



# The Province of Asia-Pacific

AUSTRALIA, HONG KONG, MALAYSIA

PAPUA NEW GUINEA, THAILAND & SRI LANKA

## NEWSLETTER

*P e n t e c o s t*

*E d i t i o n*

### PROVINCIAL MINISTERS LETTER FOR NEWSLETTER MAY 2016

Safe Ministry

Dear Brothers and Sisters,

The Third Order Chapter met recently in Brisbane and a summary report is included in this edition of the Newsletter. One of the issues to which we gave attention was the whole matter of Safe Ministry. This had come up at our Chapter last October in Canberra and a working group submitted a report to the recent Chapter.

The Resolutions make the following additions to our Statutes.

“Statute 1.7 be renumbered as 1.8, and inserting the following Statute 1.7:

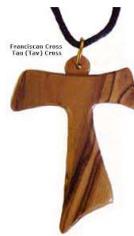
1.7 Conduct of Tertiaries

a) Tertiaries, guided by the Rule of the Third Order, and their own personal Rule of Life, aim to be conformed to the image of Christ in their way of life and in their relationships with others, both within the Third Order and beyond. To assist them in this, it is recommended that they make themselves aware of the Code of Conduct for Clergy or “Church Workers” in their own diocese and the importance of living within these Guidelines.

b) Members of Chapter and Officers of the Third Order as defined in Statute 2.1 must abide by the Code of Conduct for Clergy or “Church Workers” in their own diocese and sign their assent and provide this to their Regional Minister, Provincial Minister, or Provincial Chaplain as appropriate.

c) Should a Tertiary’s behaviour bring the reputation of the Third Order into disrepute, it shall be investigated by the Provincial Minister, Assistant Provincial Minister and Provincial Chaplain. If the behaviour concerned is proven, they may only be appointed as an Officer of the Order or continue in office by agreement of Chapter.”

While these may sound dry, legalistic and bureaucratic I want to assure you that we struggled over this whole matter very prayerfully and had a real sense of having been guided by the Holy Spirit as we came to the final outcome.



It is in no way an alternative to the Professional Standards legislation of each Australian Diocese, or to civil law, but it does make a stand for safe ministry with the vulnerable particularly by officers of the third order both within our community and towards others.

It is based on the Principles of the Third Order and is very much an expression of what our vocation involves.

It will be the role of Regional Ministers to make sure officers of the Third Order from their region as defined in Statute 2.1 become aware of the relevant Code of Conduct and sign their assent to the code.

Chapter went on to resolve that:

“A copy of the signed document should be sent to the Provincial Secretary and the original retained by the member along with their personal Rule of Life. The member’s commitment to their assent to this document is renewed annually with their renewal of vows and personal Rule of Life.”

While this specifically pertains to the situation in Australia, and while being mindful that official Diocesan Codes of Conduct may not yet be in force in countries in our Province outside Australia, nevertheless the requirement for safe ministry is essential for all tertiaries.

As the resolution above states: “Tertiaries, guided by the Rule of the Third Order, and their own personal Rule of Life, aim to be conformed to the image of Christ in their way of life and in their relationships with others, both within the Third Order and beyond.”

May the image of Christ grow within and amongst us.

+Godfrey tssf



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## PROVINCIAL MINISTER'S VISIT TO SRI LANKA FEBRUARY- MARCH 2016



This was taken on the day of the novicing, following the Eucharist at the retreat centre - Mazenod House.

Novices are all in the front row with Godfrey and Bronwyn, and Brother Lionel and one of the OMI brothers. Bishop of Colombo and his wife are in the back row and other supporters there too.

Towards the end of Colin Fidock's time as Provincial Minister inquiries were being made about the formation of the Third Order in Sri Lanka, and in 2015 inquirers began to contact me.

Because Sri Lanka is a new area for tssf, I have in effect been serving as the Regional Minister as things have developed there, a role I am very happy to fulfil. The hope of course is that once novices have been professed chapter will consider the formation of a new Region in our province covering the two Sri Lankan Dioceses of Colombo and Kurunegala, from which a Regional Minister will be elected.

A few weeks ago I travelled to Sri Lanka along with Bronwyn, to admit the first novices, all of whom had been following the usual tssf processes to arrive at that point.

Our visit was organised by Br Lionel SSF with the help of Bala Shanthini, one of the new novices and Michael Saminathan, a young priest who has an interest in the First Order .

The visit began with a Retreat at Mazenod House, a very hospitable centre run by members of Order of Mary Immaculate. 6 of the 7 new novice candidates were able to be present and the Admission took place at the Eucharist on the last morning. It was so encouraging to have the Bishop of Colombo and his wife present for the occasion along with representatives of various Roman Catholic communities, as well as some family and friends of the candidates.

A 7<sup>th</sup> novice was admitted a few days later in his home parish up in the highland tea growing area.

The time after the retreat we spend visiting the new novices and spending time with them and their families in the areas in which they lived. Only 2 of them actually live in Colombo itself.

The novices come from both the Tamil and Sinhalese communities. At present all of them are male and 5 of them are priests. This will soon change with a number of female inquirers already considering the vocation.

Communication with the new novices in Sri Lanka is relatively easy as all of them have mobile phones and several also have email. I was very pleased that Bala was elected as Area Convenor.

The support of the Bishop of Colombo has been very helpful. He was educated by Jesuits and has the insights that that brings. He hopes that Franciscans will be an important part of the mission and witness of the Church in a country where over 70% of the people are Buddhist, while Christians account for only 6% of the population. Following the example of our founder, Franciscans have the capacity to respect people of other faiths and also bring the capacity to further the process of reconciliation in a country that until very recent years was divided by civil war.

