

THE THIRD ORDER

Australian Province Newsletter,

PNG & East Asia

Stigmata/Francistide Edition

Dear sisters and brothers

St Francis invites me to fall in love with Jesus. Over and over again. St Francis is not just an outstanding example of how to be like Jesus, his life and message also remind me that to be a Christian is to be in love with Jesus. St Francis fires my passion for the Christian way.

In my ordinary day to day life, I find it easy to lose this powerful intimacy with Jesus. Chronic illness makes it hard for me to get going most mornings and in any case for all of us, life is not always a kaleidoscope of challenging and stimulating events. We would all burn out if life was nothing but excitement.

But just as in a marriage, where the partners must intentionally keep alight the flame of their love, so we must keep falling in love with Jesus. And Francis helps us with this.

We think of St Francis so devoted to the Cross that he takes on the wounds of the Crucified: do we give thanks for Jesus' self-giving on the Cross every day? We remember St Francis improvising a violin with two sticks and singing God's praises in French. This is a catalyst for me to praise with elation! Francis is so in love with Jesus that on his deathbed he writes a verse of the *Canticle* with the intention of reconciling Mayor and Bishop to each other. What an inspiration to us to encourage people to reconcile just because we love them!

So much of the story of Francis can become the stimulus to love Jesus more deeply.

Visit us on the web at www.tssf.org.au

Franciscans, too, keep my love for Jesus fresh. The enthusiasm of our sisters and brothers in PNG to be 'Franciscans in Mission' fires me to find new ways to announce peace. The dedication of Tertiaries and Brothers in Australia as they serve the marginalised inspires me to look for and love the lepers in my corner of the world.

Like one of those clown-shaped toys that – whatever way you push them – end up straight, Francis – wherever you look in his story – points us to Jesus.

Thank God for the little poor man of Assisi. Thank God for the way he ignites our love for God.

Blessings of joy, peace and love to you this Francistide.

Ted Witham
Minister Provincial



Chaplain's Visit to Oro Province

10-21 August 2010

By: Rev. Helen Granowski - (Provincial Chaplain)

Shortly after I'd been appointed Provincial Chaplain, I received a letter from Jean Isemba, TSSF Treasurer of Oro Province and its unofficial hostess, inviting me to come for a visit. As I knew that TO funds would be needed for the launch and blessing of the dinghy, I asked an ex-pupil who manages health projects in PNG and the Pacific for help. She included me in her enterprise as a temporary honorary consultant and organised and financed my arrangements - including 'Security' while transferring in Moresby.

After the brief flight across the Owen Stanley Range to Popondetta, I emerged to a scene unchanged since I'd last visited 42 years ago. Same little tin shed of an airport office, same strands of barbed wire, same stray dogs, and there was Harold Joinoba to meet me with Maclaren Handere, the Diocesan Secretary and the Office utility truck (also Archbishop Joe Kopapa's official vehicle.)

A stop at the stores, slightly enlarged since '68, to get some provisions to share for the Feast, and then up the road (largely sealed except for the ugly gashes where the bridges had been washed away in the '07 floods and never replaced) to beyond the village where Sr Jean has her home. Ushered through the ceremonial entrance erected by Harold and his team and into the compound with the freshly built guest wind-house and wash house, my luggage unloaded and then off to be dropped at the Parish Church of St Michael and all Angels Agenehambo where the sermon was in progress. We passed the entrance to Martyrs' School, now Government funded and staffed, with 900 or so co-ed students but still run as an almost monastic Anglican establishment, complete with SSF friars as chaplains.

1. Sr Jean with Rita & Harold, welcoming me to her home. Note guest wind-house built by Harold.



The Eucharist in progress was for the Feast of St Laurence, August 10, which marked the occasion of the landing at Dogura by the first Anglican Missionaries to PNG, Fr Albert Maclaren and Copeland-King in 1891. The celebrant was the parish priest Fr Lester Awoda, himself an 'enquirer'. The great throng of worshipers were representatives from the Deanery as well as St Michael parishioners. As we left the church I was festooned with garlands and greeted with cries of 'ORO KIVA' (Welcome kinsman). As well as TO folk there were proud Companions of SSF and the Melanesian Brotherhood and many from the Mothers' Union in appropriate dress.

