



The Province of Asia-Pacific

AUSTRALIA, HONG KONG, MALAYSIA

PAPUA NEW GUINEA, SINGAPORE & SRI LANKA

NEWSLETTER

Stigmata/Francistide Edition

LETTER FROM THE PROVINCIAL MINISTER

Dear Brothers and Sisters,

As you read this Newsletter I will have just returned from IPTOC, the Interprovincial Third Order Chapter meeting that took place in Hertfordshire, north of London in the UK.

IPTOC meets every 6 years and it happens alongside the Joint Franciscan Orders Chapter. This means that representatives of all three Franciscan Orders come together and live, work and pray beside each other for almost two weeks.

Our three representatives were John Gibson, our Provincial Chaplain, Sandra Jackson the Assistant Provincial Minister and myself as Provincial Minister Asia Pacific.

The Third Order Provinces of Europe, Africa, The Americas and the Pacific were also represented.

We had one sister from the Order of St Clare, our Second Order, and many brothers and sisters from the First Order from the UK, the USA, Korea, PNG and the Solomon Islands, and our familiar friends Br Christopher John the new Minister General of SSF, Br Alfred, and Br Donald Campbell the new Provincial Minister of the Province of the Divine Compassion, who is also my parish priest at Annerley.

Our Minister General Ken Norian from New York has retired after two terms and he has been succeeded by John Hebenton from New Zealand, who was elected by the Third Order Chapter.

Together we have shared our experiences of Franciscan life and our hopes and dreams for the future. Together we Tertiaries said an expanded version of the Daily Obedience, each time naming our brothers and sisters in the 5 prayer cycles around the world, and reflecting together on the same portion of the Principles.

Each day as we pray the Daily Obedience we are conscious that we belong to a world-wide family of Franciscans 'united in community and prayer' and that we are daily being shaped by God through reflection on the Principles, which John Hebenton described as 'sandpaper', that like liturgy, constantly rubs and challenges us.

We are also called to be sandpaper in both the Church and the world, challenging both by our lifestyle and our openness to be transformed by the Holy Spirit.

It is a great challenge to be a challenge!

Pace e bene,
+Godfrey tssf.



God, we give you thanks for the Third Order of the Society of Saint Francis. Grant, we pray, that being knit together in community and prayer, we your servants may glorify your holy name after the example of Saint Francis, and win others to your love; through Jesus Christ our Lord.

Amen.



Collect for the Feast of St. Francis' Stigmata, September 17th

O Lord Jesus Christ, who, when the world was growing cold, did renew in the flesh of the most blessed Francis the sacred stigmata of Thy Passion, in order to inflame our hearts with the fire of Thy love, graciously grant unto us, that yoked to his merits and prayers we may bear the Cross, and bring forth fruits worthy of penance: You who live and reign with the Father and the Holy Spirit, God forever and ever. Amen.

Visit us on the web at www.tssf.org.au

Third Order Provincial Conference 2018 :

By: The Rt Rev Keith Slater tssf
keithslater@gmail.com
Convenor

Dear Sisters and Brothers,

It is just **9 months** (14-17 June) until our next Provincial Conference and General Chapter.

The QLD/NNSW Region are preparing to welcome you to Brisbane for this special gathering under the theme:

“Imagining a New World”.

As tertiaries living in the contemplative Franciscan spirit our Principles have much to reflect upon. In imagining such a world we can have a voice in such matters as creation/the environment and social justice.

This Conference is an opportunity for each of us to explore what Franciscan spirituality looks like in this century, and what impact it can have upon the world of today - in our locality.

It is good to note that quite a few tertiaries have acquired a copy of Richard Rohr’s book ‘The Divine Dance’ which is recommended as a resource in preparation for the Conference. Some area fellowships are planning to take time to reflect upon it.

It is just **9 months** until we meet.

Are you planning to come?

This is a great opportunity to meet up with other tertiaries for whom we pray daily through the Community Obedience.

Have you registered yet?

Please find the Registration form attached. I encourage you to complete it **today** and forward it to Graham Dorman. You can pay by Cheque or Direct Deposit (Account details are given on the form. Please reference your Direct Deposit with your name so the Treasurer can recognise your deposit.)

Questions: please contact me if you have any queries.
Peace and all good,



Franciscan Blessings of the Animals

Blessed are you, Lord God, maker of all living creatures. You inspired St Francis to call all animals his brothers and sisters. We ask you to bless all animals who give us joy, comfort and unconditional love.

By the power of your love, enable them to live according to your plan. May we always praise you for all your beauty in creation?

A Reflection on Peace

By: The Ven John Gibson tssf our Provincial Chaplain.

“A Prayer In The Spirit Of St Francis” begins with “Lord make me an instrument of your peace.” But as we survey our world we are confronted by images and pictures of hatred, injury, discord, doubt, despair, darkness and sadness. There is indeed a great disease not just abroad, but here at home in our own country.

So what does *peace* look like in this scenario? Two painters were asked to paint a picture that would illustrate their idea of peace. The first painter chose for his scene a placid, still lake set at the foot of quiet and lonely hills. The other painted a thundering water fall, with foam and spray flying, as the torrent hit the rocks at the bottom. But just near the bottom he painted a single small beech tree, and in the fork of one of the branches he placed a robin sitting on its nest. Which of these pictures depicts peace for you?

We might yearn for the image of the first paintings with the peacefulness of the placid still lake. The reality is though that true peace is found in the heart of turmoil. Peace in the midst of conflict. That was certainly the reality and experience for Francis and Clare and it really has not been any different down through the ages or for us today.

In true peace there is always two elements - tranquillity and energy; silence and turbulence; creation and destruction; fearlessness and fearfulness.

In John 14:17 we hear the words, “Peace I leave with you; my peace I give to you. I do not give to you as the world gives.” The Jewish word for *peace*, is *shalom* which means more than the absence of conflict or anxiety. It means *wholeness* or *well-being*. It is an inner quality that doesn’t depend on outward circumstances. In offering this to us, Jesus is saying to us that we can have and experience God’s peace in the midst of conflict.

To go back to my opening paragraph. As we survey the situation - yes, let us be concerned but not overwhelmed by worry. Let us indeed be *Instruments Of Peace* through our words and actions, helping to replace those negative and destructive qualities with the positive and life giving qualities of love, pardon, union, faith, hope, light and joy.

From: “Franciscans Day by Day” – December 6 “The Earth Charter”

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions and ways of living. We must realise that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment. The emergence of a global civil society is creating new opportunities to build a democratic and humane world. Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

HONOURING OUR ELDERS

Honouring our Elders – The Reverend Peter Lockyer

By: Rt Reverend Keith Slater



It is all but 43 years since Peter Lockyer was professed in the Third Order of the Society of St Francis. This was in the very early stages of the development of the Third Order in Australia under the direction of the First Order, and most particularly, Brother Alan Barnabas SSF.

