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## Mid-Life Course

MID LIFE COURSE: 15 mid-life men and women of the Diocese of Aitape attended recently a workshop on Mid-Life in order to help equip them more adequately for that difficult time of life.

By Tracey Paliou

**Diocesan employees, counselors and religious have benefited from a one-week mid life course held in Aitape.**

A total of 15 participants both men and women, comprising of Departmental Heads and Counselors from Wok Sambai Counseling Services, as well as two religious, attended the week-long course on the challenges of Mid-Life.

The course was facilitated by Fr. Tom Ritchie, Director of the Wok Sambai Counseling

Services (a program within the Diocese which was initiated by him after the 2008 Tsunami Disaster to assist the victims through trauma counseling services).

He was assisted by Mrs. Alexia Tomur (a trained counselor based at St. Benedict's Teacher's College, Kaindi).

During the closing mass which was celebrated by Fr. Tom, a special prayer was recited asking God for His strength and grace to help each of the participants through life, so that they could handle chal-

lenges and follow His ways.

Also during the mass there were special offerings of personal contracts written by each participant signifying their commitments to making a positive change in their lives for the betterment of others and the common good of everyone.

Fr. Tom in his closing remarks, also encouraged the participants to utilize what they had gained through the course to make their lives better as well as helping others.

After the mass there

was a closing ceremony which had the presence of Bishop Otto Separy, Bishop of Aitape Diocese, and the Diocesan Manager, Jack Siroi.

During Bishop Otto's closing remarks, he mentioned that he was happy that this kind of a course was conducted because he believed it could really help the person to become healthier in all aspects of life; spiritually, physically and socially.

Diocesan Manager, Mr. Siroi also gave some words of encouragement, stressing that there

was a need for a separate time in each person's life when they should re-visit their individual lives and assess situations and experiences to make better decisions for the future.

He also commended the Wok Sambai Services Coordinator, Abraham Omi for his efforts in organizing such a course and appealed for it to be held again in order for more diocesan employees to attend.

The one-week mid-life course was held at the St. Martin's Pastoral Centre in Aitape.

### Misin Sande

**Sande 18 bilong  
Mun Oktoba**

**Noken lus tingting long  
givim moni long kolekta  
bilong lotu long dispela  
de bilong helpim Sios i  
gohetim wok misin  
bilong Kraus**

Proud to be associated with The Catholic Reporter

### TOKSAVE

Sapos yu gat sampela stori o nius yu laik putim long dispela pepa ringim o salim feks i go long Fr Geoff long telipon 479 5007o  
email: [socom@global.net.pg](mailto:socom@global.net.pg) o go lukim em.

# Yumi pre ROSARI Oktoba, Mun bilong Rosari

**W**anpela taim, Jisas i kisim tripela aposel antap long maunten. "Na taim ol i lukluk i stap, bodi bilong Jisas i senis na i kamap narakain. Na pes bilong en i lait olsem san, na laplap samting bilong en i kamap waitpela olsem lait" (Mt 17:2).

Tripela aposel i amamas tru long lukim glori bilong God. Lait bilong Jisas i karamapim ol olgeta na ol i ting ol i stap insait long bilas bilong heven. Long taim yumi pre, yumi laik bai samting olsem i kamap long yumi tu.

Na i tru! Long taim yumi pre yumi save kamap moa klostu long Bikpela. Yumi salim tingting i go antap long heven na yumi laik bai lait na glori bilong God i karamapim yumi olgeta. Long prea yumi save na yumi pilim olsem God i stap klostu tru long yumi.

Yumi save long kain kain prea, tasol Rosari em i wanpela prea yumi ol Katolik manmeri i laikim stret. Long taim yumi pre Rosari, yumi save tingting long laip na pasin bilong Jisas na moa yet, yumi save lukluk long pes bilong em.

