



The Province of Asia-Pacific

AUSTRALIA, HONG KONG, MALAYSIA
PAPUA NEW GUINEA, SINGAPORE & SRI LANKA
NEWSLETTER

P e n t e c o s t

E d i t i o n

PROVINCIAL MINISTER'S LETTER

Dear Sisters and Brothers,

The feast of Pentecost has its origins in Judaism. It was celebrated fifty days from Passover, and was, and is the second most important festival for Jewish people. It is likely that at first it was related to harvest. As the offering of a sheaf of barley marked the beginning of the harvest season, so the offering of loaves made from the new wheat marked its completion.

Pentecost took on a secondary meaning as a commemoration of the giving of the Law on Mt Sinai, which according to Exodus 19.1 took place on the fiftieth day after the Departure from Egypt.

The celebration of Pentecost took on a third meaning with the descent of the Holy Spirit upon Mary and the Apostles fifty days after the Resurrection of Jesus Christ, and while this is the primary focus for Christians, it is not unrelated to the meanings that went before. All are about celebrating gifts that God has given to his people.

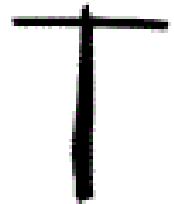
We too are blest through the bounty of the earth, and the radical gift of the original divine Law given through Moses. Above all we have been blest through the revelation of the extent of God's love in the life death and resurrection of Jesus, and the gift of The Holy Spirit given to all who follow him. We also rejoice in the individual gifts of the Holy Spirit that are given to different believers, in different measure, in response to their need, and for building up those they serve.

We are called not only to be grateful recipients, but generous givers and sharers of everything we have received.

St Francis not only understood this, but also lived it so radically, a challenge that still makes us uncomfortable till we respond.

That in no small measure is why we became Franciscans!

Pace e bene,
+Godfrey tssf



Galatians

5:22-23 NIV



22 - But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness,

23 - gentleness and self-control. Against such things there is no law.

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

The Call For Us To Lead

Provincial Chaplain.

By: Ven John Gibson

In our last Newsletter I spoke about the context of the historical situation faced by Francis and Clare in their time and ours. I drew on the material by Archbishop Sir David Moxon writing for "Centro" (news from the Anglican Centre in Rome Vol 21 No 2 Allsaintside 2015 edition.) He also wrote about leadership and I want to share that with you.

Our Three Aims as tertiaries are ** to make our Lord known and loved everywhere,* to promote the spirit of love and harmony, * to live simply.* This requires leadership from all of us. In leadership how important it is that our words match our actions. This was expressed by St Francis when he said *"it is no use walking anywhere to preach unless our walking is our preaching."* Our leadership needs to be carried out with humility, love and joy.

+ David gives us the context in which we live - *"We live in deeply disturbing times, and the trackless country-side we now have to make pathways into means a daunting task for leadership of any kind. In the Christian community this is doubly so because our vision and our mission is so ultimate and goes to the very heart of things. How should we lead now? What are we leading towards? How might we discern what to do?"*

The Anglican Centre helps discern a pathway forward with 'The Five Practices and Ten Commitments of Leadership' *James Kouzes and Barry Posner Christian reflections on leadership Challenge.*

They Are:

"[A] Model the Way. (1) Find your voice by clarifying your personal values. (2) Set the example by aligning actions with shared values.

[B] Inspire a Shared Vision (3) Envision the future by imagining exciting and ennobling activities. (4) Enlist others in a common vision by appealing to shared aspirations.

[C] Challenge the Process. (5) Search for opportunities by seeking innovative ways to change, grow and improve. (6) Experiment and take risks by constantly generating small wins and learning from mistakes

[D] Enable Others to Act. (7) Foster collaboration by promoting co-operative goals and building trust. (8) Strengthen others by sharing power and discretion.

(E) Encourage the Heart. (9) recognize contributions by showing appreciation for individual excellence. (10) Celebrate the values and victories by creating a spirit of community."

This is helpful and encouraging. But any model must work for us and not us slavishly for it, to enable us more effectively to make Christ known and to serve his creation. Whatever the model, we can do nothing in our own power and if we think we can we will crash. We are well reminded in "The Principles in Plain English with The Community Obedience Province of The Pacific 2015" "Thoughts on Day Thirty - Humility, Love and Joy." "These are graces given by the Holy Spirit, no matter what we do, we cannot get these on our own. What does Christ do? He does miracles through people who are willing to be unselfish and live for God. We become rivers of grace and then God's mighty work is done." May we indeed be 'rivers of grace' to all whom we come into contact with and may our leadership reflect that.

Where is Your God

Excerpt taken from:

"15 Days of Prayer with St Clare of Assisi"

By: Marie-France Becker



*May the Lord always be with you
and may you always be with Him.*

Let us recollect the final wishes of Clare to her sisters and to each of us in relation to our journey of prayer. In our resting places close to the Lord, Clare believes the only goal is to hollow out in us a desire for communion with *the Father of Mercies, the poor Christ and the Spirit of the Lord.* In the rhythmic seasons of our spiritual life and in the humility of our very ordinary tasks, we discover a proximity to God who becomes a beggar for our love. He does not establish his dwelling in the vague and fragile horizon of our dreams, but in the rocky and fertile earth of our personal and collective history.

As Clare, we can know the sweet, patient and peaceful joy of a daily companionship with God. Because in the density of ordinary time, under the rainbow of events, the elevation of the music of the Spirit leads us to contemplate the God of promises of whom the creating Word upholds our existence.

*To be always with him, as he dwells without end with us....*In this reciprocal blessing bursting forth in the heart of a mutual amazement, we already breathe the air of the Kingdom in us according to the benevolent will of the Lord who wants us to be in a communion of love with Him in every place and in all times. Because there is neither any place nor any time, that is too restricted to live in search of his face.

The voluntary deprivation and the simplicity of daily life with its joys and its pains, such is our "Saint Damian" where in the following of Clare and of her sisters we allow ourselves to be encountered by the *poor Crucified.* There where he invites us to meet him, which is to say in every dwelling of human poverty where a brother or sister celebrates life, loves, suffers and dies.

Keep back nothing of yourself, say "yes" to the God Source, who says "yes" to us, agree to each encountered being as he is, there is our treasure. The riches of the walker, who in the course of the hike being stripped of baggage, has the heart enriched through encounters. The joy of the traveller, surprised to be awaited in the Inn by the stranger who accompanies him on the road.

COLLECT PRAYER

O God, by whose gift Saint Francis was conformed to Christ in poverty and humility, grant that, by walking in Francis' footsteps, we may follow your Son, and, through joyful charity, come to be united with you. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Your soul's supreme Director

Excerpt taken from: "True Devotion to the Holy Spirit"

By: Luis M. Martinez

Devotion - The soul's delightful Guest does not remain idle in His intimate sanctuary. Being, as the church calls Him, fire and light, He hardly takes possession of the soul before His beneficent influence extends itself to the whole being and begins with divine activity its work of transformation.

