



Word Aflame

Botswana Province Newsletter

February/March 2011

Word from the Provincial

SVD 25 Years in Zambia



The First SVD House in Mukuni, 1986

The year 2011 marks 25 years that the Society has been in Zambia. Presently SVDs work in the Archdiocese of Lusaka and in the Diocese of Livingstone. Initially the Divine Word Missionaries were invited to work in the Diocese of Livingstone by its former bishop Rev. Adrian Mung'andu. He went on to become the Archbishop of Lusaka in 1984. Rev. Raymond Mpezele was appointed the new bishop of Livingstone upon the transfer of Bp. Mung'andu in 1984. His Episcopal ordination was on 7th July 1985. On 1 April 1986 Frs. Stan Zysk and Patricio de Los Reyes arrived in Zambia in order to take up the new mission in Mukuni Village.

Mukuni, 10 km to the south-east, was the largest village in the area before Livingstone was founded.

Its Baleya inhabitants, originally from the Rozwi culture in Zimbabwe, were conquered by Chief Mukuni who came from the Congo in the 18th century. Another group of Baleya under Chief Sekute lived near the river west of the town. The most numerous people in the area, though, were the Batoka under Chief Musokotwane based at Senkobo, 30km north. These are Southern Tonga but are culturally and linguistically similar to the Baleya and grouped with them as the 'Tokaleya'. This ethnic village is home to the Leya people or Tokaleya as they now call themselves, and has been in existence since the eleventh century. Dr David Livingstone visited this village on more than one occasion, sitting under a giant mango tree in the middle of the square, to meet with the chief of the day. When Dr David Livingstone or Munali as he was known to Africans, met with Munokalya Mukuni (Royal of Royals), neither of them realized they shared one thing in common – the name "Livingstone". One of the rituals during coronation transforms the Mukuni title holder into the "Living Stone". And when he dies his death is officially announced as the "Living Stone is Shattered". Our confrere Fr. Martin Kawana, currently serving in Brazil hails from this historic village.

On 29 June 1986 Fr. Kuriakose arrived in Zambia. After his brief initiation in to Tonga language in Pemba, in September he joined Frs. Stan and Patricio already, living in tents in Mukuni village. On 5 November 1987 Frs. Willie Escalante and Alejandro Villasante arrived in Botswana. In the following year Fr. Roman Janowski arrived from Poland on 5 September. Frs. Nielo Cantilado and John Regalado arrived in Zambia on 28 March in 1989. In May 1987 Fr. Stan, who became the Vicar General of the Livingstone Diocese later on was appointed to St. Francis Catholic Church in Dambwa. In 1989 we took up our third parish in the diocese in Sesheke, the St. Kizito Mission. The current parish house in Dambwa was constructed by Fr. Romek. In 1993 Shiju Paul arrived in Zambia as its first OTP student. He did his language and cultural orientation in Sichili Mission followed by the OTP placement in Sesheke until the middle of 1995. Frs. Klemens and Anton Rosario arrived from Indonesia in 1994. After their language learning Klemens received his appointment to Mukuni, and Anton to Sesheke. At the return of Regalado to the Philippines Fr. Kuriakose joined Anton in Sesheke in the ending months of 1996. Fr. Louis Mathew joined Klemens in Mukuni during the same period.

Meanwhile we had started our mobile postulancy program in a rented house behind our current SVD District house in Livingstone under the leadership of Fr. Patricio. Part of the postulancy program was lived in Sesheke parish. Frs. Simon, Isaac and Theophan are fruits of our experimental formation programs. Formative needs guided us to Kabwe in Lusaka Archdiocese. The name *Kabwe* or *Kabwe-Ka Mukuba* means 'ore' or 'smelting'. The European/Australian prospectors named it after a similar mine in Broken Hill in New South Wales, Australia. In 1921 a human fossil (a skull) called Broken Hill Man was discovered in one of the mines. Today, Kabwe, the second largest city in Zambia, has found itself on the top-ten of a new list of "the world's worst polluted places" due to very high lead concentrations left over from previous mining operations. Average blood levels of lead among children in some townships are five to ten times the level considered dangerous. Kabwe is also the birth place of the independence movement in Zambia. We began our philosophy house in the historical land of Kabwe under the directorship of Fr. Paul Agbeyome. Currently we serve in two parishes in Kabwe, namely, Chindwin and Mukobeko. The first Zambian SVDs are Frs. Simon and Isaac who were ordained on 9 September 2000 in Dambwa, Livingstone, by Bishop Frank Nubuashah of the Vicariate of Francistown.