Samting ol aposel i bin mekim antap long maunten yumi save mekim tu long

taim yumi pre Rosari. Rosari i bringim lait na glori bilong God long laip bilong yumi. Rosari i makim na bungim tru laip bilong yumi wantaim laip bilong Jisas. Amamas bilong yumi wantaim misteri bilong amamas bilong Jisas. Krai bilong yumi wantaim misteri bilong pen na dai bilong Jisas. Wok na pasin bilong yumi wantaim misteri bilong lait bilong Jisas. Na ol samting bilong bihain wantaim misteri bilong glori bilong Jisas. Prea Rosari i save senisim yumi. Santu Pol i tok olsem: "Olsem na bikpela lait bilong Bikpela i kam long yumi, na yumi kamap olsem glas bilong lukluk i save sutim dispela lait i go long ol arapela manmeri.

Oltaim yumi save kisim dispela lait moa moa yet, na dispela i senisim yumi, na yumi kamap olsem piksa bilong Bikpela yet" (2Ko 3:18).

Olsem, moa yet yumi save pre Rosari na i tingting long laip bilong Jisas na i lukim lait na glori bilong em, long dispela tasol moa yet yumi senisim yumi yet long kamap piksa bilong Jisas.

Long taim yumi pre Rosari yumi save kaunim 50 taim dispela pre "Ave Maria." Bilong wanem, long bel yumi save tingting long laip



bilong Jisas na long maus yumi save tok "Ave Maria?"

Em bikos i no gat narapela man o meri long dispela graun i save long Jisas olsem mama bilong em Maria. I no gat wanpela husat i save long pes bilong Jisas olsem mama Maria.

Long Gutnius yumi ritim olsem: "Na mama bilong en i putim dispela olgeta tok long bel bilong en na i holim i stap" (Lk 2:51). Long taim yumi pre Rosari, Maria i save serim wantaim yumi olgeta dispela memori na tingting em i holim i stap.

Long prea Rosari, Maria i save helpim yumi long lukluk long Jisas na long pes bilong em wankain olsem em yet i bin lukluk long pikinini bilong em.

Rosari em i olsem wanpela skul we Maria i skulim yumi long olgeta tok na pasin na wok bilong pikinini bilong em Jisas.

### Misteri bilong Amamas.

Dispela misteri i makim bikpela amamas bilong yumi long lukim God husat i kamap man. Olgeta manmeri bilong graun i bin wet longpela taim long harim dispela tok bilong ensel: "Ave Maria." Dispela amamas Maria i bringim long haus bilong Elisabet na i serim wantaim em. Long Betlehem ol ensel bilong heven i bung wantaim ol manmeri bilong graun bilong litimapim nem bilong God. Long haus lotu Maria na Josep i amamas long ofaim pikinini, samting i dia tumas, long God. Na tupela i amamas long painim Jisas. Bilip bilong yumi em i bilip bilong bel isi na amamas. Long wanem? Bikos God i stap wantaim yumi.

### Misteri bilong Lait.

Jisas i tok: "Mi yet mi lait bilong graun" (J 8:12). Dispela lait i kamap ples klia long taim Jisas i statim wok bilong autim Gutnius bilong Kingdom bilong God. Olgeta 5-pela hap bilong dispela misteri i tokaut olsem: Kingdom bilong God i kamap ples klia na i stap pinis long wok na laip bilong Jisas Krai. Long taim Jisas i kisim baptias long wara

Jordan, God Papa i tokaut klia long Jisas i Pikinini bilong em. Long askim bilong mama Maria long Kana, Jisas i opim ai na lewa bilong ol disaipel long bilip. Long taim Jisas i telimautim Gutnius, em i singautim ol manmeri long tanim bel na kam bek klostu long God. "Lait" bilong God i kamap ples klia antap long maunten we Jisas i kamap narakain. Glori bilong God i lait long pes bilong Jisas. Long mak bilong Santu Oikaristia Jisas i givim bodi na blut bilong em bikos "Em i laikim tumas ol manmeri bilong en" (J 13:1).

