



# The Province of Asia-Pacific NEWSLETTER

AUSTRALIA, HONG KONG, MALAYSIA,  
PAPUA NEW GUINEA, THAILAND & SRI LANKA

*P e n t e c o s t*

*E d i t i o n*

## PROVINCIAL MINISTER'S LETTER FOR PENTECOST 2015

Dear Sisters and Brothers,

On Holy Saturday I was privileged to baptise and confirm David, a young man at St Philip's Annerley, the Franciscan Parish in Brisbane.

David's journey, with so much in his life that had led up to that day of Baptism, entered its true 'beginning' when the water of baptism was liberally poured upon his head as he stood bent over the font. He was then empowered for his journey as one of the baptised, through the laying on of hands and promised the sustenance of the Holy Spirit.

Our baptism day is a day to be celebrated throughout our life. I only found out when I was baptised when I was about to be ordained as a deacon in 1973, and I have cherished it ever since. Curiously, or perhaps not, mine was on September the 17<sup>th</sup>, which we as Franciscans observe as the Stigmata of St Francis!

Baptism is for life, and those who have been faithful to their baptismal vows throughout their lives are an inspiration to us all.

As Franciscans, we are baptised people continuing on a journey as disciples of Jesus, inspired by the way Francis and Clare carried out their vocation that began for them at their baptisms in Assisi.

As members of the Third Order we make additional vows whose purpose is to deepen our following of Christ, and in the words that are said at our profession, and in our annual renewals, we intend to do this for the rest of our lives.

We always have tertiaries in our community who have lived their Franciscan vocation for a very long time. Our longest serving tertiary is **Betty Hay** who was professed in 1962 and recently produced her marvellous book "November Papa Mike- Nurse Pilot and Missionary."



Frances Bonsey was professed in 1983, and while some others have been tertiaries longer than Frances, as far as I know, none have lived as long as her, for Frances celebrated her 100<sup>th</sup> birthday earlier this year.

She replied to my letter of congratulations on behalf of the Third Order by email!

Tertiaries like these are an inspiration for our community.

As people age what they are able to do changes, and sometimes, all people in this situation can do is 'be'. That is surely the goal for all of us in the end, to prayerfully be who we called to be before God.

It therefore concerns me that sometimes I hear of long standing tertiaries, who can no longer be involved in our various activities, who begin to think that perhaps they should withdraw from the Third Order, as if activity were the sole criteria of belonging!

Can I respectfully say that just as activism alone does not validate us as baptised Christians, neither does it alone validate us as tertiaries.

We are enriched to have tertiaries who have been professed for a long time. They have always encouraged us.

For those of us who are active, we have a calling to support, encourage and stand alongside those of our community who are older and are unable to join our activities any longer.

We should go to them when they can no longer easily come to be with us.

That is one of the true signs of the community we believe we should be.

Peace be with you,  
+Godfrey tssf.

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**Galatians 5:22-23**

*<sup>22</sup> But the fruit of the Spirit is love, joy,*

*peace, patience, kindness, goodness, faithfulness, <sup>23</sup>*

*gentleness, self-control; against such things there is no law.*



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

## The Operations Of The Spirit,

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

By: Thaddee Matura, OFM



The Spirit's main activity in humans, so to speak, is the "prayer of a pure heart." According to Jesus' words, which Francis quotes three times, one must adore the Father *in Spirit and in truth* (John 5:23-24). The Spirit, the only true adorer of the Father, who alone probes the depths "with fearsome awe," teaches men and women what adoration means. He is, according to Francis' expression, the "Spirit of holy prayer and devotion," that is to say the one who stirs the hearts of men and women to desire and to search for God and teaches them true spiritual worship which consists in obedience and service (devotion). Also, we must desire the Spirit's presence more than anything else and leave room for his activity in us. The first fruit of his operation will be the prayer of a pure heart, then humility, patience and at its summit, the love of enemies. For it is the work of the spirit to push love to its absolute limits.

The spirit accompanies men and women on their spiritual journey that starts with the acknowledgment of our miserable state, continues with the discovery of the plan of God for us and culminates in how it is put into action. The intervention of the Spirit is necessary to enable us to follow the footsteps of Jesus, the Beloved Son, and attain the Father, the most High and thus share in the glorious life of the Trinity. Only the Spirit can accomplish that which we are incapable of achieving through our own efforts and our own strength: the purification of the ambiguities that dwell in us, the light of a complete knowledge and, finally, a love set ablaze. Thus one must pray to be "interiorly purified, interiorly illuminated and set ablaze by the fire of the Spirit.

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## Franciscan & Holy Days To Note 2015

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

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

## Clare, Bright Light

Excerpt from: "To Live As Francis Lived"

By: Leonard Foley, OFM

Jovian Weigel, OFM

Patti Normile, SFO

*"She was the first flower in Francis's garden, and she shone like a radiant star, fragrant as a flower blossoming white and pure in springtime."*

- Saint Bonaventure

What does Clare teach us about following Jesus? She teaches us to follow Francis, who followed Jesus so perfectly and so literally in pursuit of poverty, desiring nothing more than the Lord. Clare teaches us that we can be committed faithful followers of Francis and of Jesus while doing it in our own unique way in accord with our circumstances in life. Both Clare and Francis sacrificed all attachment to material possessions in their search for the Christian life they were called to follow. Francis's journey took him to distant places in his world, He walked hundreds of miles around the peninsula now called Italy. He ventured to the land of the Sultan of Damietta. In contrast Clare journeyed the short distance from her father's home to the little Church of Saint Mary of the Angels, which Francis dubbed the Portiuncula or Little Portion. There she was received by the brothers. After a brief stay with Benedictine nuns, she was to spend the remainder of her life in the convent of San Damiano, the little chapel where the Lord had spoken to Francis from the crucifix saying, "Go and rebuild my Church."

