



The Province of Asia-Pacific

AUSTRALIA, HONG KONG, MALAYSIA

PAPUA NEW GUINEA, SINGAPORE & SRI LANKA

NEWSLETTER

Easter

Edition

PROVINCIAL MINISTER'S LETTER

Dear Brothers and Sisters,

A few weeks ago, we returned from visiting members of our Franciscan community in Sri Lanka. It was time to encourage those who had become novices in 2016 and to be with some who belong to an outer circle of the Franciscan family inspired by Franciscan ideals.

Six of the seven who became novices two years ago are continuing their journey and it was a joy also to admit Saroja and Dijen at Holy Trinity Wariagala, up country from Kandy. With the admission of Saroja we have our first sister in tssf in that country.

To begin establishing the Third Order from scratch in another country in our Province has been a great learning experience. I am so grateful for the help we have received from Br Lionel SSF who lives there, and Br Michael N/SSF who calls Sri Lanka home, but is presently based in Australia in the novitiate. Both Brothers know our novices well.

Each of the novices have a novice counsellor in Australia and their formation is taking place through email and Skype.

It is my hope that by April 2019 our novice counsellors will be in a position to recommend to chapter the first group of Sri Lankan novices for profession.

My next hope is that we will then be able to find Sri Lankan novice counsellors fluent in Tamil or Sinhalese to work with others who wish to explore this vocation. At present I am relying on Br Michael to serve in the role of novice counsellor for two of our brothers whose language is Tamil.

If you would like to encourage our novices by email, I can let you know those who speak and write in English.

We are in early stages of a similar process with 7 inquirers from Korea who are well on the way to becoming

postulants prior to novicing. I am being greatly assisted in this Hyeran Yang who lives in Korea and is a proficient translator. I know we will soon also be greatly assisted by the SSF Brothers and CSF Sisters who live there.

Translating our material into different languages is, with patience, an achievable challenge.

As in the rest of the tssf world, the novices in Sri Lanka are committed to the Daily Obedience, to living out their personal rule of life and annual renewal and reporting. Those who will become novices in Korea will do the same.

Bronwyn and I went to Sri Lanka to encourage our people and left feeling they had encouraged us.

Please make our new mission in these two Asian countries a special focus of prayer, that along with tertiaries in Singapore, Hong Kong area, East Malaysia and the Philippines we will continue to be a blessing to Asia.

Anticipating the joy of Easter,

சாந்தியும்நல்வாழ்வும் உரித்தாகட்டும்

(Tamil: Saanthiyum nalvaalvum vooriththagattum)

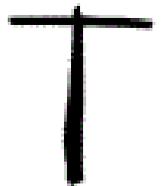
සාමයන්සියලුයාපතන්වේවා

(Sinhala; Saamayathsiyalauyapathathveva)

平安与良善 (Chinese)

Pace e bene, (Italian)

+ Godfrey



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

Visiting Sri Lanka

By: Bronwyn Fryar

Our train journey from Kandy to Colombo left in the early morning. From the higher country we went down, down, down to the coast. It was beautiful with swathes of mist in the valleys and peaks above bathed in the sparkling sunshine. As we neared Colombo many of the trains were packed with commuters into the city. They were so crowded that people stood in the open doorways holding on precariously, oblivious to the riskiness! The fast moving picture of Sri Lankan life outside the window from the train is something to behold. Terracotta-coloured stations surrounded by lush green plants, people walking, riding bicycles, travelling in "busy" 3-wheelers, children in snowy white school uniforms, vivid colours of washing spread out to dry beside the tracks. I was horrified to see people walking across the lines, only minutes before a fast train sped through!

We spent 5 days in and near Kandy during which we visited all the members of the Third Order in their own homes.

- In Kandy, Sanath and his family at the school where he is chaplain to 3500 students!

- Up in the tea country at Madulkelle, Dayalan and Chandramohan, who had organised a joyful celebration for the 35th year of St Mary's pre-school. The new extensions are a project of the tertiaries there with donations from Australian tertiaries to assist. The local school bands, mothers in gorgeous saris, and little children dressed in their colourful best joined the procession through the streets of the village. Traditional Tamil and Sinhalese dances were performed by the children. We walked up above the village to where Dayalan lives and where we stayed overnight. Always there are many visits to make around the village and wonderful surprises. Visiting Chandramohan, we met his wife and 4 daughters, one of whom quite unselfconsciously and with such grace danced a Tamil dance for us. We hope that the opportunities for further schooling can be assisted for these girls who come from a very poor family.

We visited enquirer Jesmin who, despite persecution, has set up a weekend school for children of the tea workers most of whom in this area are Hindu.

- We joined parishioners of Holy Trinity, Wariagala, on Sunday morning. The actions of the Eucharist are understood in any language. However, Godfrey's sermon delivered in English was also translated into Tamil and Sinhala paragraph by paragraph. The longest sermon he has ever preached!! Saroja (the first woman to be noviced in SL) and Dijen were noviced during the service. Saroja lives in a small village in the higher country above Kandy, Dijen in a comfortable suburb of Colombo. Both feel strongly called to the challenging life of the Gospel lived in a Franciscan way.

- Back in Kandy we visited Stephen and his family where he lectures at Lanka Theological College. Stephen writes and speaks passionately about peace and reconciliation having experienced the terrible years of warfare in Jaffna.

- In Colombo we met up with Joshua who offered to assist with translating our materials into Tamil. We travelled in a 'tuk tuk' through unbelievable peak hour traffic and tropical downpour to the home of Bala and his family. More marvellous tasty Sri Lankan food.

On our last day we were tourists and visited Galle to the south. Rocketing along the expressway we travelled through a different landscape. Here and there a large statue of Buddha rising up, fishing villages, fish markets, glorious blue-green sea

From Left to right, facing the photo :

Enquirers : Rachel and Quini then Saroja Namadevan (the first woman noviced in Sri Lanka) and Bronwyn Fryar.



stretching as far as the eye can see. Scene of the Boxing Day tsunami, there are remnants everywhere and deep memories in the people who experienced its devastation.

Brother Lionel SSF has been a strong Franciscan presence in Sri Lanka for many years. His example has been instrumental in growing the Third Order there and we are very grateful to him.

Storytelling helps us understand the world and its people differently. We heard stories and told our own. As it is in tssf all over the world, tertiaries come from very different ways of life and and yet are a community. Poor workers from the tea plantations, priests, a teacher and a lawyer all inspired to fight against all injustice in the name of Christ in whom there can be neither Jew nor Greek, slave nor free, male nor female; for in him all are one.