While most of the novices speak English some only speak Tamil, and the importance of translation of our documents, manual and prayer material will be vital for both Tamil and Sinhalese speakers. Fortunately some translation is already taking place through a couple of the novices who have the necessary language skills.

Much of the formation of the novices will happen in a group context rather than individually and will be facilitated by Bala and Br Lionel. In August this year two tertiaries from the UK will visit Sri Lanka and will meet with the novices to further their formation. I am very hopeful that the Third Order in Sri Lanka will grow in independence and strength.

+Godfrey



## Reverend Arulampalam Stephen, Sri Lanka

Dear Brothers and Sisters,

I am Arulampalam Stephen born in the northern part of Sri Lanka in the midst of war in 1972. When I was 9 months old I had a fever. The doctor gave me the wrong medicine and because of that my eye sight started to deteriorate and now I am blind.

In 1995 due to the war, our house was totally destroyed. My father's right leg was removed and my mother and my brother are still living with wounds. Personally I am carrying my family's pain as well as the pain of my community.

When I was studying at The Theological College of Lanka at Pilimathalawa 1997 to 2001, I learnt about St. Francis. I was very much moved by his life and ministry. After my ordination in 2001, I was sent to Jaffna to serve for my people in the midst of war, and reflection on Francis' life helped me to organise peace work and inter religious work between Hindus, and Christians. I have written a small paper about Francis in Tamil to educate my people. I have encouraged my community to be concerned about the environment and especially the importance of tree planting.

During this time I have written four books in Tamil about peace and reconciliation, who Christ is for the disabled people, a story about the people who are affected by the war, and a collection of my sermons.

In 2010 I came to The Theological College of Lanka as a lecturer. I teach church history and give an important place to St. Francis during my teaching. Presently I am preparing for my Doctoral studies.

In 2014 and 2015 I prepared myself to become a follower of St. Francis in the Third Order in the way of study, work, and prayer life. On the 26th of February I committed my life totally to become a follower of St. Francis in the form of Novicing before Bishop Godfrey. I am preparing others also to become followers in the Third Order.

My wife and I are blessed with a baby girl. All the glory and honour belongs to my Creator God.

The Rev'd STEPHEN arulampalamstephen@gmail.com

## The Exposition of the "Our Father" of St. Francis of Assisi

[www.franciscanfriarstor.com/.../stfrancis/stf\\_canticle\\_of\\_the\\_sun.htm](http://www.franciscanfriarstor.com/.../stfrancis/stf_canticle_of_the_sun.htm)

**O Most Holy Our Father:** Creator, Redeemer, Consoler and Our Savior.

**Who art in Heaven:** in the Angels and in the Saints; enlightening them unto knowledge, since Thou Lord, art Light; inflaming them unto love, since Thou Lord, art Love; indwelling and filling them unto blessedness, since Thou Lord, art the Highest, the Eternal Good, from whom is all good, without whom nothing is good.

**Hallowed be Thy Name:** may the knowledge of Thee in us be made bright, so that we may know, what is the breadth

(cf. Eph 3:18) of Thy kindnesses, the length of Thy promises, the sublimity of Thy Majesty and the depth of Thy judgments.

**Thy Kingdom come:** so that Thou may reignest in us by grace and makes us come unto Thy Kingdom, where vision of Thee is made manifest, love of Thee made perfect, company with Thee blessed, enjoyment of Thee everlasting.

**Thy will be done on earth as it is in Heaven:** so that we may love Thee with our whole heart (cf. Lk 10:27) thinking of Thee always, with our whole soul desiring Thee always, with our whole mind directing unto Thee all our intentions, seeking Thy honor in all things and with all our strength expending our every strength and sense of soul and body in submission to Thy love and nothing else; and may we love our neighbors as ourselves drawing all to Thy love to the extent of our abilities, **rejoicing over the good things of others just as over our own and compassionating them in evils and giving offense to no one (cf. 2 Cor 6:3).**

**Give us this day, Thy beloved Son, Our Lord Jesus Christ, our daily bread:** to remember and understand and reverence the love which He had for us, and those things, which He did, said or endured for us.

**And forgive us our debts:** by Thy ineffable mercy, through the virtue of the Passion of Thy beloved Son and by the merits and intercession of the Blessed Virgin and all Thy elect.

**As we forgive our debtors:** and what we do not fully forgive, may Thou Lord, make us, fully forgive, so that we may truly love our enemies for the sake of Thee and intercede devoutly for them with Thee, returning to none evil for evil (cf. 1 Thes 5:15) and striving to advance all unto Thee.

**And lead us not into temptation:** hidden or manifest, sudden or importune.

**But deliver us from evil:** past, present, and future.

Glory to the Father, ....

It is God who enables us... to stand firm for Christ. He has commissioned us, and he has identified us as his own by placing the Holy Spirit in our hearts as the first installment that guarantees everything he has promised us.

- 2 Corinthians 1:21-22

# Honouring our Elders

## The Right Reverend Robert Butterss



**By: Suzanne Chapman**

Tertiaries in Melbourne, Sydney and Brisbane in particular remember with appreciation the Franciscan example of this couple (both Bob and Margaret), both committed as followers of Francis in thought word and deed. His wife Margaret was our first woman Provincial Minister who died in December 2009.

They left Melbourne with a young family to serve our Lord as ABM missionaries in Popondetta PNG in 1960 where they met the first Order Franciscan Brothers in their mission which also included the parish of Koki in Pt Moresby.

