



The Province of Asia-Pacific

AUSTRALIA, HONG KONG, MALAYSIA

PAPUA NEW GUINEA, SINGAPORE & SRI LANKA

NEWSLETTER

Pentecost

Edition

PROVINCIAL MINISTER'S LETTER

Dear Sisters and Brothers,

We are greatly blest by the officers of the Third Order, who serve as Regional Ministers, Novice Counsellors, Area Convenors, Prayer Cycle Contacts and our Provincial Chaplain, Provincial Secretary, Provincial Treasurer, Communications Coordinator and Archivist.

One I haven't mentioned of course is the Assistant Provincial Minister. Sandra Jackson has served in this role with both Colin Fidock and myself as Provincial Ministers. Sandra's pastoral care and attentiveness has been outstanding. I couldn't have done my job without her!

Sandra will complete her second term in June and will then step down for well-deserved rest, at least from that ministry.

In accordance with Statute 2.3a it has fallen to me to appoint a professed tertiary to serve as Assistant Provincial Minister in succession to Sandra. I am pleased to say that I have received overwhelming approval from Chapter to appoint Sally Buckley. Sally served in this role once before, when Ted Witham was Provincial, so she is well aware of the task ahead.

Our Triennial Conference and General Chapter is fast approaching and will have a stimulating programme on the theme "Imagining a new world". Registrations have been very good, and I am so grateful for the work Keith Slater and team have done to bring all of this together.

We know each other through the Daily Prayer Cycle, but it is wonderful to see people face to face at Conference, when we can renew old friendships and building new ones with new tertiaries, or those we have never actually met before except in prayer.

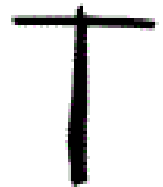
Please pray for the Conference and for the annual Provincial Chapter that will meet immediately after. Peace and all goodness,

+Godfrey

tssf Community Collect

God, we give you thanks for the Third Order of the Society of St 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



The Holy Spirit

Comes at Pentecost

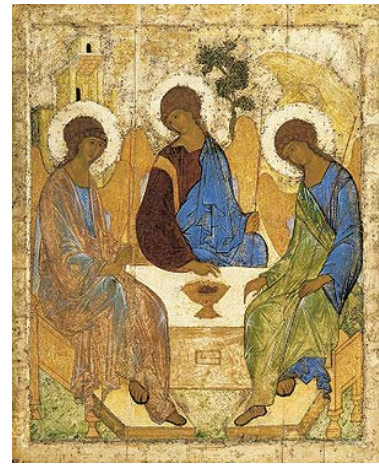
Acts 2 When the day of Pentecost came, they were all together in one place.² Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting.³ They saw what seemed to be tongues of fire that separated and came to rest on each of them.⁴ All of them were filled with the Holy Spirit and began to speak in other tongues^[a] as the Spirit enabled them.



Pace e Bene

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

**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,

It is almost here! The final preparations are being put in place!

Since I last reported the numbers registered full time and part time have passed 75. This is cause for great rejoicing. *Whether you are attending or not, I encourage you to participate through prayer and reflection.*

In exploring the theme, ‘Imagining a new world’, we have identified three areas of significance as Franciscans - Contemplative spirit, Creation and the Environment, and Social Action. In planning, the Working Party has been keen to explore how we give shape to the issues of today - how we bring the Franciscan Principles to bear in the communities where we live as a ‘community in dispersion’.

To assist us in this process we have secured the services of an Open Space methodology facilitator, The Reverend Bronwyn Pagram. Open Space allows us to engage and explore the areas and issues for which we have a passion.

Suggested Pre-Conference resources have already been circulated throughout the Province. In preparation for the Conference, whether you are attending or not, I encourage you to read and reflect upon the parts of the Principles which speak of the above three areas of significance.

It is our hope that there will be much to feed back across the Province after the Conference. It is our hope that this will be helpful for the Province as well as for us in our own individual locations where we seek to be witness of the Lord Jesus Christ.

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 prayer diary/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 inspired by Francis and Clare.

In this issue before the Conference I publicly express my thanks to the Working Party who have been committed to the task for over 12 months. Likewise my thanks to all who have been involved in preparing and organising, with special thanks to the Hospitality Group. Thank you!

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

Blessings, peace and all good,

Keith Slater tssf
Working Party Convenor
keithslater@gmail.com



P.S. Conference transport: 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.

The Divine Dance

Excerpt taken from: "The Circle of Love"

By: Ann Persson

I have recently been introduced to the word perichoresis, and this dynamic, relational concept of the Trinity has excited me. Perichoresis came into use in the sixth century but, but in the eighth century, John of Damascus (c.675-c.749, often regarded as the last of the Greek Fathers) became best known for this use of the word as an explanation of the Trinity. Peri means 'around' (as in perimeter); choreio means 'to move' (it is the stem of the word 'choreography') so perichoresis means 'to move around'. John of Damascus said that a dance takes place at the centre of God, where Father, Son and Holy Ghost move around and in between one another. They serve each other, give themselves to one another, receive from one another and take mutual delight in one another. There is a movement towards one another and a movement from one another.

