

THE CHRONICLE

2016



THE HOLY YEAR OF MERCY



Training to be the Humble Servant of Christ.

HOLY SPIRIT SEMINARY

PO BOX 1717
BOMANA,
PORT MORESBY
NATIONAL CAPITAL DISTRICT
Www.hssbomana.org



The Holy Spirit Seminary chronicle in dedication to the Holy year of Mercy.

Be Merciful like the Father

Holy Spirit Seminary Vocation Prayer

Holy Spirit, you are the perfect gift from God who is the source of all goodness. It is with you that we dare to dream the vision of the reign of God in our World. With a power of a might wind and with the flame of your wisdom come into our lives. Open the horizons of our minds and kindle the generosity of our hearts. Bold paraclete, accompany our seminarians on their journey to the priesthood

Be their inspiration and their guide. Unfold in them your tender love. Give them courage to face the challenges in life and to have hope in the discipleship of Christ they dream of

Accomplishing.

Through them and in them accomplish your purpose for the people of God .

Amen...

Editors Note:

Dear readers, It is my pleasure to forward this Chronicle 2016 as the sincere dedication to the holy Year of Mercy with greater honour to the Divine Mercy of God. This publication is arranged differently unlike the previous chronicle. Indeed, the new topics inserted are: The brief history of Holy Spirit Seminary that attest the Holy Spirit Seminary a historical institution. Interestingly, other additions are the formalities of the Seminary programs, students reflections and photos. The profound theological, philosophical and pastoral reflection developed and contributed by the seminarians are placed at the last section of this book. Enjoy reading them and refresh your mind with new ideas.

I also acknowledge our hard working Rector, Fr. Jacek who stays close to me in providing essential information in producing the chronicle. A greater wish to him on his 25 years silver Jubilee in ministry this year. May God bless his ministry in the years to come.

Read! what captures your eye holds new insights for you.



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Bomana, Port Moresby,
National Capital District. Papua New Guinea

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RECTOR'S MEMOIR

REVEREND FR. JACEK
TENDEJ C.M.

THE RECTOR OF HOLY SPIRIT MAJOR SEMINARY



God already planned ones destiny before the actual time of birth.

Before you were born I have known you and already planed for you what you could accomplish in life. (Jer 1:4-5)

Reverend Fr. Jacek was born in June 26th, 1963 from His parents, mother Zafia (Sophie) and father Jan (John). He was raised in Tan'cut, his home village in Poland. In his early childhood he was with his parents at Handzlowka. Indeed, he was born into a good Catholic family and grew up happily. When he was at the age of reason, he was sent to Handzlo'wka Primary School. After completing his Primary Education at Handzlo'wka, he further continued his education at Tan'cut, which was in his home town in Poland. While he was in secondary school, he experienced the call of God. He developed a genuine desire to become a priest of Catholic Church. No sooner had he finished his secondary school studies, when he was selected to Krako'w, one of the universities in Rome. He entered the Vincentian congregation and did all his seminary studies at that University in Rome.

He experienced that the call to the priesthood was deepening inside him and he could not give up. After some years of undergoing study and formation, he graduated with the required qualifica-

tion. On the 25th of May 1991, he was ordained to priesthood under the Vincentian congregation. Hence, as his first assignment to the ministry, he was sent to Zakopane– Olcza one of the parishes in Poland.

He worked as a parish priest and rector to some of the Catholic schools in Poland. He enjoyed his ministry and lived happily. On the 17th of January 2014, something new turned on his way. The Prefect of the Congregation for the Evangelization of People, Cardinal Fernando Filoni, nominated Fr. Jacek Tendej, CM, from the Polish Province of Vincentian Fathers, to be the rector of the Holy Spirit Seminary. The Apostolic Nuncio of PNG and SI, Abp. Michael Banach, presented the nomination to Fr. Jacek on 29 January 2014. However, the culture, the country and everything was new but he could not hesitate. He took up this new ministry with an open heart and came to Papua New Guinea.

From 2014 to the present (2016) he is the Rector of Holy Spirit Seminary. He brought in greater improvement in the formation of the seminarians. He imposed new rules and policies for quality formation of the seminarians. The external image of the Seminary campus has also changed because of his tireless renovation projects.

In 1961 the Bishops of PNG, the Solomon Islands and the Gilbert Islands, now Kiribati decided to start a major seminary. Bishops Noser SVD of Alexishafen, the President of the Bishops Conference, and Bishop Stemper MSC of Kavieng went to Ulapia to discuss the plans for the major seminary. After the discussion, the bishops decided to lay this plan of erecting the seminary before the SVD Missionaries in Papua New Guinea. In that same year, the Superior General of the SVD, Fr. John Schuette, was on a visitation of the SVD's working in PNG. He accepted the request that the SVD should staff the new major seminary. They finally selected Kap, Madang Province. Bishop Noser SVD offered this place to the Bishops and in a short time; the buildings were put up with the help of other dioceses, especially the Dutch Marian Hill Brothers from Lae. The work and operation took three years from 1961 to 1963.

The Beginnings of Holy Spirit Seminary in Kap

On **1st March, 1963**, Holy Spirit Seminary opened in Kap. There were about 30 students, of whom more than 20 were from Bougainville. From the MSC dioceses, there was only one from Manus (Aloys Pomoleng), and two from Yule Island (Aloys Kape and Alain Waike). Others were Leo Mek (Wewak), Ignatius Kilage (Goroka diocese), and four from Honiara (Michael Aike, Donatiano Hite, Camillo Teke, and one more). There were about nine staff members: Fr. Pat Murphy the First rector. Was of Australian nationality and taught in the Philippines and India before coming to PNG as lecturer in systematic theology.

Fr. John Tschauder was a veteran PNG missionary; lecturer in Exegesis and Sociology, plus church history until Fr. Michael Meier came. Fr. Nick Beutener a Dutch missionary taught Canon Law and Moral Theology. Fr. Michael Meier, joined the staff in 1965 after one year in Mt. Hagen. He taught church history and performed as seminary bursar. The African American Fr. Raymond Caesar taught philosophy, Later he was elected as the bishop of Goroka. Fr. Kees joined the staff in 1966 and taught pedagogy to the philosophy students and catechetics and liturgy to the theology students. Swiss-born Fr. John Z'graggen, a linguist, was also with the staff for other courses. The curriculum in Kap was 2 years philosophy with additional subjects like sociology, pedagogy—and 4 years of theology. The buildings were all close together.

At the end of 1966 the top class was ordained priests. They were Singkai, Kurunku, Holy Week, and Aike. They had done their philosophy in Ulapia and continued their theology in Holy Spirit Seminary.

Kap was the highest educational institution in the country until in 1966 the University of PNG in Port Moresby was founded. Because of its seclusion, Kap was called "Bush-Seminary. Thus, Pat Murphy, the Archbishop Meier tried to broaden the minds of the students by offering them a stay of some weeks in Australia during holidays and enticing them to publish a Seminary Newsletter. The name of the magazine was *Dialogue*. It contained very critical articles about the Australian administration and about the expatriates in general. Timber schemes in Vanimo and south Bougainville were heavily criticized. The magazine was even attacked on the floor of the House of Assembly. Since Murphy was out of the country, acting rector Raymond Caesar was held responsible by them. Reflecting on the isolation of the Kap Bush-Seminary. All this may have contributed to investigate the possibility to move to Port Moresby.

However, what exactly were the reasons for that move? At a meeting of the bishops in Rome in **1965 during the Vatican Council they had decided that Holy Spirit Seminary would be transferred to Port Moresby**. In 1967 only two seminarians entered Kap: Cosmas Rim from Bougainville and Jim Babau from Wewak. The decision to move to POM came suddenly and did not find general agreement. Kap then became a second minor seminary staffed by the American Capuchins. The start was made in neighbouring Maiwara: the buildings had been vacated by the Madang Sacred Heart Brothers. At the end of 1966, Five Capuchins formed the staff of St. Fidelis minor Seminary: Fr. Christian Fey, (-, an uncle of Bishop Bill Fey), Frs. Armond, Henry, Brian Newman, and Br. Joseph.

At the end of the 1967 school year (probably early January '68, Holy Spirit Seminary with all its possessions moved by ship to Moresby. Some staff, like Nic Beutener and Murphy were on board. The centre of learning, that is classrooms and the library building, were already built. The upper house, that is the students' dorm, was ready, but the staff house wasn't. Staff members had to live in the students' dorm for some months. The chapel was still under construction. The Boismenu College had been fully in operation for some years, and during the first year, staff and students of Holy Spirit joined with the MSC for worship in their chapel.

Establishment History of Holy Spirit Seminary

Ownership and administration

With the establishment of the hierarchy in 1966, the Bishops Conference took more ownership of the Seminary. However, the administration was still under the Divine Word Missionaries, and they were from the beginning composed to two sections: Formation and Academic. The Rector was in charge of both entities. Later on came the separation.