We have made greater inroads in to formation ministry in Zambia with well established OTP, Pastoral, Propedeutic and Philosophy programs. We pay tributes to Fr. Roger Arnold who left us to his heavenly abode in 2008 when on home leave in the US. Our contributions in Bible-Catechetical Ministry, Print Media, Prison Apostolate, Vocation Promotion, Youth, Lay Leadership Empowerment, and teaching apostolate in diocesan major seminaries and religious houses are praise worthy. It may be possible in the coming years we can extend our services in Lusaka, and to rural missions in Livingstone diocese.

During the late 90's and early 2000, Zambia SVD District witnessed a flurry of new confreres and their sudden departures. It did upset its steady growth. In the diocese of Livingstone we handed over our first mission in Mukuni in order to concentrate on Silozi and Cibemba languages. St. Kizito Mission in Sesheke and St. Fidelis Parish in Sichili were given back to back to the diocese partially because of inconsistent planning and vision. Meanwhile we developed one of the outstations of Sesheke Mission called Mwandu Village in to a parish. Fr. Klemens pioneered this transition. It is situated on the banks of Zambezi River in the Western Province of Zambia, 150km west of Livingstone and 70km east of Sesheke Town. Mwandu means a place of "plenty fish" It was first established by Lutangu Sipola, the 20th Paramount Chief of Barotseland, who went there hunting, around 1875. In 1884, the Paris Missionary Society settled evangelists at Mwandu, following the visit of a Scottish missionary in 1882. The Mwandu site was the second place in present-day Zambia where Christian missionary work took place. The UCZ in partnership with the Presbyterian Mission from the USA is the dominant church in Mwandu.

From small beginnings in Mukuni village in a thatched hut in 1986, SVD Zambia is growing. The transition from childhood to adolescence is taking little longer than expected! Not all of those 25 years are written in silver as we continue learning missionary presence is not all about brilliance and success stories. However, we have memories for thanksgiving and dreams for optimism.



Since we do not know where the Lord leads us, nor how long the road is, our presence in Zambia requires trust, patience and the acceptance of weakness and vulnerability. It is also our ongoing readiness to 'move': a readiness to respond to more pressuring, difficult or challenging calls, and to follow the Lord to Jerusalem. We remember the words of St. Paul, *We are treated as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as having nothing, and yet possessing everything (2 Cor. 6,9-10)*. And let us make earnest efforts to narrate our positive stories of past 25 years in Zambia!

Fr. Paul



New SVD House in Tonota



Our much awaited SVD House for the School community in Tonota was blessed on 28 December 2010. Fr. Victor Noronha, svd the VG of the Vicariate of Francistown blessed the new house in the presence of numerous confreres, well wishers, religious and the laity from the Vicariate of Francistown. The Holy Mass followed the blessing of the house. During his speech Fr. Thomas reiterated St. Arnold Janssen



Catholic School would slowly begin to meet various expectations raised by the province. The province thanks Fr. Thomas for pioneering the constructions of both the school and the house in Tonota.

Family Feast 2011



The Province Family Feast was celebrated on 20 January in Livingstone, Zambia. The day began with the Eucharistic Celebration together with our SSpS Sisters working in Zambia. Citing an example from the life of Bl. Mother Theresa, Biju, the District Superior exhorted all present to light a lamp of hope and optimism in the lives of one another. The province also acknowledged Fr. Alberto Sacco who celebrated 25 years of his priesthood. He arrived in the province on 2 February 1987 in Francistown, Botswana, and later on moved to Zimbabwe. After a brief return to the Philippines he came back to the province, currently working in Mukobeko in Zambia. Rest of the day was spent on a lush green farm on the banks of the Zambezi River.



