

# *THE THIRD ORDER*

## *Australian Province Newsletter,*

### *PNG & East Asia*

## *Stigmata/Francistide Edition*



## **The Stigmata of St Francis**

Today on the Franciscan liturgical calendar, the feast of the Stigmata of St. Francis is celebrated. This commemorates what happened on the mountain of La Verna around the feast of the Exaltation of the Holy Cross, 1224, when our holy patron St. Francis was marked with the wounds of Christ's passion.

On a pilgrimage to Mt. La Verna in 1993, Blessed John Paul II said the following:

*We stand here in his footprints. Here the Poverello (poor man) of Assisi walked. Here he revealed the great love burning in his heart, the love which made him resemble his Beloved, the Crucified: "I bear the marks of Jesus on my body" (Gal. 6:17). Paul's words were wondrously fulfilled in him, and Umbria was witness to it. Also witness to it was this mountainous place which I have been able to visit today: La Verna!... The stigmata, the scars of Christ's passion on Francis' body, were the special sign which revealed the cross that he took up every day, in the most literal sense of the word.... Francis is the saint who is, in a certain sense, universal; through him Christ wanted to proclaim the Gospel not only to his era but to others as well, to our own age, to cultures and civilizations very different from one another. Behold: he who "lost his life" for Christ "has saved it." He saved it in a wonderful way.*

Dear sisters and brothers,

Greetings to you all as we celebrate Francistide once again. The year seems to have flown by for me as I am sure it has for you. It has been a great joy for me to have had the opportunity to meet many of you since last November. The gathering at Trinity College Melbourne was a great opportunity to renew old friendships and share in study, worship and fellowship. I thank most sincerely our Victorian community for their hospitality and outstanding support for all who attended.

The theme of 'Being Bridges', proved a great foundation for us all and I am sure that when we as an Order consider the phrase we come to realize how significant it is for each one of us, no matter where we are or what God has called us to do. Our brother in Christ, Francis has shown us by his devotion to our Lord and his unconditional concern for all of creation to be God's instruments in our own time. Each of us despite our imperfections has the important task to strive for those in need, seek justice and proclaim the Gospel.

Francistide provides us with the opportunity to reflect on the year past.

The Collect we pray on the feast of the Stigmata of our brother Francis, reminds us of Francis's complete devotion..'*Lord Jesus Christ who when the world was growing cold....raised up blessed Francis bearing in his body the marks of your passion: mercifully grant to us, true penitence and grace to bear the cross for love of you.....'*

I pray that you too, as you renew your vows and revisit and reflect on your rule of life may be inspired to continue in the footsteps and example of our blessed brother, Francis of Assisi.

Pax et Bonum

*Colin [Provincial Minister]*

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

## PROVINCIAL ADDRESS CHAPTER 2012

Colin Fidock, tssf

Dear brothers and sisters,

**Being Bridges?** It came to my mind from the moment I heard that our Third Order Conference was to have the title, **being bridges** that we so often feel we need to be builders of bridges rather than just being, as we journey through life as witnesses to God's kingdom here on earth.

Jesus, in day one in our principles reminds us, **'Truly I tell you, that unless a grain of wheat falls into the earth and dies, it remains just a single grain: but if it dies, it bears much fruit.....'** Jesus by his example and ultimate sacrifice for us shows us clearly that we too are given all we need to be his servants, enabling us to step out with all the fruits of the spirit each of us have been given. Jesus in his teaching shows us the way to be bridges, firm and strong and able to do whatever we are called upon to do.

For me, as your Provincial, the revelation that God might call me to this position was one that I endeavoured to resist. Why me? What can I possibly have to offer in this role? But here I stand, as **St Paul wrote in the Letter to the Corinthians,**

**When I came to you brothers and sisters, I did not come proclaiming the mystery of God to you in lofty words of wisdom. For I decided to know nothing among you except Jesus Christ, and him crucified. And I came to you in weakness and in fear and in much trembling so that your faith might rest not on human wisdom but on the power of God.....**

In the time I have spent in this task, I have found that despite the steep learning curve that has presented itself, I have gained much joy in coming to meet, share stories and worship with you as I have travelled. It is my hope that in time I may fulfil the task of meeting as many of our brothers and sisters that I can.

Each of us can rejoice, and we can celebrate in the example that our Brother Francis gave, in a journey we can make collectively or as individuals, **by living simply in humility, love and joy, with the gifts our Lord has given us, to live and proclaim his gospel and to spread the spirit of love and harmony in making Christ known and loved everywhere.**

But Jesus reminds us in the **Gospel of Mark** that, **"God's kingdom is like seed thrown on a field by a man who then goes to bed and forgets about it. The seed sprouts and grows—he has no idea how it happens. The earth does it all without his help: first a green stem of grass, then a bud, then the ripened grain. When the grain is fully formed, he reaps—harvest time!**

<sup>30-32</sup>**"How can we picture God's kingdom? What kind of story can we use? It's like a pine nut. When**

**it lands on the ground it is quite small as seeds go, yet once it is planted it grows into a huge pine tree with thick branches. Eagles nest in it."** <sup>33-34</sup>**With many stories like these; he presented his message to them, and to us today, fitting the stories to our own experience and maturity.**

Being a bridge for Christ as we journey through the time God has given us, enables us like the sower to sow the word, living our lives as God wants us to. In faith we are called to be sowers but most of us are anxious gardeners, some of us impossible and impatient as we wait for our good works to bear fruit. Time is in God's hands not to be measured in our own time. We too are also the grains of wheat provided with all that is necessary to bring about change no matter how minor.

Recently at a gathering of the South Australian community, the members were asked by our Regional Chaplain to consider what would happen if we ceased to exist! What difference did we make? What, given our vows and principles we followed made a difference? Silence reigned for a moment!

Collectively we realised that we met, prayed and learned together but seldom shared in the work that God had called each of us to do in our own calling. **As a Franciscan and now Provincial I hope that despite our dispersion that we too can share and learn with one another all God has called us to do.** We now have the opportunity with modern technology especially our own web site, facebook etc. to share and be bridges not only for each other but for the wider community. We have the opportunity via this medium to be participants on a wider world stage and in turn to change attitudes and strive for the rights of all people.

The many gifts given to each of us were never given

for our own benefit but for the benefit of all. Each gift no matter how simple is one freely offered in the service of others and the spreading of the Gospel and God's Kingdom.

**John Studebaker in "Building bridges for the Gospel" wrote: Bridges are fascinating, I think, because they are designed to bring things together—land masses, roads, and people. I've found my life as a Christian to be exciting for the very same reason—because now I get to be a bridge-builder for Christ. Of course, Jesus is the only mediator between God and man (1 Tim. 2:5); but, acting under His authority, Christians have the privilege of building bridges also. What kind of bridges are still left to be built? Non-Christians often have barriers that keep them from considering Christ: intellectual, cultural, and moral barriers. We can be their bridges to the gospel. Jesus left us with the glorious task of creatively penetrating our world with the good news.**

**The key is that our very lives are the bridges, or channels, for the gospel.**

Pirrial Clift at a gathering in Stroud, on a joyful profession day, reminded each of us of our journey and vocation with Francis when she spoke:

‘I quote,

St Francis of Assisi stands in history as a signpost pointing to Christ, his blithe spirit still alluring people into a loving relationship with Jesus Christ, who he loved so wholeheartedly. Like the poet’s silver chalice overflowing with the wine of joy and praise, he freely shares his precious Lord with anyone who cares to ‘taste and see that the Lord is good’.

**We are called like Francis to be instruments and bridges of God’s peace.**

As in The Earlier rule he wrote:

Let us therefore desire nothing else, wish for nothing else,

And let nothing please or delight us, except our Creator, and Redeemer and Saviour,

The only true God, who is full of good, all good, entire good, the true and supreme good, merciful and kind, gentle and sweet.

