

# ***THE THIRD ORDER***

## ***Australian Province Newsletter,***

### ***PNG & East Asia***

#### ***Stigmata/Franciscide Edition***

**From: Ted Witham**

Minister Provincial

Dear sisters and brothers

In a few weeks, Colin Fidock and I will meet and I will hand over to Colin. I wish Colin every blessing as he takes on the role of Minister Provincial on Advent Sunday. I know he will have the same strong support from you that I have experienced. It is wonderful to be in a position and know that people support you. I thank you for all the messages, and for the times I have met up with you.

Blessings of peace, joy and love

Some reflections on being Professed as a Tertiary:

A wonderful word in the New Testament is 'homologia' which means 'profession'. In Hebrews 10:23, we are urged to 'hold fast to the profession of our hope without wavering, because the One who promised is faithful.' Earlier in Hebrews in 4:14, 'Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our profession.'

This time of the year some of our number come to make Profession, and others of us renew our Profession. We note that it is Profession of hope, and that Jesus, the Son of God, empowers us to make this Profession.

In the three centuries following the death and resurrection of Jesus, there was an extraordinary process for new believers who wanted to make the great Profession that they had been filled with the resurrection faith. They underwent a two or three year preparation called the catechumenate, which involved learning about the faith, attending the Eucharist



up until the Offertory, and being mentored by another Christian into works of charity. When Easter came after two or three years, the catechumens made their great Profession, their 'homologia' during their baptism by immersion in a great ceremony. They went down into the font naked (or dressed in a loin cloth) and were robed in white when they came up out of the waters.

Profession as a Tertiary does not involve immersion baptism or even near nudity. And of course you have made your great Profession in your baptism and confirmation. Profession as a Tertiary does not replace baptism, but in it you effectively renew your baptismal promises. Listen to the words you will say:

I, N., give myself to our Lord Jesus Christ, to serve him for the rest of my life in company with my brothers and sisters in the Third Order of the Society of Saint Francis, seeking to spread the knowledge and love of Christ, to promote the spirit of love and harmony as the family of God and to live joyfully a life of simplicity and humble service after the example of Saint Francis.

A big Profession indeed; a public statement of an earnest and passionate response to a call from God.

Don't under-estimate the power of this renewal. A friend of ours years ago had a charismatic experience, and he asked his fairly conservative parish priest if he could be baptised again. The priest answered, correctly, 'No.' And our friend kept asking. The priest could not give any other answer. Then the parish had its first Easter Vigil including the renewal of baptismal vows. Our friend was ecstatic, "It's happened, it's happened!" he shouted excitedly, "I've been baptised again."

Visit us on the web at [www.tssf.org.au](http://www.tssf.org.au)

I hope that your great Profession captures some of that same excitement.

The preparation for your Profession has been similar to the catechumenate. You have met for two or three years with a mentor. The Novice Counsellor has helped you reflect on this Franciscan way. She or he invited you to find ways of expressing Franciscan spirituality in prayer and action.

The catechumenate has a number of other characteristics worth mentioning. One was that if catechumens were martyred before they were baptised, they were considered to have been baptised in their blood. It is my personal belief (not in the statutes at all!) that Novices who die should be considered full Tertiaries, but in any case, the comparison expresses something that your Profession says about the claim that Christ is making on your life and death and beyond. Catechumens were also kept from the mysteries of the Eucharist, until the night of their baptism, when they received their First Communion. Then in the months after Easter they continued their learning about the Christian faith. Now it was no longer called the catechumenate, but the mystagogy – the teaching about the mysteries.

After your great Profession you continue to meet with your Novice Counsellor for another 12 months to reflect more deeply on what it is to be a Franciscan Christian. This is your mystagogy – although I doubt anyone will actually call it that. There are no secrets to learn, as there were for the catechumens in the Early Church but it is a reminder that the Franciscan Way is not something to be learned in a few months or a couple of short years. You will continue to discover depths in it as you walk in it.

