



# The Province of Asia-Pacific

## NEWSLETTER

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

*Lent / Easter*

#### PROVINCIAL MINISTER'S LETTER, FEBRUARY, 2016

#### RECONCILIATION



Dear Sisters and Brothers,

The journey of Lent begins with Ashes on our foreheads.

A confronting symbol, and very personal, as our clean face is messed up and small pieces of ash sometimes fall into our eyes. .

The Ashes remind us that we will all die and become dust like the burnt palm crosses that mark us. They remind us that we need to do something about our frailty by setting out on the hard path of repentance and reconciliation.

Reconciliation is very hard work. Unfortunately it is not an optional extra from a smorgasbord of choices in the spiritual life.

In the Principles of the Third Order we are reminded that '*we are to seek reconciliation with those from we are estranged.*'

It is hard. There are people we don't want to forgive, some of whom have hurt us or our loved ones so badly that it seems impossible, and any move towards forgiveness would seem to us, be an act of gross disloyalty. A giving in...

However we feel the call to reconciliation, to be an instrument of peace won't let us go, and to deny it and be self-righteous rules us out of being 'instruments of peace.'

Most families contend with this all the time and sometimes only whatever is left of love keeps the small flame burning, and reminds us that we have to do something about peace making.

It certainly happens in the Church, however much it pains us, and gives our critics ammunition to discredit what we are.

We can't stay in the tower of criticism, but must climb down and do what we can to change the disarray on the hard ground below.

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

*E d i t i o n*

Our beloved Anglican Communion constantly wrestles with the pain of internal dissention, but we don't have the luxury of being able to walk away from each other, however much we or our cherished ideas have been injured.

The godly piece is in working out how to stay together, not in the righteousness of calling someone else a heretic and turning our backs on them. The anguished experience of sitting together, speaking and listening and discerning the quiet word of God, is gospel.

We can be part of big picture reconciliation through our prayers, but also by the act of reaching across the divides that separate us from those closer to home.

Peace be with you,  
+Godfrey tssf.



**LENT**

#### *Collect for Friday*

*Lord Jesus, in your servant Francis you displayed the wonderful power of the cross: help us always to follow you in the way of the cross, and give us strength to resist all temptation, and to you, Lord, with the Father and the Holy Spirit, be all glory forever. Amen.*

## From: The Primate's Meeting in Canterbury

The Archbishop of Cape Town, Thabo Makgoba, posted this picture on Twitter, showing him praying for the Archbishop of York, John Sentamu, as Dr Sentamu washes his feet.

18/01/16



The Archbishop of Canterbury, Justin Welby, explained that the foot washing was the suggestion of Roman Catholic philosopher Jean Vanier, founder of the L'Arche Community, who had been invited to address the Primates. The healing impact of his talks was enormous,” Archbishop Welby said. “He led us at the foot washing. I was quite unravelled by it. It was a very powerful moment.”

The Presiding Bishop of the Episcopal Church in America, Bishop Michael Curry, told the [Episcopal News Service](#) that the Primates statement about TEC was “not the outcome we expected.”

He continued: “While we are disappointed, it’s important to remember that the Anglican Communion is really not a matter of structure and organization. The Anglican Communion is a network of relationships that have been built on mission partnerships; relationships that are grounded in a common faith; relationships in companion diocese relationships; relationships with parish to parish across the world; relationships that are profoundly committed to serving and following the way of Jesus of Nazareth by helping the poorest of the poor, and helping this world to be a place where no child goes to bed hungry ever.

“That’s what the Anglican Communion is, and that Communion continues and moves forward.”

He said: “This has been a disappointing time for many, and there will be heartache and pain for many, but it’s important to remember that we are still part of the Anglican Communion. We are the Episcopal Church, and we are part of the Jesus Movement, and that Movement goes on, and our work goes on.”

Archbishop Fred Hiltz of the Anglican Church of Canada, [said that](#) “the Primates of the Anglican Communion committed – even in the face of deep differences of theological conviction concerning same sex marriage – to walk together and not apart.

“Our conversations reflected the truth that, while the Anglican Communion is a family of autonomous churches in communion with the see of Canterbury, we live by the long-held principle of ‘mutual responsibility and inter dependence in the Body of Christ’. While our relationships are most often characterized by mutual support and encouragement, there are times when we experience stress and strain and we know our need for the grace of God to be patient with each other. Such was the experience of the primates this week. “We struggled with the fragility of our relations in response to the actions taken by the General Convention of the Episcopal Church in changing its canon on marriage, making provision for the blessing of same sex marriages. We talked, prayed and wrestled with the consequences considered by the meeting. Some of us wept.”

He concluded his remarks by making reference to the final day’s Eucharist, saying: “This week reminded me once again of the servant style of leadership required of the primates of the Churches of the Anglican Communion. As Jean Vanier reminded us in his reflections at our closing Eucharist, we are called to be the face of Jesus in this world. Pray with me that all of us be faithful in this calling.”

Archbishop Philip Richardson, one of the Primates of the Anglican Church in Aotearoa, New Zealand and Polynesia, with responsibility for the Tikanga Pakeha branch of the Church, described the listening at the Primates Meeting as being intense and exhausting.

“Before our meeting there was intense media speculation that the Anglican Communion would split, irrevocably, and that there would be a walk out early in our meeting,” [he told Anglican Taonga](#). “There were rumours of cars waiting outside the precincts of Canterbury Cathedral, with motors running, poised to whisk schismatic archbishops to an undisclosed venue, there to proclaim an alternative Anglican Communion.

“The media waited outside the gates in anticipation. And waited....

“The reality inside the room was quite different. We faced a simple choice: to stay inside the room and work with these enormous differences of view – or to walk away from each other. We chose to stay.”

He concluded by describing the Communion as “still fractured, broken and still inclined to mistrust” but said that “we are committed to staying with each other.”

He added: “We are committed to walking together, to trying to see through each other’s eyes, to stepping into each other’s worlds, and to keeping on keeping on until mutual understanding grows.”