Let us all, everywhere, in every place, at every hour, at all times, daily and continually believe, truly and humbly, and let us hold in our hearts and love and honour, adore and serve, praise and bless, glorify and exult, magnify and give thanks

To the most High and Supreme Eternal God, Father, the Son, and the Holy Spirit...Amen

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Colin Fidock - PM, Archbishop Philip Freier and Rev. Helen Granowski – Pro. Chaplain



**BEING BRIDGES**

By: Frances Hansen

At the TSSF Conference and General Chapter in July at the Trinity College, Parkville, Melbourne – the various fraternities that attended each gave short presentations as to HOW their fraternity gave witness to ‘being bridges’ in their particular communities.

Lorraine and John Clarkson and Frances Hansen from the Bathurst Fraternity presented a book that our fraternity has been reading and discussing ‘book club’ fashion for the last few months. The book is called “Micah’s Challenge” and the following is an excerpt from the presentation that we gave:

“God has told you, O Mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8)

Our Franciscan Bathurst fraternity decided to invigorate discussion at our monthly meeting by choosing a book to read which would tie in with the contemporary focus of our Franciscan Aims of service. Making our Lord known and loved everywhere, speaking out for social justice and living simply in the spirit of Poverty can act as a bridge from those who do know about the love of Jesus to those who do not know Him. We wanted a challenge. We found one.

We chose the book “Micah’s Challenge” to read a couple of chapters a month and discuss those chapters when we met. The book’s discussion centres upon the global Christian Response and support for the United Nations 8 Millennium Promises to reduce world poverty by 2015. It is obvious why the global movement is called “Micah’s Challenge”. The prophet Micah’s message from God communicates God’s heart for the poor. Those of us of the world’s more fortunate by the grace of God have the biblical and moral mandated to respond to the world’s less fortunate by doing justice. We are called to do this on a global and personal level.

Therefore, the word that I draw your attention to is ‘do’.

To ‘do justice’. Those who DO justice are like bridges. ‘Being Bridges’ is the HOW of ‘doing justice’.

The prophet Micah tells us the ‘how’ is by loving with kindness and by walking humbly with our God.

Spiritual poverty often goes hand in glove with material poverty. For the millions of people in the world who suffer in this way, the sense of hopelessness is profound. St Paul says in the Hymn to Love: “Meanwhile, these three remain: faith, hope and love; and the greatest of these is love.” Cor.13:13

It is the giving or ourselves in love that we are being bridges. Love engenders hope and hope leads to faith.

Finally, we arrive at the prophet Micah’s final dictate: “...to walk humbly with your God.” The way we know HOW to walk humbly with God is by the bridge of prayer for then we know God’s will for all of creation.

OVER/

Our fraternity is finding our Franciscan call to service echoing the prophet Micah's prophetic message from God in the book we are studying. In our contemporary world Micah's timeless message from God is still a challenge to us all individually and on a global level.

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## REPORT NATIONAL CONFERENCE MELBOURNE 2012

By: Joy Bartlett

Our Conference commenced with Registrations & checking in.

We then gathered for Wine & Nibbles, where we officially welcomed our new Provincial Minister Colin Fidock. We gathered together for Eucharist, where Colin preached. The day concluded with Compline.

We commenced the next day with Morning Prayer, followed by Bible Study with Alan Cadwallader titled Building Bridges with the Earth. The Way of Kore. Korey's Daughter is taken & lives in Hades, Korey's Mum is inconsolable in her grief, & eventually an agreement is reached where daughter will live on earth for nine months, and live three months in Hades. There are three sprigs of wheat, two of these are Korey & her daughter. A very powerful reminder of day one of our Community Obedience.

Our first guest speaker was Michael Yore who led us through St. Francis's life journey. Snippets that I noted were....

Bathe ourselves in the Lord. Discover the Lord in a new and exciting way. Life of constant conversion= sunflowers turn to the sun. Francis called by God to bring people and God together. When birds migrate, barnyard animals are affected as they fly over. We too are affected by our Calling to a new place. Poverty of the Crib, the Cross, and the Eucharist.

Francis —ultimate, compelling, follow the little black hen as he called himself. This talk reinforced my Calling.

Our next speaker was Andrew McGowan, who had recently returned from a tour of Morocco, Algiers, and Tunisia. We were shown a wonderful selection of photos and treated to a thought provoking talk, which made us very aware of the death of the faith in these countries over the centuries. Will the church of today also become the ruins in the future? Listening to Andrew, I was mindful that the City of God persists. God will continue. What plans does the Holy Spirit have for the type of building, the people who will worship there, and the Light God wants to shine in the future kingdom.

The following workshops were then held.

- Bridges to a Sustainable Future.
- Music as a Bridge
- A Bridge to Francis.....Novice Counselling Training

Francis the Bridge...Islamic Encounter.

Bridging the Sacred & the Mundane.

We travelled down to St. Pauls Cathedral, for the Kebble Mass. We were celebrating the 20th anniversary of the Ordination of Women. Bp. Kay Goldsworthy was the Preacher. We enjoyed mulled wine & sandwiches for supper.

We commenced the next day with Morning Prayer, and Bible Study. Today we were Building Bridges with the Earth-the Way of Our Father. We were introduced to the history of the Lord's Prayer. We were introduced to a wonderful word called embellishment, which means something has been added to the original. We were introduced to the history, & the Infinity of the Lords Prayer.

We then learnt about Climate Change with Mick Pope. Mick showed us using a power point presentation, scientific proof that this is happening. Very fitting for our care of the Earth as Franciscans.

There were then three tours available for people to attend, if they wanted to. Community Garden, Ian Potter Gallery, Tour of Melbourne Bridges.

Saturday night the nine Regions shared their stories through Poetry, Power point presentations, Talks, Displays, on how they were being Bridges in their Communities. A very thought provoking & humbling experience.

General Chapter was held on Sunday Morning. Members were invited to write down any topics or questions they might have, or any suggestions. This was a good experience.

This was then followed by our final Eucharist at which Archbishop Philip Freier presided and preached. My prayer was that God would be glorified through this Conference, and by His Grace I believe this occurred.

### ***I WILL DO MORE ( as a Tertiary ? )***

- |   |                                     |
|---|-------------------------------------|
| <b><i>I will do more than Belong</i></b>      | <b><i>- I will Participate;</i></b> |
| <b><i>I will do more than Care</i></b>        | <b><i>- I will Help;</i></b>        |
| <b><i>I will do more than Believe</i></b>     | <b><i>- I will Practise;</i></b>    |
| <b><i>I will do more than Be Fair</i></b>     | <b><i>- I will be Kind;</i></b>     |
| <b><i>I will do more than Forgive</i></b>     | <b><i>- I will Love;</i></b>        |
| <b><i>I will do more than Earn</i></b>        | <b><i>- I will Enrich;</i></b>      |
| <b><i>I will do more than Teach</i></b>       | <b><i>- I will Serve;</i></b>       |
| <b><i>I will do more than Live</i></b>        | <b><i>- I will Grow;</i></b>        |
| <b><i>I will do more than be Friendly</i></b> | <b><i>- I will be a Friend!</i></b> |
| <b><i>Think and pray about this</i></b>       | <b><i>- And then Act.</i></b>       |
- [ Taddled via The Anglican Digest ]***

**REGIONAL A  
QUEENSLAND**

**Presentation to  
Franciscan Conference**

By: Andrea Maslin

Initially Elaine introduced the size of the area and spoke briefly about it.

