



The Province of Asia-Pacific NEWSLETTER

AUSTRALIA, HONG KONG, MALAYSIA
PAPUA NEW GUINEA, THAILAND

Lent - Easter Edition

PROVINCIAL MINISTER'S LETTER LENT 2015

Caring for Stroud

Dear Brothers and Sisters,

With Lent beginning on February the 18th with Ash Wednesday it is time to renew our spiritual disciplines.

One of the traditional disciplines is alms giving. It is a strange sort of phrase in modern English replete with imagery of beggar's bowls and the passing crowd mostly not noticing the person on the footpath beside them. Many of us are conditioned to regard responding to such appeals as not the best way of helping.

Generally alms giving is best expressed as a response to a genuine need. There are of course many of these and we need to make a choice.

I would like to put before you an important cause that will in the main only be responded to by people inspired by Franciscan ideals.

I am speaking about the Franciscan property at Stroud NSW.

Second Order sisters from the enclosed Community of St Clare had come to Stroud in the mid 1970's to establish their life of prayer and solitude in the old rectory, and the First Order brothers had come as their chaplains, living in rented accommodation. By 1979 the rectory was too small for the sisters and many people's generosity allowed the purchase of the current site and the building of the mud brick Monastery of the Blessed Virgin Mary for the sisters and the adjacent Hermitage of St Bernadine for the First Order brothers.

For many years both orders thrived in that beautiful place, but ultimately the Second Order was unable to sustain an Australian house and withdrew.

In the course of time a trust body, called the SSF Association was established to be the formal legal owners of the property on behalf of the first, second and third orders of the Franciscan community.

At present only the First Order Brothers continue to live at Stroud and what we know now as the Old Monastery is licensed by the SSF Association to the Friends of the Monastery Stroud to serve as a place of prayer, quiet, hospitality and spiritual growth.



Many of the buildings are now over 35 years old and are in need of repair and renovation, and we hope some new building might be constructed to better serve contemporary needs.

The Stroud property is a beautiful place of deep spirituality for many set in the Australian bush. It is a very simple Franciscan welcoming place.

The SSF Association at its October meeting launched an appeal to maintain and improve the site as a whole, and has offered \$1 for every \$2 given up to a limit of \$10,000.

The First Order Brothers, the Third Order, and Friends of the Monastery are challenged to meet this need.

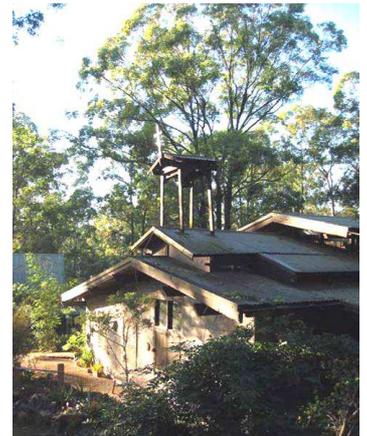
While we will list the appeal as one of the options for extra giving when our Treasurer sends out the annual subscription form, some we might like to give to the appeal immediately, or on a more systematic basis. This can be done by internet bank transfer to the Third Order Society of St Francis (Aust. Prov.) Account BSB 704901 Account number 00007790

Please include your name and the words Stroud Appeal and send an email to our Treasurer, Glenys McCarrick glenys_mccarrick@pacific.net.au, so that she may be aware of what is happening. Alternatively a cheque could be sent to Glenys at PO Box 161 Lawnton.QLD.4501.

This is worthy of our alms giving and not just for Lent, as we continue to provide a wonderful place of peace and healing for people of all sorts.

Yours in Christ,

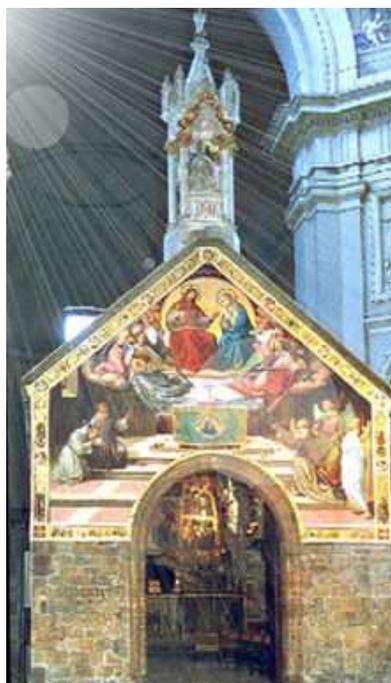
+Godfrey tssf.