Misteri bilong Sori. Dispela misteri i tokaut moa yet long hau God i laikim yumi. Long 5-pela hap bilong dispela misteri yumi save tingim pen na dai bilong Jisas. Pastaim yumi lukim em i pre long gaden Getsemani. Em i pret nogut tru tasol em i tok "Yes" long bihainim tok bilong God Papa. Dispela "Yes" bilong Jisas i pinisim tok "Nogat" Adam i bin mekim long Paradais. Dispela tok "Yes" Jisas i bin holim strong. Maski ol i paitim em nogut. Maski ol i putim rop i gat nil long het bilong em. Maski ol givim em diwai kros long karim na em i dai antap long en. Pailat i tokim ol man-

meri: "Lukim. Em hia dispela man" (J 19:5). Jisas i no luk olsem God nau. Nogat. "Na ol man i lukim em i stap man tru. Na em i daunim em yet na i bihainim tok bilong God, i go inap long em i dai, yes, inap long em i dai long diwai kros" (Fl 2:8).

### Misteri bilong Glori.

Misteri bilong Glori i stiaim wokabaut bilong yumi long lusim matmat na bungim Jisas husat i stap laip. Sapos yumi laik sanap strong long bilip, yumi mas lukim pes bilong Jisas husat i kirap long matmat. "Na sapos i tru God i no bin kirapim Krai, orait tok mipela i save autim, em i samting nating, na bilip bilong yupela em tu i samting nating" (1Ko 15: 14). Bilip i mas bringim yumi long heven, em i ples we Jisas i go na i stap long raithan bilong Papa. Tasol Jisas i no lusim yumi nating hia long graun. Nogat. Em i salim Holi Spirit bilong kirapim Sios na bungim yumi olsem wanpela famili. Bihain Jisas i laik bungim yumi olgeta long narapela ples, long heven, we yumi bai kirapim nupela famili. Mama bilong yumi Maria i stap pinis long hap olsem Kwin bilong Heven.

## Diocesan gathering unites women in Sandaun Province

More than 1000 men, women and children were gathered in Aitape for a week of activities to celebrate the first Diocesan Women's Assumption and Thanksgiving Day.

The gathering was the first of its kind to be held in Aitape specifically for women from the various Catholic Women's Associations within the Aitape Diocese.

The celebration started with the pilgrims starting their journey from their home parishes and traveling to Aitape, either hiking through mountains of the vast Torricelli Range or sailing across the sea from the islands.

The welcoming event was highlighted with the ceremonial ritual of the fire dance by women from St. Gabriel Parish (Malol) and the water dance by women from St. Anthony Parish (Ali Island).

Next day the Bishop of Aitape Diocese, Bishop Otto Separy, officially declared the opening of the event with



Water Dance: Women of St Anthony Parish, Ali Island, perform the water dance at the welcoming event.

the cutting of ribbons.

During the week there were educational speeches and awareness done by various speakers on issues affecting women and family life such as the Renewal Program, Leadership Qualities, Spiritual Development, Drug

Abuse, Violence, Nutrition and many more.

The weeks celebration ended on the Sunday with a combined Mass for all parisheners from the three deaneries of Aitape, Lumi and Nuku.



**YIA BILONG OL**

# PRIS

**19 Jun 2009 -19 Jun 2010**



## Histori bilong Mt. Hagen Asdaiosis

Rev. William Ross SVD

Born: Kingston, N.Y.,

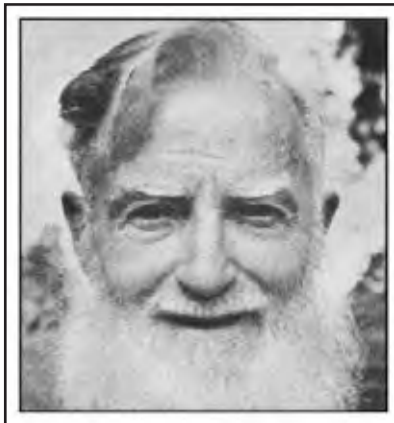
USA-23-09-1895

To New Guinea: 1926

Founded Mt. Hagen Mission:

