

# *THE THIRD ORDER*

## *Australian Province Newsletter,*

### *PNG & East Asia*

*A d v e n t*

*E d i t i o n*

**From: The Provincial**

Dear sisters and brothers,



As your new Provincial Minister, I thank you for the many words of encouragement and your prayers as I enter into this new role within our community. I look forward to the opportunity of meeting with you as we gather for chapter in Melbourne in 2012 and hopefully as the year unfolds to connect with you personally in the coming year.

Advent has once again brought us to the beginning of a new church year. As we endeavour to reflect and prepare for the coming of Christmas, it seems to be lost in frenetic commercial activity.

This year's jingle informs us on the TV with: 'It's starting to look a lot like Christmas'.

Christmas is indeed a wonderful time for us to celebrate with our families, enjoying all the trimmings and absorbing the air of festivity.

But Christmas and all it means to us is a reminder of the coming of our Lord Jesus Christ, God made man. Jesus Christ, from the advent of his birth – leading to his ultimate sacrifice for each of us.

As we gaze at the shop/store displays, as we are enveloped in a continuous flow of Christmas music, we are, I hope, filled with the expectation that Christ has brought us a promise, a gift beyond all price that is freely given to each of us.

Advent brings with it this air of expectancy, much joy and peace for all people. ...time when we set aside differences, make contact with friends far and near.

For us however life is a constant advent season as we are continually waiting and preparing to become, to discover, to complete, to fulfil the gifts God has bestowed upon us. Hope, struggle, fear, expectation and fulfilment are all part of our advent experience.

We, as sisters and brothers following in the journey of our brother Francis, know that we must focus on each day continually being strengthened and striving for God's kingdom. Each day brings with it a new beginning for each of us, an opportunity to strive with God's grace and in our own small way to change the world.

We're all waiting for something and despite this world of hi tech gadgets and time saving inventions, we still find ourselves waiting, often impatient and aggravated. However as Christians during this time of Advent we discover a purpose for our waiting and as each year draws to a close we are once again filled with joy and renewed with the expectation of the coming of the Christ child, born anew each day in our hearts, giving us hope, transformation and fulfilment into the advent of our lives.

**God's gift to us is life, what we do with it is our gift to God.**

May this Advent and Christmas 2011 be one of blessing for you and your family.

Yours in Christ,

Colin



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

## Tributes To Ted Witham



**From: Colin Fidock**  
Provincial Minister

Advent 2011, 27th November ends the term of office for Ted as our Provincial Minister and brother in Christ . I thank him on your behalf for his dedication and for the pastoral care he has given to us during the last 6 years. I thank him for the many gifts he has freely offered to enlighten each of us as we journey in Francis together. I look forward to Ted's continued contribution in his gifts of writing, and music. May God continually bless Ted in his journey of faith.

**From: Rev. Sally Buckley,**  
Assistant Provincial Minister

My dear Brothers and Sisters

I would like to take this opportunity to pay a short but heartfelt tribute to our outgoing Provincial Minister, Ted Witham.

I feel particularly privileged and blessed that six years ago, when Ted was elected Provincial Minister, he asked me if I would be his Assistant.

Ted is a very gifted man and the Order, not only in this province, but as a whole, has benefitted tremendously by his wisdom and creative thinking and our province has been blessed by his calm, gentle, and at times provocative, leadership.

Thank you Ted, on behalf of the Order, for your leadership over the last six years. and thank you at a personal level, for your faith in me and the honour of serving as your Assistant, and representing you in a number of forums.

May God continue to bless your ministry and Francis and Clare continue to inspire you.

Peace and every good wish

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

**From: Helen Granowski**  
(Provincial Chaplain,  
sparring partner and friend of many years.)

Ted Witham is an educator - a teacher. Not the sort that goes around looking over a student's shoulder to check their spelling. But one who has a clear set of objectives, a vision of what might be achieved and who encourages the class to work together towards their goals. It is not so simple when it comes to leading a dispersed community of disparate individuals from a single spot on the globe, even if they have a common inspiration. Ted has combined an intelligent appreciation of the many facets of his role with a compassionate approach to those with problems and concerns. He has a true Franciscan heart which is kept in tune by the loving ministrations of his life-partner and soul-friend, Rae. The Third Order in this Province has been indeed blest to have been led by him for the last six years.

**From: David White**  
Provincial Secretary

I would like to take this opportunity to thank Ted Witham as he stands down as Provincial Minister of the Province of Australia, Papua New Guinea and East Asia, a role that he has devoted for the last six years.