Over these 43 years Peter has seen, and lived through, the incredible stages of growth of the Third Order, from being dependent upon the First Order, to becoming independent and responsible for our own structure and governance, to a recognition of interdependence of the First, Second and Third Orders of the Society of St Francis.

That is quite a journey for the Order, and quite a journey for Peter whom we honour in this issue as one of the elders of our Order in this Province.

From a personal perspective my first meeting with Peter was in 1978 in Brisbane. He had been appointed as my Novice Counsellor. I was living in Springsure at the time so the major part of the formation was undertaken by correspondence with Peter. It certainly gave an insight into this Order as a community living in dispersion. Peter's guidance during this time was always gentle, courteous, and wise direction as I grappled with the Franciscan Principles. It was a formation in which I was aware that he was intentionally journeying deeper into his calling as well. His quiet nature allowed time for reflection - allowing time for what was necessary.

In responding to God's call into the Third Order - to live in community - into the depths of the contemplative spirit of Franciscanism - Peter gave expression to this call within the Order by serving as convenor for the Brisbane Area Fellowship and as Regional Minister for the Queensland B Region (and thus served on Provincial Chapter). He also gave expression to this call in the priestly and pastoral ministry that he has offered over many years as Parish Priest and as Chaplain within the Hospitals of Brisbane.

During the latter part of the 90's and early this century, it was a privilege ministering with Peter who served as Honorary Priest in the Parish of St Clement's-on-the-Hill, Stafford in Brisbane. He brought his many years of experience and wisdom to the ministry team through his reflectiveness, perspectives of issues and his sense of humour as we sought together 'To make our Lord known and loved everywhere.'

Peter lives as the Principles state: 'The chief form of service that we have to offer is to reflect the love of Christ, who in his beauty and power, is the inspiration of our lives.' Thank you, Peter, for your example of Franciscan spirituality over the years which has impacted upon so many.

Franciscan & Holy Days To Note

2017

October	3	Transitus
October	4	FRANCIS OF ASSISI
October	11	All Franciscan Saints
November	1	All Souls Day
November	2	All Saints Day
November	8	John Duns Scotus
November	16	St Agnes of Assisi
November	19	Elizabeth of Hungary
November	23	Fr Algy SSF
December	1	Requiem for all departed Franciscans
December	8	Conception of the Blessed Virgin Mary
December	25	THE NATIVITY OF OUR LORD

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

**The Great
Mystery is
within
ourselves!**



Many are avidly seeking, but they alone find who remain in silence... Those who delight in a multitude of words, even though they say admirable things, are empty within. If you love truth, be a lover of silence. Silence like the sunlight will illuminate you in God and will deliver you from the phantoms of ignorance. Silence will unite your soul to God.

~ Isaac of Nineveh

A TRIP OVER THE BORDER

By: The Revd Bill Guttormsen

It was a bright and beautiful winter morning on Saturday June 3rd as I pulled into the Redland Bay boat harbour to pick Lahdo up from the Macleay Island Ferry. We were on our way to join our Franciscan brothers and sisters at a Regional gathering in Kingscliff, northern New South Wales, picking up Jeremy at Carrara on the way. Both Lahdo and Jeremy were to enter the Order as Novices today.

QLD b/NNSW is a widespread Region, and while we hold quarterly Regional gatherings, the usual venue is Brisbane which is a bit away far for our friends in places like the Northern Rivers, Toowoomba, Gladstone etc. These areas tend to hold their own gatherings.

But on June 3rd we had decided to meet at Kingscliff and were graciously welcomed into the home of Jenny Priest. Twenty folk came down from the Brisbane environs to gather with another twenty from the northern NSW part of our Region, and what a great day it was.

It was a delight for me to meet face to face others I had only spoken to on the phone, or simply prayed for - people like Hilary and Lilo, and a further blessing to see again old friends.

The day began with a shared cuppa and general fellowship. Jenny's living room was prepared with a table set up as an altar with a lovely hand-stitched Franciscan backdrop and a San Damiano cross, around which we gathered at 10.30 am for the Eucharist at which Richard presided and preached. Lahdo and Jeremy were noviced during the service.

After the Eucharist came an opportunity for Keith Slater as Conference Coordinator to bring everyone up to date with planning for the 2018 Provincial Conference and General Chapter which is to be hosted in our Region. Application forms and payment details are now available. Our Regional Minister Ray was then able to discuss current Regional business with us all, especially the planning for our July retreat at the James Byrne centre in Toowoomba.

After the talks we broke for a shared lunch and more fellowship time. This was a great opportunity to 'catch up' and Jenny's house was a-buzz with folk talking, moving about and sharing food.

When lunch was finished we gathered again and Hilary shared a reflection on the life and ministry of Jack Winslow, the author of our *Principles*, which was both enlightening and inspiring. I, like Hilary herself and perhaps many of us, knew little about this great man of God other than appears in our Manual; but Hilary's research presented to us a man of many parts, a man of great humanity and purpose, led and inspired by God, and we gave thanks for him. Hilary then led a segment which encouraged some of us to share our own Franciscan journey, and it was great to hear from those who shared.

We then closed the day with evening prayer and the Community Obedience before preparing to leave, saying our various goodbyes. I'm sure that I came away just a little more peaceful, joyful and thankful for a lovely day spent in the company of brothers and sisters. The presence of Christ himself in this small part of his body was quite palpable.

My Franciscan Journey

By: John Dendy

My Journey as a Third Order Franciscan began in 1987 in Zimbabwe, formally Rhodesia. The trials and Tribulations of African politics saw me leaving, Zimbabwe in 2000, and eventually arriving here in Australia in 2002. I reconnected with the Franciscan movement, through the late Flemming Beicher, guided by Maxine Wolfe and was professed in 2011.

As I reflect on my journey with Francis, I would describe the journey as being a bit "hot and cold" for Francis and ultimately Christ; never quite reaching the full understanding of God's calling for me. Whilst I have continued to search for the calling; there may be a glimmer of light at the end of the tunnel now.

To expand on this, I have over my life time attempted to become a full-time priest as this I felt was my calling. Although my applications have been turned down, I have and still have not given up my search for Gods calling on me!

I am by profession a celebrant undertaking weddings, funerals, baby naming and renewal of vows. Over the last few years I have come to realise that this is a God given opportunity to reach out to many people who would not go near a church for one reason or another. (*considering 70% of marriages are carried out by celebrants nationally*) Whether couples or families want religion in their ceremonies or not I feel that by showing love, and commitment to them, is a great opportunity to spread the word of God in a subtle way.