Students and Staff

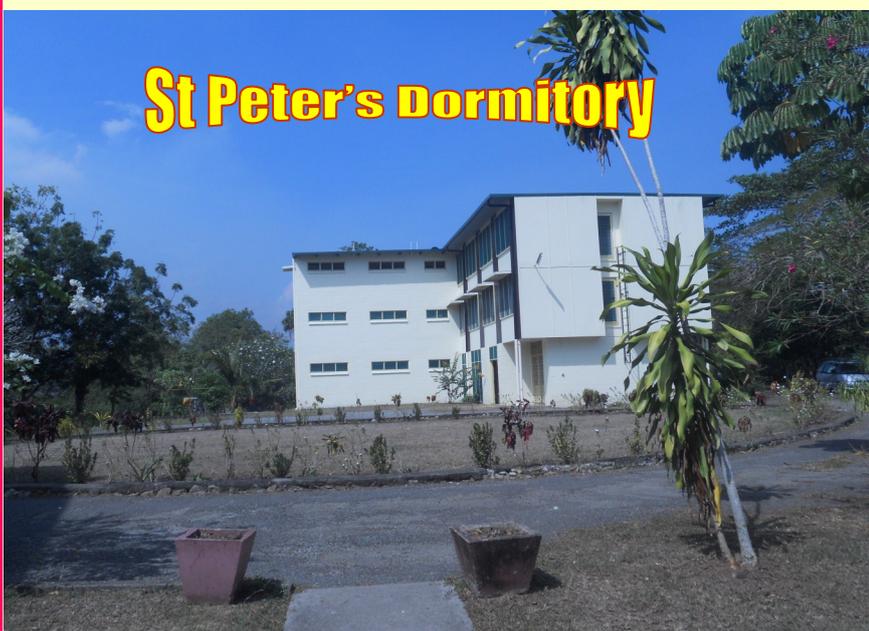
The MSC sent their students for classes to the Holy Spirit Seminary, and two MSC priests joined the staff of Holy Spirit Seminary: Frs. Martin Wilson and Tom Kelly. Fr. Twohig stayed on until 1968. Fr. Wilson became the Dean of Studies. SVD Fr. Josep Heinemans was spiritual director of the diocesan students. He also taught the course, Mystery of Christ, which the Vatican Council had introduced in order not to throw the beginning students too quickly into the cold world of academics.

Additionally, the seminarians were allowed to attend some lectures at the university. In that way the students were close to the intellectual centre of the country. And what was the price for it? First of all the costs for running the seminary had increased compared to the running of the bush seminary. Secondly, the influence of the university on the students was not a good one. The discipline in the seminary became slack amongst the diocesan and MSC seminarians. It was the time when superiors were afraid to exert any kind of pressure. Free decision-making was trump. Holy Mass, devotions, and everything should be free—and it was.

The move to Bomana / Port Moresby was an important step for the Church of Papua New Guinea. It stressed unity and cooperation within the Church and all the various actors, was a great savings of personnel and a more efficient use of talents, and they could share their chrism. It also brought the future leading members of the Church together and to know each other. It broke also the isolation and restriction of the 'Bush-Seminary', brought the opening and access to the higher educational institution, UPNG, to libraries and social contacts with politics and business, a general broadening of outlook in life.

The Reigning Rectors of the Holy Spirit Seminary in the Beginning to the Present.

Patrick Murphy SVD, 1963-1970, Fr. Nicholas Beutener SVD 1971-1973, Fr. Arnold R. Steffen SVD 1974-1976. Fr. Gerald Walsh OFM Cap 1977-1979, FR. Fred Ros MSC 1980-1982, Fr. Benedict His 1983-1988, Fr. Cherubim Dambui 1989-1990. Fr. Michael Igo 1994. Fr. Gabriel Tovo MSC (*Acting rector*) 1995, Fr. Anthony Auther MSC 1996-1998, Fr. Peter Artican, 2002-2013, Fr. Jacek Tandejek 2014-2016.



St Peter's Dormitory

St. Peter's Dormitory was one of the first buildings that was erected since the 1963. It is an historical building in which the first three story building that was erected in Papua New Guinea before the great story building you see in Port Moresby came about. Many people of that time came to see this building and took pictures.

All other building in the seminary came up later. Both staff and students resided in this building for the start.



CONTEMPORARY HOLY SPIRIT SEMINARY

Along the years from its beginning to the present, many things have gradually changed, including the Seminary building, programs and other facilities. The programs have been centralized. All Diocesan seminarians through out Papua New Guinea except the Vanimo diocese comes here for studies and for formation programs. The primary function of Holy Spirit Seminary is to train the young men who are willing to give their lives for the service of God and to be formed accordingly for the good of the church in Papua New Guinea.

The facilities in Holy spirit Seminary suit the number of seminarians and its formation programs. We have three dormitories, an administration block, staff square, garage, chapel and dining hall.

Holy Spirit Seminary has aged and most of the facilities are old due to the cause of time. Hence many new rectors and administrators organized refurbishment programs. Like wise, the current rector, Fr. Jacek has carried out marvellous renovation projects in the Dining hall and the Sts. Peter, Paul and Mary Buildings. Additionally, he continued by refurbishing a few other things and contribute much to the well being of the seminarians. He also bought a new standby generator. His administration is well functioned and up to date these days.

With a right attitude anything is possible.



The renovation of the Dormitory at St. Peters Building. May 2016



Fr. Jacek also bought new instruments for the liturgical celebrations. He blesses them before their usage.