We appreciate his gentle leadership and the wisdom with which he has guided us during this time.

# *Tributes to Ted Witham Continued*

**From: Ken Norian**  
The Minister General

Today concludes six years of faithful service by Ted Witham as Minister Provincial of the Province of Australia, Papua New Guinea and East Asia. Due to various circumstances in our lives I never had the opportunity to meet him personally. While there may be downsides to electronic communications and social media, I'm grateful that through this medium have been able to come to know him as well as I have. May God bless Ted as he continues to serve and participate in the life of our community.

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## **Updates re – Committee Elections**

By: David White  
Provincial Secretary

Our new Provincial Minister, Colin Fidock, officially has taken up this position, and spent several days in Western Australia being briefed by Ted.

Part of the transition process is that our Assistant Provincial Minister, Sally Buckley, will stay in the role for several months, and I officially complete my term of office at the end of Provincial Chapter in Melbourne in July next year.

The new Provincial Minister can now be contacted by email on provincial.minister@tssf.org.au, and I am sure you will want to join me in welcoming Colin to this new chapter in the life of the Province.

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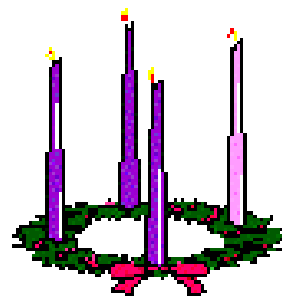


**Dear Sisters & Brothers,**  
May you have the gift of faith,  
the blessings of hope, and the  
peace of God's love at  
Christmas and always.  
Every good wish and blessing,

From: Gloria Malouf-Marsh  
(*Newsletter Editor*)

## **The Advent Wreath**

The Advent Wreath is a circular green wreath with five candles. It has four purple candles in a ring around a white or gold candle. The first candle is lit on Advent Sunday, and the other three are lit on each Sunday before Christmas.



The center candle is called The Christ Candle.

Each of the four Sundays leading to Christmas reminds us of those who are preparing for the coming of Christ. The center candle, the Christ candle is lit at Christmas and worshippers rejoice. The central location of the Christ candle reminds us that God is forever shedding His light on us and the world. The colour purple symbolizes penitence (sorrow for wrong doing) and humility. Advent is a time of solemn preparation for the Feast of Christmas - the dawn of new light in the world and fulfillment of hope with the birth of Jesus. The green wreath depicts the hope we have in God, the hope of renewal and of eternal life. Candles symbolize the light of God coming into the world through the birth of His Son. The progression in the lighting of the candles symbolizes the various aspects of our waiting experience.

During the four weeks of advent we reflect on hope, peace, joy and love.

- |                      |                                |
|----------------------|--------------------------------|
| <i>Advent 1</i>      | <i>is for God's promise</i>    |
| <i>Advent 2</i>      | <i>is for The Prophets</i>     |
| <i>Advent 3</i>      | <i>is for John the Baptist</i> |
| <i>Advent 4</i>      | <i>is for The Virgin Mary</i>  |
| <i>Christmas Day</i> | <i>is for The Christ</i>       |



***Christmas is coming'  
The church is glad to sing  
And let the Advent candles  
Brightly burn in a ring.***

## I am looking forward to visiting Greccio next June

By: Rev. Pirrial Clift

I am looking forward to visiting Greccio next June. It is the setting for the story about St. Francis and the outdoor nativity scene on Christmas Eve, where people streamed out from the villages, lighting up the night with torches, to welcome the coming of the Christ Child. St Francis wished to reawaken in people's hearts an understanding of Jesus' poverty and humility, in leaving the riches of heaven to be born amongst the beasts as a human being.



Thomas of Celano writes of an eye-witness who saw a lifeless childlike figure in the crib, and saw 'the holy man of God go up and rouse the child as from a deep sleep. This vision was not unfitting, for the Child Jesus had been forgotten in the hearts of many; but, by the working of his grace, he was brought to life again through his servant St. Francis and stamped upon their fervent memory.'" From Greccio the tradition of setting up a Christmas crib spread throughout the world.

Many have trouble believing the intangible. This was brought home graphically to me when a Monastery guest stood in the Chapel and passionately declared "I cannot believe in the resurrection. I need to see and touch Jesus before I believe". I had to look twice in case she wasn't Thomas in disguise! But Jesus said "blessed are those who believe without seeing" John 20.29

The Monastery of the Blessed Virgin in Stroud, my home for almost a year now, is an earthy place, built out of mud and wood, simple, evocative, set in the astonishing beauty of natural bush-land.

