

THE THIRD ORDER

Australian Province Newsletter,

PNG & East Asia

Pentecost

Edition

From: Ted Witham
Minister Provincial

Dear sisters and brothers,

Holy Spirit inspires the Third Order to be a distinctive community. This might sound strange to our Aussie Franciscan ears. We want to protest, “No, we’re no better than anyone else!” But the truth is, there is no point to being the Third Order unless our life offers something different, something distinctive.

One of the distinctive marks of the early Franciscans was their attitude to money. Thomas of Celano told stories of St Francis associating money with dung. The early Brothers were not permitted to handle coins. You would know a Franciscan by the way they sprung back rather than come into contact with money. It would contaminate them, they feared.

They were also prohibited from riding horses. Horses were for men-at-arms, men with power over the poor. Their reluctance to associate with horses also became a distinctive mark.

The world is different in the 21st Century, and in any case, we in the Third Order are not Brothers. We are to earn our living for our own support and that of our families. We need money. We may need cars – perhaps not Hummers or other military vehicles!

But I believe we are to be distinctive in recoiling from aspects of money. Some of us refuse to have credit cards. All of us will be careful in our use



of credit. But we should recoil in disgust when we find ourselves caught up in consumerism, whether that is shopping for the sake of shopping, or using our dollars to exploit piece-workers in China. We should be aware of the origins of the goods we buy and use our money to support the economic development of the poor.

We can be cynical about Fairtrade chocolates, but Fairtrade is an excellent reminder for us that certain aspects of money are tainted. If you are not familiar with the ideas of Fairtrade, I point you to their website at <http://www.fta.org.au/>.

We should also recoil at the militarism in the world, objecting when our politicians declare that military action will solve problems, particularly those of other countries! We may grudgingly admit that in some cases there is no political choice but to go to war, but we should not be seduced into thinking that it will lead to peace.

Of course, our distinctiveness should show up not only in what we don’t like: we are also known by our peculiar mix of love, joy and humility, the fruits of living the Franciscan life. When I meet other Tertiaries, particularly those outside the WA group to whom I am too close to really see this, I am struck by our family likeness.

My prayer for the Third Order is that we continue to be passionate about our distinctiveness. There is a reason for us to be distinctive from the Church and from the wider world. Holy Spirit calls us to be counter-cultural and to rejoice in the price for being different. In this simplicity, we follow the singularity of our Lord Jesus.

Peace, joy and love

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

The Assistant Provincial Minister

By: Rev Sally Buckley

The Provincial Chapter Meeting in Perth

Provincial Chapter met this year in Perth. Our Bishop Protector, Archbishop Roger Herft, celebrated the Chapter Eucharist and commissioned five new Regional Ministers, the greatest number to join Chapter at once since Regional Ministers become ex officio members of Chapter in the early nineties. To bring them up to speed, Chapter spent time explaining their role.

An inspiring visitor to Chapter was Jarrod McKenna, World Vision's national youth activist, noted locally for prophetic activism like dumpster diving to feed the hungry. Jarrod lives in an intentional community, the Peacetree Community, in a low socio-economic area, and is a part of the Franciscan non-violence group Pace e Bene. Jarrod's love of St Francis, his theological acumen and enthusiasm set Chapter a magnificent tone.

News of the Regions was shared and all encouraged by the activities of fellow-Tertiaries in all parts of Australia, Papua New Guinea and beyond. The PNG Ministers reported that the dinghy was being used to further Franciscans in Mission and is now anchored near Dogura after some months near Popondetta.

Some Regions are experiencing a surge in enquirers; we look forward to many of these will become Tertiaries in due course. Ted, our Provincial Minister, emphasised the importance of the time between enquiry and profession – the time of formation – and said that the health of the Order depended on the quality of formation. Our Chaplain Helen is leading a review of formation materials and will be glad to have any feedback on how we 'grow' Franciscans through the noviciate.

Chapter enjoyed the quiet presence of the Provincial Minister of the First Order for the Province of Divine Compassion (NZ, Australia and Sri Lanka), Brother Alfred, who shared news of the Brothers and strengthened ties at a personal level, thus strengthening the whole SSF. Brother Alfred stayed on in the West afterwards to visit parishes in Perth and as far as Esperance and Dunsborough.

