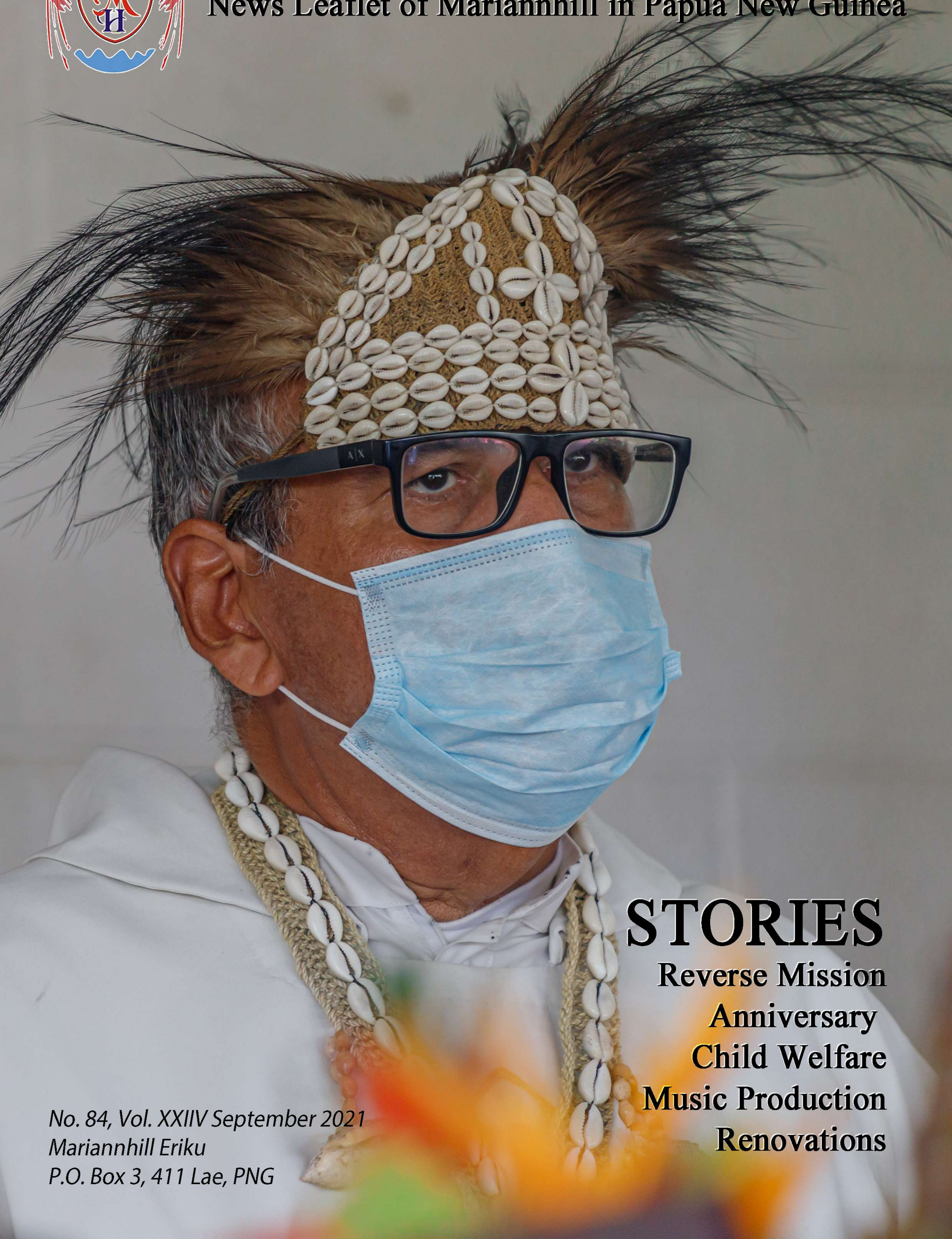




PNG TANGET

News Leaflet of Mariannahill in Papua New Guinea



STORIES

Reverse Mission

Anniversary

Child Welfare

Music Production

Renovations

No. 84, Vol. XXIV September 2021
Mariannahill Eriku
P.O. Box 3, 411 Lae, PNG

Dear friends,
PNG TANGET is a Mariannahill leaflet that was established in 1999 by Fr. Franz Lessen so that confreres here can communicate with other provinces. It is still to date a record of some information of the Mariannahill presence in Papua New Guinea 'Tanget' means 'leaf'. In the past, people in Papua New Guinea often used tree leaves to pass on certain messages to others.

Reverse Mission: Not Discouraged...

-He said to them, "The harvest is plentiful, but the laborers are few." Matthew 9:37

The mission and message of Christ does not change but the workers and methods do. Early missionaries came from Europe, missionaries today are coming from the regions with great concentration of Christianity and in particular vocations. They are mainly coming from Africa, Asia and Latin America. This change is what we are calling "reverse mission". Those who were evangelized are now tasked with the responsibility of bringing back Christianity and maintaining mission places that were initially established by the Europeans.

Our future as Missionaries of Mariannahill in Papua New Guinea is evidently too depended on us the young Africans. We the Africans need at this time to understand the social, lingual, and cultural context of the missions that were previously served by our elders in the Northern hemisphere. This call we must reiterate in this issue, as a non-negotiable mandate today and in the future. Our formation therefore should prepare young ones to go where no one else wants to go. Our congregation should continue on this path of allowing the future to listen as it were to Jesus' call to leave father, mother, sister and brother and follow him. The mandate of our congregation is at stake once again, and it will and is in the hands of the regions aforementioned.

We would like to repeat the first words of our founding apostles to Papua New Guinea. In the letter "We are not discouraged" written in August 1960, five months in the land of the unexpected our Mariannahill Missionaries wrote:



Fr. Roland Matoyi (Regional Superior)