Other opportunities have opened up recently. I am involved in an outreach program associated with the Church, at a woman's prison. I am also undergoing security clearance to allow me to enter the prison and take the word of God to the inmates. I have also been given the opportunity to write to a male prisoner who has nobody and needs support as he is a new Christian.

MY Christian life, in the last year has taken on a different meaning and with a vocation advocate in the diocese of Perth mentoring me, the back bone of my faith the TSSF I believe my journey to knowing God's calling for me is being revealed

Humanity and the environment in relationship - Reading: Fraternity, The Foundation And Pathway To Peace, Pope Francis, (Message for XLVII World Day of Peace 2014)

The human family has received from the Creator a common gift: nature. The Christian view of creation includes a positive judgement about the legitimacy of interventions on nature if these are meant to be beneficial and are performed responsibly, that is to say, by acknowledging the "grammar" inscribed in nature and by wisely using resources for the benefit of all, with respect for the beauty, finality and usefulness of every living being and its place in the ecosystem.

Nature, in a word, is at our disposition and we are called to exercise a responsible stewardship over it. Yet so often we are driven by greed and by the arrogance of dominion, possession, manipulation and exploitation; we do not preserve nature; nor do we respect it or consider it a gracious gift which we must care for and set at the service of our brothers and sisters, including future generations.

My Journey with Francis

Excerpt taken from: "The Threefold Way of St Francis"

By: Murray Bodo O.F.M.

St Francis has lived inside of me for almost sixty years. He walks my inner landscape, barefoot, unkempt, his threadbare habit girded with a plain woollen cord, his cowl crushed from sleeping in the woods, a rock for a pillow. He is a knight-errant, a troubadour, a poor fool for the Poor Christ - II Poverello, Francesco, the saint of Assisi.

Like Don Quixote de La Mancha, he is both idealistic dreamer enthralled with this Dulcinea, the Lady Poverty, and equally the Shakespearean fool who mocks the values of those who put their trust in sword and money and social position. He walks the geography of my soul, looking like a beggar but joyfully and with princely bearing because he walks in the footsteps of his liege-lord, Jesus Christ. His poor tunic and beggar's bowl mimic the trappings of chivalry and knighthood, for he carries his bowl like Lancelot's lance; he rides the merest peasant's donkey like the sleekest steed. He makes of Assisi, Camelot, and of the lepers' swamp below the city, Paradise; the way up to heaven is down to the poor, the despised, the marginalised of this world.

This Francis, this stigmatic, bearing the wounds of Christ, prays with hands and feet and side afire with love in the visitable place within which is the soul. Wherever I go, wherever I am, I visit St Francis within to help me see aright what I see outside. Though, I stumble, I'm drawn to the way he walks in Jesus' footsteps. He mediates my otherwise too serious, too trudging of the way of the Cross. Francis turns asceticism into a merry pilgrimage of fools and lovers and singers who chant antiphonally with him, "May the fiery and honey-sweet power of your love, O Lord, wean me from all things under heaven, so that I may die for love of your love, who deigned to die for love of my love."

Such is the landscape within that I retreat to in order to see as blessed what otherwise would seem a world gone mad with power and greed, with sensationalism and exaggerated nationalism, with instant gratification, with exclusion and prejudice, hatred and war. Through the eyes of St Francis all is lit with a light from within, for everything, even death, is ultimately made of God's love, redeemed by God's word, inspired by God's own Spirit.

Third Order Conference and General Chapter 2018

Dear Sisters and Brothers,

Greetings in Christ.

Please find attached a copy of the Information Sheet and Registration Form for the tssf 2018 Conference and General Chapter which the Qld B/NNSW Region is hosting. The dates of the Conference are Thursday 14 June through to Sunday 17 June 2018. It will take place at the QCCC- Brookfield Conference Centre. (This is a non-alcoholic venue.)

The theme for the Conference focuses upon "Imagining a new world", and asks the questions:

What does Franciscan spirituality look like in the 21st century? And

What impact can it have upon the world today?

This is a Conference which will encourage us to explore more deeply our Franciscan calling: our call into deep relationship with God and our sending forth being engaged with gospel matters in the world at large, and particularly where we live.

You will note there are options how to Register and suggestions how to pay the Conference costs in instalments.

I encourage you to Register **now** and pay your Deposit confirming your intention of engaging in this exciting Conference as Third Order community. Registering now will be an encouragement to the Working Group that is engaged in preparing the Conference.

If you have any questions, please forward them to the Convenor, Keith Slater, at keithslater@gmail.com

I look forward to welcoming you to the Conference in June next year.

Peace and all good,

Ray Clifton tssf
(Regional Minister QldB/NNSW)

N.B. The attached Registration Form is an electronic form. If responding electronically, double click to open, tap on each line and insert information, fill out the Registration Form, save it, and then forward to g.a.dorman@bigpond.com

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(Message for XLVII World Day of Peace 2014)

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The Gates and Walls of Assisi

Taken from: "Enter Assisi" An Invitation to Franciscan Spirituality

By: Murray Bodo



In order to understand the importance of the gates of Assisi in the time of St Francis, we have to leave the world in which we live and travel back to the thirteenth century, to this small Umbrian city on the side of Mount Subasio in central Italy. It is a walled city punctured by gates where taxes are collected from merchants and farmers coming to sell

their wares in the city.

As the only way in and out of the city, the gate is an essential part of the city's fortifications against the outside world. The citizens know they are only as safe as the city gates are impenetrable. The doors of the stone gates are made of wood, reinforced by thick iron nails, and are locked shut at night. And in addition to these thick wooden doors, the passageways of the major gates are closed with a separate heavy, wooden portcullis, a kind of fail-safe sliding door on the inside of the main door that is made of oak bars with iron bars at the bottom.

The facade of the gate displays shields and escutcheons and other civic emblems and coats of arms relating to whoever is ruling the city; the pope or emperor. On the top of the friezes is a battlement who configuration determines whether the city is Guelph or Ghibelline. A Guelph battlement is U-shaped and looks like upside-down teeth.



Many people have penetrated the gates of Assisi over the centuries, some legally – farmers and merchants and friendly visitors – but others illegally, as conquerors who are not admitted but who break their way through. These are the powerful and the humble, saints and sinners, Etruscans and Romans, Byzantines and Goths, Lombards and Franks at the time of Charlemagne, and conquerors and their soldiers from minor duchies during the so-called "Dark Night" of the years 800-1000. There are those who came during the period of wars between Italian city states, and in particular, the squabbles between Assisi and Perugia, its neighboring city.



At the time of Francis, Assisi was a Ghibelline city and Perugia a Guelph city; there were feudal lords and peasants, warriors and merchants and clergy; in more modern times the French, again, this time under Napoleon, who stables his horses in the Basilica of St Mary of the Angels; and there are the Fascists and Nazis in the

1940s who occupied the city of Assisi.