Fr. Peter Chibale svd –Mission Cross



On 9th Jan 2011, Fr. Peter Chibale svd was conferred with the Mission Cross at the Eucharistic Celebration at St Charles Lwanga Parish, Chindwin Kabwe. The same parish community, who witnessed his ordination to the priesthood on 30 October 2010, had the privilege to send him off to his mission land with their blessing. In his speech the parish coordinator said they were happy to send one of their sons to the foreign land with the message of the Word of God. The celebration was attended many parishioners. Fr. Peter left for Kenya on 12 Jan 2011. *Biju*



Zambia 25 Years Celebration



The Province celebration of 25 Years of SVD Presence in Zambia took place on 19 January 2011 in Livingstone. Many religious, lay and diocesan clergy joined our confreres in thanking the Lord in a solemn Eucharistic celebration that was presided over by Bp. Raymond Mpezele of Livingstone Diocese. Fr. Kuriakose Kozhikadan, the only member of the first three musketeers to Zambia, currently serving in Botswana District shared about our beginnings in Zambia. A brief power point presentation prepared by Sr. Ewa Piegdon SSpS preceded the Holy Mass. It highlighted our 25 years of mission and presence in various parts of Zambia. A simple meal was shared by all in our District House in Town after the Holy Mass. Zambia District has printed some T-Shirts for sale in order to mark the occasion. Kindly place your orders to the District Superior in Zambia.

Ongoing Formation for SSpS

The Regional Leadership of SSpS Botswana organized a live in seminar cum workshop for their senior sisters in the region from 5 January to 10 January 2011 in our Provincial House. The theme was *God and Our Personality: Living Our vowed life through the Power of God*. It was ani-

mated by Sr. Pat from Gaborone who belongs to Sisters of Charity of Nazareth. It was heartening to see a cleaner look of our guest rooms and, of course to taste great mouth watering food they shared with us!

Lunar New Year Celebration 2011- Year of the Rabbit



With the arrival of Bro. Thao Minh Paul Doan from Vietnam, and the appointment of more confreres from Vietnam to Botswana province, our international presence has been further diversified. It calls us to delve in to the lunar New Year celebration by the Vietnamese

and Chinese in the world. In 2011, Chinese New Year will be celebrated on February 3rd. It is the Year of Rabbit. Also known as Spring Festival, it is observed as one of the most popular traditional festivals in China. Chinese New Year begins with New Moon on New Year's first day and ends after 15 days. The 15th day celebration is known as Festival of Lanterns. The rabbit personalities simply leap over obstacles in his path and recovers from calamities with remarkable resilience. No mat-

ter how he is tossed, he lands on his feet. He may not be close to his family but will make every effort to provide them with the best of everything. His soft, vulnerable-looking exterior is protected by an armor of cautiousness and sagacity. In life, the Rabbit will avoid being drawn into conflict at any cost, unless, of course, it affects him directly, at which time he will take the appropriate measures to protect his interests. Chinese New Year celebrations around the world reflect the belief of Chinese people on gods, spirits of ancestors, legendary beings, good or evil, the dead, animal spirits, and on the beings who are believed to have supreme power over human beings. According to Chinese calendar, 2011 is 4709. The twelve animal signs of Chinese new year are: Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Sheep, Monkey, Rooster, Dog and Pig. They correspond to twelve personality types in human beings.



Prison Ministry: Exchange Program



Prison Ministry is known as one of the toughest ways of evangelization. Naturally the conditions of service and demands of involvement are quite hard. But there are possibilities to make this apostolate less difficult and more beautiful. When I started my apostolate in Livingstone central prison towards the end of 2009, some officers were against my service and showed very little cooperation. Today they are among my best friends. What kind of magic did I use? First of all, I was in the polish army for two years before entering seminary. There I was exposed to the military system, which is similar to running of prisons in Zambia. Secondly I transform challenges into joyful opportunities, helping me to come closer to the officers and the prisoners simultaneously. One of such joyful opportunities I had was in 2010 December during the trip with our prison officers to Francistown in Botswana for the sports and cultural encounter. Such exchanges started in 2009 when the prison

officers from Kasane in Botswana came for a security meeting to Livingstone in Zambia. During that meeting the idea to regularize inter-prison activities in sports and cultural exchange was commissioned. Two months later the two sides met in Livingstone. There was so much excitement and competition that the Botswana officers invited Zambian officers to come for a return visit not to Kasane, but to Francistown. Francistown provided better facilities and favorable chances for Botswana officers to win! Zambian officers were thinking similarly, and brought officers from other prisons as well in order to strengthen their teams. Of course I was considered their Pastor-Officer.