"We are faced with virtually insurmountable obstacles... We have no qualified teachers, and no lay catechists – for the simple reason that there are, as yet, no Catholic natives in our mission jurisdiction with even a minimal education. Moreover, the attitude of the Territorial Government toward the establishment of Catholic mission schools in Lae area appears to be not all as cooperative and friendly... Our New Guinea Mission and the conditions under which we must work are, therefore totally different from that of our Mariannahill Mission in South Africa and Southern Rhodesia. We must be content with bad tropical climate; few or no roads... What then are we Mariannahill Missionaries doing at present? ... Nevertheless, we absolutely refuse to become discouraged or to even think of giving up. All of us are still young and healthy, our trust in God's help is our reliance."

These words if placed in our context and time can read as follows: "We are faced with a lot of work – for the simple reason that no young and zealous missionary has been sent to Papua New Guinea in the past 5 years. The society of Papua New Guinea is changing, there are positive signs in all spheres of life. The road network system is improving, the tropical climate is still the same. There are still low literacy levels in Papua New Guinea and this makes our work sometimes difficult. The conditions under which we work are sometimes unbearable but we manage – often sleeping late, our work is totally different from that in Africa. What then are we Mariannahill Missionaries doing at present? This should explain to you.



Fr. Brian Nonde (In the Radio Station)

We are at present taking care of the spiritual and social concerns of the people in the Diocese of Lae in 5 designated communities namely: Bumbu Compound, St. Mary's Cathedral, Kamkumung settlement, Miles settlement area and St. Joseph's chaplaincy. Apart from these tasks, Fr. Roland Matoyi our Regional Superior is also the Vicar General and Parish Priest of St. Therese in Kamkumung. Fr. Brian Nonde is a Radio Director, Parish Priest at St. Stephens in the Miles, Sunday school /Altar Servers chaplain and Vocations Director for the Missionaries of Mariannahill. Fr. Alfonso Voorn is a chaplain of St. Joseph's Technical School. Fr. Kyzystof Zacharuk is looking after the Island of Siassi and he is chaplain of the Catechists. Fr. Marco is a chaplain to the CPS Sisters at our Mariannahill House and in charge of our Community Chapel St. Anne. He is also a care taker of Bumbu Settlement Parish All Saints. Fr. Arnold is still the administrator of the Cathedral Church and also running a literacy school at the Cathedral. We therefore would like to keep the words of our forefathers:

we nonetheless and absolutely refuse to become discouraged or even think of giving up”