How rich, then, is its history, this city on a hill, this city which still holds within its gates the blessing he bestowed upon it, the Little Poor Man, the Mirror of Christ, the quintessential Christian disciple, Francis of *Assisi*.

Gift in love: Saint Francis Taken from Mind Journeys' Blog

By: Rev Ted
Witham

Our joy in
fervent prayer and
stately dances,

In full-sung
hymns and full-heart confession,

in earnest emotional expression,
all diverse ways to celebrate St Francis.
Liturgical wealth but poverty deep,
In all, radical Godward dependence,
Tangled in matter we find transcendence;

The sole way integrity to keep.
More in story than godly abstraction:
The Pope gives the Order's permission,
The lepers' care and pairs for mission,
In mutual prize and always loving action.
Thank God for blessings and seeing all in joy,
Our gifting for love we hurry to employ.



Loving the forsaken Christ

Acknowledge - Francis Ma...Hong Kong Area

May the power of your love, Lord Christ,
fiery and sweet,
so absorb our hearts
as to withdraw them from all that is under heaven;
grant that we may be ready
to die for love of your love,
as you died for love of our love. **Amen.**

—Absorbeat, St. Francis of Assisi

At this moment, what image does Christ look like in our lives?

Maybe, in our lives, he is only a prophet who performs miracles and gives us some comfort for our painful and helpless hearts. Or, we have stronger personal religious experiences, which can make us rejoice in our sensory shock of the Transfiguration of him. However, when we walk into him more closely, we may find that, the shock of faith brought by him is far beyond reach of our insignificant lives. In the intense conflict of faith, our wonderful experiences of our faith lives are always challenged by his death. Every moment, we all seem to stand before his cross, and to gaze on him who is experiencing death and becoming the forsaken: Do we still love him? Do we still love him and give up all that we have? Do we still love him and walk into his death with him?

Francis always lived in the teeth of the storm of faith. To the world, he was always crazily running toward the verge of death and being forsaken by all the world. But to Francis, he still thought that, the contradiction between him and the world (also including himself) had not reached to the limit of death. The forsaken Christ on the cross was calling to him constantly, through beggars and lepers, through ramshackle churches, through all his pressures and sufferings from his church, fellowship and family, through his lady poverty and his sister the death of the body. Francis knew that, if he didn't become one in spirit with the forsaken Christ and didn't have a real experience in the death of Christ, the insignificant human life always could not reach to the kingdom of God. So, he was willing to respond to this calling of faith which is also the calling of death, and gave up all that he had—his life, living environment, self-will, self-emotion and even experience of faith. And he fell down before the cross and kissed the holy nail marks of Christ that his whole life was burned in the fire of Christ's love. Finally, his marks of love, were carved not only in his heart but also on his body as gift from God.

Through Francis' constantly seeking to become one in spirit with the forsaken Christ in the death, he always experienced the joy of Co-resurrection with Christ. His life, his faith, and even his living environment, seemed to go into a whole new dimension. 'My God, my all!' Francis who stayed in the world, gave praise emotively to God who also stay in the world. In the eyes of Francis, all the world seemed to be renewed as the form of being originally created, and through this Christ was truly present and walked into his life. Francis, who had ever given up the world and become the 'deadly enemy' of the world for the sake of loving Christ, was running toward and into the world, and loving everything in the world with the extraordinary love, also for the sake of loving Christ.

This is the love and harmony never seen before. But it's unthinkable that, the great and wonderful 'Passover' is because of the focus of all the conflicts, the forsaken Christ.

May the power of the forsaken Christ's love, fiery and sweet, also absorb our hearts, and make us be ready to die for love of Christ's love, as Christ died for love of our love. Amen.

Contemplation

Excerpt from: "Clare of Assisi -
A Heart Full Of Love
By: Iliia Delio, OSF



Contemplation for Clare begins by *falling in love*. It is being grasped by the power of God's love in the crucified Christ and giving ourselves over to that love. It is not some type of abstract spiritual union with God that ends on a note of spiritual bliss but a real personal encounter with the God of love in Jesus Christ. Gazing upon the crucified Christ causes us to lose our balance and be caught up in the divine embrace of love. Clare describes contemplation in the same context as personal transformation. We cannot contemplate God, she indicates, unless we are on the path of transformation. We contemplate God as we are transformed in God or, we might say, "we are conformed as we are transformed" in God. In her third letter to Agnes she writes:

Place your mind before the mirror of eternity!
Place your soul *in the brilliance of glory!*
Place your heart *in the figure of the divine substance!*
And *transform* your entire being *into the image*
Of the Godhead Itself through contemplation!

Prayer for imitating

St. Francis

From the Franciscan Prayer Book

Collect from St. Francis' Feast Day, October 4th

O God, who increase Thy Church with the merits of blessed Francis by the heavenly birth of this Thy newborn: grant unto us, that through imitating him we may dispise earthly goods and always rejoice in the participation in Thy heavenly gifts. We ask this through Our Lord Jesus Christ, who with the Father and the Holy Spirit, lives and reigns God forever and ever. Amen.

The significance of Franciscan Prayer

Excerpt taken from: "Franciscan Prayer"

By: Ilia Delio, O.S.F

To understand the significance of Franciscan Prayer is to identify some of the major voices of the tradition and the way they have described this particular path of relationship with God. I have chosen to bring into dialogue three major voices – Francis of Assisi, Clare of Assisi and Bonaventure of Bagnoregio – who form a trinity of complementary thought that help define the Franciscan way to God. There are other voices in the tradition who have spoken on prayer, for example, Angela of Foligno and Ramon Lull, but these three voices form a foundation of prayer that characterises the tradition. While Francis of Assisi inspired a gospel way of life that came to be known as "Franciscan," Clare of Assisi was a cornerstone of this foundation and contributed a feminine voice to the development of the Franciscan movement. Bonaventure was a trained theologian and Minister General of the Order who combined the spirituality of Francis with the Christian theological tradition to form a Franciscan theological worldview.

Both Francis and Clare lived in the thirteenth century in the town of Assisi. Francis was born around 1181 and died in 1226, Clare was born in 1193 and died in 1253. Although Clare was twelve years younger than Francis, her life was no more ambitious in the pursuit of holiness than that of Francis. There are many modern biographies that recount the life of Francis; however, the details remain obscure because of the historical circumstances in which he lived. His rapid rise to official sanctity (he was canonised two years after his death) has made it difficult to extract the person of Francis from the saint, Francis, although modern scholarship has made tremendous strides in this respect.

Reading from the Principles Of the Third Order

Day 3 – The Object (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 the Society of Saint 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.

REFLECTION ON PAINTING

“HIDDEN CALL”

By: Jeni Nix

It's funny how God gets our attention sometimes – we can be searching for one thing in particular, only to have something completely unexpected thrown in our path to discover or learn something else.