Explanation for use of hands – loving hands to receive us when we are born, and I like to think that there will be loving hands to reach out to us when we die. Love is a verb, not a noun, Love is an action – hands are instruments of action, instruments of love.

With that in mind, we have used hands on either side of the bridge – the hands on the left of the bridge represents the various members of our area, and the hands on the right have the various actions that our members are involved in e.g. supporters of charities, supporters of missions such as mission to Seafarers, Mother’s Union, RE in schools, RSL chaplaincy, nursing, teaching, hospital chaplaincy, prison chaplaincy, chaplaincy in nursing homes. Of the four hospital chaplains who attend the Pastoral care meetings at the Mater Hospital, Townsville – all of them are Franciscans. We are also involved in assisting at services, particularly services designed to be user-friendly such as contemporary worship, and All Age worship, and small Home Groups.

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**Modesty and Virtue**

***“Blessed the Religious who treasures up for heaven the favours God has given him/her and does not want to show them off for what s/he can get out of them.***

***God Himself will reveal his works to whomsoever he pleases. Blessed the Religious who keeps God’s marvellous doings to himself (herself).”***

**(The Admonitions: 28)**



Those in photo from left to right Ivan McCulloch, Bernice Goon-Chew, Valmai Carson, Vic Hall, Andrea Maslin Lavinia Robinson, & Neww Weir. Elaine Jeston took the photo, so not in it. These people were not at conference, only, Valmai Carson, Andrea Maslin and myself.

Our group did not initiate, but has been involved in Stable on the Strand (replica of the Bethlehem village with relevant activities), which is run by the combined churches of Townsville and the Local council. We had 25,000 people through the event last December, and I suggest that you might like to Google – Townsville – “Stable on the Strand” to find out more about it, perhaps you could get your Local Council to participate in such an event in your area.

I would invite you to come up and look at the hands and the many activities written on them including many I have not mentioned, and think about the loving actions your hands can perform, even things like passing the Peace with someone you don’t know or haven’t passed the Peace with before.

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## NSW Region A

Whilst the individual members of the Third Order in NSW A act as bridges within their family and workplaces living our Franciscan life, the Newcastle group undertook a very specific action that made them bridges with the environment and the local community. This presentation was prepared by Tony Camenzuli with photos provided by Gemma Le Mesurier and presented at General Chapter by Philip Thirlwell

**Tree planting with Landcare –**  
a Bridge – between Nature & Others  
in our local area

### **Why we chose to do tree planting**

Just under 3 years ago our group began discussing how we could extend ourselves more into the local community – and to do this in a way that also connected us with St Francis’ love of nature. Another consideration was how we could assist grow an awareness that Climate Change is not only a secular issue – that it is a moral issue and that Christians have a role (maybe even a responsibility) to support others who care for God’s environment on which we all rely. Eventually we settled on becoming engaged in something relatively simple - tree planting. After a bit of research, we decided to do this work with Landcare.

### **How does Landcare work?**

Landcare is a grassroots community and a volunteer driven organisation that promotes and encourages awareness and education in sustainable natural resource management. It advocates for ecologically sustainable development. Landcare seeks to enhance cooperation and partnerships with those that live in cities, in rural areas including farmers, as well as with government departments & agencies – this provides us with a range of opportunities. Ultimately, we became involved with Landcare through its work at the Hunter (Shortlands) Wetlands Centre.

### **Hunter (Shortlands) Wetlands Centre**

This site was once part of an extensive wetland system between Shortland and Waratah West, which was part of the Hexham Swamp complex. The wetland system was progressively filled as part of sanitary landfill operations, construction of a railway, development of football fields, and other works, until only remnant patches of wetlands remained. A large part of the site was converted to a complex of football fields and related facilities known as Marist Park in the 1970’s that proved to be unviable and were abandoned within a few years, leaving the buildings to fall in to disrepair. In November 1981, Dr Max Maddock, Associate Professor of Education at the University of Newcastle, leased part of the wetlands site for grazing horses. Dr Maddock noticed 4 species of Egrets had established a breeding colony in trees standing in a paperbark swamp on the site. As his fascination with, and study of the breeding biology of the birds intensified, he developed a concept for using the building

and wetlands as a biological education and research centre focussing on the egrets as one of its main features. In 1983 the local Council announced plans to fill the remnant wetland to make way for the re-opening of the Lorna Street dump.

At the same time, a plan for State Highway 23 proposed a road cutting across an important Black Swan breeding area in the same wetlands. Implementation of these 2 plans would have seriously endangered the wetland ecology of the Shortland area and threatened the existence of the egret colony. A small, committed group of individuals formed as the Hunter Wetlands Group and decided to submit comprehensive documents to Newcastle City Council opposing the Lorna Street wetlands garbage dump. This campaign was successful. By 1988, a Visitor Centre was constructed, hosting an interpretative display area, theatre, classroom, research library and café – through funds obtained as a Bicentennial Project

### **Our Bridge with nature & others**

Our beginnings in tree planting started just over 2 years ago. We – 6 to 10 people from Region A - do this for half a day, twice a year & on each occasion we plant between 130 to 180 seedlings. Our tree planting has connected us to each other, to the Landcare people who lead us in our work & the earth we depend upon – we even conduct a liturgy with the Landcare people (this originally was a challenge for them & now its a celebration!).

Our next step is to consider how we can work with different groups that also volunteer at the Wetlands Centre – to quietly demonstrate – to others who may not be active Christians - our reverence for what God has provided (& in doing so, our reverence for God).

We wonder if one day we can also work with other 3rd Order groups that may choose a similar path to building a bridge between humans and the natural world in the spirit of St. Francis?

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***Love is the kingdom of which our Lord spoke symbolically when he promised his disciples that they would eat in his kingdom: “You shall eat and drink at the table of my kingdom.” What should they eat, if not love?***

*By: St Isaac the Syrian*

**Provincial Chapter Members:**

David White, Joan Manners Elaine Jeston,  
David McAvena, Rae Witham, Sally Buckley,  
Colin Fidock, Harold Joinoba, Glenys McCarrick  
and Esme Parker.



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***Elected to profession at chapter:***

***Elected to profession at chapter:***

- Jenny Priest Qld B
- Jan Leerentveld Qld B
- Pamela Kehl Qld B
- Faith Marsh NSW A
- Cathy Dunn NSW A
- Graham Dunn NSW A
- Tania Harvey NSW B
- Wayne Philp SA
- Anne Wilson WA
- Nola Stewart WA
- Aster Lander WA
- Drew Stocker WA



***CONGRATULATIONS***

***AND EVERY BLESSING***

***TO BETTY HAY ON  
THE 50TH ANNIVERSARY  
OF HER PROFESSION  
SEPTEMBER 1ST 1962.***



***Received as professed members:***

Richard Brown and Audrey Brice.

## Being Bridges – Thoughts of a Franciscan Novice

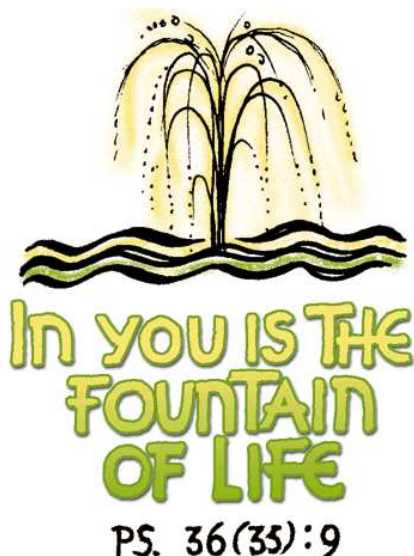
By: Margaret Holt

If I was asked to describe Br. Francis in just a few words I would probably use “passionate and eccentric!” When it comes down to it I probably would describe myself in the same way, which is why I have always been attracted to Francis and his poor brothers. Coming to Chapter and meeting with other Franciscans outside my own little community in SA was a wonderful and comforting experience. What a joy to be able to meet so many different people, young and older, from many walks of life who have been attracted to Francis because they are passionate about the same things he was and have the same passionate desire to make Christ known and loved as he did and continues to do.