On their return to Melbourne they maintained contact with Tertiaries within Australia and beyond and as Vicar of St Stephens, Mount Waverley from 1970 an invitation was issued by an advertisement in "See" the Diocesan newspaper for those interested in Franciscan spirituality to attend gatherings in their parish and this offer was welcomed by inquirers.

In 1976 they moved to Sydney where Bob was Chair of ABM, Australia and with their welcome leadership the Sydney Tertiaries' group flourished. Then in 1983 Bob was appointed Dean of Brisbane and both were a beneficial influence for the Tertiaries there.

Then for fortunate Melbourne they returned for Bob to be consecrated as Bishop of our Eastern Region in 1985 and their warm hospitality was extended to our Victorian Tertiary Group and we frequently met in their home in Canterbury on a Saturday where we commenced with Bob celebrating the Eucharist in the Chapel he created and this was followed by a shared lunch enjoying Margaret's baked bread and the bounty of their own vegetable garden. We were delighted when Margaret was elected as our Provincial Minister. Her diligence in her continuing prayerful contact and concern for her Tertiary community was foremost for her in spite of the demands made upon her as the wife of the Bishop.

We reluctantly farewelled them to their mud brick retirement home near Stroud in 1994. The property was carefully planned by them for living simply. Initially electricity was not connected to the grid with reliance on solar and water was pumped from a bore, and of course their sustainable garden flourished. Central to their life was the daily Eucharist with the First Orders Brothers in their Chapel ..

We who have benefited from their presence among us give our grateful thanks to God for their spiritual guidance and meaningful example.



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**By: Rev Philip Thirlwell**

I first heard of Bob Butterss – and of Margaret – when I was with my own Margaret at the House of the Epiphany, Sydney, preparing for overseas mission work in 1961. They had been there the year before, and then had gone to serve in Papua New Guinea. They were spoken of with respect and affection.

I first met them at St Stephen's, Mount Waverley, where Bob was Vicar. It was 1971, and I was on leave from the Diocese of Polynesia, and was speaking about that Diocese.

I found in Bob and Margaret two most hospitable and prayerful people, with a dedication to the gospel.

They had become members of the Third Order after meeting with Franciscans – tertiaries and First Order brothers – in PNG. They led a joyful and loving life, which later helped to draw me into the Third Order.

It was always a pleasure to meet them again at General Chapter. When they settled at Stroud in retirement their gentle but deep commitment to the way of Francis was a strength to the Newcastle area fellowship.

Bob had been Dean of Brisbane, then an Area Bishop in Melbourne, but was simply and unassumingly our brother. His – and Margaret's – gift for and love of music enriched our worship.

Bob has been a great reader and often drew from his Biblical and Franciscan studies to inform and inspire us. Always careful to encourage others to be part of the conversation, he wears lightly the Master's degree he gained in retirement.

His faith has transcended Margaret's death. It is a faith that has strengthened others.

As a person of welcome, love and joy, he reflects Christ, and brother Francis.



## The Power of the Spirit

Excerpt from: “Clare of Assisi –  
A Heart Full of Love”

By: Iliia Delio, OSF

The student of Franciscan spirituality comes to know rather quickly that relationship with God is centered in the person of Jesus Christ. We find this centrality in the writings of Francis of Assisi, in Bonaventure, and significantly in Clare’s writings. We have already traveled the path from the poverty of gazing to the height of transformation and, yet, there is more to be said. Clare’s thoughts is like a cross-stitch pattern on fine cloth. It arises from a deep center of a heart full of grace. Just as the beauty of a sewn pattern emerges from the skilled hand of the seamstress, so too, the beauty of Christ emerges from the prayerful life of the believer. What enables the seamstress to create a beautiful pattern is the energy of attentiveness, focus and delicate handwork. What forms the Christ life of the believer is faith, attentiveness to the presence of God and the interior life of the spirit. The seamstress, like the believer, demands an intensity of the Spirit because it is the Spirit who is the energy of life and who creates all thing new. Clare is the skillful seamstress who allows the energies of the Spirit to thread through her own incarnational life.

Clare’s spirituality, centered in Christ, is empowered by the Spirit. It is the Spirit that calls her into the mystery of Christ, and it is the Spirit that energizes her life as she plumbs the mystery. Francis said that to follow Christ one must be “inwardly cleansed, interiorly enlightened and *inflamed* (emphasis added) by the fire of the Holy Spirit.” He did not say “filled” with the Spirit but inflamed by the Spirit, as if the Spirit is a great bonfire in the midst of the soul propelling it toward God. Perhaps he saw this fire in the life of Clare who was drawn to the mountain of union with God by the fire of the Spirit who enkindled her life.

The Spirit is the divine life-giving energy that draws the soul in a dynamic movement towards God, as she indicated in her second letter to Agnes: “(May you go forward/ securely, joyfully, and swiftly, on the path of prudent happiness, in the pursuit of that perfection to which the Spirit of the Lord has called you.”

### QldB/NNSW Third Order Retreat

**When: Friday evening 12th August -  
Sunday lunchtime 14th August**

**Conductor : Brother Alfred Boonkong SSF**

**Venue : James Byrne Centre, Toowoomba**

**This will be a silent retreat.**

**Contact: Bronwyn Fryar**

**Phone: 07 - 3122654**

## Humility

Excerpts from: “St Francis of Assisi - Writings  
for a Gospel Life”

By: Regis J. Armstrong

If poverty is a theme of Franciscan life that has prompted so much discussion and controversy, humility is one that, in our day, has been largely overlooked. Much of the reason for this neglect seems to be rooted in the etymology of the word. “Humility” comes from the Latin word *humus*, earth, and has consistently referred to our lowliness, self-debasement, sinfulness, and feelings of worthlessness. We can easily understand its absence in contemporary spiritual literature. Ours is a day in which we tend to be far more positive in considering the human person and far more constructive in reflecting upon our strengths and weaknesses.