The woman in the Chapel also said "You can feel a strong sense of the Spirit here". Her companions nodded agreement. And many say similar things. Somehow the earthiness awakens people to a spiritual reality that can sometimes be hidden or submerged in their spiritual consciousness. It's a thin place, a numinous place. So the reality of the spiritual dimension to life becomes clear; but it's another thing to see Life in the Holy Child of God.

Francis' reverent loving touch brought the Christ Child to life for the peasants of Greccio. How can I do that? How can I bring Jesus to life again for people around me? As Christmas comes around again and I reflect on these things in the stillness, I recall Francis' identification with Jesus in his poverty and humility. He painstakingly removed all the protective layers of reticence, politeness, conformity – and allowed his passionate love for Jesus to show through his vulnerability. In our jaded, cynical society, it's a challenge for this Franciscan to be bold enough to be humble; to care passionately enough for the Gospel that my ego fades into the background; to be generous enough to be poor; to emulate Francis in always speaking of Jesus and handling the holy things with deep reverence and respect. Nothing can replace the embodiment of Christ which Francis practised. No fine words or fine clothes or fine manners. When I kneel before the Holy Child this Christmas and touch him as Francis did, will others see a lifeless bundle or, by the working of God's grace, God-made-flesh?

## Franciscan & Holy Days To Note

January	16	The First Franciscan Martyrs
February	9	Anglican Franciscan Pioneers
May	16	Margaret of Cortona
May	20	Bernardine of Sienna
June	13	Anthony of Padua
Dec	1	Requiem for all departed Franciscans
Dec	25	THE NATIVITY OF OUR LORD
Apr' 12	6	Good Friday
Apr' 12	8	Easter Sundy

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

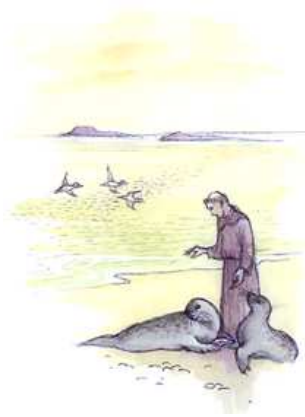
## BR. AMBROSE PASSES THROUGH

By: Sandra Beck

Some months ago, an email asking for the meeting on arrival, accommodation of, and delivering on departure of Brother Ambrose, a Tertiary from The Solomon Island (Isobel Island in particular) arrived in my in-box. I immediately replied that I would be happy to be the meeter, accommodation provider and whatever else was necessary. His initial dates were postponed but eventually, on November 1, I met Ambrose at the International Airport. I knew nothing about Ambrose and had asked those who knew him to give me a brief description, how old, had he ever been out of the Solomons, hair and eye colour. Not only has Ambrose made many trips out of the Solomon Islands but, being a leader in the Melanesian Council of Churches, at one time a politician, a traditional chief as well as Area Convenor for the Tertiaries (professed in the 1980s), he made my life look very ordinary. He has been to Nigeria, met many Primates and Bp Tutu, is vitally interested in the world in general and justice and the environment in particular, and was a stimulating and easy-going guest.

He walked briskly off the plane wearing a huge grin and my sign 'Brother Ambrose' was hardly necessary. On the day between his arrival and departure for IPTOC, I drove him to The Gap where he spent the day in conference with a man who is researching traditional leadership in the Solomons. That evening we shared evensong with the Brothers at Annerley, and were pleasantly surprised to find there Brother Clinton, a Solomon Islander who normally works in Papua New Guinea.

After two nights, I put him on the plane for Wellington and met him again the following week for one night before he returned to the Solomons. I look forward to the opportunity to meet him again.



### *Walk Along With Me*

Lyrics to the Hymn

By: Sandra Saad

*1. Blessed Jesus, Blessed Jesus,  
Walk along with me;  
Blessed Jesus, Blessed Jesus,  
Let me know you're near.  
Guide me through life's stormy seas,  
Fill me with Thy Presence Lord.  
(Blessed Jesus, Blessed Jesus,  
Walk along with me.) repeat.*

*2. Loving Father, Holy Father,  
Dwell in me awhile,  
Loving Father, Holy Father,  
Breathe in me Your Smile.  
Take me to Your Sacred Space,  
Hold me in Your Close Embrace,  
(Loving Father, Holy Father,  
Dwell in me awhile.) repeat.*

*3. Holy Spirit, Living Spirit,  
Come and live in me;  
Holy Spirit, Living Spirit,  
Share your love with me.  
Let me sing my song to Thee;  
Praising You eternally;  
(Holy Spirit, Living Spirit,  
Come and live in me.) repeat.*



## Just a small cake would be nice

By: Terry Gatfield

The concluding remarks to the last part of my email question were, 'just a small cake would be nice'. This was the response by Brother Damian to my request to visit the Hamilton Franciscan Community and to share lunch.