Our situation in Tok Pisin: “Sapose yupela i no kam, mission bilong mipela hia bai dai olgeta” (if you don't come, our mission here will come to an end). This is to compel you to do so. Here are some of the things we have learned in 5 years while here in Papua New Guinea, they may just be as useful as they have been to us:

1. In order to be happy do not compare Papua New Guinea with any other country.
2. When doing pastoral work in Papua New Guinea exercise patience.
3. The ‘I am in charge’ or ‘I get to make the final decision,’ mmmh often doesn't work well here.
4. We have no ready-made high tables, so eat your food as served without quibbles.
5. Status is not really our thing. We don't respect position or titles that we occupy but the work done.
6. We love stories and visits, that's what people in the community appreciate most.
7. Big gifts are rarely found, but if you really want one at any point you must be first to give.
8. It is hard to work with favoritism here, because there are more than 800 tribes and languages, just appreciate them all.
9. Be ready to work with other missionaries assigned here, and they are mainly coming from India, South America and Africa - different cultural backgrounds.
10. Working is better than preaching here. So basic services that foster social cohesion and bring positive change makes a true missionary. Avoid being a talker, but become more of a doer.
11. Lastly, when in Papua New Guinea be simple - less formal, otherwise you will look too different from everyone, especially in the settlements and villages.



Fr. Marco Antonio Saavedra Quiel celebrated his 25th priestly anniversary on 24th June. On 2nd February 1988 in Leon Spain, Marco from Panama was welcomed into the community of the Missionaries of Mariannahill as a postulant. After his postulancy, he went into the Novitiate and made his first religious profession on 8th of September 1989 in Leon, Spain. Fr. Marco is 32 years as a religious and 25 years as a priest. His priestly anniversary celebration took place in Mbumbu settlement at All Saints. The traditional singing group from Siassi led the liturgy in the processions. In the pictures: Fr. Marco in the Sepik traditional bilas and the confreres



Anniversary Celebration in Bumbu, 25 Years of Priesthood



Celebrating Families

Positive Parenting a parenting model for Kamkumung, Miles and Bumbu Settlement Children.

More than 540 children from the settlements and suburbs of Lae in Morobe Province celebrated a fun filled retreat at the Erap Boys Town Rehabilitation Center in August. The retreat is under a three year partnership program between the Missionaries of Marriannahill in Papua New Guinea and World Vision PNG. The aim of the partnership is to improve parenting and care giving practices and it is targeted at the community of Bumbu, Kamkumung and the Miles Areas of Lae city.

Most of the children in the settlements grow in communities where there is a lot of alcohol and substance abuse, fighting and other activities that can affect a child's wellbeing and development. We have engaged the communities in a discussion on how a safe and spiritual environment for the development of the children can be created. *"It is important that once in a while children get a day out from the settlement, to have fun with other children and pray with others ."*





The day began with Holy Mass and was followed by activities of dance, presentations and games afterwards. Several of the parents who joined their children said such an event is essential because the children get to get out of the city and the settlements especially, and enjoy a day as children. Under our partnership with World Vision two training workshops have been conducted in all the three settlements. We hope for change as we continue to discuss with the communities.

Celebrating Families
Positive Parenting a parenting model for Kamkumung, Miles and Bumbu Settlement Children.