Our journey was one to encourage the little Third Order community in SL. We came away enormously encouraged by the commitment, energy and faithfulness of the group there.



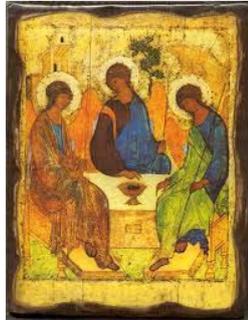
Rt Revd Godfrey Fryar
Provincial Minister

Brother Lionel is behind. This is taken at the Sea Turtle Research and Conservation Centre on the southern coast of Sri Lanka. The area that was so badly hit by the tsunami.

**The Third Order Society of St Francis
(Province of Asia-Pacific)
Conference and General Chapter
“Imagining a new world”
14-17 June 2018**

Dear Sisters and Brothers,

We are in countdown phase!
From Easter Day - 75 days to go!
Things are shaping up well
for our Conference and General
Chapter. There are now more than
50 people registered coming from all
over Australia and overseas. If you
haven't registered yet I encourage
you to do so before we run out of
rooms.



As you are aware the accommodation is shared (if you
have special needs, or want to share with a particular person/
s please let Graham Dorman know - g.a.dorman@bigpond.com

If you are flying, training or bussing in from beyond
Brisbane please contact Stephen Briggs -
stephenbriggs68@bigpond.com - and let him know your travel
arrivals and departures.

Pre-conference resources will be distributed in April.
The basic foundational resource is Richard Rohr's (with Mike
Morrell) book entitled "The Divine Dance". We will not be
studying it at the Conference but the Working Party believes it
sets some of the foundational thinking for our time together at
Chapter. I encourage you to read it. He takes the biblical story
of Genesis 18 (Abraham and Sarah welcoming the three visitors
to their tent) which is depicted in the icon by Rublev (often
known as 'The Trinity') and explores the divine inviting,
welcoming, embracing, hospitable nature of God. This being
the nature of God we are challenged to think through how we
each can be "keepers of an open tent" in the world of today.*

Meeting sisters and brothers face-to-face is always a
joy at Conferences. We meet tertiaries who are often just a
name (and maybe a photo) in our address book. It gives us the
opportunity to meet and to share how God is moving in them,
and in us, as we seek to be faithful to God's call as Franciscan
tertiaries. It gives the opportunity to explore how we are living
out the aims of the Order.

In this Conference - through the use of open space - we
will be encouraged to think how we give shape and form in
fresh ways to these principles in this century, and in the places
where we happen to be living. How do we live and breath and
express the contemplative spirit of Franciscanism; how do we
respond to the challenges around creation and the environment;
and how do we respond to issues of social justice? What does

it mean to live the gospel as tertiaries in a non-violent way?

Sisters and brothers, the tertiaries of QldB/NNSW Region
look forward to welcoming you 'into our tent' - to Brisbane - in
June.

Blessings, peace and all good,

Keith Slater tssf
Working Party Convenor

+++++

**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.
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*

**Please refer to page 15
Regarding
Yearly Subscriptions**

The Easter Hymn

*Alleluia, alleluia, give thanks to the risen Lord,
alleluia, alleluia, give praise to his name*

(Hymn 390 Together in Song Australian Hymn book 11)
Reflection By: Rev John Gibson tssf
Provincial Chaplain.

Alleluia indeed! In the second stanza of that hymn we are to “*Spread the good news o’er all the earth; Jesus has died and is risen.*” In John’s Gospel chapter 15 verse 8 we read “*This is my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.*” Before returning to his Father at Ascension, Christ left certain gifts with his disciples. These gifts have been handed down to us, gifts which enable us “*to make our Lord known and loved everywhere.*” (First Aim of the Order)

Paul listed some of these gifts to the Church at Ephesus: the gifts to be pastors, evangelists, prophets, teachers. And in his First Letter to the Corinthians Paul noted other gifts - wisdom, faith, gifts of healing, speaking in tongues, and, more important than the speaking, the ability to explain what was said to others. He also listed the power to help others as an important gift.

In the Letter to the Romans Paul listed still other gifts: sharing with others, acts of kindness, encouraging those whose strength has perhaps flagged, and serving others.

Paul takes time to explain that the gifts of the Spirit aren’t for our own private benefit but rather to be shared with the entire community.

Individually, none of us have all these gifts, but when we come to Conference this year and we are together in community we will find that God has provided us with what is needed.

How we exercise these gifts is also important. The Holy Spirit works to reproduce the character of Jesus in each one of us, namely the qualities of joy, peace, patience, kindness, goodness, faithfulness, humility and self-control. When the gifts are carried out in this manner, then we do indeed bring glory to God and people recognise that we are his followers.

This is well illustrated in the story ‘*In which Francis explains another way of preaching*’

“Sometimes Francis went to the little villages around Assisi to preach to the people and he often took one of the brothers with him. “Come on,” he said one day to one of them. “Let’s go and preach to the people.”

When they came to the village square Francis greeted the people who gathered around him and the young friar. They spoke to him and he talked and joked with them for some time. Then Francis said to the young brother, “Come on. We must be on our way.” But the brother was astonished. “Father,” he said, “we haven’t yet preached to the people.”

“Yes we have,” Francis laughed. “If they did not see our Blessed Lord in our lives, they will certainly not see him in our words. We are always preaching. We don’t always have to do it with words.” (from “The Francis Stories retold by Rose Christie-French tssf with drawings by John Ngalihesi Province of the Pacific 2014.”)

The hymn concludes with the stanza, “*Come let us praise the living God, joyfully sing to our Saviour.*” May that indeed be our response as we give thanks to our risen Lord.

Focusing on Prayer at Stroud

By: Rev Mandy Wheatley

This Lent I have been blessed to stay at the Old Monastery, Stroud. When asked what I was going to do there for three months, all I could say was; “I am going to ask the Lord to teach me to pray.”

Having more time in my day to pray and reflect has been a joy and has led me deeper into intercessory prayer for the people who cross my path, for their life situations and for peace and healing in the church and the world.

To focus my thinking, I meditate with a form of the Jesus Prayer “Jesus Christ, Lamb of God, have mercy on me (us)” repeating these words as many times a day as I can remember. This has awakened a deep desire to understand how Francis saw the significance of the cross and the way he identified with Jesus’ loving surrender and suffering giving himself totally to God’s will.