I was in Auckland enjoying a little R&R while engaging in a little recreational reading and writing during a short holiday from Aus. That morning I had been obedient in following my Third Order Prayer Guide. The brothers at Hamilton, amongst others, were on the day's prayer agenda. And Hamilton was on my doorstep – a mere two hour's drive south. An arrow email request to visit them the next day seemed in order.

Rosemary and I arrived with our small cake to be greeted by Damian, a dead-ringer of C.K. Chesterton in size, demeanour and wit. With him was Simone, a Hollywood-looking Italian novice in the formation process, and Brother Alfred BoonKong, the First Order Minister Provincial on a pastoral visit from his community in Stroud, Australia, a Brother much travelled and filled with wisdom. However, there is seldom a visiting fanfare for Franciscan brothers and sisters in Christ: they are just guys on about the Lord's business - caring, sharing, encouraging and journeying. It was one of those lovely luncheon encounters where we entered into the joys and blessings of sharing in the global Christian faith.

Of immense interest was the village in which the Brothers live and ministered. The village is called Te Ara Hou. In Maori vernacular this is translated as 'the new way'. A new way it is. Although it can hardly be called a new way chronologically, as the ministry has been in operation for over a decade, it is a 'new way' by virtue of integrated and collective mission. There, about a dozen ministries operate under one and the same umbrella involving the Anglicans, Catholics, Presbyterians, Franciscans, Maoris and the local government; it operates in a unique way, collectively ministering to the poor, disadvantaged and disenfranchised. The ministries include support for single mothers, criminal offenders, families in financial distress, handicapped children, and the aged and infirm. Commitment is carried from the cradle to the grave.

Each individual institution in the village maintains its own identity, uniqueness, funding and management style. While there is no compromise in any of these, the community is fully compromised

in the sharing of ministries and giftings. How wonderful. But ministry to the poor, needy and the disadvantaged is just one of the link elements shared by the Franciscan Brothers. There is also engagement in celebration and joy, Christmas and Easter being extra special occasions. Additionally, the Brothers offer the Daily Sacraments to the whole village through Brother Brian. In his absence the Arch Bish or a local Anglican priest stands in place.

This village cluster may be unique in the world in terms of ecumenical life and ministry. It is not used as a show-case but an active, yet somewhat silent, witness where, in the name of Jesus, competitive behaviour is obliterated to be replaced by love, care, cooperation and concern for the Kingdom - the Kingdom of God.

Rosemary and I returned to home-base enriched, yet bewildered. How can we possibly engender the same cooperative spirit that we felt in our short time in the Te Ara Hou village in our local Australian community? No simple task.

Oh yes, we did bring the small cake and enjoyed it.

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## *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.

## PNG LIAISON OFFICER REPORT 2011

By: The Rt Revd Dr. Anthony Hall-Matthews

I was in PNG from Wednesday 28 September to Tuesday 18 October.

I stayed with the First Order Brothers at Koki and went to Alotau on Friday 30 October on the early morning flight.

I was met by Anselm Rupusina, the Regional Minister of the Dogura Diocese. I was expecting to go with him straight to Awaiama, a village which is north of Alotau where dinghies leave to go further up the coast. However Anselm informed me that Third Order Dinghy was at the village of Banapa with Lawrence Yakawa and he had no fuel and Anselm had found out the day before. Anselm had been staying at the Ukaka Friary for over two months waiting for me to come and he had presumed that Lawrence had enough fuel to come down and pick us up. Sometime before Anselm had telephoned me and I had told him the days of my arrival and we had arranged for us to be at Banapa village for St Francis Day. So this delay was news to me and so we had to find a dinghy and arrange to purchase some fuel which we had to take from Alotau to Awaiama, a journey on a PMV (people moving vehicle) truck which would take about nearly 3 hours. We arranged to stay at the Ukaka Friary until we could sort out our travel arrangements. I was able to go into Alotau and purchase a 200 L drum and four containers of 20 L each which I had been told was enough fuel for us to get to Gona near Popondetta. We are unable to arrange for the journey to Awaiama and to arrange another dinghy on Saturday, so we hoped that we would be able to do that on Monday. As it turned out a priest was not rostered to be at the Ukaka Church for Sunday so I celebrated the Eucharist.