The Holy Spirit lives in the center of the soul, in that profound region of the will where He Himself has diffused charity. And from that center, He pours Himself out, so to speak, over the whole man with a divine unction, like the sacred perfume of which the Scriptures speak, which descended from the head of Aaron down his flowing beard and over his vestment to the tassel of his mantle.

Charity - is the most perfect image of the Holy Spirit, with whom it has a very close relationship. When charity is in the soul, the Holy Spirit lives in it, and when the Spirit gives himself to a soul, he pours charity into it. The degree of charity in any soul is the measure of the mutual possession that exists between itself and the Spirit. It is the measure of all infused virtues and itself and the Spirit. It is the measure of grace and of glory.

Excerpt taken from: "Baptism and Fullness"

By: John Scott

Gradual Maturity – As Jesus put in one of his parables about corn: "first the blade, then the ear, then the full grain in the ear." Or, we might say of fruit growing – first the leaf: then the flower bud, then the blossom; then the fertilized fruit as a kind of embryo, but still hard, green and uninviting; then the swelling, the softening and the first blush of color; and finally the ripe, juicy fruit in the summer. It is a process that is natural, conditional and gradual. What is true of the fruit of the orchard is equally true of the fruit of the Spirit. The Holy Spirit implants life in the soul instantaneously at the new birth (however many months of preparation may have preceded it); but He takes time, a long time, to produce a ripe Christian character.

Veni Sancte Spiritus - TIS 752

Veni Sancte Spiritus.

Come from the four winds, O Spirit, come breath of God – disperse the shadows over us, renew and strengthen Your people –

Veni Sancte Spiritus.

Father - of the poor, come to our poverty –
Shower upon us the seven gifts of your grace.
Be the light of our lives – O Come.

Veni Sancte Spiritus –

You are our only comforter – Peace of the soul.
In the heat you shade us, in our labour, you refresh us, -
and in trouble, you are our strength.

Veni Sancte Spiritus.

Kindle in our hearts the flame of your love that in the darkness – of the world it may glow and reach to –
for ever.

Veni Sancte Spiritus.

A Hidden God

Taken from: "The Humility of God"

By: Ilia Delio, O.S.F.

Francis discovered the God of personal love, through revelation. He truly believed that God was made known to us in Jesus Christ. He came to know the Father as the Most High because of the Son, Jesus Christ and he had a personal relationship to the Father in a way that was both deeply reverential and intimate. He understood revelation as the movement of the Father to us in the Son. Although he often spoke of God the Father, he never perceived the Father to be a lonely figure, detached from the Son. What Francis understood is that the Son, Jesus Christ, is always in relationship with the Father, for this is what the Gospel says: "No one knows who the Son is except the Father, and who the Father is except the Son and those to whom the Son chooses to reveal him" (Luke 10:22). In order to come to any knowledge or relationship with the Father, therefore, Francis realized he would have to come to know the Son – even better - to become like the Son, that is, to become an "adopted" child of the Father.

For Francis, this relationship with the Father through the Son could not take place without the Spirit. He knew that where the Father and Son is, so, too, is the Spirit. It is the Spirit who enables us to follow in the Son's footsteps in order to return to the most High Father. He wrote: "inflamed by the fire of the Holy Spirit, may we be able to follow, in the footprints of your beloved Son, our Lord Jesus Christ, and, by Your grace alone, may we make our way to You, Most High." The Spirit cleanses, enlightens and finally sets on fire the innermost recesses of our souls. It is the Spirit's grace and light that foster "the holy virtues" in our hearts, changing us from "faithless" into being "faithful to God." And it is in the "charity of the Spirit" that we know God's love for us.



Reading from the Principles of the Third Order

The second Note, continued

The Third Order is a Christian community whose members, although varied in race, education, and character, are bound into a living whole through the love we share in Christ. This unity of all who believe in him will become, as our Lord intended, a witness to the world of his divine mission in our relationship, with those outside the Order, we show the same Christ-like love, and gladly give of ourselves, remembering that love is measured by sacrifice.

St Anthony of Padua

We, Too, Can Carry Christ

Taken from: www.franciscanmedia.org/why-saint-anthony-holds-the-child-jesus/

The image of Anthony holding the divine infant is a symbol and model for each of us. The image inspires us to go through life clinging to the wonderful mystery of the humble, self-emptying Christ, who accompanies us as a servant of our humanity and of the world's healing.

This is the image of Christ that Saint Paul sketches for us in his Letter to the Philippians. Paul urges that we take on the attitude of "Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human form, he humbled himself and became obedient to the point of death—even death on a cross" (2:6-8).

This passage from Philippians is a key building block of Franciscan spirituality. And if the infant in Anthony's arms were to speak, Philippians 2:6-8 would be his first message and self-description.

Just as Jesus's death on a cross reveals God's total self-giving love for us, so also does his Incarnation (symbolized in the Christ child). The eminent Scripture scholar, the late Father Raymond Brown, has affirmed that "the divine self-giving" revealed in Jesus's Incarnation is comparable to "God's supreme act of love...embodied in Jesus' self-giving on the cross." Brown adds, "Indeed some theologians have so appreciated the intensity of love in the Incarnation that they have wondered whether that alone might not have saved the world even if Jesus was never crucified."

This is the kind of love that radiates from the Christ child so often pictured in Saint Anthony's arms. Would it not be a good idea for all of us to go through life carrying an imaginary God-child in our arms—and holding him up to the world? The child, however, is not really imaginary or fictitious. Two thousand years ago, thanks to the Virgin Mary's "Yes," the Son of God left behind his divine condition and came to dwell among us as a human child. Our faith tells us that he does accompany us each day like a humble servant—like a vulnerable child.

Like Saint Anthony, we do well lovingly to carry this image with us on our life journey.

The Symbols of St. Anthony are significant:

The lily represents St. Anthony's purity of heart and his devotion to Mary under her title "Immaculate Conception" and Queen of the Order of Friars Minor.

The Franciscan habit is a reminder of Anthony's journey to the Franciscan Order.

The Christ Child expresses his attachment to the humanity of Christ.

The bread recalls Anthony's charity to the poor. In many Franciscan churches, "St. Anthony's Bread for the Poor," which goes back to 1263, is a way of giving that enables the friars to carry on their ministry to the poor. But, the bread not only symbolizes bread to eat, but the nourishment we receive from the Word of God.



Third Order Conference and General Chapter 2018

Dear Sisters and Brothers,

Greetings in Christ.

