably came from the temple, was mixed with dust from the floor of the sanctuary and administered to a married woman suspected of adultery. It was meant to cause her harm if she was guilty of sin. However, the holy water found in Catholic churches has a totally different meaning, since it is meant to be a reminder of the purifying waters of baptism.

In the Bible water is the symbol and source of life (Gen 1:1-10; 2:10-14; Deut 11: 14-17; Ezek 47:9-12; Rev 22:1-2) as well as the symbol and source of cleansing and purification (Exod 30:17-21; Num 19:11-22; Ps 51:9; Ezek 36:25; Zech 13:1). Many religious traditions require ritual washing before entering a holy place. For example, Muslims wash their face, hands, and feet before entering a mosque for prayer. Similarly the priests of Israel were commanded to wash their hands and feet before offering sacrifice (Exod 30:18-21). A bronze laver filled with water was placed in the temple for these ablutions (1 Kgs 7:23-26; 2 Chr 4:2-6). However, there seems to have been no special prayer or blessing over this water.

Water was also required in Israel for special rituals, such as the consecration of priests (Exod 29:4) and Levites (Num 8:7), the purification rites on the Day of Atonement (Lev 16:4, 24, 26), the red heifer ceremony (Num 19:7-10), and the purification rite for leprosy (Lev 14:8). Sometimes specially prepared “lustral water” (mê niddâ or “water for impurity”) was sprinkled on persons and objects which had become ritually unclean (Lev 14:52;

Num 8:7; 19:1-22). Such physical and ritual cleansing eventually developed a moral significance: “Thoroughly wash me from my guilt and of my sin cleanse me.... Cleanse me of sin with hyssop, that I many be purified” (Ps 51:4, 9; see Ps 26:6; Jer 33:8; Ezek 36:25; Zech 13:1; Eph 5:26).

In the New Testament water is used for baptism and therefore is closely related to repentance and the forgiveness of sins: “...have yourself baptized and your sins washed away” (Acts 22:16; see Matt 3:1-6; Mark 1:4-5; Luke 3:3; Acts 2:38; Tit 3:5). Interestingly enough, water is often linked with the Holy Spirit (Gen 1:2; Ezek 36:25-29; Matt 3:16; Mark 1:10; Luke 3:21-22; Acts 3:38). The Gospel of John makes extensive use of water symbolism (2:1-11; 4:7-15; 5:2-7; 9:7; 13:1-15; 19:34) and closely associates water with the Holy Spirit (1:33; 3:5; 7:37-39).

Since baptism involves the cleansing of sin, it was only natural that a ritual emerged in the early church to bless the water used for this sacrament. St. Cyprian of Carthage (died 258) and Bishop Epiphanius of Salamis (310-403) mention the blessing of water, while the Apostolic Constitutions (ca. 400) VIII, 29 records a prayer asking God to bless it: “Sanctify this water...and grant it effective power for the preservation of health, the curing of sickness, the driving out of demons, the warding off of all assaults through Christ our hope.” In the second century began the custom of washing one’s hands in water before prayer and before participating in the Eucharist.

**Fr, Timothy A. Lenchak, SVD, “What is Biblical about ... Holy Water ” *The Bible Today*, Vol.43, (March 2005).

Late Fr. Gregorius Barbadikus Jehanus, SVD



He is known as Fr. Gregory Jehanus SVD, but his full name is Gregorius Barbadikus Jehanus. He was born in Rehes, Manggarai, West Flores Island, Indonesia on Sunday 17th June 1962. He was the first born child of Damianus Sandur (Father, deceased) and Modesta Adung (Mother). He has six brothers and three sisters.

After completing his Primary Education, he continued his High School and Secondary School Education at St. Pius XII, Minor Seminary, in Kisol, Manggarai. He completed his Secondary Education on the 20th May 1981. In the same year, on 20th July 1981, he joined the SVD Novitiate in Ledalero, Flores and made the first vows on the 1st August 1983.

In the second year of the Novitiate, he started studying Philosophy at Major Seminary in Ledalero, known as STFK (Sekolah Tinggi Filsafat Catholic Institute of Philosophy). He gained his Bachelor in Philosophy in May 1986, and took a Pastoral Year in Tenggarong Parish, Kalimantan (Borneo) Island.