Clare was to have a permanent home, Francis had special places he visited but if he were alive today, we might say he had no permanent mailing address. Francis met and preached to unknown numbers of people – on the dusty roads, in city squares, in churches and chapels around the countryside, in foreign tents. Clare spread God's love through prayer which attracted followers to her Franciscan way of life. Her prayers brought healings. She wrote letters to those in foreign lands encouraging them in their Franciscan journeys. But she stayed close to home at San Damiano. Two dramatically different life-styles followed the same goal: loving God with all their heart and soul and mind and strength.

*Go forth in peace, for you have  
followed the good road. Go forth  
with fear, for he that created you  
has sanctified you, has always  
protected you, and loves you  
as a mother. Blessed be God, for  
having created me.*

Clare of Assisi

## Living Simply: A Reflection

By: Rev Bill Guttormsen TSSF

Of the three aims of our Third Order, the third – to live simply – is almost overshadowed by the depth and sentiment of the first two – almost an afterthought; but certainly not to be overlooked – and living simply is often not so simple!

We often hear the statement “Live simply so others may simply live!” – What a statement! It’s almost a palindrome, isn’t it – certainly worthy of a bumper sticker? And it’s so simple a statement, yet so gripping a concept, fraught with challenge and purpose. But the how and the why of it are less evident.

The notion of living simply strikes to the very heart of our spiritual walk. Yet we find ourselves asking how can we do that living in a world seemingly dominated by materialism, consumerism and hedonism? So many of us in this rich country, particularly the young, struggle to keep up with the apparent pressures of our lifestyle to have, to own, to do – all to the detriment of so much that matters in life. Our society seems to have lost the distinction between needing and wanting, and get caught up in the constant push for more and better.

Meanwhile one billion people live on less than a dollar a day.

We see these things, even sense the same drives within ourselves; but looked at with our hearts we feel the weight of the inequity and injustice of it all, and our own powerlessness. What can we do as individuals against such vast systems? What could we achieve? Certainly, denying ourselves seems to be both a painful and rather ineffective approach. We need to live in a functional way in this prosperous society; we have families we need to look after, mortgages and debts we need to attend to, relationships to uphold. We need to be able to get about, keep our minds and bodies and spirits healthy. How can depriving ourselves of any of the rich complexity of life here in this country help anyone else live anyway?

When I began training for the ministry Colleen and I had a lesson in living simply. I had come out of a position of sizable means with a good percentage of disposable income. We were unused to ‘going without,’ but being without income for three years, and the prospect of not that much in the years ahead caused us to profoundly re-evaluate our true needs. We embraced this as a part of our commitment to Christ, but somehow living simply never became part of my spirituality – it was more of an imposed necessity than a spiritual freedom.

But my spirituality was about to get a shake-up! On looking at myself, I discovered that while I loved the Lord, I yet clung to a good degree of self-indulgence that said; if I am able to do something I enjoy, why not? Conversely, if I find I don’t really enjoy doing something, then I placed little value on continuing to do it. I therefore had very little spiritual discipline, in life, in prayer; and consequently, very little spiritual growth. I really needed a new viewpoint.

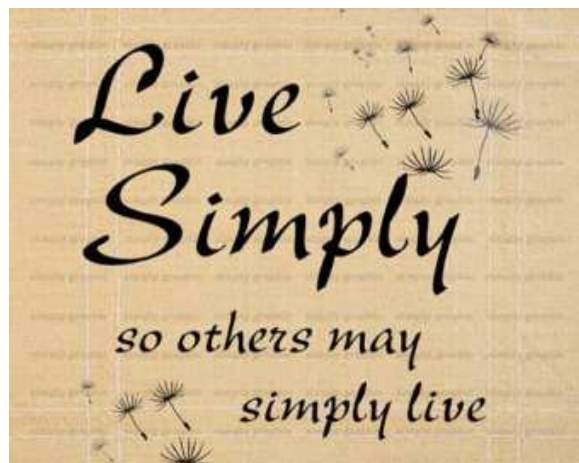
It was about the time I was becoming aware of some of the deficiencies of my own spirituality, that some of my fellow students were considering becoming novices in the Third Order of the Society of St Francis, and with a view to bringing some discipline into my life, I decided to join them. And discipline I received – one not only of a regimented daily prayer and reflection, but also in the form of my personal Rule of Life, based on Franciscan principles, that I must admit still challenges me, but also strengthens me.

Now I could clearly see the merit of the Order’s first two aims; To make our Lord known and loved everywhere and; To spread the spirit of love and harmony – and fully embrace them; but had quite a bit of difficulty with the third. Why should I have to live any more simply than my circumstances directed – other than the obvious; charity, outreach, support of friends, or freedom from a grasp of love of money perhaps. I needed to learn more about Francis himself – what he was about, what drove him!