Being passionate about things or people, whether that be Jesus himself, the environment and creation, or social justice and refugees among others, can often come across to others as being ‘eccentric.’ One Bible College lecturer years ago once referred to Francis, when I mentioned my attraction to his life and passionate love for God, as “What! Assisi? That madman?!” Jesus of course was also considered a little unbalanced so we are all in good company!

I have been reading ‘Following Francis’ by Susan Pitchford and loved her description of finding a home among the Franciscans; “they understood the passion, they each had their own fanatic streak, and I could be as ‘out there’ as I wanted because they were all ‘out there’ with me.”

What a joy for me to meet with so many others who are as equally passionate about their love for Christ and his creation, about Francis and social justice, and are ‘out there’ with me.



## BEING BRIDGES –

ANTHONY FROST TSSF, JULY '12

I am constantly in awe of the way God is revealed through nature, the way creation calls us into relationship with the divine. A bird calls us, a mountain draws us near, a fire warms our spirits and the beauty of a sunrise or sunset can set our hearts ablaze. Creation is full of God’s beauty and power.

This *general* revealing of God’s-self through creation, along with the *specific* revelation of God in the person of Jesus Christ, comes together with a special unity and art in Franciscan theology and spirituality. As we walk alongside St Francis we become the bridges between the God revealed generally through creation, and specifically in the person of Jesus Christ.

Especially towards the end of the cold, winter months in Canberra, we wait eagerly for those first signs of the coming of spring. One of the first signs is the sound of blackbirds, early each morning, coming from our garden.

This poem is called...



## Birdsong

The very nature of it  
No waiting for inspiration or doom  
Look into and through those eyes  
A peace offering each day  
All of creation  
In form absolute  
Cradles our searching  
Our yearning for more  
In the frantic fighting  
Who are we aside from this?  
With realisation of our actions biting  
The birdsong calls us each by name.



# **The THIRD ORDER, SOCIETY OF ST FRANCIS**

Province of Australia, Papua New Guinea and  
East Asia

Summary of Provincial Chapter Meeting  
held 10<sup>th</sup> to 15<sup>th</sup> July

David McAvenna (Ass. Provincial Secretary)

## **Significant anniversaries of profession**

Tertiaries who have reached significant anniversaries of their profession – e.g. 30, 40, 50 years are to be acknowledged by the Provincial Minister and also communicated to the newsletter editor.

## **Secretary's Report – Prayer requests**

Prayer requests need to indicate that they are for general circulation. "Guidelines for Prayer Requests" was developed for circulation via Regional Ministers – see at the end of this summary.

## **Treasurer's Report**

More information is to be placed in the newsletter with regard to Franciscan Aid projects. Invoices for subs are sent as at 1st January each year with payment due on 31st March. Novices pay nothing in the year they are noviced and then pay full subscription from the following year. A Regional Ministers' travel fund is to be established for use by Regional Ministers who travel great distances, e.g. travel from Cairns to Darwin. Subscriptions for 2013 – \$110 for singles and \$165 for couples. Members with difficulties in meeting the subscription payment should discuss their situation with their Regional Minister.

## **Archivist's Report**

There is a need for a new archivist. Interested members should enquire with Colin Fidock. Geoff Jordan was thanked for his work as archivist.

## **Provincial Chaplain's Report**

A report was provided on ACARLA (Advisory Council for Anglican Religious Life in Australia) – it is an advisory/friendship group and TSSF participates as an observer. Articles about such groups could be included in the newsletter.

## **REGIONAL REPORTS**

### **PNG**

Tony Hall-Matthews spoke on his perspective on Papua New Guinea and background history of TSSF in PNG. Tony and Colin will visit PNG in September/October.

### **QLD A**

Formation of a Northern Territory group. A retreat led by Helen Granowski was very good.

### **QLD B**

Many novicings and professions – extra gatherings being held. Significant outreach by members.

### **SA**

Combined retreat during the year with the Order of St Barnabas and St Cecilia. St Francis' Day in October this year – full day of seminars being organised by novices and newly professed.

### **PNG (Popondetta / Dogura)**

Greetings from Papua New Guinea tertiaries and novices. Thanks for the financial and prayerful support given by Australia. Thanks to others for their support and assistance particularly towards Franciscans in Mission. Looking forward to September convocation and Provincial Minister's visit with Tony Hall-Matthews. Franciscans in Mission is progressing well – assistance given to others in very practical ways. Dingy is still working well and raising a little income.

### **New Bishop Protector from Chapter 2012**

Bishop Godfrey Fryar has accepted the invitation.

### **Inductions/Blessings**

Colin Fidock (Provincial Minister), Sandra Jackson (Assistant Provincial Minister), Tony Hall-Matthews (Assistant Provincial PNG) and David McAvenna (Assistant Provincial Secretary) were blessed during the Chapter Eucharist for their respective roles.

### **Formation Guardian**

Taken from a UK model, Chapter gave thought to and discussed the possibility of appointing Formation Guardians in each region to be assistants to the Regional Ministers with various responsibilities i.e. worship, growth, formation of novices. Also the appointment of novice guardians. The difference between the two: Formation Guardians assist the Regional Minister; Novice Guardians look after Novice Counsellors. Further discussion is to take place at the next Chapter meeting.

### **Novice Formation Materials**

Ted Witham has agreed to be in charge of a complete overhaul of the novice notes.

### **Community and renewals**

Renewals should take place as a group in community. If a member cannot renew in the context of a group meeting then renewal should take place in discussion with the Regional Minister. This is to be highlighted/reinforced with novices from the outset.

### **Publicity and IT officer**

David White was appointed as Communications and IT Officer

## **Changes to Manual / Address list / Prayer Cycle**

These are to be reprinted to include recent changes and amendments. The prayer cycle to include a separate list ordered by region.

### **Newsletter**

Gloria is happy to continue her work on the newsletter and a vote of thanks was extended to her for her work. It is a good communication tool particularly for those who are isolated. Regions are encouraged to include reports of activities, ideas, anniversaries, special events, etc. It is also an important mode of outreach – a sharing of gifts and our faith journeys.

## **IPTOC 2011 (Inter-provincial Third Order Chapter) / Provincial Ministers Meeting 2013**

A Report was received on various aspects of the recent IPTOC held in 2011. Refer to the March 2012 Newsletter (Volume 12.1) for a summary. Colin Fidock will attend the next meeting which will take place in Cape Town in August 2013.

### **Sally Buckley**

Sally Buckley was thanked for her contribution, dedication and friendship in her role as Assistant Provincial Minister.

### **Provincial Chaplain**

Helen Granowski was reappointed as Provincial Chaplain for the next three years.

### **Community Obedience**

Chapter was asked to consider the addition of St Clare in the Community Obedience prayer so that it reads "... glorify your holy name after the example of St Francis and St Clare, and win ...". The question is to be taken to the next IPTOC meeting.

### **Corporate obligations**

Each region needs to have an awareness that we are coming together spiritually and should be considering how we are doing what we do. The newsletter and the website are wonderful opportunities for writing.

### **PNG Regional Minister**

An election is to take place in October during the Provincial Minister's visit.

## **Guidelines for Prayer Requests**

All prayer requests originating in the Region to go to the Prayer Coordinator and/or the Regional Minister.

All requests must have the permission of the Tertiary or next-of-kin.

Preferably, the request is to be written/sent by the person requesting it themselves.