The Photographs Showing the Staff and Students of 2016

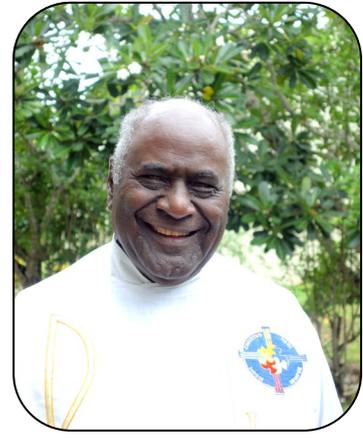
THE STAFF MEMBERS OF 2016



FR. JACEK TENDJ. CM
RECTOR



FR. LAWRENCE AROCKIARAJ
VICE RECTOR



FR. ANDREW BILI ROSI
SPIRITUAL DIRECTOR

THE 3RD YEAR THEOLOGY SEMINARIANS OF 2016



MOSES GENDE
KUNDIAWA DIOCESE



IGNATIUS KESAPU
RABAU ARCHDIOCESE



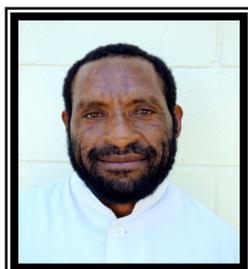
JAMES KOLIA
KIMBE DIOCESE



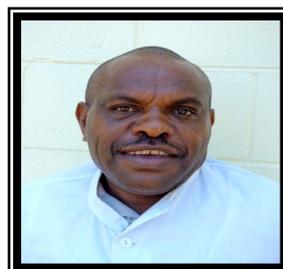
CHRIS NUMURU
KIMBE DIOCESE



ZACHIAS PATRICK
WABAG DIOCESE



THOMAS PIOIPO
GOROKA DIOCESE



STEVEN PUIO
WABAG DIOCESE



JACK SAI
WEWAK DIOCESE



BASIL SANGO
BOUGAINVILLE DIOCESE



HILARY SIS
RABAU ARCHDIOCESE



JAMES TALANIA
KIMBE DIOCESE



KINGSFORD TARAITSI
BOUGAINVILLE DIOCESE



GREGORY TATANIA
KEREMA DIOCESE



SIMAKUS TEI
KUNDIAWA DIOCESE



SOLOMON THOMAS
WABAG DIOCESE

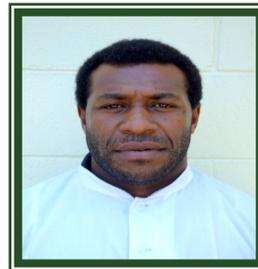
THE 2ND YEAR THEOLOGY SEMINERIAN OF 2016



CHARLIE BALAP
RABAU ARCHDIOCESE



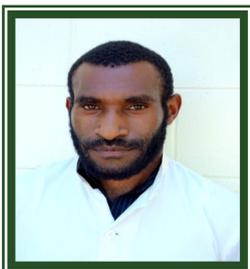
HOWARD BOPIA
RABAU ARCHDIOCESE



CORNELIUS GAGA
RABAU ARCHDIOCESE



ROY ILAITIA
ALOTAU DIO-



ANDREW KANGAL
MT. HAGEN ARCHDIOCESE



VINCENT MANGOGAI
RABAU ARCHDIOCESE



JOSEPH MGALSOS
RABAU ARCH DIOCESE



ANTHONY PAUL
MENDI DIOCESE



JOSEPH TAMAI
KIMBE DIOCESE



BENJAMIN TANAI
BOUGAINVILLE DIOCESE



FRANCIS YAGAU
ALOTAU DIOCESE

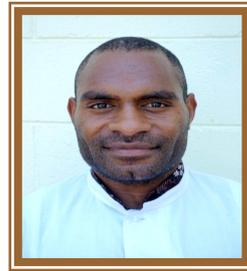
1ST YEAR THEOLOGY SEMINARIANS 2016



WILBERT APUNU



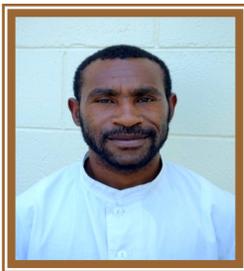
JAMES KAMBAO



NEWMAN NEIGAIN
WABAG DIOCESE



PETERSON MUTUAI
AITAPE DIOCESE



MARKUS PETER
KUNDIAWA DIOCESE



NICHOLAS RADEI
LAE DIOCESE

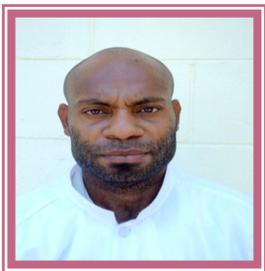


TERENCE TAMIR
MADANG ARCHDIOCESE

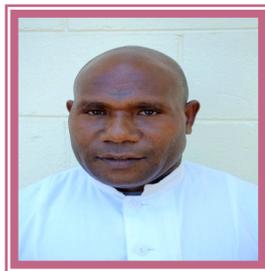


RELIGIOUS STUDIES SEMINERIANs, YEAR ONE TO THREE 2016

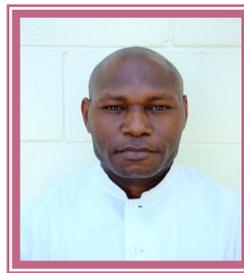
3RD YEAR RELIGIOUS STUDIES FOR 2016



THADDEUS B'GAIVA
ALOTAU DIOCESE



PATRICK HERMAN
KIMBE DIOCESE



PETER JAMO
ALOTAU DIOCESE



MATHEW KOVOK
KIMBE DIOCESE



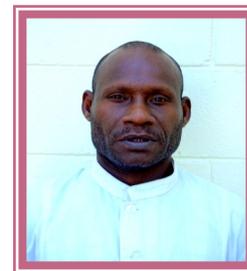
JOHNBOSCO MANGUREI
KIMBE DIOCESE



ROCHUS PIAKAI
KIMBE DIOCESE



FABIAN WAKU



BONIFACE WANGO
KIMBE DIOCESE

1ST AND 2ND YEAR RELIGIOUS STUDIES SEMINERIANs 2016



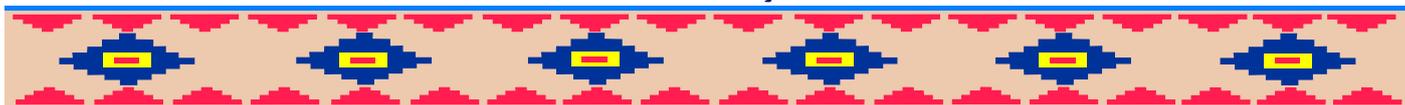
EDDIE IMEI RS 2
MADANG ARCHDIOCESE



LEISEITA ISAAH RS 1
ALOTAU DIOCESE



Illustration can appear real but we get to choose whether or not to buy into them.



Periodic Life in the Seminary

Life in the seminary is somewhat worth yet enriching. Seminarians are engaged in various programs and often show up by faithfully fulfilling them. The year is programmed accordingly with its adequate activities set up in the seminary formation. The academic year has two term breaks. The last break which is in November, is set for summer break.

The daily programs in the seminary start at 5: 30 AM and ends at 11 PM. They have time for prayer, meditation, Mass, work, conferences, and attending lectures at Catholic Theological Institute.

Morning waking up at 5: 30 is not easy, but when one continuously engages in these programs, it becomes a normal part in life. Moreover, there are two groups of pupils who undergo this formation program in Holy Spirit Seminary: The theological studies and the religious studies seminarians. The theological studies seminarians, after they complete three years in Holy Spirit Seminary, are sent out for Pastoral for a year and then are ordained to the clergy. The religious studies seminarians go out for a pastoral year and comes back for theological studies.



Every end of a Month, there are recollection program in place. During recollections, they come together to recollect themselves in prayer and meditation and finish with Mass. The Recollection is given by specialists, priests and sometimes by the bishops. This programs helps the seminarians to pray over their vocation and devote themselves in listening to their heart for spiritual awakening.



Student Representative Council

The SRC or leadership of the students are selected in different manner then in most institutions. All leadership in various offices are selected by the formators and seminarians have limited power to elect their representatives. Perhaps, it is not a surprising situation since it is a familiar system of ecclesiastical hierarchical structure. This is how the election process goes. The formators sit together and carefully focus on the individual seminarian's' capabilities, leadership qualities and talents. After careful examination, they choose and assign the responsibilities to each one.

The areas of functions:

The Student Auxiliary is the highest person who leads and act as a intermediate person between students and Staff/formators. The vice auxiliary or secretary helps the Auxiliary.

Student committee and other office bearers

The liturgical MC, Music /Choir Master, work seniors, Kitchen associates, sacristans, Garden Crew, Car wash crew, News paper and Mailings, Librarians, Dog feeding crew, and House captains.

The assigned responsibilities are carried out by the students committees in various areas.

All leaders in all offices in the seminary primarily focus on one common goal, the good of the seminary formation and seminarians. Thus, ones responsible in leading must give their best in fulfilling the required mantle.

The pictures showing the handover ceremony of student leader. The former two leaders Seminarian Kingfordsford and James hand over their position to newly elected Auxiliary Christ Numuru and Vice Jack Sai. July 2016.



Daily Time Table

The Seminary is an institution its primary purpose is to help in the formation and self-formation of the young men who experience and discover the call of God to follow Jesus as his apostles in today's world. This program manifests in four pillars of formation: Human, Spiritual, Pastoral and Intellectual. These pillars are implemented during the different events of the daily, weekly and monthly sched-

- * Holy Eucharist with homily or Gospel's reflection by seminarians of the final year,
- * Prayer of the Liturgy of the Hours – especially morning and evening prayers.
- * Meditation,
- * Other forms of devotion – Rosary, Station of Cross, etc.
- * Private prayer and adoration of the Blessed Sacrament.
- * Annual retreat and monthly recollection days,
- * Weekly formation conferences lead by the rector, spiritual director, pastoral coordinator or house formators.
- * Religious, philosophical and theological study at the Catholic Theological Institute.
- * Monthly seminary community meetings
- * Spiritual direction,
- * Individual talks,
- * Pastoral activity,
- * Bible group sharing,
- * Preparation of the liturgy,
- * Private prayer and study,
- * Sports and Physical work,
- * Recreation, watching TV, Moves and other indoor games.

All the programs and schedule above have one major goal. That is to prepare good, responsible and committed priests that imitate the priesthood of Jesus Christ, becoming the *alter Christus* for the Church in Papua New Guinea.



These programs are important and it is an obligation for every seminarian to fulfil them in his life. Morning and evening prayer with Eucharistic celebration. Daily manual work for one hour, attending lectures at Catholic Theological Institute and pastoral activities every Tuesday and Wednesday. The programs are considered to be more important because through these programs, the four pillars of formations are accomplished. If one is not attending these programs, the formators question the seminarian, and he has to provide a genuine reason. Through the questioning of the seminarians, the seminarians are trained to be submissive and learn to show obedience to their superiors and bishops later as priests.



Photo showing the Morning Mass at Holy Spirit Chapel with the spiritual director, Fr. Andrew Billy Rosi, Diocese of Bougainville.



In all liturgical celebrations, the seminarians are to prepare well before it begins, especially as lector and Acolyte. Francis Yagau, Alotau preparing to be lector for the next day's liturgy.



The manual work is an important part of seminarians' life. It is part of the physical formation. The picture showing, seminarians Hiliary and Fabien working at Carmelite Convent.

CATHOLIC THEOLOGICAL INSTITUTE

Catholic Theological Institute is a theological institute that offers the diploma and degree to the candidate studying for the priesthood. Holy Spirit seminary is affiliated with Catholic Theological Institute for its academic and intellectual formation. All seminarians are required to attend lectures at Catholic Theological Institute. Catholic Theological Institute's daily programs start at 8:15 and end at 12:00 noon. Thus, it is compulsory for all seminarians from other colleges including Holy Spirit to attend lectures unless they have a genuine reason with regard to sickness or matters of great importance.



Seminarian Norman Neign, wanted to go for a lecture at Catholic Theological Institute early Monday Morning.



The Photos showing the two Bishops, Rochus Tattamai of Berena Diocese and Rolando Sanctos of Alotau Diocese.

The others are staff members of Catholic Theological Institute and all seminarians during the Orientation day at Gastgeber Hall in the beginning of this year 2016.

God works in all human beings to bring up the goodness of humanness.

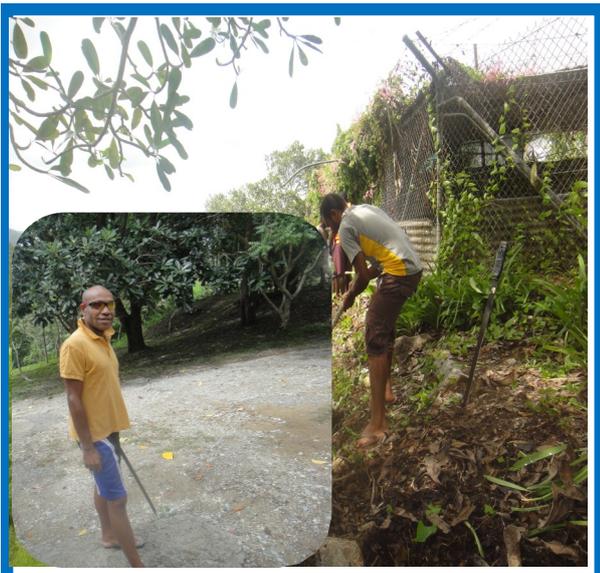
PHYSICAL FORMATION, WORK AND SPORTS

Manual work, sports and recreation are necessary parts of programs in the seminary formation. All seminarians are to fulfill it while they are in the seminary. It validly contributes much into the physical formation of the seminarians and is obligatory for all to get involved.