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### **Jesus Washing the Disciples’ feet - (John 13:1)**

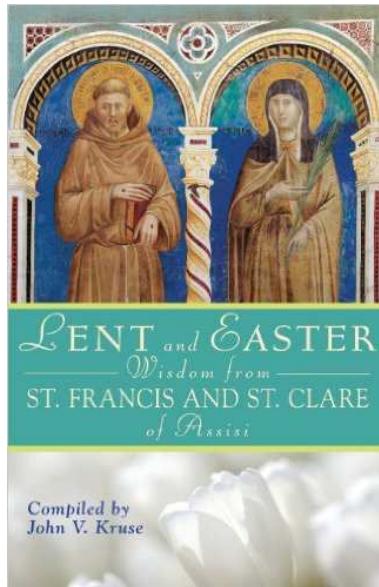
“At Supper Time” (deipnou genomenou) Jesus arose, laid aside his garments (himatia = “outer garments”), girded Himself with a towel, poured water into a basin, and began to wipe the feet of the disciples.

## **“Finding Christ Amidst the Poor, Suffering, and Marginalized”**

From: “Lent and Easter Wisdom”  
By: John V. Kruse

The Lord gave me, brother Francis, thus to begin doing penance in this way: for when I was in sin, it seemed too bitter for me to see lepers. And the Lord Himself led me among them and I showed mercy to them. And when I left them, what had seemed bitter to me was turned into sweetness of soul and body. And afterwards I delayed a little and left the world,

*St. Francis, “The Testament,” 12*



### **TO MINISTER TO CHRIST'S PEOPLE IS TO MINISTER TO CHRIST**

*Then the king will say to those at his right hand “Come, you that are blessed by my father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.” Then the righteous will answer him, “Lord, when was it that we saw you hungry and give you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave me clothing? And when was it that we saw you sick or in prison and visited you? And the king will answer them.” Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.*

*“Matthew 25:34-40*

\* \* \* \* \*

### **Prayer by St. Augustine of Hippo**

*God, our true life, to know you is life, to serve you is freedom, to enjoy you is a kingdom, to praise you is the joy and happiness of the soul. I praise and bless and adore and thank and glorify you. I beg you to live with me, to reign in me, to make this heart of mine a holy temple, a fit habitation for your divine majesty. Amen*

## **“Image and Identity”**

An Excerpt taken from:  
“Clare of Assisi -  
A Heart Full of Love”,  
By: Ilia Delio, O.S.F.

For Clare, the cross is where we come to know God and ourselves in God. A life of poverty and humility, following the example of the crucified Christ, can lead us, like Agnes, to take hold of the treasure within the human heart which is the word of God, in whom we are created. If the mirror of the cross helps us see the image of Christ reflected more and more in our own lives, then we must begin to consider how we are becoming like Christ in mind, soul, and body. We may begin on the level of actions and behaviors, but we also must begin to consider the deeper aspects of who we are, what lies in our hearts, what occupies our minds, what inflames our soul’s desire. That is why the gaze is self-reflective because the image we see in the crucified Christ is the image of our creation, and in this image is the basis of our identity.

Contemplation is creative since it transforms the one who gazes in the mirror into a reflection of the image itself. The more we contemplate Christ, the more we discover and come to resemble the image of God. This image of God brought to light in the one who gazes into the mirror of Christ is expressed as a new “birth” of Christ in the believer. What do we mean by this “birth” of Christ? As we are drawn more and more deeply into relationship with God and ourselves in and through the mirror of the cross, we are asked to consider our lives in this world, whether or not we truly reflect Christ. It is one thing to look at our image in the cross and consider our behavior. It is another to consider whether the image we see is physically becoming like the person of Christ. To become like Christ is to embrace those parts of ourselves where darkness still lives in order to bring to them a vision of light and hope. It is a willingness to love in difficult situations, especially when we will not be loved in return.

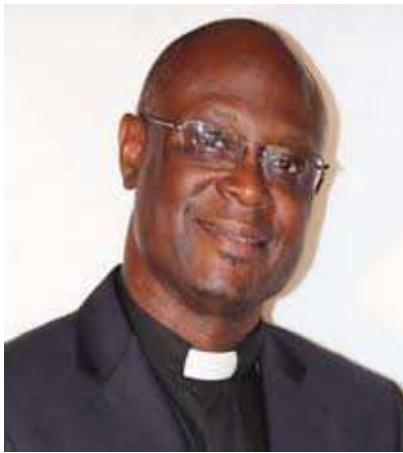
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### **Franciscan & Holy Days**

#### **To Note**

**2016**

March	2	St Agnes of Prague
March	25	Annunciation of the Blessed Virgin Mary
March	25	Good Friday
March	27	Easter Sunday
April	11	Brother Geoffrey SSF
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	Maxilmillian Kolbe



**New African  
Province  
Provincial  
Minister**

**A LETTER FROM THE NEWLY ELECTED  
MINISTER PROVINCIAL**

Rev. Fr. Dr. Michael Twum-Darko tssf, a servant of Christ,

To the beloved brothers and sisters in the Third Order of the Society of St. Francis of the African Province, other Provinces, the Anglican Communion and beyond; may the grace, mercy, and peace of Christ Jesus our Saviour be with you all.

I am indeed humbled and honoured to be elected and installed as your Minister Provincial at the 2015 APTOC in Port Elizabeth on Friday 2 October 2015. I thank you all for your continuous support for the Order and in particular, the Bishop Protector of the African Province - Most Revd. Dr. Daniel Yinkah Sarfo, the Primate and Metropolitan of the Province of West Africa (excluding Nigeria), the Archbishop of Ghana and the Bishop of Kumasi who presided over the election process. This could not have come at a better time than on the eve of St Francis' death celebration on Saturday 3 October 2015.

Taking over this role from the late Rev. Fr. Nolan Tobias (of blessed memory) and the strong support from you all, represents an important new phase in the history of the African Province. My leadership comes at a pivotal time in the Province, as the Order seeks ways forward in light of numerous challenges – socially, economically and politically - confronting the society and the Church of God. Working with the Provincial and Regional Guardians, the African Province will continue to discern a new relationship with the society where we will earnestly and tirelessly redefine its place and identity in light of the reality of an increasingly multi-religious society, break down of law and order, moral degeneration and total disregard of God's creation. The question is, "have the societies we live in today got a future?"