On Monday morning we went into Alotau and managed to go on a PMV, with all our fuel and find a dinghy which would take Anselm and me to Banapa. We have to provide fuel for the dinghy and the fee for a dinghy operator. We are arrived at Banapa after dark in the evening to discover that Lawrence did not know we were coming. Nothing was arranged for St Francis Day. It turned out that it was not possible to get things organised, so it was decided that we would go to Oro Bay in the Popondota Diocese in the dinghy, with Lawrence Yakawa and the dinghy operator for the Dogura Diocese.

On the way we were able to get in touch with Harold and he was at Oro Bay when we got there in the evening. From there, we went on the next day to Sanananda, further up the coast near where Harold's village is. Then it was reported that Bishop Joe Kapapa's wife had unexpectedly died. So we travelled up to Buna where we could leave the dinghy. We stayed with the 1st Order Brothers at Haruro.

We attended the funeral on Saturday 8th October and went to Newton Theological College for the Sunday Eucharist. One of our Tertiaries, Leonard Jinga is now a Lecturer at the college. His wife Babra is also a Tertiary. We went up to Agenahambo on Monday and were there till the following Monday 17 October. I took a "Quiet Day" on Tuesday. It had been planned to have a combined convocation with Dogura and Popondota, but of course because the Tertiaries from Dogura were not told about this, we only had Anselm and Lawrence from that Region.

We had lots of sessions till Friday; we worked through the Principles explaining its Spiritual meaning and helping many village people the meaning of some of the words that were not in their local vocabulary.

We discussed in detail IPTOC's challenge for the Third Order in PNG to become an Autonomous Region rather than becoming a separate Province.

I had suggested that now we had the Dinghy, both Dogura and Popondetta and Tertiaries in other PNG Dioceses to become one Region. This would mean there would only be one Regional Minister, as we could see that the Dogura area was not working properly as they didn't have the were with all to operate the Dinghy. In fact the dinghy had been idle for most of the seven months that Dogura Region had it. At Sanananda there is a village tourist resort, and the only workable dingy is ours, and there is a great opportunity, already happening, for the Dingy to be hired out in the Tourist Season where many people are coming up to visit Buna, Gona and Sanananda, where, along with Kokoda Track (Trail) the most terrible fighting took place, as was the case in the Battle of Milne Bay.

We had planned to go up to Lae, where there are Tertiaries to be Professed. However we were warned not to take the Dingy up there because of the danger of it being stolen by the "rascals". In any case Harold could travel up there by ship himself, so planned to leave early and come down to Australia on Tuesday 18 October.

The problem I had was that while down at the Ukaka Friary, near Alotau, I had a fall on a rocky track. I had damaged my left shin, which became immediately swollen. Of course I had antiseptic medicine in my pack, so I carefully cared for the “wound”. It cleared up in a few days, but it broke out again when I was at Agenahambo and for several days, far away from medical practitioners, so ended up with a great big tropical ulcer, from which I had escaped infection during all the years I have been in the Tropics. I found it hard to walk for several days and I couldn’t get my left foot into my boots; it was good to have sandals. I had two weeks with my leg “up” and now at the beginning of December, the injury is still there and I am still on antibiotics!

One of the purposes of this journey was to see how the dingy ministry was going. I was looking forward to spending a whole week visiting many villages on the coast all the way up to Oro Bay. But that was not possible because I had not been told that the Dingy was in an isolated village without any fuel. I had been told that it was Dogura’s turn to have the dinghy and I had presumed that money had been sent up to buy fuel, but that of course was not the case. I feel that if the PNG Liaison Officer had been more involved with Chapter Meetings by being a member this difficulty would never have arisen. I found out, not long before I left to go to PNG that money had not been sent up to buy fuel. By the time Chapter met, the dinghy had been idle for several months. All I can say is that it won’t happen again!

So I tender this report for my 2011 journey to PNG in 2011.  
And I preached about Partnership – how within the Third Order Australia and PNG were partners in mission.

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*Start by doing what’s necessary; then do what’s possible;  
and suddenly you are doing the impossible.  
Francis of Assisi*

## St Mary of the Angels

(The following is an excerpt from:  
The Major Life of St. Francis by St. Bonaventure.)

“The Portiuncula was an old church dedicated to the Virgin Mother of God which was abandoned. Francis had great devotion to the Queen of the world and when he saw that the church was deserted, he began to live there constantly in order to repair it. He heard that the Angels often visited it, so that it was called Saint Mary of the Angels, and he decided to stay there permanently out of reverence for the angels and love for the Mother of Christ.