We congratulate and rejoice with the following members who were elected to Profession at Chapter this year:

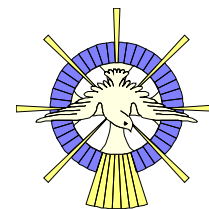
Andrea Maslin (Qld A)
Robyn Gould (Qld B)
Frances Hansen (NSW B)
Clare White (NSW B)
Catherine De Ron (Vic/Tas)
Jan Walton (SA)
John Dendy (WA)
Christine Duke (WA)
Valerie Kay (WA)
Lyn Lord (WA)
Maureen O'Neill (WA)

Sally Buckley thanked Ted for his sensitive and creative leadership of the Order over the last six years and for the privilege of serving as his Assistant during that time.

The Full Gift: Pentecost

From: "To live as Francis Lived"

By: L.Foley, J. Weigel, & P. Normile



The Holy Spirit is not an "extra" in Christian holiness. Rather, the sending of the Spirit is the completing of the entire beautiful plan of God to share his Life with us. Jesus, the second person of the Trinity, "emptied himself" and took our human nature. As our brother, he let himself be possessed fully by the Spirit. The Spirit "powered" him through a human life like ours, led him into a loving sacrificial death. Because Jesus emptied himself totally in trust and love, he would be raised in victory to the eternal glory he had with the Father and the Spirit. But now - and only now, after his death - could the victorious God-man Savior send his Spirit, the Spirit of the Father, to complete his work on earth.

The Spirit thus takes the place of the "absent" Jesus. We know very well that Jesus is not really "absent." The word refers to the fact that his visible and mortal life is over. All that he came to do can now be made available to all people through his Spirit. The Spirit flows out upon the whole world, as it were, through the pierced heart of Christ.

Only because he suffered could Jesus release the Spirit in this way. "(If I do not go away, the Advocate will not come to you" (John 16:7). "(N)o one can enter the kingdom of God without being born of water and the spirit" (John 3:5).

Photos from Chapter Perth 2011

back row: Ken Reardon, John Gibson, Br Alfred Boon Kong ssf, Helen Granowski, David White, Esme Parker, Harold Joinoba, Joan Manners.

front row: Anselm Rupusina, Elaine Jeston, Sally Buckley, Ted Witham, Rae Witham, Joy Bartlett.



back row: Ken Reardon, Br Alfred ssf, John Gibson, David White, Helen Granowski, Harold Joinoba, David Lord, Roger Oakes

middle row (standing): Elaine Jeston, Esme Parker, Joan Manners (hiding), Joy Bartlett, Sandie Oakes

front sitting or kneeling: Drew Stocker, Anselm Rupusina, Ted Witham, Rae Witham and Lyn Lord.



Pilgrimage and meeting Benson

By: Terry Gatfield



Pilgrimage is essentially personal and private. No one can do pilgrimage for you. Life is essentially a pilgrimage and formal pilgrimage experiences, like Santiago de Compostella, are essentially only a microcosm of the larger reality of the journey of life. Although a pilgrimage experience is an individual event it is also a shared journey. There are about five hundred thousand each year taking the Santiago de Compostella sojourn. Everyone is on an exclusive journey. Some come with physical, social and spiritual needs, others arrive as tourists, some seek the joy of the exercise, others are enquirers and yet others again do it for the triumph of the trophy of 'having been there and done it, collected my cockle shell and have the proof of blisters'. Pilgrimage motives are legion. Most pilgrims are more than willing to share their life stories, discoveries, discomforts, pain and of course their joys. A casual enquiry from a passing pilgrim may turn into hours of intense interaction, pouring out of a story like custard from a large china jug. I experienced a dozen or more deep and rich stories but one that I want to specifically refer to is Benson's. This is Benson's story..

Benson was the same vintage as me and fortunately spoke reasonably good English. Benson clung to me like a leech from day one to the departing days of the pilgrimage. At first it was a pleasant sort of surprise listening to him. We crossed the Pyrenees and kept conversation light. We focused on the superficial things of life including the likes and dislikes which we shared. But as the journey unfolded Benson got deeper into his story in a very personal way which I did not take too kindly. Not that I deliberately avoided him venting his pain and difficulties, but he was too much of a distraction. I wanted more personal space to reflect on the landscape, the wildlife, creation, the wonderful history of the regions and the Spanish culture. It seemed that every day he pressed closer to my shoulder and avoidance was almost impossible. Even when he was not walking alongside me I sensed his presence and could even somehow hear his voice, inflections and tonations.