Nonetheless, much of our Christian spirituality is based – and rightly so – on the pursuit of humility. Benedict incorporated the practice of humility into the very structure of his rule and thus paved the way for monastic authors to develop a highly sophisticated and rich theology concerning it. Bernard of Clairvaux became one of its principal exponents, claiming that humility was the foundation of all the virtues and presenting to his readers a marvelous treatise on the seven degrees of humility. It is, in reality, a description of seven expressions of pride that is yet another proof of Bernard’s penetrating insight into human nature. Bernard further developed the monastic theology of humility by associating it with the practice of charity. “There is a humility inspired and inflamed by charity,” he writes in his forty-second sermon on the Canticle of Canticles, “and a humility begotten in us by truth devoid of warmth. This latter depends on our knowledge, the former on our affections.” Bernard was a forerunner, in a sense, of the humility of the Franciscan school: in fact, we could look at the writings of Francis and wonder at Bernard’s influence on them: the two saints, ardent promoters of a spirituality of the heart, envisioned a humility that flowed naturally from love.

**From: David White**

**The Communications Officer**

Brothers and Sisters, Some of you have been ordering the UK Franciscan magazine via the treasurer. At Chapter last weekend, it was decided that since there is an easier way to order this at lower cost than sending bank drafts to the UK, the treasurer will no longer collect money for this purpose. Instead, you are directed to the order form available from the Franciscan website — a link to this is available on the Resources page: <http://tssf.org.au/Resources> The link will download a PDF version of the order form, which you can print off, complete and send to the UK for processing. Since they are now able to accept credit cards, this is a more effective way than sending bank drafts, which cost an additional \$15-\$30 in bank charges.

## Symbols of the Holy Spirit

**The Dove** - The most recognizable symbol of the Holy Spirit is the dove that appeared at the baptism of Jesus. It is recorded in all four gospels (Matt 3:16; Mark 1:10; Luke 3:22; John 1:32). Matthew writes, “After Jesus was baptized, just as he was coming up out of the water, the heavens opened and he saw the Spirit of God descending like a dove and coming on him” (Matt 3:16). The dove as a symbol of the Holy Spirit communicates beauty, gentleness, and peace.

**Fire** - Another symbol of the Holy Spirit is fire. In the Bible, fire can communicate the Lord’s presence (Exod 3:2), purification (1 Pet 1:7) or judgment (Lev 10:2; Heb 12:29) depending on the context. The most explicit passage that refers to the Holy Spirit as fire is in Acts 2. “Now when the day of Pentecost had come, . . . tongues spreading out like a fire appeared to them and came to rest on each one of them. All of them were filled with the Holy Spirit” (Acts 2:1-4).

**Wind** - The Greek word for Spirit (pneuma) can also be translated as breath or wind. Perhaps then it is not surprising that the Holy Spirit is seen and compared to as wind. Two verses in the New Testament communicate this. In Acts 2:4 Luke writes, “Suddenly a sound like a violent wind blowing came from heaven and filled the entire house where they were sitting.” And in John 3:8, John describes, “The wind blows wherever it will, and you hear the sound it makes, but do not know where it comes from and where it is going.

**Water** - Lastly, water is also an image of the Holy Spirit. Jesus makes this explicit connection on one of the feast days of Israel. “On the last day of the feast, the greatest day, Jesus stood up and shouted out, “If anyone is thirsty, let him come to me, and let the one who believes in me drink. Just as the scripture says, ‘From within him will flow rivers of living water.’ (Now he said this about the Spirit, whom those who believed in him were going to receive, for the Spirit had not yet been given, because Jesus was not yet glorified)” (John 7:37-39). As physical fresh water is needed for physical life, the living water of the Holy Spirit is needed for spiritual life.

*“Keep a clear eye toward life’s end.  
Do not forget your purpose and  
destiny as God’s creature. What you  
are in his sight is what you are and  
nothing more. Remember that when  
you leave this earth, you can take  
nothing that you have received...but  
only what you have given; a full  
heart enriched by honest service,  
love, sacrifice, and courage.”*  
- Francis of Assisi

## CHANGES IN THE TSSF COMMUNITY

Chapter meeting in April made the following decisions following recommendations from various Regional Ministers.

### Elected to profession:

Gabriel Reresi, Eric Sawarowa, Linus Tikwaru, Jackson Toroba, Arthur Wakeapa. DOGURA.

Kolak Akore POPONDETTA.

Ben Calcraft SA, Graeme Frazer VIC/TAS, Miriam Nyrene QLD B/N.NSW

We warmly welcome these brothers, and our sister as they come up to their professions as tertiaries.

### Readmissions to the Third Order:

Peter Llewellyn, WA, Barry Paterson QLD A and Jason Wright VIC/TAS.

*Each of these brothers sought release from the Third Order in the past but have once more felt the insistent call of God to the Franciscan way. After a six month re orientation under the mentorship a tertiary, they will be readmitted as Professed tertiaries. We warmly welcome them back.*

### Released from Profession Vows:

Nola Stewart WA, Nathan Bush VIC /TAS, Ross Holman QLDB/ N.NSW.