While the men sat around, the women prepared the feast - bowls of rice, rice in betelnut leaves (for travelling), yams, two sorts of taro, sweet and plain potatoes, choco and pumpkin leaves with scraped coconut, pumpkin, tinned meat, pieces of chicken, fat purple sausages, big bush snails, the ubiquitous green bananas, curry flowers and other delicacies including the bread and margarine we brought from Popondetta. All covered with white cloths until grace was said. Then plates were piled high.

The same pattern of feasting was the order of the day for the following days of pre-Clarian Teaching and Quiet Days, St Clare's Day Festival (transferred to Saturday 14th) and the Feast of Our Lady on Sunday 15th. After the Eucharists of Laurence and Clare, there were extended meetings for planning and business. The Tertiaries and their families ate and slept in various church buildings and shelters. I was assisted in the Teaching Day by Rita Semini and Sr Jean Isemba who helped with hymns and group work. The topics I had been asked to prepare by Harold at our Adelaide Chapter were 'Oneness in Community' and 'Christian Giving.' One of the points I had hoped to make was the equality of the sexes but what seemed to be picked up on most was the destructive effect of rampant jealousy.

2. Helen leading the Study Day for Tertiaries in Agenehambo Parish Church.



The local rule for Quiet Days was closely observed, no speaking, no alcohol, no smoking and NO CHEWING BETELNUT! I took our Principles for the theme, beginning with Humility, Love, and Joy and going through the rest from the beginning with plenty of breaks for singing, Taize chanting, prayer and silence. For St Clare, I had been granted permission to preach, although not accepted as a priest, and gave a rousing 35 minutes or so. Expected here, though not in Holy Trinity, Kew!

Unfortunately, Archbishop Joe, our Novice, could not manage to be present so that night he rang and asked Harold if he could be with us for St Mary's Day. Harold alerted Fr Lester and strewn with frangipani blooms, the church was ready to receive its chief pastor. Archbishop Joe presided and Fr Lester preached. The crowd of worshipers was what one only hopes to see at St Paul's Melbourne when at least 30 deacons are being made! Standing room only, large numbers of children, and families still arriving as the first hymn was being sung. And they of course had been walking for an hour or so. After the customary feast, the Archbishop kindly drove me back to Jean's house with a group of children and his wife and daughter, as well as his driver, sitting in the back of the utility truck.

3. Harold, Abp Joe Kopapa & Helen waiting for lunch after the Mary's Day Eucharist.



The following week I was pleased to see something of the work that goes on at the Diocesan Centre; Children's, Youth and Women's ministries and Anglicare's Stop Aid's unit. It was good to spend my last two nights at the Friary with its comfortable guesthouse equipped with showers and flush loos and talking with the friars, Br Oswald in particular, about matters of shared Franciscan concern.

While there, it was only a short ride to the Sisters of the Visitation, where Sr Beverley was home alone with five Novices. We prayed the Mid-day Office with them and had lunch and brought back news to the CHN sisters at Cheltenham.

A highlight for me was our trip to Gona beach and the Church of the Holy Cross, once again in the Diocesan vehicle. Holy Cross holds the resting place of Fr James Benson under its altar. Fr Benson was captured by the Japanese and escaped to tell his story - a fascinating one. Nearby is St Margaret's Medical Centre for which ABM is currently conducting an appeal for funds.

The dinghy, presently being berthed at Sanananda, down the coast towards Oro Bay, was waiting for us on the beach under the skipper's ship of Harold's brother John. A group of TO folk and their children piled in and off we went to a nearby point for a picnic among the mangroves. The people from Ambasi who had stayed on for the Regional Chapter, were now to be taken to their homes up the coast. A seat has been fitted and further carpentry work is to take place. The dinghy has already been hired to a group of tourists on a fishing trip and before it can go to join Anselm at Dogura, it will hopefully make some more 'petrol money'. The Friars have booked it for some visiting they are about to do as it is much more seaworthy than their own craft.