One of Benson's attitudes that I most disliked was his readiness to criticise. He dug deeply into everything, finding fault and disagreement at every turn. This extended to people, especially to those in positions of control and authority. Politicians, social and industrial leaders were some of his primary targets but this was less so than the Christian church hierarchy. They were reserved for the heavy artillery. I could seldom disagree with Benson but the things that were most annoying were his relentless disagreement, annoyance and frustration. There was clearly nothing wrong with his logic and reasoning however, nothing was seasoned with grace. He simply could not relax and accept anything at face value. One day I sang to him a few lines from my favourite Lennon and McCarthy songs, 'In my hour of darkness Mother Mary comes to me, teaching words of wisdom, let it be, let it be, oh dear Lord let it be'. He turned a deaf ear. I was not sure if it was my lousy voice that failed the occasion or that he was not interested in any other voice than his own.

It was the very early mornings that I would normally find some uninterrupted space. I had quickly learnt the lesson of rising before break of day and avoiding the congestion of the more exuberant pilgrims. But I could guarantee that Benson would somehow find me well before my first caffeine break. Again I would be plagued in having to listen to his litany of disappointments. Some of them were interesting especially in that Benson was a self-made person who worked hard, and at his own cost, to gain an education. He ventured into all sorts of interests and ventures including theology, the theatre, labour party politics, visual arts, photography and story writing whilst dating a few other fancies like cosmology, marathon running and ecology. Judging by what he said he seemed to have had a measure of success in those areas. But in virtually all those cases it was not long before he got seduced by other interests that seemed to creep on to his new found.

It was difficult to see why Benson was often disappointed and frustrated until I realised that it was connected to his incessant need to be affirmed by people. The need to be approved and applauded was constant. He was an applause addict. It seemed like his life was a void continually needing to be filled with newer and fresher experiences at regular intervals. But it was not only the experience that was needed but also the accompanying approval of

others. Externally he was as proud as a circus ringmaster, but behind the mask of the glitter and grease paint he was a constantly hungry soul needing the ringside applause. Alas the needed applause seldom lasted long enough for him. Poor Benson - what a pitiful creature!

It was a wonderful experience to arrive at Santiago after some 37 days. I was looking forward to having some space away from Benson. It was fortunate that he had to return by train to France the following day. The next day he asked me to accompany him to the station to send him on his way. We arrived in the dim misty hours of the morning. There were only a handful of people on the platform. The train slid in a kind of ceremonial and gracious way into its siding serenaded by the squeal of its iron brakes. I turned to give Benson a farewell hug, but was met with a vacuum, a vacuum of silent space. Benson was just not there. I twisted around bewildered. He was just not there. The station master was the nearest person to me and he was 30 metres distant. I stayed for some time motionless. The air vibrating with the faint throb of the diesel locomotive. I was hoping to hear Benson's voice. The small crowd on platform climbed aboard the train. But no Benson. Eventually the train pulled away and in a foolish way I waved and shouted goodbye. I don't know why I acted that way which now seems very stupid.

I walked back to the city alone, confused, a little nervous and disarmed. I sat on the cold time channelled granite steps of the great pilgrim cathedral. I prayed and retraced my conversation and encounters with Benson. I had got to know him well. All his peculiarities and eccentricities. It was then that I realised that I had met not just Benson but my shadow self. The dark hidden person. Benson was me. Benson, the shadow self. That inferior submerged part of my personality that I was not proud to own. That part covered up and disguised by my ego and public persona. That part feed and living on the secret diet of applause. That side never previously acknowledged and brought into my true self.

As we sojourn we will continue to meet some wonderful people. One you may meet is your shadow self. Greet him, get to know him, bring him out of darkness into the light. Bring him into the arena of reconciliation. The shadow self is 95% pure gold.

*Start by doing what's necessary;
then do what's possible;
and suddenly you are
doing the impossible.*

Francis of Assisi



From Franciscan Readings

PENTECOST SUNDAY 11 May 2008

(A Reading from the Office of the Passion)

*Cry out with joy to the Lord, all the earth,
chant a psalm to his name
give glory to his praise.*

*Say to God: how awesome are your works,
O Lord,*

*your enemies shall fawn upon you
in the greatness of your strength.*

*Let all the earth adore you and sing a psalm
to you,*

let us chant a psalm to your name!