The seniors of the work and sports put up programs for all to follow. This programs starts at 2 PM and ends at 4 PM on particular days of the week. That is, on Monday, Tuesday Wednesday, Friday and Saturday.

Sports:

Every Friday is for sports and recreation. Specifically, the sports master organizes games of both outdoor and indoor sports. In good weather they play ball games but during wet season, they play table tennis and darts. Furthermore, on some Fridays, he organizes significant places for outings. like visiting the various important areas of Port Moresby, the Eda Ranu water plant at Mt. Ereima, and attending and visiting parliament House during parliament sessions. He also organizes a cook-out at the end every month in the seminary compound.



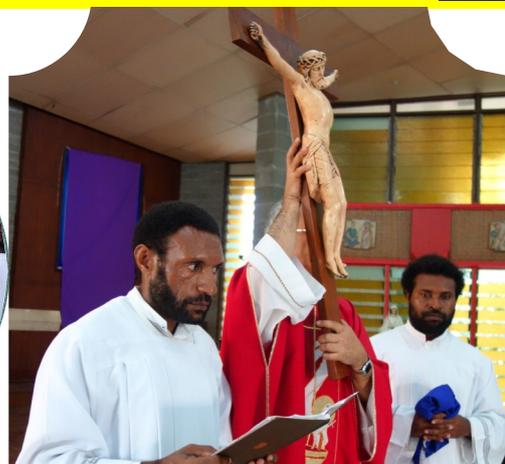
FEAST DAY CELEBRATIONS

Celebration of all Church observed feast days are an important part of the celebration in Holy Spirit Seminary. These are the moments seminarians come to fully participate in commemorating with devoted heart. The important feast days are like the Easter Triduum, St. Peter and Paul's feast, and St. Michael feast day. During these feast days Holy Spirit Seminary shares the preparation responsibilities with the religious communities of Catholic Theological Institute and all celebrate together with the CTI community.

The Easter Triduum celebration for 2016 was celebrated successfully from the beginning on Holy Thursday until the Mass of the Easter vigil on Saturday night.



Palm Sunday mass with Fr. Jacek



Veneration of the cross on Good Friday with Fr. Jacob OFM

HOLY SPRIT SEMINARY FEAST DAY.

This feast of Holy Spirit Seminary falls on the feast of the Pentecost. Both the seminarians and staff prepare a good celebration and invite all affiliated colleges of the Catholic Theological Institute and also friends and families outside to participate in this celebration. The celebration starts with the Eucharistic celebration and is followed by shows and plays like singing, dancing and creativities. After the celebration they all enjoy a joyous meal to end this celebration. This celebration reminds everyone of the importance of the Patronage and the importance of being in Holy Spirit Seminary.



Fr. Paul Kote with Deacon Andrew Sopiale during Holy Spirit Seminary feast day.



The picture showing secretary of the Catholic Bishop Conference of Papua New Guinea and Solomon Island, Fr. Victor Rouge. He came for the Holy Spirit Seminary Feast day and address a remarkable speech to the Seminarians and community who gathered there for celebration.

Liturgy and Worship

The academic year 2016 started with an annual retreat. Fr. Rozario Menezes the Parish Priest of Morata Parish, came and gave this retreat and presented a beautiful talk on the topic, Priesthood a Greatest Gift. That weeklong retreat was enriching to the seminarians and it really challenged and helped them to think deeper in their formation in 2016.



Picture above shows the reconciliation ceremony close to the end of the retreat.



Lenten Season

During the Lenten season of this year, every Friday, seminarians participated in the stations of the cross inside the chapel. A particular liturgy group leads the station of the cross and the liturgy group two lead the station of the cross in one of the Fridays in the Lenten season this year.

Mass after Reflection with Archbishop Douglas Yang, Bishop of the Arch diocese of Mt. Hagen.



Easter Triduum. The celebration of the Easter triduum for 2016 was very exciting. As usual, all the celebration venues were set up at Holy Spirit Seminary and CTI, and the friends from outside came here for the celebration. This year was somewhat the same. It was exciting and many participated in this celebration. For this year our nearby colleges like Sacred Heart Teachers College and Xavier Institute came with us and participated.

Each day's celebration was allocated to different presiders of the staff and rectors of various colleges. It started with the Palm Sunday and ended up successfully with the Easter vigil Mass at night.

The presider for Palm Sunday was Fr. Jacek, rector of HSS. Holy Thursday was Fr. Modes (OFM Cap), Good Friday Fr. Jacob (OFM Cap), and Easter Vigil Fr. Joseph Vnuk, the President of Catholic Theological Institute.



Palm Sunday



Holy Thursday



Photos of Station of the Cross on Good Friday and communion service at 3 pm with Fr. Jacob OFM



Good Friday



Easter vigil celebration, **Below:** Bonfire and mass at the chapel with Fr. Joseph Vnuk.



EASTER VIGIL CELEBRATION

Easter Vigil



Conferences and other programs

The formators of 2016 organized several programs apart from the normal programs of the seminary in 2016. In the middle of the first and second term one of the programs organized was

the conference with lawyer on the topic Know Your Law.

Another program organized was with Doctor Abi, a beautiful talk on psycho ethics and alcohol and drugs.

The director of Radio Maria also came here for training

in the proper use of microphones and sounds system and gaining confidence in public speaking and how to present confidently in public or on a Radio station.

Fr. Paul Cote (DIRECTOR OF RADIO MARIA) PREACHING TO THE SEMINARIANS AT THE RECLLECTION MASS.



One could feel that forming the seminarians to become priest in the future only lies with the formators at the seminary but it is not. Everyone both religious and laity can contribute to this area of formation. Wisdom is not a learned knowledge, but a acquired through experiences. Therefore, this acquired wisdom can be shared with the seminarians, and it is worth much in the life of the seminarians. Indeed, for this year, many experienced professional religious and laity came and shared their knowledge with the seminarians. Some of their presentation really challenged the seminarians. Moreover, some of the religious who were not formators also challenged the seminarians to imitate the simple priesthood of Jesus Christ.

God uses a person to help other persons in need or to help him achieve what he is aiming to achieve.

PROJECTS, WORKS AND IMPROVEMENT IN THE SEMINARY CAMPUS.

As mentioned earlier, much renovation project has been commenced this year 2016. The renovation of the dormitories in Holy spirit Seminary especially, Sts. Peter and Paul,

was carried out successfully. The tireless carpenter Raymond and Henry have worked pretty hard to renovate everything successfully. Some of the facilities in the seminary were also purchased and installed. We have a new standby generator installed by

the rector.

Seminarians also worked pretty hard to have the upkeep of the seminary looking good. Thus, it attracts people to come and enjoy the silence and beauty of the place.

INSTALLING THE NEW GENERATOR



Pastoral Activities in the Seminary

Pastoral formation is one of the requirements of the seminary formation. Thus, for this year we have been engaged in different areas to expose us to pastoral practices. The pastoral coordinator / vice rector assigned a handful of the seminarians to do pastoral in various outstations, schools and within campus.

For RE teachings, we have been engaged with the Della Sale Secondary School, Brown River Primary School and Bomana Primary School.

Moreover, pastoral visits and preparation for sacraments were common. We engaged the 9 mile outstation and Goldi River community. There was also a special group who went out for medical patrol.

Those who visit the communities of Bomana Parish do their pastoral during Wednesdays with the Canosian Sisters.

Within the campus, students are assigned to various areas like preparation for sacraments, Sunday schools, Missionary childhood and others.

This occurs every week of the schooling days and Sundays.

The Photos below shows the various areas in which the Seminarians in Pastoral.



Nicholas Radei preaching to the people at 9 mile outstation on Sunday.



Eddie Imei, teaching the primary school children at Brown River Primary school.



Sunday school children at St. Peters

Sports and other recreation in Holy Spirit seminary.

Apart from the CTI community organized sports and recreations, Holy spirit seminary has its own program in this area.

On every Friday there is a sports programs for Holy Spirit Seminary. The committee in charge of this puts up the teams and organizes games. In this same area sometimes the sports committee organizes outings and visits to various important areas, like visiting the parliament house during parliament sessions and also visiting the Eda Ranu Water Plant in Mt Ereiana near Eleven Mile.

Sometimes they organizes picnics and barbecues, creative and socialization activities.

The primary aim of this program is to fulfill one of the pillars of formation, especially in physical formation. These things helps the seminarians to feel relief from academic pressures and other related pressures.

This year's visits and picnics were held at Adventure Park, within the seminary compound, and also Gaire Beach, Central Province.

Actions of sports at the field in JSS 2016



Below: Picnic at Adventure Park.



