



# The Province of Asia-Pacific

AUSTRALIA, HONG KONG, MALAYSIA

PAPUA NEW GUINEA, THAILAND & SRI LANKA

## NEWSLETTER

### E a s t e r

### E d i t i o n

#### PROVINCIAL MINISTER'S LETTER

Dear Brothers and Sisters,

Holy Week will soon be with us and our eyes will be focused on a solitary figure in Jerusalem as he journeys towards the Cross and the Resurrection.

The Gospel of Mark in particular can be seen as a Passion narrative with a prequel. The other Gospels largely follow this structure, though they also have strong resurrection sequels that never fail to stir our hearts.

Each year, we follow Jesus on this journey. We are blest that in the last 50 years or so, new liturgies have developed with an eye to the Gospels and to the way the Great Week was celebrated in Jerusalem in the earliest times. The best insights we have into the way the Passion and Resurrection were celebrated there is found in the writings of Egeria, a nun from Spain who travelled there around 380AD.

In describing Good Friday Egeria writes:

*The emotion shown and the mourning by all the people at every lesson and prayer is wonderful; for there is none, either great or small, who, on that day during those three hours, does not lament more than can be conceived, that the Lord had suffered those things for us. Afterwards, at the beginning of the ninth hour, there is read that passage from the Gospel according to John where He gave up the ghost. This read, prayer and the dismissal follow.*

The drama of each of the events is very powerful, and so is a tendency to want to re-enact what took place. While this is fine in an Oberammergau way, the heart

of the Great Week is not historical re-enactment, but worship of the Risen Christ who stands in our midst as much on our celebration of Good Friday as Easter Day.

The celebrations of the different events in Holy Week help us to participate in the meaning of what happened back then and they also invite us to open our hearts and enter into the transformative implications of the Cross and the Resurrection for our lives now.

Pace e bene, +Godfrey tssf.

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#### Day 3 – The Object of the Order (continued)

*Jesus calls those who would serve him to follow his example and choose for themselves the same path of renunciation and sacrifice. To those who hear and obey, he promises union with God. The object of St Francis is to build a community of those who accept Christ as their Lord and Master, and are dedicated to him in body and spirit. They surrender their lives to him and to the service of his people. The Third Order of the Society consists of those who, while following the ordinary professions of life, feel called to dedicate their lives under a definite discipline and vows. They may be female or male, married or single, ordained or lay.*



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

# The Easter Proclamation

**“Christ Is Risen, Christ Is Risen, Indeed, Alleluia!”**

By: Ven John Gibson tssf.

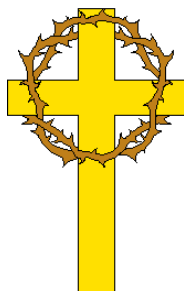
Provincial Chaplain

It was in the early 1920's, when communism was in the ascendancy in Russia, that a communist leader called Bukharin was sent from Moscow to Kiev to address a rally. For an hour he used every anti-God argument he could muster and then turned to abuse and ridicule the Christian faith till it seemed that the whole structure of belief was in ruins. At the end there was a deathly silence. Then questions were invited from the floor. Quietly one man rose to his feet. He was a priest in the Orthodox Church. Standing beside Bukharin, he turned to face the people and simply addressed them with the ancient liturgical Easter greeting: “Christ is risen.” Instantly the vast crowd rose to its feet, and the reply came thundering back like the crashing of breakers against a cliff face: “He is risen indeed.” Bukharin remained silent. There was nothing he could say in the face of such strong faith. When every argument against God has been stated, there remains the great truth that Jesus is risen from the dead.

May the Easter cry of hope re-echo in our hearts, however beautiful and happy life is for us or harsh and difficult, and so often it is a mixture of both - Christ is risen, he is risen indeed. Alleluia!

One of the most helpful and illuminating articles I have read this year has been by Archbishop Sir David Moxon, who is a New Zealand bishop and currently is the Archbishop of Canterbury's Representative to the Holy See and Director of the Anglican Centre at Rome. Writing for “Centro” (news from the Anglican centre in Rome.) Vol 21 No 2 Allsaintside 2015 edition he writes about leadership which I leave for another time, but he puts it in the context of the historical situation faced by Francis and Clare in their time and ours.

This is the quote. “Like Francis of Assisi we live in a gap between two historical periods. St Francis and St Clare of Assisi emerged and responded to their own call to leadership in the gap between the middle ages and the pre-renaissance, which was the beginning of the modern era. For us, we live in such a gap, this time between modernity and postmodernity. This produces a profound anxiety in the psyche because the old social and spiritual guidelines appear to be melting or disappearing. Further the church in Francis and Clare's day was hemorrhaging credibility; it was even seen as hypercritical, untrustworthy and irrelevant. Some even wondered if it would survive. Clergy were at the centre of all kinds of sexual scandals. Disillusionment with the Church inspired many people to turn away and to seek help from astrology and other spiritualities. This too is our predicament in some places. We feel the incoming power of secularism and nihilism, and the errors of some in the Church haunt Christian credibility in some countries.



For Francis and Clare their age also experienced decline of feudalism and the rise of a new money economy, coming in with a rising merchant class and an aggressive capitalism. Greed appeared to be in charge. This is also our experience today, especially following the various crashes and recessions of the last 150 years. Lastly Francis and Clare lived in the midst of Christian-Muslim conflict and war, as we do today.”

That historical summary by + David helped highlight for me another aspect of the relevance of Francis and Clare for us today. Many of the same challenges and questions facing them are what we are called upon to respond to in our time. Let us do it in a way that will honour God and his creation.

Christ is risen, Christ is risen, Christ is risen indeed. Alleluia! May people see the reality of that in our lives.

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## MEMBERS OF THE THIRD ORDER IN QUEENSLAND B/ NORTHERN NSW.

From: Rt Revd Godfrey Fryar (Provincial Minister)

Dear Brothers and Sisters,

The Annual Chapter of the Third Order in Asia Pacific Region will take place in Brisbane from April the 28<sup>th</sup> to the 30<sup>th</sup>.

I have asked members of Chapter to arrive on Thursday April the 27<sup>th</sup> so that there may be opportunity for local professed tertiaries and novices to meet Chapter members. It is always wonderful for tertiaries to meet with brothers and sisters for whom we have prayed for many years...