The Prayer Request must relate to a Tertiary, Novice or immediate family (parents, spouse, child or partner).

## **PROVINCIAL**

Where the Prayer Request is extremely urgent, the request goes through to the Provincial Secretary for circulation to the whole Province (acute illness, accident, death or severe mental health issues of a Tertiary, spouse, child).

## **REGIONAL**

The Regional Prayer Coordinator and/or Regional Minister will decide, at their discretion, the level of importance and whether the request will be circulated within the Region or be passed on to the Provincial Secretary.

Less urgent prayer requests will be circulated within the Region (elective or routine surgery, non-severe mental health issues).

The following information ONLY to be included in the Prayer Request:

NAME OF THE PERSON TO BE PRAYED FOR:

REASON FOR THE REQUEST:

CHOOSE FROM THE FOLLOWING

(surgery, accident, acutely ill, death, prayer support needed)

PERMISSION GIVEN:

The Prayer Request will stand for three (3) weeks.

The Prayer Coordinator will follow-up with the requester to either:

Provide an outcome of the prayer request

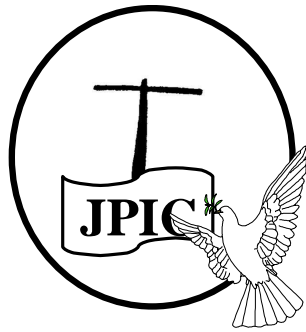
Request a further three weeks of prayer

## **Discipline and Discipleship**

Discipline is the other side of discipleship. Discipleship without discipline is like waiting to run in the marathon without ever practising. Discipline without discipleship is like always practising for the marathon but never participating. It is important, however, to realize that discipline in the spiritual life is not the same as discipline in sports. Discipline in sports is the concentrated effort to master the body so that it can obey the mind better. Discipline in the spiritual life is the concentrated effort to create the space and time where God can become our master and where we can respond freely to God's guidance.

Thus, discipline is the creation of boundaries that keep time and space open for God. Solitude requires discipline, worship requires discipline, caring for others requires discipline. They all ask us to set apart a time and a place where God's gracious presence can be acknowledged and responded to.

By: Henri Nouwen, from Bread for the Journey



## **JPIC – TSSF PAPUA NEW GUINEA - REPORT**

By: Rita Simeni - **Unfortunately could not attend**

### **REPORT TO TSSF BROTHERS & SISTERS IN THE PROVINCE OF AUSTRALIA 12<sup>th</sup>-15<sup>th</sup> JULY, MELBOURNE, AUSTRALIA**

#### **Introduction**

My sincere thank you to Provincial Minister Colin Fidock, Bishop Tony H. Matthews and Glenys McCarrick for inviting and supporting Harold Joinoba (Regional Minister) and myself to attend the Franciscan International Conference in Thailand. Also, thanks to Regional Minister Harold Joinoba for his patience and assistance. FIAP financially supported the training.

The theme of the conference was on UN DECLARATION ON INDIGENOUS PEOPLE'S RIGHTS basing on human rights and environment. Personally, I found the workshop was very educational and scriptural because we are dealing with people and creation. The workshop was well prepared and materials were provided for our training back in our own country. I discovered that mixing and participating with other Franciscan Brothers and Sisters from Aussie – Tress, Elwyn and Glenys M, and from PNG – Louise P and Brother Harold J, and the Catholic Nuns was spiritually and educationally challenging but rewarding. On this note, taking this opportunity, I would like to extend my word of thanks to Sanjay, Agatha and the staff at St Gabriel's Personal Development Centre and the UN NGOs and staff back in Bangkok.

#### **Highlight of the Conference**

- A) Issues affecting Asia Pacific people
- B) Caring for God's creation through people, that is the true proclamation of the Gospel. The people and creation tie together which is God's complete purpose.
- C) My relationship with the land is a great concern for me when there is mining, oil palm, gas and carbon trade that will eventually destroy the country of Papua New Guinea.
- D) Maintaining our culture is so important including Gender Equality and Peace Building.

## **Awareness Done in - February, March & April 2012**

On my return, I was so concerned to educate people in my Diocese focusing on Kokoda and Popondetta Districts. I worked very closely with the Parish Priests, the Local Level Governments and the village chiefs, and leaders, the church leaders and women groups, youth and children.

#### **February 2012-Kokoda**

An awareness was done at Sairope, St Francis Parish with 200 plus people including children and youth. I had great admiration for the children's patience who remained back with the church leaders, after the Sunday Service. People came from all six surrounding villages with their government leaders, village chiefs and women groups. The focus for the day was educational awareness.

#### **March 2012 –Kokoda**

In March, I conducted another educational awareness day on the same theme. This time, five villages including Public Servants and the Oil Palm Company staff attended. The people discussed a lot of issues on Botue Nickel Mining, Mamba and Kokoda oil palm and Carbon Trade where the environment is destroyed. eg: the fish in the rivers are destroyed because of oil, fertilizers and poisonous chemicals that easily cause maggots in them. Water is tasteless and the villagers find it hard to source clean healthy water. Even there are insufficient trees and vines for building houses and also land to cultivate fresh garden food.

On the next Sunday morning service, another 100 people attended. We also discussed land matters relating to resources extracted from our land such as gold and copper during the colonial era. All these resources were later buried everywhere in Popondetta due to the 1942 war.

#### **April – June 2012**

I took great interest in Politics especially with Gender Equality. For five weeks, I had a female candidate to campaign for as a Provincial Campaign Co-Ordinator. This has given me opportunities to talk about land issues, mining, oil palm, Carbon trade and other Human Rights Issues and why we need a female politician in the Parliament to fight for peoples' rights. Every day we drew hundreds of people in the open forum.

My candidate is Mrs Oliwia Riyak of Oro Province who is contesting for the Oro Regional seat. In this campaign, we reached out to six Local Level Government Districts within the province. Church leaders have benefited as well.

After the campaign, Harold and I will run workshops throughout the province.



## On Saint Clare

Address by Mrs Anne Kotze, tssf  
at St John's Halifax St., Adelaide  
10:30AM Saturday 11 August 2012

In Capetown, I knew a crusty old Canon. One day I said to him that a layman had preached in our church. The Canon said, "The laity do not preach!" "Oh", I said, "What do the laity do when they go up into the pulpit on Sunday?" The Canon said, "They talk!" So I will talk for a little about St Clare, whose Saint's Day falls today, August 11, and whose vow of poverty before St Francis took place 800 years ago this year.

*Embrace the Poor Christ  
Look upon Him  
Gaze upon Him  
Consider Him  
Contemplate Him as you desire to*

*imitate Him.*

These are the words of Saint Clare of Assisi and really sum up her life's work. She always describes herself as:

*I, Clare, a handmaid of the Lord and servant of the Poor Ladies.*

She was born in 1194 to a noble family of Assisi. She would have known of Francis from her youth - Assisi was a small town and Francis was well-known for his roistering ways and troubadour high spirits. His sudden conversion to a life of poverty and devotion to God influenced Clare who, by the time she was 18 had already refused two proffered marriages - this at the time when daughters and sisters bowed to arranged marriages for the benefit of their family - for wealth or for useful alliances. Here we can see her strength in going against her father's wishes.

In large mediæval houses they often built a special door only used for removing a coffin after a death and, as there

would have been guards at the main entrance, this is how Clare secretly left her home one night in order to make a vow of poverty and obedience before Francis. He immediately placed her in the care of Benedictine nuns until he had made ready a suitable community house. The Benedictines withstood the demands and threats of Clare's brothers who had been sent to bring her back home.