A call to Franciscan is a call to live the Gospel; a life to love not only our neighbours but all God's creation. St. Francis loved Christ so much so that he tried to imitate Him and in one of his writings said "We must hold fast to the words, the life, the teaching and the Holy Gospel of our Lord..." I therefore urge you, brothers and sisters in Christ, to continue to facilitate Christian education (Hosea 4:6) in the context of the life of St. Francis in your regions and local groups around sensitive issues of moral discernment (Philippians 4:8; 1 Corinthians 10:31; Ephesians 5:1-2). May God our Father and Jesus Christ our Lord and Saviour bless, guide and prosper you on your journey towards deeper relationship with your Creator. Pace e Bene Vrede en Welwillendheid  
Ukuthula Noxolo 5 October 2015

**The Sultan and the Saint:**  
<https://franciscanaction.org/.../sultan-and-saint-docudrama-film-public-tv>  
A Docudrama Film for Public TV  
*St Francis before the Sultan Al-Kamil of Egypt witnessing the trial by fire (wall fresco, Giotto.)*



One of the most exciting projects FAN will be involved with in 2016 is a partnership with Unity Production Foundation in their development and distribution of the story of St. Francis and the Sultan.

UPF films have been viewed by an estimated 150 million people worldwide and have won dozens of national and international awards. They have partnered with prominent Jewish, Muslim, Christian and interfaith groups to run dialogues nationwide in classrooms, community centers, living rooms, government offices and religious congregations. Their films (Enemy of the Reich, Islamic Art) have received numerous awards and have been viewed by people around the world.

Their new film project in development entitled, "The Sultan and the Saint," tells the story of Sultan Malik al-Kamil, a notable, but largely unknown statesman raised in the court of his uncle, the legendary Saladin, and Saint Francis of Assisi, one of the giants of Christian thought and practice. This 60 minute film told by both Muslim and Christian scholars and with dramatic reenactments will show how these two heroic men risked it all to meet in the middle of the fifth crusade with a goal of promoting peace, while staying true to their faith traditions and developing a mutual appreciation.

The film is expected to be complete in 2016 with premieres and associated community building activities taking place nationwide in addition to a national broadcast expected to reach millions like previous UPF films through public television. With the rise of new forms of extremism across the Middle East and North Africa, Christians and Muslims around the world are facing a media narrative that pits both communities against one another. This film will serve as a counter-narrative to inspire Muslims, Christians, and others to take risks for peace and greater understanding.

As with all of their films, UPF will be developing educational programs, designed to engage policymakers, educators, students and the general public. FAN will be promoting this production and seeks to set up screenings of the film in Franciscan Communities where the educational materials can be tested. We look forward to this exciting project and to build on our peacemaking efforts.

# God's Tender Embrace

By: Kerry McCullough, Dean of Mission | Chaplain

Excerpts from: [www.loretonh.nsw.edu.au/uploads/.../SpiritualityArticle](http://www.loretonh.nsw.edu.au/uploads/.../SpiritualityArticle)

Matthew, in his Gospel, tells the story of Jesus in the desert. When Jesus went into the desert for forty days and fasted, he was stripped of all that might otherwise distract and fill him, and there, in that ‘nakedness’, he faced the temptations we all face. He confronted all that pulls and tugs at the human heart in so many ways, and as each temptation surfaced he responded in the same way – he took refuge, we might say, in that embrace of Love: “One does not live on bread alone but on every word that comes from the mouth of God” ... “Do not put the Lord your God to the test” ... “Worship the Lord your God and serve only him” (Matthew 4). This is the response of a man who was willing and able to let go of everything and fall into the ‘arms of God’. And this is where Lent calls us.

The spiritual writer and Trappist monk, Thomas Merton, said that Lent is a time to receive the gift of God’s mercy and that we receive this gift insofar as we open our hearts to it and we cast out what cannot remain in the same room with mercy. This is what it really means to fast. Most of the time it is all too easy to slip into wanting everything, and we certainly do sometimes try to have everything crammed into that one ‘room’. It is impossible to sustain that and, at the same time, fall more and more deeply into that embrace of Love.

There is a wonderful yet simple story told about Therese of Lisieux. When she was a little girl of seven, her older sister, Leonie, decided it was time to give away her toys. So she packed them all up into a basket and went into the room where Therese and her sister, Celine, were playing. She told them they could choose one toy each and the rest were to be given to an orphanage. Celine chose a brightly coloured ball, but Therese, paralyzed, could not choose, and finally she exclaimed, “I choose them all! I want them all!” How easy it is for us to go there too! But it is a very crowded room. What enables us to move beyond this impasse of indecision, is that we know, at some level, that there is something infinitely more inviting and nurturing... and that is God’s tender embrace. But we have to mellow somewhat to choose that! While we are busy about many things, that tender Love waits for us to pause, to let go, and to let ourselves be embraced.

For me, that well-known Martha and Mary story in the Gospel of Luke is just the most perfect and beautiful metaphor for Lent: two women, both dear friends of Jesus, welcome him into their home. One of them is distracted, there is much to do, she has to serve their guest. And the other, Mary, sits at his feet and listens to what he is saying. Martha complains that she has been left to do all the work by herself, but Jesus says that Mary has chosen the better part, and that is not to be taken from her. There is one thing necessary, he says, and Mary chose that. So just what is this one thing necessary, this better part? To ‘sit at someone’s feet’ is an ancient expression which means to be a student, to learn from the teacher, and that is what Mary was doing. She knew there was life there and wisdom, and so she took herself there. She listened and learned. She was nourished and nurtured. This story is not about a facile distinction into active and contemplative lifestyle choices.

To me it speaks simply of the mellow fruitfulness of Keats’ beautiful poem. It is a story that is a wonderfully powerful and mellow metaphor for Lent. And what joy it is to sit there. In Lent we set our soul in silence and in peace (Psalm 131). We surrender to the love affair. As we embrace some form of abstinence, as we fast, we immerse ourselves in the utter joy of this surrender. Clear the room, just as Mary cleared away the distractions that her sister got caught up in. In this surrender we are mellowed and come to know a rich and peaceful fruitfulness. And even the hard work of self-examination becomes a joy. As Merton says, “Lent is not just a time for squaring conscious accounts: but for realizing what we had perhaps not seen before. The light of Lent is given us to help us with this realization”.