I want to share Jesus’ love and suffering in new ways to those who come to share their suffering with me. Those who have lost their faith or never had it, people whom God sends to the Monastery for peace and healing. Many distrust the institutional Church, have been hurt by it and have grieved for the little ones caught up in the Royal Commission’s Enquiry into Child Sexual Abuse in our churches. They come for hope and for love, which are the gifts of the cross and the empty tomb.

Richard Rohr’s writing “Salvation as At-One-Ment” [1] helped me unravel the complex and flawed substitutionary atonement “theories” which seem to dominate evangelical Christianity.

To see Jesus’ death as a way to share in and transform suffering rather than a price to pay for our salvation deepens the meaning of the Beatitudes’ “Blessed are the gentle, the merciful, the peacemakers”. In offering himself, God does not use or need violence to attain God’s purposes. [2]

What have I learnt? In quietness and trust, by gratitude and silence God fills our hearts with hope and healing and blesses all of creation to communicate with each other and with the Christ of our salvation. Simply offering to pray and walk the journey with others, no matter where it takes us is life-giving.

If you would like to stay at the Monastery or make enquiries about spending time there as I have please phone: 0418 505 457 or Email: oldmonasterystroud@gmail.com

References:

[1] Richard Rohr, Things Hidden: Scripture As Spirituality (Franciscan Media: 2007), 202.

Salvation as At-One-Ment

<https://cac.org/divinization-2017-07-28/>

[2] Marcus Borg “The Real Meanings of the Cross,” October 28, 2013, <http://www.patheos.com/blogs/marcusborg/2013/10/the-real-meanings-of-the-cross/>.

Visit to Lahdo

By: Sandra Beck

Centre for Bible Engagement

By: Mark Dougan

Centre For Bible Engagement research has found that reading your bible at least four days a week has the following benefits:

Many Christians are losing the day spiritually because they are not connecting with God through His Word regularly. For several years now the Center for Bible Engagement (CBE) has researched why so many Americans own Bibles, but never read them. Along the way, we've also revealed major differences in the moral behavior and spiritual maturity of believers based on their level of scriptural engagement. Specifically, we have discovered through our research large behavioral differences between Christians who read or listen to the Bible at least four days a week and those who engage with scripture less often.

These differences include both moral behavior as well as how prepared the individual is to serve God and impact the world. In order to understand the relationship between Bible engagement and moral behavior, our survey asked a series of questions about how frequently the respondent engages in smoking, getting drunk, gambling, pornography, sex outside marriage, and destructive thoughts.

Figure 3, on the following page, shows that among adults, those who attend church, pray, or read the Bible are significantly less likely to engage in these behaviors. In terms of scriptural engagement in particular, those who read or listen to the Bible at least four times a week are the least likely to participate in any risk behavior and the least likely to engage in five of the seven specific behaviors examined. Link to full article in PDF format: http://www.backtothebible.org/files/web/docs/cbe/Scientific_Evidence_for_the_Power_of_4.pdf

Back To The Bible reading plans link:
<http://www.backtothebible.org/bible-reading-plans>

The Collect for Tuesday

God, you resist the proud and give grace to the humble: help us not to think proudly, but to serve you with the humility that pleases you, so we may walk in the steps of your servant Francis and receive the gift of your grace, through Jesus Christ our Lord. Amen.

Lahdo Soner is Aramaic. I first met him at a Third order gathering at St Francis Theological College several years ago and told him immediately that it was exciting to meet an Aramaic as Jesus spoke Aramaic and they thus shared that culture. Lahdo has attended many gatherings since then and I have always spoken with him. Recently, I suggested that I might visit him where he lives on one of the small Moreton Bay islands.

A friend and I set out on the small ferry which alternates clockwise with anti-clockwise circlings of the Bay, dropping people off and collecting others at each of the Islands: Russell, Lamb, Macleay and Karragarra. The area population is about 10000. I am told that about 3000 live on Macleay. I found Macleay to be a very attractive environment, almost as attractive as Pittwater in Sydney. Almost every street and every block has sea views.

Lahdo has set up an altar and obviously enjoys worshipping there or in an armchair, looking out on gumtrees on every side. A more Franciscan environment would be hard to imagine. After a morning tea of coffee, pancakes, honey and a soft cheese, we walked for about an hour through mangroves, lapping water and rough stones on the sea-shore. At one point we were amazed to see large bones which we decided were from a turtle which must have been about a metre in length.

After the walk, Lahdo cooked us a lovely two course meal, followed by more coffee and chocolates. We were reeling from his hospitality. Over lunch, we had quite a good talk about the history of the Third Order, my friend not being a church member.

Lastly, Lahdo took us on an extended driving tour of the island, made even longer by one of us realizing we had left a phone at the house.

We sadly farwelled Lahdo and returned to the mainland, happy and with a great sense of satisfaction for a wonderful visit.

Franciscan & Holy Days

To Note 2018

April	11	Brother Geoffrey SSF
May	16	Margaret of Cortona
May	20	Bernardine of Sienna
May	29	Jack Winslow
June	13	Anthony of Padua
July	15	Bonaventure
August	4	John Vianney, Cure D' Ars
August	10	The Transitus of St. Clare
August	11	Clare of Assisi
August	14	Maximillian Kolbe
August	15	Mary, the Mother of the Lord
August	25	Louis, King of France

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

An Un-credentialed Franciscan and The Winchester Geese

By: Terry Gatfield

As we journey through life we often brush shoulders with those that impact us substantially in a spiritual way. They often arrive from those outside of the traditional Christian faith. In my simplicity I like to call them un-credentialed Franciscans. Here is a story about one of them as it happened to me in London on a recent visit.

It was the 23rd of the month and late in the year; the sun was setting slowly, having giving off what little warmth it had for the day. I stood in a relatively small geographical triangle comprising the points of Tower Bridge, Shakespeare's Globe Theatre and the church of St George the Martyr, while Borough Market provided a door stop. Above me, the wheels of an electric train sang a metallic song as it rattled hastily over the tall brick parapets to its destination. The huge arches amplified the shrill sound of that found in the heart of a cello. Behind me hung the glowing coach-style wall light of an ale house, The Boot and Floggit, a pub unchanged since Dickens walked the streets. This arena carried the scars from having been home to some of London's poorest and most violent of slum dwellers. In front of me was a wrought iron gate festooned with ribbons, flowers, poems and tired photographs left to hang in memory of the dead, from ages gone past.