Rae and I were professed 28 years ago. We were seeking an expression of community in our Christian way, and we began as Franciscans by seeking out people. But our mystagogy has included falling in love with Francis and Clare and many other Franciscan saints. For me in particular, as one who enjoys theology, it has been a joy to discover the Franciscan intellectual tradition from Bonaventure to Duns Scotus to Ilia Delio.

But you will discover different things than I have, maybe new depths in social activism; maybe new courage for evangelism; maybe new springs for community – they are all there to discover following the great Profession.

So remember how the writer encouraged the Hebrews:

- Firstly, to make the great Profession in hope, in Christian hope, in the great hope that there always lies before us more joy, more love, more delight in trusting than we have experienced so far; and
- Secondly, that Jesus, the Son of God, our great High Priest is both the energy and the destination of our Christian life.

Your great Profession is that Jesus will always empower you as you seek to serve him in love, humility and joy.

## **Retreat – Queensland A -The Table Spread –**

By: Nell Weir



The Retreat began on Friday evening, 3 June at 6 pm with the evening meal. Evening Prayer followed, including The Obedience Prayer, reading John 20: 19-23, Jesus appears to the Disciples. Our Retreat leader, the Revd. Dr. Helen Granowski, Provincial Chaplain, explained the format for the Retreat. It would be basically a silent retreat, with sharing times at meals.

Saturday morning began with breakfast, followed by morning Prayer, with reading Luke 10: 38-42, Jesus visits Martha and Mary. We all shared the Eucharist at 11am with the Gospel reading John 16 in which Jesus explains to the Disciples what is to come, the work of the Holy Spirit, and how sorrow will turn into joy. The Service was enhanced with music from Taize. After lunch, Revd Helen had time set aside for Spiritual Direction, if needed by participants. At 4 pm we came together for another presentation by Revd Helen based on the story of Zacchaeus in Luke 19: 1-10.

Each Gospel story was followed by Revd Helen reading a reflection similar to Lectio Divina, bringing the story alive, to let it sink in and speak personally to us. Each reflection included appropriate hymns. At Evening Prayer Revd Helen anointed Lavinia, who was mourning the loss of a dear friend. Our Spouses came to share the evening meal with us, and stayed for Compline.

Sunday morning, after breakfast the Eucharist was celebrated, during which Ivan McCulloch was noviced by Revd Helen.

The venue for our Retreat was The House of Prayer and Spirituality, belonging to the Catholic Diocese of Townsville. It is an “Oasis of Stillness and Quiet in the midst of a busy world”.

## Profession at Carcoar (Diocese of Bathurst)

By: Rev. John Gibson



In the context of the Eucharist on the feast of the Birth of John the Baptist [24th June 2011] at St Paul's Church, Carcoar [Diocese of Bathurst], Frances Hansen from Orange and Clare White from Stuart Town made their profession in the Third Order. Both were noviced together on 16th June 2009 and they were delighted to make their profession together. Lee Steele presented them to Fr John Gibson, the Regional Minister for NSW B. The Rev'd Anastasia Webster -Hawes, Rector of the Parish of Blayney was the Celebrant of the Eucharist and the proceedings of the evening was carried out in the context of much joy and thankfulness to God.

In his homily Fr John made reference to how St John the Baptist calling people to justice as the foundation for a good and peaceful world and how this was a message for us to turn our hearts in compassion towards each other. In keeping with our Franciscan daily readings from days 7 to 9 of each month, this included in the name of Christ breaking down barriers, reflecting the openness to all which was characteristic of Jesus and seeing others as belonging to God and not as a means of self-fulfilment. As John the Baptist pointed people not to himself but to Jesus Christ who is our Lord and Saviour, Frances and Clare were encouraged to continue to be sign posts pointing to our Lord those whom they come into contact with. Fr John asked what will sustain and strengthen our resolve? It was by remembering that we belong to a religious community at the heart of which is our prayer life embodied in The Community Obedience and

community at the heart of which is our prayer life realising how widespread and diverse a family we are. Being able to get to Third Order gatherings are an encouragement and help build us up in the reality that we are a community. The reality is that the opportunities to get to gatherings varies for each of us and hence the centrality of the Community Obedience. Fr John concluded his homily by reading "Francis' prayer for the day" which was his prayer for Frances and Clare on this day of their profession.