The concept of perichoresis was translated into the phrase 'the divine dance'. It refers to the mutual indwelling and interpenetration of the Trinity and it is based on words spoken by Jesus. 'I am in the Father and the Father is in me' (John 14:11). On another occasion Jesus said, 'The Father and I are one' (10:30). I like to think of this as a divine entanglement – an interweaving.

In God there is life, relationship, vitality, movement. At the heart of God there is divine dance, twisting, turning, and circling, with eternal life. Father, Son and Holy Ghost move and flow and draw life from one another in a bond of perfect love.

The Later Rule – The Marrow of the Gospel

Excerpt from: "St Francis of Assisi – Writings for a Gospel Life"

By: Regis J. Armstrong

Thomas of Celano tells us that Francis considered the Holy Spirit the general minister of the order. Yet we should not pass over these particularly Spirit-filled passages without being sensitive to the tremendously biblical and monastic terminology in which they are expressed. This is an area in which we can perceive how the simplicity of the Later Rule belies such hidden layers of meaning and how easily we can pass over the full extent of Francis's thought. We might focus on two of these passages: "the Spirit of holy prayer and devotion" and "the Spirit of the Lord and Its holy activity."

Francis sees the primary activity of the Spirit as the prayer of a pure heart. In an earlier passage of the Later Rule's tenth chapter, Francis writes about those who cannot observe the rule *spiritually*. While he does not explain his meaning, he almost immediately proceeds to encourage us to "attend to what they must desire above all else: to have the Spirit of the Lord and Its Holy activity." In doing so, he seems to be offering his explanation of acting spiritually as well as suggesting the apogee (highest point) of the spiritual observance, that is, conformity with the inner dynamic of the Holy Spirit. As Kajetan Esser maintains: "With Saint Francis, it is not simply a question of an external following of the life of Christ, but rather, first of all, that the Spirit of Christ must become alive and active in the would-be follower. This doctrine of the Spirit of the Lord...may be called the very center of St Francis's thinking and Christian behaviour" (quoted in Asseldonk 1991, 106). We need only to reread those writings that we have already examined or to glance at those yet to come to see how conscious Francis was of the Spirit's presence and activity in himself and in his brothers and sisters.

Day of Penitence - Mourambine Hermitage - 24th March 2018

By: Anne Wilson

Hosts Lyn and David Lord

Our regular days, such as the Day of Penitence serve, for me, as markers of my years. What did we do last year or the year before? This is the same place, yet not the same. Mourambine is showing the promise of the sanctuary and retreat centre that Lyn and David envisioned, with new trees, roses and Cosette, the friendly Doberman pup, welcoming visitors.

This year was different from last year. Because of David's appointment as Rector of Warnbro, four parishioners, including one who had been a long time member of Mourambine Parish, also joined the Tertiaries. One Warnbro parishioner also revealed that she was a Friend of the Third Order and receives the Provincial Newsletter. We hope to see more of her.

One personal story came from Jan MacNamara, who knew Second Order Sister Michaela, (Merle Davis) from her time in GFS, (Girls Friendly Society – for which I am the Honorary Archivist.) She told of the challenge of Sr Michaela's decision to join the community of St Clare and her own fondly remembered visits to Freeland. It was a special moment of connection. We were given lots of time to chat, to be quiet, rest and receive the ministry David had prepared. David asked a question for reflection, which was the same as last year; "What is the cross that you bear?"

Last year I couldn't answer it but this year, by God's grace I could, and I accepted David's invitation for a time of Confession, or the Sacrament of Reconciliation. The gift of this is still unfolding but shows promise of bringing healing to me and I hope to others. I bear the Cross but not the burden of it, because I am yoked with Christ.

We all enjoyed the simple but substantial lunch prepared by Lyn, supplemented by the home baked treats contributed by the Warnbro parishioners and Tertiaries.

We prayed as usual for our brothers and sisters in need and shared Eucharist around the cleared dining table.

After a busy working week, I was much refreshed, as always, by the fellowship and spiritual nourishment of my community.



The Operations Of The Spirit

Taken from: "Francis of Assisi"

Writer and Spiritual Master,

By: Thaddee Matura, O.F.M.

These operations of the Spirit are multiple and varied; they are at work in God as well as in the men and women in whom the Spirit dwells. We must be attentive to what Francis says of the Spirit; once we understand what he means and allow the spirit to act in us, we learn the essence of what he means by "the spiritual life" as well as the essence of Franciscan "spirituality."

The Spirit, Saint Paul tells us, probes, the depths of God (the Father). He is the only one who knows them (1 Corinthians 2:10-11). Francis catches a glimpse of the role of the Spirit within God. God is Spirit, no one has ever seen God, and one can only know him in the Spirit. Thus it is the Spirit who sees God, who represents in some way the visibility of God, and then communicates it to those on whom he finds rest. Moreover, the Spirit is the one who makes the word of God come alive; the words of Christ himself, the Word of the Father, are equally words of the Spirit and therefore possess a dynamic life. And with the Son coming from and dependent on the Father as he is himself, the Spirit is the one who celebrates and is the cantor of the Father from whom he emerges.

What occurs in the perpetual outpouring from within the Trinity finds expression in the history of salvation. With the Father, who has the initiative, the spirit and the Son intervene in creation, in the redemptive Incarnation and are active in the celebration of the Eucharist.