*May all the tribes of the Lord be blessed
in him*

and all nations will glorify him.

*Blessed be the Lord, the God of Israel,
who alone does great wonders.*



Brothers' 92 years end the lifelong way: as twins Friars with Bona ties die together in hospital

Updated: June 3, 2011,

By: Elizabeth Scalia

<http://www.patheos.com/community/summathissummathat/2011/06/03/great-story-start-to-finish/>

From the moment of their birth in Buffalo 92 years ago, twin brothers Julian and Adrian Riester rarely left each other's side.

They played together, went to school together, as young men traveled cross-country together — and, in their 20s, joined the Franciscan order together. And on Wednesday, after 65 years as identical twins wearing the identical brown robes of the Franciscans — mostly at St. Bonaventure University — Brother Julian Riester and Brother Adrian Riester died together at St. Anthony Hospital in St. Petersburg, Fla. Julian died Wednesday morning, followed by Adrian in the evening.

Those who knew the Riesters best say they are not surprised at all.

“If ever there is a confirmation that God favored them, this is it,” said their cousin and close friend Michael Riester of Buffalo. “They weren't even separated for 12 hours.”

The biological brothers were also religious brothers, committed to the monastic life of Franciscan friars, not as priests but in roles as physical laborers.

During two stints at St. Bonaventure, from 1951 to 1956 and from 1973 to 2009, “the twins” were a common sight strolling in lockstep across campus — or, in later years after a few “incidents” resulted in loss of their driver's licenses, on identical bicycles wearing identical helmets.

They became known as accomplished artisans who expressed their talents as gardeners and woodworkers, turning out tables and cabinets from their workshop in the garage of St. Bonaventure's Franciscan Friary.

Yvonne Peace, former secretary to the university's Franciscan community, remembers them as handymen and “fixers” who repaired all sorts of items brought to them by many on campus.

“They were always busy,” she said.

Brother Julian, whose given name was Jerome, and Brother Adrian, whose given name was Irving, were part of a family of seven children born to Dr. Julian Riester and his wife, Clara. Their father was a prominent obstetrician who as a medical student observed surgery on President William McKinley after he was fatally shot in Buffalo in 1901, according to Michael Riester, who is the historian of St. Louis Catholic Church.

They attended St. Joseph's Collegiate Institute in Buffalo (where they had a reputation for fooling teachers by their identical looks) and then a radio technology school in Los Angeles before applying to the Franciscans' Holy Name Province.

Toward the end of World War II, after mutually pledging to reply to whichever came first — an acceptance from the Franciscans or an expected induction notice from the Army — the morning mail brought an invitation to join the friars, and the afternoon mail “greetings” from the draft board.

God's call, they told interviewers in later years, took priority.

They were separated only twice, once from 1946 to 1951 when Brother Adrian was a sacristan at St. Francis of Assisi Church in Manhattan and Brother Julian was general manager of St. Anthony Shrine in Boston. Later they were not far apart in the 1950s when Brother Julian was assigned to St. Patrick's Parish in Buffalo and Brother Adrian to Bishop Timon High School in South Buffalo. But from 1956 on, the Riester brothers were together.

Michael Riester remembers them as family men who used the money given them by friends to travel to Buffalo on their day off to take their mother — who lived to 103 — to dinner at fine restaurants such as Salvatore's Italian Gardens or Romanello's. “They liked a good time,” he said.

Indeed, in 2003 Brother Julian told the Bona Venture, the university's student newspaper, that they confounded the friars' seniority system by often claiming they “walked in the door together” and by never divulging which twin was born first.

“We don't tell,” Brother Adrian told the newspaper. “We like to keep them guessing.”

Michael Riester said his cousins will be remembered as “exemplary men and holy men,” *who lived their lives in a truly Franciscan spirit*. When word came earlier this week that both were seriously ill in the Franciscans' retirement home in

St. Petersburg, where they had lived for the last two years, Michael Riester and many in the St. Bonaventure community said they almost expected that the pair would leave together.

Now they will be buried together Monday in Olean.

“They had this intimate bond, in which neither was selfish at all,” Michael Riester said. “And because they were so in tune to God and to each other, it’s not surprising at all.”