The Tertiaries of Oro Province are in good spirit, although there are problems concerning communication, local rivalries and a shortage of cash. None I met were in paid employment although those with gardens supported people who were working for the Diocese as volunteers. It is very important that the work of *Franciscans in Mission* gets underway, probably starting by local visits to coastal villages when the dinghy goes down to be shared with Anselm and the Tertiaries of Dogura Diocese. Any monies collected should be sent up to Geoff, Provincial Treasurer. Harold and Anselm know that they will need to produce receipts for money claimed for petrol or other expenses. Do keep these our sisters and brothers in your prayers.

Transition Towns and Tertiaries

By: Jan Down

Melbourne

Are you concerned about climate change and peak oil – the end of the era of cheap oil? Here is something positive and powerful we can do as local communities.

I am writing this for two reasons. Firstly, because I am wondering if there are any other tertiaries in Australia who are already involved in a Transition Town, because if so, I would love to link up with you by email or phone.

Secondly, because I believe that the Transition Town model is so very much in sympathy with our Franciscan way of life, which calls us to live simply and in harmony with creation, that I would like to let others know about it. So let me introduce the concept.

The Transition Town movement is a different and very positive response to the challenges of climate change and peak oil – two of the huge global issues that we are facing. It is based on an acknowledgement of what happens when we put those two problems together. That's when we realize that many of the common solutions to one problem actually make the other one worse. (For example, addressing the oil problem by turning coal into liquid fuels, or making bio-diesel – both bad news in terms of climate change.) Fortunately it works the

Jan Down (below), second row, sitting down, first on left.



other way too: many solutions to one of these problems help with the other as well – we just have to take both into consideration when looking for answers. But what becomes obvious is that our Western industrialised civilization is no longer viable. We need a new one not based on oil. Since life with lower energy consumption is inevitable, Transition Towns is about planning ahead rather than being taken by surprise.

The first Transition Town started in Totnes, Devon in England, in 2006. Now there are over 500 around the world.

Being involved in a Transition Town (or Transition Initiative as they are often now called) is actually a lot of fun because it uses our creativity and imagination – and it's very satisfying to be doing something so positive in the light of such huge challenges.

The question a Transition Town group asks itself is, in the light of the end of cheap oil, and a warming planet, how do we want this community to look in 2020 or 2030? People then imagine a vital, thriving community – but one that is not based on oil, and that has drastically reduced carbon emissions.

From there, the work begins to bring about the transition to such a community. Small groups are formed to consider all the different areas of life, such as food, water, housing, health, transport, local economy, energy, education, the arts and so on. This is a way of putting into practice that great slogan: think global, act local. It is also inevitably about living more simply, so that all people and species can simply live. We cannot go on with our Western lifestyle and expect to get away with it – it neither ethical nor sustainable.

This article will be continued next Issue, The Advent Edition.

STAY

TUNED

IN!!!!



Agnes Bengé (EFO)
Associate of the Third Order of Franciscans
Townsville

Ten months ago, due to ill health, I decided to permanently move to Townsville leaving behind family, friends, and the Franciscan Order I belonged to. The name of the order being the Ecumenical Franciscan Order based in Winmalee, Blue Mountains.

After arriving in Townsville, I started to settle into my new life, but I found I was missing the dear brothers and sisters of the EFO. The Chaplain of the Franciscan Group, Captain Neuhaus put me in touch with Vic Hall, and I was invited to join the Third Order Franciscans in their Christmas celebrations in early December, 2009.

I was warmly welcomed and I was invited to the monthly meetings throughout 2010.

I was approached in May 2010 by Elaine Jeston, (Regional Minister) who asked if I would like to be more involved with the order, and in July 1, I became an Associate of the Third Order Franciscans in Townsville. After ten months with the group, I feel I'm part of these wonderful brothers and sisters lives and worship.

I know that the events of the past 12 months, which has led me to this point, have been totally in the control of the Lord and his plans for my life. For all that I have had to leave behind; the Lord has given back to me and in abundance. To Him be the praise and the glory.