As for the life of the faithful believer, his "operations" are constantly animated by the energies of the Spirit. The believer is born again in the water and by the Spirit, and it is the Spirit that makes the believer acknowledge and confess the divinity of Christ. Without him it is impossible "to see and believe, according to the Spirit and the divinity, that the body and the blood of Christ is in the Eucharist, and above all to receive him in truth," for as Francis writes strongly "it is the Spirit which dwells in the faithful who receives these most holy mysteries."

History of Trinity Sunday

Excerpts taken from: [Trinity Sunday - Wikipedia](https://en.wikipedia.org/wiki/Trinity_Sunday)

https://en.wikipedia.org/wiki/Trinity_Sunday

Trinity Sunday was officially instituted in the 9th century by Pope Gregory IX. It is Celebrated on the first Sunday after Pentecost.

Trinity Sunday Customs & Traditions is a day for Christians all over the world to honor the belief of an eternal God that consists of the Father, Son, and the Holy Ghost. Many churches will hold special services or prayers on this day..

In some Western churches, white is the liturgical color chosen for Trinity Sunday. This color may be combined with images of the Holy Trinity – which depicts the three elements of God in one. Sometimes, a triangle that is formed by overlapping loops or oval rings is used as a depiction of the Trinity. Often times, a crown is used as the symbol of the Father, a lamb as the one for Jesus and a dove as a symbol for the Holy Spirit.

The Athanasian Creed, although not often used, is recited in certain Anglican churches, particularly those of High Church tendency. It may be found in the Historical Documents section of the 1979 Book of Common Prayer (Episcopal Church), but its use is not specifically provided for in the rubrics of that prayer book.

Gifts of the Holy Spirit

Corinthians 12:4-14 (NIRV)

⁴There are different kinds of gifts. But they are all given to believers by the same Spirit. ⁵There are different ways to serve. But they all come from the same Lord. ⁶There are different ways the Spirit works. But the same God is working in all these ways and in all people.

⁷The Holy Spirit is given to each of us in a special way. That is for the good of all. ⁸To some people the Spirit gives a message of wisdom. To others the same Spirit gives a message of knowledge. ⁹To others the same Spirit gives faith. To others that one Spirit gives gifts of healing. ¹⁰To others he gives the power to do miracles. To others he gives the ability to prophesy. To others he gives the ability to tell the spirits apart. To others he gives the ability to speak in different kinds of languages they had not known before. And to still others he gives the ability to explain what was said in those languages. ¹¹All the gifts are produced by one and the same Spirit. He gives gifts to each person, just as he decides.

One Body but Many Parts

¹²There is one body, but it has many parts. But all its many parts make up one body. It is the same with Christ. ¹³We were all baptized by one Holy Spirit. And so we are formed into one body. It didn't matter whether we were Jews or Gentiles, slaves or free people. We were all given the same Spirit to drink. ¹⁴So the body is not made up of just one part. It has many parts.

Be lovingly attentive to the Holy Spirit

Taken from: "The Devotion to the Holy Spirit"

By: Luis M. Martinez

By its very essence, the Christian life is the mutual possession of God and the soul. True devotion to the Holy Spirit, is the loving acceptance of that life and its full realization. It follows that, in order to be truly devoted to the Holy Spirit, we must continue perfecting that mutual possession, adapting ourselves to the divine exigencies: our love to his love, our activity to His gifts, our efforts to His action.

So that we may grasp consecration to the Holy Spirit in all its fullness, it is necessary to analyse what is demanded of us by each one of the sanctifying offices, as we call them, that the Holy Spirit exercises in our souls. If He is our Guest, we must give Him a place in which to dwell; if He is our Director, we must submit to His inspirations; if He is our Gift, we must possess Him; if He is the Artisan who, in a divine way, brings our soul to its perfection, we must let Him work, we must be submissive to His loving designs.

Each aspect of His mission in our souls imposes special duties on us; each one of His gifts demands the loving adaption of our soul.

Let us begin by examining what the divine Spirit, as the delightful Guest of our soul, asks of us.

Our duty toward a guest is to remain with him, while he is in our house. The Holy Spirit dwells permanently in our souls, which have been consecrated as his temples. He is not our Guest for a single day, but our eternal Guest. Consequently our duty is to live with Him, to live always in His presence. How sweet and fruitful, then, our lives would be, for there is no bitterness in His treatment of us and His divine conversation causes no weariness.

Gifts of the Holy Spirit



Veni Sanctus Spiritus TIS 752

Veni Sancte Spiritus

Come from the four winds, O Spirit, come
breath of God;

disperse the shadows over us,
renew and strengthen your people.

Veni Sancte Spiritus

Father of the poor, come to our poverty.
Shower upon us the seven gifts of your grace.
Be the light of our lives – O, come.

Veni Sancte Spiritus.

You are our only comforter,
Peace – of the soul.
In the heat you shade us; in our labour –
you refresh us, -

And in trouble you are our strength.