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Santa Maria degli Angeli Church of St. Mary of the Angels)

Standing directly under the basilica's large dome, the Porziuncola ("little portion") is the original stone chapel restored and frequently used by St. Francis. Dating from the 9th century



From: www.annunciationfrankfort.org/.../2014ItalianPilgrimageAdendum

Santa Maria degli Angeli is one of the **largest** sanctuaries of the Christian world, measuring 126 meters long, 65 meters wide and 75 meters high at the level of the 1680 cupola. It consists of a wide central nave with side aisles and ten side chapels, leading into a transept and long choir, and culminating in an apse at the east end.

The main basilica has **frescoes** by Appiani dating from 1757 and in the chapels are paintings from the 17th century by Pomarancio, Giorgetti, Sermei Salimbeni and the Zuccari brothers.

Standing directly under the basilica's large dome, the **Porziuncola** ("little portion") is the original stone chapel restored and frequently used by St. Francis.

Dating from the 9th century, the long-abandoned chapel was given to Francis by the Benedictines and became the early headquarters of the new Franciscan order, founded here in 1209.

The chapel is decorated with frescoes with a variety of dates. Over the entrance is a fresco by German artist Johann Friedrich Overbeck (1829) depicting the "**Pardon of Assisi**," an indulgence obtained by St. Francis through a vision here in 1216.

Inside, the eye is immediately drawn to the colorful fresco on the back wall, known as the **Altar Screen** of Prete Ilario da Viterbo (1393). It tells the story of the Pardon of Assisi in five scenes:

- 1) Francis throws himself into thorns to overcome temptation;
- 2) Francis is accompanied by two angels while going to the Porziuncola;
- 3) inside the Porziuncola, he contemplates the apparition of Jesus and the Virgin, and asks for the plenary indulgence;
- 4) he receives confirmation of it from Pope Honorius III; and
- 5) he declares to all the great gift received from Christ.

“We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way.”

- St. Francis of Assisi

“Poverty”

By: Fr Terry Booth & Terry Gatfield tssf

From: Footprints of St Francis

Lenten Study – Page 15

The doorway into the interior life of the soul and the discovery of the true-self had begun for St Francis. He had walked away from wealth and security, naked, and now embraced Lady Poverty. Although it had been an obvious action of the heart, as he was moved to compassion, there is another dimension that can be easily overlooked. It is what Niemier (2006) calls poverty *of being or ontological being*; namely that which defines essentially who I am. This was the kind of poverty Francis wanted above all to instill in his brothers, for without the embrace and integration of this truth, he believed that a life of material poverty had little or no foundation.

Ilia Delio (2004) a Franciscan sister and a Bonaventure scholar writes:

Poverty means radical dependence, recognizing one's utter dependence on God. When I ask the question "who am I?" I begin a life of poverty because the answer is one of radical dependency. I am not the source of my own life here, I come from God and belong to God. To be created by God is to enjoy a graced nature. However, because I am created out of nothing, I have a tendency towards nothingness. Simply by being human, therefore, I am poor because I am poor because I am dependent on God for the very existence of my being.

Our daily reflection and prayer

Help me to see rightly my true poverty. Help me to let go of my self-made securities and indulgencies, and find my life secured deeply in you. I want to move to the place where I too have radical dependency on you Lord. Continue to give me a desire to reach out towards that end, the inner power to make it happen, and the grace to stay on the journey.