To facilitate this we will book for us to have a reasonably priced Banquet dinner at a Chinese Restaurant in Ipswich Road near St Philips Annerley.

Closer to the time I will give more details and seek numbers for the booking.

There will be a couple of other needs we need met with regard to Chapter.

We will need some billets for visiting chapter members for the night of the 27<sup>th</sup> and possibly for some on the night of the 30<sup>th</sup> before people head home. We will also need help with transport to and from the airport and that will be arranged through the Regional Minister.

Our guest at chapter this year will be Maggie Smith the Provincial Minister from our neighbouring Province of the Pacific.

At the moment this is to give you a heads up of what is coming up with regard to Chapter.



## We are all Tempted

He is Risen He is Risen indeed Alleluia

By: Philip Bentley

Jesus defeats Satan in the wilderness through His citation of the Word of God. Satan's temptations of Jesus are an attempt to have Jesus bypass the cross, but Jesus shows at the very beginning of His ministry that the cross is His destination.

He must go the way of Jerusalem, and His journey to the cross is the foundation of one theme of Lent as we follow Him into the wilderness and beyond that to Jerusalem.

The temptation of Jesus by the devil foreshadows the conflict of the Passion and Jesus' victory on the cross. Already the triumph is anticipated, though it comes in a way that one might not expect. Jesus' battle and complete victory over the devil in the Passion and resurrection is one of the great themes of His life, giving rise to the expression of the Gospel that accents Christ's victory over Satan. But the devil is subtle, and he sees that his chance for victory lies in tempting Jesus to bypass the cross and reach for glory now.

Each temptation attempts this: fill Your belly now, if You are the Son of God; worship me, and the kingdoms of the earth will be Yours now; throw Yourself down from the temple, and all will see now that You are the Son of God because God will rescue You.

Had Jesus succumbed to any one of these temptations, He would have reversed the order of the kingdom, placing glory before suffering. The entire rhythm of His life was just the opposite, to show that suffering must precede glory. The rejected stone is the head of the corner.

Jesus is both the new and greater Adam and the new and greater Israel, remaining the obedient man, Son of God, and Messiah. And so He shows that this is the way it is with us. The world tells us to have prosperity now, demanding that the Lord show us His blessings now.

The world would have us see suffering as a sign of God's rejection rather than fellowship with Christ where He draws us closer to Himself so that we might see His glory in our shame and suffering.

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### A Celtic Type Prayer,

From: Power Lines? by Fr David Adam of Holy Island fame.

CHRIST IS ..... Christ the Good Shepherd,  
seek All who are lost, all who are weak  
. Christ, Israel's fruitful Vine,  
Around each heart your love entwines.  
Christ, the Gateway and the Door,  
Give us life for ever more. Christ,  
the Water flowing free, Refresh us for Eternity.  
Christ, show us yourself The Way,  
That we may follow you always. Christ,  
may we see you in the Light,  
Banish from us the dreadful night.  
Christ, feed us, Jesus the Bread,  
That you may raise us from the dead.  
Christ, Resurrection for all to see.  
Surround us through Eternity. Amen

## Retreat at Freeland

By: Chris Winkett

'Is it possible to stay at the convent at the end of June?' I asked the Guest Sister at the Community of St Clare at Freeland in the UK.

'Yes, but unfortunately, the guest house is fully booked at that time for a retreat of the local Third Order

'I'm a Franciscan Tertiary in Melbourne, Australia,' I responded.

'Marvellous,' she replied, 'You may well be able to join the Retreat. I'm sure there's still room!'

I arrive early and here I am, enjoying a very warm welcome from brown robed Sister Margaret. I expected a closed Order, much as in the Convent of Santa Chiara in Assisi, where the sisters sing from behind a screen, but not so. The convent is right in the middle of the small village of Freeland. The guest house is the Old Parsonage of the village church, and the convent, guest house, church and village pub nestle side by side. Sundays, some local residents attend the Eucharist at the convent. As the church bell tolls for a funeral at the church, special prayers are said in the convent chapel.

There are eight Second Order sisters and an 'Alongsider' trying out the Franciscan path for size. Sisters chat to me and are interested in why I am here. One has been to Melbourne. One, Sister Alison was part of the community at Stroud and she reminisces about her time building mud bricks for the monastery.

Five times a day summoned by the chapel bell, I take the path to the convent chapel. I enter the silent space on tiptoe. I take in the simple high ceilinged structure, adorned only by wooden sculptures of the Crucified Christ, and St Francis, carved by a sister. I sit and close my eyes, absorbing and being absorbed into the silence. By their footsteps, I gradually learn which of the eight robed sisters is entering. One sister is always there before me, a large figure head bowed, quite old, I think, and am surprised by her young girl's voice, when she reads or sings. I am renewed and fed by the silence, the beauty and the space and God slips in.

Friday afternoon the other retreatants arrive. After afternoon tea we are summoned to the meeting room by our retreat leader, Rev Boulton Lea, a retired Anglican priest. His theme is 'Encounters with God.' Over seven short addresses he explores how Moses, Jacob, Peter, the disciples and Mary Magdalene encountered God. We are encouraged to see where and how we best encounter God. In the silence we are granted the space and time to do so, to walk, to sit in the beautiful green lawned garden, where from time to time we catch a glimpse of small deer, snacking on the lawn and foraging in the garden beds. It is a very peaceful and blessed time. For me far too soon, It comes to a close after breakfast on the Monday morning when we break the silence and leave this peaceful place.

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***'The water that I will give,' says the Lord,  
'will become in you a spring of water welling  
up to eternal life.'***  
**- John 4:14**



## Open Space of the Embrace

Excerpt from: "15 days of Prayer with St Clare of Assisi"

By: Marie-France Becker

The door of the wine cellar, far from enclosing us in the embrace, allows the effective potential of the beloved to blossom exteriorly. For Clare, the love of Jesus, poor and humble, does not narrow the heart in a withdrawal where she alone tastes the beauty and goodness of the Lord. The *embrace* does not close her within herself in a protected spiritual universe. Therefore, her contemplation has nothing of a solitary heart to heart.