In my journey for healing from some childhood trauma, I went searching through my primary school archives in 2014 for a photo of a painting I knew would be there. I found it, but in the process I also found this picture from forty years ago. I was stunned. Speechless!

Around the time these paintings were done, (topics given by the teacher) I had been given a bookmark with the Prayer of St Francis on it. I already understood God's deep love for me, and that God could be found reflected in all creation. This bookmark burned into my soul, and I decided then that that was how I wanted to live my life...

For the past few years I have been in the process of candidature for ministry within the Uniting Church – wrestling deeply as an adopted child with identity and call. Suddenly here it was right in front of me – a faded Polaroid in a dusty, rusty old photo album, in my old disused tuck-shop. A forty-year old prophetic painting of my life's call to serve others.

I am helping up an Indian girl who has been pushed over by a bully and is injured. The Chinese girl too is crying from bullying, and I'm trying to catch a butterfly to give to her and make her happy. And there is a bird hovering...to this day every picture I create, even when reaching over to scribble on my mates' lecture pads during boring lectures, has a bird somewhere in it.

Finding the other painting and working through things has been incredibly important for my journey to candidature. But this painting has unlocked the words I haven't been able to find to express my sense of call to others who need to hear my story so they can discern clearly my path. Not only has it crystallized for me my call to ministry as my life's vocation, but it's evidence that I've been feeling, thinking and living like a Franciscan LONG before my Novicing last November. Who knew???

“It's a gift to joyfully recognize and accept our own smallness and ordinariness. Then you are free with nothing to live up to, nothing to prove, and nothing to protect. Such freedom is my best description of Christian maturity, because once you know that your “I” is great and one with God, you can ironically be quite content with a small and ordinary “I.” No grandstanding is necessary. Any question of your own importance or dignity has already been resolved once and for all and forever.”

- Richard Rohr





**The Regional Retreat
- Qld B/&NNSW**

At James Byrne Centre
- Highfields QLD
28 - 30/th July, 2017

The Retreat Conductor:
Rev Hilary Singleton
tssf from Murwillumbah.

By: Rev Bill Guttormsen

25 Tertiaries gathered at the James Byrne Centre in Toowoomba last weekend for this year's Retreat. The Retreat was beautifully conducted by the Rev Hilary Singleton, who took us on a journey through Assisi, both visually through her own photographs, and spiritually through some powerful reflections.

The Region was well represented, with Franciscans coming from Biloela in central Queensland, all the way down to Byron Bay in NSW. Our Regional Minister Ray was able to join us on Sunday for the final Eucharist, and we were blessed also by Cleone's presence at the service, despite it being so soon after Ken's passing.

Retreat Joy

By: Dawn Punter

The evening sky gleaming pale gold and pink at sunset, the dawn returning the silver and green and gold, and the breeze in the trees encouraging us to slow our pace of life. Majestic gums were swaying slowly in unison. Every shade of green was to be seen and enjoyed in our surroundings.

Birds singing....one cheeky little fellow was whistling a happy tune.

Inside the chapel we were treated to a wonderful journey to Assisi, to share the surroundings of Francis and Clare, and being led by Hilary our guide and spiritual adviser.

Our singing of hymns with beautiful themes - Richer than gold is the love of the LORD.

In one word our 2017 Retreat was pure JOY

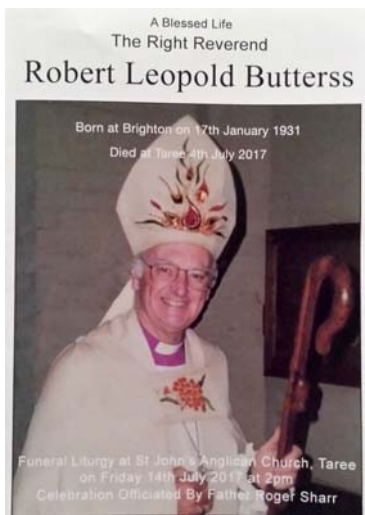


Hilary's husband Paul who actually took the photo. (It is of course below the Basilica in Assisi.)



“We become what we love and who we love shapes what we become. If we love things, we become a thing. If we love nothing, we become nothing. Imitation is not a literal mimicking of Christ, rather it means becoming the image of the beloved, an image disclosed through transformation. This means we are to become vessels of God's compassionate love for others. “

—St. Clare of Assisi



Eulogy for

The Rt Rev. Robert Butters, tssf

By: Rev. Philip Thirlwelltssf 14th July 2017

It is an honour, and a joy, to be asked to speak about this priest, this Christian, my friend, and fellow Franciscan, Robert Butters.

The Gospels tell us that Jesus said to his disciples “Go, and make disciples of all nations..... That my joy may be in you, and that your joy may be complete.” Jn 15: 11

Bob and Margaret heard Jesus, they offered themselves, they followed Jesus, and found joy in living and working with him and following him.

My first knowledge of them was in 1961, when my wife and I were at the House of the Epiphany in Sydney, preparing for overseas mission service in Fiji.

They had been at the House of the Epiphany the year before, and were still frequently spoken of – the young priest from Melbourne, his lovely young wife and two little children, heading for Papua New Guinea. At that wonderful institution they- and many others – learned essential skills which concerned petrol and kerosene lamps and other appliances, the prevention of malaria, delivering babies, language learning, listening to the locals and remembering that the previous missionary had probably been right!

Bob and Margaret were remembered at The House of the Epiphany as quasi-parental figures, even for older trainees, as friends, listeners and encouragers. They were sent to Popondetta – we to Fiji. It would be another twelve years before we would meet.

Popondetta was still shadowed by two huge events: war, bringing Japanese invasion; and the eruption of Mount Lamington, with its death and destruction. It was a time of reconstruction and new initiatives in the church and community; and ministry to a quite mixed community of Papuans and expatriates. Bob’s ministry is remembered as that of a down to earth priest, and friend to all. A listener, without airs, but a person of wisdom, and with Margaret offering hospitality and a place to break a journey – bed and breakfast (and other meals) – not least to fellow missionaries.

That was a time of beginnings in Papua New Guinea for the brothers of the Society of St Francis. Their way of life based on simplicity, sharing of the gospel of Christ and working for peace was to draw many of the indigenous people into both the First and Third Orders of St Francis, as well as some of the mission staff – priests and other workers, including Bob and Margaret. They were professed as tertiary Franciscans in 1965.

It was to be a life commitment, following Jesus in the company of Francis of Assisi, the little poor man, troubadour of Christ and model of a life of joy, humility and love. This was always the lifestyle of Bob and Margaret.