The Seven Last Words of Jesus

1. “Father, forgive them for they do not know what they are doing.” (Lk 23:24)
2. “I tell you the truth today, you shall be with me in Paradise.” (Lk 23:43)
3. “Woman, behold thy son.” “Behold thy mother.” (Jn 19:26-27)
4. “My God, my God, why have you forsaken me?” (Mt 27:46)
5. “I thirst” (John 19:28)
6. “It is consummated.” (Jn 19:20)
7. “Father, into thy hands I commend my spirit” (Lk 23:46)

On The Mystery Of His Passion

Fifth Fruit: His Confidence In Trials

Jesus Prostrate in Prayer

Excerpt From: "The Tree of Life"

Page 141-143

By: St.Bonaventure

Jesus, knowing all that was to come upon him (John 18:4), in accord with the secret disposition of the most High, after reciting a hymn went forth to the Mount of Olives (Matt. 26:30) to pray to his Father, as was his custom. And especially at that moment, when the combat of death was close at hand and the sheep which the devoted Shepherd had embraced with tender affection were about to be dispersed and left abandoned, the imagination of death was so horrible to Christ's sensible nature that he said: Father if it be possible, let this chalice pass from me (Matt. 26:39). The intensity of the anxiety in the Redeemer's spirit, springing from diverse causes, is testified to by the drops of bloody sweat that ran down to the ground from his entire body.

"Ruler Lord Jesus,
whence comes to your soul
such vehement anxiety and such anxious supplication?
Have you not offered to the Father
an entirely willing sacrifice?"
To shape us in faith
by believing that you have truly shared our mortal nature,
to lift us up in hope
when we must endure similar hardships,
to give us greater incentives to love you –
for these reasons you exhibited
the natural weakness of the flesh
by evident signs which teach us
that you have truly borne our sorrows
and that it was not without experiencing pain
that you tasted the bitterness of your passion.

* * * * *

"Franciscans Day by Day"

Daily Reflections on JPIC

(September 17)

By: Eknath Easwaran

The principle underlying the Passion of Christ is that out of his infinite mercy, the Lord has taken our suffering upon himself. As long as any living creature is in pain, so is Jesus, for he lives at the heart of all. Wherever violence breaks out, no matter how cleverly we try to justify it, we are crucifying the spirit of Christ. Patience and passion both come from a Latin word meaning to suffer or endure. When we speak of the Passion of Christ, we are recalling the suffering he endured on the cross. Whenever we practice patience – cheerfully bearing with somebody who is irascible, or enduring discomfort rather than imposing it on others – in a small way we are embracing the principle of the Passion. This does not mean becoming blind to what others are doing. I know when somebody is being rude or unkind, but it does not impair my faith in that person. I keep my eyes on the core of goodness in him; and I act towards her as I would have her act towards me. There is only one way to make others more loving, and that is by loving more ourselves.

God Thirsts

Excerpts from "15 Days of Prayer with St Clare of Assisi"

By: Marie-France Becker (pages 73-74)

Until now, Clare asks us to gaze. And here, she invites us to enter in dialogue. Brusquely, *the mirror placed on the wood of the cross* comes to life. A moan is raised in the middle of the silence. From the mouth of Jesus on the cross, Clare receives a lamentation of a humiliated Jerusalem, *Look and see: is any sorrow like the sorrow inflicted on me (Lam 1:12)*. Sorrow that Saint John will translate as a last cry: *I am thirsty (Jn 19:28)*. On the cross, Jesus knows an unfathomable solitude. The solitude of a surrendered love only encounters the silence of escape, incomprehensible and refusal. Jesus' dying cry unveils his infinite desire and his thirst of communion with the creature. He wounds the heart of Clare, allowing her to accept insofar as she is able his *inexpressible love*.

The prayer before the crucified is an exchange. The charity of the Son of God, during the hour of the Passion and death, is not a reality which we can contemplate while remaining exterior to the drama without taking the risk of simply being exchanged there as actors. The prayer of Clare, and in following her, our own, becomes an encounter, a dialogue of love and compassion, a listening to be able to understand through the grace of the Spirit and the incomprehensible disproportion of the mercy of the Father. This contemplation is inscribed in the memory: *I could not ever forget it*. Jesus' Passion lives day and night in Clare. The suffering of the Beloved becomes one's own in a communion that is at the same time suffering and wonderment. Here is a prayer which she confides to Ermentrude of Bruges when she writes to her: *From the depths of your being, love God and Jesus, His Son, Who was crucified for us sinners, and never let the thought of Him leave your mind. Meditate constantly on the mysteries of the cross and the agonies of His mother standing at the foot of the cross. (LEr 11-12)*.