Celebrations continued over supper at the 'Shalom House of Prayer' and a great time of fellowship ensued.

*F r a n c i s*

By: Anne Kotze

*Little, brown-clad lark of God  
Crouching low on the cold, damp sod.  
But, springing high with joy, to raise  
Liquid songs of love and praise.*

*Eagle man, high, higher soaring  
Held by the breath of God, adoring.  
Wide-spread wings in full Christ-Light,  
While earth-bound souls lie tombed in  
night.*

## **CHRIST IS**

Christ the Good shepherd, seek  
All who are lost, all who are weak.  
Christ, Israel's fruitful Vine,  
Around each heart your love entwine.  
Christ, the Gateway and the door,  
Give us life for ever more.  
Christ, the Water flowing free,  
Refresh us for Eternity.  
Christ, show us yourself The way,  
That we may follow you always.  
Christ, may we see you in the Light,  
Banish from us the dreadful night.  
Christ, feed us, Jesus the Bread,  
That you may raise us from the dead.  
Christ, Resurrection for all to see,  
Surround us through Eternity. Amen.

A Celtic type Prayer - From "Power Lines"

By: Fr. David Adam of Holy Island fame.



## The Shadow-Self

By: Terry Gatfield



In the last edition of the 3<sup>rd</sup> Order Franciscan Newsletter I wrote an article about Benson's encounter with his shadow-self during his Santiago de Compostella Pilgrimage. It was somewhat biographical. I have been called by one Franciscan Brother to take up the quill again and extend the concept a little further for those who have not thought or read much about the shadow-self.

The idea of the shadow-self has been best expressed by the Swiss psychiatrist and psychoanalyst Carl Jung – usually pronounced with a Y and not a J. He was born in 1875 and died 1961. His father was a poor rural pastor in Switzerland whilst his mother emerged from a wealthier family. Jung is considered the first modern psychiatrist to view the human psyche as “by nature religious” and he made it the focus of his exploration. His contribution to Christian thought and spirituality has been enormous, especially in the areas of understanding the soul, the unconscious, archetypes, dreams and the persona. His extensive work on personality paved the way for the famous MBTI personality inventory. My thoughts are that there is a wonderful harmony with his conceptualisations and Franciscan Spirituality that is far richer and deeper than any other psychologist of any age. However, this is seldom broadcast. Notwithstanding his fantastic and rich deep repertoire of insights this short article is directed to the shadow-self.

The shadow-self personifies everything that we refuse to acknowledge about ourselves; it represents a tight passage or a narrow door, whose painful constriction no one is spared. If and when an individual makes an attempt to see their shadow, they become aware of, and perhaps even ashamed of, those qualities and impulses and they often face personal denial. However the shadow-self is often more clearly seen in others. Examples of the shadows that are often cited are egotism, mental laziness, sloppiness, unreal fantasies, schemes, carelessness, cowardice, inordinate love of money and possessions.

The shadow-self begins building the day we are born and will exist until the day we die. It grows each time we dwell on negativity. It is our opposite and becomes an opposition. It will gain power when we deny its existence, and it may attempt to dominate and control our lives. You cannot approach the shadow-self with the idea of destroying it, as it is an important

part of us and is of value on our journey. By confronting the shadow-self we will learn to channel its positive and helpful energies. On the dark side the shadow-self is often what sabotages our relationships, jobs, and denies our spirit: it keeps us from realizing our destiny and dreams. It is what we sweep under the rug. It gets buried and repressed into our deep unconscious self. The shadow is what we don't want to be. It seems horrible to feed our greatest fears and we dread that someone might discover our dark shameful secrets. This further represses it. Hiding what is inside gives the shadow-self power because we don't have the power to choose. We just react. It shows itself through projecting our judgement on others. What we don't own about ourselves we project onto other people. When we don't own an aspect of our life it has the potential to become destructive. Some would even say we are pathological liars when it comes to looking at our internal feelings. Since we can't find the offending spirit within, the only way we can see those qualities is in others.