Francis installed her at the Monastery of San Damiano just outside Assisi where she was joined by her sister Agnes and later by her widowed mother. Soon other women joined Clare and so began the *Order of Poor Ladies* which we now call *The Poor Clares*. With Francis, Clare drew up a Rule of Life, part of which called the Friars to be Protectors of the *Poor Ladies* in perpetuity. In 1215 Clare obtained *The Privilege of Poverty* from Pope Innocent III to live wholly on alms without possessing any property whatsoever, either personal or communal, to be totally withdrawn and enclosed from the world and committed to prayer and contemplation.

Clare herself tells a story about a prophesy by St. Francis: *After his conversion, while Francis had neither brothers nor companions, when he was rebuilding the Church of San Damiano, he made a prophesy about us which the Lord fulfilled later. Climbing the wall of that Church he shouted in French to some poor people standing nearby: "Come and help me build the Monastery of San Damiano, because Ladies will dwell here who will glorify our heavenly Father throughout His holy Church by their celebrated and holy manner of life."* Later she recalls that Francis, moved by compassion for us, promised to have always, both through himself and through his Order, the same loving care and special solicitude for us as for his own brothers.

Assisi was not that far from the eastern seaboard of Italy, the habitat of marauding Saracen pirates who harassed the Mediterranean ships and boats and sometimes landed to rape and pillage. Villagers ran to San Damiano on hearing that such a mob was on its way. The Monastery was outside Assisi's city walls and so had no defence but Clare locked up her *Poor Ladies* and carrying a monstrance containing the Eucharistic Host held high, she stood and confronted the pirates. These men, who were used to causing terror to the villagers, must have been awestruck to see this slim young woman with total faith that her Lord would defend her. The sun, glinting on the golden monstrance, with the white host showing through the aperture must have looked to them like the *Eye of God* - they turned and fled.

Clare guided her community for 40 years during which she suffered serious ill-health. However, she treated her nuns with compassion and in fact wrote to a nun who founded a *Poor Ladies* convent in Prague, telling her not to overdo her austerities "for our bodies are not made of brass nor is our strength that of stone." She out-lived Francis by 27 years and finally received approval for her Rule from Pope Innocent IV, two days before she died in 1253, aged 59 years.

One of Clare's biographers has said that the followers of St. Clare, living in poor enclosed communities throughout the world, have continued as a symbol of the vision of St. Francis. While the Friars have moved throughout the world witnessing, proclaiming and suffering for the Gospel, these noble women have remained stable, unassuming beacons of the poverty and contemplation that are at the heart of the Franciscan ideal. The person of Saint Clare epitomises their call: to be clear and clarifying expressions of the Spirit of the Lord, who works in the hearts of men and women in hidden and mysterious ways.

And now, 800 years on, there is an Anglican Order of St Clare, the Franciscan 2nd Order, with a community in Oxford. There used to be another at Stroud, near Newcastle, but the numbers fell and the last sisters went to join the community in Oxford.

What are the great lessons that we can learn from Clare?  
**Faith** - faith strong enough to refuse family pressure to marry. Faith which led an 18 year old girl to give up her affluent life and to adopt a life of extreme poverty. Courageous faith, strong enough to confront Saracen pirates with only God as her shield.

**Love and gentleness** - for her sisters in Christ, her *Poor Ladies*, so that she made a nightly round of the dormitories to tuck in a thin blanket here or turn a pillow there.

**Obedience** to the *Rule of the Poor Ladies* and her vision of poverty and reliance on God for all their needs.

**Perseverance** in seeking the acceptance of her *Rule of Life* with no compromise to the authority of bishops, cardinals or popes.

Let us pray a prayer written by St. Clare: *Loving one another with the charity of Christ, let the love we have in our hearts be shown outwardly in our deeds, so that we may also grow in the love of God and of each other. And may the Lord be with us always. And wherever we are, may we be with Him, always. Amen.*

\*\*\*\*\*

***God help us to change. To change ourselves and to change our world. To know the need for it. To deal with the pain of it. To feel the joy of it. To understand the journey without understanding the destination. The art of gentle revolution.***

***By: Michael Leunig***

## St Francis at The Coal Face

By: Fr. Brian Worth

(coordinating chaplain at Berrimah prison NT)

We have all been at what I would call the coal face of life at some stage or another. St Francis was no different to any other human being. He slowly began to realize that his early life begun to have no real meaning for him. Something urgent inside him was crying out for change.

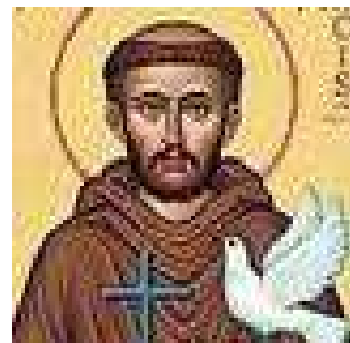
Many of us are faced with a similar challenge. For instance people in prison find themselves at this 'Coal Face' this place they have now found themselves in forces them to re-assess just what got them where they are! Likewise, those in hospital, particularly when they have a life threatening condition are faced with a similar situation. Often such events bring us all up with a start and the need to re-assess.

Many of the Saints started off as just ordinary people, and then some major event or epiphany made them focus on the fundamental issues of truth in their lives, forcing them to respond to some of the major injustices of society. Christ was given that powerful message of change through the teaching from God his Father. He taught about a new way of living through the perfecting of the law, and forgiveness. In doing so he brought into the world a fundamental truth that did, and will give salvation to all who follow him.

Many peoples who have stood up strongly for the right of truth as Jesus did, sacrificed much for their belief; often their lives. We have to be aware; society does not kill people for what they believe in, the people actually give there lives for their belief; as Christ did. His ultimate sacrifice was an example to us that perhaps we have to die to this world that we may live with him in the next.

As a chaplain in the prison I find repeat offenders coming back into prison enter that same coal face place again. Is not this a familiar place for us too? Somehow the attractions of the world around us prevent us from making the sacrifice necessary for change to take place they are too powerful an attraction.

The life of St Francis reminds all Franciscans of the sacrifice he made and the rich Spiritual rewards he experienced while walking with Lady Poverty, a strong reminder of the sacrifice of our saviour Jesus Christ.





The Holy Spirit guided me to this spot and my Franciscan Journey has been strengthened by this amazing event.

I am privileged to be a Franciscan in helping and loving people and animals, and to focus on relations with the earth and its creatures.

Thanks be to God for his gifts to us.

\*\*\*\*\*

**Ted Witham**  
**Published in Assisi Journal, April 2012**

**Available free at**  
<http://www.sfc.edu/academics/publications/assisi>

**ST FRANCIS TELLS BR. LEO ABOUT THE INCIDENT AT GUBBIO**

My heart in my mouth I set off to meet Wolf.  
 He filled me with fear. He was Other.  
 I walked dark into the forest, so deeply looking  
 That at first I failed to see this Brother.

He appeared to be slinking around a tree.  
 In shadow, he looked all grey and black.  
 His eyes though lighted were lifeless,  
 And I froze, my feet bare on the mountain track.

I stared at the terrible empty eyes.  
 Brother Wolf still as a stone about to slide.  
 My eyes entered his and the space between melted.  
 We became one: my eyes and heart in Wolf's inside.

He swallowed me whole. Yet I possessed him too.  
 Confused our hunger for love and humanity.  
 Crossed our praise of power in life and death.  
 Gubbio lay below in its simple vulnerability.

We stayed like that for time and a time,  
 Then slowly, gently in two came apart;  
 The same, yet different than before.  
 I burning with hunger and he humbled in heart.

I led him back like a lamb to the village.  
 Aflame, I rebuked him with voice and with prod.  
 "Share, show respect, live in harmony."