*We are sorry that these tertiaries are leaving us, but assure them of our prayers and love. They will be included on our Prayer Cycle on Day 31 until 2017.*

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## Gradual Maturity of the Holy Spirit

By: John Stott

Excerpt from “Baptism and Fullness”

(page 107)



As Jesus put it in one of his Parables about corn “ first the blade, then the ear, then the full grain in the ear.” Or , we might say of fruit growing – first the leaf, then the flower bud, then the blossom, then the fertilized fruit as kind of embryo, but still hard, green and uninviting; then the swelling, the softening, then, the first flash of color, and finally, the ripe, juicy fruit in the summer. It is process, that is natural, conditional and gradual. What is true of the fruit of the orchard is equally true of the fruit of the Spirit. The Holy Spirit implants life in the soul instantaneously at the new birth (however many months of preparation may have preceded it); but he takes time, a long time, to produce a ripe Christian character.

Understanding the gradualness of God’s work should make us more active in our collaboration with the Spirit (the heavenly gardener) in his fruit-growing, more watchful over our sowing if we care about reaping a good crop, and more disciplined in our habits of private and public devotion, so that by these God-given means of grace we may grow in grace, and the fruit of the Spirit may swell and ripen in us.

## Daily Life is a Venue for God's Grace

Excerpts from: "Oasis of Wisdom"

The Worlds of the Desert Fathers and Mothers

By: David G. R. Keller

When the work of God is the principal aim, the needs of the body are put in the proper perspective. "But Strive first for the kingdom of God and his righteousness, and all these things will be given to you as well." (Matt 6:33). Praxis puts the desires and needs of the body in the perspective of the realm of God and transforms the body into the venue for God's grace and love. The desert elders embodied this truth by developing an ascetic discipline designed to help the monk have easily satisfied needs.

The desert elders sought a never-ending growth and expansion of heart. Their happiness and joy was experienced in having easily satisfied needs that opened them to newness of life. "Abba Moses asked Abba Silvanus, 'Can a man lay a new foundation every day?' The old man said, 'If he works hard, he can lay a new foundation every moment.'" Humility, through easily satisfied needs, brings the possibility of an ever new and renewed life, a daily conversion. The fruit of this constant renewal is progress in holiness, the embodiment of God through humility and love of neighbor. "Abba James said, 'We do not need words only, for, at the present time, there are many words among men, but we need works, for this what is required, not words, do not bear fruit.'" Praxis emphasis living in the present. It serves the spiritual health of a person's soul as well as the common good of the community. It transforms time by opening each act and intent to the presence of God. The backdrop of eternity sanctifies each task and desire with the fulfillment of a creation not yet completed. God's judgment takes place in the present moment as each person seeks renewed life.

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### Dear Sisters and Brothers,

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. We 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.

You are most welcomed and encouraged to submit articles for possible inclusion. They may include articles that inspire, poetry, the humorous and the sacred, a book review, 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

**Articles in by 1st September, please.**



## Vale David Chambers

By: Suzanne Chapman

A sad group of Tertiaries attended his Requiem Mass at St Paul's Kyneton, his parish church on 30th March 2016. It was appropriate that his daughter in law Revd Susanne Chambers celebrated.

Archdeacon Emeritus from 1991. He was born in Punjab, India the son of CMS missionaries in 1925 and educated in UK and Victoria. He was ordained in Melbourne and served in parishes here.

An adventurer he had towed a caravan regularly on family holidays not only to Anakie Gorge near Geelong but over St Gotthard Pass in Switzerland in 1962 and last year to Stroud! He featured on the front page of "The Age" newspaper in September 1983 when it was reported that he had disobeyed the Archbishop and allowed Revd Joyce Bennett from Hong Kong to preside at the Eucharist in his parish, St Stephens Richmond. Bravo! This Parish became a mecca for MOW Meetings under his watch. His son Revd Jonathan Chambers in his Eulogy said of his father 'His participation as a Franciscan Tertiary has been very important and for many years this community has fed his spiritual journey'.



### Some Grains of the Old Testament

The Book of Ezekiel is one of the most detailed and well-known references to grains, as God commands Ezekiel to use "wheat and barley, and beans and lentils, and millet and spelt" to make a bread for the people to eat.

**Amaranth** has been cultivated as a grain, even though its origin is a seed. It is also called the "resurrection plant" and the "rose of Jericho." The Greek word for amaranth means unfading. This describes the bloom's ability to retain its color when dried. This meaning is used symbolically in (1 Peter 1:4) and (5:4), where the inheritance of the faithful is described as unfading. Thus, the amaranth became a symbol of immortality.

**Barley** - Most people are familiar with pearl barley, but whole grain barley has a much fuller flavor, as well as being more nutritious. Barley was also an important grain in Biblical times, being the grain that Ruth gleaned in Boaz's field some 3,000 years ago. Barley is mentioned in the Bible as one of the crops of Egypt (Exodus 9:31).

**Spelt** is another of the ancient grains mentioned in the Bible. It is recorded in Exodus 9:32 as one of the grains grown in Egypt. Isaiah wrote about spelt in his book (28:25), and spelt was one of the ingredients in Ezekiel's bread (Ezekiel 4:9).

#### Psalm 72:16

May there be abundance of grain in the earth on top of the mountains. Its fruit will wave like the cedars of Lebanon; And may those from the city flourish like vegetation of the earth.

Pax et Bonum, Gloria

## The Franciscan Charism

(Adapted from the website of St. Peter's OFS Fraternity, Woodbridge, Ont.)



Being a Franciscan requires a certain level of commitment in a number of areas:

- a commitment to grow in one's understanding of the Gospels and of Franciscan spirituality by reading, meditating and studying.
- a commitment to a greater connection to God through prayer.
- a commitment to be an instrument of God's peace in the world, which may translate into many different forms of active charity.

