



Father Patrick Fincutter, SVD 1928-2016



AVIATOR AND COMMUNICATOR THAT FOSTERED CONNECTIONS IN PAPUA NEW GUINEA

Father Patrick Fincutter SVD, a longtime missionary in Papua New Guinea, died suddenly at Techny on July 19, 2016.

Over the course of 40 years, Father Fincutter, 88, served the people of the world's second largest island nation as priest, pilot, mechanic and professional communicator.

"Service was an outstanding quality of Father Pat's life, and for us too, as we are called to be good to others, unselfishly and unconditionally," said Father Gerald Theis SVD, who delivered the homily at Father Fincutter's funeral.

The fifth of Joseph and Clara (nee Folliard) Fincutter's eight children, Father Fincutter was born in Libertyville, Ill., on April 3, 1928.

From the age of five, the young Fincutter wanted to be a pilot, but he also felt called to be a priest. For a time, he resisted—thinking that the two vocations were mutually exclusive. Eventually, he chose the priesthood and only later learned that the Divine Word Missionaries relied on air travel in Papua New Guinea and had founded a transportation hub called Wirui Air Services.

In 1943 at age 15, Father Fincutter followed his older brother John and enrolled at Divine Word Seminary in East Troy, Wis. Five years later, he professed vows at Techny and in 1955 was ordained to the priesthood. Even though he immediately volunteered as a mission pilot, he served as a teacher and assistant prefect of students in the Brother Candidates High School at Techny for the first five years of his priesthood.

While wrapping up his final year at Techny, he prepared for his second assignment: the then-Vicariate (now Diocese) of Wewak on the north-central coast of Papua New Guinea, north of Australia. He began training as a pilot and aircraft mechanic, earning his American FAA Airframe and Power plant aircraft mechanic license, an American private pilot license, and both private and commercial Australian pilot licenses.

In 1961, he fulfilled his lifelong dream. For nine years, he flew Cessna 180s and Dornier Do 27s as a

mission pilot, fulfilling assignments that included medical emergency flights and supply deliveries. In 1969, his superiors appointed him as Rector of the Divine Word community at Wirui. The administrative duties made flying less frequent, so he let his pilot's license expire in the mid-1970s but he maintained his mechanic license until 1985.

After three terms as Rector and time as Association Pastor of the Wewak Cathedral, Father Fincutter—at the behest of his bishop—fostered communication throughout the diocese. For 22 years, he oversaw the Diocese of Wewak Communications Center (also known as the Wirui Recording Studio) and produced Bible reflections for Radio East Sepik, a government regional radio station that reached listeners across the island. He fondly became known as the "voice of the missions."

Having studied electronics, Father Fincutter also supervised the diocese's radio maintenance shop and served as base station operator for the Wirui sked, the scheduling and coordination of flights in the area.

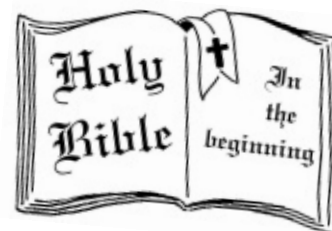
In 2001, at the age of 73, he returned to the United States and lived at the Divine Word Residence in East Troy, where he occasionally helped with Masses and confessions at area churches until moving to Techny in 2013.

He is survived by two brothers, Robert Fincutter and Father John Fincutter SVD.

Father Patrick Fincutter's viewing was held last July 22 in the Chapel of the Divine Word Residence at Techny, followed by the Mass of the Resurrection on July 23 in the Chapel of the Holy Spirit in Techny Towers Conference and Retreat Center. He was buried at St. Mary's Cemetery at Techny.

Fr. Pat Fincutter as an author of a booklet titled "Can you ride a bicycle" published by Wirui Press in 1999 in which he tell the story of Bishop Leo Arkfeld and his adventures of flying. He gives also a wide background of the catholic mission aviation enterprises. This booklet is available at the Provincial office in digital formats; pdf, e-pub and mobi.

Biblical Apostolate Corner



What's Biblical about

...Liturgical Vestments?*

Timothy A. Lenchak, SVD

The liturgical vestments worn by bishops, priests, and deacons (alb, chasuble, stole, dalmatic, cincture, and miter) do not appear in the Bible. In fact, they evolved from the common, everyday clothing worn by ordinary people in the early centuries of the Christian era. Yet their adaptation by the church for liturgical use was almost certainly inspired by the Bible.