Please find attached a copy of the Information Sheet and Registration Form for the tssf 2018 Conference and General Chapter which the Qld B/NNSW Region is hosting. The dates of the Conference are Thursday 14 June through to Sunday 17 June 2018. It will take place at the QCCC- Brookfield Conference Centre. (This is a non-alcoholic venue.)

The theme for the Conference focuses upon "Imagining a new world", and asks the questions:

What does Franciscan spirituality look like in the 21st century? And

What impact can it have upon the world today?

This is a Conference which will encourage us to explore more deeply our Franciscan calling: our call into deep relationship with God and our sending forth being engaged with gospel matters in the world at large, and particularly where we live.

You will note there are options how to Register and suggestions how to pay the Conference costs in instalments.

I encourage you to Register **now** and pay your Deposit confirming your intention of engaging in this exciting Conference as Third Order community. Registering now will be an encouragement to the Working Group that is engaged in preparing the Conference. If you have any questions, please forward them to the Convenor, Keith Slater, at keithfslater@gmail.com I look forward to welcoming you to the Conference in June next year.

Peace and all good,

Ray Clifton tssf
(Regional Minister QldB/NNSW)

N.B. The attached Registration Form is an electronic form. If responding electronically, double click to open, tap on each line and insert information, fill out the Registration Form, save it, and then forward to g.a.dorman@bigpond.com

Please refer to Chapter info pages 15 & 16

The Regional Retreat - Qld B/&NNSW

Where: James Byrne Centre - Kelly House, 60 James Byrne Rd, Highfields QLD 4352

When: 28 - 30/th July, 2017

The Retreat Conductor: Rev Hilary Singleton tssf from Murwillumbah.

Theme: 'You have called me; I am yours.'

Registration: details will be available soon.

Cost: Single - \$185.00

Double - \$175.00 per person for couples

Any enquiries - Rev Ray Clifton 0403754462

Email: <raymondclifton@australis.net>



PENTECOST 2017

By: Rev Mandy Wheatley

Fifty days before Pentecost we celebrated the Easter Vigil with its elements of the new fire, the renewal of our baptismal promises and the sharing of the Eucharistic feast. Joy and hope, renewal and possibility are the hallmarks of the Easter season and Pentecost offers the chance to reflect on our personal and community activities of this past fifty days.

With the Jesuits we may ask ourselves some questions, much as the disciples may have asked when they were gathered together 50 days after the resurrection, still not quite sure of what to do next . . .

Have I accepted the risen life that Jesus brings? How does Jesus’s invitation to peace and new life influence my relationships? Do others see the Easter “joy and hope, renewal and possibility” in my daily interactions? Do I need new fire in my life, less distractions, a renewed focus? What am I waiting for?

I like this quote on Acts 2.1-6 by J Vernon McGee in his Commentary from *Thru the Bible*; “Five minutes before the Holy Spirit came on the Day of Pentecost there was no church. Five minutes after the Holy Spirit came on the Day of Pentecost there was a church. In other words . . . The Holy Spirit became incarnate. He began to baptize believers, which means that the Holy Spirit identified them with Christ as His body here on this earth. “For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.” (NRSV 1Co. 12:13).

What gifts of the Holy Spirit do I especially need this Pentecost 2017? Come, Holy Spirit!

Pentecost Prayers -

“Come, Holy Spirit, fill the hearts of your people. Kindle in us the fire of your enduring love. Send forth your Holy Spirit, and our hearts will be recreated. Your grace will renew the face of the earth!”

Isaiah 11:2 - And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

Lord Jesus, as God’s Spirit filled you, so may the same Spirit fill us, bestowing your gifts.

First, grant us the gift of understanding, to enlighten our minds.

Second, grant us guidance, by which we may follow your footsteps towards righteousness.

Third, grant us courage, to ward off the enemy’s attacks.

Fourth, grant us knowledge, by which we can distinguish good from evil.

Fifth, grant us piety, giving us compassionate hearts.

Sixth, grant us fear, by which we may draw back from evil to seek what is good.

Seventh, grant us wisdom, to taste fully the life-giving sweetness of your love.

Adapted from Prayer of St. Bonaventure to the Holy Spirit, A Manual of Anglo-Catholic Devotion

LIFE PROFESSION IN BRISBANE

At St Philip’s Anglican Church,
Cornwall Street,
Annerley



Brother Raphael SSF was elected to Life Profession at the recent SSf Chapter and made his vows before Bishop John Stead, The SSF Bishop Protector in the company of the Brothers.

Brother Raphael is based at the Friary in Korea.

This article is a very personal account of Sandra's experience of the Holy Spirit through Charismatic Renewal, and we thank her for sharing such deep things of her life and spiritual journey. +Godfrey.

Reconnecting to the Holy Spirit

By: Sandra Beck

We are taught that we receive the Holy Spirit in the sacraments. I remember before my confirmation at the age of 14, expecting, hoping to feel this wonderful feeling immediately the bishop laid his hands on my head. I didn't, I felt mildly blessed and walked back to my seat speculating whether other confirmees had received more of the Spirit than I had. I suppose for some years following this I didn't think much about the Spirit, but I was conscious that I wanted to receive the blessing of the Spirit.

Aged 20, I felt obliged to give a child up for adoption. No-one held a gun to my head. I thought it would teach me a lesson to have the baby and I put my head in the sand. You will be pleased to know that we are reconnected and she is not only Anglican but also very spiritual although more evangelical than I am. I returned to Melbourne after the adoption in Sydney and was ready to engage seriously in religious reading. My mother, who had been brought up Anglican, was then attending a Baptist Church which she felt nurtured her spirit more than the, in those days, rather reserved Anglican church. She had access to and lent me books by people such as Agnes and John Sanford, Kathleen Marshall and others. I had been reading C. S. Lewis since I was twelve years old. Time passed.

In 1975, I was living in Brisbane for a year following evacuation from Darwin following Cyclone Tracy. A friend with four children, whom I had known when we had lived in Papua New Guinea prior to living in Darwin, had been deserted by her husband. She could not believe she had been deserted and would not claim a pension. I supported her and the children materially and practically while she nurtured me spiritually and sustained me through a difficult marriage. She suffered a great deal and at times had complete breakdowns. Once while a GP and I were driving her to psychiatric hospital, she was intrigued every time we came to a red light. "The Holy Spirit is like that...", she would explain (I can't remember the connection, just that I was very nurtured by it). She was charismatic and introduced me to the charismatic movement. She was Roman Catholic and I often attended spirit-filled meetings with her, received 'slaying in the spirit' but did not receive the gift of tongues. I read many, many books on the subject such as 'Nine O'Clock in the Morning.' I wanted the gift of tongues but was inhibited. I prayed to God long and hard for the gift, but that I would receive it quietly. I often lamented, 'I know God and I know Jesus but I do not know the Holy Spirit.'