The Stigmata

(From Franciscan Readings, 17th September, 2008)

St Francis was the first recorded stigmatic, now one of only 62 canonised stigmatics in the Church's history prior to the nineteenth century. Francis was chosen by God to bear the marks of the Passion on his hands, side and feet. The affliction he carried hidden caused him immense pain but also delight at his final unity with the Crucified whom he loved so intimately.

(A reading from 'The Major Legend' by St Bonaventure)

Francis marvelled exceedingly at the sight of so unfathomable a vision, know that the weakness of Christ's passion was in no way compatible with the immortality of the seraphic spirit. Eventually he understood from this, through the Lord revealing it, that Divine Providence had shown him a vision of this sort so that the friend of Christ might learn in advance that he was to be totally transformed in to the likeness of Christ crucified, not by the martyrdom of the flesh, but by the enkindling of his soul. As the vision was disappearing, it left in his heart a marvellous fire and imprinted in his flesh a likeness of signs no less marvellous.

***Lord, mark us with the signs of your passion.
Enkindle that fiery love of yours into every
human heart.***

Simplicity, Reconciliation and Franciscanism

by John Brockmann

*'Tis the gift to be simple
'Tis the gift to be free
'Tis the gift to come down
where we ought to be
And when we find ourselves
in the place just right
'Twill be in the valley
of love and delight
When true simplicity is gained
To bow and to bend
we shan't be ashamed
To turn, turn will be our delight
Till by turning,
turning we come round right.*

Yard Work as Viewed From Heaven

(From Terry Gatfield)

(Overheard in a conversation between God and St. Francis)

God: Francis, you know all about gardens and nature; what in the world is going on down there in Australia? What happened to the dandelions, violets, thistles and the stuff I started eons ago? I had a perfect no-maintenance garden plan. Those plants grow in any type of soil, withstand drought, and multiply with abandon. The nectar from the long-lasting blossoms attracts butterflies, honeybees, and flocks of songbirds. I expected to see a vast garden of colour by now. All I see are patches of brown earth.

St.Francis: It's the tribes that settled there, Lord. They are called the Suburbanites. They started calling your flowers "weeds" and went to great lengths to kill them and replace them with grass.

God: Grass? But it is so boring, it's not colourful. It doesn't attract butterflies, bees or birds, only grubs and sod worms. It's temperamental with temperatures. Do these Suburbanites really want grass growing?

St.Francis: Apparently not, Lord. As soon as it has grown a little, they cut it....sometimes two times a week.

God: They cut it? Do they bale it like hay?

St Francis: Not exactly, Lord. Most of them rake it up and put it in bags.

God: They bag it? Why? Is it a cash crop? Do they sell it?

St.Francis: No my Lord, just the opposite. They pay to throw it away.

God: Now let me get this straight. . . They fertilize it to make it grow and when it does grow, they cut it off and pay to throw it away?

St.Francis: Yes, sir.

God: These Suburbanites must be relieved in the summer when we cut back on the rain and turn up the heat. That surely slows the growth and saves them a lot of work.

St.Francis: You aren't going to believe this Lord, but when the grass stops growing so fast, they drag out hoses and pay more money to water it so they can continue to mow it and pay to get rid of it.

God: What nonsense! At least they kept some of the trees. That was a sheer stroke of genius, if I do say so myself. The trees grow leaves in the spring to provide beauty and shade in the summer.

In the autumn they fall to the ground and form a natural blanket to keep the moisture in the soil and protect the trees and bushes. Plus, as they rot, the leaves become compost to enhance the soil. It's a natural circle of life.

St.Francis: You'd better sit down, Lord. As soon as the leaves fall, the Suburbanites rake them into great piles and pay to have them hauled away.

God: No way! What do they do to protect the shrubs and the non-deciduous tree roots in the winter to keep the soil moist and loose?

St Francis: After throwing the leaves away, they go out and buy something called mulch. They haul it home and spread it around in place of the leaves.

God: And where do they get this mulch?