Clothing is featured in the Bible from the time when God made leather garments for Adam and Eve (Gen 3:21). It served not only to cover human nakedness but also to distinguish roles and status. Royalty wore special clothing (1 Kgs 22:10; Est 5:1; 6:8-11; 8:15; 1 Macc 10:62, 64; 14:44; Dan 5:7, 16, 29; Matt 7:29), and it is significant that Jesus was clothed in scarlet (or purple) by the soldiers who mocked his kingship (Matt 27:28, 31; Mark 15:17, 20; John 19:2, 5). The wealthy were distinguished by their fine garments (Ezek 16:13; 27:24; Luke 7:25; 16:19; Jas 2:2-3), and widows could also be identified by what they wore (Gen 38:14; Jdt 10:3). There was special clothing for festive occasions such as weddings (Matt 22:11-12). Some items of clothing could be so distinctive that they identified the one who wore them (Gen 27:27; 37:3, 31-33).

Clothing also had a place in religious rites. Tassels were sewn on the corners of garments (Num 15:38; Matt 9:20; 23:5) to remind the people of God's commandments. Sackcloth was worn during times of fasting (2 Sam 12:16; Ps 30:12; 69:11-12; Jer 48:37, Joel 1:8, 13-14). Moses wore a veil to cover his face after his encounters with God (Exod 34:29-35). Washing one's clothes was an important part of purification rites (Exod 19:10, 14; Lev 11:25, 28, 40; 13:6, 34; 14:8-9, 47; 15:5-11; Num 8:7, 21; 19:7-8, 10, 19, 21; etc.). White garments were especially associated with heaven (2 Macc 11:8; Matt 28:3; Mark 16:5; Acts 1:10; Rev 3:4, 18; 4:4), and linen was associated with those who ministered before God (1 Chr 15:27; 2 Chr 5:12; Rev 19:8). The Bible also uses clothing

metaphors to express religious concepts: God's servants can be clothed with salvation (2 Chr 6:41; Isa 61:10), justice (Ps 132:9), gladness (Ps 30:12), righteousness (Eph 6:14), and even Christ himself (Gal 3:27).

Since clothing had religious significance, it is understandable that ancient Israel's priests were commanded to wear special garments (vestments) while serving in the temple (Exod 28:1-43; 29:5-9, 29-30; 39:1-31; Lev 8:7-9, 30). Some of these vestments (the ephod and the breastplate) have no equivalent in today's Christian liturgy. However, the priestly tunic would be similar to today's alb, the robe (with bells!) would be similar to the chasuble, the sash would be the equivalent of the cincture, and the turban would be the equivalent of the bishop's miter. In ancient Israel vestments were sacred in and of themselves, so the priest had to bathe before putting them on (Exod 29:4; Lev 16:4, 24). They even helped to protect the priest from the dangers of being in the divine presence (Exod 28:35). Vestments had to be taken off before entering the profane world (Lev 16:23; Ezek 42:14; 44:19). But this notion of a tangible and dangerous holiness has nothing in common with Christian liturgical vestments.

Christians understood the Eucharist as a memorial of Christ's sacrifice on the cross. With the help of the Old Testament the Eucharistic table began to be understood as an altar and the presider at the Eucharist was understood to be a priest. Thus the necessity of vestments, special clothing which the presbyter or bishop wore during liturgies. These vestments could be considered a development of or an equivalent to the sacred garments which the ancient Israelite priests wore in the temple. Thus, although the alb, stole, chasuble, dalmatic, cincture, and miter do not actually appear in the Bible, they draw their inspiration and meaning from it..

*Fr, Timothy A. Lenchak, SVD, "What's Biblical about ...Liturgical Vestments?"

The Need of Our Time is Our Prophetic Witness as Religious Missionaries

Fr. Ignatius Jayaraj SVD

The SSPS and SVD Workshop: Prophetic Ecological Dimension of Religious Life was conducted by Sr. Jaroslava Starsia SSPS in Alexishafen Madang, from June 24 to 26th 2016. It is an eye opener for some of us to the demands of our Prophetic witness as religious missionaries in this present time. It made each one of the participant to ask some questions such as: "Am I called to be a Prophet? What transformation and change can I bring with God's grace and help to God's People in my mission? How do I witness prophetically in my particular context? Is Prophetic Witness also my Mission? How do I care for our Mother Earth?" The participants of the workshop were asked to look for answers to these questions and many other questions that were placed before us.