This is the graveyard of some 15,000 paupers, of infants, workhouse servants and prostitutes – especially those who were called the Winchester Geese. These were the medieval sex workers licenced by the Bp of Winchester to be fodder for the local brothels; alas these poor souls were forbidden to have a Christian burial. Because of the smell and health hazards of the over-crowded burial site it was closed in 1853. This is now prime valued land and has been sought by many a developer, and at one time it was to be location of a giant fairground. Fortunately, local residents and people with more passion than wealth blocked every entrepreneurial move. It remains to this day a sacred site and is called Cross Bones, the custodians being the people of Southwark, not the church or the local government.

I was attending an evening vigil alongside 100 others. With guitar in hand, it was led by a middle aged charismatic man who displayed the demeanour and possessed the voice of a Royal Shakespeare Company member. He informed the congregants of something of the history of Cross Bones and in time gave each of us a ribbon with a name, and the profession, of a deceased person written on it. We called out the name and tied it to the wrought iron gate, while offering a quiet prayer. A long silence followed; then everyone who had an interest in the proceedings was invited to come forward to share a song, recite a poem, offer a prayer or whatever moved them. After a little time a congregation of hands punctured the darkening night sky.

Testimonies and songs filled the remaining evening with a peculiar mixture of sadness and celebration and a blend of frivolity and respectful dignity, overlaid with occasional tears. Darkness descended, the people eventually dispersed and the street emptied. But the fresh, and the older sun-drenched pale, ribbons remained, swaying gently in the light evening breeze as a tribute and testimony to the promise of 'life and resurrection on the last day' for those who were unable to speak for themselves.

In the silence of the breaking of the day I revisited Cross Bones and spent some time at the memorial gate, it dawned on me that what I had witnessed the previous evening was a wonderful gathering of people engaged in a deep, rich, street spirituality led by an Un-credentialed Franciscan. Faith, hope and love had abounded in the unseen. There were no clergy present, despite being within a stone's throw of Southwark Cathedral; no religious licences had been given by the establishment, and no hymn books provided, no class exclusions, no request for donations, no special religious dress-ups, and no formal membership: it was simply raw street spirituality. This was a Church service that was truly beautiful, in fact excellent, and perhaps for many it was one of the few Church services they might ever attend. Perhaps they, too, will remember it as fondly as I did.

* * * * *

From Merrill Ruback

From Hilary (Baart).....

Lord, I want to do whatever You want me to do.
In order to accomplish that there are a few things I need-
Your gifting, direction, strength and power.
Fill me with these things as I commit my life, my work, my day to You.
And at the end of the day and my life, may You say to me,
"Well done good and faithful servant!"
And may Christ have all the glory, Lord, let it be so!

From Gabrielle (McGee).....

Loving and Righteous God,
your boundless generosity exceeds all we can desire or deserve, and you give to the last worker all you promised to the first; liberate us from jealousy and greed, that we may be free to love and serve others, and in your service may find our true reward, through Jesus Christ our Lord.

Amen

And -
Give us through the coming year
Quietness of mind
Teach us to be patient
and always to be kind
Then show us that in quietness
that only what we give away
Enriches us from day to day



And from Bp Keith (Slater).....

Friendship
In Jesus Christ, God thrust the divine hand of friendship, forgiveness, reconciliation, and redemption, through the great door separating us from God.
-Br. Geoffrey Tristram
Society of Saint John the Evangelist

Childhood memories of the

Church of England

By: Michael Hobbs

The church I went to when I was a boy (1943 to 1950) was St John the Divine on Brooklands Road, Sale, just inside Cheshire south of Manchester in North West England.

This was a long straight road and had been over the previous 100 years a road for the wealthy lined with mansions which even in the 1940's still showed vestiges of the wealth of a bygone era. The stone church was quite large having been built in the middle of the nineteenth century.

In the latter half of the 19th century the well to do people had gone to Matins at 10.30am by carriage and used the wide drive which went off the road and did a complete circle round the church - it was still there when I went. The servants went to Evensong at 6.30 pm. and the other Sunday service was said Holy Communion at 8.00 am.

In the 1940's the adults went to Matins and the young people to Evensong. 8.00am Holy Communion was said and poorly attended. They still had reserved pews where for 26 shillings you could have your name put in a holder at the end and that was your pew for the year - woe betide anybody who sat in somebody else's reserved pew.

I was a member of the all male choir, which sang for Matins and Evensong. We were divided into Cantoris (the Cantor's side on the left side of the congregation - North) and Decani side. I was in the half of the choir which sang on the Cantoris side. Our dress was black cassocks and white surplices. We used to alternate with the verses in the psalms. When we had to hold two books the Cathedral Psalter and a long horizontal black chant book - could be tricky. The church had a huge organ with pipes going up into far regions of the roof. We were members of the Royal School of Church Music and the leading choir boys on each side wore the membership medallion with a ribbon round the neck to hold it. The canticles such as the Venite, Magnificat and Nunc Dimittis were sung before and/or after the Epistle, the Psalm following and the responses were intoned alternately between the presiding minister and the choir. We sang our hymns from the Ancient & Modern Hymn Book.

Just before Christmas the choirboys went carol singing calling at the homes of the well to do on dark frosty nights and being given all kinds of refreshments including alcoholic drinks - our financial spoils were surrendered to the choirmaster and divided between a charity and ourselves. It was always exciting to get that small brown envelope with your name on and a Christmas present inside; we also received a payments every quarter graded according to your ranking in the choir.

Our church was middle to low - just on the south side of vestments. The vicarage was a large nineteenth century house and I remember going into the kitchen once and seeing a board with small bells attached under which rooms were designated so that the servant would know where to go when the bell rang. - no longer in use when I was there.

Some of the services made a great impression such as the Harvest Service in October when members of the congregation would bring gifts of fruit and vegetables. They would walk out in the middle of the service and place their gift down at the foot of the chancel; these were destined for charitable organisations such as the Salvation Army. Hymns such as "Plough the Fields and Scatter" were sung, the altar would be decorated

with baked bread in various shapes such as wheat sheaves, and that evening the parish had a harvest supper in the parish hall. We celebrated Passion Sunday as a special day and this came on the Sunday before Palm Sunday - things seem to have got a little mixed up these days. We also had the Whit walks when we paraded around the parish on Whit Sunday as a witness to our faith. We all went to Confirmation classes and around the age of 11 we were confirmed by the Bishop of Manchester. In those days parish priests always wore black suits with a white collar when out and about, and the women always wore hats in church. These are some of my memories and I sometimes look back with a little sadness in my mind and still the old words of our church services go through my mind when taking part in services to-day.