With a marvelous audacity and a touching spontaneity, Clare inserts in the treasure chest of her communion with the Beloved, all those whom she loves with a preferential love. She cannot incur the reproach of making her most elevated prayer as refuge for her and her God. To search a shelter in prayer without bringing the network of relationships into that which we live, is not what we have learned in the teaching of Jesus. Can we offer the most beautiful hospitality of our prayer to our friends? Led by Clare on a covenant path, we discover a love which gives and shares, the source and the truth of our human tenderness.

The Christ encountered in contemplation is never alone. Always he comes to us as the path to the Father and to others. His gaze, before whom Clare prays, is never only on her, it is focused on a thousand faces. Jesus of Nazareth is eternal gaze, within which, each one becomes precious, unique and beloved. No doubt the Lord addresses to her the same prayer as to Mary Magdalene on Easter morning: *Do not cling to me... go and find my brothers* (Jn 20:17). For her, to commune with her beloved, it is commune with the same ardent love with those who share in her heart and her life. *The fire of love* with which she is embraced by the poor Crucified equally inflames her – totally – with regard to Agnes and her sisters. As the little garden of San Damiano opens out on the vast plains of Assisi, her heart is enlarged in the infinite dimensions of the heart of God.

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### 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 14th May, 2017.**  
Easter Blessings to you all.

Pax et Bonum,  
Gloria



## The Way of St Francis

Excerpt: from: "The Way of St Francis" (Chapter 23)

By: Murray Bado

Whenever I ask why I am a Franciscan or what it is that is unique or special about the way of St Francis, I always come up with Francis himself. He is what is special. Every Christian spirituality is simply an attempt to take seriously and live more sincerely the gospel of Jesus Christ, and Franciscan spirituality is no exception. But there is something about Francis himself and the way he lives the gospel that has an irresistible attraction for me. He dares to live the gospel the way I would like to live it, and he loves Jesus the way anyone would like to be loved. He shows how loveable God really is and how much joy loving God can bring.

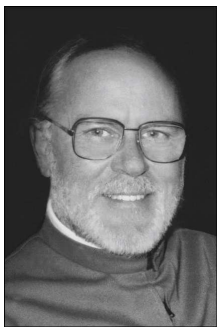
But there is something more. Francis makes me feel loved; he makes me feel that I matter, that I am exciting and interesting and full of potential. That is the power he exercises over us, the Little Poor Man of Assisi, and that is why so many look to him as the model of what they too, can be. Every person who discovers Francis discovers a friend and brother who somehow understands what life is about, what really matters. Francis is not deceived by the masks I wear; he knows and loves who I really am.

This sounds a bit romantic, and it would be precisely that, except for the demands he makes of us. It is impossible to feel a kinship with St Francis without looking at one's own life and changing something. It is easier to rationalize and dismiss Jesus than Francis because Jesus, after all, is divine and so far above us. But Francis is only human like us. What he is, we can become. It is the challenge of his life that seduces. We sense that somehow this man found the way, and we are going in the opposite direction. We see in Francis that we are looking for God too high up and too far away. God is inside creation.

Francis realizes and lives out the reconciliation that Jesus Christ has already effected between us and God, us and creation, us and ourselves. His whole life long he tries to choose that reconciliation which is already there in the world around and inside him. Francis becomes one with God through the difficult process of becoming one with himself and all of creation, and he does it the way he knows how: through following in the footsteps of Jesus and saying yes to everything the Lord has already effected.

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***The Way of Love  
"I hold three treasures  
Close to my heart.  
The first is love;  
The next, simplicity;  
The third, overcoming ego."  
(TAO 67)***



## Ma Ra Na Tha MANTRA



### John Main OSB (1926–1982)

“The all-important aim in Christian meditation is to allow God’s mysterious and silent presence within us to become more and more not only a reality, but the reality which gives meaning, shape and purpose to everything we do, to everything we are...

“Sit down. Sit still and upright. Close your eyes lightly. Sit relaxed but alert. Silently, interiorly begin to say a single word. We recommend the prayer-phrase ma ra na tha. Recite it as four syllables of equal length. Listen to it as you say it, gently but continuously. Do not think or imagine anything – spiritual or otherwise. If thoughts or images come, these are distractions at the time of meditation, so keep returning to simply saying the word. Meditate each morning and evening for between twenty and thirty minutes”.

“John Main believed that the contemplative experience creates community. His genius was to recover and to re-present a way into this experience for ordinary people from within the Christian contemplative tradition. In the teaching of the desert monks on pure prayer he found the practice of the mantra. Realising that this way of prayer could further the search of many modern people for a deeper spiritual life, he recommended two regular daily periods of meditation to be integrated with the usual practices of Christian life.” –

Worldwide Community of Christian Meditation

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Twelve Talks for Meditators by John Main OSB

Father John explained that these introductory talks can be used to prepare for the silence of meditation. They are designed to help bring your mind to a state of peacefulness. Listen to one talk at a time prior to your meditation.

1. The Tradition of the Mantra I (5:21)
2. The Tradition of the Mantra II (4:28)
3. Saying the Mantra I (4:25)
4. Saying the Mantra II (4:01)
5. Leaving Self Behind (7:41)
6. John Cassian (9:17)
7. Set Your Mind on the Kingdom (5:34)
8. Realizing Our Personal Harmony I (6:01)
9. Realizing Our Personal Harmony II (6:15)
10. A Present Reality (5:16)
11. Christian Community I (6:06)
12. Christian Community II (5:33)

“God speaks to Elijah after storms, earthquakes...in the silence and stillness.” – John Main OSB

John Main OSB became a Benedictine monk after serving as a diplomat in the Far East and lecturing in international law. Father John founded the Benedictine Priory of Montreal, which became the centre of a worldwide meditation movement and inspiration for numerous meditation groups today. His books include *The Heart of Creation*, *Moment of Christ*, *Word Into Silence* and *Word Made Flesh*.