Being Bridges

Third Order Conference
and General Chapter

12 - 15 July 2012

Trinity College, Parkville, Melbourne

Speakers:

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

Andrew McGowan, theological lecturer and Warden of Trinity College

Mick Pope, lecturer in meteorology with BOM, ISCAST fellow and lay preacher

Bible Studies with Alan Cadwallader

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

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

A/c Name TSSF 2012, A/c branch: Castlemaine.

Please include your name on bank deposit form for identification.

Alternatively, cheques or money orders (with a/c name) can be sent directly to Bishop Jeremy Ashton, 38 Urquhart St, Castlemaine, Vic 3450. Receipt will be sent by fax or email.

Application Form:

Name/s _____

Address _____

Phone _____

Email _____

Number of people attending _____

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

1st Instalment due 1st October: \$100

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

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

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

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

Please make cheque/money order out to TSSF 2012

Cheque/Money Order enclosed: \$ _____

Special dietary requirements or other special needs: _____

ANNUAL RETREAT

of TSSF FOR 2011

Will be held from Monday 24th to

Wednesday 26th OCTOBER.

VENUE: Christchurch Cathedral Grafton.

With facilities provided by the Cathedral and

Accommodation available at the adjacent

Abbey Motor Inn at reasonable cost.

NOTIFY Rev. Hilary Singleton

by e-mail hp_singo@gmail.com

[or Tel. 02 6685 6431

or mobile 0432 857 197]

of your intention to attend the

Grafton Retreat;

The Beatitudes and Their Fruits

From: "Francis of Assisi" – Writer and Spiritual Master

By: Thaddee Matura, ofm

*Where there is charity and wisdom,
There is neither fear nor ignorance
Where there is patience and humility,
There is neither anger nor disturbance
Where there is poverty with joy,
There is neither greed nor avarice
Where there is rest and meditation,
There is neither anxiety nor restlessness.
Where there is fear of the Lord to guard an entrance,
There the enemy cannot have a place to enter.
Where there is a heart full of mercy and discernment,
There is neither excess nor hardness of heart.*

Admonition Twenty-Seven

The path just described is a harsh and very demanding one. How can we follow it without feeling tense, without feeling sadness? Francis responds: through patience, humility and joy which God himself possesses and which make up his being." This joy can be experienced by meditating on the Word of God, which is a companion of poverty. It can be so strong that it endures and keeps men and women in peace when they feel abandoned by everything. Francis invites his brothers to be "joyful", cheerful and consistently gracious *in the Lord.*" Fifteen of the *Admonitions* begin with the exclamation: *blessed*. To be blessed in the midst of the difficulties and the trials of life is not possible without the presence of a mysterious inner reality: "humility and patience, the pure, simple and true peace of the spirit."

Having reached this point, animated henceforth not by the spirit of the flesh, but by the "holy virtues which are poured into the hearts of the faithful through the grace and illumination of the Holy Spirit," men and women can look at the world around them with eyes purified like Francis who near the end of his life, in a particularly painful moment, composed his *Canticle of the Creatures*. *This Canticle* – a song of praise addressed to the Almighty and good Lord whose name no human is worthy to mention and to whom alone glory and blessing belong - changes our way of looking at the order and the beauty of the fraternal world, From this perspective, everything is radiant with beauty and harmony: human wounds, trials, sickness, even death find their place – transfigured as they are by an invisible light. Initiated in painful struggle and hardship, the journey now opens up to share in the very life and joy of the Resurrection.

An excerpt from "A Diary of Private Prayer"

By: John Baillie:

Sent to me by **Merril Ruback**

Thanks go to dear Jan McIntyre for forwarding this to me.

Teach me, oh God, so to use all the circumstances of my life today that they may bring forth in me the fruits of holiness rather than the fruits of sin.

Let me use disappointment as material for patience.
Let me use success as material for thankfulness.
Let me use suspense as material for perseverance.
Let me use danger as material for courage.
Let me use reproach as material for long-suffering.
Let me use praise as material for humility.
Let me use pleasures as material for temperance.
Let me use pains as material for endurance.

Walk the Steps of St. Francis On Line Storyfest Pilgrimage

<http://www.storyfest.net/>

[Robert Bela Wilhelm, Th.D.](#)

Request from the Newsletter Editor

When sending in articles

Please send unformatted material on Microsoft Word doc, and not doc x, as this makes it easier for me to work with.
Also when sending graphics, please do not format them, as they become embedded in the text..

