

THE THIRD ORDER

Australian Province Newsletter,

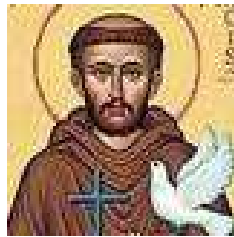
PNG & East Asia

E a s t e r

E d i t i o n

Dear sisters and brothers,

Greetings in our Lord Jesus Christ as we as a community, travel together, in the footsteps of our Father Francis. Brother Leo called him 'The mirror of perfection'. As the moon is to the sun Francis reflects the life of Christ not only in history but to each of us today.



Norma Wise wrote: *In Assisi the past is not history, but the life of Francis is now, just as Christ is now. And because Francis holds Christ's hand and so do we: there is no time gap.*

From the 'Wisdom of St Francis', and excerpt from Brother Ramon's book: *Franciscan spirituality*, Francis is sitting in the wintry sun of the Portiuncula Church of St Mary and the Angels as a young man runs up to him. *"Where can I find Francis, the new Saint so that I might fall at his feet? For the love of Christ, my brother, tell me where he is."*

"Where is Francis?" replied Francis, shaking his head. "Where is Francis? What is this Francis? Who is he? I am looking for him also, my brother. I have been looking for him now for years. Give me your hand; let us go find him."

We too journey as a community of Franciscans with Francis. He leads us in the principles he has set before us. Like Francis, we are called by his example not only to live the Gospel, but also to proclaim it. The first aim of our order is: *To make our Lord Known and loved everywhere.* We are called to be disciples not followers. As we journey through this Lent toward the glory of Easter and its significance, we, like Francis know that the

celebration of the death and resurrection of our Lord is not a one-time event but, in fact for each of us, a continual journey of faith. Like Francis we too are filled with the joy and the sacred mystery of God's promise given to us through his Son.

For Francis the mysteries of the Passion were a cause for joy not sorrow. Easter brings to us new life – life in Christ. Francis proclaimed in his body that *if anyone is in Christ, he is a new creature: the former things have passed away. Behold! They are made new! (2Cor.5:17)*

May Francis' song of Easter triumph: *This is the day that the Lord has made: let us rejoice and be glad in it! Alleluia! Alleluia!* be yours this Easter tide.

Colin tssf (Provincial Minister)



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

Celebrating

800 Years of Poor Clare Order

Excerpt from: Franciscan Schools Australia
e-newsletter, January 29, 2012
www.fsa.asn.au



On Palm Sunday in 1212 Clare left her home to join Francis and his Brothers. Clare received the habit of the Poor Ladies at the hands of Francis in the Portiuncula (Mary of the Angels).

This is an opportunity to become more familiar with the life of Clare and her Sisters. We celebrated the 800 anniversary of the birth of St Clare in 1993. Since then

there has been an upsurge in research and in the production of papers, journals and books on the life and Rule of St Clare.

Franciscan Calendar 2012

This calendar is dedicated to Clare of Assisi this year. The Franciscan Calendar is produced each year by the Franciscan Friars at Waverley. Paul Smith OFM, Provincial Minister, provided the typeset, design and research for the calendar. The cover shows St Clare of Assisi and scenes from her life by the Master Santa Chiara (1283) Basilica of St Clare, Assisi, Italy.

Special inclusions in the Calendar to mark important events in the life of Clare and in the life of the Poor Clares in Australia

1st April - Palm Sunday: Clare joins Francis in living his vision of the Gospel on Palm Sunday 1212

8th April - Poor Clares (Par,PNG) founded from Laguna (Philippines)1994

June 16th - Cloistered Poor Clares relocate from Waverley to Campbelltown 1968

June 18th - Poor Clare Colettines (Bendigo) founded from Sri Lanka 1995

July 16th - Birth of St Clare 1293; Cloistered Poor Clares (formerly Waverley, now Campbelltown , founded from Galway (Ireland) 1951

July 26th - Poor Clares (Aitape PNG) founded from Campbelltown (Australia) and Ennis (Ireland) 1971

August 9th - Approval of the Rule of St Clare by Pope Innocent IV 1253

August 11th - Feast of St Clare

August 15th - Canonisation of St Clare 1255 (2 years after her death)

November 23rd - Poor Clares (Waverley NSW)

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.