In 1979, I attended a national Pastoral Care conference in Newcastle. I couldn't describe this as spiritual. I had been a professed tertiary for 3 years. At this time, I bought religious books from Church Army bookshop in Newcastle. I had bought a series of books by Bruce Wilkinson. One of them included a section telling me how to ask God for the gift of tongues. In the privacy of my room, I followed the questions. Wow, I cannot describe the ecstatic joy and trembling which filled me. I sang in tongues to God.

For some years after this I would get up in the middle of the night and sing to and with the Holy Spirit. I cannot imagine what my much more conventional and less committed husband must have thought and felt but to his credit he never commented. I was able to share this lovely gift with my mother. These days, I seldom use tongues but will do so in times of great joy, healing, stress or other special occasions. It is impossible to describe how this precious gift changed my life. For a start, I now knew God in the three persons. I had no more questions to ask of God. I am well aware of the controversies which abound between various sectors of the church body, Pentecostal, evangelical, fundamentalist, traditional. I read somewhere in a borrowed book (it may have been *The Four Loves* by C. S. Lewis, I have never been able to track it down) that we need each of these sectors of the church to know God fully, if we subscribe to only one practice, we are missing out on aspects of God's Holy Trinity.



6th National Conference 2017

Francis - One with all, A spirituality for all

When: Wednesday 2nd August 2pm (registration from 1pm)

Until Friday 4th August 2pm

Venue: Novotel Brighton

Cnr The Grand Parade and Princess Street,
Brighton-le-sands NSW 2216

Conference Registration:

<https://www.trybooking.com/MWNO>

Accommodation Booking:

Please contact Novotel directly on 03 95565111

Booking code is FRA020817

Contact Details: Sarah Menassa-Rose

jpjic@franciscans.org.au 02 93699309

Place your mind in the mirror of eternity; Place your soul in the splendour of glory; Place your heart in the figure of the divine substance; And, through contemplation, transform your entire being into the image of the Divine One himself, So that you, yourself, may also experience what his friends experience when they taste the hidden sweetness that God alone has kept from the beginning For those who love him.

From: Third letter of St Clare of Assisi

MATTERS OF FAITH

By: Bishop Jeremy Ashton (for 31.3.17)

In Parliament and elsewhere there are heated discussions about same-sex marriage. This a perspective that is much too narrow. We need to look at gender more generally. The vast majority of people are comfortable as either male or female. That is what we consider the norm. That is what the Bible teaches us. But what of those who do not fit the norm, the intersex and transgender individuals? Are they destined to live at the margins, claims about their gender identity unheard and ignored?

How will we react to the person who one day dresses as a woman and calls herself Joan, while on another day dresses as a man and calls himself John? St Paul writes that there is no male and female for we are all one in Christ. Do you agree? There is difference between men and women: that difference is required for procreation and nurture of the young. However, are there any other roles that are essentially biological or have they all been culturally assigned?

With women now filling roles that once were seen to be only for men (judges, soldiers) and vice versa (nurses, child care), we have to start to ask questions. Why are women paid on the whole less than men for doing the same job? Why are so few women in the top echelons of corporate life?

The churches also have to face similar questions. Women have been excluded from positions of authority. At the end of the War, my mother agreed to be churchwarden "Until a man was available" as she said. At meetings of churchwardens, the chairman would start "Gentlemen" and then hastily add "and Lady". Though practices are different now, there are still extra hurdles for women. Where do we stand with people who are homosexual? In many places they too are excluded. They too are made in the image of God as we all are.

When the Jews had a Temple, eunuchs were excluded—they were not "entire". Gentiles also could not enter. Yet in the very early days of the church, an Ethiopian eunuch was baptised by Philip and became fully part of the church. Philip was following the example of Jesus who ate with sinners, touched lepers, and healed a Roman centurion's servant. Jesus was supremely inclusive.

At their best, his followers have been also. St Francis of Assisi kissed a leper and visited the Sultan. The current Pope, Francis, on his first Maundy Thursday washed the feet of 12 prisoners instead of the usual Cardinals.

I recently watched an episode of "Jonathan Creek" on ABC TV. A major role was the Rector of the Parish. The actor who played the role was only a metre tall, a person who once would have been identified and named entirely by his stature. I was shocked by how surprised I was! Are you prepared to accept someone so far from the norm in a position of authority? Yet he too is one of God's children.

So our inclusiveness is challenged not only by sexuality and gender, but by any one who is not like us. Would we choose a Muslim Mayor (as in London), an M.P. confined to a wheelchair, a blind lawyer, a deaf G.P.? Would a homeless woman and the chairman of a major company be equally acceptable eating at our table?

Are you trying to be as inclusive as Jesus or are you living in your own bubble of like-minded people?

Prayer Requests -

By: Ven John Gibson tssf
Provincial Chaplain

Dear sisters and brothers,

An important part of our 'community life' is our intercessions for each other. Our guidelines have been in place for some time now, but I am aware that recent novices and tertiaries may not be aware of them and it's timely that we are all reminded.

Prayer requests must relate to a tertiary, novice or immediate family member. This is so that we can manage our prayer list and not be overwhelmed by the number of people for whom we are asked to pray. For all other requests we can for example call upon our own parishes, local prayer chains, individual tertiaries in our area, or the Order of St Luke Healing Ministries.

Prayer requests of an urgent, serious nature (acute illness, accident, death or severe mental health issues) should be sent to our Assistant Provincial Minister, Sandra Jackson, to pass on to the whole Province. All others should go to the Regional Minister or Prayer Co-ordinator for circulation within the Region.



Your annual subscription to Third Order for the year 2017 is now due.

Subscriptions fell due on 1 January 2017

**Payment made by Direct Debit;
Name: : Third Order of St Francis (Aust. Prov.)
BSB 704901 Account No 00007790
Cheque/Money Order with completed
Subscription
Invoice To -
Glenys McCarrick, (Provincial Treasurer)
PO Box 161.
Lawnton. Qld. 4501**

THE FIRST 100 YEARS



IN THE AMERICAS

By: *The Rev. R. John Brockmann, TSSF*

About the Author

The Rev. R. John Brockmann TSSF has been a professed member of the Third Order Society of St. Francis (TSSF), Province of the Americas for 24 years and has just stepped down as the Minister Provincial. He has been the editor of the Province’s Franciscan Times for over two decades, and is currently the Province’s archivist and online librarian.