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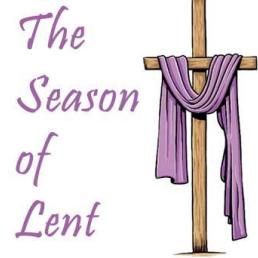
## The Cathedral - Prayer

By: Clive Sanson

First published in 1958

Sent to me by Jayne Ann Hughes (W.A.)

We pray thee, spirit of God, that our spirits.  
Rising like arches toward heaven,  
May meet in thee, and find stability.  
Grant us, through windows of imagination, a glimpse  
Of that spaceless, timeless country, from which we came,  
To which we return. Buttress our belief,  
Within this world of time, in that world's values:  
Let us feel, within the play of stresses,  
That beauty, goodness, truth survive destruction  
Of earthly counterparts, and in thy kingdom  
Will stand eternally.  
Open our doors,  
O spirit of love, to thy spirit; make us one  
With thy creating hand, spirit of life-  
That we may be, and know ourselves to be,  
A brick a stone, within thy vast design.



## Photos for Prayer List

From: David White  
(Communicator Officer)

Dear Brothers and Sisters,  
We would like to be able to publish a prayer list this year with everyone's photos, to help bond us together in a community of prayer. This project is progressing.  
If anyone has suitable photos, then, they can be posted to me with a stamped, self-addressed envelope, and I can scan them.  
The photos need to be **head and shoulders and preferably not too small, otherwise I need to enlarge them and the quality may be poor.**  
Email: TSSF Australia Communications Coordinator <[communications@tssf.org.au](mailto:communications@tssf.org.au)>

# The Cammino Di Francesco Experience

By: Cathy Matthews

In September 2007, my husband and I visited the Rieti Valley in Lazio, Italy and followed the Steps of St Francis of Assisi, walking 60 of the 80 kilometres to the four monasteries in the hills around the walled town of Rieti, which Francis visited in the last years of his life. The tourist office in the town gave us maps, excellent brochures and comprehensive general information on the "Cammino di Francesco" and its highlights. Rieti, some 60 kilometers northeast of Rome is a very attractive and ancient town, its history stretching from the Sabines to the rich agricultural traditions so evident today. There are museums, churches and cafes to explore and the understated nature of the people of the city make it a perfect place to prepare for our walk.

The pathway took us out by the river and along tree-lined roads, through corn fields and farming communities then through vineyards and soft hills up to the majestic peaks where the four sanctuaries are found, forming a cross as they face each other across the valley. The tracks are as they were in the middle ages, winding through the valley and surrounding hills.

Seasons and wild pink cyclamen bloom along the way. The natural beauty made it easy to understand why St Francis loved this valley. During the first four days of walking, we passed not one other person, with birdsong our music and mountain springs providing us with water. Wild figs, almonds and grapes sustained us, with bread and cheese from our breakfast. Dotted along the way, unexpected chapels, statues and even garden gates dedicated to the "little poor man" were a joy to encounter.

On the first day we went to the sanctuary La Foresta, four kilometers from Rieti, where the miracle of the grapevine took place: many of Francis' followers trampled the vines in their desire to see him, but that year (1225), despite the seeming destruction, the grape growers had their best harvest.

Also, according to legend, St Francis composed the Canticle of the Creatures here. The chapel walls are adorned with frescoes from the early 1300s telling of the life of the saint. We were shown around the wonderful vegetable gardens and the woodcraft workshop there, used by young men recovering from drug problems. These troubled men and boys stay with the Franciscan brothers, supporting one another through their rehabilitation while studying the teachings of St Francis. The peace of the mountains and finding in prayer with St Francis assists the understanding of their problems. The results are inspirational.

From La Foresta the path winds through the hills to the sanctuary of Poggio Bustone. Francis came here in 1209 to escape the ridicule of his fellow townsmen. There are two caves, the Higher Hermitage where he prayed and the lower cave where he slept. A serenely beautiful church, where the Franciscan brothers greeted us, now surrounds it. We had walked 17 kilometres by day's end and as we found our way down from the Sanctuary to Poggio, the one restaurant opened was a welcome sight and a bowl of pasta has never tasted so good!

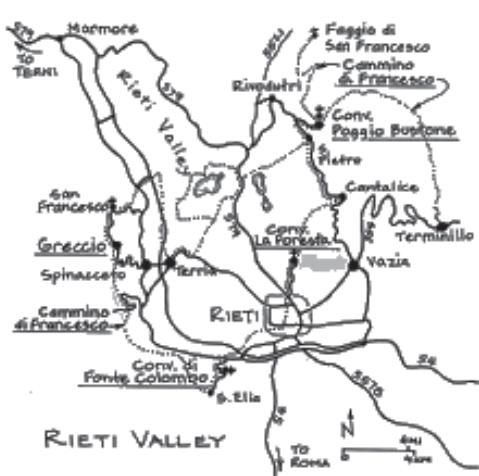
Going in the opposite direction next day, we walked to the Sanctuary of Fonte Colombo, just five kilometers from Rieti. The sanctuary, at an altitude of 550 metres, is known as the Franciscan Sinai as it was here that St Francis received his final rule of the Friars Minor from Christ. Here, in 1223, he fasted for 40 days and underwent the painful cauterization of his eyes. A small chapel stands in a natural cave where St Francis used to pray. When we arrived, the sound of the brothers chanting mass was extraordinary. Today, small groups often come for spiritual retreats led by the brothers. From Fonte Colombo we continued our journey another twelve kilometers to the village of Contigliano where, again, we found a delightful little restaurant in the old upper town.

Starting next day from Contigliano, we continued to Greccio (the fourth sanctuary), known as the Franciscan Bethlehem, at the western end of the Valley, 17 kilometres from Rieti. In 1223 St Francis commemorated Christmas here, in a grotto, with live oxen and asses present while the priest celebrated mass. The tradition of the live crib continues throughout Italy on Christmas Eve and the story is depicted in the 14<sup>th</sup> century frescoes in the chapel built in the grotto after the saint's death. There is a panoramic view of the sacred valley.