During our trip we had wonderful opportunity to know better the officers, create greater friendship and sharing. Botswana officers were wondering how the Zambian officers managed to bring a *mu-zungu muruti* for such an event! And when the Zambian teams won they were pointing at me, attributing their success to my prayers before every game. The teams asked me to pray before every game. I hope when we lost they did not put the blame on my prayer.... especially the tug of war which was quite dominated by Botswana officers. One of their officers was so huge that he equaled three Zambian officers in strength, and their most officers were huge and strong in physical stature. At the end of the two day program both countries presented their traditional food, clothes, dances and songs. Handing over trophies to the winners was the fitting finale to the two day event! I also had opportunities to meet some Botswana Prison officers. The 2011 prison exchange program will take place in Livingstone, Zambia in December.

Fr. Romek svd, *Prison Pastor-Officer*

Indians Celebrate 150 years in South Africa: Some Historical Facts



On 13 January 2011, I traveled to Kokstad from Durban in the company of Bp. Slattery of Kokstad Diocese. The road runs along the coastal lines of the great Indian Ocean on the left and vast sugarcane plantations to the right on the surrounding hills. The KwaZulu- Natal province in South Africa

has an Indian history. A commemorative T20 cricket match between South Africa and India to conclude the year long celebrations to mark the 150 year anniversary of the arrival of Indians in the South Africa was played at the Moses Mabhida Stadium in Durban on 9 January 2011. Who were these early indentured labourers, why did they leave and what would the future hold for these travellers landing on shores so vastly different from everything they knew?

The first group of Indians arrived in the British colony of Natal in 1860. About 150 indentured laborers arrived at Port Natal on board the ship *Truro*. When the sugar industry was established in Natal the local Zulu laborers were recruited to work on the sugar plantations. However, the Natal colonial authorities were not initially aware that Zulu males regarded agricultural work as a female activity. Traditionally, the Zulu males were involved in grazing cattle and defending the tribe against foreign attack. The high labor turnover forced the colonial authorities to seek Indian labor that was already success-



fully employed in other British colonies. The indentured laborers were given a monthly stipend of two British pounds. They were also given provisions and their health needs were catered for. Their earnings as indentured laborers were considerably higher than they could earn in India. At the end of the initial three year contract the indentured laborers were given a free passage back to India or given agricultural land equivalent to the value of a passage back to India. The working conditions of the indentured laborers were harsh. The plantation owners demanded long hours of work in the oppressive humid climate of Natal. Harsh punishment was meted out on laborers who could not keep up with the heavy workload. By the turn of the century close to 80,000 Indians were residing in the colony of Natal.

The indentured laborers required goods and services to meet the everyday needs which could not be adequately provided by the English traders. An appeal was made to the Protector of Indian Immigrants to allow traders from India to settle in Natal. Permission was granted to the so-called Passenger Indians to set up trading operations in Natal. Passenger Indians were classified differently by the Natal Government because they came as free passengers from India. They paid their own fare and were allowed to own property and to engage in trade activities. The White traders became threatened by the hard working and efficient Indian traders, and legislation was enacted to restrict Indian traders to clearly demarcated areas that were supposed to serve their own community. This was the infamous Group Areas Act that was to be a forerunner of the apartheid policy to be later introduced by the Nationalist Party in South Africa. Various professional Indians such as doctors, lawyers, and accountants also came to settle in the Natal Colony. At the time of World War I, the Indian population had increased to around 125,000, and as a result many Whites feared the domination of the Natal colony by Indians. The political arrangements for the Indians differed greatly between the British colonies (Natal and Cape of Good Hope) and the Boer Republics (Orange Free State and the Transvaal Republic). The Boer Republics regarded Indians as racially inferior and believed that discrimination was justified to preserve Afrikaaner religion and cultural values. The deeply religious Boers regarded it as their Christian duty to resist the spread of foreign religions in their territory. The 'Coolie Act' forbidding the entry of Indians into the Orange Free State continued even after the formation of the Union of South Africa.