Veni Sancte Spiritus. –

Kindle in our hearts the flame of your
love that in the darkness –
Of the world it may glow and reach to all – forever.
– Veni Sancte Spiritus

Fruits of the Holy Spirit





**RESIDENT PRIEST/MINISTER
– OLD MONASTERY STROUD**

By: Jill Gumbley

A new ministry opportunity is open for the position for Priest/Minister short term up to three months.

To reside on site at the Old Monastery, Clair’s Road, Stroud NSW in furnished rooms “the Guest House”.

With the ability to maintain the cycle of Franciscan prayer in the Chapel;

To provide prayer support and ministry to those who stay short term in the Old Monastery;

To be a presence in the community and connect with the Parish of St John’s Stroud; and

To maintain a ministry relationship with the First Order Brothers on site.

To be sensitive to the nature of the bush setting and if possible be involved in gardening and light maintenance.

Will hold a licence acceptable in the Newcastle diocese.

For further information please contact **Jill Gumbley** gumbleyjill@gmail.com or 02 9876 4220 for application.

**Franciscan & Holy Days To Note
2018**

June	13	Anthony of Padua
July	15	Bonaventure
August	4	John Vianney, Cure D’Ars
August	10	The Transitus of St. Clare
August	11	Clare of Assisi
August	14	Maximilian Kolbe
August	15	Mary, The Mother of the Lord
August	25	Louis, King, Patron of the Third Order
September	17	Stigmata of St Francis
October	4	Francis of Assisi
October	11	All Franciscan Saints
November	19	Elizabeth of Hungary

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

Disruption...

By: Mac Campbell tssf.

“Then like a wild fire the Holy Spirit spread through their ranks.” Acts 2 v 2.

Jerusalem, a pilgrimage city seething, pulsing, Pentecost festival; roiling cosmopolitan crowds, ethnicities, languages, dialects, foods, clothes, haircuts, what you came for. Like the Camino on steroids.

You know what you’ll get. You don’t change a thing. The rituals, the icons; the ceremonies like clockwork; smooth fat professionals run it; the same every year. Opening and closing ceremonies. The pilgrim mob comes as now, from the whole world.

Disruption. The bible’s full of it. Your world’s turned upside down; you can’t go back. Little did they know on that day; their city of God would soon be just rubble and corpses after the Roman army was done humiliating Judaism; the first Holocaust, two million dead; circa 70CE.

The Holy Spirit barged in on the day of Pentecost with the shocking love of Jesus. The Spirit of Jesus. **Civic values and attitudes of inclusion and equality burst in.**

And now?

Disruption is normal. Societies awash with global individualism. Mad with change. Collapse and failure are opportunities. Confusion is deliberate; because when worlds are overturned, opportunities emerge for the bold. The bold deliberately create chaos then grasp opportunities while others are still stunned.

Tank warfare. Shock and awe. Amazon’s business strategy; create chaos then clean up whole markets.

Information overload is the new normal; we educate for suspicion and doubt. Our crap detectors are on overtime. That lovely old man with his arm around the boy. Yeah, right.

What now?

Living inside rapid change means we need flexibility, we grow our adaptive skills. Failure is a developmental necessity, decoupled from blame and guilt. It’s ok to fail. Traditions big on shame and guilt worked pretty well in a past where nothing much changed; but guilt and blame make very little sense when collapse is normal. What’s normal now is having your world flipped. You didn’t see it coming and now you can’t go back.

Disruption...

Is the new normal. The Holy Spirit loves “can’t go back” stories where people’s worlds are upturned. Want help? Someone to look up to? Look for someone broken. Collapse is their normal. St Francis is reported to have called them, “people of little value and looked down upon”.

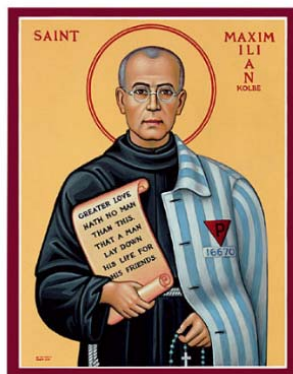
“We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way.”

St Francis of Assisi

Maximilian Kolbe – 14th August

Taken from: Franciscan Readings

The Apostle of Auschwitz or the Saint of the Holocaust, Rajmond Kolbe was professed in 1911 with the Conventual Franciscans with his older brother Francis in Lwow, Poland. He was a distinguished member of the Order with a commitment to promoting the veneration of the immaculate Virgin Mary. Between 1930 and 1936 he established a friary outside Nagasaki, Japan. During the Second World War, Maximilian was a vocal opponent of the Nazi regime and hid around 2,000 Jews in the friary over the course of the ethnic cleansing that formed part of Hitler's campaign. He was eventually arrested by the Gestapo and was sent to Auschwitz. Due to a suspected escape of a prisoner in their barracks, the Camp Commander ordered that ten men from the barracks were to be starved to death as a deterrent to other escapees. One of the selected men, Franciszek Gajowniczek, lamented and cried out that he had a family and Kolbe took his place. Maximilian Kolbe lasted three weeks without food or water and was killed by camp guards with an injection of carbolic acid. He was beatified thirty years later in 1971 and then canonised in the presence of Franciszek Gajowniczek in 1982.