I read recently a book titled Prophets for the Third Millennium published by Claretian Publications. This book supports and clarifies the essential elements of our workshop on our Prophetic call and our response. This book emphasizes the aspect of dynamism in the Church. It also makes it clear the pull for self-preservation in the Church. This self-preservation of the Church, though it is done in the spirit of loyalty to the Church, the head of the Church, it emphasizes still the life giving Spirit, who invites us to focus on the dynamism of the Church. This book also mentions that our religious congregation's founders have taken step to bring this dynamism of the Church alive in their time as prophets. Our founders were not only signs, but also they were reading the signs of the time and found an answer. They became people of hope. To this effect, Vatican II also called for renewal in the Church and emphasized our baptismal call and commitment to be prophets. Each one of us was called to be a sign of hope. Today there is a need for re-founding of the Charism of our founders, which needs to fit in today's context. This was well brought out in this workshop. Today, this renewal and call to be a prophet is becoming the need of our time. How do we respond to that call to be a prophet?

The Book 'Prophets for the Third Millennium' says, "Church and its Mission ---- has not changed to Proclaim the Good News of Salvation, in Jesus Christ, to the whole world. But Good News of Salvation need to be presented and Concretized in many ways according to the specific situations, in any given specific time and place". The Church invites us to read the signs of our time.

If this is the case, then we need to ask the question, "How do we read the signs of the time in our Papua New Guinea context? How do we define the "Signs of the Times"?"

Sr. Christine Tan RGS defines the signs of the times "as persons, events, and surges which somehow draw the attention of people towards a condition of humankind that cries for concrete concern." She says, "Some Christians allude to the "signs of the times" as rare messages of Divine Providence, urging us to be co-creators with Christ in His continuing redemption of the world."

This invites us to ask a question, "What is the difference between the majority of the people and a prophet?" Sr. Christine Tan RGS says, "Like the writing on the wall, the 'signs of the times' are unrecognized by the majority of the people. Prophets though, through deep sensitivity and a high quality of congruence between their words and deeds, are quick to perceive the message behind such manifestations." I asked myself a question, "Am I a prophet or just part of the majority, who just don't recognize the signs of the times?"

In this workshop the invitation of Pope Francis was highlighted. Our Pope Francis invites us, as religious, to witness as true Prophets when he says, "Religious follow the Lord in a special way, in a prophetic way". The workshop also clearly brought out what it means to live our religious consecration and commitment as SVD, SSPS in today's context.

The participants in the workshop also learned to appreciate more and more and see how our commitment is connected with justice and the integrity of Creation. In the presentation it states that "Our religious consecration needs to penetrate and shape by an awareness of a commitment to the Integrity of Creation. As consecrated men and women we need to be aware who we are and what we do". We are called to be true prophets and to be aware of non-negotiable values in our prophetic life. It was stated, "A Major and non-negotiable criterion of the true prophet is coherence between life and what he / she says". The Prophet Micah's words 6: 8 were quoted, "Act justly, love tenderly and walk humbly before our God." We as prophets need to come alive in the prophetic words of Micah. Today, our prophetic call also invites us to



open our eyes to see the ecological destruction and climatic change which is affecting Papua New Guinea. This is clearly noticed by the rising sea level. It was brought out by the call of Pope Francis to all the baptized members of the Church to respond to God through "a new way of life and an "ecological conversion"

The Work Shop 'Prophetic Ecological Dimension of Religious Life' challenged us to reflect on the questions: Where and how can I give witness to the radicalism of the Gospel in the concrete circumstances of my life? How much conduct do I / we have with the poor, with the disadvantaged groups wherever we are? How do I look at Justice and the integrity of creation? What is my positive contribution towards ecological foot print in Papua New Guinea?

The Gospel of Luke, Chapter 4, verses 16-21 were presented. We were reminded once again to see how Jesus, in his life and ministry finds his prophetic vision, mission and goals through this passage. We also understood that "The Prophet is the one who keep God free for People and the People free for God."