Returning from his Pastoral Year, on the 4th August 1987, he began his Theology also at STFK, Ledalero where he obtained a Diploma in Theology in 1989. In the same year, on 1st August 1989 he made his Perpetual Vows in Ledalero.

A year later, on the 16th June 1990, a day before his birthday, he was ordained a priest in Tilir, his home Parish in Ruteng Diocese, Flores. And on his 28th Birthday, 17th June 1990, he celebrated his First Mass with his family and friends.

He was getting ready for his mission. In a letter to the Provincial dated 2nd November 1989 he requested for approval to further improve his English before entering PNG, so on the 13th February 1991, he left Indonesia for Sydney, Australia to study English. He spent twenty weeks to learn English and on 29th July 1991, he arrived in Port Moresby and onwards to Alexishafen to learn Tok Pisin for six weeks.

After completing his Tok Pisin studies, he went to Denglagu Parish in Kundiawa Diocese, in North Simbu. That was his first assignment. He arrived in Denglagu on Mission Sunday, 19 October 1991. After almost one and half years being Assistant Parish Priest in Denglagu, on 28th December 1992,

he was transferred to Yobai Parish in South Simbu and also served as an Assistant Parish Priest.

On 20th June 1993, he officially became the parish priest of Nondri and Yobai, also in Kundiawa Diocese. It was in Nondri Parish in 1995 that he was evacuated by helicopter to the Mingende Hospital. He was vomiting and had swollen leg that he could not lift it up or walk. The medical evacuation was arranged by the Holy Spirit Sisters (SSpS Sisters) in Mingende because there was no road for a car to Nondri. He and the people must go and come on foot. The flight was made during heavy rain and the place was covered by fog but the pilot of the helicopter managed to save his life. It was also in Nondri in 1996 that he was appointed to replace Fr. Severinus Pambut SVD, also from Manggarai Flores, who was killed in a motorbike accident while on home leave in his village. After completing the term of Fr. Severinus Pambut, Fr. Jehanus was elected to the Provincial Council and appointed admonition in 1999.

(Another interesting thing from Nondri Parish is that the Parish House was built on a tree and all materials were tree barks, tree trunk and fibro glass. It was built by Fr. Bob Oros.)

For four years he served the people of Nondri and lived in the house built on top of the tree. Later, he was transferred to Dirima Parish, still in South Simbu, and began his mission in Dirima on 17th July 1997.

After serving as Parish Priest of Dirima for seven years, in 2005, he was elected to become the District Superior for SIMGO (Simbu and Goroka) District. He moved out of Dirima and based in SVD House in Kundiawa. He served until 6th December 2010, when he was transferred to Madang Diocese to look after Mirap Parish in the North Coast of Madang.

He served the people of Mirap until his sudden death on Wednesday morning, 17th August 2016, the day his country Indonesia was celebrating its 71st Independence Day. A few minutes before he collapsed he had time to wish his country folks Happy Independence through the social media, FaceBook at 7:45am. He posted: "Independent is the grace that we received through Sacrifice. Let us

Thank God for our heroes who sacrificed their lives to fight for our Independence, by using our Independence responsibly.”

As a son of a teacher, he learned new languages very fast. He exhibited it while in the Minor Seminary, in Major Seminary and until his death. In the twelve years of working in South Simbu, he managed to communicate well with the people in KUMAN, the local dialect and in Mirap he was very fast to learn their local dialect.

On 28th of August, there was a special evening meal for the Divine Word College and for the HIRI Fraternity as well. Fr. Willson Jacob was given a simple farewell dinner as a sign of gratitude for all his contributions during the past three years and also a sign of support from all the DWC community and the HIRI Fraternity members. Fr. Willson, as he is called, will leave the country on the 01st September for Brisbane and later on to India to do his Doctoral study in Holy Scripture.