Third Order Conference and General Chapter 1st to 4th October, 2015



**Theme: TOGETHER
IN CREATION**

**Venue: Canberra Grammar School, Red Hill,
Canberra ACT.**

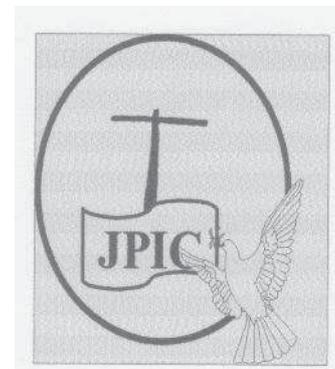
Speakers: Include Professor Matthew Colless, Director of the Research School & Astrophysics at the Australian National University, Canberra; Bishop Stephen Pickard, Executive Director of Australian Centre for Christianity and Culture and the Assistant Bishop of the Diocese of Canberra and Goulburn; and Professor Scott Cowdell, Adjunct Research Professor, Centre for Public and Contextual Theology (PACT) at Charles Sturt University Canberra Campus and Canon Theologian in the Diocese.

\$60 deposit (non refundable) by 1/11/2014 Deposit directly at any branch of Bendigo Bank into BSB 633-000 A/c Name TSSF 2015. A/C branch: Canberra. Please include your name on bank deposit form for identification. Alternatively, cheques or money orders (with A/C name) can be sent directly to Patricia Stoddart tssf, 54 Gardiner Street, Downer.ACT. 2602. Receipts will be sent via email, fax, or post if email/fax not available.

**Enquiries to John Gibson tssf,
Email: johngibson@grapevine.com.au or
Phone (02)61612321**

“Rebuilding the bridges the extremists are blowing up”

By: Dave Andrews,
 From: The Eagle Magazine of St John’s Cathedral,
 Briabane
 Dec. 2014 – Vol 10 No 2 Page 5



Christians and Muslims have lived in peace with each other in Australia for centuries. But when 9/11 exploded I knew we were going to be played off against one another. I became alarmed at the way Christians were demonizing Muslims in the lead-up to invasions of Iraq and Afghanistan. We all know demonizing ‘towelheads’ and ‘ragheads’ is always an excuse to ‘take them out’ as soon as we get the chance.

At the time I was reading about St. Francis’s response to the crusaders, when most Christians understood mission in terms of slaughtering as many Muslims as they could. Francis not only refused to take up weapons himself, he actually traveled to Egypt where the crusaders were fighting, and begged them to lay down their swords. When they would not listen to him, Francis crossed over, went to talk with the sultan to tell him about the ‘Prince of Peace’, and to try to broker a peace deal ‘in His name’.

Here in Australia

With these thoughts in mind I crossed over to the local mosque and said: ‘Christians, Muslims and Jews all believe Abraham is the father of our faith, and we all believe our God is the God of Abraham.’ So rather than let the press play us off against each other, why don’t we show our unity by coming together for prayer. And to start that process, why don’t I come and pray with you at the mosque on Friday?’ ‘Sure! They said. So I did.

About that time I met Nora Amath, the chair of AMARAH (Australian Muslim Advocates for the Rights of All Humanity), and we talked about what we could do to re-build the bridges between our communities that the extremists were blowing up.

We started by deciding to simply fast and pray together during Ramadan and invite Christians and Muslims to break the fast by eating a meal together in the West End Uniting Hall to talk to each other about what prayer and fasting meant to them.

This was the beginning of a series of empathetic interfaith engagements we organized on the basis of four common sacred beliefs:

1. That there is only One God - The God of Abraham;
2. That Our God is a God of Mercy and Grace;
3. That God is bigger than our religions and can speak to us through ones another’s traditions’
4. And last but not least, that all truth is God’s truth, regardless of who speaks it, and we need to hear it.