We were made to recall our baptismal commitment, where we are called to be priest, prophet and king. This call given to us to be a prophet is a call for Radical Christian living. It is a witness to the radicalism of the gospel. As Pope Francis emphasized, 'Prophets have no other interests other than God.' We were invited to reflect and see how we live our call to be a prophet through radical Christian living and witnessing through the radicalism of the gospel?

It was brought out well in this year of Mercy, that as Missionaries, especially our presence in Papua New Guinea and in our mission work, we need to

remodel our image of God. We need to present the "Mercy of the Father". The Mercy of the Father calls us to experience God's mercy, which is rich and everlasting: it is visible, audible, tangible signs of Father's love. We need to invite our people to experience the Mercy of the Father.

We were invited to ask a question: What is the prophet's task? We also found the answer to this question "Our task as prophet is to bear witness to God. Our word and deed bear witness to this Prophetic work of God".

We were struck by the message that, "Jesus' prophetic discourse was not simply expository or worldly or world beyond. But it is highly provocative, which also calls for participation and a response to the message of the Kingdom. This is the invitation to share God's life. We, as listeners of God's Word, need to respond to that call implicitly and explicitly.

Then the question was posed to us: What is prophetic speaking and acting all about? The reflections and answers came up in the group. The real answer was highlighted. "It is all about God of Jesus". "The God of Jesus was not only compassionate, but compassion in itself. In God of Jesus, there is no wrath, no violence, no vengeance, no retaliation. God of Jesus drew no boundaries. Then it was elucidated by the two Gospel readings: John 8: 1-11, Women Caught in Adultery, Luke 15: 1-32 The Prodigal Son. These readings bring us the message of God's boundless compassion and inclusivity. The other question posed to us was, "If God's nature is boundless compassion, total inclusivity, what does this mean for us in our mission?" In this year of Mercy this

challenged us to share mercy and compassion of God to others as Jesus did.

It was presented then that "Jesus is the embodiment of the prophetic mission. His ministry is the expression of this action, His dispensation of Shalom ---- the earthly realization of the Love of God and the Love of neighbor, God's compassion and human justice." Then the question was placed before us for reflection: What does this imply for us as Missionaries in our lives and ministry?

Further, for our reflection the questions were posed to us: How do we understand Jesus and His Prophetic Witness through His Life? Is Jesus and His Life a realistic model for our life and ministry? The presentation brought lots of insights such as Jesus' prophetic mission is rooted in the mystical life of Jesus. Jesus had intense contemplative life. The Gospel presents Jesus' life as rooted in the experiential God. Jesus' public life flowed from it. This helped us to reflect our own missionary life. How is our life of service in Mission rooted in God? As disciples of our Christ, this workshop invited us to prioritize and reminded us that our way of life needs to be contemplative in action. It is stated that when our lives are rooted in God, then our ministry to the people will be effective.

In this work shop, we were able to ask ourselves what we can learn from Jesus' life and His God experience. We also asked ourselves how this can influence our Prophetic witness.

Jesus and his God experience, or Abba Experience of Jesus, is the root of His words and actions. Jesus' authority flowed from this experience, Jesus was also able to discern through attentive listening and total submission to the will of the Father. Learning from Moses and other prophets, we come to know that the prophets are the ones who had the direct and immediate experience of God.

Then the Gospel of John 8 was presented to us. Here, Jesus' stance for the women, on one hand, it opens our eyes to the legality of the Pharisees and on the other hand, the Compassion of Jesus. Through the example Jesus set, we learned that Jesus reminds us that God does not want blind or absolute obedience. What God really wants is people who come to Jesus and experience fullness of life, his total acceptance, mercy, compassion,

forgiveness and new life through Jesus. Jesus has put His very life on the line of death, in order to save the lives of people. Just like this particular situation wherein the woman was caught in adultery. Jesus loves the sinner but tells her not to sin anymore. Jesus, by doing this, invites us to differentiate sin and the sinner. We are also called to give our unconditional love and acceptance to those who fail and those who express their need for the compassion and mercy of God. We are invited to be aware of the people whom we exclude, the sinners whom we regard as "unclean" and the faith of the religious whom we regard as fragile and weak. We were able to reflect back what Jesus must have done in such a situation.

In this workshop it was presented that Jesus is not only the Savior of individuals or groups but also He is the God of creation and mankind. Jesus brings the total well-being of all Creation. Jesus is the Universal Savior.