Drone Photo: Mariannahill House, CPS Convent in Eriku Lae

Sr. Christine Masivo's Journey to Papua New Guinea

What an exciting phase to repeat with your own words as you hear them said by others, "I am sent for mission!" Personally, this is a statement of faith, stepping into the unknown, not knowing what am going to find and experience in my new chapter of life. How does it feel to be sent for mission especially where many don't dare to say yes?

As our father founder said, "If nobody goes, I will go!" I also took the risk and a step of saying YES to the unknown, trusting that God will keep me and show me what He wants done for His glory through me.

Yeah! I too had the opportunity of singing the same litany over and over again when I was sent to Papua New Guinea for Mission when I left my home land Kenya on 18th Mat 2021, to physically be there. With the corona pandemic you can imagine the way things dragged actually this is where my patience and obedience were tested. With cancellation of flight tickets week after week of booking and rebooking, but all things happen for a reason.

I started my journey that was to take 3 – 4 days because of the transit countries and waiting hours! weeks! It was all adventurous and I had my angels on my way who helped me through in the various issues that I needed as a foreigner travelling to the land of surprises and unknown not knowing what am going to find and get over the other end of the tunnel.

I arrived in PNG on the 21st May 2021, exhausted and just wishing that I could get a shower freshen up and go right in bed to rest my tired body. With the pandemic I had to go for quarantine first in Port Moresby meaning that I had Wait for 2 weeks before reaching my destination in Lae, where we have our community, approximately 45minutes flight from my quarantine place.

Papua New Guinea is a land of surprises!

Yah for sure as a new person in a new mission from another face of the world things were not the same from culture, food, language and many other interesting eventful experiences.



PICTURE: Fr. Brian Nonde
and Sr. Christine Masivo

After I landed in my mission land I was really touched by the friendliness and kindness of the Papua New Guineans. All my paper work were cleared in time and the welcome of the people made me to instantly feel at home. I was surprised by the comment of the young lady who was escorting me. She asked, "Madam, where do you come from?" Gladly I answered her, "am from Kenya in Africa." Then she answered spontaneously with a broad smile, "ooooh we look alike there is no difference between us and you," I smiled back at her and said gladly, "we are all children of the same father."

Till this moment the words of this young lady still echo in my mind and each and every moment I remind myself that we are the same and this phrase made me to settle faster in this land of surprises. So far I have enjoyed every bit of my stay in here and I thank God for this opportunity as I look forward for many more surprises and greater things.

To my fellow missionary companions, I challenge you too to take that step of faith and stretch your

missionary call to places where many will not say Yes to, it may not be as you think in your mind, but you will end up enjoying your experience and doing greater things for the kingdom of God and humanity.

This is a humble call for missionaries, to dare the utmost and come to Papua New Guinea and let us serve together for there is really a great need of missionaries and great opportunities for many different missionary activities.

We understand fully that our task as missionaries is not in the first place that of teachers but learners. We learn a lot from the people we minister to. We begin our work learning the language and customs. In the end, change begins with us and only then do we begin to minister truly.

The Good News is always preached to the traditional customs and events that form people's identity and moral fabric. No culture or person we know is perfect. Our consolation is: Every culture can be better, with the Gospel.



Happy children with homes from Kamkumung Settlement

Homeless Kids Rife

Broken homes in the communities of Lae are forcing children out on the streets. As a result there is an increase of street children in Lae. Although there is no data from the administration to support this, it is evident that there are many children on the streets who today are begging for food and money. The Post Courier Newspaper reported on 31st August that most of the children are on the streets due to broken homes. "I am here because my mother died and my father remarried and left me and I do this (sitting on the street and begging) just to have something to eat" the little boys on the street said.

Our confrere, Fr. Arnold Schmitt has been working with the street children since 2005 and has even introduced the literacy program to help keep children in school and away from streets. "Broken homes is one of the leading social factors that force children out on the streets" he said.