St.Francis: They cut down the trees and grind them up to make mulch.

God: Enough! I don't want to think about this anymore. Saint Catherine, you're in charge of the arts. What movie have you scheduled for us tonight?

St.Catherine: "Dumb and Dumber," Lord. It's a really stupid movie about. . .

God: Never mind - I think I just heard the whole story from Saint Francis!

The Way To Peace

Excerpt from "Franciscan Prayer",

By: Ilia Delio, OSF

If we hope for peace then we must desire love, the love that is of God and centered in God. The Franciscan path of prayer is a path of conversion, a disarmament of the heart so that we can attain that love, by which we become God's instruments for the disarmament of the world. It is a path that takes seriously the woundedness of humanity and creation because it is here in the fragility of life that God dwells in humble love. It is a path that ultimately proclaims, "brothers and sisters, we are one," because on this path we come to see God's goodness as the luminous web that binds together all of humanity and creation.

But we also see – if we see truthfully- what we are not. We see that we are fragmented, divisive, dominating and oppressive. And we must travel the path through the burning love of the crucified Christ. One who descends into the depth of the Christ mystery ascends to the height of transcendent love, a love which is not self-centered but that goes out of itself for the sake of the other. We are called to be that eucharistic embrace of forgiveness and reconciliation in a broken world. This is the path of prayer that leads to peace. It is the path of Franciscan evangelical life.

Franciscan Journey Springtime in Assisi & Rome

18 Days 09 -26 May 2011
with Fr John Davis

Join Fr John Davis on a pilgrimage to Assisi, home of St. Francis and St. Clare, with a difference. Enjoy ten rich and wonderful days soaking in the gifts and graces of the Franciscan spiritual tradition, while enjoying the warm and welcoming hospitality of the Franciscan nuns who run your guest house accommodation. An opportunity to reflect and pray at the major shrine places in and around this most beautiful of Umbrian hill towns, not as a fleeting visitor but as a resident pilgrim. All this in the perfection of a European late spring.

Prior to our stay in Assisi we have four nights in Rome, seeing the sights and enjoying the grandeur. Each day prayer and worship will be offered, sometimes very simple, sometimes grand. In addition there will be daily visits to places of special cultural or religious focus, for those who want to explore more in depth. All this with the quality of experience and comfort that comes from being part of a group no larger than 25.

Pax et bonum - peace and well-being - is the Franciscan greeting. The easy pace of this Franciscan Journey will go a long way towards all of us receiving this gift.

Our Tour Leader is Fr John Davis tssf, Vicar of St Peter's Eastern Hill, Melbourne. From November 2010 he will be Diocesan Archdeacon in the Diocese of Wangaratta. He first went to Assisi in 1972 and there have been regular stays since. He is now a Third Order Franciscan and is co-author of *The Gift of Saint Francis* - a handy little introduction.

For further information

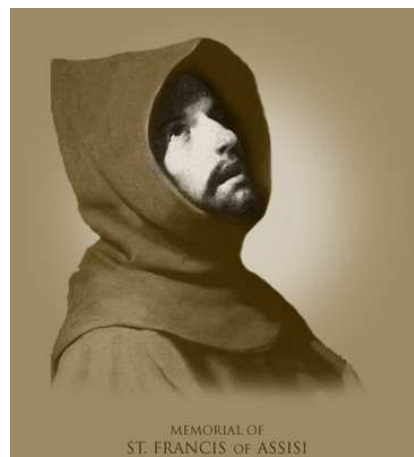
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New Regional Ministers Elected

Our Regional Ministers are now as follows:

QLD-A Elaine Jeston
QLD-B Ken Reardon (new)
NSW-A Esme Parker
NSW-B John Gibson (new)
VIC-TAS Pam Kisbee (new)
SA - Joan Manners
WA - Rae Witham (new)
Malaysia, Gerald Ng

Upholding our new appointed ministers in prayer and asking the Lord for His continued guidance and blessings among the ministers.