There was a beauty and richness in the liturgy which can still be experienced in some cathedrals and churches.

New Bishop for the Southern Queensland Region announced



Excerpt taken:
From Queensland Focus Magazine, Feb/March 2018

The Archbishop of Brisbane, The Most Rev'd Dr Phillip Aspinall has announced the Dean of Bendigo John Roundhill will replace Alison Taylor as the Bishop for the Southern Region.

Dean Roundhill has significant parish, school and international ministry experience having worked in the United Kingdom as a school chaplain in Scotland, and as sub-dean of St John's Cathedral in Hong Kong. He has previously served in Brisbane as a Rector, Area Dean, and Archdeacon. John is a member of the Anglican Board of Mission national board and has keen interests in social justice, spirituality and theology.

Dean Roundhill will be consecrated as bishop in a service to be held at St John's cathedral on 14th April.

A Reading from the Principles of the Third Order

The First Way of Service, Continued

Tertiaries recognize the power of intercessory prayer for furthering the purposes of God's kingdom, and therefore seek a deepening communion with God in personal devotion, and constantly intercede for the needs of his church and his world. Those of us who have much time at our disposal give prayer a large part in our daily lives. Those of us with less time must not fail to see the importance of prayer and to guard the time we have allotted to it from interruption. Lastly, we are encouraged to avail ourselves of the sacrament of Reconciliation, through which the burden of past sin and failure is lifted and peace and hope restored.

FRANCISCAN GUIDELINES FOR CHOOSING A SPIRITUAL ADVISOR

1. How should they help us?

- a) They help us to see our life as a whole. Our family life, our work, and our friendships, all affect our spiritual growth.
- b) They help us to real growth and penitence.
- c) They help to ensure that our personal rule of life is realistic, neither too strict nor too lax.
- d) They seek to understand us as persons. They need to be perceptive, and see the specific needs and pressures of our situation.
- e) They endeavour to talk to us on a deeper level, and if they feel unable to help us they will be honest enough to suggest we seek particular advice elsewhere.

2. How to use a Spiritual Advisor

- a) Choose carefully. You are free to ask any suitable person, male or female, lay or ordained.
- b) Be honest with your Spiritual Advisor from the start. Agree to an initial period of 12 months, after which a review should take place before continuing. Ensure that your Spiritual Advisor knows of your Franciscan commitment. Share with your Advisor any Third Order material you receive, especially the Rule of the Third Order, and your Personal rule of life. If any further information is required refer your Advisor to me, - your Regional Minister.
- c) Be realistic about penitence and self-examination. CA priest who is an Advisor may also act as a confessor.)
- d) See your Advisor regularly; however do not become too dependent.
- e) Review your rule periodically.

The Third way of Service Continued:

Tertiaries endeavour to serve others in active work. We try to find expression for each of the three aims of the Order in our lives, and whenever possible actively help others who are engaged in similar work. The chief form of service which we have to offer is to reflect the love of Christ, who, in his beauty and power, is the inspiration and joy of our lives.



ON PRESENCE IN ABSENCE

An Excerpt taken from: Henri Nouwen

By: Wil Hernandez

Nouwen identifies three primary disciplines respectively associated with each of these three movements: solitude, hospitality, and prayer. Each of these spiritual practices is designed to help us cultivate real presence inwardly, outwardly, and upwardly. "In solitude we can become present to ourselves" (Nouwen 1975, 41), or, as Nouwen also puts it, we can be "at home in our own house" (101). Only then can we exercise true hospitality towards others and be present with, to, and for them. It is in prayer, which Nouwen describes as "a loving intimacy with God," that we can be truly present to God, who is present to us and who speaks to us in our solitude (122). From Nouwen's perspective, this quality of real presence comes about through the conscious and deliberate creation of space in our lives.

The dynamic outworking of Nouwen's trilogy of real presence is summarized as follows:

In solitude, we become present to ourselves by creating an open space in our heart in order to understand who we truly are in God;

through the service of hospitality, we become present with, to, and for others as we create a friendly space wherein we can reach out to them as hospitable soul hosts;

by prayer, we become present to the Divine Presence by creating a free space for God so we can understand and experience God more intimately.

Christ's Continued Presence With Us

From: Lent and Easter Wisdom from St Francis and St Clare of Assisi - Compiled by: John V. Kruse

As he revealed himself to the holy apostles in true flesh, so He reveals Himself to us now in sacred bread. And as they saw only His flesh by an insight of their flesh, yet believed that He was God as they contemplated Him with their spiritual eyes, let us, as we see bread and wine with our bodily eyes, see and firmly believe that they are His most holy Body and blood living and true. And in this way the Lord is always with His faithful, as He Himself says: *Behold I am with you until the end of the age.*

Remembering

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

1 Corinthians 11:23-26

Take Your Place At The Table

By: Fr. Richard Rohr, OFM

September 13, 2016

In Genesis we see the divine dance in an early enigmatic story (18:1-8). “The Lord” appears to Abraham as “three men.” Abraham and Sarah seem to see the Holy One in the presence of these three, and they bow before them and call them “my lord” (18:2-3 Jerusalem Bible). Their first instinct is one of invitation and hospitality—to create a space of food and drink for their guests. Here we have humanity feeding God; it will take a long time to turn that around in the human imagination. “Surely, we ourselves are not invited to this divine table,” the hosts presume.

This story inspired a piece of devotional religious art by iconographer Andrei Rublev in the fifteenth century: The Hospitality of Abraham, or simply The Trinity. As icons do, this painting attempts to point beyond itself, inviting a sense of both the beyond and the communion that exists in our midst.

There are three primary colors in Rublev’s icon, each illustrating a facet of the Holy One:

Gold: “the Father”—perfection, fullness, wholeness, the ultimate Source

Blue: “the Incarnate Christ”—both sea and sky mirroring one another (In the icon, Christ wears blue and holds up two fingers, telling us he has put spirit and matter, divinity and humanity, together within himself. The blue of creation is brilliantly undergirded with the necessary red of suffering.)

Green: “the Spirit”—the divine photosynthesis that grows everything from within by transforming light into itself (Hildegard of Bingen called this *viriditas*, or the greening of all things.)