VISIT TO MT. EREMA WATER PLANT, THE CENTRAL WATER SYSTEM THAT SUPPLIES WATER TO THE WHOLE CITY OF PORT MORESBY, EDA RANU.



THE 25 YEARS SILVER JUBILEE CELEBRATION OF FR. JACEK TENDEJ

Fr. Jacek the Rector of Holy spirit seminary celebrated 25 years in ministry as priest on August 4 2016.

The sister of Fr. Jacek Mrs Beata and her husband came to this celebration all the way from Poland. They really enjoyed the celebration.

However, long before the actual celebration commenced on the 4th of August, the preparation activity started a month earlier on the road work with patching potholes and building the gate seminary with burner printing. Fr. Laurance, the vice rector, with the help of the events committee organized everything to make this day mean-

ingful. The work was divided among seminarians and they worked cooperatively to achieve a enjoyable celebration.

The People from Inawaia and Waima in the central province came for the celebration and contributed the traditional singsing. Waima contributed a food staff with traditional sing-sing while Inawaia came with garden foods and a live pig as a gift to Fr. Jacek. The Papuan traditional *bilas* coloured this day and make it a more enjoyable one. The *Mambu* band team of Bougainville also contributed their dances and *mumbu* music into the celebration. Staff

of the seminary also made this day very meaningful and celebratory.

The seminary slaughtered a pig with K2000 and everyone enjoyed the meal after the celebration.

Fr. Jacek became the main celebrant in this day and His grace, Archbishop of Port Moresby Sir John Ribat with handful of priests, became the con-celebrants.

Many invited guests, religious, and benefactors came with a lot of contributions and participated very well and the celebration was very nice.



The picture showing the seminarians at work during the road maintenance and construction in preparation before the celebration.

During this road building, the cement mixture was a problem they had. However to make the flow of work the seminarians used home-made cement mixtures and buckets and drums to patch up the potholes. After the completion of the work people thought that there was a project of a company like Global or Dekenai Construction, but it was the local boys with bush ideas.



Below shows the events Photos



Fr. Jacek with sister Beata and her husband Bapiaraz enjoying the beauty of PNG.



Fr. Jacek presides the mass and besides are two bishops, Arch Bp John Ribat and Bp Rolando Sanctos of Alotau diocese during, Memorial acclamation.



The people of Waima preparing for the begin procession in the celebration. They are in full tradition singing gears. The Papuan Original Bilas.



Left. Fr. Jacek preparing for mass.

The entire religious and laity participate greatly in this celebration to make it more successful. The celebration was held the same day as the feast day of St. John Vianney. This made it even more meaningful and enriching.



Offertory gifts on procession by Nine Mile station



The Bougainville Mambu band dancers.

Visitors on Campus

Holy Spirit Seminary prepares a welcoming atmosphere for visitors both from within and outside the country. The staff and students make sure visitors feel comfortable.

This year many of the bishops, priests and religious came here as visitors to feel the warmth of Holy Spirit Seminary. Sometimes they made comments when they were once in this place and gone. They shared their stories together and their experiences with the seminarians.

Bishop Rolando Sanctos, Archbishop Douglas Yang of Mt. Hagen Archdiocese, and many others did this.

Fr. Justin Eke, the Vicar General of Wabag Diocese came here for the block course in CTI and spent six weeks with the seminarians and staff and went back.

There are others who were here like Fr. George Makaja, Mendi Diocese, Fr. Joseph Kilege of Kundiawa, Fr. John Bige of Kundiawa and many

others.

Most importantly, the Superior General of the Vincentian fathers, Fr. Gregory Gay came here for a visit and met his brothers working in Papua New Guinea. He also had a chance to dialogue with the seminarians and talk powerfully to the seminarians.



*Abp. Douglas
Yang. Mt.
Hagen*



Right: The Vincentian priests with the Superior General Fr. Gregory Gay

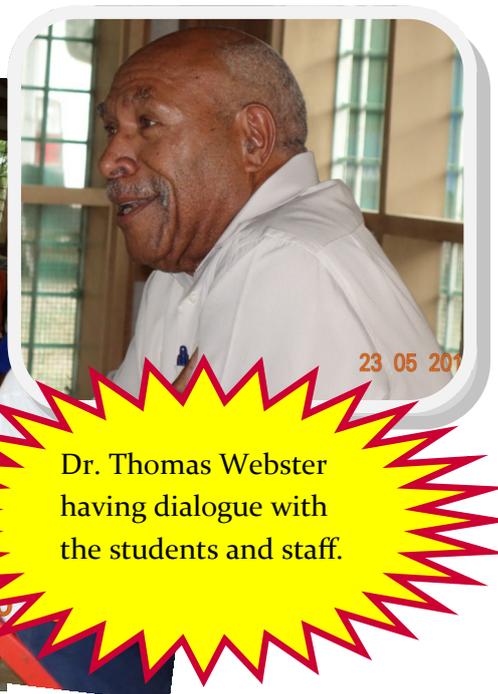


The meeting of superior General Fr. Gregory Gay with the seminarians. He was charismatic and lively and many of the seminarians like his way of presentation.

Dr. Ambi gives a speech to the seminarians. She particularly presented on the psychological, physical and social related issues with regard to alcohol use of people.



The presentation on that day really challenged the seminarians to look at life in a more positive manner. However, from a lay person's perspective, how they feel when their religious leader is in relation with alcohol was expressed. Moreover, this talk of Dr. Ambi really helped the Seminarians to reflect deeply about ministry and socialization in the scheme of Alcohol.



SEMINARIAN'S ARTICLES AND REFLECTIONS

Seminarian LIFE



**Ignatius Kesapu Theology 3
Archdiocese of Rabaul**

Life is Worth

Dear brother seminarians and those who have the chance to have a glance. Life is full of joy yet unhappiness. As a seminarian leaving my home and joining the seminary, life is also a challenge for me. However, I come from a remote inland area of the Island of East New Britain. There is no means of transportation, but the only way out to reach the coast is by foot. It takes us about two days and one night to walk from Aona to the coast. Traveling to West New Britain the distance is just the same, which means two days and one night walk too. The entire livelihood of the people based on subsistence farming.

Coming out to the urban centre I experienced and saw many things and some of these experiences were new to me. Moving from my own culture into other culture is another great challenge. But I have to open to the world. I have to adapt to the changing and challenging current. One important thing that I treasured much is I have the chance to stay with the fellow seminarians from other dioceses within Papua New Guinea. As seminarians we share things together and enjoy each other's company. We share meals, stories, sharing betel nut as Papua New Guinean, caring for one another both in good and during sick times is enriching. Though I left my home, good relationships made me enjoy this year (2016). This is because of the kind of environment that the seminarians show and the spirit of brotherhood that we build. Despite whatever good I've experienced, time is the only thing that separates everything. My clock is up; I have to go to where I come from. But, above all, my good experiences with you seminarians remain a memory in me. Thank you all, and we hope to see each other one day here on earth or in the kingdom of God.

REFLECTIONS



BY HILARY SIS THEOLOGY 3
RABAUL ARCHDIOCESE



JESUS WELCOMES YOU WITH A MOST GENTLE HEART

How kind indeed is our Lord Jesus Christ!

He welcomes you at any hour of the day or night.

His love never knows rest.

He is always most gentle toward you.

When you visit him, he forgets your sins and imperfections, and speaks only of His joy, his

tenderness, and His love.

By the reception He gives you, one would think he has needed to make you happy.

Pour out your whole self in thanksgiving to Christ our Lord!

Thank the Father for giving you his divine Son. Thank the Holy Spirit for having made him present on the altar through the ministry of the priest and that for you personally.

Thank him therefore with all your love and with all your strength; thank him in union with all the saints



Searching for Meaning in Life.

Friend! The search for meaning in life and the desire for happiness are basic drives within the human psyche. They are strong and deep. It is the mind seeking its object, which is truth; it is the will wanting its object, the good.

However, truth and goodness are in absolute form. These can be found in God

alone. The awareness of them as far as it is possible in our present state, is a glimpse of his glory which is beauty in its purest form. To know truth, to love goodness, to delight in beauty, this our human purpose or more simply- to know God, to love him and to praise him.

That is what your psyche is longing for every day. There is no other absolute object

that can satisfy our search. Therefore, when accepting God, our search is complete.



By Anthony Paul Th 2.
Mendi Diocese

BY ANDREW KANGAL TH 2
Archdiocese of Mt. Hagen



What is Time? The Earth and My Existence

Time does not care about who I am, but I must care about what time is. Time does not care about who I am because I cannot touch the time and control it. I must care about time because I can measure it and know about the past history, live in the present-day and predict about future only when the earth revolves and orbits around the sun.

When did Time begin to exist and when will Time cease to exist? The creation story tells me that I born naked and I will depart naked but the only thing I'm sure of is that I born with time and I will depart within time. I exist together with time and I will depart together with the times as Thomas Aquinas stated, "Things are said to be created in the beginning of time, not as if the beginning of time were a measure of creation, but because together with time heaven and earth were created" (Thomas Aquinas, *Summa Theologiae*, I I q. 46, a. 3, ad. 1.). So what is Time? In view of Thomas Aquinas concept of creation about the question of "weather the creation of things was in the beginning of time" and his position that: "'in the beginning" -- i.e. before all things -- "God created heaven and earth." For four things are stated to be created together -- viz. the empyrean heaven, corporeal matter, by which is meant the earth, time, and the angelic nature"' (Thomas Aquinas, *Summa Theologiae*, I I q. 46, a. 3, ad. 3.) I could say that:

Time Is My Existence.