They returned to Melbourne, now with three children, in 1965, to ministry in a suburban parish. I first met them at St Stephen’s Mount Waverley, while on deputation from the Diocese of Polynesia. The placement in their parish of a young Tongan priest told me that Pacific mission was still in their heart. And their Franciscan commitment meant that their vicarage had become a meeting place for Third Order members in Melbourne.

Through the 1970’s and 80’s we were to meet from time to time in Newcastle, Melbourne and Brisbane. The depth, simplicity and holiness of a home eucharist my wife and I once shared with them in their vicarage was profound.

By stages, Bob was to become Victorian Secretary of the Australian Board of Mission; then its national chairman; Dean of Brisbane; and then a Regional Bishop in Melbourne. In all those ministries he is remembered as a good listener and counsellor, a man of prayer and an inspired Mission thinker. He was abreast of new understandings of international mission, particularly in the churches of the Pacific – Papua New Guinea, Melanesia and Polynesia. He was instrumental in ending the system of tied grants.

All along, Bob and Margaret were living out the way of Franciscan discipleship, with its threefold aims: (i) To make our Lord known and loved everywhere (ii) to spread the spirit of love and harmony, and (iii) to live simply.

The second of these aims envisages “cheerfully facing scorn or persecution,” on account of working for peace. As Dean of Brisbane Bob lived out the hostile reaction of certain powerful politicians when he would not allow weapons to be brought into the Cathedral in worship involving the military.

The life which Bob and Margaret led was certainly one marked by humility, love and joy – to which they had pledged themselves – and service expressed in prayer, study and work.

In their retirement home at Stroud, they were able to share that joyful life in close proximity to the hermitage of the SSF Brothers, and also with many visitors, Franciscan and others.

Bob, as priest, and as bishop, always approachable, unaffected, ready to listen, man of deep prayer continued to serve the Lord with his mind in retirement. He gained a Master’s degree, and read beyond that. He was always ready to share the fruits of this, notably in the circle of his fellow Franciscan tertiaries, and sometimes by telephone! asking for comments and responses.

/over

He remained the loving husband, and father, and a friend to all.
He shared still a joy in Christ, singing along with Margaret on the guitar.

He found joy in music, whether on the piano, with a Bach prelude, or a catchy modern-day hymn.

And beyond Margaret's earthly life, he was still in wonderful love with her, as with Jesus, their joy.

With them, we might offer the prayer that Francis composed to be said before the Divine Office:

God, all-powerful, most holy,
sublime ruler of all,
you alone are good –
Supremely good, fully, completely good;
may we render to you all praise,
all glory, all thanksgiving,
all honour and all blessing,
may we always ascribe to you alone,
Everything that is good. Amen.

Prayers received from Merrill Ruback on her Prayer Day

From Hilary (Baart)

You've made me the way I am for a reason, for a purpose.
You are the Author and the finisher of my faith
For now and always You are there to help me.
I am not afraid when my hand is in Yours.
Thank You for leading me out of darkness into the light of Your Word.



From Gabrielle (McGee)

Bountiful God
You crown the year with your goodness and give us the fruits of the earth in due season, give us grateful hearts that we may sincerely thank You for all of Your loving kindness, and truly care for Your creation.
John the evangelist reminds us that life eternal is a gift of God for those who put their trust in Jesus Christ.
The gift of life is ours for the asking, only when we ask our Saviour, Jesus Christ
Amen

From Sandra (Jackson)

The Lord is my pilot; therefore I shall not drift.
He lighteth me across the dark waters;
He steereth me in the deep channels;
He keepeth my log.
Yea, though I sail mid the thunders and tempests of life,
I shall dread no danger, for Thou art with me; Thy love and Thy care they shelter me; Thou preparest a harbour before me in the homeland of eternity; Thou annointest the waves with oil, my ship rideth calmly.
Surely sunlight and starlight shall favour me on the voyage I take; and I will rest in the port of my God for ever.

Commitments

By: Theresa Lawson

When I was asked if I would like to add something towards the next newsletter, I thought this would be easy. It has turned out to be anything but easy. Sitting here right now, the word commitment has come to mind. Something I know I struggle at keeping. Internet, TV, time with family and friends, shopping, work and just life, are all obstacles. Some very important obstacles, that all require strategic time planning to allow me or you as a Novice or Tertiary member of St Francis, to commit to a life of being able to give more of your precious time to others to benefit their lives.

About two and a half years ago now, I met a man who regularly gave his time to the sick and elderly at a ward I was working on at the time. In my regular day job, I am a nurse. When I asked this man whose name is Ivan, "why he regularly comes to our ward to speak to some of the sick", he more or less told me of the commitment he made. A commitment to be more like St Francis of Assisi. This led me to wonder how I also could walk in the life of St Francis. Which then began this journey that I am on. This is a slow journey, possibly life long, a commitment between myself, St Francis and the Holy Spirit.

Along the way, people like Father Vic, Nell, Graham, Elaine and all the other Tertiary Franciscans, help to guide and advise on the knowledge they have obtained through study and prayer and their own commitments to follow a life of simplicity and caring for others. It is refreshing to spend time with people who love Jesus and just want to be more like him.

Committing time and prayer is a lesson I am still trying to develop. With work, looking after animals on our small acreage (100 acres), keeping up with grown up children and visiting my mother in town, it is easy to let myself think that there is just no way I can travel into town and attend our once a month meeting for mass and prayer. Lucky this wasn't the case with St Francis. He truly was a Saint. These once a month meetings are always refreshing to me and spiritually fulfilling. The effort that goes into each meeting is quietly appreciated by all who attend.

I am coming to the end of my studies and look forward to becoming a Tertiary also. I have heard on good authority how great the biannual conferences are and hope to go to my first conference next year.

Hopefully I may get to meet many more people who have committed to a Rule of Life through Prayer, Study and Work.

"Everyone is my teacher, some I seek.
Some I subconsciously attract, often I learn simply by observing others.
Some may be completely unaware that I am learning from them, yet I bow deeply in gratitude."

- C G Jung

Welcome to Rev Mandy Wheatley, and Michael, phasing in as Resident Priest.

Stroud Hermitage,

Stroud. NSW

Taken from: Friends

Of The Monastery Newsletter,

August, 2017



Until January Mandy will be travelling from the South coast to Stroud, for one week in every month before beginning a three month full-time stay at our guest House at the beginning of 2018. She has agreed to lead our Friends Retreat (based on the teachings of Richard Rohr) over the weekend of August 11-13, which will give some of us an opportunity to get to know her.

Mandy was born in Adelaide, ordained in Newcastle, served as parish priest of Merriwa, and recently moved to Narooma. Mandy is married to Michael, and they have two adult sons.

Both Mandy and Michael are very involved in their local Anglican community. Mandy enjoys working as locum priest in the neighbouring parish of Cobargo and Bermagui. She fills her spare time running children's ministries, craft groups and leading meditation groups.