“The process of meditation is the opening of the eye of the heart. This is the deeper and more simple consciousness that allows us to know that we can love and be loved and that we are all in love.” – John Main OSB

<http://www.johnmain.org/>

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### Victory in the Conflict of Death

Excerpt taken from: *Eight Fruit* - “Tree of Life”

By: Bonaventure

Then when the innocent Lamb, who is the true Sun of justice, had hung upon the cross for the space of three hours, and when the visible sun, out of compassion for its Maker, had hidden the rays of its light, now that all things were consummated, at the ninth hour that Fountain of Life dried up. *With a loud cry and tears* (Heb. 5:7), Jesus, God and man, in order to manifest his feeling of pity and to declare the power of his divinity, commends his spirit to the hands of his Father of his divinity, commends his spirit to the hands of his Father and expires. Then *the veil of the temple was torn from top to bottom and the earth quaked and the rocks were rent and the tombs were opened* (Matt. 27:51-52). Then the centurion recognized that he was truly God. Then those who had come to a spectacle to jeer *returned, beating their breasts* (Luke 23:48). Then he who is fairer in beauty than the sons of men (Ps. 44:3), with his eyes clouding and his cheeks turning pale, appeared ugly for the sons of men, having been made a holocaust with a most sweet fragrance in view of his Father’s glory in order *to avert his anger* from us (Ps 84:4).

# AUSTRALIAN CATHOLIC BISHOPS CONFERENCE

Human Trafficking –  
Be Informed about its reality and  
consequences  
Media Release 8 February 2017



On the Feast of St Josephine Bakhita today, 8 February, bishops and religious leaders across Australia support the call from Pope Francis to end the injustice of human trafficking against all people, in particular children.

‘They are children! Not slaves!’ is the theme for Bakhita Day this year. Pope Francis has designated today a world day of prayer, reflection and action against human trafficking. St Bakhita is the Patron Saint for victims of slavery. The United Nations estimates that one in every three victims of human trafficking is a child. It is estimated that 30 million children have lost their childhood through sexual exploitation over the past 30 years. Annually, millions of children are trafficked into domestic servitude, sexual exploitation, pornography production, forced marriage, illegal adoption, forced labour, and to become child soldiers.

The bishops of Australia and religious leaders call for a fourfold commitment to: prevention, victim protection, the legal prosecution of perpetrators, and partnerships for change. This commitment starts at home by raising awareness and preventing exploitation of children in all aspects of Australian society.

Bishop Terry Brady, Chairman of the Bishops Commission for Pastoral Life said, ‘St Josephine Bakhita’s feast day is an opportunity to raise awareness about human trafficking involving children. Pope Francis has called us to make a difference. Sometimes our steps are small, but together we can achieve a great deal especially when we work with others to stop human trafficking’.

Sr Anne Tormey rsm, President of the Australian Catholic Religious Against Trafficking in Humans (ACRATH) said, ‘This day can be an opportunity to learn about trafficking locally and globally, to advocate for legislation and pray for the protection of children who become victims of human trafficking’.

St Josephine Bakhita died on 8 February 1947. She was born in Western Sudanese region of Darfur in 1869 and kidnapped for slavery in Sudan and Italy. After regaining her freedom, Josephine Bakhita dedicated her life to sharing her story and to supporting the poor and suffering. Later, she became a Canossian Sister and was canonised in 2000.

Today’s statement supports a global movement declared by Pope Francis three years ago and known as the Worldwide Network of Religious Life against Trafficking in Persons.

Parish resources, <http://acrath.org.au/world-day-of-prayer/>  
Media Contact: Aoife Connors 0450 348 597  
[media@catholic.org.au](mailto:media@catholic.org.au)

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**When you have stabilized your heart in right faith, and  
steadfast hope, and perfect love, then you will heave up your  
heart in high contemplation of your Creator.**

- St. Francis of Assisi,

From *Christian Spirit*, edited by Judith and Michael Fitzgerald



## Psalm 22:1-5

*My God, my God, why have  
you forsaken me?*

*The words of my groaning  
do nothing to save me.*

*My God, I call by day but  
you do not answer,  
at night, but I find no  
respite.*

*Yet you, the holy One,  
who make your home in the  
praises of Israel,*

*in you our ancestors put  
their trust,*

*they trusted and you set  
them free.*

*To you they called for help  
and were delivered;*

*In you they trusted and  
were not put to shame.*

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## Queenscliff Over Summer

Anon

Noon; blue sky, white light, the breeze  
brisk blows through the grasses furry tufts. My  
eyes are heavy with salt, a liquid seeps and grit.  
I have no vigour to rise and go to the tap so near.  
I thirst instead.

Francis is on the precipice, the mound he  
stands on rising, he is reaching out, imploring,  
ecstatic. No edge, no earth anymore. I want to  
go. But I have no vigour to rise and go to the tap  
so near.





## Fasting:

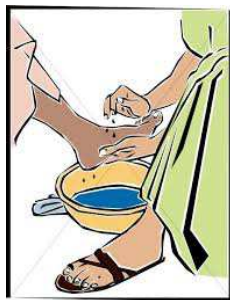
Taken from: Bonaventure March 2013 Newsletter

Fasting is one of the most ancient practices linked to Lent. The early Church fasted intensely for two days before the celebration of the Easter Vigil. This fast was later extended and became a 40-day period of fasting leading up to Easter. Vatican II called us to renew the observance of the ancient paschal fast. “..let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the Resurrection may be attained with uplifted and clear mind”.

Fasting is more than a means of – control. It is often an aid to prayer, as the pangs of hunger remind us of our hunger for God. Fasting should be linked to our concern for those who are forced to fast by their poverty, those who suffer from the injustices of our economic and political structures, those who are in need for any reason. Thus fasting, too, is linked to living out our baptismal promises. By our Baptism, we are charged with the responsibility of showing Christ’s love to the world, especially to those in need. Fasting can help us realize the suffering that so many people in our worked experience every day, and it should lead us to greater efforts to alleviate that suffering. Abstaining from the meat traditionally also linked us to the poor, who could seldom afford meat for their meals. It can do the same today if we remember the purpose of abstinence and embrace it as a spiritual link to those whose diets are sparse and simple. That should be the goal we set for ourselves – a sparse and simple meal.

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**“Go forth my soul,  
Go forth without fears;  
For thou hast a good  
Guide for thy journey.  
Go forth, for He who  
Created thee hath  
sanctified thee, and  
Protects thee always,  
and loveth thee with a  
Love tender as that of  
A mother for her son.  
Blessed be Thou, Lord,  
For creating me!  
- St Clare of Assisi**



## DATE CLAIMER!

**ATTENTION, Sisters and Brothers!**

**Third Order Conference and General Chapter 2018**

**- Thursday pm 14 June through to**

**Sunday pm 17 June 2018 -**

**Venue: QCCC Brookfield,**

**179 Gold Creek Road,**

**Brookfield (Brisbane) 4069**



## Theme:

**“Imagining a new world!”**

What does Franciscan spirituality look like in the 21st century.