*While you are proclaiming
peace with your lips, be
careful to have it even more
fully in your heart.*

Francis of Assisi

National Conference to be held in Melbourne 12/7/12 to 15/7/12

By: Joy Bartlett

The Theme for our conference is Being Bridges.

This poem has become the branch of our vine of planning.

For those attending I would like you to read, meditate, and pray this poem. I am sure it will add to your participation.

There will be a details sheet sent out to all attending closer to the Conference.

The Bridge

By: Joy Cowley

Aotearoa Psalms

There are times in life
when we are called to be bridges,
not a great monument spanning a distance
and carrying great loads of heavy traffic,
but a simple bridge to help one person from
here to there over some difficulty
such as pain, fear, grief, loneliness,
a bridge which opens the way
for on-going journey.

When I become a bridge for another,
I bring upon myself a blessing
for I escape from the small prison of self
and exist for a wider world,
breaking out to be a larger being
who can enter another's pain
and rejoice in another's triumph.

I know of only one greater blessing
in this life, and that is,
to allow someone else
to be a bridge for me.



Agnes of Prague and her Association with Clare of Assisi

Taken from Franciscan Schools of Australia - e-newsletter issue Feb 28, 2012

We Franciscans celebrate a very important Franciscan feast day on 2nd March - that of Agnes of Prague. Clare of Assisi did not leave us with many of her personal writings, however we do have 4 letters that Clare wrote to Agnes of Prague.

Ilia Delio OSF in her book "Clare of Assisi: A Heart Full of Love" in chapter one on "The Poverty of God" writes: It is rare to speak to one another about the poverty of God. Usually when we encourage one another in the pursuit of God, we describe positive attributes of God such as power, wisdom, mercy and kindness, The poverty of God seldom enters into the conversation because poverty seems "unnatural" to God. Yet, it is 'God-centered' poverty that absorbs Clare's attention in her first letter to Agnes. Here is a short paragraph of rare depth, Clare indicates that poverty is essential to the pursuit of God - because poverty is the expression of love:

She writes:

O blessed poverty, who bestows eternal riches on those who love and embrace her!

O holy poverty, God promises the kingdom of heaven and, in fact, offers eternal glory and a blessed life to those who possess and desire you!

O God-centered poverty, whom the Lord Jesus Christ who ruled and now rules heaven and earth, who spoke and things were made, condescended to embrace before all else!

For Clare, poverty is the foundation of life in God because poverty begins with God. To identify poverty in relationship to God is to quickly dispel the notion of poverty as merely material want or need. Clare realised that the accumulation of material things can stand in the way of God and she sought to dispossess herself of things. However, the God-centered poverty that she highlights is more than material dispossession. Poverty touches upon the very basis of existence itself, the gift of God given to us in the Person of Jesus Christ. The poverty of God according to Clare is identified with the Incarnation, and because the Incarnation is the person of Jesus Christ, we can claim that the poverty of God is expressed vis-a-vis the human person.

ANY ONE FOR NUDITY

By: Terry Gatfield

St Francis has been awarded by the Roman Catholic Church the honorary title of Patron Saint of Ecology. Most appropriate. But I would like to suggest that he should also be awarded the title of Patron Saint of Nudity. St Francis had a history of continually taking off his clothes, giving them to beggars, lepers and those in need. However, his iconic striptease occurred after being charged by his father for stealing and selling his cloth, horse and dray as a means to finance the rebuilding of San Damiano, in response to hearing the call of God *to rebuild his house*. Francis confessed his guilt in a quasi-legal court setting, before Bishop Guido. He proceeded to strip naked, returning his clothes and the money gained from the sale of the goods to his father, saying: *No longer do I call you father. From now on I have only one Father who is in heaven*. He walked out of the assembly on that bleak winter's day, naked. Stark naked!

For some this may appear to have been just a simple act of childish rebellion. Others may consider it was about honouring a debt. However, my understanding is more towards it being the outwardly powerful symbol of a life transformation. His nakedness signified a being set free from an allegiance to his old world and the adornment of dress signifying power, status and privilege. But the bigger change was not the external facade but the interior transformation as he no longer needed to wear the superficial mask of class superiority. He now identified fully with Christ and the poor of the world; the blessed ones of Christ, of whom he says: *You're blessed when you feel you've lost what is most dear to you. Only then can you be embraced by the One most dear to you; and you're blessed when you get your inside world—your mind and heart—put right. Then you can see God in the outside world* (Matt. 5^{4&8})

This simple, yet unbelievably powerful act was an expression revealing that he no longer had to please the world and conform to its demands and status. He could now stand naked and totally transparent before the world. Nothing to hide. Nothing to cover up. St Francis could now see and be open to his true-self. The undisguised, unmasked St Francis. The true naked-self that God had made him. This is as opposed to what Jungians call the

false-self (see the last but one TSSF news letter re a short understanding of this area of Carl Jung's thought).