In Lae, there are two groups of street children; the small children (aged between 6-13) and the youths (14 and above). Most of these children are from the settlement areas within Lae and some are from the villages. "... The majority of the children in the literacy program come from broken homes; the parents are either divorced or separated or their parents just don't care and others are children who have lost their parents." said Fr. Arnold.

Some of the hotspots that these children and youths use at night include the corridors of the Chancery Building at St. Mary's Cathedral. Fr. Brian Nonde who sometimes work at night find them friendly whenever he goes to the studio, however he said they often steal from him too sometimes. Other hotspot areas include a shed at Lae Main Market and the basketball courts at Eriku. These hotspots were also confirmed by a senior juvenile justice officer from the Department of Justice and Attorney General in Lae, Shirley Kwam.

...Ms. Kwan said most of these street children turn to commit offense and get to serve their term depending on the nature of the crime (summary or criminal offense). “The Department of Community Development need to set up programs, for instance family tracing program to get parents of these children become responsible,” she said.

Jerry Ubase who is the acting secretary for the Department of Community Development and Religion has added a voice to the problem of an increase of children on the street. He has said that children today are seen begging for food, money and sleep in front of shops around the country. “Parents are solely responsible for children and can be sued under the Lukautim Pikinini Act for negligence,” said Mr. Ubase.

Lae is not only seeing an increase in street mangi’s (boys) but also of late an increase in the number of girls who are engaged in prostitution. Catholic FM media team conducted a survey and discovered that more and more young girls are resorting to prostitution for survival. Although the issue is not being addressed by the authorities, it is happening and sadly most girls and women are being abused and tortured on the streets. While the government is working on the solution for the homeless street kids, Mariannahill missionaries in Papua New Guinea along with some non-governmental organizations are seeking solutions that would help the children who are in such undesirable conditions.

PICTURE: *Mothers from the Highland Region dressed in their traditional bilas during the 25th Silver Jubilee of Holy Spirit Parish in Boundary Road, Lae. (Feast of Pentecost 2021)*





PICTURES: *Mothers from Menyamya District in Morobe in their traditional bilas. & Altar servers from St. Therese Parish in Kamkumung*





CATHOLIC Youths Sing: Aromot, Siassi Island

The Second Vatican Council initiated the translation of the Roman Catholic liturgy into languages other than Latin. This introduced numerous ethnic musical innovations in the Church. For some ethnic musical initiatives was a departure from the unitive nature of a universal Latin liturgy and true worship. This feeling by some has surely not left the Church. It would help at this point to reflect on the musical history of the Latin liturgy, and perhaps the entire development of liturgical music in the Church.

Both the pre and post-Vatican II liturgical music have always had culture as its backbone. Fathers of the second Vatican Council knew very well that every liturgical music is born out of our particular cultural settings and makes liturgy what it is (which is public worship). They also acknowledged too that it is not every cultural music or every music that is liturgical.

The early Church incorporated in its worship Jewish traditions, this included the recitation or singing of Psalms and other passages of the Holy Scripture like King David – of whose lineage Christ was born. King David composed and sang Psalms as he played the harp and crushed cymbals. Early Christians took also a lot from Western and Eastern cultures in their recognition of music's power during worship. The rhythm and melody of the West and East can still be differentiated in today's liturgy.

Careful discretion and devotion has always been the Church's concern, that music meant for or sung during worship needed to serve only sacred texts. For many years therefore, Christians preserved an exclusively vocal musical tradition, known as liturgical plainchant. By the 7th century, a number of different rites were established throughout the Western world, with each rite possessing its own liturgy and chant, repertoire and melody. The Gregorian chant is the stamp achievement of this development.