Francis often withdrew into the solitude offered by the valley's extraordinary natural elements. 1100 metres up on Mt Fausola, a path leads to a beech tree 22 metres in diameter known as the St Francis beech, similar to a tree said to have protected Francis during a violent storm. It is set in a thick forest with ferns and foliage beneath the gnarly trunks of other century-old trees, a perfect location for prayer and meditation in the natural beauty of the glades and mountains Francis loved.

From here it was a walk of ten kilometers down into the valley through truffle forests back to Poggio Bustone. Still ahead was the one-hour, rather steep climb above the Poggio Bustone sanctuary to a small chapel built into the side of the mountain, where St Francis went for solitude. Numerous monuments line the narrow walk, all representing miracles attributed to the saint. The tiny chapel is on two levels, the upper level containing a fresco of St Francis sleeping there. Outside is a wire fence where many pilgrims had placed small wooden crosses: I added mine to the collection.

In 1939 Pope Pius XII declared St Francis the patron saint of Italy, an event celebrated with the building of a monument on Mt Terminillo, 1623 metres above sea level. This majestic votive temple, built in the pink and white stone of Assisi, is adorned with modern mosaics and an urn containing relics of the saint sits behind an eternally burning votive lamp. The 52-metre bell tower reaches up against the backdrop of distant snow-covered peaks.



Continued on next page

We completed 60 of the 80 kilometres of the cammino, avoiding walking busy roads with large trucks and speeding cars. Instead, we spent longer at the sanctuaries, staying in the same hotel in Rieti for the week and venturing out each day. We had some wonderful experiences on the Cammino – from freeing a badger from a trap with the help of local farmers to rescuing a cat stranded up a tree (it then followed us like a grateful puppy!). Animals and nature were our companions. Bicycle-riding pilgrims calling out the “tao” greeting waved to us and we got lost in a truffle forest! With each step we felt enveloped by the birds, wild flowers, vines, carpeted paths, fresh mountain streams and chestnut trees on our Franciscan journey.

The walk requires good mountain shoes, a medium level of fitness and a good walking companion. It is well signed along the way. The walk was a great privilege and our experiences will always be a joy to share.

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## Poems written in Greece, Easter 2015

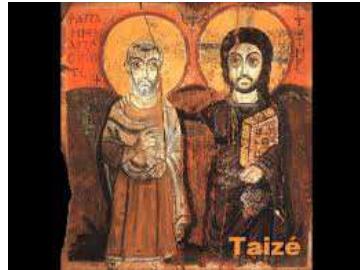
Anon Tertiary

### Aegina – Easter Saturday

Yesterday pierced!  
Today, where has He gone?  
The Chapel; its frames rusted  
its coverings on rough wooden tables stained;  
the candles, thick clumps of wax in soiled sand;  
its bowls of wildflowers drooping and their petals fallen.  
A perfect light, a small painting lay in colour,  
spring flowers or a peacock’s tail;  
Icons brought from home; a saint with open arms,  
urns exploding with bold flowers either side and He beckons  
me to come.

### Aegina – Easter Sunday

I am in your silence and there is a song. It is loud and weaves  
in my mind and there are people and they laugh, dance, are  
drunk on song, and You are within me. You are laughing, You  
lean over me,  
You beckon me to join the song.  
The candle is pink, it dances too. It has lost its mind now;  
a fast and wild dance and there is more light than when  
there had been sun.  
The music moans, the people have tired and retreated;  
the flame a cone as it’s meant to be.  
The singer changes tempo and you bow gently and retreat.

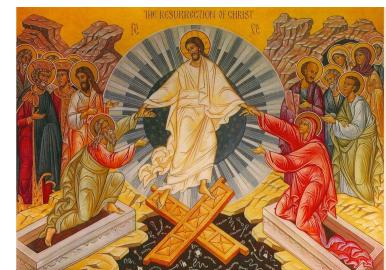


*Contemplative Evening Prayer  
using the songs and prayers of  
the Taizé Community.*

*St. Philip's Anglican Church  
115 Cornwall St.  
Annerley, QLD 4103  
First Sunday of every month at 6pm  
Music practice 5pm  
Contact Br James Macdonald  
[brjames@franciscan.org.au](mailto:brjames@franciscan.org.au)  
or 07 33913915*

## 'The Resurrection'

But at daybreak on the first day of the week they took the spices they had prepared and went to the tomb.



They found the stone rolled away from the tomb; but when they entered, they did not find the body of the Lord Jesus. While they were puzzling over this, behold, two men in dazzling garments appeared to them.

They were terrified and bowed their faces to the ground. They said to them, “Why do you seek the living one among the dead? He is not here, but he has been raised. Remember what he said to you while he was still in Galilee, that the Son of Man must be handed over to sinners and be crucified, and rise on the third day.”

And they remembered his words.

St. Luke 24:1–8 A

\* \* \* \* \*

*“No one has greater Love than this,  
to lay down one's life for one's friends.  
( St.John 15 : 13 )*



## 2016 Subscription Due

### Third Order Society of Saint Francis - Asia-Pacific Province

Greetings Brothers & Sisters tssf,

Your annual subscription to Third Order - Asia-Pacific Province for the year 2016 is due on 1st January 2016 and

Chapter asks that it be paid by **31st March 2016**

If you require a receipt, please tick the box and fill in the details below. A self-addressed envelope is appreciated.

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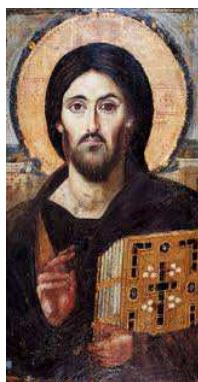
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(For more information see Subscription Form in Advent Newsletter)

\* \* \* \* \*

*"Knock, And He'll open the door  
Vanish, And He'll make you shine like the sun  
Fall, And He'll raise you to the heavens  
Become nothing, And He'll turn you into everything."*

- Rumi



### Christ Pantocrator – Monastery of St Catherine, Sinai (Icon)

"Pantocrator" is the Greek word meaning "Ruler of All," and many icons are modeled after this original. Christ is traditionally shown with a short beard and long dark hair parted in the middle, holding a jewel-studded Book of the Gospels in His left arm and blessing us with His right hand. Three fingers touch representing His Divinity, and two fingers are up to symbolize that He is fully God and fully Man, the forefinger bent for His Incarnation.