**The villagers rejoiced. I devoured God.**



**My Journey in Franciscan Spirituality**  
**The Power of Prayer together with the**  
**Love of St. Francis**

By: Marion Martin

Many years ago, my husband Bruce & I, on behalf of Rotary International, accompanied a group of exchange students to South Africa. During this tour of a very special country, I need to mention purchasing a beautiful gold dress ring which has never left my finger since, hence the following story.....

We purchased a 50 acre farm in Bathurst on retirement, enjoying beautiful cows that came every morning to hang their heads over the fence to listen to music! My love of animals and birds strengthened and this led me to study and become a Franciscan. After reading the many books available – I was gently encouraged by Reverend Val Tibbey, from our Church of St.Alban's Epping, NSW who became my mentor and I studied by correspondence.

In those days I was a dedicated gardener on our 50 acres, in old shoes and many times taking my gardening gloves on and off as I worked the rich soil. Suddenly, one evening, I noticed my beloved ring was missing off my finger! Where to look on 50 acres? I turned to God in prayer to guide me in looking!

Many weeks later, as I potted in the garden, I discovered a beautiful little bird, laying crippled on the ground with a broken wing, helpless and frightened. Our two beautiful dogs, "Spider" a Border Collie and "Abbey", a Maltese, stood guard quietly watching me – they were not guilty!

Thinking immediately of what St. Francis may have done, I gently picked the bird up and placed it our fernery to recover. Sadly it died and I wept!

Several days later after "a little bird buried," I was digging out weeds in the same spot where the little bird was found, when I felt a grating on my shovel. I glanced down, expecting a small rock – it was gold and it was my gold ring.....

How long had it been there? How did it get there? – an absolute miracle and an answer to prayer! My ring had been missing long before the little bird was found.



## Babushka Dolls

By: Dr Terry Gatfield, tssf

In a series of Third Order newsletters I have been writing a little about Carl Jung’s insights into the notion of ‘self’ and how it relates to the three dimensions of *the true-self, the false-self* and *the shadow-self*. For those who have not given those dimensions considerable thought the whole thing may seem confusing, even a little overwhelming. How can we be one person yet within us resides all those components? Perhaps the Babushka dolls can come to aid our understanding.

Anyone that has travelled to Russia will either return home with a bottle of real overproof vodka, a jar of black caviar or a set of Babushka wooden dolls - perhaps all three. The Babushka nesting dolls are carved from wood painted in the naive art style usually in simple primary colours. Each of the dolls fits snugly inside the other. They appear identical except for their sizes. They are intriguing and unique. That is much like our own self with three dimensions of our person fitting neatly inside each other; each makes a special contribution in some - perhaps even unknowable - way. Together the dolls can be used as a nice illustration of our own self complexity.

In last month’s newsletter I was delighted to hear Colin, our Provincial Minister, quote from Brother Ramon’s popular book on Franciscan Spirituality, A young man runs up to St Francis asking,

*“Where can I find Francis, the new Saint so that I might fall at his feet? For the love of Christ, my brother, tell me where he is.”*

*“Where is Francis, who is he? I am looking for him also, my brother. I have been looking for him for years now. Give me your hand lets go and find him.”*

Each of us, like St Francis, needs to go and find our own self, our true-self in particular. That is the self that is stripped of ego, vanity and pretence, or what I called in the last newsletter edition, the ‘naked-self’. That quest should be a part of our spiritual journey. This is no simple task and for most of us it is a life-long journey. We can be aided by people who in their wisdom,

and like Carl Jung, have provided us with some ideas to help us during our travels. However it may seldom come from just reading and hoping – more likely it will come through prayer, reflection, mediation and contemplation mixed in with much grace from above. Our desire is that we should all arrive at that place where we will also find ourselves naked and deeply enriched, as the Apostle Paul teaches: *we are hidden in Christ where it is no longer we that live but that Christ lives within us - and we are fully clothed in Him.*

It is clear that St Francis was on such a journey and all the evidence declares that it was not in vain but one fully validated by his lifestyle and suffering – even to point of suffering the stigmata. Let us encourage each other as we continue on that journey of mystery where we also are transformed and identified with and conformed to the image of Christ Jesus.

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## GOD’S GIFTS FOR ALL SEASONS

By: Gemma Dashwood tssf (NSW B) July 2012

### SUMMER

Hot sun, with rays of laughter pouring through the window.

A walk to refresh.

The sun glistens off the water, heat radiating.

The gift of warmth, of comfort, of love

### AUTUMN

Leaves galore! The orange rainbow of leaves lying on the ground.

A walk to contemplate.

An extra coat - no hot sun this time

But beautiful colours - and the sunset of God’s kiss goodnight

A gift of beauty and sincerity and promise

### WINTER

Ice over the water, with the crunch of frost under foot  
A brave walk

Hat, gloves, scarf and coat - no bare flesh to be seen

But the serenity of God’s creation asleep and safe

A gift of reassurance and presence

### SPRING

The warmth returns - the sun, the birds, the flowers

A walk to enjoy

Light jumper, but the feeling of warmth returning

A new growth of creation

God’s promise fulfilled

## CHRIST'S PASSION – COMPASSION FOR CREATION

By: Patti Singleton.

In 1224, two years before his death, Francis was attending a festival in Montefeltro. His preaching stirred the hearts of all who listened including a nobleman, Count Orlando who owned a remote wilderness property in Tuscany. In need of solace for his soul, Orlando sought counsel from Francis, after which he offered Francis and his companions a gift of Mount Alverna on which was erected a retreat, perfect for contemplative prayer and meditation on the Passion of Christ.

On 17th September the Feast of The Cross, Francis, nearing the end of his earthly life, prayed, "My Lord Jesus Christ, I pray You to grant me two graces before I die: the first is that during my life I may feel in my soul and in my body, as much as possible, that pain which You dear Jesus sustained in the hour of Your most bitter Passion. The second is that I may feel in my heart as much as possible, that excessive love with which You O Son of God was inflamed in willingly enduring such suffering for us sinners." 1.

As a Franciscan tertiary of twenty-five years, I never cease to be awed and mystified by the account of the apparition of the six-winged Seraph and subsequently the Holy Stigmata, emblems of Jesus' Divine Passion granted to Francis on Mount Alverna.

How has Francis' life influenced the way I live as a Christian? He made Jesus known and loved, he promoted the spirit of love and unity, and he lived simply; in his WAY he has shown Jesus' compassion; this grace I am recognizing as God's Gift , The Holy Spirit helping me to live The Way, The Truth, The Life.

Some small slices of life to share God's compassion:

Suffering trauma, loss and grief, I received the loving mercy and compassion of Jesus Who gave His own Life that I might live. This compassion and love I now find easy to offer others in need.

Waking in hospital with excruciating pain, clinging to Jesus on the Cross (Crucifix on St.John of God Hospital wall) where He has already borne all my sin, sickness and pain, He eased mine.

· Getting alongside the needy, lonely and hurting, I am aware of Jesus' excessive love and compassion is easing all of these cares.

· Feeling persecution for my Christian faith, floundering a little, turned to Jesus Who endured the worst mockery; He reminded me to forgive, with compassion; I then experienced that "sweetness of soul" of which Francis spoke.



## Tribute to Ted Witham

By: Sue Chapman

We have all now met our new leadership team for Australia and beyond and we are impressed and are looking forward to our continuing relationship.

We have been blessed and so well served by our WA team Ted, Sally and David White. We are pleased that David remains with us for by his emails we maintain our sense of community and we are grateful for his diligence.

Some of us in Melbourne were fortunate to see Ted and Rae here in Jauary after their cruise to NZ. It was obvious to us that although coping well with his p̄ysical disability, Ted needs a lot of rest which makes it more remarkable that he has over a long period been able to nurture us with his theological insights and we are so pleased that we now have much of this in his published book .