“Jehanus was a man of work. He had skills in different fields: in agriculture/gardening, mechanic and building. He showed his talents not only in the mission, but also since his days in the minor seminary and Major Seminary and was carried to his mission. In Nondri we worked so hard and he got an accident and they evacuated him. It was the same when he was in Dirima Parish. In Mirap he let the people cut timber using walkabout sawmill to build the Parish Hall. He could not complete all the work in Mirap Parish because God needs him to do the other work in Heaven. (Paul Liwun SVD)

During the farewell speeches, some members were asked to share their experiences with Fr. Willson. He was praised for his readiness to take up the responsibilities, for his knowledge in Holy Scripture, for his full engagement in DWC formation programs and in CTI as Lecturer there, etc. All appreciated what Fr. Willson did during these past three years. All were thankful and at the same time look forward to have him back here at HIRI Fraternity after four years at least.

That’s why it is not really a farewell because he is going for coming back again. Fr. Willson, we wish you all the best in your upcoming study in your country and we are looking forward to seeing you back here at Bomana.

GOING FOR COMING BACK

Bomana, 28th of August 2016
Lukas Tiala, SVD



Brothers David and Anthony with banner outside the chapel at Divine Word University on 21 August – Foundation Day, Madang.



Brothers David Nickins received his mission cross - Madang Cathedral.





September

01	Fr. Francis Koimb	(1958)
02	Br. Larry Kiefer	(1935)
03	Bp. Henk te Maarsen	(1933)
	Fr. Elias Aiyako	(1964)
04	Fr. Wojciech Niscigorski	(1966)
07	Fr. Jose Orathinkal	(1962)
09	Br. Szymon Porwol	(1983)
14	Fr. Fredy Jehadin	(1960)
18	Fr. Arnie Steffen	(1929)
19	Br. Hermann Specht	(1944)

October

01	Fr. Benjamin Bosili	(1975)
02	Fr. Stach Kilarski	(1952)
08	Fr. Robert "Itzo" Duka	(1975)
12	Fr. Michael O'Donovan	(1947)
14	Fr. Benjamin Seda	(1978)
15	Br. Martin Tnines	(1965)
19	Abp. Michael Meier	(1928)
20	Fr. Adam Sroka	(1969)
21	Fr. Carlos Alcaraz	(1963)
	Fr. Clement Daimas	(1981)
24	Fr. Joseph Repelewicz	(1931)

September

02	Fr. Henry Buschhoff	(1916)
04	Br. Gonzaga Schniedergers	(1982)
05	Fr. Joseph Reiber	(1907)
06	Br. Pontianus Hennecke	(1923)
07	Br. Kurt Hufnagel	(2003)
08	Fr. Henry Renk	(1996)
10	Fr. Francis Vormann	(1929)
	Fr. Willi Blank	(1966)
11	Fr. Theodore Schlueter	(1908)
12	Fr. Leo Meiser	(1985)
13	Fr. John Schwab	(1990)
15	Fr. Rupert Hittenberger	(1940)
17	Br. Camillus Kaerkes	(1967)
	Fr. Lawrence Mey	(1985)
19	Fr. Francis v.d. Bekerom	(1977)
20	Fr. John Nilles	(1993)
21	Fr. John Feeley	(1995)
22	Fr. Bruno Pehl	(1989)
24	Fr. Ignatius Schwab	(1947)
	Br. Salvius Appenzeller	(1998)
	Br. Tom Granfield	(2000)
25	Fr. Bill Kelly	(1998)
26	Br. Ferdinand Nienhaus	(1927)
29	Br. Werner Jansing	(1999)

October

01	Fr. Karl Juenemann	(2001)
02	Fr. Herman van Burgsteden	(2002)
04	Fr. Maximillian Lohmiller	(1911)
05	Fr. Arthurus Schenker	(1970)
07	Fr. Basil Aerni	(1991)
08	Br. Wendalin Becker	(1967)
	Fr. Paul Plutta	(2006)
09	Bp. Hermann Raich	(2009)
11	Br. Bonaventure Marcinek	(1981)
	Fr. William Lachenicht	(1988)
13	Br. David Brunner	(1993)
15	Br. Sylvester Scherm	(1971)
19	Fr. Andreas Puff	(1938)
22	Fr. Ivo Schaefer	(1964)
	Fr. Philip Jaeschke	(1911)
	Fr. Joseph Holken	(1959)
	Fr. Willi Morman	(2000)
	Br. Michael Helsper	(2002)
25	Br. Lucian Greitzke	(1983)
	Fr. Henry Herget	(1935)
	Fr. Hugo Schulz	(2004)