The professional and business groups within the Indian community realized that the discriminatory practices of the Natal Colonial Government had to be resisted. Mahatma Gandhi had come to South Africa to represent a client in Pretoria who was involved in a legal dispute with a fellow Indian businessman. Having completed his legal assignment Gandhi set up his legal practice in Durban. With the support of the Indian professional and the business communities, Gandhi formed a political organization, the Natal Indian Congress (NIC). Under the inspirational leadership of Gandhi the NIC mobilized the Indian community to start a campaign to expose the injustices perpetrated by the Natal Colonial Government. Gandhi started a newspaper, the *Indian Opinion*, in 1903 to resist racial discrimination. The discovery of gold in Johannesburg and the denial of political rights to the large number of mainly White British citizens in the Transvaal would lead to a conflict between the Boers and Britain. At the turn of the century the Anglo-Boer War

(1899-1902) took place. The Boer republics of the Orange Free State and the Transvaal formed a united front and challenged the British forces stationed in the Natal and the Cape Colony. The Afrikaaners lost the Boer War and the terms of the Treaty of Vereeniging (1902) stipulated that the Boer Republics fell under British rule. In 1910 the four previous independent states formed the Union of South Africa. The position of the Indians did not change for better in the British dominated Union of South Africa. The Pass Laws and the discriminatory taxes applied to all Indians living in the Union of South Africa. Transvaal Indian Congress (TIC) was set up along the lines of the NIC to fight discriminatory laws. On 16 August 1908 in Johannesburg over 3000 Indians gathered and burnt their passes (registration certificates) to defy the law. Many people including Gandhi were arrested. While in prison Gandhi wrote several letters to the Transvaal Colonial Secretary, Smuts asking for the review of the discriminatory laws against the Indians. General Smuts was deeply impressed with Gandhi's policy of passive resistance and agreed to release Gandhi and his followers. He also immediately abolished the notorious Pass Laws applicable to Indians. Gandhi felt that his work in South Africa was accomplished and in 1914 he departed for India to resume his fight to end British Rule over India.

General Smuts lost the election in 1948 and the National Party (NP), under the leadership of D F Malan, came into power. NP's political slogan was 'The Kaffer in his place and the Coolie out of the Country' intensified the discrimination. The NP set about creating a systematic form of racial discrimination that in Afrikaans they called apartheid or separateness. They identified four distinct racial groups: Whites, Blacks, Coloureds and Indians. The Indians and other racial groups had their own residential areas, schools, hospitals, sport and recreational facilities. However, it was in the economic sphere that apartheid had the most devastating effect on the Indians and the other non-White communities of South Africa. For example, the Whites who comprised about 20% of the country's population were allocated 80% of the land. The TIC, NIC and the ANC started to mobilize the non-White communities to challenge the policy of apartheid.

In 1984 a system of Trichameral Parliament was established. Whites, Indians and Coloureds were to have their own Parliaments in which they had an ultimate say in affairs concerning their communities. The Blacks were to have their own Chamber at a future date. The Trichameral system was seen through by the ANC, NIC and TIC as a ploy to perpetuate White domination of South Africa. . During South Africa's transition from apartheid to democracy in 1994 historic election, Nelson Mandela the first President of South Africa included six Indians in his cabinet of sixteen members. From humble beginnings as indentured laborers the Indians have progressed to a point where despite their small numbers they are playing a leading role in the social, political and economic life of South Africa. (It is a summary version of ***South African Indians: the past, the present and the future by Professor Narendra Bhana, University of Durban***). Shiju Paul



Bana Ba Ditlou

Mission Statement: “Bana Ba Ditlou” wants to make a positive lasting difference in the lives of disadvantaged and vulnerable children through psycho-social support and creative stimulating activities, enhancing their dignity and self-esteem rooted in Christian moral values.



On the 15th of August 2010 Bana Ba Ditlou project in Kasane was officially blessed and opened by our Bishop Frank of Francistown. By then we finished building the basic facilities of the project, namely the small office, kitchen with a serving window and a serving area, pantry and a storeroom for the equipment. All of which could be seen on our website: <http://banabaditlou.homestead.com>. There is also a presentation on the project that can be downloaded from our website, a lot of pictures and info.

The children were very excited and happy; they knew well the project is for them. Although only a handful is Catholics, they came in quite a number, telling friends and bringing them in. Perhaps, the famous definition of Evangelisation became a little reality here: “Evangelisation – one poor man telling another poor man where to find bread.” And bread was plenty – food was fantastic; our children ate and drank as much as they wanted. The food tasted even better after it was served by the Bishop, who visibly enjoyed the day no less than them.