The false-self is what we want to demonstrate to the world. How we want the world to see us. Perhaps all of us live to some extent in the false-self world. Alas, some never come out of it. However, it is subtle. It often manifests itself in our dress, looks, jobs, cars, houses, suburbs and the children's schools. The list is very long. It is the botox of society. They become the masks we wear and we are encouraged to do so through the media, advertising sources and even the Jones'. It is the display of ourselves to the world that tells them our story - 'the story how I want you to see me'. This is not the true-self; it is the masked-self.

The true-self is the naked-self. The real me. The real world where I can see the real person that God has made me. The real me that I am not ashamed to demonstrate for the world to see. The real me has warts, frailties, limitations, uncertainties and frustrations included. It is the world without masks and pretences. It is here in the true world that I don't have to Prove, Promote or Protect anything. This is truly who I am – a child made in God's image; the Adam and Eve who are happy to walk in the garden, totally naked.

St Francis provided a beautiful icon for us of moving dramatically from the false-self and all its regalia outward adorning and pretence to turning to our true-selves. Our truly naked-self. The real-self before God and the world. The true-self could now call God 'Abba Father'.

Any one for nudity?

***“Blessed are they
who see beautiful
things in humble
places where other
people see nothing” ?***

Camille Pissarro

My First Introduction to the Franciscans

By: Valerie Butler

“When the pupil is ready the teacher will come.”

A Baptist discovers the Third Order

My first introduction to the Franciscans was when a Baptist friend, feeling challenged to explore a Franciscan lifestyle, took us to see “Brother Sun Sister Moon”

In 1988 I met my first Franciscan. A Roman Catholic Sister who became my Spiritual Director. Her example led me to read about St Francis.. In 1989 as I continued reading I learnt that there was a Roman Catholic Third Order. Over the next few years I read & re-read “Francis of Assisi.” by E. Goudge. Each time realising how far from the life of Francis I was and yet each time feeling the excitement of an invitation to try to live out of some of his ideals.

In 1994 I was attending a conference in Brisbane & was excited and amazed when I met Noel Hanby to find that there was an Anglican Third Order. She gave me the name of a Victorian called Denis Woodbridge. I returned home with a dilemma - my head - told me the truth that I was busy, fulfilled & growing in my Christian life and didn't have time to include anything else.

My heart - seemed to be inviting me to explore this new path. So I decided to wait for a while and see if God opened a way. Some time later, at a retreat day, I found myself chatting to the person in the next chair. Somehow his name seemed familiar although I hadn't met him. Denis Woodbridge!! He told me that there was a T.S.S.F. member actually living near me. Sandra Jackson answered many questions and I became an inquirer.

I found that having a Rule; a Spiritual Director who challenged the practise of that rule in my life and a Novice Counsellor who helped me study the relevance of Franciscan teaching gave me a focus and helped draw all my activities and interests to a central point.

Perhaps this is what I have appreciated most. On days when I'm too tired, too busy, or feel confused I can return to my Rule and live out of that knowing that it has been formulated in a quiet, prayerful space.

In 1997 I was professed at Retreat House (where I first spoke to Denis in 1994).

Your annual subscription to Third Order for the year 2012 is now due.

Subscriptions fell due on 1 January 2012 and Chapter asks that they be paid by **31 March 2012.**

**Payment made by Direct Debit; Cheque/
Money Order with completed Subscription
Invoice To -
Geoff Jordan (Provincial Treasurer)
15 Streeton Court,
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Easter – a Festival of Hope

By: Revd John Roderick

The traditional virtues on which Christianity is built are faith, hope and love. Without faith, that is belief in God, Christianity cannot begin. No one can live without hope, which looks to the future. Life without hope is scarcely living.

Easter is the feast of the Resurrection of our Lord. While promising the Resurrection to us all, the New Testament tells us very little about the nature of resurrected life except insisting that it is the resurrection of the body. This is the great hope of all Christians.