When we believe and assert Jesus as the Universal Savior, then we certainly need to see its implication for Papua New Guinea as a Christian Country. If Jesus is the Lord of All Creation, then our commitment to ecological dimension need to be taken care of.

In this connection, the important points from Pope Francis' Encyclical on the Environment "Laudato Si (On Care for Common Home)" were presented. It helped us to reflect on The Catholic Church's efforts in healing and protecting the mother earth. The presentation also highlighted what we need to do in Papua New Guinea.

Then the report of the United Nations on Papua New Guinea was presented. This report highlighted some issues such as deforestation, mining, agriculture expansion, bushfire, soil erosion, drought and food shortage, loss of diversity, clans and animals' extinction. It mentioned the treaties that Papua New Guinea had signed with other countries on Pollution, Tropical Timber and Wetlands.

The question 'What is our Ecological Foot Print on Papua New Guinea' was put forward then How do we define ecological foot print? The answer to this question was "The ecological foot print is a measure of human demands on earth and sea to support the humanity for our daily needs... if every one of us lived in a given life style". The questions



were raised about the use of water, energy, transportation, garbage, waste, packaging papers, batteries and toxic substances.

Then the reflections on how one could become eco-friendly and ecology caring person were brought out. The Ecological Foot Print questionnaire was given to the group and each of the group members found the present situation of how eco-friendly we are through this questionnaire.. The insights of this inventory very helpful to take further steps to grow eco- friendly foot prints in Papua New Guinea.

We were invited to reflect on three questions: How can one save Electricity? How can one save water? What further steps does one need to take to become eco-friendly? Some suggestions came from the facilitator and from the group. Those suggestions were very helpful to us.

First of all, wherever it is possible, I follow healthy lifestyle; for example, I walk than use transport.

Secondly, I refuse to use and buy things that are environmentally unfriendly such as plastic bags. I get things that I can reuse, such as a bilum or a handy shopping basket. I buy things that I can reform and recycle.

Thirdly, change can take place by planting trees. Our aim and goal is to make our planet more green.

Fourth, we can do gardening ---- for healthy living and growing healthy food without chemicals. It is to make the earth more green.

Fifth, we can separate 2our garbage and put things together that could be use for compost or for gardening.

Sixth, we can implement the use of solar lights and power to energize our house and church.

Seventh, to preserve water, we can set up some Taffa water tanks.

Eighth, we can put up windmill where the conducive situation prevails.

We learned in this workshop that it is time for us to do our part to save the mother earth. We thank you also, since you have the same mindset for joining us, to make our planet more green.

Our vision and hope for the future is that there will be butterflies, fish, rain forests, birds such as Bird of Paradise, gold and minerals and above all, a green planet for the coming generations in Papua New Guinea. We are invited to preserve our pParadise. Paradise found or lost, certainly is in the hands of the present generation. This workshop reminded us to be co-creators with Christ in His Continuing Redemption of the world especially in the context of Papua New Guinea.

We sincerely like to thank Sr. Jaroslava Starsia SSPS for her efforts in her good preparation, presentation and insights in this workshop.

Parish Exposure after First Vows

Frt. John Hal
The Philippines

It has been a tradition that young Papua New Guinean aspirants of Divine Word Missionaries come here to The Philippines for novitiate and extend few months after First Vows. The prime purpose is to experience Filipino cultures, traditions and to be more familiar with their languages. The aspirants were assigned to various parishes and with different families before coming back to Papua New Guinea. We (Frts James Wau & John Hal) are not exempted from this practice and have to follow all rules and regulations simply and humbly with grateful heart in order to become missionaries.

After our First Vows on the 4th of June 2016, not a single day was wasted. We went straight to the parish to live with the people. Naujan, St. Augustine Chaplaincy, here in Calapan City is one of the common places where most Papua New Guinean SVD novices are accepted for their exposures. I was fortunate to come here in Naujan to stay with the parish priest and experience different cultures and tradition while Frt. James Wau went to Lumbang Island. Arriving here on the third week of June, my time was not wasted. The parish priest already prepared a place for my exposure. He drove me to a simple family near the rice field which was located few kilometers away from the parish.