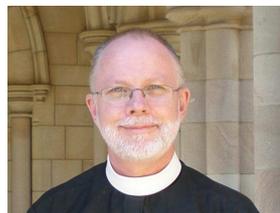
As well as living the gospel life, Franciscan Spirituality can also be distinguished by its four pillars: creation, scripture, the Church and fraternity.

**Creation:** St. Francis saw God our Father in everything. If God is the great Creator, then everything in the created world has a little bit of God in it. As part of God's creation, St. Francis did not view humans as above any other form of creation but rather, in partnership with the rest of creation. Saint Francis preferred to see humans as living in harmony with the rest of creation rather than trying to dominate it. With this in mind, St. Francis referred to everything in creation as Brothers and Sisters. St. Francis even accepted death, Sister Death as he put it, as something we must all embrace as everything in God's creation must die.

**Scripture:** Jesus is the life model for all Christians and it is only in Holy Scripture that we find that model for our lives exemplified in the life of Jesus Himself. St. Francis recognized the Word of God as the preeminent source for knowing and following the Will of God, often times referring to the Scriptures in his decision making.

**The Church:** God called St. Francis to live within the Church, for the Church and in service to the Church. God has called the entire Franciscan Order not to be an entity by itself, but at the service of the church at large. Franciscans living in poverty, chastity and obedience does not place them above the Church, but as a necessary part of the Church.

**Fraternity:** Fraternity is a necessary aspect of Franciscan spirituality as it produces an environment conducive to the Franciscan journey. It is easier to live a Christian life when others are doing like wise. For St. Francis, his brothers strengthened each other and the Church as a whole. All in fraternity are called to be single minded in the goal to know, love and serve God. In fraternity, Franciscans do what Christ meant for them to do and to share the fruits he has blessed each individual with, each in his or her own way.



## Dean offers Sanctuary to Asylum Seekers

Taken from: April/May 2016

Focus Magazine

Page 5

St John's Cathedral in Brisbane was among the churches and cathedrals in Australia that offered sanctuary to asylum seekers, including children facing the threat of being returned to detention on Nauru and Manus Island.

The offer, made in early February, followed a High Court ruling that Australia's offshore detention of illegal immigrants was lawful.

The ruling meant nearly 270 asylum seekers in community detention on the mainland could be sent back to Nauru and Manus, despite grave concerns over the conditions and safety of their detention centres.

The Dean of Brisbane, The Very Reverend Dr Peter Catt, was among several Anglican and other clergy who vowed to risk their freedom by offering sanctuary, which is not legally recognized in Australia.

They faced the prospect of being arrested for "concealing and harbouring non-citizens", which carries a maximum 10-year jail term.

But as Dr Catt told ABC radio 612, he was willing to take the risk to stop children being "permanently damaged" by being forced back into offshore detention.

"We feel so desperate, we need to do something desperate; we're rekindling the medieval idea of sanctuary, of a church as a safe place."

The Dr Catt said his "hunch" was none of the five asylum-seeking families in Brisbane would take up his offer of sanctuary for fear of being labeled trouble-makers by the government.

"That reflects so poorly on the effect we've had on these people. These are traumatized people and our policies add trauma upon trauma."

He said the churches were not alone - that there was a "groundswell of people (in Australia) saying this has got to stop -not in my name".

"Our plea to the government is that Malcolm Turnbull honour his previous statements about how children shouldn't be in detention.... Let the people who are safe in Australia stay in Australia."

The government welcomed the High Court's ruling, saying it would deter people smugglers.

But as the chair of the Anglican Church of Australia's Working Group on Refugees, The Right Reverend Philip Huggins, told the Anglican communion News service, the ruling does not compel the government to return women and children to offshore detention.

### tssf Community Obedience Day 7

The Order sets out, in the name of Christ, to break down barriers between people and to seek equality for all. We accept as our second aim the spreading of a spirit of love and harmony among all people. We are pledged to fight against the ignorance, pride, and prejudice that breed injustice or partiality of any kind.

## My “Faith Journey” –Stepping Stones

By: Mary Birch

In 1960, I migrated from England with my parents. I was confirmed at St. Phillip’s Anglican Church, Auburn, Sydney, where I met and married Alan, some fifty-three years ago. I have three adult sons and am a grandmother.

I attended various Christian studies as a young mother. I loved studying the Bible in depth and attended CMS camps and EFM studies. I was strengthened in many ways by feeding on God’s Living word. I was blessed by God’s spirit through people sharing *their faith and passing it on to others at Cursillo*. **Believing “We can do all things through Christ who strengthens us”** allowed my faith to grow as I stepped out to trust and overcome my feelings of lack of confidence by believing, **Lord with your strength I can do this**. Since then I have faced many challenges.

I was noviced in 2005, and professed in 2008. This preparation enabled me to understand the journey of discipline, structure and commitment to my Franciscan journey.

Every day is a new day. Some days are challenging, others domestic, always different. In January, of this year, I started out happily to meet family in Brisbane. While in my car at the railway station, I was held up at knife point and my car was stolen. I was afraid and in shock. (This is called a carjacking), so my day and life changed. By the Grace of God, I was not harmed.

Years back I grieved the financial loss of our first home, hard work that met with misfortune. This was a difficult time to come to terms with. The song of *Simon & Garfunkel* ‘Bridge over Troubled Waters’ washed over my tears. Our family too has been touched by cancer, and the mixed feelings it brings, I believe: *Prov.3:5-6. Trust In the Lord with all your heart...*

Life brings us trials and broken dreams, Following in the way of the Third Order of St Francis and the spiritual nourishment it gives, I now believe, this is the place where the Lord wants me to be. Right where we are now, with what we have been given –family, friends etc. God will show us what He would have us do for him.