Is: The verb 'is' is existence, being or presence. The beginning of my existence to the last moment of my existence on earth has time but not before and beyond that existence. "Nothing is made except as it exists. But nothing exists of time except "now." Hence time cannot be made except according to some "now"; not because in the first "now" is time, but because from it time begins" (Thomas Aquinas, *Summa Theologiae*, I I q. 46, a. 3, ad. 3.).

Moving: The earth is in motion around the sun. It makes one complete revolution in 24 hours and at the same time orbits around the sun in 8760 hours, or 365 days= 52 weeks= 12 months = a year. Seas, rivers and lakes evaporate into the air by the heat of the sun and falls down as rain. Society moves from primitive lifestyle to the modern age. My existence on earth is not permanent but it is a movement from birth to death. The creation story tells me that I am formed out of the earth and it will go back to earth. "For out of it you were taken; you are dust, and to dust you shall return" (Gen. 3:19). Thus, my existence is not permanent but shall return to dust at any time when the earth stands still.

Earth: The earth is the third planet of the nine planets belonging to the sun family known as the solar system and the solar system belongs to a family of Milky Way galaxy of the universe. The earth is the home of my existence. "And the LORD God planted a garden in Eden, in the east; and there he put the man whom he had formed" (Gen. 2:8). This is where I am. What is time? Time Is My Existence is my definition of time but the scientifically Time Is Moving Earth.



TIME Is Moving Earth & My Existence

Every beat of my heart is the clicking of the clock in every second. My time stops working when my heart stops beating. Scientifically time disappears when the earths stops moving.

Theological Reflections

Newman Nangain
Th 1. Wabag Dio



Is Judas Iscariot included in the forgiveness of Jesus?

This is a very simple question yet profound. If this question is asked in a primary school or even secondary schools, I scarcely think anyone will wait to raise his or her hand to give the answer, “No”. Or I doubt whether one would stand up to say “yes” and give his/her own argument but most answers will definitely be in opposition to the question posed. However, what would be the answer if it is asked in the universities or any other theological institutes and seminaries? Will the answer be “no” or “yes”? I personally think that this is a question that nobody in the world is interested to answer or even discuss about it. The entire world just let the question slipped past their eyes.

I was one of them who left no room for Judas to be included in the world which deserves Christ’s forgiveness. However, having known the loving mercy of God in this **Year of Mercy**, I searched my recycle bin and pick up the ignored question and was reflecting upon it. What follows is my reflection on the question highlighted above.

God is a merciful Father, a Father who loves everyone equally, one who forgives, one who does justice justly. He never hides his blessings from the wicked. He blesses everyone with the same measure. He expresses his love completely by sending his only Son to us. Thus forgiveness is one of the virtues of God and he is identified with it. Hence he never waits to forgive when one repents with

his/her whole heart. He is identified with the title “Merciful Father”, and he is this God who is full of mercy and compassion. His mercy and forgiveness is widely elaborated in this year of Mercy by Pope Francis by taking the Prodigal Son as the front view and the main theme. In this parable of the Merciful Father or the Prodigal Son (LK 15: 11 – 32), it explicitly shows how God welcomes us back to his house when we return to him after sinning. Even though the other son got his entire share and went away, the father never minded anything of that nature. He was ever prepared, always looking from his house on the road to see the return of his son. When the son returned, the father left no room for him to feel guilty, but the father’s welcome was beyond the son’s expectation. This really expresses the God’s love and forgiveness towards us.

Coming back to Judas, he was one of the twelve apostles whom Jesus chose. Jesus is truly God and Man. Nothing of his disciples was hidden from him. He knew them thoroughly; both the present and their future, but he chose Judas. If Jesus was well aware of what Judas is going to do to him, why did he choose him? If God can preserve Mary Mother of God from every stain of sin and chose her to be the Mother of His Son, why did he allow Judas who is going to betray his Son to born? Another question link to this is, how will the salvation be, if it is not through the cross? Will the salvation be possible via other means? God is not short of anything and these two questions do not bother God at all. However, everything that we experience

through faith in the passion of the Lord Jesus Christ is the fulfillment of the Old Testament (Mt 26: 54).

Nevertheless, there is an indication that Judas seemed to be cursed by Jesus, "...It would have been better for that one not to have been born" (Mt 26: 24). However, to nullify this statement, we need to reread the question about Jesus choosing him, and ponder upon it. But the interesting side is on the part of Judas' realization and repentance. He repented and brought back the money to the chief priests and confessed that he betrayed the innocent person (Mt 27: 3 – 7). He confessed the truth; what more is needed; he was guilty already but expressed it by confessing before the high priests. But the problem is he was late to tell Jesus that he was so sorry. However, nothing is hidden in God's eyes, and Jesus already knew it that Judas had confessed his sin.

Now at Calvary, one of the last words that Jesus

spoke while hanging on the cross is, "***Father forgive them for they do not know what they are doing***" (Lk 23: 34). In his dying minute Jesus forgave himself and asked his Father to forgive the rest who acted blindly. If Peter the apostle whom Jesus built his church can deny Jesus after completely and thoroughly knowing him, then Judas is in the same board. He is one of the apostles but he acted just like Peter but the point is he betrayed him physically. However, when Jesus asked for Father's forgiveness toward those who persecute him, is Judas outside of his forgiveness? According to Saint Faustina, "God's Mercy is like the big ocean and our sins are just drop of water in the ocean full of mercy". Therefore God is a loving Father, a merciful Father, a forgiving Father and I think Judas is forgiven.

What does it mean when Theologians the say Resurrection of Jesus is not a historical event?

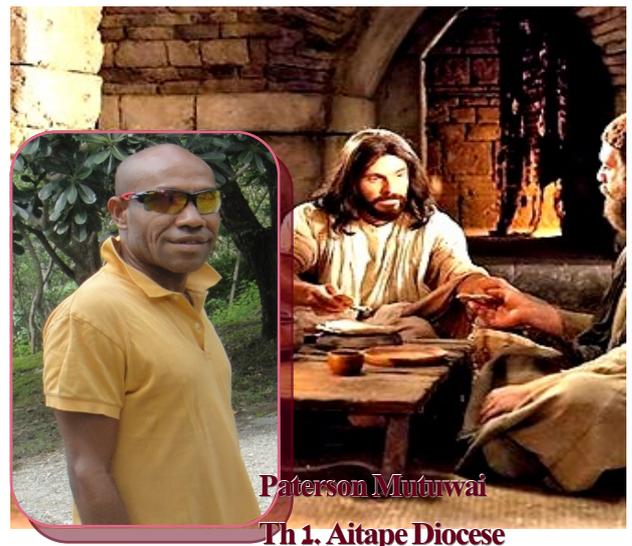
It is not a historical event because it is a mystery which the theologian cannot explain. There is no eye witness and prove of Jesus resurrection during the moment that he was resurrected. The theologian lacks information regarding the actual moment of Jesus' resurrected appearance to expound on it in order for us to understand.

Firstly the New Testament expounds this event as the transit from death of Jesus out of history to a glorified life in the other world of God, and secondly it attributes it to divine causality alone. Jesus moves to a transformed state of full and final existence so that he no longer belongs to history in a normal sense. He leaves the ordinary limitations of bodily life to enjoy a

glorious (Phil 3:21) pneumatic existence, freed from the possibility of decline and death (1 Cor 15:43). Paul explains in (Gal 1:12-16) that he learned of the resurrection subsequently through special divine revelation, certainly not the historian's normal access to information. This is because it is difficult for us to understand resurrection itself and the appearance of the risen Christ. It is a mystery because it is beyond human understanding and also there are eye witnesses to describe the actual event of Jesus resurrection.

Divine causality effected the resurrection. Christ's return from the dead transcends our understanding. What the reason cannot explain further the faith has to come in. If Christ has not been raised then our faith is in vain (1 Cor 15:14). The resurrection is a Trinitarian event. With his death on the cross the son of

God fulfilled his mandate to return to the father with his human spirit, the holy spirit of his mission. As a human being he himself cannot rise from the dead; it is the father who, as the God of the living (Rom 4:17) raises the son from the dead so that he a newly united with the Father, so he might send the spirit of God into the church. Jesus resurrection is not a history because it is a mystery which the human mind cannot explain with the concrete fact of the actual moment of resurrection and appearance of Jesus. What the reason cannot explain further the faith as to come in. And therefore we believe that Jesus Christ was resurrected from the dead with faith.



Zachias P Kilian
Catholic Diocese of Wabag
Third 3

Eucharistic Celebration in the Context of Engan of Community Meal. Engan Community Meal has some quality similar to Jewish Passover Meal, Last Supper Meal and Christian Understanding of the Eucharistic Celebration and Communion.