March 1934

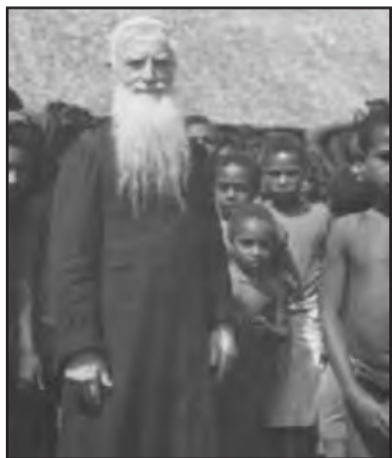
Died: Mt. Hagen-20-5-1973



### LIKLIK LAIP STORI BILONG FR. ROSS, SVD

KATOLIK MISIN I LUSIM WILYA NA KAM LONG REBIAMUL .... (Part 4)

**B**rada Eugene i bin dai long 23 Januari 1935. Olsem na Pater Ross i bin stap wanpis long Wilya klostu wanpela yia. Em i tingting long muvim mein stesin long Wilya i kam we igat spes. Em i toktok wantaim ol lida bilong Moge Kominiga na Moge Nampaga. Ol i soim graun blong pait (battle ground) namel long tupela klen. Fr.Ross i baim dispela graun long ol lida na em givim nem 'Rebiamul'. Long 1936 Pater Meiser SVD bilong Denglagu i bin kam long helpim Pater Ross. Long 1937 Pater Fuchs SVD na Brada Bonaventure SVD i bin lusim Alexishafen na kam long helpim ol.



Ol i stretim ples long wokim nupela Haus lotu, Haus bilong ol Miseneri, Skul, Klinik, Haus bilong ol Wokman na haus bilong Katekis. Klostu 100 wokman i mekim wok. Ol i stat long katim diwai na bringim diwai i kam long Rebiamul. Brada Bonaventure i wanpela man bilong wokim haus. Em na Fr.Fuchs i organaisim ol wokman gut tru. Long tupela yia samting ol i pinisim 17 pela permanent haus long Rebiamul.

Ol i kisim ol samting long Wilya na kam long Rebiamul isi isi. Bihain long tupela yia samting ol i bin opim Nupela Stesin long Rebiamul long Krismas De bilong 1938 (25 Disemba 1938). Long dispela de Fr.Ross i bin baptaisim 26 skul sumatin long nupela haus lotu. Ol i kamap namba wan katolik manmeri long Western Highlands. Fr.Ross i bin redim ol long Mas 1935 i kam inap long Disemba 1938. Pater Ross bin tok "Dispela ol nupela Kristen Manmeri i wanpela bikpela presen long Birthde bilong Jisas Krai". Plenti manmeri i kam long dispela selebresen na ol i kilim 100 pik long bung kaikai. Selebresen i go long wanpela wik samting wantaim ol singsing. Rebiamul i kamap hetkota long 1938 bilong 11 Katolik Autstesin bilong Western Highlands: Kumdi, Dubain, Mabalga, Kuli, Nium, Wurup, Ulga, Kuruk, Rulna, Endim na Koibuga.

### MT.HAGEN MISIN I PAS (Part 5)

Long yia 1939 ol i bin blesim nupela Katidral long Alexishafen. Long mun Julai, Bp.Wolf i bin selebretim Silver Jubili (25 yia) bilong em olsem Pris long dispela Katidral. Ol miseneri bilong Aitape, Wewak, Madang na Simbu i bin bringim pipel bilong ol long Alexishafen.

Fr.Ross i no bin go long holide long Amerika klostu 13 pela yia. Olsem na ol supiria blong em i askim em long go long holide bilong 6 pela mun. Em i bin go long USA long yia 1939 na em i visitim femili, ol pren na ol SVD. Long dispela taim Fr.Noss na Fr.Fuchs i bin lukautim Mt.Hagen.