I continue to seek God’s will, His Love, Joy and Peace.

In summary, I love the words of TIS Hymn No. 687.

**‘God gives us a future’** daring us to go:

Into dreams and dangers on a path unknown.  
We will face tomorrow in the Spirit’s power,  
We will let God change us, for new life starts now.  
We must leave behind us sins of yesterday,  
For God’s new beginning is a better way.  
Fear and doubt and habit must not hold us back:  
God gives hope, and insight, and the strength we lack:  
**Holy Spirit teach us, how to read the signs,  
how to meet the challenge of our troubled times.  
love us into action, stir us into prayer,  
till we choose God’s life, and find our future here.**

## A Reflection on Discussions to a deeper Franciscan Journey Outcome from 2015 Convocation in New Zealand

Excerpts: by Rose Christie-French from her two simple English language books “The Francis Stories” and “The Principles in Plain English with The Community of Obedience”

These books were drafted and presented to the Ministers for approval as a means and a tool/ resource for less developed places where English may also be a second language and literacy is at a lower level than many western type places.

**Rose’s email:** [rosechristiefrench@gmail.com](mailto:rosechristiefrench@gmail.com) if you would like some more information and she also has them for sale with all proceeds towards helping others.

### Reflection for Study

**1 Commitment, to Principles**  
Relationships with God and the tssf  
Relationship with wider community  
**A Scripture**

John 6: 1 - 14

What touches your heart?

Do you notice the “taking...giving thanks...distributing”? Eucharist on the grass with all who sat down with Jesus.

Do you see a connection with Francis in the story below? And with Mateo and his hospitality and humility?

What might this imply for meals at your table? For every meal? For sharing meals with the loved and the unloved? Let your mind wander over your current life connections and see who the “unloved” or the “lepers” are in your life that you could embrace, feed, care for and love.

### A Story

Once Francis was invited to a nobleman’s house for dinner. This rich man was called Matteo and when Francis came to Matteo’s palace he saw the servants giving food to the beggars at the gate.

Francis stopped to talk with them and decided to stay and share their food. When Francis hadn’t appeared for dinner Matteo himself came looking for his guest. He found Francis sitting down with the poor in the courtyard of his great house and asked him to come and eat with him. But Francis said that he would rather eat with his friends in the courtyard. The nobleman then sat down and said to him “if you can’t eat with me Brother Francis then I must eat with you”. And then he went on to ask Francis about the third order and said that he wanted to live like Francis. He became one of the faithful followers of Francis in the order.

### A Prayer

“Blessed Lord, Francis found joy in creation, in beauty and simplicity, but perfect joy in sharing the sufferings of the world: so may we, abiding in your love, receive your gift of perfect joy and by the power of your spirit, radiate your peace, and find, even in suffering, the glory of God. **Amen**





..from Left  
 Back row.. Glenys McCarrick, Keith Slater, David White, John Gibson, Br Christopher John SSF, Sandra Jackson, Wayne Philp.  
 Middle row..Sandie Oakes, Mandy Wheatley, Jill Gumbley, Bronwyn Fryar, Vic Hall, Godfrey Fryar.  
 Front row..Joan Manners, Joy Bartlett.

## SUMMARY OF APRIL 2016 TSSF CHAPTER DELIBERATIONS AND DECISIONS

- An additional \$1150 has been sent to the Stroud Property Appeal.
- TSSF and Safe Ministry Resolutions in Provincial Minister’s Letter.
- Reconciliation Action Plan from 2015 Chapter still being worked on.
- Heather Di Pasquali from Brisbane appointed auditor for TSSF.
- Chapter members watched the new “Finding Francis” movie made at Hillfield UK and recommend it for Regional and Area Gatherings.
- Elections to Profession, Readmissions and Releases are reported on Page 6 of Newsletter.
- Joan Manners SA and Joy Bartlett VIC/TAS finish their terms at Regional Ministers in August. Chapter warmly thanked them for their time of leadership.
- All Regions except in PNG will have elections for Regional Ministers this year. Some are available to take on a second term if nominated and elected.
- Chapter affirmed that the default position for distribution of the Newsletter would be by email, except for those who don’t have email, but that Regional Ministers advise those responsible for distribution the names of tertiaries who may have email but no longer use and access it.
- Provincial Minister’s Report on his visit to Sri Lanka can be found on Page 2 of Newsletter.
- Chapter voted in favour of an international statute amendment to make the way for The Central Fund Trustees of TSSF to more easily make decisions between meetings by electronic means.
- New Inquirers will now be required to provide the name of the parish they attend and the name of their parish priest.
- Chapter Members to suggest the names of senior tertiaries who may be honoured through “Honouring Our Elders” segment in the Newsletter.
- The TSSF tithe money of \$2200 from 2015 will be given to the First Order Brothers.
- The next Chapter will be held at Ormiston in Brisbane April 27th to 30th 2016 with Chapter members encouraged to arrive on the 26th in order to meet with local tertiaries.

\* \* \* \* \*

### **Autumn:**

By: Michael 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 fruits of the struggling soul,  
 The bitter and the sweet;  
 For that which has grown in adversity  
 And 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.***

## Being A Franciscan

By: Anne Wilson

I suppose that I share with many, that the reason I joined the Third Order is not necessarily the reason I continue in it. This is simply because I could not possibly understand what I was being invited to and, because as I am enfolded by this community, I am also transformed by it.