CATHOLIC Youths Sing: Email from Fr. Anthony Mulderink



the 20ft Container that will be turned into the Music Production Studio Room

Catholic Youths Sing, an initiative underway at Mariannahill House has seen the recording of more than 50 local gospel songs. Our confrere, Fr. Brian Nonde has engaged different youths in the Province in the gospel music production. The initiative seeks to promote the appreciation of local gospel music and preserve the productions for both radio broadcast and parish liturgies. The first group that produced the traditional catholic hymns came from Aromot Island in Siassi. They sung all songs in Tok Peles Siassi (Aromot Island). They have since then recorded their music video and will need to improve in the next productions. They will need to rely more on the kundu drums and other natural sounds.

In order to facilitate this initiative Fr. Brian has embarked on his wish to build a Music Production studio in the container at our house in Eriku. The music production studio will allow the young and old in Morobe and even from other regions to record and produce local and traditional gospel music for local test and appreciation. This initiative is not entirely new to the missionaries of Mariannahill in Papua New Guinea. Our missionaries have always promoted the cultural expressions of the people here. In the email Fr. Anthony shares the following with Fr. Brian:

“Dear Brian,

Via Francis I received your request for information regarding the adaptation and usage of local traditional forms (Siassi) in our Church’s liturgy. Also you are interested in what we did to promote local traditional skills and art. I believe in our case adaptation and promotion usually happened together. Your request touches a wide topic:

When two cultures meet, inculturation is mostly a two-way process of receiving and giving. I am sure you are not waiting for a long discussion on this process. You like to know what happened in some areas of our diocese. Here first a few general facts that concern this process in the whole of PNG.

The Melanesian man was curious. – The missionary learnt the local language and customs. – The acceptance and development by the Church of Pidgin as a proper language in her liturgy and communication. You know, PNG has a great diversity of languages, and this ‘Lingua Franca’ has been and still is of great help. – In the nineteen seventies the Catholic Church embarked on a nationwide project called: The Self Study. It was well prepared. Resource material and discussion papers for all the faithful, in town and village. The exercise caught on. It resulted in a popular slogan: YUMI SIOS. A feeling of ownership grew and many communities experimented with Melanesian forms to be used in the church’s liturgy. (Song, dance, decorations, translations, the Kundu, local stringbands). The Lae Diocese participated with enthusiasm, in town and in Siassi as well.

Here are some of the things we did during my time in Siassi. (Mandok, Aramot):

Students of Gr. 6 acted the Last Supper on H. Thursday as part of the Service of the Word. // On Good Friday the big men sang the traditional mourning song in church. A song full of lament and sorrow. (Aisor) // In Aupwel, two women, in front of the altar, placed the body of Jesus (Crucifix) on their laps and expressed their grief by loud wailing.



“Dear Brian, CONTINUES

**// Eastertime: Public dialogue in the village square between congregation and a questioning speaker on the good and the bad qualities of water. After this dialogue the congregation moves on to the church.
// Use of kundu. //**

Communion song, using local language, rythm and melody. (Jesu Kristus, usaav ugase) // If possible the community tried to let tribal ceremonies coincide with the Church’s calendar. Ceremonies like: Circumcision, Initiation and admission to the Pulaat, (Men’s private domain. This fitted well with the Sacrament of Confirmation), Important Tumbuan festivity (Naragho) etc. // Once, on the occasion of an important celebration in Church, we started with a pantomime dance, taken from the Singsing Sia. It portrayed the expulsion of the ‘Evil Spirit’. // We organized a small vocational centre for Gr. 6 school leavers to learn traditional skills.(Carving, Canoe making, Fishing skills, Repairing nets, etc. The teachers were some experienced Elders.)

// We promoted the production of carvings following traditional designs, well done and saleable. We joined the Annual Lae Show and there we showed our Siassi designs. It was successful. It created self-confidence.

Dear Brian, I think you find the above quite compact and short but it should give you an idea. Many greetings to you, Roland and all the others. Take care of yourselves, ... then the Lord will be more lenient to take care of you. GOD BLESS. Anthony.”