Franciscan & Holy Days

To Note 2015

February	9	Anglican Franciscan Pioneers
February	18	Ash Wednesday
March	2	St Agnes of Praque
March	25	Annunciation of the Blessed Virgin Mary
April	3	Good Friday
April	5	Easter Sunday
April	11	Brother Geoffrey SSF
April	3	Good Friday
April	5	Easter Sunday
May	16	Margaret of Cortona
May	20	Bernardine of Sienna
May	29	Jack Winslow
June	13	Anthony of Padua
July	15	Bonaventure
August	4	John Vianney, Cure D’Ars
August	10	The Transitus of St. Clare
August	11	Clare of Assisi
August	14	Maximillian Kolbe

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

December Gathering (Qld(B)/NSW)

Welcome to our new
 Provincial Minister
 Bishop Godfrey Fryar



At St Francis College, Milton,
 Brisbane
 On Saturday 13th December, 2014
 By Dawn Punter

Our December gathering was a joyous occasion with so many familiar faces from near and far to welcome our new Provincial Minister Bishop Godfrey Fryar. It is such a gift from God that both Bronwyn and Godfrey have come to us at this time.

Bronwyn Fryar read to us the account of St Francis with his nativity scene and the beautiful miracle of the babe of Bethlehem. The characters in the Nativity Scene were real people. These were alive, breathing people who were so happy to be part of this celebration, and Francis the holy man, had created this scene. So as he gazed at that wooden manger with its real straw, he was able to experience the arrival of this child, our Saviour and redeemer, and hold him in his arms.

Although we do not have the depth of faith of Francis, this holy man, and we are not mystics, this message which Bronwyn brought to us, inspires us to experience at Christmas-tide the arrival of Jesus, our Emmanuel. This live human child who carried all the ‘hopes and fears’ of all the years’ lives in our hearts, if we just believe. Thank you Bronwyn.

Before



After



This is a heart warming story and Reverend Helen Granowski is connected to it

“Shelley and Ted”

By: Rev Helen Granowski

The end of another year is almost upon us. It is not ending quite the way I expected, but then again, there will be a new beginning by the end of next week.

Most of you will be aware that John Ballard, and my two dogs (Ragg & Muffin) died in recent months, and there is some sadness in their loss, but there are many happy memories I shall always treasure. Thank you to so many of you who have supported me, and showered me with so much love throughout this year.

I rationalised and explained to so many of you that I thought I would not have another dog(s) because I realise that I am now not home enough to be the companion that animals need.

Well, all that changed last weekend, when a new woman came into my life!

When you look at the attached pix, you will see what I am talking about.

To cut a long story short, I know that you will understand when I say that I am a sucker for a hard luck story.

I received an appeal last week for a foster carer for Shaylee. Her human companion died in the local hospice last Thursday, and the nurses urgently needed someone.

The appeal came via a couple of friends, who knew of my vulnerability at this time.

My email response that I am not home enough, and that I had decided that I would just look after other friends dogs, when they are away from Canberra, was completely ignored, and followed-up with another email, with more specific contact details.

I procrastinated for 24 hours, hoping someone else might have the opportunity to respond to the appeal, but when I called, I was told that they had been waiting for my call! I felt I had been conned, but agreed to an introduction last Saturday at 11.00 AM. The introduction included a bag of dry dog food, and a few cans of Pal, and Shaylee, who had fur-balls that had not been groomed for too long (even under her foot pads), and had such long toe nails that made walking even more difficult.

She lay at my feet, until it was agreed that I could call them, if things did not work out, but at least she did not have to go through another inspection parade. However, I could not live with a ‘Shaylee’, so she has evolved into ‘Shelley’. And within 48 hours, she had a buzz cut to remove the fur-balls, and toe nails more appropriate for a beautiful 12-14 year-old matron. Hence the Before and After photos attached.

Just to show me how good she really is, she has learnt to use two doggy doors within 48 hours, and sits as close to me as possible to ensure we will not be grieving any longer, and that she will ensure that we will have a happy life together.

Despite her estimated age, Shelley is quite lively, when she wants to be. At other times, she enjoys luxuriating in Muffin’s bed in the bedroom, or Ragg’s bed in the living room. I am sure they approve.

We pray that there will be peace on earth for everyone this Christmas and beyond. That those struggling to survive will find succour and support, and that the perpetrators of evil will amend their ways. And we look forward to staying in contact with you.

Best wishes from Shelley and Ted

“Veronica”

By: Pam Heyward



Footsteps on gravel:

The sound remains

After the feet have passed.