Since that time our project has been slowly and steadily growing. More and more children have been coming. Very regular, daily members of the project are about sixty. Many more come from time to time and the numbers are steadily increasing. The board of the project (members of our Catholic Community) made a lot of effort to secure the funding for 2011 and beyond. So far, so good; we have been very lucky to receive financial support from several very dedicated sponsors and we are able to run the project and develop it on the way. As expected, we face a lot of problems while working with our children. Many of them had no culture of taking care of

something, they took some things (stolen), broke several windows, damaged paint, seats, even walls... Shall we be angry? – Well, sometimes we are, but immediately comes a reflection that we are dealing with street kids, some abandoned, hungry, malnourished, sometimes desperately poor, seeking attention and love ... One day a chain of the fire place of the project was gone, the other remaining was still there but already broken. After some investigation I was told by other children about a boy who did it. I decided to see his parents. When we found his place in the slum of Kasane called Kgapamadi, he refused to call his parent saying they are sick and sleeping (in the middle of the day). I



insisted, some neighbors gathered around. When they heard what happened, one young man took me on the side and said: his parents are completely drunk ... This is one of those moments some people call ‘a paradigm shift’... The young man who was a welder, promised to repair the damage, for free. I was afraid that the boy, who was trembling in front of me, will never come again. – I was wrong, he came, and I am happy to see him almost every day in our place. I have more stories like that to tell, but the most important thing is that many of those troublesome children started to own the place and project called Bana Ba Ditlou – the children of the elephants. They still do many wrong things but kids are kids and the repairs are part of the maintenance – at least we try to approach it this way. Now we have an additional security force in place – our kids are watching the facilities of the mission day and night and tell me who and when was around. I know that some of them are stealing; telling lies and sometimes offload their suppressed problems in an aggressive and damaging way. – Well, we are here for a purpose; we try to remember our mission statement all the time while working with them.

Fr. Mareko Marciniak, svd



Wor t h Remember ing - Bir t h days

FEBRUARY
 George Niravath 2
Bernadeta G. 10
Gloria Doh 11
 Kelvin Banda 13
 Tomasz Trojan 15
 Gabriel Afagbegee 27
 Romek Janowski 28

Theophan Misengo 18
Juanilda 19
 Paul Doan 22
Marita 24
Priscilla 28
 Piotr Sledz 31

MARCH
 John Kennedy 2
Marie Jose 7
Iwona Joanna 7
Ewa 10
 Chrysostome 17
 Tony Rebello 18
 Rajesh 18



AFRAM EVENTS & SCHEDULES

MA Coordinators JPIC Coordinators	17 PM – 23 AM July 2011	Nairobi, KENYA	Franciscan Portiuncula Near CFC-Langata
BPM Coordinators COM Coordinators	18 PM – 24 AM September 2011	Antananarivo MADAGASCAR	Venue will be announced later
AFRAM Formators and future Formators	12 PM – June to 12 AM - July 2011	Nsawam, GHANA	The Catholic Conference Center

AFRAM Executive Meeting: February 14-15, Luanda, Angola

The points of agenda are:

- Distribution of New Scholastics from the Novitiate in Congo and in Ghana to different CFCs in Africa and other Major Seminaries.
- The question of CFC in Luanda
- The recommendations of the AFB meeting held in Congo last June 13-19, 2010.
- The preparations for the Workshops for Mission Animation and JPIC in Nairobi, and for the Biblical Pastoral Ministry and Communications in Madagascar.

Triennial Election: February –March Timetable

The Provincial Council met on January 21 at Livingstone has scheduled the time table for the election of provincial council members. The straw ballots for **ELECTING MEMBERS OF THE PROVINCIAL COUNCIL FOR THE TRIENNIUM 2011 -2014 must be in at the Provincial’s Office latest by 25 February 2011.** I request the District Superiors to oversee the election process in your respective districts for better coordination and collection of ballots. Straw ballots will be counted in the Provincial Council Meeting Scheduled for March 15, in Francistown.

Departures

Louis Mathew 04 January	– India, Home Leave
Peter Chibale 12 January	– Kenya, First Mission Assignment
Donatus Simbolon 20 January	– Indonesia, Home Leave