Mr.Greathead, Kiap bilong Mt.Hagen i bin kros wantaim tupela pris. Ol i bin go visitim sikman long sampela ples we Kiap i bin tambuim ol long mekim wok misin. Long dispela taim Gavman i putim tambu long ol miseneri i no ken go long sampela ples long wok misin. Kros i kamap bikpela namel long Kiap na tupela miseneri. Olsem na Mr.Oakley, Kiap bilong Madang i raitim pas long tupela miseneri long pasim Misin stesin long Mt.Hagen.

Taim Fr.Ross i kam bek long Amerika, em i sori tru long harim olsem Misin long Mt.Hagen i pas. Em i bungim Mr.Oakley plenti taim. Tasol em i tambuim ol yet. Tasol em i tok orait long Fr.Ross i ken visitim ol pipel long Mt.Hagen. Taim Fr.Ross i visitim ol pipel, ol i amamas tru long bungim em gen. Tasol em i no inap mekim wok misin long Mt.Hagen.

Bp.Wolf i makim Fr.Ross olsem Rector bilong Alexishafen. Tasol, em i laik i go bek long Mt.Hagen. Wan wan taim em i save go long balus long Mt.Hagen long mekim lotu. Klostu wanpela yia Mt.Hagen Misin i pas. Kiap bilong Madang i tok orait long opim gen Misin long Mt.Hagen. Fr.Ross i go bek long Januari 1941 na ol pipel bilong Mt.Hagen i amamas tru long lukim 'Papa' bilong ol.

## The Catechism of the Catholic Church

**Bishop Francesco writes: let us continue our study of the Church's Catechism with a look at Christian Prayer.**

### PRAYER IN THE NEW TESTAMENT:

#### THE FULLNESS OF TIME

To understand prayer we need to understand the way Jesus prayed. He is the man of prayer and he is the true inspiration to teach us how to pray.

To understand him we have to approach him in contemplation, to listen in faith to his message, and to know that he listens to our prayer.

#### Jesus prays.

Jesus grew and "became strong; he was full of wisdom, and God's blessing was upon him" (Lk 2: 40). Jesus grew also in learning how to pray. He learned how to pray from his mother at home; he learned by attending the liturgical celebrations in the synagogue and religious festivals. The temple of Jerusalem was a point of reference during his life time, from childhood until he died because the temple was his "Father's house" (Lk 2:49).

Jesus learnt to pray with the simplicity of a child trusting in the goodness of his Father. He called his father, "Abba" (Mk 14:36) indicating his close relationship with him.

He was attentive to the inspiration and let himself be guided by the Spirit as Mary had been.

He prayed before carrying out the important decisions of his mission.

He prayed long into the night finding a remote place in order not to be disturbed.

The disciples were fascinated by his way of prayer and asked him to "teach us how to pray" (Lk 11:1)

In prayer Jesus understand and follows the will of his Father even at the cost of great suffering. He always says thanks to the Father because he hears his prayer (Jn 11:42).

Jesus, by becoming one with us, stands in front of his Father as the intercessor because he is "able, now and always, to save those who come to God through him, because he lives for ever to plead with God for them" (Heb 7:25).

The highest point of the prayer of Jesus is on the cross where prayer and surrendering of himself completely is just one action. He prays when he asks forgiveness "because they know not what they do" (Lk 23:34), when he offers pardon to the criminal crucified with him (Lk 23:43), when he entrusts his disciple to his Mother and his Mother to his disciple (Jn 19: 2-27), when he entrusts himself totally into the hands of his Father (Lk 23:46).

#### Jesus teaches us how to pray.

Looking at Jesus in prayer, we are already instructed how to pray. Jesus leads us to the Father and slowly he instructs us on how to pray and for what to pray.

Fundamental to any prayer is the conversion of heart. Conversion demands reconciliation with one's neighbour before bringing an offering to the altar (Mt 5:24); it demands love of enemies and prayer for those who persecute us; it demands to forgive from the depth of the heart and to seek the Kingdom of God before anything else (Mt 6:33).