The icon shows the Holy One in the form of Three, eating and drinking, in infinite hospitality and utter enjoyment between themselves. If we take the depiction of God in The Trinity seriously, we have to say, “In the beginning was the Relationship.” The gaze between the Three shows the deep respect between them as they all share from a common bowl. Notice the Spirit’s hand points toward the open and fourth place at the table. Is the Holy Spirit inviting, offering, and clearing space? I think so! And if so, for what, and for whom?

At the front of the table there appears to be a little rectangular hole. Most people pass right over it, but some art historians believe the remaining glue on the original icon indicates that there was perhaps once a mirror glued to the front of the table. It’s stunning when you think about it—there was room at this table for a fourth.

The observer.

You!

Yes, you—and all of creation—are invited to sit at the divine table. You are called “to consciously participate in the divine dance of loving and being loved,” as Wm Paul Young, the best selling author of *The Shack*, writes. [1]

The mirror seems to have been lost over the centuries, both in the icon and in our on-the-ground understanding of who God is—and, therefore, who we are too!

Joining in the Dance

An Excerpt: Taken from “The Circle of Love”

By: Ann Persson

As I reflected on the idea of the divine dance, I was reminded of the words of Sydney Carter’s well know hymn ‘Lord of the Dance’, which envisages the incarnate Christ as a Piper who is calling people to follow him.

*Dance, then, wherever you may be,
I am the Lord of the dance, said he,
And I’ll lead you all, wherever you may be,
And I’ll lead you all in the dance, said he.*

The last two lines of the hymn are an overwhelming invitation to be caught up into the life, the life of God. ‘I’ll live in you if you’ll live in me – I am the Lord of the Dance, said he.’

Sabbath Time

By: Charles Ringma

Book Review –

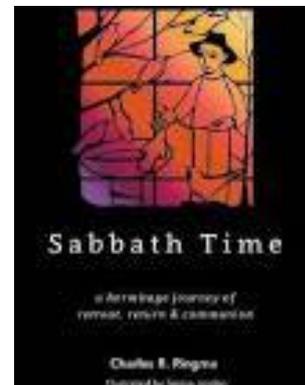
By: Terry Gatfield

There will be a number of readers of this review who are familiar with Charles Ringma’s having authored some 20 or so books. However, his latest, *Sabbath Time – A Hermitage Journey of Retreat, Return & Communion*, must be ranked as one of his finest works. Surprisingly, the book is his briefest and most accessible, at only 60 pages! It is a beautiful read and magnificently illustrated with 40 original art works by Teresa Jordan. The harmony of art and text is beyond the scope of words alone.

The book tells some of Charles’ six month sabbatical experience, set mainly in a hermitage in a deeply wooded part of Brisbane. The work informs us of his journey, of setting aside his energy and extensive Christian activities, and taking leave to engage more fully in contemplation, reflection and prayer – seeking the silences. The book provides an opportunity for the reader to gain an insight into his rich spiritual understanding, his insights and his honesty in the venture. Yet the work does not fall into the trap of providing neat, trite solutions to life’s complexities and the Christian faith; rather, it assists us to sit more comfortably with the questions, dichotomies and paradoxes.

This is book written by a man of deep faith and conviction that has provided us with a window into his soul and a portal for his readers to see more clearly the loveliness of the Trinity combined with the possibility of engaging more deeply with their faith journey. It is highly recommended at \$10:00, plus \$3:00 postage anywhere in Australia.

**Copies can be purchased directly from Charles
– email cr42ringma@gmail.com**





Maundy Thursday to Easter Sunday – The Resurrection

From: Franciscan Readings

Maundy Thursday

The ancient tradition of the Church established this day as the beginning of the Triduum where many things were celebrated on that day: the blessings of oil, the commemoration of the institution of the Eucharist, the pedilavium (washing of feet), and of reconciliation. Later the solemn stripping of altars and reposing the sacrament until Saturday night was included. Originally, all of this happened during the day in a continual feast.

Lord, you reveal yourself in many ways. May we come close to you during your passion and experience something of your love to be poured out for all.

Good Friday

A reading from 'The Office of the Passion', by St Francis

I cried to the Lord with all my voice, with all my voice I begged the Lord.

I poured out my prayer in his sight and I tell the Lord all my trouble. When my spirit failed me you knew my wants.

On the path where I walked, the proud hid a trap for me.

I looked to my right and saw; there was no one who knew me.

I have no means of escape: there is no one who cares for my life.

I have borne abuse because of you and confusion covers my face.

I have become an outcast to my brothers, a stranger to the children of my mother.

Holy Father, zeal for your house has consumed me: and the insults of those who blasphemed you have fallen against me.

They rejoiced and united together against me. Blows were heaped on me and I knew no why.

More numerous than the hairs on my head are those who hate me without cause.

My enemies, who persecuted me unjustly, have been strengthened; I then repaid what I did not steal.

The wicked witnesses who rise up asked me about things of which they are ignorant.

They repaid me evil for good and harassed me because I pursued good.

You are my most holy Father my King and my God.

Come to my aid, Lord God of my Salvation.

Sayings of Jesus on the Cross

Excerpts taken from: www.jesuschristssavior.net/Words.html

1. "Father, forgive them, for they do not know what they do." Luke 23:34

Jesus of Nazareth is looking down from the cross just after he was crucified between two criminals. He sees the soldiers who have mocked, scourged, and tortured him, and who have just nailed him to the cross.

2. "Truly, I say to you, today you will be with me in Paradise." Luke 23:43

Now it is not just the religious leaders or the soldiers that mock Jesus, but even one of the criminals, a downward progression of mockery. But the criminal on the right speaks up for Jesus, explaining the two criminals are receiving their just due, whereas "this man has done nothing wrong." Then, turning to Jesus, he asks, "Jesus, remember me when you come in your kingdom" (Luke 23:42). What wonderful faith this repentant sinner has in Jesus.

3. "Jesus said to his mother: "Woman, this is your son." Then he said to the disciple: "This is your mother." John 19:26-27

Jesus and Mary are together again, at the beginning of his ministry in Cana and now at the end of his public ministry at the foot of the Cross.

4. "My God, my God, why have you forsaken me?" Matthew 27:46 and Mark 15:34

This was the only expression of Jesus in the Gospels of Matthew and Mark. Both Gospels related that it was in the ninth hour, after 3 hours of darkness, that Jesus cried out this fourth word. The ninth hour was three o'clock in Judea. After the fourth word, Mark related with a horrible sense of finality, "And Jesus uttered a loud cry, and breathed his last" (Mark 15:37).