What impact can it have upon the world of today?

**The Provincial Chapter invites you to plan now to come to this Conference and meet with**

**other members of our Third Order Community.**

**Please mark these dates in your diaries now.**

(In the near future the costs for the Conference and the Registration Form will be distributed. A deposit will be required to indicate your intention, and there will be the opportunity - as was for the last Conference - to make further payments towards the final cost on a quarterly basis.)

**Looking forward to seeing you there!**

*Keith Slater tssf*

*Convenor of Conference Working Group*

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## Franciscan & Holy Days

### To Note

**2017**

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	Maximilian Kolbe
August	15	Mary, the Mother of the Lord
August	25	Louis, King of France
Sept.	7	Brother douglas SSF
Sept.	17	The Stigmata of Francis
Oct.	3	The Transitus of St Francis
Oct.	4	Francis of Assisincis

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

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The peace you proclaim with words must dwell even more abundantly in your hearts.

Do not provoke others to anger or create scandal. Rather, let your gentleness draw them to peace, goodness, and harmony.

This is our vocation: to heal wounds, to bind what is broken, to bring home those who are lost.

- St Francis of Assisi “Legend of the Three Companions”



*Allegory of the Transfiguration, in the apse of the Basilica di Sant'Apollinare Nuovo, Ravenna, Italy (early Christian)*

## Visio Divina: the Cross and the Circle

Excerpt from: "Spiritual Formation"

By: Henri Nouwen (page 101)

Can you visualize the cross of Jesus Christ within the circle of God's love? On the original cross of Jesus, we are told, the vertical and horizontal beams were of equal length. You can draw a perfect circle around the crossbeams. The horizontal beam points left toward the Jewish people, the right toward the Gentiles. The vertical beam points towards God above and to the earth below. This is the mystery and promise of the cross – the crossbeams grounded on the mountain where Jesus brings all divergent points together into one circle of God's great love.

Over the centuries Christians made the vertical beam longer and longer. Somewhere along the way a second crossbeam was added. The time has come to reclaim the cross with equal beams so that we can be an authentic community of faith that excludes no one. Jesus broke down the barriers of time and place, and the barriers of race and culture that divide humanity. He came for all people the One who redeems that which has been broken and reconciles that which was divided. "For in Christ," says the scripture, "all the fullness of God dwells in bodily form. And through his life, death, resurrection, and ascension, God has reconciled all things, whether things on earth or things in heaven, having made peace through the blood of the cross" (Col. 19-20). That's why Jesus was able to say: "If I am lifted up from the earth, I will draw all people to myself" (John 12:32).

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**"Jesus, remember me when you come into your kingdom," the good thief said from his cross. (Luke 23:42).**

**There are perhaps no more human words in all of Scripture, no prayer we can pray so well."**

By: Frederick Buechner

## The Encounter

Excerpt: taken from:

[poorclares-belleville.info/Fruits/Easter2.htm](http://poorclares-belleville.info/Fruits/Easter2.htm)

Francis' road to Easter began with a profound encounter with Jesus Crucified. Praying before the crucifix in the church of San Damiano outside Assisi during the first years of his conversion, Francis heard Christ address to him the heart-shaking words:

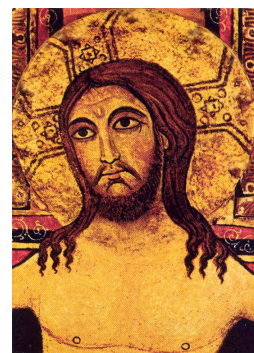
*Francis, rebuild My house! The future saint felt a mysterious change in himself, but he could not describe it. This was the beginning of his spiritual Easter.*

St. Francis journeyed to Easter transformation by contemplating and imitating Jesus in the mysteries of His poverty and humility. Seraphic love even compelled the Poor Man to ask Christ to grant him to feel in his body the pains of the Passion and to feel in his heart the love which urged Christ to die for sinners.

### And Alleluia is His Song

Against this backdrop, the Easter references in St. Francis' writings shine with a new splendor.

When composing his devotional Office of the Cross, the Seraphic Father included a special Office for the Easter season. Yet even in the solemn Offices for Holy Week, the thought of Resurrection is present: *Arise, my glory! Arise, lyre and harp! I will arise at dawn! I have slept and risen and my most Holy Father has received me in glory.*



## Behold Him

Excerpt taken from:

[www.poorclares-belleville.info/fruits/Behold/behold\\_him9.htm](http://www.poorclares-belleville.info/fruits/Behold/behold_him9.htm)

**Clare's devotion to the Passion was the formative power in her spiritual life.** (I. Brady) If she could exhort her Sisters never to let the thought of Christ Crucified leave their minds, it was simply because she had found in this method of mindfulness

the key to a deeply contemplative, truly holy life.

In beholding **JESUS, crucified for us sinners**, Clare of Assisi gazed on the summit of all virtues: love, patience, poverty, obedience, humility, self-sacrifice, meekness, generosity, kindness, abandonment. The Cross was the focal point for Clare's imitation of Christ.

Beholding **JESUS, crucified for us sinners**, increased the ardour of Clare's sisterly love, as she plumbed the depths of the ineffable charity of the One who for our salvation emptied Himself even to death on the Cross.

Beholding **JESUS, crucified for us sinners**, enabled St. Clare to enter into the mystery of holy compassion and take her place at the foot of every cross, wherever Christ was suffering in one of the members of His Mystical Body.



# “Honouring our Elders”

## Anne Kotze

### A Franciscan who has encouraged me in the Franciscan Way.

By: Colin Fidock

“brother, sister, let me serve you,  
Let me be as Christ to you;  
Pray that I may have the grace to  
Let you be my servant too.” [R Gillard]

We have, each of us sung these words so many times in our worship. I wonder if we have really reflected on them as the 6 verses focus upon our Christian journey, one we do not make alone.

“We are pilgrims on a journey  
and companions on the road;  
we are here to help each other  
walk the mile and bear the load.”