Mandy saw the advertisement we placed in the Newcastle Diocese Encounter magazine and applied immediately. She saw it **'had the potential of fulfilling a life-time call to be set apart to do God's work in a settling of regular prayer and devotion'**.

But everyone has commitments, and for Mandy the process of extricating herself from a myriad of connections needed time. She felt January was good time to begin and by Easter we will hope to invite another special person to stay in the Guest House. You may know of someone who could be that person! **Our plan for the future is to have three monthly stays.**

Contact:

The Old Monastery

St Clare's Rd,

Stroud: 0418 505 457

email: oldmonasterystroud@gmail.com

Feast Day : 15 July - Bonaventure

I confess before God that what made me love Saint Francis' way of life so much was that it is exactly like the origin and the perfection of the Church itself, which began first with simple fishermen and afterward developed to include the most illustrious and learned doctors. You find the same thing in the Order of Saint Francis; in this way God reveals that it did not come about through human calculations but through Christ.

A Reflection on the Prayer of St. Francis

By: Rev Richard Brown

Looking with some fellow members, at the draft for this years Legacy Day service to be held at the Ballina Memorial Cenotaph Sunday 27th August, the prayer of St. Francis will be used. Its a prayer that has been used through out the world, it has been prayed and sung many times over. Some one remarked that this beautiful prayer, really is a prayer for peace which is really needed today with the terrible terrorist attack in Spain last week. There is so much suffering, despair that people are enduring all around the world to-day.

Lord, make me an instrument of your peace.

Where there is hatred, let me sow love.

Where there is injury, pardon.

Where there is doubt, faith

Where there is despair, hope.

Where there is darkness, light.

Where there is sadness, joy.

O Divine Master,

Grant that I may not so much see to be consoled, as to console;

To be understood, as to understand;

To be loved, as to love.

For it is in giving that we receive.

It is in pardoning that we are pardoned,

And it's in dying that we are born to Eternal life. Amen.

I responded to the person's observation towards this prayer, stating that the prayer in fact, St. Francis did not write this prayer, that the prayer was about 100 years old and it was first published in French in La Clochette, in December 1912 and that the author is unknown. I hurried to share with the person that this beautiful prayer which is closely associated with perhaps the most revered and best known saint really reflect on how he lived and modelled his life on Jesus.

On reflection later on, to me, the prayer challenges not only to pray the prayer but to live out the spirit of this prayer daily for peace in our troubled world.

To look for peace in our troubled world, it really begins within the community where one lives, and ask the question, is there hatred, injury, doubt, despair, darkness or sadness?

Once we locate hatred, we need to ask how do I sow love, how can forgiveness take place? What steps are needed to reverse the injury in another's life into healing. How do I go about to share my faith in a community where the church has let so many people down. So that the light of Jesus may out shine the darkness that has creped into one's community.

Sharing a short moment with another person about the prayer of St. Francis as a part of this years Legacy Sunday service, it gave me once more a chance to pause, and reflect on my own journey as a Tertiary, to evaluate my life as an instrument of God's love to others.

Perhaps as you read and pray this wonderful prayer you too may pause and reflect on your journey as an instrument of God's peace and hope to others, as St. Francis was towards those he met.

Focus on: Franciscan Ministry in NQ

Taken from: Reef & Beef - Newsletter

Diocese of NQld., Page 3, June 2017

By: Br Nathan James, SSF



In 2013 I was fortunate to be offered the opportunity to accept the role of Chaplain to All Souls St Gabriel's (ASSG) School in Charters Towers; beginning a fulltime Franciscan ministry presence in North Queensland. When I commenced as Chaplain, I could not have imagined the various ways in which this ministry would evolve. I had been part of annual visits by the "Brown Brothers" to ASSG since I was a novice in 2004. It was on my first visit I knew God was calling me to school chaplaincy. By my third visit I was convinced that my vocation as a brother in the Society of St Francis was to be expressed as both a chaplain and a priest. After several discussions between Bishop Bill, then Headmaster Gordon Royal, Archbishop Philip Aspinall and the chapter of brothers, I was installed as Chaplain. Over the next few years my ministry in the North took on some interesting developments.

Coming into my new role as chaplain had its challenges. There were even times when I questioned whether I had made a mistake by taking on the ministry within the school. However, over time I felt constantly affirmed in my decision and my vocation as brother and a priest. One of the earliest sense of confirmation was when a small group of students began attending an optional daily Eucharist. One of the students, Sam, was instrumental in helping shape our morning service. The regular daily time of prayer and Communion together continues to be an important part of our school day. Our weekly school Chapel Service has also evolved.

Two significant changes have taken place in our weekly school Eucharist. The first has been the development of the role of our Chapel Prefect. The Chapel Prefect now has a very active role in the service. They take on part of the minister's role and are a welcome presence in the sanctuary.

The second major change has been an increased level of involvement by students. We have a unique situation with our servers; their standard of serving is exceptional and they have been invited to serve on some Diocesan occasions. To add to our student engagement, I have worked hard on our music. It is wonderful to listen to our students sing with great passion and enthusiasm. It is even better when I hear them singing or listening to 'chapel songs' outside of Chapel, or when they request songs. It is also good to hear some of our talented music students come in and support our services; either with music for the hymn or during Communion. Developments in the Chapel were not the only ones. Building connections with our community and past students has been important too.

It has been a great opportunity to be involved with the wider community. A couple of years ago I was able to do a tour of the Gulf region, conducting services. This was an excellent opportunity to be able to get a sense of the places our students come from, and gain some insight into the issue facing them. This really helped me to understand our students better. The challenges faced by our boarding students and their families were quite revealing. As the community has come to know and trust me, I have been given the honour to participate in those defining sacred moments in a person's life. I have had opportunity to officiate at baptisms, weddings, funerals and prepare staff and students for confirmation.

My involvement in the community took an interesting turn when I became involved in the Australian Air Force Cadets (AAFC). We had some students who were interested in joining the local AAFC Squadron and the school was looking for someone to look after arrangements. As an ex-Cadet I was keen to support our students' involvement. After a while I decided to take on a more active role as an Officer of Cadets. During my selection interview a person who knew me as a brother and priest asked if I was going to be the Wing Chaplain. I did not know the AAFC had chaplains. After some conversations I was offered the opportunity to take on the role of Chaplain to the 1 Wing AAFC. This has enabled me to minister to Cadets from all over NQ. Recently, I was approached by Cadets on a promotion course to lead a Holy Thursday service. It was good to see young people taking the interest and initiative to gather for a time of prayer on such a sacred occasion.

Another momentous occasion was being invited to assist in the blessing of the AAFC Governor General's Banner; presented to the AAFC on their 75th anniversary. I could not have imagined ever ending up with such an historic moment. Franciscan ministry in NQ has certainly been varied and blessed.