Every child of God has a destiny – not only in this world but also beyond it in the world to come. So often we are earthbound. Many have their noses so close to the monetary grindstone; they do not look up and see God's glory. A worldly person without religion can be like a ship on the high seas without compass, homeport or destination. The great psychiatrist Carl Jung (1875-1961) said “among all my patients in the second half of life – that is to say over 35 years – there has not been one whose problem, in the last resort was not that of finding a religious outlook on life”. Easter is above all a Festival of Hope.

Newly Appointed Regional Director for the FI Asia Pacific Programme

Fr. Elias Moses OFM, Regional Director for the FI Asia Pacific Programme Franciscans International (FI) is happy to announce the appointment of Fr. Elias Moses OFM, of St. Thomas the Apostle's Province, India, as the new Regional Director for the FI Asia Pacific Programme. The vacancy arose following the tragic drowning of Mateusz Tuniewicz RIP, the former Regional Director, in August 2011.



Fr. Elias has a Masters in Sociology and Philosophy plus an MBA in Human Resources and Development; he has fluent English and Tamil, with a working knowledge of Hindi and Kannada. Most recently Fr. Elias was employed by the National Centre of the Church in India (NBCLI), under the Catholic Bishops Conference of India (CBCI) working in the areas of leadership training, programming and organisational development. Prior to this Fr. Elias was a college lecturer and then Dean of Studies in the seminary, after which he worked for four years with 'Parrus Technical' and 'Accenture' in the areas of training, addressing solution needs in the fields of leadership and organisational development. Throughout this period Fr. Elias has been actively engaged with a variety of nongovernmental organisations (NGO) working on social justice issues such as Street Children, and the Dalit Community; whilst simultaneously addressing justice issues, which are negatively impacting on the most vulnerable in India.

In welcoming Fr. Elias to the Staff Team of FI, it is an opportunity to thank Sanjay Gathia, who generously took over as the Interim Regional Director, during the past six months. He with Sr. Elizabeth Devera SFIC and OrruedeeSumananqkul SFO in the Bangkok office, did an excellent job keeping the FI Asia Pacific Programme running during the months following Mateusz's untimely death.

Fr. Elias will commence his new position with FI in mid March.

My Franciscan Journey

By: Revd Robert McKennay

My Franciscan journey commenced in 1992 when I came to Brisbane to attend selection conference at St Francis College. Prior to the interviews that day, a St Francis Day service was conducted where I met many of the Third Order group from Brisbane. This relationship has continued. During my time as a student at St Francis I visited Singapore to do some research on Church Growth and Evangelism. I stayed at St Peter's College during my time in Singapore and met with the Third Order members in Singapore, a number of times in my six weeks there. I spent much time with Canon Frank Lomax. He ran St Peter's College. We spent time exploring the meaning of being a Franciscan particularly in a foreign country.

After my ordination to Priesthood, I began Chaplaincy in the Australian Army in Townsville where I met with the North Queensland group on a regular basis. This has also happened in Adelaide, Wagga Wagga, Darling Downs and Canberra during different postings.

During the times of isolation St Francis has been a constant companion guiding and directing me particularly when I have separated from my family. I know the presence of Francis and this has been very important to me during my time in PNG in 1997-8. I have no doubt St Francis was guiding me and directing my time in IRAQ in 2006-7. During this time I had a close friend, an Episcopalian Priest who had been a First Order Brother. My time in Baghdad was not that safe but daily as I moved around Iraq and in and out of Baghdad I was aware that I was not alone.

I am nearly at the end of my time as a Full-time Chaplain with the Queensland Police Service. This has been a time when I have tried to live my life as St Francis has directed me. During those night shifts on the Gold Coast, I was confronted by many things, young children wandering the streets, people who had lost their direction in life and the family and friends of people who had died. All these events have confirmed that Franciscan Spirituality can and will assist us to follow the path laid by St Francis. The Prayer List has kept me connected to my brothers and sisters within the Third Order Daily.

ON BECOMING.....

By: Geoff Nutting

Once upon a time – born in 1936 – there was a little boy called Geoff. Just two years ago he finished his first book, and the dedication page read: *“In fond remembrance of the mother who never could fathom the son she bore, yet ever loved me dearly”*. Some mothers do have them, and Mum did it tough with young Geoff. Recent secular fashion in psychology could have offered her this cold comfort: “your son has Asperger syndrome”. In fact, Geoff does boast such a professional diagnosis, obtained in 2003, purely for his research purposes. But back in the 1940s Geoff was just a ‘naughty boy’, disobedient enough for Mum sometimes to scream of “having to send him to Borstal” (a ‘corrective’ institution).