**#GospelMusikOfSiassiYouths
#MariannahillMuzikProjectPapuaNewGuinea
#EnthnicGospelMusic
#CatholicYouthsSing**

We will talk more about the development of this initiative in the next edition of our newsletter.

PRAAYER REQUESTS:

- > Pray for the elderly and the sick in all our communities**
- >. Pray for Fabian Kawage our aspirant in Formation at Eriku Marianhill House.**
- >. Pray for the soul of Mr. Joseph Salhun the father of Fr. Wilfred Salhun who died on 17th September 2021, pray for his Family in Rabaul**



Feast of the Sisters of the Precious Blood in Papua New Guinea

Every year the church celebrates the feast of the Blood of Jesus Christ on the 1st of July, as it has been an old tradition from time immemorial, as it also extends the honour of the precious blood through the whole month of July.

The Missionary Sisters of the Precious blood have always cherished this feast as they share the same name for their congregation. In Papua New Guinea, the sisters celebrated this eventful day in style as they ushered in a new missionary from Kenya, Sr. Christine who posed for a photo with one of the senior members of their community Sr. Clemence, who is among the first missionaries to come to Papua New Guinea almost 60 years ago.

The celebration was marked with the liturgy of Mass and also a shared meal with their brothers the Missionaries of Marianhill at their house in Eriku. It was a great time to recall all the eventful,

happening from the many missionaries who had been in mission in this great land of surprises. Other priests and sisters also shared their experiences of their journey, fun and apostolate life in the diocese of Lae.

We thank God for this eventful moments for they create happiness and also brings togetherness and moral support for the greatly needed dedication in mission away from homeland. It is also a joyous experience to serve people especially where very few missionaries would wish to come, live and serve.

On 8th September, the Nativity of the Blessed Virgin Mary, the Sister of the Precious Blood celebrated their foundation day. On this same day St. Mary's Cathedral Church in Lae celebrated its 75th feastday; Fr. Brian Nonde also celebrated his 35th Birthday



Renovation of the House
Mariannahill Community House in Eriku will have 12 bedrooms after the current renovations

MORE ROOMS, MORE SPACE



*“Our presence in Papua New Guinea is not limited to providing pastoral workers for the Diocese of Lae, but also to promote our Charism and localising our Congregation in that Country”
(CMM General Chapter 2016 Faithful to My Call)*

To the Benefactors and overseas confreres,

Thank you so much for the contribution to the apostolates of the Missionaries of Mariannahill in Papua New Guinea. Our words cannot fully express our gratitude to you. Thank you for coming to our assistance even amidst hardships of the global pandemic. This pandemic has literally locked us away from the rest of the world, we don't know for how long.

Your assistance helps us and allows us to minister not only in the radio apostolate but reach out to the settlement areas where we work, namely: Bumbu, 2-7 Miles and Kamkumung where All Saints Parish, St. Stephens Parish and St. Therese Parish are located respectively.

*So once again thank you,
Thank for being close to us and for your unending love.
We are praying for you.*

Thank you,

Fr. Brian Nonde

*Regional Bursar, Vocation Director, - Catholic FM 103.7 (in the Diocese of Lae)
Parish Priest, Stephen's Parish, 2-7 Miles Settlement Areas, Lae.*

The new missionary of the Precious Blood Sisters in Papua New Guinea is currently working as Bishop's Secretary and also helping out at Catholic FM radio station. Meet Sr. Christine Masivo from Kenya



Missionaries of Mariannahill Currently Working in Papua New Guinea: Fr. Roland Matoyi from Kenya, Fr. Arnold Schmitt from Germany, Fr. Brian Nonde from Zambia, Fr. Krzysztof Zacharuk from Poland, Fr. Alfonso Voorn from Netherlands, Fr. Marco Antonio Saavedra Quiel, Fr. Ludwing Teika from Papua New Guinea (Sepik) and Fr. Wilfred Salhun from Papua New Guinea - (Tolai)





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