Thanks, I do appreciate this.

Gloria Malouf-Marsh



Greetings All,

Franciscans International is asking for financial support to continue their valuable work in our Province.

If you are in a position to help them, they have a form set up for you to authorise a monthly transfer into their account. Franciscan Federation Australia is collecting the donations and transferring the money to Franciscans International Bangkok.

This giving can be cancelled at any time when you feel that you are no longer able to continue your support.

The slogan 5 for Francis suggests a monthly donation of \$5 but you can give as little or as much as you are able. You can give monthly or only when able. All will be gratefully received put to good use.

We are asked to pass this form on to others at Church, at work or school and in our Community who feel that they also can help.

Thank you for your continuing support,
Glenys McCarrick

for



Franciscans International
A voice at the United Nations

Contemplating the San Damiano Crucifix

From: A Prayer School,
led by the brothers of
the Society of St. Francis
www.franciscan.org.au



The San Damiano Crucifix lies at the heart of Franciscan spirituality. A young broken man of Assisi knelt before the cross and opened his soul to God; asking God to show him God's plan for his life. Francesco Bernardone was a changed man that day. He lived his life dedicated to the Glory of God and spreading the good news of Christ to all.

St. Francis was a man of action, as he got up from contemplating the cross at San Damiani he offered himself in service to God and humanity following the simplicity of the Christ he saw not only in the cross but in the Gospels.

The San Damiano Crucifix is a magnificent piece of Byzantine art, or more correctly, iconography; a brilliant pictorial of the Gospel of St. John. Through exploring the images of the crucifix, and hearing something of its place in Franciscan spirituality, we learn how it is possible, to kneel down a broken person, and rise a servant of Christ.

THE HOLY SPIRIT
1 Corinthians 3:16, 17
Don't you know that you
yourself
are God's temple and that God's
Spirit lives in you?
If anyone destroys God's temple,
God will destroy him;
for God's temple is sacred, and
you are



MONTHLY GIFT to Franciscan International

Standing Order consent for Franciscan Federation Australia to collect money to transfer to Franciscans International (FI).

To set up a monthly donation by Standing Order from your bank account to FI, please complete this form and send it to the address noted at the bottom.

I would like to help Franciscans International (FI) work at the United Nations and at the grassroots to address injustice and effect positive change to help the poor, the most vulnerable and the environment.

1

Your name: _____
Address: _____ State: _____ Postcode: _____
Tel: _____ Mobile: _____
Email: _____

2

Instruction to your bank to set up a monthly payment.

To the Manager

Name of your Bank: _____
Bank address: _____ State: _____ Postcode: _____

3

Please pay: **Credit Union Australia**

For the credit of: **FI Account**

BSB: **814-282**

Account Number: **31099643**

Payment reference: **5 for Francis**

Monthly donation

The sum of \$: 5 10 20 25 50 100 Other _____

(Please tick the appropriate box)

Monthly, on the _____ (day), _____ (month), _____ (year) and thereafter every month until further notice and debit my account accordingly.

Name of account holder to be debited: _____

BSB Number: _____ Account Number: _____

Single donation

If you are unable to contribute monthly, please consider a one-time only payment. *(Please tick the appropriate box)*

The sum of \$: 10 20 25 50 100 Other _____

May be transferred as below and referenced 5 for Francis or by cheque made out to FFA.

If paying by cheque please include this form so it can be forwarded Franciscan International.

Name of account holder to be debited: _____

BSB Number: _____ Account Number: _____

You can also make an **online donation** using paypal on the FI website. www.franciscansinternational.org ←

Signed: _____ Date: _____

When completed, please take this original form to your bank for their processing.

Your '5 for Francis' monthly donation will automatically renew each month until you cancel your subscription, which must be done through your bank.

Franciscan Federation of Australia

Please send a copy of this completed form to:

FFA Treasurer,
Glenys McCarrick tssf
PO Box 161 Lawnton Qld 4501
Email: glenys_mccarrick@pacific.net.au

RECEIVED BY FFA

Date: _____

Signed: _____

SENT TO FI

Date: _____

Signed: _____

Any queries please contact Rebecca Leam: Tel: +41 22 919 4010 • Email: r.lead@fiop.org • www.franciscansinternational.org

Thank you for your continuing support for FI.



Franciscans International
A voice at the United Nations