Dad would have none of that. His authority was firm and unemotional (just as Asperger specialists would recommend). True, occasionally, he did spank his young son, but only “because I have to put your mother first”. In Geoff’s childhood (and for long after) he loved his Dad with a more undivided love than his Mum. In every way his Dad gave him his freedom to become what was in him. When, at age six, Geoff refused Mum’s emotional pressures to continue ‘saying his prayers’ – they included dire threats of ‘hell fire’ – his non-churchgoing Dad stepped in and guaranteed Geoff immunity from further imposition of maternal religion. Dad’s word was law.

Some sons do have them – hyper-anxious mothers, I mean. It is infectious; and almost to the end of his schooldays Mum’s little boy was to become the natural butt of bullies – almost a trademark of persons ‘diagnosed with Asperger’s’. His only defence was to trust in that utterly unemotional rationality that Dad had modelled for him. Once past adolescence, this started to pay dividends. Within five years of university education Geoff had to his credit two degrees in music and a diploma in theology; and soon he was launched on an academic career, which took him from native England first to Nigeria, then Australia.

Interestingly, music and religion had been the twin passions that kept his mother’s head above water. And they proved to be the most creative part of her son’s heritage – though he pursued them, post-adolescence, in styles a hygienic distance from anything Mum was at home in: high-and-dry Anglicanism and ‘Early Music’. That other heritage

– Dad’s hyper-controlled rationality – proved a mixed blessing: theology became for Geoff an elaborate world of intellectual real estate that cut him off from most of his fellow humans.

What brought Geoff back from the abyss of bi-polar depression was an abiding passion to teach theology, and the grace of a many years’ immersion (through retreats in a Contemplative monastery) in Cistercian spirituality. There he learnt theology in a different key, as an essentially practical discipline of growth in love and detachment. This fractured in a second-half of life career in psychiatric chaplaincy and pastoral care. His ‘first book’, mentioned above, is a distillation and analysis of his life-experience.¹ It was accepted in part-fulfilment of the requirements for an MCD ‘practical’ doctorate formally awarded him in 2011: *Doctor of Ministry Studies*.

In 2005 Geoff was professed in our Third Order of the Society of St Francis. Currently he is reconsidering whether this can truly be his spiritual home. He would value our prayers, and face-to-face encounter with any members who share his philosophical scepticism as to the pretensions of secular psychiatric labelling.

¹ *On becoming more open to others in God:*

Asperger syndrome and the Enneagram.

Franciscan & Holy Days

To Note

Apr’12	5	Maundy Thursday
Apr’12	6	Good Friday
Apr’12	8	Easter Sunday
May’12	16	Margaret of Cortona
May’12	20	Bernardine of Sienna
June’12	13	Anthony of Padua
July ’12	15	Bonaventure

‘Readings and other material for worship and devotion are in the Manual - Section F’

Church volunteers face jail under tough new OHS laws

Imre Salusinszky From: The Australian
January 18, 2012
From: Revd Dr Michael Giffen

ORDAINED ministers will be stripped of their centuries-old status as “servants of God” for the purposes of new national occupational health and safety laws, and will instead be regarded as “workers” who can be prosecuted for safety breaches in church.

The changes have alarmed religious organisations because they also mean that church volunteers, many of them elderly, can be prosecuted for safety breaches and face \$300,000 fines or five years in jail.

Under the new laws, which have been introduced in NSW and Queensland and are due to be rolled out in the other states this year, community volunteers are reclassified as “workers” and must be trained in OHS laws.

Uniting Church workplace safety manager Bill Tobin, who co-ordinates 100,000 volunteers in NSW, said yesterday he was convening a meeting of church groups “to try to get some sort of restraint on this legislation”.

“They have to recognise some of our congregations have 10 people in them,” Mr Tobin said.

“This could cause them to close ... if they can’t function within the obligations of the legislation.”

Workplaces must employ at least one person in order for volunteers to be covered by the laws, which is why the reclassification of ministers means every congregation will now be captured.

“Ministers were previously deemed not to be employees but servants of God receiving a stipend, not a wage,” Mr Tobin said.

“A lot of our volunteers are elderly, but because they have an ordained minister who becomes a worker, they become workers too. All of a sudden you’ve got a legal obligation for volunteers, who are now vulnerable individually to prosecution if they don’t take reasonable care.