The Engan Community life is based on a community meal which plays a significant role in their lives. The community meal refers to people coming together to talk, negotiate, seek peace, and share fellowship meal. Eating symbolizes a universal truth that they are connected in the broader human race. When they are working together to prepare a common meal and eating together after it provides a different way for people to connect with and see each other. When they eat together, they are on the same social plan. They admit their sameness and they recognize their basic humanity. It brings all people together to share love, peace, joy, and make unity among different people. Furthermore, a community meal is a social event im-

plying more than just eating. It has the added quality of fostering social relationships.

This traditional meal provides opportunity for the people of Enga especially families and friends, come together after their busy workload moment to have a moment to relax. The notion of coming together to share or eat meal has not been changed for a period of time; therefore, it is a traditional community meal. The food that they eat has vital functions. As a result, people participate and grow healthy in mind and body from the love and care offered to each other by friends and families. Hence, when they dine together, they do not only share the food but also their life. The life, that is, a life of love and concern for each other is shared. The traditional sharing of the food signifies unity, community and peace. However, the fundamental truth is the food which makes them grow, protects them from diseases, and gives them energy to work. It is also to say that without food there is no life. Moreover, the food is the source of their physical life, for life once conceived has to be nourished and sustained by food. This community life and meal pre-figure the Eucharistic Community meal and has some similarities with Eucharistic Communion.

At the time of Jesus and still today, food is a source of life, and sharing of food with family, friends and associates is a sharing of life. Meal-time is a time

for reconnecting with others. It's a sharing of one's real presence, a sharing of thoughts and feelings, news and views. It expresses such values as welcome, hospitality, self-giving, inter-dependence, solidarity, loyalty, love, compassion, community, and outreach to the hungry, needy and lonely. The chief aim of a family or community meal is to bring people together. In particular situations a shared table may communicate forgiveness and reconciliation.

The Jewish Passover Meal was the family meal that each family shared before leaving Egypt. The Jewish Passover meal commemorated the liberation from Egyptian slavery. They continued that meal as a remembrance for generations. The feasts of Passover and the unleavened bread are brought together by one historical event to celebrate freedom from slavery (Lev 23: 4-14). That feast was celebrated every year to remember what God had done to Israelites in Egypt. Moreover, the Jewish Passover meal is the most important meal in ancient Israel. The importance of this meal is understood in the context of Passover meal. The Passover meal brought forth Jesus fellowship meal with others and the last supper. Jesus fellowship meal with other Jewish people signified the unity of all humankind. He feeds five thousand people with five loaves and the two fish (Mt 14:13-21). Jesus was eating with sinners and tax collectors (Mk 2:13-15). He had dinner with Lazarus, Mary and Martha at Bethany (Jn 12:1-11). All these fellowship meals prefigured the Eucharist. The meal shows Jesus' love for everyone, the sign of unity and sharing joy with sinners and outcasts. That is, Christ is for all human races and the concept of fellowship the meal is to unite all as one community. The actual celebration of the Eucharist on the evening of Holy Thursday setting that the Passover meal was born.

We as Christians can understand better the meaning of Christ's words during the Last Supper. It refers to the Eucharist, the New Testament with the body and blood of Christ. Christ's institution of the Eucharist was close to the Paschal meal, the Passover which he chose to celebrate at the Last Supper with his disciples. The Lord instituted the Eucharist as a memorial of deliverance from the slavery of sin with his blood. All the sacrifices of the Old

Testament prefigure the Eucharist in some aspect. The Eucharist is the sacrament of unity. It makes us into one body. The apostle Paul writes; "As there is one loaf, so we, although there are many of us, are one single body, for we all share in the one loaf" (1 Cor 10:17). In this aspect, the Eucharist is much more than a place where we celebrate our unity in Christ and who creates this unity. Christ's presence in the Eucharist unites us into one body, irrespective of age, color, race or gender, emotional condition, economic status or social background. In addition, the Engan Community life's community meal unites different people. Although, on the other hand, it creates moral, social status and emotional division in some aspects. However, when people come together regularly for the Eucharist it creates a spiritual unity that goes far beyond the different levels of knowing one another in human ways.

Christ himself, our Passover and living bread is the mainspring of the entire spiritual good of the Church. But more than that the Eucharist, is signifying and effectively giving God's life to Christians, is the source and sign of the church as a community. The Eucharist is the fundamental bonding force that gives spiritual food. Through the Eucharist the Church continually grows. It builds up the Church and gives a way of life to the faithful Catholic Christians. It is the spiritual food for the journey of life. Receiving the body and blood of Christ should have its effect in their way of life. It is the act of love that has the power of remitting venial sins and purifies the soul. It is also the grace that gives courage and strength to face temptations and trials. Furthermore, it brings joy and peace to the soul of the faithful. It gives overflowing joy that is a necessity for the soul. The Eucharist makes the faithful holy and gives strength to their union with God. The Eucharist, is food for eternity and it nourishes our soul. Christ is really present in the Eucharist, brings unity, peace, love and joy in the heart of all the faithful Catholic Christians when they receive it. It is the spiritual benefits and spiritual food for nourishment on the journey towards perfection.

All in all, the Eucharist in the context of *Engan Community Life*, we can clearly see the Jewish

Passover meal and Jesus' fellowship meal with others prefigure the Eucharist. The main concept of the Jewish meal was commemoration of the liberation from Egyptian and Lord's Supper was also act-ndirottion not liberation from the slavery of sin. Similarly the concept of the Engan traditional community meal is a community celebration which brings peace, joy, sharing and it is a bond of unity meal. This is the basic concept of the Engan community meal and the community life which existed in the society can be appropriated for today's Eucharistic celebration. It is because the Eucharist as a spiritual food that plays important roles in the community. Therefore, contributions and participation in the Eucharistic celebration should be based on the concept of the Engan community meal. It should help them to have a better understanding of the Eucharist.

THE HOLY YEAR OF MERCY



BY. Markus Peter TH 1.
KUNDIAWA DIOCESE

The **Holy Father** stood before the Holy Door in St. Peter's Basilica and announced an historic event: an extraordinary **Jubilee Year of Mercy**. The event runs from Dec. 8, 2015, the solemnity of the Immaculate Conception, to November. 20, 2016, the solemnity of Christ the King. By calling for the Jubilee Year, Pope Francis has underscored the signature message of his pontificate: Mercy. He said "Jesus Christ is the face of the Father's mercy". In this light, he choose the motto "**Merciful like the Father**" from Luke's gospel (KL 6:36), "**Be merciful just as your Father is merciful.**" However, I would like to give my short reflection on the importance of mercy.

1. Why a Jubilee of Mercy?

According to the Holy See, the origin of the Christian Jubilee goes back to Old Testament times. The book of Leviticus addressed how the Law of Moses prescribed a special year for the Jewish people (Lev 25:10-14). The trumpet with which this particular year announced was a goat's horn, called "Yobel" in Hebrew, and the origin of the word "jubilee." The celebration of this year also included the restitution of land to the original owners, the remission of debts, the liberation of slaves, and "rest" for the land, which was left fallow. In the New Testament, Jesus presents himself as the One who brings the old Jubilee to completion, because he has come to "preach the year of the Lord's favour" (Lk 4:18-19).



It is important to understand that in this contemporary society, human activities turned towards evil. The identity of being human created in the likeness and image of God gets degraded and loses its meaning as a result of individualism and relativism. The introduction of new technologies, the scientific research, biotechnologies etc... arises and has limits imposed upon evil, of which man is both perpetrator and victim. In answer to these evils, Pope Francis insisted upon mercy as the ultimate solution. It is the year of reconciliation between adversaries, conversion, and a time to receive the Sacrament of Reconciliation. Consequently, it is a time of solidarity, hope, justice, and commitment to serve God with joy and in peace with our brothers and sisters. A Jubilee Year is, above all, the year of Christ, who brings life and grace to humanity.

He explain that in this jubilee year of mercy, it is the favourable time to heal wounds, a time not to be weary of meeting all those who are waiting to see and to touch with their hands. It is the sign of the closeness of God, a time to offer everyone the way of forgiveness and reconciliation with God. Thus, mercy is the prologue for the sinners and to

the world as a whole. It is the time of special celebrations and pilgrimages, calls for conversion and repentance, and the offer of special opportunities to experience God's grace through the sacraments, especially confession. Anyone who enter will experience the love of God who consoles, pardons and instills hope.

2. Things to do in the Jubilee Year

In calling for the Jubilee Year, Pope Francis is encouraging the faithful to know the face of God's mercy. Jesus Christ became incarnate to show that face of mercy to our friends and neighbours as well as our enemies. To that end, we are called to forgive those who have hurt us or have done us wrong, go to Confession regularly, monthly or even weekly. We are to read and meditate on the Sacred Scriptures, especially the Gospel of Luke and perform one or more works of mercy every day. We are to go on a pilgrimage and also share the Good News of God's mercy through our words and good deeds. Pope Francis further emphasizes devotion to divine mercy and encouraging Christ faithful to Celebrate Divine Mercy Sunday in our parishes, receiving Communion in the state of grace in order to receive the clean slate of grace as a means for salvation.