(A reading from the letters of Maximilian Kolbe)

Dear brother, see the greatness of human dignity conferred by God's mercy. By Obedience we surmount, so to speak, the limits imposed on us by our own weakness; we are made conformable to God's will which in his infinite wisdom and prudence guides us to act correctly. As a matter of fact by clinging to God's will – and no creature can resist it – we surpass everything in power. Therefore, let us love our most loving Father in heaven with the greatest love and let our obedience be the proof of our perfect love which we put into practice especially when we are asked to give up our own will. There is no more authoritative book to teach us to grow in God's love than the book of Jesus crucified.

Lord, you are our model of loving sacrifice. Help us to see our lives as unimportant in the struggle of justice. Show us the way to offer ourselves in the place of others, even in the smallest trials of life. Give us cheerful generous hearts.



Flames of the Spirit and a divine-led friendship that is still a model

By: Margaret Holt

The recorded encounter between Francis and the Sultan Malik-Al Kamil during the Crusades in 1219 is a little-known part of Br Francis' life for many people. When I first read about this meeting I was on retreat in a monastery out in the desert of Syria, taking some quiet prayer time from my work as a nurse and midwife among Muslims and Christians in Jordan and Syria. It was in a book about Francis of Assisi that some friends put in to my hands just before I left and I was stunned when I read the story. It was the pivotal moment that began my journey towards being a Franciscan.

Recently, I was visiting some friends, one of whom is a well known painter and his wife, an icon writer. On the table, which was filled with many pictures, my attention was grabbed by an icon she had done of Francis and Al Kamil embracing one another in an image filled with love, friendship and genuine affection. Behind the two figures is a wall of flames seeming to emanate from them and bind them together. Around both their heads are the halos that Christian tradition uses to indicate holy people. One could reflect on this icon for hours and I am sure I will!

The original is by Br Robert Lentz OFM.

My friend has since given me the icon and I have been struck by how similar it is to a photo of my dear Nuura, a Bedouin Muslim friend, and myself which was taken in her tent out in the desert of eastern Jordan. We are embracing one another in the same way and I have put the icon and the photo next to each other...

It is believed that Francis and Al-Kamil may have spent up to a week together and reflects the power of the divine light of God's love and presence that they saw in one another and so attracted them to each other. This encounter changed their worldview as only personal experiences can. When we look at another person who is so different from us, or in this case even violent enemies, and see the face of our beloved and beautiful God and Christ looking back at us, it shakes us to the core...

The meeting between Francis and Kamil is one of those amazing 'God with us' moments in history which inspires us to know that the love of God can triumph, cutting through seemingly impossible barriers to bring hope, healing and reconciliation.

The consequences are cosmic and always eternal...

It can still be so today... Pax et Bonum always...

“Where there is charity and wisdom there is neither fear nor ignorance. Where there is patience and humility there is neither anger nor worry.”

- Francis of Assisi, The Writings of St. Francis of Assisi



The Three Trees

By: Dawn Punter

On Saturday 24th March at St Francis College, Milton, members of the TSSF were treated to an inspiring talk by Brother Daniel Matthews.

THREE TREES;

The first tree Br Daniel encountered when he joined the order in England. One of his tasks was to supervise young men who were felling trees for the Forestry Department, to sell wood. They were mostly from the East End of London and were what may be called “tough customers”. There was a particularly beautiful large tree into which Brother Daniel was starting to cut the wedge to bring it down when he noticed the tears in the eyes of the boys who were watching. As he looked to see what was upsetting them, he saw that the tree itself was weeping. In order to survive the dry frost in the winter, the tree stores water and then releases it to keep the roots alive. So compensated, they

found a young tree and planted it to replace the weeping tree. Summing up: We destroy in order to make money.

The second tree: Working in New Guinea and travelling in the highlands, Brother Daniel observed a tree growing on a rock in the middle of a fast moving stream, with very little sustenance as there was very little soil on the rock. The tree portrayed how we, as humans are prone to cling to the wrong thing.

The third tree: when Brother Daniel was working on the Solomon Islands, there was a chapel being built and a crucifix had been ordered. The wood carver had shown an ideal piece of timber for the Order, but as the Roman Catholic church were building a cathedral, they were able to offer more money for the work. A few days later the wood carver came to tell them that the piece of wood was unsuitable for a crucifix as there was a bullet hole where our Lord’s legs would be. It was meant for the chapel. This bullet hole was made by the Japanese invading the islands during World War II. Our Lord’s image has been shot like so many allies.

These trees symbolise three titles: DESTROY, CLING ON AND KILL.. It is possible to use them as our inspiration to understand God and our failings and yet experience His love, understanding and forgiveness for our shortcomings.

For the second part of our quiet morning Brother Daniel told us about a person he had met in England as a novice but had no idea who he was. Years later in Brazil, he saw a brass statue of this person, whose head was bent forward with cowl up over his head as if he was being pushed down by the weight of his responsibilities. It is important for us to concentrate on positives:- giving, loving ,comforting, generosity.....not the negatives.

These talks were a lovely setting for our quiet day and have given us a wealth of ideas to answer our spiritual yearnings.

Day 20 – 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 that 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.