When his angry father brought Francis before the bishop to be disciplined in public spectacle, Francis was overcome by a renunciation of his family and all the values of the world, and dramatically stripping himself naked, walked out of the town and into a life of service to God. From that point on, he determined to own nothing at all, and took poverty as his mistress. So began a radical confrontation with the values of the world that drew thousands to like-mindedness and the spirituality of a life lived by the example of Francis. They revitalized the thirteenth century Church, and had a profound effect on the failing values of his time. Nine hundred years later, Francis is yet the most widely known of Saints; his poverty, his gentleness, his affinity with all creation, his unswerving devotion to Jesus Christ still resonates with all who hear his story.

Yet his saintliness relies not in his prodigal stance itself, but in his motives. Why did Francis take such a radical stand on ownership and pursue what he personalized as ‘Lady Poverty’?

One story from Francis’ earlier life gives us a clue – his kissing of the leper. Years later, Francis said, “In my worldly days I could not bear to look a leper in the face, but the Lord led me to them and what at first was intolerable to me became sweetness to my soul.”



Here Francis stepped out beyond himself, obeying an inner call to love, and in that intimacy discovered the depth of joy that comes from knowing oneself to be at one with Christ. Here he found the depth of what Paul said in Philippians 3:8, "More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ."

Later, his rejection of worldly wealth was fuelled by that desire to emulate Christ, to be as much like his Lord as it was possible to be. He came to revere all life as God-given and worthy of his care, and that reverence and intimate feeling freed him from ownership. He understood fully and adopted for himself Jesus' direction to the rich young man in Matthew 19:21, "If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me."

Poverty and simple living were never ends in themselves, but simply means for Francis and his followers to enter more fully into the life of God. Francis took to heart such directions from Jesus as "Seek first the Kingdom of God, and his righteousness ... "(Matt 6:33), "One cannot serve both God and Mammon," (Matt 6:24), and "Blessed are the poor in spirit." (Matt 5:42). Later he wrote,"... 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... she alone guards the armour of true humility and charity." (from Little Flowers)

Francis claimed poverty of spirit as the essence of humility, and looked to gain the perfect humility of Christ - who laid aside his Godhead, took on the lowliness of the human condition, and then, as the completeness of poverty, offered himself on the cross. In all his ways Francis sought to emulate his Lord Jesus. His greatest drive was to see everything as Jesus would, to do only what Jesus would do, and to love as Jesus loved. His life became so absorbed in emulating Christ that that before his death, he spontaneously developed wounds (stigmata) in his hands, feet and side.

So then, where does that leave us - we who are not capital 'S' Saints, and most probably not called to be? Should we be a lot more pro-active in making simplicity an essential part of our spirituality and so also our lives? And if so, how can we do it? Well, that's for each one to decide.

For me, I most earnestly desire to remove from my life anything that may stand between myself and my Lord Jesus, and have come to see the merit of following closely the way of Francis, as best as my responsibilities allow, towards that end. Perhaps if enough of us reject our world's prevailing paradigms of greed and power, we may yet become a confronting catalyst for change as Francis and his followers were 900 years ago.

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### A Simple Gesture of Love

Graeme Frazer, n/tssf  
Tasmania

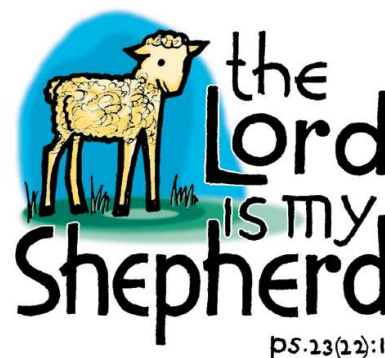
In the same way, let your light shine before others that they may see your good works and glorify your Father in heaven (Matt.5:16 - NRSV)

Many years ago I was a student at a residential college at Sydney University. During term recess, when students were not in residence, many groups would use the College facilities for conferences. On one such occasion a group of Catholic Priests from a number of orders including Jesuit, Dominican and Franciscan gathered for a five-day conference. Working my way through university as the out of hours College Manager and Conference Secretary, I was impressed when observing that the one Franciscan Brother in the group stood out from the others not because of the cassock he was wearing, but simply the look of joy which radiated from his face wherever he went and whomever he spoke to.

Very early each morning during the conference 'the joyful Brother' would walk around the grounds of the college in what appeared to be a meditative exercise of praise and thanksgiving. One morning as I was mowing the college lawn, I caught sight of him walking and looking at me, and then with a huge smile on his face he waved his hand enthusiastically in greeting. At first I thought it was someone else behind me he was waving to, as we had only met once when I had given him the keys to his room. I quickly realised that there was only the wall behind me and I duly responded with a smile and a wave. That I had been acknowledged in this way was overwhelming. From that moment on, my day was filled with joy. A feeling of peace ran through my body as I had now come to understand the Franciscan practice of love in action.

Over the years I have listened to countless sermons and homilies from a church pulpit. Many have been wonderful oratory expositions. Yet none have had the impact of this simple act of love where not a word was spoken. My spiritual path as a Franciscan commenced over 12 months ago as a novice in the TSSF, however, my understanding of the Franciscan ideal of following Christ began one morning with a simple gesture of love.

Preach the Gospel at all times; if necessary use words.  
- St Francis



## DESIRES AND DISAPPOINTMENTS OF BEING A MISSIONARY

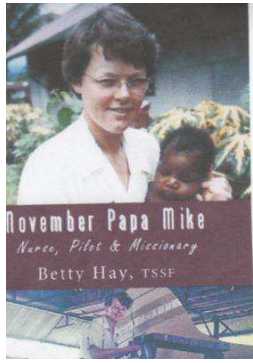
Betty Hay TSSF,

“November Papa Mike: Nurse, Pilot & Missionary”, 2014.