The death Anniversary

SOCIAL CONCERN March 2016

Sorcery killings have increased, says Kwa

Post Courier, August 04, 2016

SORCERY-related attacks and killings have increased since the Sorcery Act was repealed in 2013 according to Constitutional & Law Reform Commission secretary Dr Eric Kwa. He did not say by how much but said that it was not the repeal but the belief in sorcery that had fueled the increase in the past three years. He said that the evil of sorcery-related killings has now taken on an ugly form in the hiring of killers. "I can tell you that it's taken on a very ugly form now, in the sense that, now they have got hired people. "You can hire them to target sorcerers and kill sorcerers, so you've got people on hire.

"That's how extensive it has grown now. "We've got someone who has now placed on Facebook on how to kill a sorcerer and how to extract confessions," Dr Kwa said. He said it was believed that the Sorcery Act should be removed and that sorcery-related killings be treated as assault or murder. "Unfortunately incidents of sorcery have actually increased since 2013. "Now we think that it's not because of the repeal of the law but it's because of the changing socio-cultural economic situation of the country," Dr Kwa said. "There are a lot more other things that are happening. We think that the increase in the incidence of sorcery-related killings is attributed to so many other factors and not law alone."

Nuns, inmates reconcile

Post Courier, August 02, 2016

PRISONERS at Bihute jail near Goroka have reconciled with Catholic nuns of the order of Sisters of Mercy Works. The reconciliation means that the sisters will resume their programs inside the jail. They were stopped at the beginning of the year after the nunnery was attacked and ransacked by ex-convicts and escapees from the jail. Yesterday's events were organised by the jail commander Superintendent Simon Lakeng at the jail.

Sister of Mercy country director Maryanne Kolkia, who was brutally beaten during the holdup, told the prisoners that the services the nuns were providing in jails were charity works which the prisoners should appreciate and make use of. "We the Sisters of Mercy and other churches and non-governmental organisations are doing these work for you the prisoners to benefit from," Sister Kolkia said. "We do not expect anything from you in return but the way several criminals are targeting us is a concern that needs to be addressed."

The sisters said they will continue with their programs at Bihute which encompass FODE courses, adult literacy courses, sewing and many other programs for the benefit of the prisoners.

Superintendent Lakeng thanked the Sisters of Mercy for their faithfulness in assisting prisoners. He told the prisoners that due to financial constraints, many rehabilitation works in the prison are not offered.

"But I want you the prisoners to keep yourselves busy with the programs provided by the Sisters of Mercy and other organisations and respect these people who are spending their time and resources to help you," Supt Lakeng said. The prisoners, both men and women, apologised to the Catholic sisters, adding that they will support and respect them. In April earlier this year, 12 fully armed men drove into the Sisters of Mercy compound in Goroka, brutally assaulted three sisters and stole personal items like laptops, mobile phones and cash money. One of the attackers had been caught after a police road block while the others are still on the run.

Budget cut hurts health services

The National, August 16, 2016

THE Government's budget cut of nearly K50 million this year for church-run health services has affected the service. Madang provincial health director Marcus Kachau told The National yesterday that because of the budget cut, health workers' salaries had not been paid. Kachau said health workers at Josephstaal Health Centre in Middle Ramu district had not received their pay since early this year.

The health centre is operated by the Catholic Church. Kachau said he was still negotiating with the Health Department for the use of K90,000 from the province's health budget to help Josephstaal health workers. They were still awaiting response from headquarters. The health centre caters for more than 10,000 people in the Middle Ramu district and remote inland parts of Bogia. Kachau said the Madang provincial government wanted to help the health workers, but the two warrants released this year did not have funding. "Warrants for the release of funds were received but they came without cash flow ... "pepa nating, no money," he said.