“It will be a lawyers’ picnic.”

Mr Tobin gave the example of a small group of women who every year baked and sold Christmas puddings and used the proceeds in their mission work.

“Now any volunteer involved in that process will have OHS obligations, and the person conducting the undertaking could be prosecuted. They don’t need to commit an offence for WorkCover NSW to come in and check them; they will commit an offence if they cannot demonstrate how they are exercising due diligence.”

The Reverend Bill Crews from Sydney’s Exodus Foundation, which feeds hundreds of homeless people every day, said he supported the new laws in principle but warned: “When you set up laws like this, you set up bureaucracies that are limited in how they can respond. Volunteers who can work in a myriad ways are in danger of being locked into a system controlled by ideologues. It was St Francis of Assisi who kissed a leper, but you can’t see that happening today.”

Les MacDonald from Meals on Wheels said he was concerned about insurance cover for volunteers who will now be regarded as workers, and about the paperwork accompanying the changes.

“With many of these services, you have one part-time employee and 50 volunteers,” he said.

“They’re going to have this huge additional layer of administrative work loaded on to them.”

He Lives Within

How do I know that Christ is risen?
What proof have I to give?
He touched my life one blessed day
and I began to live.

How do I know he left the tomb
that morning long ago?
I met him just this morning
and my heart is still aglow.

How do I know that endless life
He gained for me that day?
His life within is proof enough
of immortality.

How do I know that Christ still lives
rich blessings to impart?
He walks with me along the way
and lives within my heart.
-Author unknown

GREETINGS FROM BATHURST

By: Maureen Arnold TSSF

Francis, son of a merchant, young man of valour, who loved his life. Yet, his life was not enough for him, and when he rejected his materialistic lifestyle, Jesus Christ became his ALL.

That amazing turn around of spirit, that knowing of Christ his Lord, not only changed vast communities of people in his time, but continues on and on to all those people in Christ, who open their hearts to the new possibilities we see through Francis. The Bathurst group of TSSF have all been changed in some form or other by knowing Francis.

We are a group of Third Order Franciscans, who with our Associate members total sixteen. We are made up of clergy, retired clergy (if there is such a thing), lay ministers, in paid employment, retired, single, married, parents, grandparents.....and the list goes on.

Our bond is Francis and what he has done and is continuing to do for us and for others.

We plan monthly meetings where we share the Eucharist; local knowledge that helps us to be in touch with our Franciscan journey, and discuss 'Francis type' issues that arise in our lives. Some of our members are passionate about refugees and seek to make a difference in the enablement and care of those who seek refuge in Australia.

The local refugees in Bathurst are an ongoing involvement, not only at Christmas time when we ensure that every child receives new gifts, but we keep our eyes and ears open to those in plight; the homeless, the poor, and all those that through the grace of God are placed in our path. We connect with generous people, who are conscious of the more needy, and through them have been able to supply suites of furniture and all types of household necessities to people who through life's dilemmas sometimes don't even have a cup from which to drink.

Two weeks ago, we shared Holy Communion at the property of one of our members where we have the privilege of a small chapel which has become a very special place of worship to us. Afterwards, we shared a meal and fondly farewelled Bill and Sue Gates who are moving to Woy Woy, and whom will be sorely missed not only by the Franciscans in Bathurst, but by many in this area who have come to know Bill over the years. Bill, with what he calls his 'old truck', has moved people from Bathurst to Canberra (once with a couple of keen University students giving him

a hand); house to house, place to place. Both he and Sue have always been passionate about helping others and will be continuing their Franciscan journey as soon as they settle into their new home.

This week we begin our Lenten study which is always open to all who want to share it, and we begin our own Lenten journey.

We send Easter greetings to all of our brothers and sisters, wishing you the peace of God and the joy of the Risen Christ in your lives now and always.

QUEENSLAND

AREA B RETREAT

WHEN: 2-4 OCTOBER, 2012

VENUE:

*THE BROOKFIELD CENTRE
OF CHRISTIAN SPIRITUALITY,
BROOKFIELD. QLD.*

For Information Contact: Francis Peloe,
Phone: 07 33596287
Email: fpeloe@bigpond.com

Contemplation and Coffee

By: Terry Gatfield

Throughout history Franciscans have been recognised for a legion of things and did you know that they are even responsible for the name of a certain type of coffee – Cappuccino. A number of years ago it was discovered that espresso coffee topped with frothy hot milk was an excellent beverage. But it needed a name. The name was found in the colour. It was observed that the colour of the coffee was found to be the same tone of the Capuchin Friar robes and the milk the same as their faces. Hence Cappuccino. Contemplate on your Coffee it has an excellent heritage.