ISBN 978 1 74052 315 8

Available in paperback (200 pages) and hardback from the author.

Reviewed by Ted Witham TSSF



We Tertiaries should pray for missionaries. Our first Aim is to make Our Lord known and loved everywhere, and praying for missionaries is an expression of our solidarity with others working to make our God loved and known. Missionaries, especially those in the tradition of Betty Hay leave the comfort of family and home culture to carry the Good News to people in different places and of different cultures and make sacrifices and are prone to deep disappointments.

Archdeacon John Wardman is mentioned favourably by Betty Hay in this fascinating memoir. Preaching on the 50th Anniversary of his priesthood Fr John expressed intense disappointment and sadness at the doors closed to him when he wanted to return from Papua New Guinea to parish ministry in Perth. I felt blessed by his honesty and tears in the pulpit.

Betty Hay, too, shares not only her deep desire from early in life to be a missionary, but nearly bursts with disappointment when, after only four years, her health forces her to withdraw from the rigorous mission environment. Like Fr John, the drive to share the Gospel did not stop when Betty came back to civilisation: she continued to work strenuously, first to support the logistics of the mission work from Port Moresby, and then, on return to Victoria, as a Child Health nurse.

Betty tells her story charmingly. Born in Western Australia, she grew up near Perth and trained as a nurse. As the vocation to the mission field started to grow, Betty realised she needed more training than Perth could then provide, so moved East, where she accumulated every nursing certificate available, a pilot's licence and married her flying instructor.

Betty and Bob applied to ABM for missionary work as a couple, and ABM placed them in the north of PNG. The building of the health service offered by Bob and Betty alongside a small team is extraordinary. Betty describes in fascinating detail her treks into the highlands and by canoe, her living conditions both on her journeys and at the mission. Their wide skill sets of both pilot-nurse and engineer-pilot were stretched by God's grace to meet the needs of both locals and ex-pats.

I did wonder how well prepared the missionaries were to understand and work with the local culture. Betty insisted on being told the name of each child she cared for and recording it, overriding the custom of not naming children.

Our Province marks its beginning from the time that Betty started as a novice in the Third Order in 1958. Her memoir is a wonderful illustration of one Tertiary's long journey making our Lord known and loved, living simply and in harmony with others.

Pam Heyward with Frances Bonsey

## 'A truly inspirational person'

By: Gary Bonsey



So wrote grandson Gary in a Facebook tribute to Frances Bonsey who celebrated her 100<sup>th</sup> birthday (25/2/15) with an afternoon tea in Heathcote on 28 February this year. Gary's post on Facebook, quoted in a speech by her son Martin, began:

*On the eve of a pretty special day for my family as tomorrow is the 100<sup>th</sup> birthday of the wisest, most loving, caring, non-judgmental nurturing lady I have ever had the chance to meet...my grandmother.*

*It just occurred to me how much she has seen in her 36,525-day experience. Her first memory was being wrapped up in a blanket with the sound of a World War I air raid siren being activated off in the distance.*

*I cannot even begin to fathom how the world and our place in it has changed in that time, yet she has embraced every single twist and turn while adapting and re-adapting without breaking her stride. In fact she has adapted so well that my mum or uncle will let her log into facebook on her iPad to read this post.*

He concluded:

*Granny, you are and always have been a wealth of knowledge and a truly inspirational person to have in my life. Three cheers to the most special person ever!*

And so say all of us: the nine tertiaries from our Vic/Tas Region and one 'Fourth Order' member who had the privilege of sharing in this very special occasion with Frances's other family and friends. Frances was particularly delighted to see Pam Heyward who flew across from Hobart just for the day – and what a joyful, memorable day it was!

### Taken From: Lenten Newsletter, January, 2015 - Western Australia

*Give me a candle of the Spirit, O God,  
as I go down into the deeps of my being.  
Show me the hidden things, the creatures  
of my dreams, the storehouse of forgotten  
memories and hurts.*

*Take me down to the spring of my life,  
and tell me my nature and my name.*

*Give me freedom to grow, so that I may  
become that self, the seed of which you  
planted in me at my making. Out of the  
deeps I cry to you, O God.*

**(Author unknown; appeared in the  
Diocese of Perth Prayer Diary,  
Spring/Summer 2014/15).**

# Franciscan Action Network Global Catholic Climate Movement Supports Pope Francis' April Prayer Intention for Creation

For Immediate Release: April 8th, 2015

Contact: Patrick Carolan FAN

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In support of Pope Francis' April prayer intention for environmental protection -“That people may learn to respect creation and care for it as a gift of God”- the Global Catholic Climate Movement announces its “Care4Creation Month” prayer campaign by offering resources to help individuals, parishes, and religious communities pray for the protection of the natural and human environment.

The Care4Creation Month campaign includes reflections on the Stations of the Cross based on Saint John Paul II's call for an “ecological conversion,” a specially developed set of meditations for the Glorious, Joyful, Sorrowful, and Luminous mysteries of the Rosary, and a Litany to the Holy Trinity, the Creator. There are also posters, liturgical aids, daily meditations, and other help.

The group's invitational letter to parishes states, “in April 2015 we would like to invite your parish community to join Pope Francis' universal prayer intention for creation and prepare for his upcoming encyclical on ecology and climate change. Our concern for creation is above all a concern for life and what is life-giving.”