He loved this spot more than any other in the world. It was here he began his religious life in a very small way; it is here he came to a happy end. When he was dying, he commended this spot above all others to the friars, because it was most dear to the Blessed Virgin.

This was the place where Saint Francis founded his Order by divine inspiration and it was divine providence which led him to repair three churches before he founded the Order and began to preach the Gospel.

This meant that he progressed from material things to more spiritual achievements, from lesser to greater, in due order, and it gave a prophetic indication of what he would accomplish later.

As he was living there by the church of Our Lady, Francis prayed to her who had conceived the Word, full of grace and truth, begging her insistently and with tears to become his advocate. Then he was granted the true spirit of the Gospel by the intercession of the Mother of mercy and he brought it to fruition.

He embraced the Mother of Our Lord Jesus with indescribable love because, as he said, it was she who made the Lord of majesty our brother, and through her we found mercy. After Christ, he put all his trust in her and took her as his patroness for himself and his friars.”





## **Society of St Francis**

**Joint Chapter of the Brothers and Sisters of the First Order**

**Inter-Provincial Chapter of the Third Order**

**Little Portion Friary, PO Box 399, Mt Sinai, NY 11766/0399, United States**



9th September 2011

The Most Reverend Rowan Williams

Archbishop of Canterbury

Lambeth Palace, London SE1 7JU

Dear Archbishop Rowan

We, the sisters and brothers of the Society of St. Francis, write to you from our First Order and Inter-Provincial Third Order Chapters, meeting at Holy Cross Monastery in West Park, New York, September 3-12. We are sorry you could not join us, and send our love and support as you lead the Anglican Communion during these times of division and difficulty.

During our deliberations these two weeks, we read and discussed the proposed Anglican Covenant with Archbishop Roger Herft. The responses were rich and varied, as you might imagine! As the Society of St. Francis we are committed to remaining together even if there might be impaired or limited communion among the Churches to which we belong. We wish to give witness to the Gospel however we can.

Living humbly together is a foundational part of our Franciscan way of life. Indeed both Scriptures and our Principles commend it to us. So we cherish differences in gender, culture, theology, economic background, sexual orientation and varied religious histories. By living together in houses and/or in fellowships we pray together, break bread together, read Scriptures together and share all the quotidian realities of life. We try to live together peacefully and at peace and in solidarity with our neighbors –especially the poor.

From this Franciscan vantage point, we offer all the resources at our disposal. Some of us will be part of the Melanesian Mission to the UK in 2013 (Br. Clark Berge, SSF is leading it). Others are participating in events that take them around the world, meeting up with local Franciscans and others in diverse places. We are “Religious Without Borders” and as First and Third Order Franciscans we want to help you and all Anglicans.

We want to help bring understanding and reconciliation to the Anglican Communion. We are available to preach, lead conferences and to meet in prayer; some of us excel in humbler arts of hospitality and support ministries too.

We are enclosing a copy of our recent Pastoral Letter to the First Order, as a way of contributing to an exchange of ideas and aspirations with you.

You are in our daily prayers, offered up from every part of the world.

We remain your brothers and sisters in Christ and St. Francis,

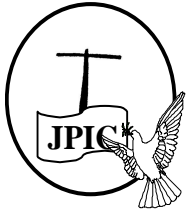
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# JUSTICE, PEACE & INTEGRITY OF CREATION (JPIC)



Greetings from the JPIC Commission,  
Dear Sisters and Brothers tssf,

This Newsletter I would like to thank Ian Randall tssf for representing our Order and giving you his report below. The report can also be found on his Blog.

Ian can be contacted on [lladnarnai@gmail.com](mailto:lladnarnai@gmail.com)

## Trafficking in Human Beings



I recently attended an NGO round table with UN Special Rapporteur on Trafficking in Persons, Ms Joy Ngozi Ezeilo. I was re[representing the Third Order of the Society of St Francis (tssf).

The statistics regarding Human Trafficking are staggering – 1.4 million people (56% of world wide total) are in Asia and the Pacific area; which includes Australia and New Zealand.

The meeting was tightly chaired with many stake holders eager to present their work to Ms Joy Ngozi Ezeilo. Time was limited and opportunities were few. Representatives from many organizations were present, all wanting to present their concerns and outline the work they are doing. Significant time was given to the Salvation Army, World Vision, ACRATH, Scarlet Alliance and the Australian Red Cross. Unfortunately there was not an opportunity for me, and many others, to speak or even greet Ms joy Ngozi Ezeilo. It was recommended to those of us who were unable to speak to write to the organizations present and to the Special Rapporteur directly, which I will do on behalf of the TSSF.

Some background, major themes and issues raised at the meeting are outlined below.