It is helpful to consider that other people mirror back our hidden emotions and feelings. To manifest our full potential we have to claim those parts of ourselves that we have denied, hidden or given away to others to act out for us. If we keep attracting people with similar qualities or traits in our life it is to show us what aspects we often disown in yourself. This gives us an opportunity to recognize the shadow-self and to reclaim it for the positive.

The pain of our perceived flaws compels us to cover them up. We often over-compensate by acting out the opposite. What we don't want to face often is the drive and motivation to do something different. When we see someone doing something we don't like we get angry with them and judge them as bad. However, if we really looked and thought about it we might discover that we would have the same reaction. Discovering this compassionate empathy for the person releases our judgement.

Each part of us we don't like should be seen as a gift in appropriate situations. When we embrace a quality within ourselves then people with the same quality can no longer align with us with the same attitude. This frees us to truly experience ourselves and we are free to experience them. To truly love self, and to see ourselves as God loves us, we must get our negative emotions out of the way. If we own hatred and evil in ourselves we wouldn't need to project it onto another person. Compassion heals and reveals our true essence to evolve spirit in action.

I am not fond of quoting high profile personalities, or pop psychologists, but Oprah Winfrey said “Instead of holding on to resentments learn from them. Turn wounds into wisdom. See how the wounds have benefited you. Where they lead you. How does holding onto the wounds keep you from filling your dreams?”

As Franciscans we come with a very privileged set of understandings. Franciscans are encouraged to engage in deep soul work through prayer and contemplation; we belong to a fraternity that takes seriously the scriptures; we have a huge heritage of Brothers and Sisters that have passed down their wisdom through the centuries including many contemporaries such as Rohr, Delio, Crosby and Niemier. Finally, we have a founder that without naming it, understood and identified his shadow-self and reclaimed it for the glory and purposes of God.

Take time to get to know your shadow-self as Jung said ‘it is 95% pure gold’.

Before we close let’s revisit Benson’s story. Benson’s shadow-self was a relentless angry critical and all consuming monster. He was angry about the injustices wrought by people, politics, institutions, and especially, the church. This was his shadow-self. Through the pilgrimage encounter he discovered treasure. The realisation of a sense of national and international justice, an ear and a heart for truth and an ability to see things past the superficial; unearthed in the positive. Energy was released to see things that were immensely complex and simultaneously confusing. Through the injustices and hurts he found he could now not only understand but master, communicate and creatively set about reconciliation within himself, and himself with the world. The shadow had become a servant. He had discovered the alchemist’s dream – Gold.



## *A Franciscan Surprise*

By: Rt. Rev Robert Butters

It was just on twenty years ago when Margaret and I first became the proud owners of the Franciscan Office Book. Mine is now completely worn out, so yesterday I started to use Margaret’s copy. I was overwhelmed with joy when I found on the inside back cover, written in her own handwriting, the following words:

***I HAVE PEACE  
I AM STRONG  
I FEEL GREAT  
I WILL BE FREE***



Margaret may have read them somewhere, or heard them spoken by somebody. (If any of you know the source, please let me know). She may have even written them herself. They do reflect her open robust Franciscan spirituality. “I FEEL GREAT” is Margaret to a “t” (but I don’t know how to spell that word).