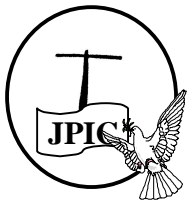
Brothers and Sisters This is Your Newsletter

The Newsletter is a wonderful vehicle of communication in sharing our experiences, strengths and hopes, along with our journey in Franciscan Spirituality. You are welcomed and encouraged to submit articles for possible inclusion. When sending articles please send unformatted material on Microsoft **Word doc, and not doc x**, as this makes it easier for me to work with. Thanks, I do appreciate this. I can be contacted by email on:

gloria@radiantpathways.com.au or by phone on **07 33710265** or mobile **0412 400374**. For those without internet access, my address is: 26 Fairley Street, Indooroopilly. 4068 Qld.

Looking forward to receiving your contributions for the next Newsletter at Advent, approximately the end of November.

Blessings and Peace,
Gloria Malouf-Marsh (*Newsletter Editor*)



**JUSTICE, PEACE &
INTEGRITY of CREATION
(JPIC)**

Greetings from the JPIC
Commission,

Franciscan International training

Franciscan International (FI) which envelops the Franciscan Family Worldwide is willing to train us in using newly developed tools so that Franciscans working and listening at the grassroots level can report back to them and the UN on what is really happening in the world.

Providing input into one of these tools, the Universal Periodic Review (UPR), is a way of getting the voice of the survivors to the United Nations. Each State (Nation) reports back to the UN every four years on their progress. At this time the Non Government Organisations (NGOs) can also file a separate report. It is a peer review time for each member country. NGO comment on Australia's UPR was due this year and will be included later in this Newsletter.

The new director of the FI Office in Bangkok, Mateusz Tuniewicz, was in Australia to train the Marist Brothers in July. The focus of their training was the Rights of Children especially in Education. Mateusz and Br Jim explained the Human Rights Process and the new tools available. When Br Chris explained the reporting system from the Hub to the UN it reflected exactly our Regional organization within our Third Order.

Sister Denise Boyle also reflected on this UPR process in August when she spoke at the FFAAGM at Waverley, Sydney. She said that the Franciscan Family is able to bring the Survivor to the UN to speak for themselves. In advocacy work, the word 'survivor' is now used in preference to 'victim'. She said we Franciscans work quietly in the background supporting the people to improve their own rights.

We are now working with Mateusz to develop a training package for us Australian Franciscans next year. We are still in the planning period and cannot give details yet but due to work restraints, it looks like it cannot be during the main school holiday period. We are pushing for 3 venues: One in WA and 2 in the East.

To save on the cost of the venues in the east it may be at the 2 Franciscan Schools. We also need to address some Social Justice Issues like: who can we sponsor to attend to take this information back to the grassroots and are there school student leaders and youth who would benefit from this training.

Although throughout our Province we are called by God to work in different fields, we can still bring the many voices we hear of the people at the grassroots to be heard at the UN level. FI training will bring us up to date with what is currently happening around the world to help us here in our work in Australia.

**United Nations Millennium Development Goals
Conference in Melbourne**

Meanwhile, the 63rd Annual UN DPI/NGO Conference was held in Melbourne, Australia in August. Even though the theme of the Conference was on health, "ADVANCE GLOBAL HEALTH: ACHIEVE THE MDGs", the resounding voice of the people declared that the Millennium Development Goals (MDGs) are about social justice; and that we need to have more focus on equal distribution of health resources. Everyone has the Right to Health.

The NGOs emphasized the need to network with each other to insist on governance accountability and more effective outcomes from the MDGs (UN Millennium Development Goals) relevant to health. All agreed that there is an interconnection between health and each of the MDGs. A press report from a UN Information Officer said that the Declaration of the Conference states that the MDGs are morally imperative, but largely off-track for the poorest, least politically powerful people.

One of the roundtable discussions told that achieving the Millennium Development Goals would cost less than One Tenth of the Annual Global Military spending. A concern voiced after the Conference ended was that when they meet in September the Governments may soften their approach by only following through on a couple of goals and not the original eight.