The Saviour has a serious and intent look, like the King of All looking upon His people. His face is not symmetrical but has a look of dignity and calmness on one side and a different look of arching of the eyebrows causing enlivenment on the other. These dissimilar but complimentary impressions strike a harmony between the Divine and Human Natures of Christ. Worked in an encaustic or wax-melting technique, this great treasure from the sixth century is one of the earliest icons of Christ still in existence. It is one of the famous Byzantine icons at St. Catherine's Monastery at the foot of Mount Sinai preserved by the ideal climate and in the lack of the 8th and 9th centuries' iconoclastic persecution in that area.

### 6 Franciscan Sunday Afternoon Workshops starting 14th February, 2016

Venue: Old Brookfield Friary,  
Brookfield Road,  
Brookfield. Qld.

Time: 4-5.30pm Sunday Afternoons followed by Lenten Service,

At: Old Franciscan Chapel at 5:30 each Sunday

Total Cost \$25.00 (cost of facilities for 6 weeks)

Contact: Mac Campbell email: [mackangbai@gmail.com](mailto:mackangbai@gmail.com) and Terry Gatfield email: [t.gatfield@griffith.edu.au](mailto:t.gatfield@griffith.edu.au)

All are welcome

Workshop activities will be built around one question each week, a question that arises out of the "Two Terry's Daily Lenten Study Book"

Topics:

**First Sunday 14 February**

When does love override what's reasonable?

**Sunday 21 February**

What happens when you can't go back?

**Sunday 28 February**

Does the apple fall far from the tree?

**Sunday 6 March**

How do you respond to violation?

**Sunday 13 March**

Why is the San Damiano Cross so complicated?

**Sunday 20 March**

Why stick your neck out?

# The Journey of my Profession

By: Reverend David Craig (N.S.W.)

My profession first began in Townsville, Qld, about 1986 under the leadership of the Late Fr Alfred Bott. I will never forget it as it was a very special occasion for me. At the time I was employed as a Priest at St James Cathedral during which time I was given the task of reforming the Mission to Seamen (now the Mission to Seafarers) in Townsville docks which had not been in operation for about fourteen years since bulk handling and containerisation started.

Franciscan spiritually, commitment and discipline assisted greatly with communication of the Christian Faith to people of other faiths and no faith. A Franciscan Prayer before boarding a vessel helped not knowing what to expect. I felt as if I could look at the seafarers with the eyes and feelings of St Francis.

Eventually, through constant prayer and determination, keeping in mind the determination of St Francis, the Port Authority gave a small very well appointed unused carpeted office smack bang in the middle of the port operation. Unbelievable! A seafarer's centre. The ministry grew and became a major drop in centre for seafarers and outreach to those who could not leave their vessels due to time constraints and duties. A some of the community gave time, talents and treasure to assist. A good number of these folk would not have normally assisted with anything "church" in the past. This centre is still in operation today thanks be to our Lord and the example of my favourite saint, St Francis.

My three year contract was coming to a close at the Cathedral and time to move on. The question being, a parish or The Mission to Seamen? I took a position as Port Chaplain in Halifax, Canada, where I served for over six years. During this time my Franciscan Spiritually led me to stand up for the many thousands of Merchant seafarers who were mistreated and experienced really bad conditions on unsafe vessels.

During the Canadian ministry I was in an area where there was not any Franciscan Group. The nearest being several hours drive. I lost contact with the Third Order. I continued to keep my Franciscan Spirituality and Commitment and attempted to encourage others to belong and eventually to start a group.

After Canada it was Immingham, England, on the Humber River. I thought that this would mean a change and I could find a local TO group. I had success and went to a few TO gatherings. Once again a long drive to Hull. Eventually these ceased due to distance but mostly due to ministry obligations on the waterfront in one of the busiest ports in the UK. I lapsed again for a long period but continuing to keep up my Franciscan lifestyle as best as I could manage.

Returning to Australia I searched out a TO member, Rev'd Mandy Wheatley, with a few members local to where I was Rector at Denman NSW. This helped as we could car share to go to TO gatherings in the Newcastle area. Because of my lapsed time I had to start from scratch again and be re professed but it bought back fond memories of the beginning and the journey.

Now in Mudgee, still isolated due to distance.

With all blessings and prayers.

# The Sorrowful Mysteries of the Stations of the Cross

Said on Tuesdays and Fridays in Lent

## 1. THE AGONY IN THE GARDEN

*In the forsaking prayer to the Father, Jesus found strength, trust, and an angel was sent to comfort Him. So Jesus will be our comforting angel. It's as He said to us: " Why do you worry in your difficulties? Be strong in me; look to your God in your most troubled hour, and you will be triumphant." Let us ask to forsake ourselves to God, to always do His will.*

**Spiritual Fruit: God's Will be done**

## 2. THE SCOURGING AT THE PILLAR

*How many pains, how many torments, and how many wounds on the body of Jesus? How much blood falls to the ground, while His tormenters laugh, insult Him, and gather their strength to hit the innocent body of Jesus again? Let us ask to accept every insult for the love of our Lord, and also a true regret for our sins*

**Spiritual Fruit: Mortification of the senses**

## 3. THE CROWNING WITH THORNS

*Think of the indignity, outrage, pain, and humiliation that Jesus suffered. They stripped Him of every dignity, He was treated as the guilt of our worst sins. He seems to say to us: " Why do you despair when you suffer? Is that the way you love me? Meditate about my passions and find in them great riches." Let us ask the gift of patience to accept all humiliations, thinking of how Jesus suffered for us.*

**Spiritual Fruit: Reign of Christ in our heart**

## 4. THE CARRYING OF THE CROSS

*Even if He had suffered just for you, Jesus would have accepted such pains, great is His love for you. Along the road to Calvary Jesus sees Mary, His Mother. Can we imagine the moment when Their eyes met? Oh how Her Heart must have ached. Let us pray to Mary for the grace to always accept our cross.*

**Spiritual Fruit: Patient bearing of trials**

## 5. THE CRUCIFIXION

*Jesus wishes to see us close to His Mother; He wishes that, like children, we keep our hand in the hand of Mary. That is what He wants. He asks us to look to the heavenly Mother, that is dependent on Her. He asks that we accept Our Lady as our true Mother, who will ignite in us a fervent love of Her Son. Mary, we trust in You, take us and put us in the refuge of Your Immaculate Heart, heal with Your humility our pride, that so often takes us far from God.*

**Spiritual Fruit: Pardon of Injuries**



## Honouring our Elders:

### By: Rt Revd Keith Slater

It was in the latter part of the 1980's that I became acquainted with Merril Ruback. She and her husband, Bevan, had lived in Gladstone, Central Queensland for a significant number of years. Merril was a committed member of the Parish engaged in many aspects of its life: Parish Council, liturgical dance, catechumenate, and became a liturgical assistant and a Church Warden.