From The Franciscan Readings

From: Good Friday 10 April 2009

Good Friday was traditionally the Parasceve – the Preparation. It was probably called “Good” as a transliteration from Gottes Freitag – “God’s Friday”. The day is spent in reflection on the crucifixion of Jesus, his Passion, and the expiation of sin. The Mass of the Presanctified occurs on this day as does the intercessions for the universal church. The relatively recent devotions to the cross have placed the popular Stations of the Cross on this day to aid the faithful in their reflections. (A reading from ‘The Office of the passion’, by St Francis)



I cried to the Lord with all my voice with all my voice I begged the Lord.
I pour out my prayer in his sight and I tell the Lord all my trouble.
When my spirit failed me you knew my ways.
On the path where I walked, the proud hid a trap for me.
I looked to my right and saw: there was no one who knew me.
I have no means of escape: there is no one who cares for my life.
I have borne abuse because of you and confusion covers my face.
I have become an outcast to my brothers, a stranger to the children of my mother.
Holy Father, zeal for your house has consumed me; and the insults of those who blasphemed you have fallen against me.
They rejoiced and united together against me.
Blows were heaped on me and I knew not why.
More numerous than the hairs on my head are those who hate me without cause.
My enemies, who persecuted me unjustly, have been strengthened; I then repaid what I did not steal.
The wicked witnesses who rise up asked me about things of which they are ignorant.
They repaid me evil for good and harassed me because I pursued good.
You are my most holy Father my King and my God.
Come to my aid, Lord, God of my salvation.

Penance

From: - Lenten Study – “Footprints of St.Francis
By: Fr. Terry Booth & Terry Gatfield (tssf)

Celano in his writing about St. Francis states, from then onwards he began to preach to all, with great fervour of spirit and joy of mind (Armstrong et al., 2004).

The word penance in past times was used for the translation of the Greek word Metanoia. A more enlightened and more popular term is Repentance and means, literally, a turning from and a turning to. For the Christian, this is conversion and is equated to three aspects: a change of heart under the influence of the Word; bringing forth fruit. This echoes the work of John the Baptist and the commissioning of the Apostles to proclaim repentance to all nations.

With respect to St. Francis, Margaret McGrath FMSJ writes:

The life of penance begins with God: the initial action comes from God, and then comes the visible signs of conversion and the fruits. This fact is crucial to a true understanding of Franciscan Penance (repentance).

The way of penance (repentance)... is a call to a life of intimacy and union with God. The way began for Francis with an experience of God that radically changed his whole life. Because of this he was able to take up daily this life of penance (repentance); this daily turning away from himself to his God. It was through this way that Francis found union with God.

*I have been crucified with Christ;
it is no longer I who live, but Christ
who lives in me; and the life I now
live in the flesh I live by faith in the
Son of God, who loved me and gave
himself for me.*

Report for Provincial Newsletter continued from Advent Edition In relation to IPTOC 2011 held 03-12-09.09.2-11 At Holy Cross Monastery, West Park, New York, USA.

By: The Revd Sally Buckley – Assistant Minister Provincial

Youth: the report from IPTOC 2005 was affirmed by the meeting. It was felt that while it was good to encourage younger membership in the Order, it may mean that we need to be more flexible in the formation process.

It was also pointed out that at times we need to remember that we are a religious order not a Rotary Club or Bible Study Group!

Communication: There was some discussion about how we can better share information between Provinces about what events and guest speakers etc. being planned. It was decided to use the Third Order, Society of Saint Francis Facebook page for this. People are encouraged to join Facebook, but if they are worried about it, they need only put in the minimum of information and only need have the TSSF page as your point of contact.

Joint Activities and Speakers

There were a number of meetings and activities which were joint with the First Order Brothers and Sisters. The day of Reflection and Bible reflections with Archbishop Roger was one.

We had two outings which were all together:

- one we went to the Roosevelt Mansion which was about 20 minutes away. Pamela Clare csf told us about Eleanor Roosevelt's work in human rights and in women's affairs after the death of her husband.