I became an enquirer in 2009 because in prayer one day I had a very clear sense that I should join the Franciscan Third Order, even though I had no idea what it was or why. Eventually I met Jeremy James, at that time Regional Minister in WA and began immediately to feel as if I was on the right track. This was a time of great spiritual discovery and healing for me, as I began to let go of very fundamentalist beliefs and to recover from years of depression.

What I found was life! It was full of passion, love and challenge as I read new books, met with my new Spiritual Director, my new Novice Counsellor and all my new brothers and sisters. Then to go to my first Convocation, as we call our yearly meetings in WA, and hear how others had been called was a source of wonder as well. I felt the freedom of listening to serious talk mixed with fun and laughter, and the deep acceptance of being part of a loving group that encouraged challenge as a means for growth. I met humble people who were not afraid to admit their weaknesses, which gave me the liberty to accept my own limitations and grow into wholeness.

It was a great joy and privilege to take on the role of Archivist from Geoff Jordan after I gained a qualification in Records and so Archives. I only long for more time to devote to it! I am quite keen to develop the archive and make it more accessible, but with limited time progress is quite slow. I deeply appreciate that I am prayed for each month, knowing that only God can create the time and opportunity that is required.

I love reading so I am also indebted to Franciscans who engage deeply in studying the writings of Francis and show us what Francis reveals about God's love for us through Jesus. My understanding of God's love for me is changing and allowing me to love others better, which is really the point of it all I guess.

Along with all these experiences has been the treasure of our Community Obedience. It is profound and encouraging, challenging and affirming every day as I come to these passages in prayer. I find them transforming, reminding me as I work in the world that my responsibility is to spread a spirit of love and harmony and to allow the inner joy a chance to be revealed.

Finally, it has been a great joy since my dear husband Ken also became a professed member of the Third Order last year. Since then our daily lives and our life decisions have taken on a new unity and purpose that is very precious.

I didn't think I would have much to say about my Franciscan life but now that I have got started I feel as if I could write a book about how wonderful it is to be a Franciscan, but we all could, and they would all be different, hallelujah!



## The Art of Healing Prayer : Bringing Christ's Wholeness to Broken People

**NEW BOOK BY: CHARLES RINGMA &  
MARY DICKAU**

Amazon

Book - \$16.99

Kindle - \$9.85

**Review:** In what is a truly remarkable achievement, *The Art of Healing Prayer* is a book like no other on its subject matter, taking the meaning of 'comprehensive' to new levels. I am astonished at how such a concise book can be so wide-ranging and yet so complete! It is at once creative and reflective, theological and practical, knowledgeable and flexible, and deeply spiritual. The authors offer guidelines and examples as they lead us through a case study format involving preparation prayers, practical healing prayers as well as pastoral follow-up prayers, ideally for a participatory team. The suggested examples of healing prayers used throughout the book are quite profound and powerfully appropriate in 'bringing Christ's wholeness to broken people'. Based on decades of hands-on experience of training both clergy and laity, it has authenticity, understanding and wisdom oozing from its pages. Here is no triumphalist theorising but recognition that to seek God's heart for healing on behalf of others is not a quick fix but requires an awareness that "the inner, outer and relational healing of the whole person — body, mind and spirit" involves an ongoing healing journey. The authors need to be applauded, as I believe this book though relatively small in pages will prove to be a huge gift to the whole faith community. Highly recommended!

Trevor Miller, Northumbria Community

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## Welcoming The Stranger

### Table Fellowship

Excerpts taken from: *God of Love,*

*"A Guide to the Heart of Judaism, Christianity and Islam"*

By: Mirabai Starr

*You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God.*

**(Leviticus 19:34)**

*And when it was that we saw you a stranger and welcomed you. Or saw you naked and gave you clothes? Truly I tell you, just as you did to one of the least of these who are members of the human family, you did it to me.*

**(Matthew 25:38)**

*Serve God....and do good to orphans, those in need, neighbors who are near, neighbors who are strangers, the companion by your side, the wayfarer that you meet, and those who have nothing.*

**(Qur'an 4:36)**

## Acts of the Apostles Word Search



Ascension  
 Agrippa  
 Animals and sapphire  
 Antioch  
 Apostles Athens Barnabas  
 Berea  
 Caesar  
 Caesarea  
 Conversion of Saul  
 Corinth  
 Cyprus  
 Death of Herod  
 Ephesus  
 Ethiopian Eunuch  
 Felix  
 Festus  
 Gift of the Holy Spirit  
 Greece  
 Healing of a Lame Man  
 Iconium  
 Imprisonment  
 Jerusalem  
 Luke  
 Lystra  
 Macedonia  
 Matthias  
 Paul  
 Pentecost  
 Perga  
 Persecution  
 Peter's Vision  
 Preaching  
 Rome  
 Sanhedrin  
 Sermons  
 Silas  
 Simon the Sorcerer  
 Stoning of Stephen  
 Thessalonica  
 Timothy  
 Tyre

### Franciscan & Holy Days

#### To Note

2016

|           |    |                              |
|-----------|----|------------------------------|
| 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 | Maximilian Kolbe             |
| August    | 15 | Mary, the Mother of our Lord |
| August    | 25 | Louis, King of France        |
| September | 7  | Brother Douglas SSF          |
| September | 17 | The Stigmata of Francis      |
| October   | 3  | The Transitus of St Francis  |
| October   | 4  | Francis of Assisi            |
| October   | 11 | All Franciscan Saints        |
| November  | 19 | Elizabeth of Hungary         |
| November  | 23 | Fr Algy SSF                  |