## *Archbishop Desmond Tutu Birthday Wishes*

As the “former” communications person for Anglicans globally I say without any hesitation that the face, voice and heart of our tradition is seen most fully in our beloved Archbishop Desmond Tutu. I understand it is his 80th birthday. Can I urge, beg, admonish everyone everywhere to send him a greeting of thanks and praise for all he is, in Christ, for us. May he live forever. PLEASE SPREAD THE WORD EVERYWHERE. He deserves all the attention and thanks we can muster..please...Fr Jim FROM SOUTHERN AFRICA

Dear Fr Jim Rosenthal

**Birthday greetings to Archbishop Desmond may be sent to: [tamu@tutu.org.za](mailto:tamu@tutu.org.za)**



## **Pax et bonum** – peace and good

By: Wayne Philp  
and David McAvenna

“Pax et bonum” – “peace and good”. That’s exactly what the recent combined silent retreat by the South Australian chapters of The Community of Ss. Barnabas and Cecilia (CBSC) and the Third Order of the Society of Saint Francis (TSSF) was all about. Peace and good!

The retreat was held over the weekend of the 9-11 September 2011 at “Camp Willochra” nestled beside Mt Remarkable of the Flinders Ranges at Melrose, South Australia (about 3 hrs drive north of Adelaide). The silent retreat was led by Brother Wayne of the Little Brothers of Francis (LBF), who had travelled from his hermitage at Tabulam (NSW) about 120 km west of Byron Bay. There are presently only three “Little Brothers” and, because of the nature of their Franciscan contemplative rule and also their individual responsibilities in sustaining their small community, they each usually travel abroad only twice a year. So we were most blessed to have Brother Wayne as our spiritual leader and guide.

Those attending from TSSF were: Colin Fidock (Provincial Minister Elect), Joan Manners (Regional Minister SA), Anne Kotze and Roselind Ruwoldt; novices Margaret Holt, David McAvenna and Wayne Philp; and Harry as an enquirer. It was very “good” to be able to share this weekend together with our community (albeit only half) of friends and companions on the road to discovering and knowing God in the wake of Saint Francis. It was also very “good” to be able to spend time and company with our brothers and sisters in Christ within the Community of Ss. Barnabas and Cecilia and “good” to be able to renew our vows, as they did also, before The Ven. Michael Hillier of the Diocese of Willochra.

All in all it was “very good”.

And peaceful! As a silent retreat in reflection of Br Wayne’s Franciscan-minded presentations, it was a time of “peace” as we considered the importance of “not having enough time”, “listening” and “priorities” in our daily lives. Although each of us surely took away different insights from the retreat, we all learnt that “peace” may be found in direct proportion to: our putting aside enough time for prayer and study of the Holy Scriptures; our listening to what God is saying to us (meaning that we stop talking and instead actively listen



to creation, others and the voice within), and our assigning daily priorities in accord with the “Will of God” (as discerned and revealed) for each of us. There are undoubtedly many other factors that make for “peace”, but these were a good start.

“Pax et bonum” - “peace and good”. That is what we found at Willochra.

### **A personal reflection:**

I have endeavoured for a number of years to try and take a silent retreat once a year. This year I have been blessed with two, the most recent being the Melrose retreat mentioned above. I value silence. I enjoy silence. I enjoy being alone to reflect, pray and simply be. The retreat at Camp Willochra afforded me each of those aspects. What did I learn? Good question, but one I don’t like being asked! However, that said, I made the following notes in my journal.

Be aware of the silence – don’t strain. Listen – pay heed to the Gospels in all things – this is what St Francis did – he points us to Jesus.

My life is, at times, frenetic – very busy, filled with activity such that I am always looking for something to do. I am surrounded with all the modern labour and time-saving devices, and yet my labour still seems to be extensive (in part, it is the nature of my work) and as for time ... well, there’s never enough!!

Brother Wayne encouraged me (us) to “draw the distinction” between that which is central (to our lives) and that which is peripheral. To build the house on rock – the solid foundation, and that rock is Jesus.