- the second was a day of Pilgrimage which began at the grave of Pierre Teilhard de Chardain (again not far away), then down to Graymoor to the foundation house of the Society of the Atonement, a society which had its roots in the Episcopal Church but converted to Rome in its early days. From there we visited the Franciscan Sisters at a monastery at Peekskill where two sisters who were originally CSF in England went to and ended up staying.

The day had its own twists and turns. Our transport was two yellow school buses. Our bus driver was something else ... at one stage I thought we were going to end up as news headlines, as he attempted a number of rather bizarre manoeuvres and refused to pay any attention to the navigation device he had! Also at the last place we visited, we met a nun who had turned 100 a few days before. She was quite deaf but her memory was as sharp as ever. She was able to remember so much, which absolutely delighted so many, particularly the first Order sisters, as she remembered the 2 sisters who had come from the UK!

We were blessed by two guest speakers who spent some time with us:

Jim Puglisi is the Minister General of the Society of the Atonement, which is a Roman Catholic order but has strong ecumenical leanings. Some have stayed with the "American Sisters" in Assisi – they are from the Society of the Atonement. Jim shared about movements and frustrations on the ecumenical front. I met him 6 years ago in Canterbury, he is a delightful man and enjoyed being with us. He has a great ecumenical heart and encouraged us to reach across the denominational divide and build strong ties with our Catholic Franciscan brothers and sisters.

Denise Boyle is currently the head of Franciscans International. She is based in Geneva. She gave a very inspiring talk about the work of FI and the difference they are making. She asked for our prayers for FI; for those who work for FI and for the work they do. She said: "Your prayers are really important – when you touch evil, you need protection."

Report for Provincial Newsletter continued from Advent Edition

Joint meeting: together we put up an agenda for the discussion time. Unfortunately there really wasn't enough time to cover what we needed to discuss together but we did pretty well.

Anglican Covenant this was chaired by Archbishop Roger who spoke in some length about the Covenant and the history behind it. It certainly helped demystify it, we drew up a list of pros and cons and had some discussion which helped take a lot of the fear factor out of it. One thing which we realised and I think that it was a relief for many, particularly in the Americas, is that whatever happens to the Communion, we will remain united as the Society of St Francis.

Christchurch Earthquake - some slides were shown of the damage and John Heberton shared some of the stories of the NZ Tertiaries who had been affected by the earthquake and have been involved in helping those who lost everything there.

The Franciscan: Br Sam shared a bit about this. He said the number of subscriptions from Australia has been impressive since we have been able to subscribe via our Treasurer and thanked us for that.

Closer ties and cooperation between the Orders: this was affirmed that when possible the First and Third Orders work together on projects.

Letter to the Archbishop of Canterbury: a letter of support similar to one sent six years ago, has been sent to the Archbishop. Jointly signed by the Ministers General of the First Order Brothers and Sisters and the Minister General and MG elect of the Third Order.

Hilfield: the First Order are undergoing an audit of all their properties. There may be further movement (for those who follow them) as some houses become unsustainable or others become more suitable. Br Sam shared about the Hilfield Project and the new vision which was taking shape there.

Summary:

It was a huge privilege to be able to represent you at this international forum, and I think you for your prayers during this time. An international Chapter meeting is always full of challenges and blessings and I believe your three representatives from this Province discovered that in bucket loads!

To Follow In The Footprints Of Our Lord

Excerpt From: Francis of Assisi –
Writer and Spiritual Master
By: Thaddee Matura, O.F.M.

To follow in the footprints of Jesus Christ is a theme that is very dear to Francis. It is even said that the following of Christ, *the sequela Christi*, characterizes Franciscan spirituality. This is true as long as we give an accurate content to this expression. The theme, borrowed from the First Letter of Peter, does not speak of the deeds and gestures of the earthly life of Jesus that we would need to reproduce. It is rather an invitation to enter into, with tenderness and patience, the mystery of the blessed Passion of our Lord, and thus share in his painful and glorious destiny. Rather than a mystique of poverty understood in the sociological sense, the *sequela* is a mysticism of the Passion that in following the Lord finds its fulfillment in glory. To follow the footsteps of Christ is to live according to all the demands of the gospel, suffering and death included, and to open ourselves to the promises that this gospel proclaims.

From The Editor

I would like to thank all those who contributed articles for the Easter Edition. They were most inspiring.



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.

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.

Wishing you all a very Blessed Easter.

Gloria Malouf-Marsh (*Newsletter Editor*)