*Holy Spirit, the life that gives life:
You are the cause of all movement.
You are the breath of all creatures.
You are the salve that purifies our souls. You are the ointment that
heals our wounds. You are the fire
that warms our hearts. You are the
light that guides our feet. Let all
the world praise you.*

Hildegard of Bingen

**From: Merrill Rubick
on our Prayer Days**

**From: Bp Keith Slater
Churches in Jerusalem**

The Archbishop of Dublin, Michael Jackson, whose united dioceses of Glendalough and Dublin share a companion link with the Diocese of Jerusalem, has written a prayer about the ongoing situation facing Churches in the city.

*Almighty God and Father,
we pray today and all days for the peace of Jerusalem
and for the prosperity in body, mind and spirit
of those who love you in The Land of The Holy One
and across the world.
We seek your guiding hand for those who, as Living Stones,
today tend the Holy Places and sustain caring agencies of
healthcare and education in all Christian traditions.
We rejoice that, through this ministry of service and response,
the commandment to love your neighbour as yourself is lived
out day by day.
We pray for a just resolution of the current problems
experienced by all your children in the city of Jerusalem
This prayer we offer in the name of Jesus Christ the Healer
and the Holy Spirit the Comforter.
Amen.*

From: Hilart Baart

Lord I thank You for giving me hope,
I don't know where I would be without You.
I don't know what the future holds but You give me
the ability to be joyful while I wait-even when I don't understand.
Please help me to have a positive attitude patience and courage
As You work Your will in my life.
Help me to remain faithful in prayer Lord and fully committed
to You.

The Radiance of Creation

Taken from: "St Francis of Assisi – Brother of Creation"
By: Mirabai Starr

Francis not only established deep bonds of friendship with animals, he slowed down enough to notice how they live, how they respond to challenges, how they "praise the Lord, each in its own unique way." It was in the natural world that Francis most clearly beheld the face of the Divine. It is not that he saw nature as God, but that all of creation reflected the radiance of the Creator. In both the complexity and the simplicity of nature, Francis perceived the interconnectedness of all life and knew it to be unutterably sacred.

Where do you go to find the clues about who you really are? To the pages of the established canon or to the wilderness? When the storms of your life are breaking all your windows, does it occur to you to run out into the rain and let it wash away your opinions on the matter?

Sometimes the only way to make a decision is to yield. Look to nature, pay attention to the behaviour of water as it meets and flows around a boulder in the stream. Watch the way birds find tiny seeds in the snow. Observe the changing colours on the horizon as the longest night of your life gives rise, at last and inevitably to a new day.



From: Sandra Jackson

Dear Jesus, how desperately I need to learn to pray. And yet, when I am honest I know that I often do not even want to pray. I am distracted! I am stubborn! I am self-centred! In your mercy, Jesus, bring my 'want-er' more in line with my 'need-er' so that I can come to want what I need. In your name and for your sake, I pray. –Amen.

From: Sandra Beck

Almighty God
Pour down your infinite love and blessings on me
and those whom I love and care for,
increase my territory,
protect me from evil
and grant that I might never cause nor receive harm.

From: Rev. Stephen Arulampalam

Please pray like Jabes prayed 2 Cron 4:10

- 1. Lord bless me the way you like Jabes did not make any condition.
- 2. Enlarge my territory - today our territories are closed by several reason. Let us ask God to open our territories.
- 3. Protect me from all danger - Evils are going to remain in the world, but let us ask God to protect us from the evil Mathew 6 :6-12, and John 17:21-33

The Light of the World Painting

By: William Holman Hunt (1827-1910)

One of the founders of the Pre-Raphaelite Brotherhood, William Holman Hunt (1827-1910) became famous for his religious paintings. He travelled to the Holy Land to familiarise himself with the landscape and light of that part of the world, which added realism to his work. He paid great attention to detail and symbolism.

Jesus is painted very much in the Victorian style. He is depicted as white, with long blond hair, the way he appears in hundreds of stained glass windows around the country. Although many of the earliest Christians were Jews, and therefore forbidden from using images of God in their places of worship, the Church adopted the Graeco-Roman practice where gods were commonly depicted in human form. Early pictures of Jesus can be seen in the Catacombs in Rome, where the Christians hid during times of persecution. Hunt painted Jesus in a manner in keeping with his own tradition and culture.

The halo around Jesus' head shows that he is a holy, 'set apart' person. Halos are found in the art of many religions, and usually surround the head of the most important saints or teachers.

Crown of Thorns - Hunt's travels in the Holy Land led him to paint a particular kind of thorn. The spikes were around 10cm long and were used by Roman soldiers to light fires. They would have been roughly twisted together and pushed firmly onto Jesus' head. The gospels mention that this was done as part of Jesus' humiliation before his execution .

Hunt painted **Jesus' expression** as one of great patience. He does not show anger or fatigue, but waits quietly for the door to be opened. The eyes seem to look directly at you wherever you stand, and many people would say they are eyes full of love.

Jesus' hands show the marks of the nails which were hammered through them when he was hung on the cross. After Jesus' resurrection, Jesus showed his disciple Thomas, the holes in his hands and feet to prove that it really was him back from the dead. (John 20) In the painting, Jesus' right hand knocks at a door, whilst his left holds a lantern.

Holman Hunt painted Jesus' feet turned sideways away from the door. The meaning of this is that he has been knocking at the door for a very long time and now is preparing to go. The implication is that it is almost too late to open the door and admit Jesus into our lives.