Anne, our sister and ‘mother’ has in every aspect of her life’s journey walked in faith and in service to those she has met along this road. I call her mother because in our South Australian Franciscan Community, right from her arrival from South Africa she became in every sense our mother who with wisdom and love guided each of us. Anne left her home in South Africa later in life, to begin a new life with her family in Adelaide.

How fortunate we all felt to know that not only were we to have a new member but also to greet a person, who as Provincial of Africa [imagine that] was to be part of our Franciscan family.

Once settled, Anne became an active member of our Order, Novice counsellor to two new aspirants, who soon called her the title of mother that she so deserves. In time Anne also led us as Regional Minister, and now as a true, prayerful companion and friend to us all.

I can only give thanks that God called Anne to minister to us and especially give thanks for her love, prayers and guidance she has given to me, especially in my role as Provincial.



May Anne continue to be the companion on the road of life and faith as with her we walk with our Blessed Brother Francis.

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## Christic Christians

Excerpt taken from: “The Humility of God”

A Franciscan Perspective, Page 135

By: Ilia Delio, OSF

Compassionate love not only requires space in the human heart for the stranger but it requires a capacity to suffer with another. Francis of Assisi discovered a healing love in the wounds of the crucified Christ and it was through his receptivity to grace that he learned to love by way of compassion. Compassion, as scientists tell us today, has a real biological basis. There are neurons in the brain that mirror another person’s emotional experience so that we really do “feel” what the other person is experiencing. How do we learn to “feel” for others in such a way that their sorrow becomes our sorrow and their joy our joy?

Bonaventure claims that we learn compassion by meditating on the mystery of Christ crucified where we can see God’s overflowing love for us to the point of suffering and death. Our problem, he states, is that we have hardened hearts – as hard as rocks. We can look on the Crucified and be neither “struck with terror nor moved with compassion.” I wonder today if we have so overly domesticated the cross that we not only ignore its scandalous image but we relate to it as an art object, expensive to buy and beautiful to look at. We need to sit before the cross and ponder our own lives in this awesome mystery of suffering and love. We need to rediscover the cross as the mirror of compassion, the place where we can see ourselves for what we truly are and where we can learn to love by way of suffering in, with and for another. We need a renewed mysticism of the cross as our pathway into the fullness of Christ.

## AGAPE MEAL

Excerpt From: **LITURGY FOR AN APAGE MEAL –**

### Living the Story

[www.standonline.org.uk/themes/stand/d o c u m e n t s / Week 10 Living the story 2.pdf](http://www.standonline.org.uk/themes/stand/d o c u m e n t s / Week 10 Living the story 2.pdf)

The term **Agape** or Love **feast** (Greek: ἀγάπη, agapais, Jude 1:12) was used for certain religious **meals** among early Christians that seem to have been originally closely related to the Eucharist. In modern times the Lovefeast is used to refer to a Christian ritual **meal** distinct from the Eucharist.



“**Agape**” is the New Testament Greek word for “self-giving love”. In the Christian tradition an “Agape” is also the name for informal meals and times of togetherness and mutual sharing which remind us of all those meals Jesus shared with his friends and the unity that his Spirit continues to give us.

The Apage Meal is usually celebrated during Passion Week.

**Reader 1** -To change our minds.

**Reader 2** -To change our hearts.

**Reader 3**- To change our ways.

**ALL** - To make us see the world and the whole of life in a new light and to fill us with hope, joy and certainty for the future. Here and now – let us praise God.)

**Reading** - Colossians 3: v12-17 (How we should “be”)

### Common confession

**Leader** - Let us examine ourselves as we seek to live in Christian community, as a sign and symbol of God’s peace for the world:

**All** - We confess our failings in Community:

Our lack of understanding,

Our lack of forgiveness,

Our lack of openness,

Our lack of sensitivity.

We confess the times:

When we are too eager to be better than others,

When we are too tired to bother,

When we are too lazy to really listen,

When we are too rushed to care,

**When we are too quick to act from motives other than love.**

**All** We forgive. We trust that we are forgiven.

**Leader** Let us share the peace with each other.

Setting the table in the midst of this community with whom Christ is present we set symbols to remind us of his promises to us:

**Reader 1** **A candle**, to remind us of Jesus who said, “I am the light of the world; whoever follows me will not walk in darkness but will have the light of life”.

**Reader 2** **Bread**, symbol of Jesus who said, “I am the bread of life. The bread that I shall give is myself for the life of the world”.

**Reader 3** **Wine**, a symbol of blood and covenant as Jesus says: “This is the blood of the new covenant – poured out for you” ‘I am come that you might have life – life in full abundance,

**Reader 4** **A cross**, to remind us that Jesus said, “A new commandment I give you, that you love one another, even as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love one for another”.

**All** Lord, we welcome your presence with us. May the food and companionship we share nourish our bodies, hearts and minds. And may our spirits be refreshed, as we live in the light of your presence With us now, and at all times and places. Amen.

### Prayers of Intercessions

#### The Lord’s Prayer

**Dismissal** The meal is ended. Christ goes before us into the day and the week ahead.

**All.** Let us go in peace,  
To love and serve one another  
In the Spirit of Christ. Amen!

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### Belonging and Building Relationships

Excerpt from: The Book of Common Prayer,

-A Spiritual Treasure Chest,

Annotated by: The Rev. Canon C.K. Robertson, PhD

#### The exhortation, From The Ash Wednesday Service

Dear people of God: The first Christians observed with great devotion the days of our Lord’s passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting. This season of Lent provided a time, in which converts to the faith were prepared for Holy Baptism. It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church. Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the church, to the observance of a holy Lent, by self-examination and repentance; by prayer, fasting, and self-denial, and by reading and meditation on God’s holy word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord our maker and redeemer.

Remember that you are dust and to dust you shall return.



## The Memorised Place - Chinese Restaurant, Annerley.

Back Row : Brother Donald, Brother Daniel, Gordon Hooker, his wife Carol-Anne, Sandra Beck, Keith Slater

Middle Row : Owner of restaurant Shou Yanxiu Peng, Godfrey, Fang Ling Quested, Francis MaJinBo, Roslyn Clifton, Ray Clifton, Brother Michael

Front row : Gloria, Glenys, Mrs Lee (Francis's mother), Clare Jie Mengholding baby Mary (MoChen), Bronwyn

\* \* \* \* \*

## Gathering with Francis and Clare

By: Bronwyn Fryar

A number of Brisbane tertiaries recently shared dinner together with Francis MaJinBo, his wife, Clare JieMeng and their 1 year old daughter MoChen along with Francis' mother, Mrs Lee. After dinner we were welcomed by the First Order Brothers to St Philip's at Annerley for conversation with Francis and Clare about their life as Christians. The Rev'd Fang Ling Quested acted as interpreter. The family were visiting Australia at the time of the Chinese New Year.