The key questions that I asked myself were: Am I straining too hard? Am I listening? To whom am I listening? How am I using my time? What are my priorities (what is central; what is peripheral)?

I don't intend to highlight answers to those questions. As with past retreats, I find that the things I gain generally 'travel' with me as thoughts to ponder and consider into the future. But in one sense, the questions are answers in themselves.

Finally, in taking my retreats, the thing I value most is simply the opportunity to spend time in peace and quiet with the Giver of all good. And for me, coming back to the question, "What did I learn?", the more important aspect is simply taking opportunity to spend time alone and in silence before the Lord and, hopefully, growing closer to Him as each year passes.

Pace e bene – indeed, that is what we found at Willochra.

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## *Being Bridges*

Third Order Conference  
and General Chapter  
12 - 15 July 2012

Trinity College, Parkville, Melbourne

Speakers:

Michael Yore, Director of Mission and Justice,  
Good Shepherd Australia & NZ

Andrew McGowan, theological lecturer and  
Warden of Trinity College

Mick Pope, lecturer in meteorology with BOM,  
ISCAST fellow and lay preacher  
Bible Studies with Alan Cadwallader

To assist with numbers, could the deposit of  
\$60 be paid by 1/8/2011 if possible.

Deposit directly at any branch of Bendigo  
Bank, into BSB 633-000 A/c No 137904835  
A/c Name TSSF 2012, A/c branch:

Castlemaine. Please include your name on bank  
deposit form for identification.

Alternatively, cheques or money orders (with a/  
c name) can be sent directly to Bishop Jeremy  
Ashton,

38 Urquhart St, Castlemaine, Vic 3450. Receipt  
will be sent by fax or email.

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## Franciscan & Holy Days To Note

September 17	STIGMATA OF FRANCIS
October 3	Transitus
October 4	FRANCIS OF ASSISI
October 11	All Franciscan Saints
November 23	Fr Algy SSF
November 19	Elizabeth of Hungary
December 1	Requiem for all departed Franciscans
December 25	THE NATIVITY OF OUR LORD

**'Readings and other material for worship and devotion are in the Manual - Section F'**



### Application Form:

Name/s \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

Email \_\_\_\_\_

Number of people attending \_\_\_\_\_

Deposit due 1st August 2011 if possible: \$60

1st Instalment due 1st October: \$100

2nd Instalment due 1st February 2012: \$100

3rd Instalment due 1st June 2012: \$100

Dates are guidelines only. Total Payment of \$360  
may be made at any time and early payment  
would be most helpful.

Total Living Out cost: \$165 (deposit remains \$60)

Please make cheque/money order out to TSSF  
2012

Cheque/Money Order enclosed: \$ \_\_\_\_\_

Special dietary requirements or other special  
needs:



## Thoughts on Being Bridges

By: Jan Down

Through Christ, 'God was pleased to reconcile all things to himself, everything in heaven and everything on earth, when he made peace by his death on the cross'. (Col. 1:20) Or in other words, Jesus is the bridge between us and God. So we, not being greater than our master, are to be bridges too.

For me, this is the overarching idea for our Third Order Conference in July 2012. Under this main theme, there are many kinds of bridges to consider, such as: between Jews, Christians and Muslims; between Israel and Palestine; between the present world of serious ecological and economic challenges (including climate change and diminishing oil supplies), and a possible future of peace and abundance; between the church and secular society; and between Indigenous and immigrant Australians. Some of these themes will be explored, and others may yet emerge as we further develop the program. (We will keep you informed as we go.)