“Recognizing that it is Christ who makes all things new,” said Bill Patenaude, a founding member of the Global Catholic Climate Movement and author of CatholicEcology.net, “we eagerly join our voices to Pope Francis' prayer intention for April. And we ask others to join us. We pray for the virtue to live in accord with God's laws. We pray for mercy for our sins against each other and against the natural order. And given that issues like climate change can cause division, we especially pray for unity within the Church and a willingness to act.” The Global Catholic Climate Movement encourages parishes to organize special holy hours in April with Eucharistic adoration and Benediction by including Pope Francis' prayer intention and the provided prayer resources.

The Global Catholic Climate Movement is an international network of around 100 Catholic organizations aiming to mobilize Catholics around the world for climate action, in line with Catholic values, especially the protection of creation and all life. The movement has recently completed a Lenten Fast for Climate Justice and currently offers a petition asking to keep global warming below 1.5 degrees C, in line with a letter from Catholic bishops on all continents, developed for the climate meeting in Lima, last December.

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## News from the Anglican Centre in Rome Volume 21 No 1 Eastertide 2015

### Towards God's new creation: faith leaders pledge to eradicate slavery

**A UNIQUE INITIATIVE** In a ceremonial act, a Joint Declaration was signed last December by leaders of the Christian Catholic, Anglican and Orthodox, as well as Buddhist, Hindu, Jewish and Muslim faiths stating that modern slavery is a crime against humanity and must be recognised as such by everyone and by all nations, and expressing a common commitment to inspire spiritual and practical action by all world faiths and people of goodwill everywhere to eradicate modern slavery. The Global Freedom Network (GFN) brought together the leaders who jointly declared one common humanitarian endeavour: to eradicate modern slavery by 2020. The Declaration reads: *Centro promoting Christian unity in a divided world Combating a modern evil: world faith leaders meeting at the Vatican — December 2nd 2014, the International Day for the Abolition of Slavery*



Combating a modern evil: world faith leaders meeting at the Vatican — December 2nd 2014, the International Day for the Abolition of Slavery

*“In the eyes of God, each human being is a free person, whether girl, boy, woman or man, and is destined to exist for the good of all in equality and fraternity. Modern slavery, in terms of human trafficking, forced labour and prostitution, organ trafficking, and any relationship that fails to respect the fundamental conviction that all people are equal and have the same freedom and dignity, is a crime against humanity. We pledge ourselves to do all in our power, within our faith communities and beyond, to work together for the freedom of all those who are enslaved and trafficked so that their future may be restored. Today we have the opportunity, awareness, wisdom, innovation and technology to achieve this human and moral imperative.”*

**Franciscan  
Quiet Day -  
Western Australia**

7th February, 2015  
By: Ken Wilson

The quiet day was held at St Anselm's of Canterbury. Kingsley / Woodvale Parish Church thanks to Rev. Gillian Rookyard. There were 15 in attendance including 5 enquirers (3 from this parish) and the day was led by Rev. Pearl McGill.



We started with Community Obedience followed by an introduction to meditation and the offering of a wide range of photos, pictures, and books from which to use as the subject of meditation. We then broke into individual positions around the premises. (Pearl found a seat under a tree on the church letterbox facing the street). After an hour of silence we came together to recall our experiences with God.

We then had lunch and fellowship for more than an hour followed by Eucharist led by Pearl.

It was great to have people from places between Busselton and Quinns Rock and a wonderful time of blessing.

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**News from NSW B/ACT Region**

By: Rev John Gibson

One of our highlights was in late March when our Provincial Minister +Godfrey Fryar and Bronwyn, Regional Minister for Queensland B joined us in Goulburn NSW for the Eucharist, followed by a Lenten study led by our Tertiary Theresa Angert-Quilter.

Karen known as Kerry Parkinson from Canberra was Noviced on Saturday 11th April during our annual retreat. It was a joyful occasion.

In Wagga Wagga NSW following the Eucharist in March in the Chapel of Saint Francis within Saint John's Church, it was agreed to meet monthly. Material from "Franciscans Day by Day" is being used for reflection.

In Bathurst/Area NSW in April there was a discussion from an article in "The Cord" and in May two events are planned - a Novicing is being arranged and later that month an opportunity for fellowship at "Broombee".

In Canberra/Area in May we are going to watch "Sacred Wonders of Britain" part 1 DVD followed by discussion.

Any Tertiaries passing through our region are most welcome to join us .

Contact persons are: for Wagga Wagga Judy Buik. Bathurst/Area Lorraine Clarkson. Canberra/Area Graeme and Kathy Dunn.

**Quiet Day at  
Church of the Resurrection,  
Aspley  
28 March 2015  
(Day of Penitence)**

By: Sandra Beck

Nicholas Whereat conducted this lovely quiet day in his usual calm and inspirational way. Three sessions dotted the day interspersed with sumptuous food which appeared out of nowhere (byo and share).

I had never attended, nor even heard of this parish before and I was surprised at the generosity of its plant, a very impressive church indeed, open plan and unadorned, high on a hill which the far-seeing Anglicans of the area must have reached before the local (Roman) Catholics. There is a bus stop immediately outside the door and one of us, the most unlikely, Lex Nason, travelled home by bus.

The three sessions were each based on Father, Son and Holy Spirit with three readings for each and a three quarter hour meditation and reflection time for each session.