5. "I thirst." John 19:28

The fifth word of Jesus is His only human expression of His physical suffering. Jesus is now in shock. The wounds inflicted upon him in the scourging, the crowning with thorns, losing blood on the three-hour walk through the city of Jerusalem on the Via Dolorosa to Golgotha, and the nailing upon the cross are now taking their toll.

6. When Jesus had received the wine, he said, "It is finished;" and he bowed his head and handed over the spirit. John 19:30

The Gospel of John recalls the sacrifice of the Passover Lamb in Exodus 12 in this passage. The soldiers offered wine on a sprig of hyssop to the Lord. Hyssop is a small plant that was used to sprinkle the blood of the Passover Lamb on the doorposts of the Hebrews (Exodus 12:22). John's Gospel related that it was the Day of Preparation, the day before the actual Sabbath Passover, that Jesus was sentenced to death (19:14) and sacrificed on the Cross (19:31).

7. Jesus cried out in a loud voice, "Father, into your hands I commend my spirit." Luke 23:46

The seventh word of Jesus is from the Gospel of Luke, and is directed to the Father in heaven, just before He dies.

Jesus recalls Psalm 31:5 - "Into thy hands I commend my spirit; thou hast redeemed me, O Lord, faithful God."

Jesus was obedient to His Father to the end, and his final word before his death on the Cross was a prayer to His Father.



CALVARY

[DOC]UNIT FOUR: FRANCISCAN SPIRITUALITY

<https://sfo.franciscans.org.au/sfo30/four1franspirit.do>

The self-emptying of Christ could not be clearer than Jesus' suffering and death on Calvary. Francis wept when he saw a cross that reminded him of the suffering of his Lover.

Certainly, the Passion and Death of Jesus are, for Francis, a redeeming sacrifice; but for him, this saving character of the crucifixion had its basis in the life of Jesus. When Francis says that the Word was truly made man and when he says that the heavenly Father "gave his Son who was born for us," he meant God wanted to offer him as a bloody sacrifice on the altar of the cross, not for himself but for our sins...He became a man for others even to the point of giving his life for them. In other words, the death of Jesus was the historical and almost inevitable consequence of a life radically and unconditionally conformed to the coming of the Kingdom of God for all men equally. This was his mission. In this action of Jesus, in fact, he implied the condemnation of a social system based on the distinction of men as masters and slaves.

Jesus, therefore, put aside his own will to follow the will of the Father. He accepted his own human state and trusted himself into the hands of God who had always the last word...The death of Jesus was the consequence of the irresistible power of love and goodness. "You deigned to die for love of my love." Thus he died out of love that did not recognize any compromise in practice but was totally intent on promoting the good of man and resist all that was evil for man in obedience to the Father.

Francis understood this lesson perfectly: his whole life was a marriage of perfect love of God with the love of his neighbour. The apostolic life which Francis longed to follow "with his whole heart" was one where he forgets himself and occupies himself with others, realizing that it was worthwhile dying for this ideal. Just as Jesus' life was totally spent in service of the Father and in creating a fraternal relationship in human society, so Francis imitated this in his life.

'The Resurrection'

Belief O God who works wonders,
In Christ, you have redeemed us and brought us to life.
May our "alleluia" proclaim the Resurrection and profess our willingness to join ourselves to the Paschal Mystery.
Grant us, we pray, O Lord, eyes to see you and ears to hear your voice so that we might grow stronger in faith like the disciples on that first Easter.
Help us to bear witness to your Son's Resurrection and give us a desire to seek and serve you among the living.
May your Holy Spirit fill us with joy, rousing our hearts to proclaim Christ, the victor King.
Through Christ our Lord. Amen



The Poverty of Being Human

Excerpt taken from: Clare of Assisi – A Heart Full of Love
By: Ilia Delio, O.S.F.

The San Damiano cross that Clare gazed upon does not depict a lonely abandoned figure of Christ but a crucified-glorified Christ surrounded by a community of disciples. Michael Guinan has suggested the San Damiano cross is a visual representation of the Gospel of John which includes the image of Jesus as priest. We know from Francis' own writings that Jesus' "high-priestly prayer" at the Last Supper, where he prays that all may be one (John 17), was especially important to him.

In Jesus, the glory of God is revealed, and the offering of his life is to the glory of the Father. Christ is the centre of unity between God and creation since he is the Word through whom God is made known and the one in whom all are gathered into the unity of God's love. While Clare saw the mystery of God as love in the cross, she also saw the mystery of the human person marked by the poverty, humility, and charity of the crucified Christ. Clare called the marks of poverty, humility and charity "footprints" because they help us identify the presence of Christ not only outside ourselves but within ourselves as well. They are the footprints of the image of God in which we are created. Whatever we say about Jesus in the mirror, we are saying about ourselves as well.

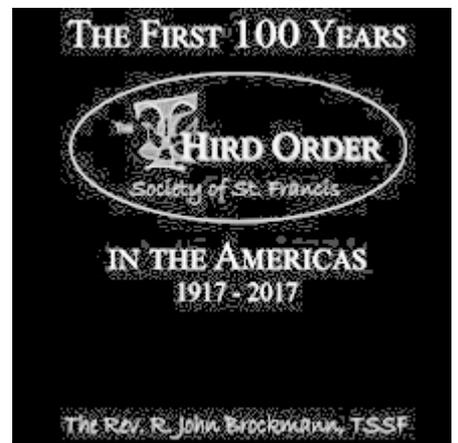
The humanity of Jesus is our humanity, and because our humanity is the place where God comes to meet us, the cross shows us the truth about ourselves. Clare's spirituality is profound. For as mirror and image, the life of the crucified Christ is our life, his poverty is our poverty, his humility is our humility, his capacity to love is our capacity to love. Clare says to Agnes, "gaze upon the mirror each day." By this she means look deeply at who you are in the mirror of the cross. When we gaze into the mirror of the cross, what do we see? Do we see our poverty, our poverty of being, our existence which comes from God and is dependent on God. Do we recognise our dependence on God not simply because God is "bigger and better" but because we are finite, created beings? Do we see God as the power of love to rise to life what might be dead for us? Do we accept ourselves as good and lovable, as the unique, created beings God intended in Christ from all eternity? Do we see God's dependence on us to make Christ a visible, living presence in the world? If we can begin to look at the borders and surfaces of our lives and see there, more than mere existence or sameness, if we can begin to see that each border and surface is replete with meaning, then we can begin to look below the surface, into the heart of our image which reflects the heart of God who is deeply in love with creation.