In Australia, it has long been a crime to bond a slave and recently to engage in forced labour, yet such practices continue in our country.

Australia's current political climate is seeing the blurring of boundaries surrounding refugees and trafficked people. It is politically expedient for distinctions between smuggling and trafficking to be blurred yet the distinctions need to be upheld. The two issues must be seen as distinct as trafficked persons will find themselves not as 'victims' but as an 'illegal' person ending up in Federal Police custody and Immigration detention. One of the major problems with modern slavery is a lack of

documentation. Trafficked people without documentation have limited access to legal representation, linguistic services, housing and health care. Advocacy and representation for trafficked people must be increased through Government funding and social awareness. Anti-Slavery Australia have produced a range of online resources in an attempt to raise social awareness of the plight of people trafficked to Australia (see below for details).

The Salvation Army currently funds, entirely through donations, accommodation and representation for ten women who have been trafficked to Australia. This work is at a grassroots level and treats each person according to their needs. This work is vital but it was recognised as a drop in the ocean in dealing with the victims of trafficking.

World Vision called for the need to continue to hold corporations accountable for creating goods using trafficked people. Corporations must disclose the full nature of their production from the sourcing of raw materials to the production of final product. Consumers understand the supply chain model and the power of boycotting products. Many current campaigns have been successful in raising consumer awareness, for example the production of chocolate.

Corporations need to be continually reminded that there is a direct link between business and human rights. It is critical that NGOs and Governments continue to engage with business to scrutinize their supply chains and to respond domestically to international issues.

The major issue covered at the meeting was the trafficking and exploitation of migrant workers, trafficked people and students in Australia's sex industry. As you can imagine there were a huge range of views represented and emotions were at their peak. Prostitution is currently prohibited in many parts of Australia and where it has been legalized it is inconsistently regulated. Granting visas to sex workers will have a large effect on the trafficking of people from Southeast Asia. The point was made by the Rapporteur that prohibition of prostitution only produces a restructured industry rather than the destruction of that industry. Prohibition will only continue the trafficking of people into Australia for this industry. The legalization of the sex industry does not morally legitimate the industry but rather enables it to be regulated, studied and for people to be held accountable and monitored. The granting of a working visa to sex workers is a political anathema yet may be what is required to care for those caught in the industry and to curb the trafficking of people into Australia.

### **What you can do about it?**

- Be a knowledgeable consumer and demand that organisations disclose production processes.
- Support organisations who are actively working to end slavery.
- Engage in public debate and call for greater regulation of the Australian sex industry.
- Pray for those trapped in slavery in our country.

### **For further information**

Anti-Slavery Australia

UN Special Rapporteur on Trafficking in Persons Ms Joy Ngozi Ezeilo  
a recent article on ABC PM

### **OBSERVE, CONTEMPLATE, ACT**

tssf JPIC Commission

Please address any JPIC enquires to:

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South Australian tertiaries join with Colin in a Blessing Ministry on Advent Sunday.

left to right  
 Peter Haynes, Faith Drodge, Joan Manners RM, Sue Nirta [St Barnabas&St Cecilia] John Kaines, David McAvena, Eric Cameron, Gill Kaines, Norma Kent, Colin Fidock PM, Roseling Ruwoldt, Anne Kotze, Margaret Holt, Wayne Philp, Lorraine Retallick.

(Below) Harold, Br Selwyn, Provincial of PNG with another brother and John Herberton, Provincial of NZ



(Above) Stewart Lane of Africa, chatting with Terry Rogers of the Americas who acted as sec of the IPTOC group,



(left) Sally, with John Brockmann, Provincial of the Americas



# Report for Provincial Newsletter

## in relation to IPTOC 2011 held 03-12.09.2011

### at Holy Cross Monastery, West Park, New York, USA.

By: The Revd Sally Buckley - Assistant Minister Provincial

The Province of Australia, Papua New Guinea and East Asia was represented by Sally Buckley as Assistant Minister Provincial, Helen Granowski, Provincial Chaplain and Harold Joinoba from Papua New Guinea.

IPTOC met at Holy Cross Monastery, West Park, New York, approximately 2 hours travel north of New York City, on the banks of the Hudson River.

Whilst the Ministers met for two days before IPTOC started, on the opening evening of IPTOC we were blessed by a specially arranged fellowship night with Long Island singer songwriter, Jack Licitra, encouraging us to let our hair down and “break the ice” by singing, playing instruments or dancing. Much fun and laughter was had by most of us ... sadly some were very late arriving and missed the mayhem, and others were a bit too jetlagged to work out which planet they had landed on!