No shouting, now,
No urgency.

What did you come for?
See, there are marigolds
Beside the path.

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

- Francis of Assisi,

The Little Flowers of St. Francis of Assisi

“The Way of the Heart”

Desert Spirituality & Contemporary Ministry

By Henri Nouwen

“We enter into solitude first of all to meet our Lord and to be with Him and Him alone. Only in the context of grace can we face our sin; only in the place of healing do we dare to show our wounds; only with a single-minded attention to Christ can we give up our clinging fears and face our own true nature. Solitude is a place where Christ remodels us in his own image and frees us from the victimizing compulsions of the world.”

“It is this nothingness (in solitude) that I have to face in my solitude, a nothingness so dreadful that everything in me wants to run to my friends, my work, and my distractions so that I can forget my nothingness and make myself believe that I am worth something. The task is to persevere in my solitude, to stay in my cell until all my seductive visitors get tired of pounding on my door and leave me alone. The wisdom of the desert is that the confrontation with our own frightening nothingness forces us to surrender ourselves totally and unconditionally to the Lord Jesus Christ.”

“To die to our neighbors means to stop judging them, to stop evaluating them, and thus to become free to be compassionate. Compassion can never coexist with judgment because judgment creates the distance, the distinction, which prevents us from really being with the other.”

Solitude is the furnace of transformation. Without solitude we remain victims of our society and continue to be entangled in the illusions of the false self. Jesus himself entered into this furnace. There he was tempted with the three compulsions of the world: to be relevant (‘turn stones into loaves’), to be spectacular (‘throw yourself down’), and to be powerful (‘I will give you all these kingdoms’). There he affirmed God as the only source of his identity (‘You must worship the Lord your God and serve him alone’). Solitude is the place of the great struggle and the great encounter - the struggle against the compulsions of the false self, and the encounter with the loving God who offers himself as the substance of the new self.”

Dear Sisters and Brothers,

Lent prepares us for the observance of Jesus Christ’s suffering, death, and resurrection. It is a time for self-examination, repentance, and quiet time with the Lord. It is also a time to accompany Jesus in the desert for 40 days. Most of all, it is a time of renewal and new beginnings through our baptism.

The Newsletter is a vehicle of communication, so we all can share our Faith journey, as well, it provides information on a Regional, local and overseas level.

Thanks to those who provided articles for this Edition and I appreciate your co-operation. For those who prefer to send me articles by post my address is: Gloria Malouf-Marsh, 26 Fairley St., Indooroopilly, 4068. Qld, and my contact nos are (07) 33710265 or (m) 0412 400374.

The deadline for the Pentecost Newsletter is the 7th May.

You are most welcomed and encouraged to submit articles for possible inclusion.

Easter Blessings to you all.

Pax et Bonum,

Gloria

The Treasure of Blessed Poverty

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

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

“On being a Christian”

By: Hans Kung

Article from Bronwyn Fryar

Recently I picked up a copy of a theological journal which contained articles discussing ‘Being Christian’. One of the writers is Hans Kung, the great Swiss theologian of the 20th century and author of ‘On being a Christian’.

In answer to the question :

What is the Christian message?

Kung replies : “The Christian message is Jesus Christ himself. It is a message which has to be constantly re-expressed in a genuinely new way to address people of different times and cultures.”

These words describe just what Francis felt impelled to do in the 13th century in which he lived – re-express the gospel in a new way. There is no Franciscan spirituality apart from the gospel. In the Third Order life to which each of us is called it is Francis who helps us to see Jesus more clearly.

Holy Land Highlights

29 May – 19 June 2015

Exploring the biblical lands with Dr. Greg Jenks

For more information Go To

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Recommended Accommodation in Assisi:

St Anthony’s Guest House,

Franciscan Sisters of the Atonement, (Convent)

Assisi, Italy on Vimeo (On utube)

Contact: Sister Sue (Sister Suzanne Morissette)

Phone: 075812542 – FAX 075813723

email: atoneassisi@tiscali.it

For more information

Contact: Gloria (The Editor) 0412400374



The Three Stones

By: Alan Bentley

A very matured aged (old) novice of the Third Order in the Society of Saint Francis is bound to invite the interest and curiosity of his fellow parishioners.