These simple farmers have been accepting PNG novices who come for their parish exposures. Being together with them, I came to realize the reality of being a missionary when I put myself in their situation in farming especially in the rice field. Most of the farmers' time was spent in the rice field. I came exactly on the season for plowing the land and planting rice.

Waking up early at 5:30 am was interesting. It reminded me of my stay in the formation houses, waking up for Morning Prayers and Eucharistic Celebrations. To make them happy for their hospitality, I had to contribute little things in everything they do. As a missionary, the first thing to do is to observe what they are doing before giving hands in their daily activities. Living together with the simple farmers is enjoyable. I need nothing for my stay because they are the ones in charge of providing everything I need for the rest of the months of being together with them. God, who is Love, gives wisdom and knowledge to such families to take care of young people who have the interest in becoming missionaries. They have been carrying out this mission for many years which is a great help especially to the PNG seminarians who come for their exposure.

The vital point in becoming a missionary is to be

with the people, not only spiritually, but also socially and in all aspect of our lives. This is because we are being sent for those people who are experiencing all sorts of difficulties in their lives. In this way, we form good community with the new families we meet and our being with them is a help to their lives. Our words and good deeds are other valuable tools which encourage and help them to reassess their way of life. After all, missionary activity is not only preaching and teaching but how we put words into practice in our daily lives as it speaks louder than what we preach.

In a foreign land, the first and the foremost thing is to learn their languages. Most of the people here in The Philippines can understand little English but speak Tagalog, their national language. I had good conversations with the little knowledge I learned in Divine Word College of Calapan before entering the novitiate. I came to realize that knowing their language is vital for meaningful conversation. At the same time, as future missionaries, we have to get familiar with the people through communication to bring the good news. We have to put ourselves in the situation of others so that we can bring good news to others. Living together with families depicted a lot of pictures in our minds and heart as we are here not to be served but to serve.

To become servants of God we, as human beings have to be with them and experience the real life as experienced by the poor people. It is a bit challenging. However, this is the real purpose of being a missionary because the hardest journey in life brings joy and happiness as we accept the challenges with grateful hearts. It also gladdens the heart as we think positively to enjoy the journey with love. After all, the Creator above who is Love always stands by our side to carry us on His Shoulder in the hardest moment of our lives.

With these in our minds and hearts, we Frts. James Wau & John Hal, went for parish exposure by letting God taking the lead in our daily activities. The people here in the Philippines are so hospitable and have the heart in caring for missionaries. I believe they are not only accepting the servants of God, but indirectly they are accepting God to be in their homes and families. After being together with the people, it strengthened our faith in following the Will of God as future missionaries. We are still on our journey to this special call to become missionaries in future and after five months of being in the parish or with families, we will leave them peacefully for our sweet home, Papua New Guinea, to continue our studies.



August

01	Bp. Francesco Sarego	(1939)
06	Fr. Justin Nenat	(1973)
07	Fr. Michael Ploszczyca	(1971)
15	Fr. Joseph Sakite	(1956)
16	Fr. Vincent Guawi	(1977)
18	Bp. Joseph Roszynski	(1962)
21	Fr. Alex Garuai	(1962)
23	Fr. Casimir Niezgodna	(1933)
27	Fr. Norbert Koima	(1972)
30	Fr. Britto Rayar	(1963)

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)

August

02	Fr. Francis Hempelmann	(1975)
04	Fr. Emil Vondann	(1999)
06	Fr. Francis Kirschbaum	(1939)
	Fr. Otto Bader	(1939)
	Fr. Jacob Weyer	(1939)
	(On 6th August, 1939, Frs. Kirschbaum, Bader, and Weyer, a New Guinea catechist, and the lay missionary pilot, Willi Schaffhausen, died in a plane crash at the old Alexishafen airstrip)	
06	Fr. John Kovac	(1999)
08	Fr. Michael Morrison	(1984)
	Fr. Joseph Dering	(1991)
09	Br. Grignon Skrzypek	(1916)
	Br. Cassius Hirtz	(2005)
10	Br. Bonosus Neusius	(1943)
11	Fr. Casimir Krzemienski	(1947)
12	Br. Alois Niermann	(1983)
13	Fr. Cornelis Meijer	(1997)
15	Fr. Peter Brenner	(1924)
16	Fr. Albert Koch	(1996)
18	Fr. Antoon Donkers	(1994)
19	Fr. Alfons Schaefer	(1958)
	Fr. John Dunn	(1974)
21	Fr. John Tschauder	(1996)
	Abp. Leo Arkfeld	(1999)
22	Fr. Jacob Blaes	(1975)
24	Fr. Clifford King	(1969)
26	Br. Arbogast Fackler	(1943)
	Br. Chrysostomus Sawicki	(1957)
27	Fr. Franz Grubinger	(1982)
28	Fr. Joseph Bittner	(1987)
30	Br. Daniel Welling	(2007)
31	Br. Joseph Czubek	(1989)
	Fr. Daniel Huba	(2010)