Conclusion

I would like to conclude with the message of Saint John Paul II, who has described "Divine Mercy as the answer to the world's problems and the message of the third millennium". It is a special need and privilege for us to turn to the mercy of God as the answer to the specific problems of our time. In this holy year of mercy, we as baptized Christians are to place our strong and significant focus on Divine Mercy and be the agent of God's mercy to witness the message of God's mercy through and within ourselves, in the family, community, in our local churches, and for the world as a whole. We are to leave our comfort zone and reach out to others to share their suffering and joy together as apostles of God's mercy.

By Anthony Paul, Mendi Diocese

The Divine Mercy group often say "I trust in thee" when they express their devotion in the divine mercy prayer. Individual Christians often confess saying, "Have mercy on me" when they make the prayer of repentance. Yet, I question, is mercy a mere word or an action with words? However, mercy goes with work so as the faith with action as St. Paul says in his epistles.

This is the corporal works of mercy we mean. We Melanesians should understand this concept fairly well because in Melanesian culture, to thank someone we demonstrate with action, with goods more than a word. Besides, this year, many people have been involved in pilgrimages, fasting, prayer and sacrifices. Many good things occurred around the world to make this year very special. This shows that we took the concept seriously and seldom acted in due regard.

Nevertheless, let me stress a little more about Christ concept of mercy. God's mercy is manifested through sending his son into the sinful world for human remedy. He was not only a preacher of mercy but an actor of mercy by dying on the cross for a universal remedy from sin. For the sake of us who are sinful, he suffered. On behalf of us who don't know mercy and know only revenge, he demonstrated by his death on the cross.

Christ preached Mercy and acted his mercy by dying on the cross, like wise, we should live mercy and manifest mercy by heeding the need of others.

The real work of mercy is the act we planned to do to one who is our enemy by social relations.

Lastly, let me say the mercy that circulates in the father-son relationship is easy and simple. But mercy we are to show for the tribal enemy is complex. Because to forgive the existing tribal enemy is too difficult in the Melanesian highlands context. Therefore, the simple quality we should associate in dealing with this is this: humility and acceptance, openness and action.

Act of Mercy= Humility +Acceptance + openness = forgiveness and love.



SOCIAL ISSUES

ENVIRONMENTAL ISSUES



By Boniface Wango RS3
Kimbe Diocese

Due to the fact of human activity on the planet earth, some unnecessary occurrence is experienced in the environment. Relatively large numbers of environmental issues come about that directly or indirectly have effect on human being and the surroundings. Consequently, it causing the degradation of the environment and is the current issue on focus today. Most of the species inhabit fairly limited regions within the biosphere. Nevertheless, in contrast, humans occupy every biome on earth, in large part because of scientific and technological advances that enable humans to fashion artificial environments conducive to survival even in the most inhospitable of places.

Practiced indiscriminately, clear cutting (the removal of all timbers from a forested area) can have a global implication. The consequences include the loss of plant and animal species and the elimination of major habitats. Additionally, the erosion of acres of topsoil as protective forest cover disappears. Perhaps, deforestation maybe responsible for soil damage and erosion. Thus, increased soil erosion, affect the atmospheric concentrations of carbon dioxide gas, a phenomenon that linked to global warming.

Our environment is fragile. When we continue to destroy our environment, we are heading towards disaster. As human beings, we should give sufficient consideration to our environment because it helps us in many ways.

In the beginning of creation, God commanded man to subdue the earth (Genesis 1:28). Subduing the earth is not a permit for man to destroy everything, but to look after and protect things.

Those who ignore the consciousness of taking care of the environment are like the story of the Good Samaritan. Some of the natural systems are irreversible and irreplaceable. The imbalance of the natural system is not the result of subduing the earth as the Bible tells us. The alternative of saving the planet is to show the concern for what is within the planet. We may take a radical stand against the Biblical concern whereby man is equal to nature, but because of our rational ability, our task is such that both stewardship towards the cultures, and the concept of subduing the earth can become misleading concepts.

Conclusion

In and around the world with regard to Christianity, we engaged in many things in the business of this religion Christianity. The big fields of theological developments, scientific researches, hymns, dramas, various forms of liturgies and worship, prayer and devotions human being does focus at one supreme Point. That is, Jesus Christ becoming one of us through obedience and humility. Thus, to conclude this Year book, I quote the poet below to summarize every thing we do in the business of the Christian religion and my work here in producing the chronicle associate year book 2016.

*H*UMILIATION OF *C*HRI**ST**

Most of the people talk about Christ who is higher, supernatural, son of God etc. In fact, we shall not deny these attributes, of course it's true. With human language, let me say a little how I understand him. Jesus...

He came from the throne of the Father to the womb of a woman. He put on Humanity that we might put on divinity. He became Son of Man that we might become sons of God. He was born in a supernatural way, lived in poverty and was reared in obscurity. He had neither wealth nor influence, yet the wisdom of men has never matched His wisdom. Never has a man spoken like this man. His family was inconspicuous and un-influential. In infancy He startled a king. As a boy, He stunned theologians with His

knowledge and wisdom for He was taught of God. In manhood, He ruled the elements and quieted the raging sea. He healed the multitudes without medicine and fed thousands from a boy's lunch. Even demons obeyed Him and He gave back life to those who died. He never wrote a book, yet none of the libraries of the world can contain the books that have been written about Him. He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college, yet all the colleges together cannot boast of as many students as He has. He never marshaled an army, yet no leader has ever had more volunteers. Great men have come and gone yet He lives eternally. Herod could not kill Him. Satan could not tempt Him to sin. Death could not destroy Him. The grave could not hold Him. He laid aside His purple robe for a peasant's gown. He was rich yet for our sakes He became

poor. He slept in another's manger. He rode on another's donkey. He was buried in another's grave. He conquered death and rose on the third day as He said He would. He ascended into heaven and is now at the right hand of the throne of God. One day He will return with power and great glory to judge the world when every knee shall bow to Him and every tongue shall confess Him as Lord. His befriends gladly but enemies seek for a place to hide from His face. He is the perfect one, the only one who can satisfy the soul. He gives everlasting life to those who love Him. He is altogether lovely. But best of all, He is **my Saviour**.

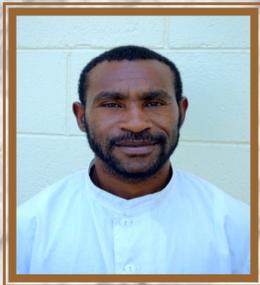


by: Anthony Paul

In times of darkness, do not seek an escape. Have the courage to resist the dealers in deception who make capital of your hunger for happiness and who make you pay dearly for a moment of artificial paradise a whiff of smoke and a bout of drinking or drugs. What claims to be a shortcut to happiness leads nowhere. It turns you away from that intelligent self-discipline which builds up the person. St. John Paul II.

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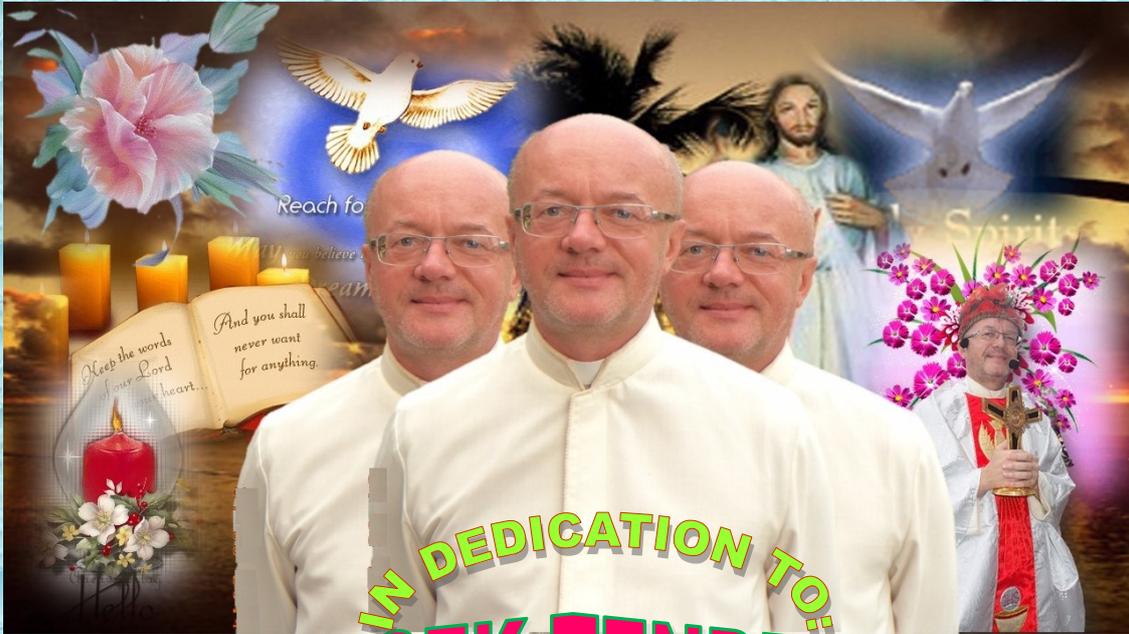


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*For
goodness
and service
of other
brethren,
we are for...*

HOLY SPIRIT SEMINARY. CHRONICLE ASSOCIATED YEAR BOOK 2016



IN DEDICATION TO:

FR. JACEK TENDEJ CM.

25 YEARS SILVER JUBILEE