Merril was aware that I was a member of the Third Order, and during this time she became interested for herself. And so began, a period of inquiry that led to her being made a novice, and following the period of formation being professed within the Third Order.

Merril is a wise enthusiastic and loyal person with a vibrant faith - and a deep desire to share the good news of God's love for all people. She is a living example to us of what it means to be a member of the Third Order. I know she has struggled with having been the only tertiary in her geographical area for many years - and she has remained steadfast and true to her vows. She stands as a reminder that we belong to 'a community in dispersion' bound together by our daily prayer.

Her gift to this Province has been her daily prayer for each of us - shared through the modern electronic form of email. We have been the recipients for many years of her prayerful intent sharing with us prayers that have been significant to her. She has also drawn members of the Order together in inviting us to send her prayers so that she can share these with us also. Many may not know Merril personally, but we know her through her commitment to pray for us.

Merril is truly a spiritual blessing to us all within this Province. Thank you, Merril.

### By: Colin Fidock

Of all the brothers and sisters in our Franciscan community I have been most grateful for Merril's outreach and ministry, not only to me but to all our family Franciscan. Day 26 in our cycle of prayer is the day that Merril remembers members of our SA community in her prayer and sends to us faithfully, year in and year out, tracts, inspirational poems and prayerful reflections.

Her dedication to this task has touched me at moments of great need and her choice of prayers and praise have encouraged me to step out to face the challenges the day might bring knowing that God is with me as he is with her every step of the way.

I am pleased to have met our dear sister many years ago at a Chapter conference and enjoyed her offering then in liturgical dance as part of the liturgy. As Provincial, I was thankful for Merril's prayerful support, in fact I have been most fortunate as I know we all must feel to have Merrill as our sister.

### Interpreted by love

By: Bronwyn Fryar

To visit the Carceri high on Mount Subasio above Assisi is to be enfolded in silence. I have been there in the summer when the steep slopes are a tapestry of greens. How bare, still and cold it would be in the depth of Winter. The rocky Rieti Valley is dotted with hermitages where Francis went to nurture his interior life. Always he was seeking conformity to Christ. The Gospels present Jesus' life as having a rhythm of action and contemplation. After days of serving, Jesus would withdraw to the lonely places as the well-known hymn puts it, "to share with thee, the silence of eternity, interpreted by love!" We so often think of Francis as a preaching mendicant - the man of words and actions. Yet going off to places of silence and solitude held great attraction for him too. He sought that same rhythm.



Since I retired and stepped out of the busyness of the "workplace", I find myself drawn to establishing a daily rhythm based on the practices of prayer, study and work. Within this rhythm, time for silence is becoming increasingly important for me. I am discovering how much perseverance it needs, hard for someone like me who likes instant results! Stilling the mind as well as the body is not easy.

In silence I stop speaking and listen. It is like tuning a radio that is always slightly full of static onto a clear bandwidth. In a world full of doing, it is being. In a world full of timepieces, it is timeless. In a world full of words, it is wordless. In a world full of speed it is slowing down. In a world of complexity it brings simplicity. In a world full of anxiety it is calm. I am learning that silence is not an end in itself. Getting good at the practice of silence is not the point but what emanates from it in our lives. Where we can miss beauty it will suddenly break through. Where we feel powerless at times against brokenness it returns us to a place of perspective where we realise "we are ministers, not messiahs." [Oscar Romero]

The stories of the prophet Elijah are some of the best ripping yarns in the Old Testament. Dejected and defeated Elijah has fled from the clutches of the wicked Jezebel. He is hiding in a cave and God comes to him not in earthquake, wind or fire but in the "sound of sheer silence". [NRSV translation]

Silent retreats offer opportunity for sustained times of silence where we communicate with those around us not through our words but through our loving silence. "Solitude greets solitude" and builds community.

Silence - gentle, searching, confronting, challenging, restoring. Without embracing silence and solitude something essential is missing in our Franciscan vocation.

You do not have to look for anything,  
Just look.

You do not have to listen for specific sounds,  
Just listen

You do not have to accomplish anything,  
Just be.

And in the looking and the listening  
and the being,  
Find Me.

[Ann Lewin]



## Eastertide

By: Alan Bentley

The Passion and the Resurrection of Jesus of Nazareth has been addressed by the greatest minds in the world over the past 200 years. I can only write as I feel and understand about these events.

Our Beloved Lord was born human in every respect so that He could teach us by word and example what we must do and accept if we are to Live, also that His death as an innocent might expiate all the sins of the world.

He was a mature hardy man of his race and age, but the prospect and fear of pain and death, and the sense of desertion by his friends, was such that He asked the Father to relieve Him of this torment and death. However His strength and love of humanity enabled Him to carry on.

He was tortured, as only the Roman machine knew how to inflict fear and pain, the beatings, flogging, the crown of thorns, the staggering march to His crucifixion, beaten down with a sense of rejection and innocence Jesus of Nazareth died.

I guess that most of his supporters felt that this was the end of their adventure, fearful of arrest, torture and possible death they went to ground.

His devoted Mary however went to the tomb to tend His remains. The body was gone. Where? "Sir, where have you taken him? A question to a nearby figure. A familiar voice came back "Mary".

Life, the real adventure was on again on very firm ground.

Arguments have raged over the centuries scholars still trying to prove or disprove His resurrection. Wars have raged in His name, nations split asunder, untold thousands martyred all over such a simple message "Love god and love your neighbor as yourself". Is that so hard or undesirable?