He has also introduced us to GET UP a website of social justice activism which is now receiving a lot of well deserved publicity in Australia . Rae is his wonderful support and we do appreciate her role too. Colin tells us that he is hoping that Ted will continue with his insightful writing for us and we ask Rae to convey all of this to him with our love.

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## Tribute to Sally

By: Sue Chapman

Now to Ted's assistant Sally in Esperance . She came to our attention in the east when we discovered that as an isolated tertiary she was not isolated for long because she initiated and edited a newsletter circulating to other isolated tertiaries and this has been much applauded for filling an urgent need.

In recent years she offered for ordination, was accepted and is now in charge of her Parish in Esperance and thus she has a threefold responsibility; her family, study and the parish (she says that study is continuing ) and her Franciscan commitment She was able to represent us at IPTOC in New York last year and we thank her and certainly appreciate her and know that she is not retiring from being an active Franciscan

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During the recent Provincial Conference in Melbourne, I absorbed the need for compassion towards sustaining our world, to commend our community garden, wetland preservation, op. shops, affirming people's God given gifts and talents which can be channelled for His purposes. Jesus shows Divine Compassion for the lost, Francis was obedient in living this WAY; as a Franciscan, I am to go and do likewise with the guidance of His Holy Spirit.



## From The Editor

One who has received Jesus' Compassion,  
Patti Singleton.

REF: 1. "St. Francis of Assisi - Omnibus of Sources" Edited  
by Marion A. Habig.....  
Little Flowers of St Francis  
( Stigmata/Francistide N

\*\*\*\*\*

"We must never desire to be above others but, instead, we must be servants and subject to every human creature for God's sake. And the Spirit of the Lord will rest upon all those men and women who have done and persevered in these things and the Spirit will make a home and dwelling place in them. And they will be the children of the Heavenly Father, whose work they do. And they are spouses, brothers and mothers of our Lord Jesus Christ. O how glorious and holy and great to have a Father in heaven! O how holy, consoling, gratifying, humbling, peace-giving, worthy of love,... to have such a Spouse ... Brother !"

From: ( Later Admonition and Exhortation  
by Saint Francis : I,48f )

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## Franciscan & Holy Days To Note

Sept' 12	17	STIGMATA OF FRANCIS
Oct' 12	3	Transitus
Oct' 12	4	FRANCIS OF ASSISI
Oct' 12	11	All franciscan Saints
Nov' 12	19	Elizabeth of Hungary
Dec' 12	1	Requim for all departed Franciscans
Dec' 12	25	The NATIVITY OF OUR LORD
Jan' 13	16	The First Franciscan Martyrs
Feb' 13	9	Anglican Franciscan Pioneers

Dear sisters and brothers,

The Publication's mission is to provide information on a Regional & National level to our Franciscan community.

This edition is full of enlightening information and articles garnered from the Chapter Conference in Melbourne, and from members who have contributed their stories. We get an insight what happens at Chapter and this information gives us a window of opportunity to understand our faith journey with Francis and Clare. Your co-operation is proactive in providing communication to our wider community. I thank each one of you for your articles and support in your readiness to assist me.

The Newsletter is a wonderful vehicle of communication in sharing our experiences, strengths, and hopes along with our journey. You are welcomed and encouraged to submit articles for possible inclusion, and this may include stories about your gifts, creation, poems, limericks, and articles, anything you'd like to share with our Franciscan family.

The approximate date deadline for the Advent Edition is the 21<sup>st</sup> November.

I look forward to hearing from you.

I can be contacted by email

on: [gloria@radiantpathways.com.au](mailto:gloria@radiantpathways.com.au) or by phone on **07 33710265** or **mobile 0412 400374**.

For those without internet access, my address is: 26 Fairley Street, Indooroopilly. 4068 Qld.

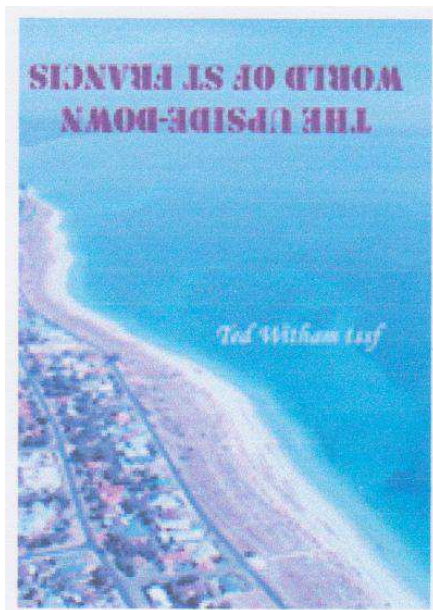
Peace and all good,  
Gloria

I'll leave you with a quote from Francis

***"We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way."***  
**By: St Francis**



**St. Francis**  
*of Assisi*  
*Lover of*  
*all Creation*



**THE UPSIDE-DOWN WORLD OF  
ST FRANCIS**

by **TED WITHAM tssf**

and

**The Green Easter of St Francis of Assisi**

By **Eloi Le Cleric ofm**

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**Reviewed by Colin tssf**

Very appropriately named, this book contains talks and workshops given by Ted when he was the Provincial Minister of the Third Order of the Society of St Francis. It provides those who read it with challenges that faced Brother Francis over 800 years ago.

Ted has selected eight talks to stimulate, guide and challenge us as readers to not only fully appreciate St Francis's ultimate focus on God and all creation, but also to lead us with Francis in developing our own faith journey in Franciscan spirituality and to stand firmly in faith and to make a difference in the time God has given us. As Francis gazed upon the cross of St Damiano he was confronted with God's call. In 'Gazing prayer', the first of Ted's addresses, he introduces us to the 3- fold movement in prayer. He points out that 'gazing, transforming, and acting' lead us to follow God's call as Franciscans with full understanding of who we are and what God wants of us.

The Upside-Down World of St Francis continues with addresses relating to Discipleship, the joy of poetry and literature in discovering Gerard Manley Hopkins, and the gift of this ministry. Hopkins on escape from his journals wrote, I know the beauty of our Lord by it as we drove home the stars came out thick: I lent back to look at them and my heart opening more than usual praised our Lord to and in whom all that is beauty comes home, this busy working of nature wholly independent of the earth and seeming to go on in a strain of time not reckoned by our reckoning of days and years..... was like a new witness to God and filled me with delightful fear.'

The book continues and focuses upon **Spiritual Poverty** again with the challenge given us through Francis. Ted writes: 'For our spiritual survival, paradoxically, we should choose poverty.....In our relationships with others, we should learn to hold nothing back. In our relationship with God, we should be learning how to give ourselves in our entirety to God.'

**The Salvation of Creation** encourages us as Franciscans, and as Christians to be responsible within community, a community that embraces all of creation, not domination of it. **Money and the Third Order** reminds us of our commitment as members of our Order of the wider purpose we each have in our journey in serving others, in making a difference. **The First Order and Penance**, leads us to Francis's joy and love he had in the presence of God. His journey of penance in love reminds us of God's unconditional love for us. This love he shows us each day in the world in which we live, work and play. We are called to reflect and discover God in all things, rejoicing as Francis did. **Challenging greed and violence**, raises the questions: how do you refuse to live in the domination system? What does non-passiveness mean to you? What would non-violence look like in your world? In conclusion Ted calls us to transformation. So the challenge of Jesus and the challenge of Francis is to rebuild our community a community based upon love and not power!

**The Green Passover of Francis of Assisi:** translated by Ted, draws together this collection in our place within the whole of creation focusing upon the Canticle of the Creatures. "For Francis and each of us, 'there can be no rediscovered creation without the inner becoming of a person. But equally there can be no new person without a rediscovered creation'.