What does the cross mean? Tell me about the Third Order? What do you have to do? And why? Why did you choose to take this journey?

I found that I was unable to respond to these questions in a meaningful way and it started to worry me and I thought long and hard about this problem.

Dreams in my life have never been happy occurrences mainly reflecting bouts of miserable happenings over fifty years ago. I do not remember much the morning after, being left only with a sense of unease and my wife's description of my attempts to thump her whilst thrashing about in my sleep.

The other night I dreamed about my problem of responding to questions about my Franciscan journey.....with total recall next morning. I was to go to my garden shed and select three stones from a bag of polished stones waiting to be used for ornamental gardening. Each one needed to be different from its mate. I didn't do this of course....dreams????

The next night the same dream, so I went this and chose the three stones – a brown stone, a multicolored one, and a white one. My brown stone seemed to reflect the brown of the Franciscans, the multicolored the many aspects associated with Our Blessed Lord, and the white one purity. I applied these Aids de Memoire to the various aspects of Our Rule.

The brown stone I associate with Humility, living Simply and work. The multicolored stone I associate with Love, making Our Lord known and loved Everywhere, and the need to study the Scriptures and the other spiritual works.

The white stone in its purity lends itself to Joy, to the spreading the spirit of Love and Harmony to all people, and to Prayer. Thus the Notes or Marks of a tertiary, the Aims, and our way of Service are set out that I may readily remember our Rule.

It is not surprising how much the law of threes intrudes on our lives, after all we are Tertiaries of St Francis following a Blessed Trinity.

My dream about the stones was but a dream, however I do believe that Our Blessed Lord enables us to think our way through problems using our brain power which has come from and belongs to Him always and in all ways.

Next problem, how do I control three small stones rattling about in my trouser pocket...Ho Hum...off to Bunnings!

Pace e Bene



My calling into Ordained Ministry and the Way of St Francis

By: Stephen Briggs, tssf (Novice)

I enjoyed church throughout my younger life, was very active in many church activities and clearly remember feeling the presence of God working in my life then as I do now. However, it was on a hiking trip across the Great Dividing Range behind Warwick where I grew up, that I first sensed a calling to something greater. It was whilst sitting on Mt Mitchell surrounded by creation that I found myself being closer to God than I had ever been before. This was my experience of what the Celts understand as being a thin place, where little if anything separates us from a divine encounter.

The complexities of life, however, saw me distance myself somewhat from God and the church. Then about six years ago whilst searching for an authentic faith community where I could renew my relationship with God, my wife and I were drawn to Grovely Parish. I almost immediately sensed the call of God and within twelve months of attending that parish I was asked if I would like to attend a seekers meeting where I could start to discern if God had a greater plan for me and my family. I was almost bursting with joy I was that excited. At last I was offered the opportunity to reflect deeply and examine my inner being to determine whether myself and my faith community really did sense a call to ordained ministry. That was about five years ago and much has happened since then on the journey to ordination and where God has now placed me as an Assistant Curate in the Parish of Banyo.

During my second year of formation training I felt a further calling to discern the way of St Francis. This seemed like a natural movement as I looked for a deepening in my spirituality to complement both the academic and Formation Program in which I had immersed myself at St Francis Theological College. Reflecting on the life and ministry of St Francis has often helped me wrestle with the challenges of my own faith journey and further provides me with the gift of being able to assist others when they too faced similar challenges. Every day I am conscious that God has called me to use the gifts given to me in the ministry of the Church. I pray God will continue to form me so that I live my life as an example of Christ in the world, proclaiming the Gospel and pastorally caring for all whom I encounter, as did St Francis. My sincere and humble thanks goes out to all my Franciscan Brothers and Sisters, for your prayers and support of my Franciscan and ordained ministry callings.

Pax et Bonum

ROMANS 6 : 3 – 5

“When we were baptised in Christ Jesus we were baptised in His death; in other words, when we were baptised we went into the tomb with Him and joined him in death (to this fallen world), so that as Christ was Raised from the dead by the Father's glory, we too might live a New Life.

In union with Christ we have imitated His death, we shall also imitate Him in his Resurrection..”