Reflection following Silent Retreat

By: Revd Miriam Nyrene

I wonder what it is that makes my Franciscan retreat a spiritual experience? What is it that lifts the words of prayer or hymn from the page, that brings creed to life, that sets the love in my heart free?

Perhaps it is the setting where earth nurtures, water falls, fire warms, air brings life to trees and leaves, and I am constantly aware of the close proximity of our non-human brothers and sisters.

Perhaps it is the adherence to practices deep and stilling from morning to night.

I have been on many retreats and I believe an essential element is silence.

Silence, the beloved friend... that brings me in communion with others in a unique way. No one is trying to outdo the other. This is a simple but fundamental element of our Franciscan way, that reflects the way of Christ, that is humility.

Even when the desire to speak again is strong and we do so, delighting in the gifts and beauty of each other, there is humility, and I honour my experience of this among you. No action, no word of love, no expression of joy is carried out to impress, to heighten your place in the world but simply to heal wounds, to bind what is broken, to bring home those who are lost.

Of course, I fail at this time and again, to be humble, but the longing is always there to begin again, to be born anew in Christ and bear witness to Christ's love in the world.

I give thanks for my brothers and sisters in community. I am moved to tears and grateful beyond words. I write just these few words to voice a little of what I am feeling, knowing that I am held in love and daily prayer. I am conscious that the constancy of my journey of love and care for my husband Don causes tiredness, resentment and irritability to creep in. I therefore pray these words every morning and hold them in my heart throughout the day... That God will give me the grace to hold Don with love, to serve him with humility, and to joyfully be his companion this day and every day, until sister death comes to meet him.

Peace and good

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The 3 Fundamentals of Christian Leadership

By: Mac Campbell tssf

1 Interdependency

The New Testament, not Athens, was the birthplace of democracy. "As we forgive those" set up individual conscience to replace institutional closed-doors hierarchy as the moral gold standard from that moment on, for all time. Therefore directly from the Lord's Prayer onwards, institutions inherited an obligation to consult all consciences affected by a decision. No ifs, no buts.

Servant leadership demands mutual interdependency. It's never never never about individuals deciding behind closed doors; because the three leadership metaphors in the New Testament are: bricks in a wall, branches on a vine, and parts of a body. A mandate for ungendered, inclusive teamwork. Servant leaders must themselves subvert the symbols of hierarchy. Never easy.

2 No Bottlenecks

Get rid of bottlenecks. The bottleneck is always at the top of the bottle. Bottleneck leadership killed millions of men in the mud of World War 1. Bottleneck leadership systems prevented flexibility, blocked field initiative.

An Australian Jew, John Monash, smashed the bottleneck by inventing mobile warfare. One Jew put an end to trench warfare for all time. But what is John Monash remembered for? He got hot food to the men at the front. They were refreshed. They were empowered. They were trusted.

3 Trust

First step: Train the people you trust, then trust the people you train.

Second step: Much harder. Make them trust you.

In the twenty-first century this means transparency above all.

- Plenty of meetings to talk values, attitudes, purposes, hopes and strategies.
- Three times more administrative support for a team than a single field worker needs. Budget for a registrar to back-up your field workers.
- Resource them. Back them. Don't tie their hands behind their backs.
- Reward risks, mistakes and failures. Lean systems destroy resilience.
- Keep teams small. If you must, grow a team of teams, using trust.
- Constant attention to career paths.

Dear Sisters and Brothers,



Francis was a passionate disciple of Jesus in matters concerning creation, humanity and the Church.

He found joy in the simple things of life, a love for creation and cherished his times of solitude with the Lord.

His legacy lives on, even more today, in our complex world of greed, violence and poverty. This gentle man, Francis reminds us to care for all what God provides, supporting others in need, and our making a small difference, to making this world a happier place.

Thank you to those who contributed to this Issue. It is a joy for me hearing your stories first hand and sharing your faith journey encourages us to be true to ourselves.

The next issue is the Advent Issue. It is a time for quiet reflection, prayer and conversion in anticipation of the coming of Jesus Christ.

The deadline for The Advent Newsletter will be 15th November.

The requirements are 300-400 words on Word, unformatted.

All articles are welcomed!

Pace e bene,

Gloria

**THIRD ORDER PROVINCIAL CONFERENCE
AND GENERAL CHAPTER 2018**



14-17 June 2018

Queensland Conference and Camping Centre, 179 Gold Creek Road, Brookfield, 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?

Resource for Speakers and for exploration at Conference: Richard Rohr - ‘The Divine Dance’

Registrations from 2pm onwards on Thursday 14th June and we begin at 5pm with welcome drinks

and nibbles. We conclude with lunch on Sunday 17th June which begins at 12.30pm.

Cost: Full attendance – Live in: \$380

Full attendance – Couple live in (per person): \$350

Full attendance - Live out: \$210

Single day attendance: \$70

Payment and registrations can be made at any time till the end of April. Obviously for us, the earlier we know that you are coming, the better.

Suggested instalment plan:

Deposit (due with application as soon as possible): \$70

1st instalment due 15th November 2017: \$140

2nd instalment due 15th April 2018: \$170

Registration forms can be emailed to Graham Dorman at g.a.dorman@bigpond.com or posted to Graham Dorman tssf, 6 Buckwood Court, Springfield, Qld, 4300

Payments can be made by direct deposit at

Name: TSSF – Third Order of The Society of St Francis

BSB: 814 282

Account No: 31264431

(Please include your name on bank deposit form for identification.)

or by Cheque/ Money Order made out to TSSF 2018 enclosed \$_____

and can be posted to Graham Dorman tssf, 6 Buckwood Court, Springfield, Qld, 4300.

More Conference details: In the next Newsletter

Enquiries: to Keith Slater tssf Committee Convenor

**THIRD ORDER PROVINCIAL CONFERENCE and
GENERAL CHAPTER 2018**



14-17 June 2018

Queensland Conference and Camping Centre, 179 Gold Creek Road, Brookfield, 4069

Theme: "Imagining a new world!"

REGISTRATON FORM

Name: Title:

Name by which you wish to be known (e.g. Bill/Mary):

Address:

Phone: Mobile Home Business

Email:

Third Order Region:

Office held, if any:

Participation (please tick): Full time live-in Full time live-out Single day

Do you play a musical instrument? Yes No

If "Yes", what do you play, and will you have it with you?

Special physical requirements (if any):

.....

Other health issues (if any):

Special dietary requirements (if any):

.....

In the event of emergency, please contact: Name

Phone Number

Method of travel:

Commercial travel details (if known):

Time of arrival (if known):

Time of departure from Brisbane (if known): ...

How do you wish to pay (Please tick)? Direct debit Cheque Money Order

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(Please enclose deposit with this Registration Form if you are paying by cheque or money order.)