When the planning committee had just begun meeting, Melbourne people were asked to send in their thoughts and ideas about the theme, and Denis Woodbridge sent us these reflections:

One thought I have about 'being bridges' comes from my love of the Latin language. One of the words used in Latin for 'priest' is PONTIFEX (English PONTIFF), which derives from two words meaning 'bridge-maker'. In pagan Rome the chief priest was the PONTIFEX MAXIMUS or 'Supreme Pontiff'. In the Latin version of the new Testament the word PONTIFEX is used of Caiaphas, the High Priest, in John 18:24. Since the 5th century in the Roman Catholic Church the title 'Supreme Pontiff' has been used by the Popes to describe their office, so the Pope becomes the chief 'bridge-maker'. It is interesting that this use goes back to the Christian apologist Tertullian (2nd and 3rd century) who used the word in a satirical way to refer to the Bishop of Rome!

The relevance of this for us today is that it is a central Christian belief that ALL members of the Church, not only those who are ordained clergy, share in the ministry of Christ as High Priest. So all of us are therefore 'pontiffs', or 'bridge-makers' and the office of making or being a bridge can be described in terms of what a priest does.

Amongst other thoughts sent in there was mention of the West Gate Bridge, and of the underside of bridges. The West Gate has its history of (unintentional) sacrifice in the lives lost when it collapsed during construction. It links east and west. It is a place associated with tragedy for various reasons, yet essential to Melbourne's life.

The undersides of bridges can be dark, sad places, yet also offer shelter to the homeless.

### Francis as a Bridge

In 'The Third Order Vocation', the old booklet that used to be given out to Tertiaries at profession, it reads, 'Only when we are at peace with God, reconciled to him, are we enabled to be at peace with all people'. What I understand here is that Jesus must be the bridge for us first, before we can become bridges for others. We are called to 'make our Lord known and loved everywhere; to spread the spirit of love and harmony; and to live simply'. I think that Francis exemplified each of these. He was a bridge between rich and poor. I think especially of the story of Francis going to Matteo the nobleman's house for dinner, where Matteo found Francis sitting with the beggars in the courtyard and sharing in the daily dole. In identifying himself with the poor, in being actually poor himself, Francis made sure that any gulf created by wealth was bridged by love. He would not allow wealth to hinder anyone from walking the bridge to God; most of all, Francis became a bridge to help people meet Jesus.

I think we can also be bridges within the Third Order. We are a diverse family – spread out geographically across the country, but also different in many ways – we are everything from evangelical or pentecostal, to Anglo-Catholic – we are every colour of the rainbow. And a rainbow is like a colourful bridge, full of hope. So perhaps through our diversity we can be bridges to others and help to make our Lord known and loved everywhere.

Approximate date for Advent Newsletter will be 30th November - 7th December

Thank you to all who have contributed articles for the Newsletter.

Pax et Bonum

Gloria Malouf-Marsh

(Newsletter Editor)

email:gloria@radiantpathways.com.au





# Mysteries of the Internet – TSSF style

By: David White

Firstly, a collection of TSSF websites:

The Australian Province:	tssf.org.au
The African Province	tssf.org.za
The Province of the Americas	tssf.org
The European Province	tssf.org.uk
New Zealand Province	franciscanthirdorder.godzone.net.nz

The European website has a large amount of resource material, including their formation materials. Similarly, the Province of the Americas has a number of online resources, including links to the online office, Community Obedience and Franciscan publications. There is an additional secure area for Third Order documents, which needs a password. If you would like any documents from this area, I can send copies to you. These include the Statutes, Constitution, Principles, and a Burial Office for Departed Tertiaries. Many of these, of course, are in our own Manual.

Within the province, we are increasingly using email for much of our communications. The savings in cost, paper and energy make this a very Franciscan way of communicating when it is available. To assist in managing the email resources, we have set up email aliases and mailing lists. Email aliases redirect email sent to them to the real email address of the recipient. These email addresses are especially useful on printed documents as the documents will not need to be reprinted when the office bearers change. By having official email mailing lists, this saves you keeping mailing lists on your computer, as these can easily get out of date.