When one reads what Francis of Assisi wrote, one is struck by how “unoriginal” most of his compositions were. Most were a pastiche of sacred scripture. Such a composing approach reflected his humility, suggesting that there was nothing higher or truer than Scripture, so he would “write” with the words and phrases of this truest language rather than the paltry inventions of his creation. As a humble Franciscan history of Third Order Anglican Franciscans (tertiaries) in the Province of the Americas, this book uses the composition methods of our 13th-century founder and presents a pastiche of 100 years of voices in the Province of the Americas. Papers, letters or articles written over the last century are presented whole; so, in one fashion, this history is an anthology by many authors. Many gifted people over the last 100 years wrestled with a wide variety of topics in the life of a.....

Publisher: CreateSpace, 4900 LaCross Road, North Charleston, SC 29406, [\(843\) 308-0971](tel:8433080971)

Date of Publication: March 20, 2017

Price: Â£9.66

Amazon: \$12.00

Number of Pages: 300



Prayer Cycle Changes

Day 11:

Add Heidi-Maria de Gruchy
June de Heer
Phillip Dibbs

Day 13:

Remove Pamela Kehl (Move to Day 31)

Day 14:

Add Jeni Nix

Day 16:

Remove Bert Watt (Move to Day 31)

Day 26:

Remove Valerie Kay (Move to Day 31)

Day 28:

Add: Pam Rose
Remove: Barry Osborne (Move to Day 31)
June Osborne (Move to Day 31)

Day 30:

In Singapore,
Add: Graham Gee
Martha Sivaguru

Day 31:

Add Marie Coleman

Franciscan & Holy Days To Note 2017

June	13	Anthony of Padua
July	15	Bonaventure
August	4	John Vianney, Cure D’Ars
August	10	The Transitus of St. Clare
August	11	Clare of Assisi
August	14	Maximilian Kolbe
August	15	Mary, The Mother of the Lord
August	25	Louis, King, Patron of the Third Order
September	17	Stigmata of St Francis
October	4	Francis of Assisi
October	11	All Franciscan Saints
November	19	Elizabeth of Hungary

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

Greetings from “Broombee” on the Macquarie River.

By: Lorraine Clarkson tssf

(Area Fellowship Convenor for Bathurst NSW)

Twelve of us from the Bathurst district attended the Eucharist in the Chapel at the home of Richard and Lee Steele at “Broombee” on the Macquarie River in May and enjoyed a simple soup and roll lunch and shared stories from our lives over the past few months. We were blessed with a brilliant sunny autumn day. Our Franciscan group meets once a month in different places. We endeavour to live out our Christian Life following the life of St. Francis whose life was simple, full of Joy, Love and Humility

The Eucharist was celebrated and the Homily given by Fr John Clarkson tssf.

Margaret of Cortina is a Franciscan Saint for May 16th so we remembered her. Julian of Norwich was also observed. They both lived in the 14th Century.

For the Gospel we read of the adulterous woman and how Jesus would not punish her but said to her, “leave your life of sin”.

That is exactly what Margaret did after the sudden death of her lover. With the Franciscans she changed her way of life and lived a life of penitence and reparation for the rest of her short life. God spoke to her and said, “What is your wish, poverella? (little poor one)and she was moved to found a hospital for the sick, homeless and impoverished. Just recently on SBS we saw the excavation of diseased bones from a 17th C cemetery in London all piled on top of each other. This depicted the same type of diseases that Margaret in her hospital 300years previously would be dealing with. She founded a congregation of Tertiary Sisters for nurses.

Margaret’s upbringing was disadvantaged by the death of her mother when she was 7. Her Father married again but her stepmother resented her. Eventually she eloped with a lover who failed to return home on one occasion and she found him brutally murdered in a wood. The shock of this unexpected death of her lover jolted her to turn to God in penitence and that is when God spoke to her. She returned to her home but her stepmother spurned her. She then turned to the Franciscans in Cortina, confessed her sins after being warmly welcomed and she became a Tertiary.

We also read in the Gospel passage, “All this is from God who reconciled us to Himself through Christ”. St.Paul tells us in 2Cor:5 of our ministry of reconciliation to others. I would like to reiterate what I have said before - that is, the importance of Principle 16 in our manual - to make a self examination of the state of your relationship with God and see one’s life also to others and in oneself, to realise that capital sins such as anger, jealousy, greed, pride and sexual desires will influence all of us. Then we need to remember that we are members of Christ’s Body the Church, Gods family, so we need to make our peace with this family which is weakened by our sin.

Therefore we seek out a priest and before him or her we confess our sins in confidence. Advice and assurance will be given that God has forgiven us, gives us an absolution and sends us on our way with a blessing. When I first did this as a student, I experienced a great sense of relief. If you take sin seriously in your life, you will want this experience to become part of your life in relation to God. Go to your priest on spiritual matters just as you go in confidence to your doctor on physical matters.

One matter we can look at is how do we respond to being shocked by events in our life or by people’s negative attitudes towards us. Are we vengeful or complain by the way God allows us to be treated? How far is God’s Spirit of love in your heart that you can react like Father George of St.Marks, Cairo after the terrorist outrage in his church? He said to the terrorists, “I thank you, we love you, and we are praying for you.”

He said, “If terrorism instils in us a fear which prevents us from living out our faith in public, then the terrorist wins.”

Margaret of Cortina has some lessons for us all to learn.

As for Julian of Norwich, she was famous for her saying, God showed me a little thing the size of a hazelnut. I thought, what can this be? It was so small. Then an answer came to my mind. It shall be because God loves it and all things have been through the love of God.

The Sisters of the Community of All Hallows’ in Norfolk run a retreat house close to the chapel where Julian spent her whole life in prayer. My aunt was a member of this community and I visited the chapel on many occasions.

*We would love to
hear from you*



*Something you are passionate about
Something that inspires you
Poetry, A book review, a recipe etc
The humorous and the sacred,
Your Walk with Francis and Clare*

*Articles in by 1st September,
please.*

*Send to Gloria Malouf-Marsh (Editor)
Email: gloria@radiantpathways.com.au
Contact: 0412400374 or 07 33710265*

“Honouring our Elders”

Rev Pearl McGill

A Franciscan who has encouraged me in the Franciscan Way

Pearl Fisher for Christ

By: Rev Ted Witham



The Reverend Pearl McGill has been a Tertiary in the Western Australia Region since the late sixties. She was originally a Secular Franciscan (Roman Catholic), a member of Perth Fraternity, and then the St Clare Fraternity which was a radical group on the margins of Perth’s SFO.

Pearl grew up a Presbyterian. At the age seven, she first encountered St Francis in a children’s reading book that contained the story about Francis and the Wolf of Gubbio. She was captivated, and at the age of eighteen joined the Catholic Church, and became a member of the Secular Franciscan Order, (then called The Third Order). After some years as a Catholic member of the Third Order, Pearl become an Anglican, and transferred to the TOSSF. However, in the 1990s, she sought to recover her Presbyterian roots and moved to the Uniting Church, in which she was ordained in 2009. She remains a member in good standing of the Third Order. For the past twenty-seven years Pearl’s ministry, as a lay, and then ordained, person, has been in school, hospital, and aged care chaplaincy. She currently serves as a minister in association at her local Uniting Church parish.