We can address our span of life, making mistakes, sin in weakness, and all the time turn to Our Lord for help and support, resting in His strength, assured that we can be forgiven.

\* \* \* \* \* \* \* \* \* \* \* \* \* \* \*

## 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. Most of all, it is a time of renewal and new beginnings through our baptism.

You are most welcomed and encouraged to submit articles for possible inclusion. They may include articles that inspire, poetry, the humorous and the sacred, and your stories on the Franciscan Journey.

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) 0412400374. My email address is: gloria@radiantpathways.com.au

**The deadline for the Pentecost Newsletter is the 23rd April.**

Easter Blessings to you all.

Pax et Bonum,  
Gloria

## Honoring our Mother Earth

By: G Malouf-Marsh

May we always be reminded to honor our Mother earth for all the resources she supplies us, and yet, sometimes, we take her for granted.



As we breathe in and

appreciate living, may we always be mindful of our gratitude for our sacred planet earth - how fortunate we are for our plants, the seasons, our food, the air we breathe, the sun that shines, the wind that blows, the earth we tread, and the groundedness of our being, and much more.

Our abundant creation surrounds us with perennial supply, and yes! Our respect for her she deserves.

May we, for today, just, stop doing and just BE with our Mother earth and comfort her for the suffering she is receiving from mankind, and may we befriend her.

May we stop, for a moment, and give of our time, stillness and quietude for the wonder of this universe.

### **International Mother Earth Day 22<sup>nd</sup> April.**

With Mothers' day just around the corner, may we take the time to honor generations passed of mothers, to our time today, of making Mother's day a special day.

### **Mothers' Day (Australia) 8<sup>th</sup> May.**

\* \* \* \* \* \* \* \* \* \* \* \* \* \* \*

## We have the promise that salvation is at hand

*Easter is a time to see and a time to join the general dance of creation. To remember not only that which has been fulfilled in Christ's death and resurrection, but to recall also what St. Francis said in recalling that in the Incarnation we have the promise that salvation is at hand. For, as Merton writes, "The Lord made the world and made humanity in order the He Himself might descend into the world, that He Himself might become human. When He regarded the world He was about to make He say His wisdom, as a man-child, 'playing in the world, playing before Him at all times.' And He reflected, 'My delights are to be with the children of humanity.'"*

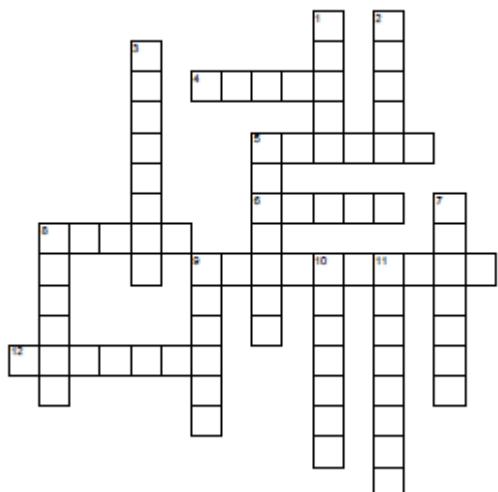
*God has entered our world as one of us, drawn close to us out of a self-emptying desire and love, assumed all of our reality, and consecrates it completely in the Resurrection, where now creation and divinity exist eternally as one. Merton continues: "For in becoming human, God became not only Jesus Christ but also potentially every man and woman that ever existed. In Christ, God became not only 'this' man, but also, in a broader and more mystical sense, yet no less truly, 'every man.'"*

~ Daniel P. Horan, OFM,

\* \* \* \* \* \* \* \* \* \* \* \* \* \* \*

**May the Presence of our Risen Lord be with you and your families, at Easter.**

## Saint Francis of Assisi Crossword Puzzle



### Across

4. One day, while Francis was riding his horse, he stopped and did something he never would have done before: he kissed a .....
6. St Francis was born in this city .....
8. The country where St Francis was born.....
9. St Francis started this religious order.....
12. The feast day of St Francis is in this month.....

### Down Continued:

7. St Francis's father was a very .....merchant.
8. While praying in a church in san Damiano, Francis heard Jesus tell him, "Francis, repair my....."
9. This is the date of the feast of St Francis.....
10. St Francis had only just left on the fourth..... When he had a dream and God told him to go home.
11. Late in his life, st Francis received the..... which is the marks of the marks of the lance wound that Christ suffered.

1. A famous story about St Francis tells about how he preached to a large group of this animal, and they all stayed until they were told to leave.
2. St Francis famously said "Preach the Gospel at all time and when necessary, use....."
3. St Francis was the first to put together one of these now common Christmas displays.....
6. Many Parishes have a blessings of .....on or near the feast day of St Francis.

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## Monks' Soup - Kibet El Rahib

Often eaten in Lebanese traditions on Good Friday and during Lent.

### Ingredients

- 1½ cups (300g) brown lentils, washed and drained
- 3 cloves garlic, crushed
- ½ cup (125ml) lemon juice or 2 tbsp pomegranate molasses
- 2 tsp salt
- 1 tbsp olive oil
- Lebanese bread, to serve
- Dumplings
- ½ cup (80g) fine burghul, washed and drained
- 1 small onion, finely chopped
- 2 tsp finely chopped mint
- 1 tbsp finely chopped flat-leaf parsley
- 1/4 tsp freshly ground black pepper
- 1/4 tsp ground allspice
- ½ cup (75g) plain flour, sifted
- 1 tsp salt



### Method

To make the dumplings, mix together the ingredients. Gradually add a quarter cup (60 millilitres) of water until you achieve a dough-like consistency. Form a half teaspoon of dough into a little round dumpling. Repeat with the remaining mixture and set aside. Place the lentils in a large saucepan, cover with water and bring to the boil. When the water starts to boil, add one cup (250 millilitres) of cold water (this prevents the lentils from splitting), then cover and simmer over low heat for 15 minutes. Carefully add the dumplings, then stir in the garlic, lemon juice or pomegranate molasses, salt and oil. Cover and cook over medium heat for a further 30 minutes. Serve immediately with Lebanese bread or store covered in the refrigerator and eat within a few days.