Each set of readings was selected on a theme: Father: In the Presence of the Father: Genesis 3 8-11; 1 Kings 19 9-12, Isaiah 6 1-6. The meditation which followed invited us to ponder being a little child, known and loved by the father and opening ourselves to the place of silence where we didn't need to explain ourselves and could wait on God's word.

Readings for Encountering Jesus were Mark 1 16-20; Mark 7 24-30 and Mark 14 3-9. We were invited to ponder were we being called by Jesus and also to abandon any concepts of God which are not of love and grace.

In reflecting on Jesus I found myself using the very Franciscan strategy of just gazing upon Jesus, inspired by an earlier quiet day led by Br Daniel and of course by St Clare.

Readings on the theme Empowered by the Holy Spirit were Numbers 11 24-30; Genesis 11 1-9 and Acts 2 1-13.

It was good to have both Old and New Testament portions for each section and for these not necessarily to be sequential.

Thank you, dear Nicholas, for this opportunity. I, for one, need more Quiet Days. There were 7 TSSF and about 10 parishioners in attendance. It was good also to mark our obligatory Day of Penitence., and Nicholas used a couple of different versions of *Here and in all your churches....*

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**1 Corinthians 3:16-17  
New International Version (NIV)**

<sup>16</sup> Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst? <sup>17</sup> If anyone destroys God's temple, God will destroy that person; for God's temple is sacred, and you together are that temple.

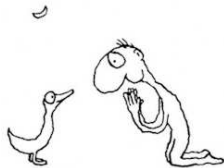
## Prayer of St. Bonaventure to the Holy Spirit

From: A Manual of Anglo-Catholic Devotion

Lord Jesus, as God's Spirit came down and rested upon you,  
May the same Spirit rest on us,  
Bestowing his sevenfold gifts.  
**First**, grant us the gift of understanding,  
By which your precepts may enlighten our minds.  
**Second**, grant us counsel, by which we may follow in your footsteps on the path of righteousness.  
**Third**, grant us courage,  
by which we may ward off the enemy's attacks.  
**Fourth**, grant us knowledge,  
by which we can distinguish good from evil.  
**Fifth**, grant us piety,  
by which we may acquire compassionate hearts.  
**Sixth**, grant us fear,  
by which we may draw back from evil and submit to what is good.  
**Seventh**, grant us wisdom,  
that we may taste fully the life-giving sweetness of your love.

### Autumn

From: The Prayer Tree,  
By: Leunig



We give thanks for the harvest of the heart's work;  
Seeds of faith planted with faith;  
Love nurtured by love;  
Courage strengthened by courage.  
We give thanks for the fruits of the struggling soul,  
The bitter and the sweet;  
For that which has grown in adversity  
For that which has flourished in warmth and grace;  
For the radiance of the spirit in autumn  
And for that which must now fade and die.  
We are blessed and give thanks.  
Amen

**From: David White - Communications Officer**

All address changes for the new address list need to get to me by 31 May 2015  
Email: [comm.@tssf.org.au](mailto:comm.@tssf.org.au)

## The journey of a novice in the NT

By: Rev Margaret Black

By way of very brief background information, I have, for many years, contemplated joining the Franciscan Society. I was first introduced to the idea back in 1994 when a Franciscan friend of mine Carl Harford suggested it might be a path I would like to travel. After dismissing the idea, it really has not left me. The seed was planted and I have been encouraged to become a Franciscan a few times over the years. However, the issues of distance and time create issues for me that beg me to question my vocation.

The tyranny of distance means that meeting other people is very onerous. I live 80 kilometers south of Darwin at a place called Lake Bennett. Living in a remote community like Lake Bennett means that my spiritual and physical journey is one in isolation. One could call it the tyranny of distance in a vast and beautiful land. This coupled with a work load that is quite heavy.

Being a teacher, Associate Priest in a large parish, chaplain and Head of Religious Education means little time for social life. So one could argue that there is also the tyranny of time. Being a Chaplain at Kormilda College is one of the most rewarding vocations a person can have. Ministering to staff and students, teaching Religion and Philosophy, taking Chapels are just some of the duties required. One can honestly say that there is never a dull moment and no two days are the same as each day brings its own story. So yes, I do start the day with a plan but, that is invariably rescheduled to meet the needs of people who cross my path. Challenging, exciting and invigorating to say the least, however, there are times when I wish I could slow down and just be. "Stop the clock" I cry.

However, having support in prayer is wonderful and I am mindful that I am not alone in my journey. I know I travel on the wings of prayer and I thank all those wonderful people who see this as a dedicated vocation. God bless you.

Yours in Christ

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Dear Sisters and Brothers,

The word Pentecost means fifty. The number fifty points to fullness, and ripeness. Christians count fifty days from Easter to Pentecost, the festival of the coming of the Holy Spirit. This is a time to celebrate the birthday of the Church.

The color the churches use for Pentecost is red – a symbol of power and fire of the Spirit

**This is a time to celebrate our unity, to believe, to pray, to cast doubt aside, to love and forgive one another, and allow the Spirit to guide us daily.**

Thank you to those who contributed to this Issue. I always enjoy hearing from you all and sharing your faith journey.

The deadline date for The Stigmata/Franciscan Newsletter will be 20<sup>th</sup> September. I look forward to hearing from you.

May we uphold in prayer those attending the Conference and Chapter and ask for the Lord's guidance and wisdom.