The Priestly Robe and clasp.

Jesus is wearing a long white robe, like that worn by the High Priest in Jewish tradition. He is also wearing a clasp on his cloak that resembles the breastplate worn by the High Priest. refer to Jesus as the Great High Priest.

The Surroundings

The Dark Wood In the painting, Jesus is standing in a wood at the end of the day. Anyone who has been in a wood in the dark will know what a sinister place it can be. The dark wood symbolises our life, which can be mysterious and terrifying. The fact that Jesus, the Light of the World, is there with us is intended to be a comforting thought. However, the implication in the painting is that Jesus has been standing there, knocking on the door, throughout the day. Night is almost here and time is running out to open the door.

The door represents the door of our lives. Jesus knocks on the door, and waits patiently for us to open it up. Crucial to the painting is that the door has no handle. The only way for it to be opened is from the inside. A person who hears Jesus' message needs to accept it and open their life to admit him.

The words from Revelation 3:20 written beneath the picture read, "Behold, I stand at the door and knock. If any man hear my voice and opens the door, I will come in to him and sup with him and he with me" inspired Hunt's painting.

Weeds around the door The dense growth of plants around the door symbolise sin. They stop the door from being opened, just as sins often distract people from following Christ. Many of the weeds are dead and dying, indicating that life without Jesus is no life at all.

All the light in the painting comes from the **lantern** held in Jesus' left hand. This serves to explain the meaning of the painting's title. Jesus declared, "I am the Light of the World" (John 8:14). "I am" is a phrase that recalls Jesus' divinity (when Moses asked God whom he should say had sent him to free the slaves, He replies, "Tell them 'I am' has sent you"). (Exodus 3:14)

As the Light of the World, Jesus gives life, just as the Sun gives life to the world. He also leads his followers through the dark and difficult times of our lives, providing guidance and hope. A careful study of the lantern will reveal that there are little holes in the top. These are six pointed stars and crescent moons, the symbols for Judaism and Islam. This symbolises that Christians believe that Jesus is the Light for all people, and knocks at everyone's door. Muslims revere Jesus (Isa) as an important prophet, although do not consider him to be divine.

The fruit, fallen on the ground, is rotten and has been discarded. This symbolises how some people treat Jesus' invitation. Like the weeds around the door, it is a symbol of desolation and decay, which accompanies a life lived without the Light of the World. **The Inscription**

Taken from Revelation 3:20, the last book of the Bible, the inscription is the key to understanding the whole painting. The original words were written in Greek and some of their meaning is lost in a direct translation into English. A more literal reading would be, "Here I am! I have been standing (for a long time) at the door and I am constantly knocking. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me." 'Eat' in this context refers the main meal of the day, taken in the evening. There is no doubt that sharing a meal with someone is an intimate and trusting activity. The New Testament frequently tells of Jesus eating with people and many parables and teachings contain references to feasts and celebrations.





Franciscan Life Today

Taken from: "The Way of St Francis"
The Challenge of Franciscan Spirituality for Everyone,
By: Murray Bodo

What is Franciscan living today? The answer is equivalent to asking, what is gospel living today? And it would be presumptuous to answer for everyone but for myself. Francis directs me to Jesus and Jesus points to God, the Father and Mother of us all.

It is God as Parent which is revealed when I try even minimally to live that gospel life which Francis always insisted was the model of his own way of life. When God becomes Parent instead of just Creator, a whole new kind of relationship is involved. Then the whole tension between dependence and independence, between obedience and personal autonomy becomes the ground of my holiness, my wholeness. The same dynamic of love and reverence as for my father and mother, coupled with personal self-determination, is the arena where I work out my salvation. It is a process not unlike growing, changing relationship with my earthly parents.

In order to follow in the footsteps of Christ, I must leave my father and mother and become a child of God. That does not mean that I am to be childish before God, but childlike, which implies a maturity whereby I have divested myself of masks and become transparently who I am at the core of my being: child of God, adult in my acceptance of my own contingency, of my own dependence on another for my existence, an Other who is my Divine Father and Mother.

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The Power of the Spirit

Taken from: "Clare of Assisi"
A Heart Full of Love,
By: Ilia Delio, OSF



Clare's spirituality, cantered in Christ, is empowered by the Spirit. It is the Spirit that calls her into the mystery of Christ, and it is the Spirit that energises her life as she plumbs the mystery. Francis said that to follow Christ one must be inwardly "cleansed, and interiorly enlightened and inflamed (emphasis added) by the fire of the Spirit. He did not say "filled" with the Spirit but "inflamed" by the Spirit. He did not say "filled" with the Spirit but "inflamed" by the Spirit, as if the Spirit is a great bonfire in the midst of the soul propelling it toward God. Perhaps, he saw this fire in the life of Clare who was drawn to the mountain of union with God by the fire of the Spirit who enkindled her life. Clare herself described the Spirit as the gravity of love that draws the believer toward God. In her view, the Spirit is like a magnet of love that hardly be avoided unless we are so completely preoccupied with ourselves that we are oblivious to the fire of God's love within. The Spirit is the divine life giving energy that draws the soul in a dynamic movement toward God, as she indicated in her second letter to Agnes. "May you go forward, securely, joyfully, and swiftly, on the path of prudent happiness, in the pursuit of that perfection, to which the Spirit of the Lord has called you."