#### Day of Reflection

Our first day together was the Day of Reflection led by Archbishop Roger Herft. We were truly blessed by the day which was split up into two sub themes: *Light on the Journey – Lighten our darkness, Lord – the sounds of unaccompanied baggage* and *Go before us, O Lord – The sounds of the Strange Attractor*. The whole day was a wonderful way of leaving the world behind us and preparing for the days of business ahead of us.

We were also blessed to start each day with some Bible reflections from the Archbishop on a series of readings from Luke 6:1 – 7:10. It was a series of reflections which at times caused much laughter and others deep, deep personal reflection.

#### Business:

**Province Reports** – we spent a number of days with each Province presenting their report, most using power point presentations. Some of the main points to come out of each report:

**Africa:** how much we all have to learn from them about living sustainably. The distances, difficulties and isolation of their groups. (See “Did you know”).

**Aotearoa-New Zealand:** eye opening view of the devastation of the Christchurch earthquakes. They now have in place a *Safe Community Policy*, and they shared their challenges with Melanesia (communication and poverty). Melanesia which is made up by the Solomon Islands and the Republic of Vanuatu, is over 50% of the membership of the Province, and like in PNG are unable to support themselves financially or contribute to the finances of the Province.

**Europe:** the size of their province, numerically (they are 63% of the membership of the Order) has meant that they need different structures in their Province. They have adopted a policy of accepting non Anglicans holding office with approval of the Bishop Protector. This has been ratified by IPTOC.

**Australia:** celebrated our 50<sup>th</sup> anniversary in 2009. The PNG Dinghy appeal was acclaimed. There was encouragement for PNG to work on building leadership and administrative structures in their journey towards becoming a province sometime in the future.

**Americas:** covers 10 countries, at least 4 main languages (English, Spanish, Portuguese and a form of Creole spoken on Guyana). New Minister Provincial will take over in October – at this stage looks like being John Brockman.

When each province shared there was a similarity in the stories as we celebrated our diversity, perseverance and vitality. We seem to get to roughly the same place in different ways!

**Election of the new Minister General:** Ken Norian, from the Province of the Americas, was elected as our new Minister General. He was commissioned by Archbishop Roger Herft at a service on Sunday, 11<sup>th</sup> September.

### **Some of the Key Topics:**

**Rethinking Provinces:** with PNG's request to look at becoming a Province by 2017 on the books, we looked at the criteria necessary for becoming a Province. While it was felt that PNG would not be ready by that date, it the concept of these regions having more autonomy and being able to indigenize their formation process and materials more.

**Formation:** All the Provinces are in a process of reviewing their formation material and a sub group, representing all the provinces, spent most of one day working together on the formation process. They looked at it from reviewing the process for initial discernment and the formation of a novice and novice councillor, as well as post profession formation for all Tertiaries. They have been encouraged to stay in touch with each other and share resources.

**Central Fund:** due to changes in UK laws, there has had to be minor changes to the Constitution of the Third Order to accommodate them.

**The Ministers' Provincial Development Fund:** the meeting proposed that a fund be established to support the work of the Order by funding emerging regions, specific projects for tertiaries and as an immediate response to emergency appeals.

Contribution to this fund will be made entirely of voluntary contributions from individuals and provinces – there will be no “levy” as in the Central and African Travel Funds.

Monies will be held by the Central Fund and distributed by the Provincial Ministers in response to requests from provinces.

To quote our new Minister General, Ken Norian, “we are one Order, not five, and the fund is to resource our life where we are struggling”.

This fund will be developed over time, and, for example, it may be that we will no longer have to raise funds for the development of new regions (such as PNG) ourselves – we would be able to donate into this fund and along with monies received from other Provinces, be able to draw from the fund when we need to.

## ***TO BE CONTINUED IN THE EASTER EDITION 2012***

### **Did you know?**

By: The Revd Sally Buckley - Assistant Minister Provincial

Following a conversation I had recently with our new Provincial Minister, Colin, he suggested I wrote a short piece on the African Travel Fund.

The African Travel Fund was set up some years ago at a previous IPTOC to assist the African Province with the huge costs of travel and communication. It works by the four remaining provinces being levied by the number of tertiaries in each province, the funds are then sent to the Central Fund in the UK to be passed on to Africa.

One of the African delegates at IPTOC said that she was truly humbled by the fact that the Order as a whole cared for Africa in this way. She said that she didn't realise that this was how it worked, but she said that Africa could not survive without this support they receive from us all. She wanted her thanks to be passed on to the whole Order.