Pearl has a deep scholarly interest in the life and significance of St Clare and she contributed to the section of St Clare in the new Formation Manual. For some years, the WA Tertiaries have been invited to Pearl’s flat to celebrate the beautiful liturgy for the Transitus of St Clare.

An interesting sidelight to Pearl’s story is that of Sue Sturke, who was a fellow-Secular with Pearl in the St Clare Fraternity. When Pearl left the SFO to become a Tertiary, Sue felt called to be a Nun in the Russian Orthodox Church. As Sister Seraphima, Sue was an nun in one of the Russian monasteries in Jerusalem. More recently, Sr Seraphima has lived in Melbourne. It is Pearl who keeps the WA Tertiaries in contact with Sr Seraphima.

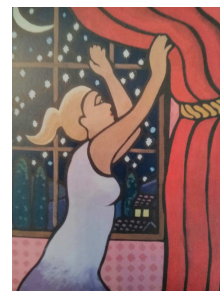
Pearl’s life has been a strong witness to St Clare, who is a model for Pearl of a strong woman in the faith. St Clare’s pattern of love and austerity has inspired Pearl, and Franciscan simplicity is a big part of Pearl’s ministry.

Pearl has a strong commitment to Christian ecumenism, and interfaith dialogue, and serves on the executive of the Council of Churches of W.A. For Pearl, the most important thing about being a Franciscan Tertiary is encapsulated in Day 8 of our Prayer Cycle, particularly the words, “Our chief object is to reflect the openness to all, which was characteristic of Jesus”.



Inspired by the poem of St Francis of Assisi - The Canticle of the Creatures

Gouche stencil prints,
By: Geraldine Wheeler. 2011



Be praised, my Lord, through brother sun. He is beautiful and radiant in all his splendour.

Be praised, my Lord, through sister Moon and the Stars.
In the heavens you have made them, precious and beautiful.

My Spiritual Director

By: Mac Campbell

Powerlessness? We Franciscans are experts. There will be plenty more.

My Spiritual Director is a schizophrenic aboriginal bag lady who asks strangers for money in supermarkets and fossicks for dumpers from taxi rank ash trays. She has bad days and hears voices. But when my Spiritual Director prays, the angels stop what they're doing.

My Spiritual Director is not even a tiny bit bitter, in spite of having lost twenty years trapped in a lock-up ward in Wolston Park Hospital, Twenty years! Wolston Park closed amid rumors of "thump therapy", sexual abuse, overmedication and punitive electric shock treatment. Hundreds of mentally ill people were dispersed into hostels run as profitable businesses, all over the suburbs. That's how it is.

My Spiritual Director is Chaplain to a community. The BBQ friendship breakfast is supported by St. Matthew's and other churches, helped by local shops and the Rotary Club. It's on every Wednesday all year round. It has been running for five years now. We've got mental illness, intellectual impairment; most of us can't sit still long. My Spiritual Director prays at the breakfast and gets answers, healings. It's real.

But now she can't come. She and the others from her hostel have been prevented from coming. They say they have been told that one of their friends, a polite bloke who has picked them up and driven them to the breakfast each week for the last couple of years, is a child molester and a rapist. Perhaps they imagined it. But the management has written to me; it's true, they are not allowed to come.

I took the accused to lunch at the pub. Avoiding specifics, I told him, "Really bad things are being said about you, and now our friends can't come". He was shocked and asked me to go with him to the police.

My spiritual director isn't the only "client" in the hostel who is prevented. Her friend looks after birthdays.

St. Francis welcomed powerlessness without bitterness.

My Spiritual Director welcomes powerlessness without bitterness.

That's not me. But I know it when I see it.

Taken from: "Franciscans Day By Day" - 30th July

Steer the ship of my life, good Lord to your quiet harbor, where I can be safe from the storms of sin and conflict. Show me the course I should take. Renew in me the gift of discernment, so that I can always see the right direction in which I should go. And give me the strength and the courage to choose the right course, even when the sea is rough and the waves are high, knowing that through enduring hardship and danger in your name I shall find comfort and peace.

By: Basil the Great

After Adulthood

By: Robyn Lyle Jenkins

"Nanna, what were you like," he asked me one day,
"When you were still an adult.?"
And my mouth gaped wide, and I numbed with shock
As I contemplated his question,
For what was I now, in his young mind,
If I was beyond adulthood?
So I pondered and posed this question at large
To discern and determine my status,
And then like a light, a flash of insight,
And I knew with a clarity certain
That there is a stage, a wonderful phase,
That can come after being an adult;
When our bodies are ripened, and crinkled a bit,
And our memories aren't so good,
But we've lived and we've learned, and if we are wise
And have come to the crossroads of life,
Whose signposts have asked, "Which way go you now?"
Have chosen the way of the child;
Not childish, but childlike in awe and delight,
In acceptance, forgiveness and love,
Abundantly filling up all our days
With awareness, with laughter, with life.
it's the status of adult, with the icing of child
that frees us at last from the chains
Of having to strive to succeed and to please,
And allows us just simply to live.

Robyn Jenkins tssf (3/1/1944 - 2/2/ 2017)

Robyn Lyle Jenkins 3 January, 1944 - 2 February 2017.

Professed 16 August 2010

A Tertiary in NSW B/ACT and latterly in Q'ld/NNSW.

"And St. Francis added: "My dear and beloved Brother, the treasure of blessed poverty is so very precious and divine that we are not worthy to possess it in our vile bodies. For poverty is that heavenly virtue by which all earthy and transitory things are trodden under foot, and by which every obstacle is removed from the soul so that it may freely enter into union with the eternal Lord God. It is also the virtue which makes the soul, while still here on earth, converse with the angels in Heaven. It is she who accompanied Christ on the Cross, was buried with Christ in the Tomb, and with Christ was raised and ascended into Heaven, for even in this life she gives to souls who love her the ability to fly to Heaven, and she alone guards the armor of true humility and charity."

-Francis of Assisi,
The Little Flowers of St. Francis of Assisi



Archbishop of Canterbury’s praise for “bridge-building” Anglican Archbishop in Jerusalem

Posted on: May 15, 2017

Justin Welby prays at tomb of

Abraham in Hebron

Photo Credit: Gavin Drake

An excerpt taken from this article:

The Archbishop of Canterbury, Justin Welby, has concluded his longest pastoral visit to a diocese outside the Church of England by praising the Archbishop of Jerusalem’s “bridge-building” work between Israelis and Palestinians. Archbishop Justin’s 11-day “pastoral pilgrimage” was designed to provide an opportunity for him to hear from beleaguered Christians in the Middle East and to witness the Diocese of Jerusalem’s work in the area of reconciliation.