Blessings,

Gloria



# Embracing the Mystery

By: Bert Watt

Over the past year I have slowly began to accept that the pursuit of truth and the striving for wisdom does not lie in ferocious reading or more studying or more time spend in front of a computer screen scouring and devouring every available titbit of information. Neither does the pursuit of truth lie in endless argument and debate, disputed absolute and relative truths or theological conundrums and enigmas. Truth lies in being saturated by an ocean of mystery; not a pursuit but a plunging not a striving but a surrender, not a drive but a drowning. Yes a drowning, as one sinks deeper and deeper into the depths of the ocean, gasping for the last breath of self-directed, selfish pursuit of truth. Death begins to embrace you and you embrace in return and then you give in completely and let the mystery take hold - you are calm now, you are content, you are home. Aah, is the pursuit of wisdom not a practice in death?

Over the past year I began to ponder on what would bring me into contact with the mystery, as I cycle through sinking into the mystery and then pushing up to surface again, treading in the waters of ego. What attitudes, frame of mind and inner reality would allow me to create a frame, a mode of being that would give me access to the mystery. I stumbled upon and formed the following frame to guide me. You might find the frame helpful too.



The frame is best pictured as an interlinking Venn diagram. Four circles interlocking.

Circle 1: A state of supreme serenity where all is integrated

Circle 2: All is as it was meant to be, all is as it is meant to be, all will be as it is meant to be

Circle 3: I live who I am authentically

Circle 4: Singularity of mind: Focused minimalism

For me a state of supreme serenity requires a practice of silence and deep meditation on the word of God. A desire to know the peace of God that surpasses all understanding and is devoid of anxiety and the need to place personal will above the will of God. Striving to be in the world but not part of the world and to be present in the world in the now, not feeling guilty about the past nor anxious for the future. Trying to trust and have faith in the silence and being in the now is very challenging and I find myself trying to take control and slipping into the past and wondering about the future. But at those times when I give in to the silence and hold it just as it is and when I focus entirely on what is happening now in my mind and the deeper self then I find great peace.

Accepting that all is as it was meant to be, all is as it is meant to be, all will be as it is meant to be is often hard to bear. To know that you have to let go, that ultimately all that you have lost, built, achieved, failed at, has been, is and will be part of a journey to enter into the mystery of God. We struggle to accept the reality of our lives and often hanker after the past or feel tremendous guilt about the past. We wish for a different life, we wish for the struggle, the suffering to dissipate or stop. Surely, we say to ourselves, this is not what a loving God would do to me. We often cannot picture how we can go on. Day in and day out we trudge through the morass of life, often a landmine field of competing demands, pressures and confusion and we cannot accept that this is the way it is meant to be for my life at this moment.

In the mist of this struggle to accept things as they are and to find serenity I have to strive to live authentically at all costs. At all costs because living in some fantasy or seeking illegitimate relief is ultimately far worse than facing reality authentically and with full acceptance of who I am, right now, at this point in my life. Living authentically in reality takes tremendous courage, day in and day out. When there are a thousand voices to be heard it takes courage to set boundaries and allow oneself to be vulnerable to all sorts of misunderstanding, judgement and rejection. Being compassionate and developing a resilient spirit that will ultimately lead to real belonging through letting go of what I am supposed to be and embrace who I really am.

Singularity of mind is a reminder to me to strive to be perfect as my father in heaven is perfect (Mat 5:48) and to tap into the consciousness of God, a great mystery indeed. An important step for me is to practice focused minimalism. I mean by focused minimalism the structuring of my life to practice simplicity within and without and to rid myself of every mental, emotional and physical encumbrance that keeps me from going deeper and deeper into the great singularity, called, in English, God. Distraction abound in our modern day world making it very easy for us seek to fulfil every desire we have and lose focus of the prize; to sell our birthright for a single pleasure without taking stock of where our focus ought to be. I believe we all struggle with focused minimalism, the conduit to tapping into the singularity, but watching, reflecting and noticing those things that in the present moment keep us from being one with God helps us to overcome those very obstacles.

In summary, integrating the four circles of the Venn creates a central overlaying area that remains empty. Empty because when all is said and done we empty ourselves to be filled by the mystery, to be totally renewed and be still and know that God is God. The four parts can be thought of in four simple words

Perhaps one could remember the four circles in acrostic terms: PAPA. Coincidentally reminding one of the call of the Spirit: "ABBA Father, ALL things are possible through you."

At his time of Pentecost I am reminded that in all my desire to know the Mystery and use a frame to facilitate that journey I have the power of the Holy Spirit to guide me, teach me and reproof me.

# Third Order Franciscan Conference & General Chapter

at Canberra Grammar School, Red Hill ACT

Thursday 1st October - Sunday 4th October 2015.

**Theme: Together in Creation.**

## Conference Information

**Canberra Grammar School location:** It is situated on the south side of Canberra at Monaro Crescent, Red Hill 2603. The school is set in 20 hectares at the foot of Red Hill. It is in close proximity to Manuka and Kingston shopping precincts and is approx 11 kilometres from the Canberra Airport. Please note - do not confuse with Canberra Girls Grammar School which is in Melbourne Avenue, Deakin.

**We gather on Thursday 1st October** with Registrations from 2pm onwards. The Conference begins at 5pm with a Welcome Reception and concludes on **Sunday 4th October** with Lunch which begins at 12.30pm.