No strangers

JESUS IS ACROSS THE STREET,
AND I SEE HIM EACH TIME I GREET
WITH A SMILE, A GLANCE,
A WAVE BY CHANCE,
OR A WORD, A TOUCH,
EACH TIME I REACH
OUT TO A STRANGER,
THERE ACROSS THE STREET

By: Dale Mason 2014
The Eagle Magazine December 2014

**Lentil and Rice Pilaf
with Caramelized Onions
Mujadara – Lebanese Lenten Recipe**

Ingredients:

- 1 1/2 cups of brown lentils
- 3 large onions
- 3/4 cup of olive or nut oil
- 5 cups of water
- 2 cups rice, washed and drained
- 1 tbsps salt
- 1/2 tsp all spice
- pinch of black pepper
- a little of fresh coriander or parsley to garnish



Method:

Inspect lentils for pieces of grit and wash
Slice onions into half circles, place in frying pan with hot oil, and fry till golden brown. Remove half the onions from the pan and place on absorbent paper to drain and become crisp.

In the meantime boil washed lentils for 15 minutes until nearly cooked, but not mushy. Drain lentils in a strainer and make sure the water is clear. Have the rice washed and drained. In a saucepan add 1/4 cup of oil, heated, 1/2 amount of remaining caramelized onions, and stir in rice and brown lentils. Stir with oil and add 3 cups of water to saucepan. Stir mixture, and then add salt, all spice and black pepper to taste. Leave on high heat till boiling and turn down to simmer for 10 minutes till cooked.

Serve hot or cold, garnished with the crisp brown onion slices on top and garnished with coriander or parsley, and lemon quarters. Can be served with salad.
Enjoy!

**May the presence of our
Risen Lord be with you
and your families.**

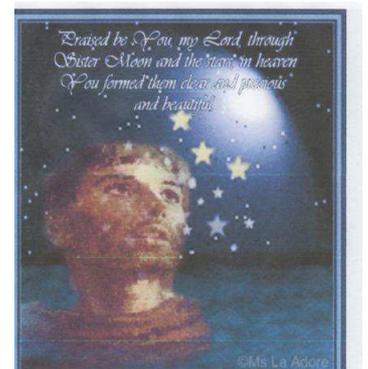
The Three Aims of the Third Order

To make our Lord known and loved everywhere
By word and example Tertiaries witness to Christ in their daily lives. By prayer and sacrifice they help forward God’s work wherever he has called them.

To spread the spirit of love and harmony
By working happily with people of different race, colour, creed, education and opportunity Tertiaries seek to break down the divisions in the world. They try to live in the spirit of Saint Francis’ prayer: Lord, make me an instrument of your peace.

To live simply
Acknowledging that everything belongs to God, Tertiaries will use his gifts wisely, never wasting or destroying what God has made. They will provide the things necessary for themselves and their families without demanding luxuries. They will never forget the needs of others in their own country or elsewhere.

**THE CANTICLE
OF CREATION
Brother Sun -
Sister Moon
ICONS**



By: Dean William Willoughby of St Paul’s, Savannah, Georgia, USA.

The placing of Icons in a church is an Act of Hope that helps us to move more deeply into the iconic encounter with God to which all of us are called, and we become, for those in need, an incarnate encounter with Christ’s Body. Icons are artistic and prayer filled attempts to tear aside the shadows that hide the real world from our eyes, to lift the veil of appearances, and to reveal the eternal, inner realities.

We live and move in a world of profound and amazing mystery that can never be solved by reason. Only when illuminated by the Holy Spirit can we peer beyond the barrier and comprehend something of the Glory that is about us.

Icons depicting our Lord, the Blessed Virgin, and the Saints are but signs of the hidden glory. Indeed, all art that speaks of Eternal Truths, when engaged spiritually, conveys more than a culture or an era can absorb or engage. When we see the Sign and encounter the opportunity to apprehend the reality conveyed by the image, the potential exists for conversion and enlightenment almost like the result of hearing the Gospel. The Icon becomes the means, a window, into the very Presence and Eternal Dwelling of God in the created. The One who creates the heavens and earth, made us male and female in His image, uses the icon to proclaim Incarnate Truth.