The diocese, in the province of Jerusalem and the Middle East, includes Jordan, Israel, Palestine, Syria and Lebanon. Archbishop Justin began his visit in Jordan, where King Abdullah assured him that the country would continue to speak out for the presence of Christians in the region. After that meeting, Archbishop Justin asserted that Christians “are the past in the Middle East, they are the present, and they must be the future.”

During the following days he visited the Zaatari Refugee Camp in Jordan, the two Anglican hospitals in Gaza and beleaguered communities in the West Bank - including the divided city of Hebron. He met the President of the Palestinian Authority, Mahmoud Abbas, the Israeli Prime Minister Benjamin Netanyahu and other political leaders.

Archbishop Justin stressed that he was not there to “lay down the law” to local politicians, saying it would be “daft” for outsiders not to be careful about what they said. He repeatedly recited a phrase that he had heard during his visit: “If you come to the Holy Land for two weeks, you think you understand the situation. If you come for two years, you understand that you know nothing about the situation.”

But that did not stop him from raising the plight of Palestinian Christians in particular and the wider problems for Christians in the region - including those who fled the advance of Daesh in Iraq and Syria and who felt that the refugee camps were unsafe areas for them to be. Following his meeting with the political leaders, Archbishop Justin said that he was optimistic that next week’s visit of US President Donald Trump to the region could have “surprising” results in kick-starting the moribund peace process.

“I believe the Archbishop’s visit to the area was a very successful one” the Anglican Archbishop in Jerusalem, Suheil Dawani, told ACNS at the end of the visit. He said that Archbishop Justin’s affirmation of the Christian presence in the region carried a very “spiritual” message and he was encouraged by the Archbishop’s “push for the future” to continue the work that the diocese was doing in reconciliation, education and healthcare.

In an interview, Archbishop Justin praised the work of the Anglican Diocese in Jerusalem, under the leadership of “one of our great archbishops, Suheil Dawani.” He recognised that Anglicanism in the region was a minority group within the already-minority Christian community but said that this not prevent the diocese from undertaking a significant ministry.

Day 23 – The First Note (continued) - Humility

Humility confesses that we have nothing that we have not received and admits the fact of our insufficiency and our dependence upon God. It is the basis of all Christian virtues. Saint Bernard of Clairvaux said, ‘No spiritual house can stand for a moment except on the foundation of humility’. It is the first condition of a joyful life within any community.

Dear God, We pray for balance and exchange. Balance us like trees. As the roots of a tree shall equal its branches so must the inner life be equal to the outer life. And as the leaves shall nourish the roots so shall the roots give nourishment to the leaves. Without equality and exchange of nourishment there can be no growth and no love. Amen.

*Taken from: “A Common Prayer”
By: Michael Leunig*

The Holy Trinity



Original Painting by Andrei Rublev (1370-1430)

By: Gloria Malouf-Marsh

This painting I took from an Icon called “The Holy Trinity”. I chose to use acrylic medium for this painting. Andrei Rublev painted it around the 14th century. He is a famous medieval artist of Orthodox icons. This icon is a masterpiece of Russian traditional iconography. There are many depictions of this Icon, portraying different colorings. It represents the Trinity in the form of three angels.

The icon describes three angels who visited Abraham at the Oak of Mamre. The angels are a representation of Father, Son and Holy Spirit. The Father and the Holy Spirit are both inclined toward the Son, which is the central figure. The faces’ gaze is circular. The symbolism portrayed is that the Father leads us to the Son, who leads us to the Holy Spirit; in turn the Holy Spirit leads us back to Christ and Christ leads us back to the Father. There are three figures sitting around a table. The finger pointing is very important in iconography – pointing to the chalice, the eyes gazing to God the Father, which is the first figure. God the Son is the central figure and the figure on the right is the Holy Spirit. Its purpose is to transport us into a transfigured world. Meditating on and symbolism of the icon is a very important factor during the painting. This transports one back in time.

The house above the first figure (God the Father) is that of Abraham and Sarah from the Old Testament. The subject of the icon is based on the story of Abraham, who is camping by the Oak of Mamre when he received three visitors. As he converses with the three angels and serves them a meal, it is revealed he is actually talking directly to God. The Mamre oak tree above the middle figure (God the son) may represent the Cross, and the mountain above the third figure represents places where people often encountered God - places where heaven and earth seem to touch. Another name for this icon is called “The Hospitality of Abraham” icon.

The Later Rule – “The Marrow of the Gospel”

Taken from: “St Francis of Assisi – Writings for a Gospel Life” Page 28

By: Regis J. Armstrong

In light of St Francis’s eagerness that to attend to the workings of the Spirit, we can better understand his consolidation of the Earlier Rule’s frequent allusions to prayer by pointing to its primary activity, “to pray always with a pure heart.” In Francis’s mind, prayer was certainly one of the forms of the Spirit’s presence. Thus when he attempts to articulate his conviction that everything else is secondary, Francis encourages his brothers not to “extinguish the Spirit of holy prayer and devotion to which all temporal things must contribute.”

Once again we can perceive the tremendous biblical influence on Francis’s thoughts on prayer. When we pray, we implicitly acknowledge the presence of the Spirit within. Prayer, adoration, praise, a liturgy that is lived, all of these are activities of the Spirit. St Paul’s exhortation to the Thessalonians, “Pray without ceasing” (1 Thess.5:17), corresponds to the very nature of a life animated by the Spirit. Thomas of Celano’s description of Francis as “not only praying as much as becoming a prayer” is a perfect expression of that Pauline theology. So, too is Francis’s own encouragement to “pray always with a pure heart,” that is, to allow the spirit’s energy to be the dominant force. Moreover, the force of the spirit tends irresistibly to unite us with the mystery of God through the person of Christ. “When we cry ‘Abba, Father!’ it is the Spirit itself bearing witness with our spirit that we are children of God” (Rom. 8:15).

Collect Prayer

O God, who by the mystery of today’s great feast, sanctify your whole Church in every people and nation, pour out, we pray, the gifts of the Holy Spirit across the face of the earth and, with the divine grace that was at work when the Gospel was first proclaimed, fill now once more the hearts of believers.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God for ever and ever.

Amen

A Spiritual Journey

By: Carolyn Smith

I grew up going to Sunday School and to church. As a young teenager, I discovered the Prayer of St Francis; it resonated with me and I often came back to it. But as time went by I drifted away from the church returning when my eldest children needed to go to Sunday School then church and confirmation. Again, I drifted away; thinking you don't need to go to church to be a Christian. I came back to regular attendance when it came time for my youngest to be confirmed. I continued, but it was something you did as an Anglican. I went through a phase of investigating other spiritual avenues but once an Anglican always an Anglican. Then we moved from Victoria to Queensland.