Clare has no elaborate theology of the Spirit but she does express three aspects of the spiritual life that reflect the profound role of the Spirit in her life. These aspects are: joy, freedom and dynamic movement. All three aspects of the Spirit permeate her letters to Agnes.

Pentecost Collect

Almighty God,
you kindled this day the light of your Spirit
in the hearts of your faithful people;
may we by the same Spirit
have a right judgment in all things,
and evermore rejoice in your love and power;
through Jesus Christ our Saviour,
who lives and reigns with you
and the Holy Spirit,
one God now and forever.

Amen



From: Frank Peloe, tssf

Every Saturday morning the local Priest, Vicar and Friar went fishing. The vicar retired and was replaced by a new one, so being the gentleman he was, invited him along. So they set off together, got in their boat with their gear, when the priest says "I've forgotten the bait". I won't be long. With that, he climbed out of the boat walked on the water and after ten minutes, he returned and they started fishing again. Then, the friar said, "I've left the food in the car", with that, over the side he went, over the water and brought the food back. Well said the priest, "I'm thirsty, be back in a minute". "Hang on, said the friar, I'll go this time". With that, he climbed out of the boat and sank. "Well", said the priest, we should have told him about the stepping stones!!!!

* * * * *

Poor old Ted, he got up early for breakfast, only to discover their parrot had gone to the great pet shop in th sky. "What are we to do", he asked his wife. "Just go down to the pet shop and we will get another one". So off they went. "I'd like a parrot please, one that can sing and talk". "Well" said the man, "I've the very thing for you, this one can talk in four languages, sings like Elvis, Pavaroti, Johnny Cash and many others". "Well" said Ted. "Just what we need", but hang on, "he's only got one leg". "Well" said the man", what do you want a singer or a dancer?

* * * * *

We would love to hear from you



Greetings Sisters and Brothers,

This is a time to celebrate the birthday of the Church. The color the churches use for Pentecost is red – a symbol of power and fire of the Spirit. We celebrate our unity, to believe, to pray, to cast doubt aside, to love and forgive one another, and allow the Spirit to guide us daily.

Thanks to those who provided articles for this Edition and I appreciate your co-operation. For those who prefer to send me articles by post my address is: Gloria Malouf-Marsh, 26 Fairley St., Indooroopilly. 4068. Qld, and my contact nos are (07) 33710265 or (m) 0412400374. My email address is: gloria@radiantpathways.com.au

Articles in by 1st September, please.

Pax et Bonum,

Gloria

Repair My Church

Taken from: "Live like Francis"

By: Jovian Weigel, OFM and Leonard Foley, OFM

"When he heard that Christ's disciples should not possess gold or silver or money, or carry on their journey a wallet or a sack, nor bread..but that they should preach the kingdom of God and penance, the holy man, Francis, immediately exulted in the spirit of God. 'This is what I want,' he said, 'this is what I seek, this is what I desire with all my heart.'"

Thomas of Celano, *The Life of St Francis*

One of the great turning points of Francis's life was the occasion when Christ spoke to him from the crucifix. He had been walking near the little church of San Damiano. He was sad at its crumbling, unkempt condition and went in to pray before the altar. As he prayed, he heard a voice speaking to him from the crucifix: "Francis, go and repair my Church which as you see is wholly in ruin."

He was startled. His Master had spoken to him! He took the words to mean the poor little church on that spot, and in his humility he quickly replied, "Gladly, Lord, will I repair it." If the rest of his life had been spent doing nothing but repairing the stones of that or any dilapidated church, he would have been supremely happy. It was nothing, but it was for the Lord. It was only later that it became evident that it was the church of Christ that Francis was to repair, not physical structures but the spiritual foundation.

* * * * *

Brisbane Refugee Asylum Seeker Support Group (BRASS) Indooroopilly

An Initiative of the Indooroopilly Uniting Church Mission

Volunteers, pro bono lawyers and migration agents assist people who seek protection from persecution, to complete complex immigration forms. We refer refugees to specialist legal agencies: the Refugee and Immigration Legal Service (RAILS), LawRight and Salvos Legal Humanitarian and to welfare agencies for further help.

We are members of the Brisbane Refugee Asylum Seeker Support Group Network which coordinates essential help for men, women and children in dire poverty. These people include Rohingya, Tamils and Vietnamese, some now cut off from Special Benefits (89% of Unemployment Benefits) and Medicare. We work with Red Cross, Romero Centre, Community and World Wellness Group medical clinic.

Members of our Christian community who initiated this asylum seekers support in 2014, believe the church is called to be called a place of welcome. We are to provide care and comfort to those who come to this land as strangers seeking safety. We are called to act with compassion, grace and generosity, and all that we do must reflect God's love for the world.

A just society upholds the dignity of every person; the life of every person is valued. Unjust policies must be resisted as we work together to build a society where all people can live in peace and hope. Punishing people who have done no wrong is not just. Political rhetoric which serves to demonise people seeking asylum, particularly those who came by boat, contributes to injustice.