The email aliases set up are:

Provincial Minister	provincial.minister@tssf.org.au
Provincial Chaplain	chaplain@tssf.org.au
Provincial Secretary	provincial.secretary@tssf.org.au
Provincial Treasurer	treasurer@tssf.org.au
Newsletter Editor	editor@tssf.org.au

	Regional Ministers	Prayer Coordinators
QLD A	minister.qlda@tssf.org.au	prayer.qlda@tssf.org.au
QLD B	minister.qldb@tssf.org.au	prayer.qldb@tssf.org.au
NSW A	minister.nswa@tssf.org.au	prayer.nswa@tssf.org.au
NSW B	minister.nswb@tssf.org.au	prayer.nswb@tssf.org.au
Vic/Tas	minister.vic@tssf.org.au	prayer.vic@tssf.org.au
SA	minister.sa@tssf.org.au	prayer.sa@tssf.org.au
WA	minister.wa@tssf.org.au	prayer.wa@tssf.org.au
Malaysia	minister.mal@tssf.org.au	

If you are one of these office bearers, you may wish to set up your email application to include an email account for these alias addresses. That way, you can send out emails, like I do, using the title of my office rather than directly using my own email address. It is immediately clear to the recipient that the email is from the Third Order.

Other address	
Website/Other Admin	webadmin@tssf.org.au webmaster@tssf.org.au admin@tssf.org.au

The Third Order mailing lists are moderated lists. This means that they are restricted so that only a few people can post emails via these lists. Those who can post to the lists are typically the Provincial Minister, the Provincial Secretary and the Regional Minister and Prayer Coordinator for the respective region. Anyone else can post to the lists, but the emails are sent to the list moderator (currently the Provincial Secretary) for approval. Similarly, any emails sent out using the email lists have the name of the email list in the subject of the email, e.g. [tssfwa]

To avoid duplication of email addresses (and possible errors), members email addresses are stored in the email list for their region. The regional email list addresses are:

QLD A	tssfqa@tssf.org.au
QLD B	tssfqb@tssf.org.au
NSW A	tssfna@tssf.org.au
NSW B	tssfnb@tssf.org.au
Vic/Tas	tssfvt@tssf.org.au
SA	tssfsa@tssf.org.au
WA	tssfwa@tssf.org.au

The regional email lists are rolled up into the provincial email list, tssfau@tssf.org.au. This list includes links to the regional lists above, and to the remaining overseas members. One reason for using these email lists is that it protects your email address, limiting the opportunity for viruses to collect it and so spread spam.

There are three other email lists currently set up:

chapter@tssf.org.au	includes all Chapter members, who can all send emails to the rest of chapter
tssfaunews@tssf.org.au	includes contacts in each of the Third Order Provinces, SSF and CSF and the Bishop Protector
prayer@tssf.org.au	can be used to send prayer requests to all the other prayer coordinators.

Email, of course, is a tool for communication. However, it has limitations. When we talk with someone, less than 30% of the communication is the words. Email can only communicate the words, not the emotions, tone of voice and body language. In addition, only 50% of our members have access to email, so we need to ensure that important information is passed on in a timely manner to those without email.

I hope that this information about how we are using email helps you communicate with those you need to, and helps clarify some of the mysteries of email.

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Sunday Transitus of St Clare 10 August

2008 (From Franciscan Readings)

(A reading from the Versified Life of St Clare)

When Clare asked that all her sins be forgiven by him, the Pope replied, "Would that I needed such forgiveness." After he had absolved her, he left her. Her hands folded towards the Lord, Clare spoke to her sisters and said, "My little children, praise God, whose kindness granted me these gifts in his goodness." The mournful departure of their mother brought them to tears – neither hunger itself nor lack of sleep relieves their sorrow. Not night's rest, not the delight of daily repast, their tears are their drink, and grief their food. Mourning brings down the night and day follows with an intensity of sorrow.



*Woman of the beatitudes, truly poor in spirit: help us to use the things of this world with detachment and quiet trust, always aware of the loving tender face of God, our Creator and Father, turned towards us.*