**Accommodation:** There are two boarding houses which together hold 90 people in single rooms. There are three levels in each house. Those of you where mobility is an issue will receive preference for ground floor accommodation; please request on your application form. The three levels have bathrooms on each level. We plan to have male and female accommodation blocks. There is a common room on two levels with TV and a larger common room with kitchenette, large lounge area.

**Parking:** For those of you travelling by car there are good onsite parking facilities.

**Worship:** The **Chapel of Christ the King** will be is where most of our worship services will be held.

**Conference venue:** Will be the School War Memorial Hall and Foyer. It will also be the registration venue and where morning and afternoon teas will be served. The stage in the Hall has audio visual facilities

**Meals:** Will be served in Dining Hall by the onsite caterers. Please indicate dietary requirements on your application form.



## Conference Highlights

### Worship, Fellowship & Learning Experiences Daily

#### Thursday 1st October:

**Welcome Reception** with drinks and nibbles.

**Guumaal Ngambri Mingo (Shane Mortimer)** a Ngambri Allodial Elder (from which "Canberra" derives its name) will welcome us to country and give us a brief history of his culture and connection with this land.

**Our Provincial Minister + Godfrey Fryar** will welcome and speak to us as we 'gather in community'.

#### Friday 2nd October:

**Bible Study with Rev'd Dr Alan Cadwallader** (Senior Lecturer Biblical Studies, Australian Catholic University ACT) Alan is presently working on a 'Earth Bible Commentary on Mark's Gospel' and expects to use part of this to fit in with the theme of the Conference

**Rev'd Canon Professor Scott Cowdell** (Canon Theologian Diocese Canberra and Goulburn and Research Professor, Centre for Public and Contextual Theology [PACT] Charles Sturt University/ Theologian -in -residence, All Saints, Ainslie ACT) will weave a Girardian perspective into the issue of responsible stewardship of the earth and its ecologies.

**Rev'd Dr Sarah Bachelard** (Is an Anglican Priest and Theologian in Canberra and is leader and founder of Benedictus Contemplative Church, an ecumenical worshipping community with a practice of silent meditation at its heart. Sarah is also a member of the World Community for Christian Meditation) Sarah will be leading a service of "Benedictus" including Holy Communion, a time for contemplative prayer, silence and stillness.

#### Saturday 3rd October (The Transitus Of St Francis)

**Professor Matthew Colless** (Director Research School of Astronomy & Astrophysics at the Australian National University) will be providing us with the cosmological "big picture" and the latest research and insights into God's unfolding creation and our part in it.

**Tour of The Australian Centre for Christianity & Culture with the Director +Stephen Pickard** (who is also Professor of Theology at Charles Sturt University and Assistant Bishop Diocese of Canberra and Goulburn). He will be our guide on a walking tour of the Centre itself and its grounds including the Pilgrims Walk, Biblical Gardens and Labyrinth.

#### Sunday 4th October (Francis Of Assisi 1181-1226) Start of Daylight Saving.

**General Chapter followed by Eucharist with Renewal of Vows.**

## POST CONFERENCE INVITATION

John Quilter tssf invites those travelling north on the Hume Highway after the Conference concludes to visit Saint Saviours Cathedral on Bourke Street, Goulburn. A tour of the Cathedral for conference delegates, spouses and friends will begin at 3pm. You will be able to continue your journey by 4pm.

### TOGETHER IN CREATION.

Francis Conference and General Chapter

at Canberra Grammar School, Monaro Crescent, Red Hill. Canberra. A.C.T.

Third Order Society of Saint

1st to 4th October 2015

**Cost is \$420 live In or \$240 Live Out.** Pay by cheque/money order or deposit directly into any branch of Bendigo Bank BSB 633-000. A/C No 152799037. A/C Name TSSF2015. 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. A.C.T. 2602. Receipts will be sent via email, fax or post if email/fax not available.

### APPLICATION FORM

Name/s: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_

Email: \_\_\_\_\_

Number of people attending: \_\_\_\_\_

Please request any dietary requirements or accommodation requests e.g. ground floor.

#### Payment options:

(1) For those of you who have been paying by instalments the suggestion was: deposit 2014 of \$60 and 2015 instalment dates 1st February; 1st May and final payment 1st August. Each instalment payment being \$120 live in and \$60 live out. Or

(2) Full payment anytime up to 1st August 2015 or part payments between now and then as you determine.

Cheque/Money Order enclosed \$ \_\_\_\_\_

Spouses, Associates, Companions and Friends are most welcome to attend. For those attending a 'one off' session the charges are: Including morning/afternoon tea \$10 or including lunch \$20 or evening meal \$30.

Enquiries to John Gibson tssf.

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**Your annual subscription  
to Third Order for the year  
2015 is now due.**

**Subscriptions fell due on 1 January  
2015, and Chapter asks that they be  
paid by 31 March 2015.**

**Payment made by Direct Debit;  
Cheque/Money Order with  
completed Subscription  
Invoice To –**

**Provincial Treasurer  
Glenys McCarrick tssf  
PO Box 161,  
Lawnton Qld 4501**

**“May today there be peace within.  
May you trust God that you are  
exactly where you are meant to be.**

**May you not forget the infinite  
possibilities that are born of faith.**

**May you use those gifts that you  
have received, and pass on the love  
that has been given to you.**

**May you be content knowing you  
are a child of God.**

**Let this presence settle into your bones,  
and allow your soul the freedom to sing,  
dance, praise and love.**

**It is there for each and every one of us.”  
- Teresa of Ávila**