Book Review:

**The First 100 Years in the Americas:
1917-2017 Third Order Society of St. Francis**

By: Reverend R. John Brockmann tssf

By: Rt Rev Keith Slater



I have found this book to be of much interest having been part of tssf Province of Asia-Pacific and Interprovincial leadership during the latter period of time that this book covers. John Brockmann traces the growth, changes and development of the Americas Province over the past 100 years - from 1917 in its beginnings, infancy and establishment of Franciscan life; from being the Third Order Secular Order of Franciscans, American Congregation of Franciscans (TSF) to becoming the American Province of the Third Order Society of St Francis (TSSF) in 1968; from dependence upon the First Order Brothers to being responsible for its own structure, formation and life; from being an independent Franciscan movement to being a dynamic part of the international Third Order living under the Principles of the Order and engaging in the Daily Obedience prayers as an international “dispersed community”.

The Asia-Pacific Province went through a similar process during the 80’s and 90’s of the last century, moving from dependence upon the First Order, to independence as a Third Order Franciscan community, to an understanding of interdependence as an Order within the Society of St Francis. This is recorded for us in the publication “Franciscan Gold” (by Denis Woodbridge tssf) which traces our history for the first 50 years.

John Brockmann brings together what he calls a ‘pastiche’:

“This is a humble Franciscan history of Francis and, and is thus, following the composition methods of our founder, a pastiche of a 100 years in the Province of the Americas. Rather than comment upon papers and articles, the papers and articles are presented whole; so, in one fashion, this history is an anthology by many authors. Many gifted people over the last 100 years wrestled with many topics in the life of a tertiary, and the greatest acknowledgment we can pay to them is to read what they wrote.”

He creates a scrapbook effect of pictures, stories, articles, letters, critical decisions, diagrams, tables, linked with commentary and reflections to bring together what the Franciscan movement looked like and what it has grown to be during the past century. The first 50 years draws mainly upon annual directories, names and addresses due to the lack of specifics. In the second 50 years the emerging story is viewed through the leaders, Provincial Ministers and Chapter decisions. It identifies the major decisions which have often led to exoduses from the Order. In the latter time these have often been the issues with which the Church has been grappling - ordination of women and sexuality.

Since 1968 the Third Order has sought to live more fully into Day 7, 8, and 9 of the Principles. This has been highlighted through the Provincial leadership and Provincial Chapter decisions and with the establishment and evolution of JPIC (Justice Peace and Integrity of Creation) body.

This book is an invaluable ‘pastiche’ history drawing together the story of the Third Order in the Americas from its humble beginnings to today - to its expansion beyond USA to Canada, Trinidad, Tobago, Guyana and Brazil.

On reflection after reading John’s book: It reminds us that our history is vitally important. It gives us insights into the roots from which we have been nurtured and grown, through the twists and turns, the ups and downs, the pains and the joys of the journey creating who we are today.

(“The First 100 Years in the Americas: 1917-2017 Third Order Society of St Francis” is available from Amazon or for tertiaries you can acquire a pdf document from John Brockmann tssf.)

Dear Sisters and Brothers,

This is a time of self-reflection and quiet time with the Lord. Lent prepares us for the observance of Jesus Christ’s suffering, death and resurrection.



You are most welcomed and encouraged to submit articles for possible inclusion.

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

Pentecost Sunday is 20th May and the deadline for the Pentecost Newsletter is the 6th, May, 2018.

Wishing you all every blessing on your Lenten Journey.
Pax et Bonum,
Gloria

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



914-17 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

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.

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



Third Order Society of Saint Francis - Asia-Pacific Province
2018 Subscription Invoice and Donation Form

Greetings Brothers & Sisters tssf,	1 March 2018
Your annual subscription to Third Order - Asia-Pacific Province for the year 2018 is now due.	
Payment for 2018 can be divided into instalments. If you haven't paid for 2017 please do so as soon as possible.	
<hr/>	
<i>If you require an emailed receipt, please tick the box and fill in the details below.</i>	
Email Address [for electronic receipt] <input type="checkbox"/>	_____
<i>If you require a printed receipt, please enclose a self-addressed envelope. I can supply the stamp.</i>	
Postal Address [for posted receipt] <input type="checkbox"/>	_____

Name: _____ Year being paid: _____

Region: _____ [eg WA]

Please advise the Provincial Secretary & your Regional Minister of any contact details changes.

Third Order Subscription – 2018		
Single Person	\$125.00	\$
Married Couple	\$190.00	\$
Other Donations [You may wish to make] –		
• An extra gift to the Third Order - to help cover the running costs of our Order: Provincial Minister's Travel, Tithe, World-wide Third Order Central Fund, Chapter, Regional Ministers, Insurances, Travel to IPTOC, Newsletter, Communication: Manual, Prayer Cycle, Address Book & Website.		\$
• Gift to the First Order SSF Brothers (for their daily bread)		\$
• Care and development of the SSF Brother's Hermitage & the Old Monastery at Stroud		\$
• Donation to Franciscan Aid (all Provinces must contribute a set amount to this fund)		\$
• Donation to African Travel Fund (all Provinces must contribute a set amount to this fund)		\$
• Donation to Franciscans International or JPIC work - in Asia Pacific Region		\$
• Donation to "Regions in Formation" Fund – PNG, Asia & Sri Lanka		\$
• Replacement Profession Cross – \$5 (if your Profession Cross is replaced)		\$
• Other – Please specify		\$
TOTAL		\$

Third Order HOSPITALITY Do you wish to offer passing Tertiaries a stay in your home? YES NO

Methods of Payment –	
[a] Direct Debit	Bank Name ANFIN [Anglican Financial Services] BSB Number 704 901 Account Name Third Order Society of St Francis [Aust. Prov] Account Number 00007790
	➤ Please email a completed Subs Invoice at the same time as you web transfer < ➤ to treasurer@tssf.org.au and cc to glenysmccarrick@gmail.com <
[b] Cheque / Money Order	Please make cheque payable to "Third Order SSF"
	➤ Please print this completed Subscription Invoice to enclose with your cheque / money order < and post to: Provincial Treasurer Glenys McCarrick tssf PO Box 161, Lawnton Qld 4501
NB – If for any reason you are unable to meet this obligation, please contact your Regional Minister	

Office Use Only

WITH THANKS,
Glenys McCarrick tssf

PAYMENT RECEIVED WITH THANKS
Date:

Version 7 – 032018 – gf.gn