This was the beginning of my spiritual journey! Joining the local parish many opportunities were available. I attended an Alpha course; I was beginning to understand the meaning of being a Christian. I experienced a Cursillo weekend, to be wrapped in love of God and then to share this as a team member was very humbling. Next, I participated in EFM. I took part in a prayer bead making class, the cross I chose was the San Damiano Cross. I was fulfilled in a sense to be growing in my understanding and knowledge but found it difficult to be disciplined in prayer and study. My mind was like a washing machine swishing backwards and forwards and going nowhere. Then a colleague asked would I like to join in a Lenten Study. The Lenten study – Footprints of St Francis – was the beginning of my Franciscan journey. An amazing experience; I felt as if I belonged from the beginning. This is where my Christian foundations were truly laid – an awakening. Working through the studies as a Novice gave guidance for discussions and reflections enabling me to consider and confirm a life of intention. Giving me the framework, the discipline and stability in my personal life.

I am a behaviour support teacher in a high school working with difficult and marginalised students. I have always maintained that they just need loving as some of their stories are heartbreaking. I know now that I am being led by the Holy Spirit. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. *Gal 5:22*

It has been a lengthy journey and I realise now that until tssf my motivations had been extrinsic, you do it because that is what you do. But when the motivation becomes intrinsic, something you really want to do, it is very powerful. As my faith journey continues I pray that I can reflect the love of God in all that I do, with love, humility and joy; following the disciplines of prayer, study and work.



Hint of the face of reality'

By: Rev Graham Warren

Excerpts from: "The Eagle" April 2017 – Vol 13, No 1.

My journey to God followed a path committed to science. I spent a lifetime practicing the science and art of medicine principally in the diagnosis and management of breast cancer.

The search led me to a belief in God as the ultimate reality. It was not a "god of the gaps" – a god served up to explain the gap between the measurable and the infinite. God became for me the name I called reality or truth and that name was love.

It was in the relationship between that truth emerged and gave me a hint of the face of reality. Confronted with this intuitive sense I realised that I had to rely on the unused part of my brain called imagination. Imagination used some of the void and gave me more of the puzzle. I discovered that through imagination – art, poetry, drama and storytelling greater and more consistent human truths emerged.

It was then that I recognised that in the gospel accounts Jesus was asked 138 questions and he answered directly only three. Jesus was not interested primarily and exclusively in facts – measurable facts. Jesus was I believe interested in truth – in reality. Jesus perhaps knew that there is more to truth than simple facts. Jesus told stories. Jesus spoke in silence. Jesus doodled in the dust.

Jesus doodled in the dust. I began to doodle in the dust.

I began to doodle in the dust. From beyond the solid wall of certainty emerged a dawning that reality was just there – but beyond. This was when I began to appreciate mystery. I sensed it intuitively, but it would not submit to being measured. The Enlightenment experiment I declared limited. It had done a great job thus far, but the ultimate goal of truth revealed by human reason was beyond its grasp. I needed new tools. Imagination – willing suspension of disbelief – trust – humility – above all humility.

When I gave over - some may call this faith – I began to see things as they are. The nature of reality – the nature of truth – is written in another language. It is written in the language of paradox. It is written in the language of irony. It is written in the language of poetry.

Prose could take me only so far. At the end of that line poetry took over. I had to release my grip on facts and certainty. The joy and the new reward were new vistas opened up into a world where the space between things, the relationship between things, offered more to me than to stare at the pole.

I realised from a deep immersion in life sciences that this relationship was always benign. It was always life enhancing. It was always about flourishing. It was not hard for me then to name this flourishing flow of energy love, 'God is love' is a Christian mantra and one I have taken a long route to discern, and test for myself – in and through science.

**THIRD ORDER PROVINCIAL CONFERENCE
AND GENERAL CHAPTER 2018**



14-17 June 2018

Queensland Conference and Camping Centre, 179 Gold Creek Road, Brookfield, 4069

Theme: “Imagining a new world!”

What does Franciscan spirituality look like in the 21st century.

What impact can it have upon the world of today?

Resource for Speakers and for exploration at Conference: Richard Rohr - ‘The Divine Dance’

Registrations from 2pm onwards on Thursday 14th June and we begin at 5pm with welcome drinks

and nibbles. We conclude with lunch on Sunday 17th June which begins at 12.30pm.

Cost: Full attendance – Live in: \$380

Full attendance – Couple live in (per person): \$350

Full attendance - Live out: \$210

Single day attendance: \$70

Payment and registrations can be made at any time till the end of April. Obviously for us, the earlier we know that you are coming, the better.

Suggested instalment plan:

Deposit (due with application as soon as possible): \$70

1st instalment due 15th November 2017: \$140

2nd instalment due 15th April 2018: \$170

Registration forms can be emailed to Graham Dorman at g.a.dorman@bigpond.com or posted to Graham Dorman tssf, 6 Buckwood Court, Springfield, Qld, 4300

Payments can be made by direct deposit at

Name: TSSF – Third Order of The Society of St Francis

BSB: 814 282

Account No: 31264431

(Please include your name on bank deposit form for identification.)

or by Cheque/ Money Order made out to TSSF 2018 enclosed \$_____

and can be posted to Graham Dorman tssf, 6 Buckwood Court, Springfield, Qld, 4300.

More Conference details: In the next Newsletter

Enquiries: to Keith Slater tssf Committee Convenor

**THIRD ORDER PROVINCIAL CONFERENCE and
GENERAL CHAPTER 2018**



14-17 June 2018

Queensland Conference and Camping Centre, 179 Gold Creek Road, Brookfield, 4069

Theme: "Imagining a new world!"

REGISTRATON FORM

Name: Title:

Name by which you wish to be known (e.g. Bill/Mary):

Address:

Phone: Mobile Home Business

Email:

Third Order Region:

Office held, if any:

Participation (please tick): Full time live-in Full time live-out Single day

Do you play a musical instrument? Yes No

If "Yes", what do you play, and will you have it with you?

Special physical requirements (if any):

.....

Other health issues (if any):

Special dietary requirements (if any):

.....

In the event of emergency, please contact: Name

Phone Number

Method of travel:

Commercial travel details (if known):

Time of arrival (if known):

Time of departure from Brisbane (if known): ...

How do you wish to pay (Please tick)? Direct debit Cheque Money Order

Registration forms **can be** emailed to **Graham Dorman at g.a.dorman@bigpond.com**
or posted to Graham Dorman tssf, 6 Buckwood Court, Springfield, Qld, 4300.

(Please enclose deposit with this Registration Form if you are paying by cheque or money order.)