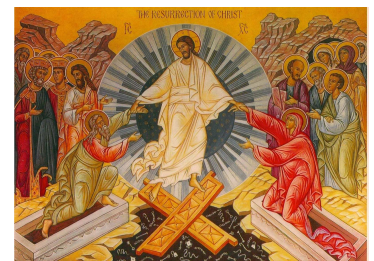
Francis and Clare are members of the Third Order in the Hong Kong region. They worship in a small Anglican Congregation, a "home" church.

It was through the TSSF website that Francis first made contact with us. He and Clare are in formation as Novices.

Touring around the Brisbane area including a trip on the river was of great interest to Francis who works as an Environmental Scientist. He was most impressed with the cleanliness of the Brisbane River! A visit to the Lone Pine koala sanctuary was of course, a highlight for them.

Please pray for Francis and Clare as they live their call as tertiaries.

## '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



# To Love Poverty

By: Alan Bentley

Jesus did not teach much about physical poverty. He spoke out more about the spiritually poor and the rich with their problems achieving eternal life.

Blessed Francis embraced physical poverty with gusto on the basis that acquisitions required nurturing and this inferred with his daily relationship with God, the world and nature.

Poverty in our eyes generally relates to lack of the necessities of life: food, shelter, clothing, and medical care. We would feel a sense of shame should we be unable to supply these necessities for ourselves and our loved one. We need to acquire work, money, property and goods. The things that keep us safe from poverty. They need nourishing and maintaining for the rest of our lives. Bureaucrats, advertising people, and retailers are most helpful in ensuring that we need bigger and better safeguards against the threat of poverty.

Father Harry Williams CR, an Anglican theologian, delivered a series of sermons in the 1070s and ultimately they came out in his book "Poverty, Chastity, and Obedience". In this book he devotes seventeen pages to guide us to understand that poverty is not a negative situation but rather a state of being that helps us achieve a more full life as a human. He states "Poverty is not Penury" and that we need the necessities of life to enable us to go forward and develop a closer relationship with God. We do not however need to become a slave to these acquisitions which cause us to be more focused and fearful about our future than we need be.

Can this also encourage us to support the needy in whatever way we are able to ensure that they have the ability to be educated, housed, medically served, able to work, and with adequate nourishment. It would be nigh impossible for them to come into their full humanity without these necessities of life. It is interesting to note that in Australia over 240,000 children are in need of the most basic things that we took for granted growing up. (Smith Family).

As we age and join the Seniors community it is weird to realize that we can expect to leave our 3 Br 2 Gar. "Castle" and finish our days in a nursing home in a room with one bed, and en suite (if we're lucky) a comfortable chair (hopefully), and a rental TV - So much for our income and assets which will seem to disappear into the maw of the health system.

That aside, it is not possible for a layman like myself to do justice to such a complex subject in 400 words. I do however feel that He has opened a doorway for myself and of course others to develop a deeper understanding of our full humanity.

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## Lenten Meal Makh'louta – Bean and Grain Soup

### Recipe:

- 1 cup chick peas, soaked overnight
- 1 cup red or black beans, soaked overnight
- 1 cup brown or green lentils
- ¾ cup burghul, washed and drained
- ¾ cup medium rice washed and drained
- 2 large onions sliced finely
- ½ cup olive oil
- Can add diced carrot and potato (optional)
- Salt and Lebanese 7 spice or pepper of your choice

### Method:

Drain the soaked chick peas, beans, lentils and place in a large saucepan with water and salt. Bring to the boil, cover and simmer vigorously for 30 minutes. At this time diced carrot and potato can be added to mixture. When starting to cook add the burghul and rice

Fry the finely sliced onions in the oil until they are reddish-brown, then pour both the onions and the very hot oil into the simmering bean and grain mixture.

Cover the mixture and continue to simmer, stirring occasionally, until the rice and burghul are cooked – approx 35-40 minutes. Turn down the heat to very low and cook for a further 10 minutes, adding more water if necessary.

Adjust salt and spice to taste.

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## Collect of the Day

**From: Lent 3 Sunday 19<sup>th</sup> March 2017  
Gathering In God's Name**

**O God, the fountain of life, to a humanity parched with thirst you offer the living water that springs from the Rock, our Savior Jesus Christ: stir up within your people the gift of your Spirit, that we may profess our faith with freshness and announce with joy the wonder of your love. We ask this through our lord Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen,**

# Opportunities for Franciscan Life and Study at Stroud

By: Br Christopher John SSF

We are offering at Stroud two different opportunities for Franciscan life and study. One is to come as a guest for a week or two in the Hermitage or Old Monastery, the other is a programme of short-term residency in the Old Monastery. Details are as follows:

## ***Come and Stay for a Week or Two***

At Stroud NSW we have a unique facility offering accommodation and opportunities for study for members of the Third Order (and others too of course).

We are set in twelve hectares of native bush, on the outskirts of the small township of Stroud, in very peaceful surroundings. Individual accommodation (for up to two or three people) is available at the Hermitage of St Bernardine. For larger groups accommodation is available at the Old Monastery. Both are on the same site – a few hundred metres apart.

The Hermitage of St Bernardine has a community of brothers (currently, Alfred BoonKong, Bruce-Paul and Christopher John), and accommodation for several guests. It also has a library, with particular strengths in areas such as Franciscan studies and Christian spirituality. The Old Monastery, the former home of the Community of St Clare who lived here 1980 – 2000, provides self-catering accommodation for larger groups.

We invite Tertiaries, individually or in small groups, to come and stay for a week or two of Franciscan life and study. Although we are not offering a formally structured course, we can offer suggestions for reading and a brother will be available for a period each day for discussion. Naturally we also invite you to join our daily office. For those staying at the hermitage we invite you also to share in the fellowship of our dinner table. For larger groups at the Old Monastery you will be self-catering. If you can offer an hour or so a day of your labour, there are plenty of practical ways you can help enhance the beauty of this unique place.