We need to pray always in faith by trusting in God like a child trusting his father. Jesus teaches us to approach God with total confidence for "whatever you ask in prayer, believe that you receive it, and you will" (Mk 11:24) because all things are possible for those who believe (Mt 21:22).

The prayer of faith does not consists in saying many words but to be open to the Father's will and to cooperate with his plan (Jn 4:34). In prayer the faithful is attentive to Jesus and to his message of the kingdom until he comes in glory. While here on earth a disciple of Jesus has to keep watch in prayer so as to avoid falling into temptation (Lk 22:40).

#### Jesus teaches us, especially in three parables, how to pray:

- The first parable encourages us to insist in our prayer because God will give whatever we need and more yet when we ask for the Holy Spirit (Lk 11:5-13).
- The second instructs us to have perseverance in prayer and never become discouraged like the widow who kept coming to the judge so to have her rights upheld (Lk 18: 1-8).
- The third reminds us that prayer must come from a humble and contrite heart. The one who recognizes his sinfulness and ask for God's mercy will be justified (Lk 18: 9-14).

Jesus encourages us also to ask the Father for what we need, in his name. Christ is now together in the glory of God and he pleads for us always assuring us that whatever we ask in his name will be given to us (Jn 14:13)

### New Secretary for Papal Nuncio

**In a short press release from the Apostolic Nuncio, Archbishop Francisco Padilla, has announced the appointment of a new Secretary to the Apostolic Nunciature, Fr Filippo Colnago from the Diocese of Bergamo, Italy.**

**Fr Colnago replaces Fr Julien Kabore who has left the country for a new diplomatic assignment.**

# ONE MORE PRIEST ORDAINED FOR DARU - KIUNGA DIOCESE

By Deacon Joachim Narok

After the celebration of the Golden Jubilee of the Catholic Church in Daru-Kiunga Diocese, it was a blessing to ordain another local diocesan priest, the seventh one.

It was on 16th of August 2009 that Bishop Gilles Cote, smm ordained deacon Gabriel Dominicus from the Angiyak tribe from Bolivip village to the order of the priesthood. The celebration took place at Our Lady of the Star Mountain Parish, Tabubil, which was witnessed by more than a thousand people.

In the homily, Bishop Gilles said that Gabriel is ordained not only for his tribesmen but for all people, especially the people of the Western Province. He continued to say that a priest should be a father, one who is loving and caring for all his people and learns to work in harmony with them; a provider, one who is always available to provide for the spiritual needs of the

people through which they are united with Christ; and a protector, one who is able to protect his people from living in fear and from false beliefs and false life. In conclusion, he said, all this is possible if only the priest has a special love for Jesus in the Eucharist.

During the liturgy, there was a meaningful presentation of the candidate by the family to Bishop Gilles, the ordaining bishop. Gabriel was presented with a ritual, where his mother pushed him through a decorated bow and was received by his cousin priest, Fr. Salvius, with a traditional chant. Traditionally, this is how a new born child is welcomed into the larger community and in the same way Gabriel was welcomed into the universal Church as its minister. The mother pushing Gabriel into the bow symbolizes that the family was freely releasing him with their best wishes of long life, good health and fruitful ministry.

Traveling back to Kiunga Bishop Gilles after the celebration, said,

"there were big celebrations this year and they are now over, but I was happy to celebrate them, especially the ordinations."

The people were just as happy as their bishop; they expressed their spirit-filled joy in different ways, some in action songs, drama, traditional dances, and presentation of gifts, even a live pig, to the newly ordained priest. Ruth, the sister of Fr. Gabriel, said with a smile that she was proud and over-joyed to see her brother ordained priest.

Together with her four sisters, a brother and their mother with open and free hearts they released their brother/son to be a minister in the Catholic Church. She went on to say that it was a family's joy to receive such a blessing.