Significant remaining challenges listed in the Declaration included 1 billion people without access to food; 2.6 billion who lacked access to improved sanitation; 8 out of 10 without access to safe drinking water who live in rural areas; nearly 9 million

children who died before the age of five; and at least 340,000 women who die each year of pregnancy-related causes.

The Declaration from the Conference compelled all Governments and health actors to deliver on their human rights obligations and to respect the rights of communities, while also maximizing the effectiveness, efficiency and sustainability of their work by improving community health and education then using community knowledge and support. It also highlighted the central role that individuals, families and communities must play in fostering global health.

When asked by a youth delegate what the youth can do, one speaker apologized to the youth assembled and said that we are letting the youth down by training healthcare engineers when we should be training healthcare activists. This is something that I, personally, can focus on in my training.

If we are lucky enough to have this standard of UN Conference in Australia again we need to have a good representation of Franciscans. There were display booths available as well as the chance to host smaller sessions. We were not sure beforehand what to expect but now know that the chance to promote the work of FI is available. There were many non-religious and outspoken NGOs represented while quietly in the background the religious found and supported each other.

Please address any enquires to:
Glenys McCarrick tssf,
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P.O. Box 161, Lawnton Qld. 4501
glenys_mccarrick@pacific.net.au

OBSERVE, CONTEMPLATE, ACT
tssf JPIC Commission

View
The UPR at a Glance
on Page 10



The Third Order
of the
Society of Saint Francis

a life of celebration

HELP TELL OTHERS ABOUT US!

Chapter has just produced excellent promotional materials and we hope that you will be able to help spread the word about the Third Order with these posters, flyers and brochures. Please ask your Regional Minister (or other Chapter member) for a supply of materials to put at the back of your church, to give to people who show an interest in our life, and to give to your parish priest and spiritual adviser.

The posters are a gift from our sisters and brothers from the Aotearoa-New Zealand Province. Ian Randall, a Tertiary from Sydney designed the brochures and flyers with their enticing colours.

Please spread them around. They won't do any good on a shelf in the Regional Minister's house!

The UPR at a Glance

Goal: The goal of the UPR is the *implementation* of human rights by the State (government and judiciary) and Civil Society through concrete public policies.

<p>1. Reporting > 3 Official Documents: a. State Report b. Compilation of UN documents by the Office of the High Commissioner for Human Rights (OCHCR) c. NGO Report - NGOs can submit to the OHCHR. All NGO reports are subsequently summarized into one final .document.</p>	<p>2. Review > The State is reviewed based on the 3 official documents. The Review lasts for 3 hours and is carried out by a Working Group (WG) composed of the 47 member States of the Human Rights Council 1. Presentation of State Report 2. Comments, questions, recommendations by the WG and Observer States. 3. Response by the State 4. Adoption of report by the WG 5. Application of FINAL report during the human Rights Council session.</p>	<p>3. Follow-Up > Implementations of the recommendations made by States Four (4) years later, the state comes under review once again</p>
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Note that the UPR is a very new mechanism which will have to prove its effectiveness. This tool-kit will have to keep pace with the developing processes of the UPR and further versions may be developed in the future. (Working Group on the HRC.)

Here is a short extract of the UPR of the Republic of Kiribati:

3. Any consideration of current and future generations' education must be considered along with the vulnerability of the nation's land mass – a series of 33 low-lying atolls or islands in the middle of the Pacific Ocean – due to climate change. It is anticipated that Kiribati would be among the first countries in which land territory will disappear due to global climate change, as early as 2050. [Statement by H.E. Anote Tong, President of the Republic of Kiribati, General Debate of the 63rd Session of the United Nations General Assembly, 25 September 2008; http://www.un.org/ga/63/generaldebate/pdf/kiribati_en.pdf]

4. This environmental threat forces the Government to think beyond existing provisions of education towards steps that cater for environmental refugees and migrations to neighboring countries. For this reason alone it would seem prudent to ensure all children reach adequate levels of English language and training in professional or vocational skills while at school since most job opportunities in neighboring countries require English language skills.

A copy of the Universal Periodic Review in full is available from Glenys McCarrick
glenys_mccarrick@pacific.net.au