The brothers ask guests for a donation, as they can afford. A rough guide is \$65 per night (this includes accommodation and three meals).

For more information about this and accommodation at the Hermitage please contact:

Hermitage of St Bernardine, PO Box 46, Stroud NSW 2425  
ph +61 2 4994 5372 (internationally); (02) 4994 5372 (within Australia)  
[ssfstrd@bigpond.com](mailto:ssfstrd@bigpond.com)

The Old Monastery is \$45 per night although this varies depending on size of group. Food is extra, by self-catering and there is a surcharge for use of the kitchen.

For information about bookings at the Old Monastery, please contact:

Friends of the Monastery,  
ph +61 418 505 457  
(internationally); 0418 505 457 (within Australia)

[oldmonasterystroud@gmail.com](mailto:oldmonasterystroud@gmail.com)

[www.themonasterystroud.org.au](http://www.themonasterystroud.org.au)



## ***Lay Minister or Priest in Residence at the Old Monastery***

This is an opportunity for a suitably qualified person or persons to stay in residence at the Old Monastery for approximately 3 months, rent-free. The accommodation provided is a two-bedroom unit with facilities for self-catering. Duties include sharing the Daily Office (using Daily Office SSF) with guests who come to the Old Monastery and being available for any guests or visitors who want to talk. Priests can celebrate the Eucharist in the Old Monastery chapel. There is an application process; those selected will need to hold a licence, either as priest, or lay minister, in their own diocese, and to be in sufficiently good health. It could be possible for a group of Tertiaries to take on a three-month block and then to separate it into smaller periods shared among themselves.

The Brothers' library at the hermitage is available, as is the opportunity for guided reading and informal discussion with the Brothers. When not required to be leading worship in the Old Monastery chapel you would be free to join the Brothers in the hermitage chapel.

For more information about residency at the Old Monastery please contact:

Jill

Gumbley

TSSF

[gumbleyjill@gmail.com](mailto:gumbleyjill@gmail.com)

## ***Study Modules***

The brothers are also investigating another study possibility, that of producing Franciscan study modules. Rather than writing from scratch we are looking at adapting existing study material. We'll keep you posted.

But in the meantime, we recommend: *Build with living stones: Comprehensive Course on the Franciscan Mission Charism* / Sr Daria Mitchell (ed). New ed. Franciscan Institute Publications, St Bonaventure University, NY, 2015. ISBN 978-1-57659-3691 (print edition); ISBN 978-1-57659-370-7 (ePub). 190 pp. USD 15.95 + post & packing.

But in the meantime, we recommend: *Build with living stones:*

This book contains the study material for the North American version of the Comprehensive Course on the Franciscan Mission Charism (which normally comes in a set of separate modules). The advantage of this text is that it's conveniently in one volume and can be easily purchased from the publishers at: <https://www.franciscanpublications.com/products/build-with-living-stones?variant=7282430085>.

There is a study unit per chapter, each containing readings from the Franciscan sources; an introduction; survey; information; questions and bibliography. The insights of Clare are equally included with those of Francis.

Chapter titles are:

1. Francis, Clare and the Franciscan Family
2. Witnesses to the Incarnation
3. Traces of Trinity
4. The Gospel Way: Moving Toward the Reign of God
5. The Franciscan Mission
6. To be Formed into Christ Jesus
7. The Franciscan Evangelist: Developing a Contemplative Consciousness
8. Franciscan Presence and Dialogue: Living with Diversity in a Pluralistic Society
9. Franciscan Peace-making
10. Inculturation Through a Franciscan Perspective
11. A Franciscan Perspective on the Economy and the Global Reality
12. Gender: Realities, Stumbling Blocks and Breakthroughs
13. Brother Sun and Sister Moon: A Franciscan View of Creation
14. The Franciscan Role in the Church.

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## An extract from the Funeral tribute for Robyn Jenkins.

Wednesday 8th February 2017  
at St Peter's Church, Weston.  
A.C.T  
By: John Gibson tssf



A clue to Robyn's approach to life and how she lived it came when she related the following to me. This is her story.

A few years ago I experienced an episode which I believe to be truly an answer to prayer. I was walking to work one morning when I started to think about the question "What is the secret of truly living well?" I continued to walk, all the while pondering this question and asking God to give me the wisdom to know. About ten minutes later I had one of those blinding flashes of revelation, a moment of knowing and of certainty that caused me to almost dance with the sheer joy of this knowledge. And what was it? "The knowledge that the key to right living is awareness."

Arriving at work I had an undeniable impulse to throw out a very old and very dusty box of christmas cards that was cluttering up the office. I pulled it down and was struck by a bright red card.

I pulled that out and on it were these words by Henry Miller "**The aim of life is to live, and to live means to be aware, joyously, drunkenly, serenely, divinely aware.**" I was amazed at this confirmation which it seemed I was meant to see.

That lunch time I walked past a gift shop and was drawn to a stand containing mugs and magnets and notebooks, all bearing quotations - and there again were the words I'd seen that morning.

The next day when visiting my mother I picked up a little stand of quotation cards which had been on her kitchen bench for years but which I had never taken any notice of. I randomly chose one card and the words were there again.

Three times confirmed, and to this day I have never doubted the importance of awareness in right living. To me it means being aware of *all* the world around me, particularly nature and people, what people say and do, and what they don't say and do. For true awareness is being aware of people's feelings and their unspoken needs.

Coincidence or a God incident?

Referring to the 'sacredness of life' Robyn said I believe this to be all of God's creation down to the tiniest seashell, a singing bird, a sad faced dog. To be truly aware of all of this is to engender gratitude and love in our hearts, gratitude to God for all he has given us, and gratitude leads to love, love of God and of all of his creation. This in turn leads us to care for it, caring for the earth and all its creatures, and caring for each other. Without such awareness, gratitude, love and care for our world surely cannot hold together.

Robyn had a simple but profound way of taking the ordinary things of life to explain and illustrate her faith and to live it out to the glory of God.

All were asked to wear lively colours as a tribute to Robyn's vibrant embrace of life. At the conclusion of the service as we gathered outside helium balloons were released. On the side of Robyn's white coffin were the words Live, Love, Laugh.

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**And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these.**

- Matthew 6, 28