With smiles, the Angiyak community said that according to them



ORDINATION DARU: Gabriel Dominicus kneels before Bishop Cote as the seventh priest to be ordained for the Diocese of Daru - Kiunga

this ordination was very special because Gabriel (son of a chief) also inherited his right as chief from Fr. Salvius whom the right was handed to him by Gabriel's father.

One of the traditional roles of a chief is to offer animal sacrifice to appease the spirits and obtain peace, prosperity, productivity,

good health and long life span. When Gabriel received this inherited right from Fr. Salvius, he is not to offer animal sacrifices but offer the one sacrificial offering of Christ at the altar.

Here I see that while offering their brother/son, their traditional beliefs are being purified or rather Christianised.

## Seminar benefits Franciscan Family members

By Tracey Paliou

Members of the Secular Franciscan Order (SFO) have attended a four day Seminar in Aitape, Sandaun Province.

The 57 participants comprised of SFO members from four Fraternities in PNG namely, St. Elizabeth of Hungary (Port Moresby Fraternity) with 3 members, St. Anthony of Padua (Lae Fraternity) with 8 members, St. Clare (Banaule Fraternity in Kimbe) with 6 members and St. Salvator Fraternity from Aitape Diocese with 40 members.

The theme of the Seminar was 'Spirituality of the Cross' which emphasized the deep meaning of the crucifixion of Jesus Christ and the sufferings that he endured.

The four day Seminar had inputs from Fr. Gianni Gatei, a Franciscan Friar in the Aitape Diocese, who spoke about the New Testament, the cross itself, the life of St. Francis of Assisi, and various other aspects of what Jesus spoke about in the Gospel.

In an interview with Spiritual Director, Br. Mathew Salatum of the St. Salvator Fraternity in Aitape, he commented that the Seminar sessions were very challenging for reflection.



FRANCISCAN RETREAT: Capuchins from around the country gathered recently for a retreat at Kefamo, Goroka. The retreat director was Fr Mario Mastrangelo OFM Cap - from the United States.

"Most of the time, we Catholics don't really know the real meaning of the cross. This Seminary however has been truly something, for it has helped us to have a more better understanding of what the cross really meant and why the Saints endured their sufferings to bring about goodness in the world.

Tony Galegalu, President of the Banaule Fraternity from Kimbe, also agreed that the Seminar was truly something special, and that it had helped to strengthen and build their faith as members of the

Franciscan Family.

"I have never had such an experience before, and now I can see it's importance. I will bring back this experience to share with other SFO members in my fraternity to also strengthen and enrich them.

Pius Kafur, National SFO President also spoke on behalf of the Lae fraternity, saying that the overall gathering was a commendable one and thanked the Aitape fraternity for their efforts in being the host.

He also added that although

Morobe Province was a Lutheran dominated area, as a Catholic and with the newly gained knowledge and experience of the spirituality of the cross, he and other SFO members in their fraternity would try their best to strengthen the Catholic teachings especially that of the cross.

Mr. Kafur also thanked and commended Fr. Geoffrey Lee for his tireless efforts in assisting the Secular Franciscan Order in Morobe Province.

Other executives of the other

visiting fraternities also shared the similar experiences, saying that their attendance to the seminar had been worth-while, however regretted that more SFO members from their fraternity could not be able to attend.

Vice President of Port Moresby Fraternity, Francisca Igo also commented that the overall seminar was a big challenge.

She said that as a participant, she learnt a lot about the life of St. Francis and how his principles could be applied in her daily life, as a person, in the family, community, parish and fraternity.

Mrs. Igo also encouraged other SFO members that there was much strength, wisdom and meaning within the spirituality of the cross, and that she pledged to go

back and implement what she had gained from her experiences as well.

The closing ceremony of the four day Seminar was held at the Fr. Antonine Disabled Centre in Aitape, with an evening mass and a farewell meal for all the participants together with some Franciscan Friars from St. Didacus Friary, Aitape.

The SFO members from the three visiting fraternities departed Aitape early Tuesday morning for Wewak to travel back to their provinces.