September

02	Fr. Henry Buschhoff	(1916)
04	Br. Gonzaga Schniedergerers	(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)

The death Anniversary

SOCIAL CONCERN July 2016

Archbishop urge politicians to unite for the nation

Post Courier, July 14, 2016

ALL leaders of the National Parliament need to remain united for the good of the nation and its people, says Catholic Archbishop of Port Moresby Sir John Ribat. In light of the current political situation in the country, Sir John said leaders involved should set aside their differences and work together for the betterment of the country. "On behalf of the churches in the country, I call on our leaders to put our nation first and all the issues happening should be set aside and think of ways, how, they want PNG to be like from now on and in the future." The archbishop said leaders should work together despite their differences for the good of the people. "There are many people suffering in parts of the country and such situations do not create something important but delay in service delivery.

"With all these court cases and recent situations in the political arena, let the judiciary make its decision and let's hope it will be the best decision for the nation and its people. "All leaders should focus to see how they want PNG to be like through their leadership and see what is best for the country. "Let us hope and see what will be the best that will come out of such political situations that the country is facing," he said. He is also encouraging other churches in the country to continue to pray for our wonderful country and the leaders of parliament as they continue to represent the people in their various provinces and districts to serve the people in the several services they deliver.

No graduating doctors to put strain on health services – Health Secretary

Post Courier, June 28, 2016

Papua New Guinea public health system will feel the effect as no new doctors will graduate from the University of Papua New Guinea School of Medical and Health Sciences next year.

The country has one of the worse doctor to patient ratio in the world, a World Health Organization report showed the worrying statistics in its 2008 Report as, density of physicians per 1,000 population is 0.05.

The UPNG medical school had already resumed class but, the weeks of boycott of classes by students have affected its learning hours. Higher Education Secretary Prof. David Kavanamur revealed that "The UPNG Medical School is in full swing teaching but there will no graduates in 2017, but in 2018 because of learning hours being lost (due to the student boycott)." Health Secretary Pascoe Kase said the delay of producing doctors to serve in the public hospitals is serious. "Any delay will mean that the health sector, which already have workers shortage become worse off," Kase told Loop PNG. "We need doctors to graduate on big numbers so they can address the critical work force shortage.

Team rescues mother, child

The National, July 18, 2016

IN the remote Karamui sub-district of Chimbu, life for a 15-year-old orphaned girl and her seven-month-old pre-mature baby has been an uphill battle. The baby boy, Kuman Bewa, was not able to feed off the mother, Noni Bewa, whose complications were compounded by a lack of motherhood knowledge.

A Medical Outreach Team from the Sir Joseph Nombri Memorial Kundiawa General Hospital led by director Dr John Tonar visited the Negabo health centre. They found the struggling mother and son.

"We uncovered that their lives were under serious threat because basic services like health, education and others were not available in this remote part of Chimbu," Tonar said. "The mother was confused because she was too young to know motherhood, we squeezed her milk into the baby's mouth and it started to feed." The teenager was the firstborn in a family of four, two girls and two boys. Their parents died of a sickness she has no knowledge of. As the eldest, Bewa took responsibilities to care for her three siblings.

"I was like the father and mother for my younger siblings," she said. Unfortunately, she encountered an experience with a man she refuses to reveal in fear of her life. She became pregnant which resulted in the birth of Kuman Bewa. After medical screening of mother and baby, Tonar recommended that they be airlifted to the Sir Joseph Nombri Kundiawa General Hospital for treatment and care. When the team returned last week, Kuman Kewa had passed away. "Since the baby has passed away, the mother will eventually regain strength – we cannot do anything. This is not an isolated case in remote areas like Negabo. "I am sure there are many similar cases like this in many remote areas," Tonar said.