



The Province of Asia-Pacific

AUSTRALIA, HONG KONG, MALAYSIA

PAPUA NEW GUINEA, SINGAPORE, SRI LANKA & KOREA

NEWSLETTER

Lent - Easter Edition

Dear Sisters and Brothers,

One of the distinctive features of Franciscan spirituality is our commitment to simplicity, as expressed in the Three Aims of tssf.

It is founded in the life of St Francis himself where he embraces Lady Poverty and commits himself to her for the rest of his life. For Francis this commitment was a radical following the way of the Gospel, where Jesus said, "Sell your possessions, give alms to the poor and come follow me."

Francis was a literalist interpreter when it came to the teaching of Jesus in the Gospels.

To continue in that way has never been easy for his followers. From the earliest times the First Order Brothers battled with differing interpretations as to how they should follow Francis injunction to be completely free of possessions. Such disagreements about interpretation led to the division of the Brothers from simply being the Order of Friars Minor to the establishment of other Friars Minor, Conventual and Capuchins.

With the re-establishment of the Religious Life in the Anglican Communion from the 19th Century, Franciscan Groups which coalesced into SSF have had the same concerns. In the SSF The Province of the Divine Compassion, and particularly in Australia, the Brothers do not own property as such. All properties used by SSF belong to the SSF Association, a Trust set up for this

purpose, in which the Third Order is one of the trustees.

In the Third Order the struggle to be faithful to the injunction of Francis has its own complexities.

As the Principle set for Day 12 reminds us "We aim to stay free from all attachment to wealth, keeping ourselves constantly aware of the poverty in the world and its claim on us. We are concerned more for the generosity that gives all rather than for the value of poverty. In this way we reflect in spirit the acceptance of Jesus challenge to sell all, give to the poor and follow him."

This is not easy.

For those of us who live in wealthy countries like Australia, possessions can be a burden rather than a privilege for Franciscans because we have too many of them, and we need to constantly make decisions to pare things down and pass things on to others. For our tertiaries in countries like Papua New Guinea, simple living is a part of life, and the Gospel challenge there is to find ways of embracing simplicity when our possessions are few.

The call to living simply will not go away.
Peace be with you all, +Godfrey

Please pray for our 8 new novices admitted at the Cathedral in Seoul on February the 22nd.

They are from left to right

Yang Hyeran (Helena)

Lee Jin Kwon

Kwon Gu Ill (Bede)

Kim Hong Ill (Ambrose)

Kim Min Sik (Melchizedek)

Jung Hoon Yeo (John)

Gim Eun Gyeong (Deborah)

Nahm Woo Whee (Elizabeth)

The Sister on the right is Sr Jemma CSF.

These novices are to be added to our Prayer Cycle on Day 30



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

Greetings to our Franciscan brothers and sisters

By: Reverend Mandy Wheatley
(Provincial Chaplain)

As Provincial Chaplain, thank you all for your prayers petitioning another's needs. So many times those who asked for prayer have reported back to me that they have felt uplifted, blessed and strengthened by your prayers in the various situations happening to them, their loved ones or their communities. So thank you again for your faithfulness.



Easter Day is the most important day in the Christian year so Lent and Holy Week challenge us to unite ourselves with Jesus' journey to the cross and his resurrection.

Our Rule says: "The heart of our prayer is the Eucharist, in which we share with other Christians the renewal of our union with our Lord and Saviour in his sacrifice, remembering his death and receiving his spiritual food." (Day15)

Each year in May we remember the life of Fr Jack Winslow (Manual pp.F8, F9). Born in England in 1883, Jack became a missionary in Bombay at 31 and founded an Ashram which focused on healing inter-racial strife by encouraging married and single British and Indian Christians to live side by side as equals.

Our daily Principles were formed from the rule of this radical Indian Ashram, Christa Seva Sangha (Manual p.C1), where total service includes dying to self like a seed in the ground needing to die before it produces fruit. Jack Winslow believed this to be the essence of a true disciple of Jesus. Centuries earlier, Francis understood and taught this same principle, by living his life in humble service and self sacrifice. His ministry to the leper shows us that our service to Jesus is a total commitment.

John Clarkson (NSW B/ACT Region) compared this selflessness to the beginning of Elisha's ministry in succession to Elijah (1 Kings 19.19-21). He says; "Elisha was a farmer; so he took his yoke of oxen and slaughtered them and burnt them with the wood of the yoke. This was the statement of faith that Elisha believed he needed to make as he became a prophet."

John reflects: "I was wondering what I had done to eliminate the possibility of going back to one's old life. The plough equipment that I burnt I suppose was becoming ordained and wearing a clerical collar, which I don't much use these days! Another one might be as an only child taking myself away from my ageing parents by going across the world for five years to join the Brotherhood of St. Barnabas in North Queensland. Our Franciscan vocation calls us to die and live." His question becomes our Lenten meditation: "What equipment have I burnt to follow Jesus' call in my life?"

My Lenten Struggle

By: Revd Richard Brown

The season of Lent is more than fasting it's a time of self soul seeking leading to sorrow of one's unconfused sin, a time of seeking forgiveness. It's a time of self struggle besides the effect of fasting, self examination and seeking forgiveness, also seeking what God wants from us.

After being ordained for two years I moved to a new parish as the assistant priest just in time for the beginning of Lent. I had my theological expenses provided for by the Army congregation of All Saints Enoggera on the understanding that I would return to serve as an Army Chaplain. I was going to minister in this new parish for a year and then return to the Army.

One week into my new posting I receive a phone call from a bishop from an other diocese offering a parish of my own. So my Lenten Struggle began. What should I do, find out about this parish, talk to the parish nominators, talk it over with my own diocesan bishop. To accept the parish would mean relocating two of my daughters to a new school, and what of the parish I had just arrived in, knowing that the rector was to retire in a few months time, which was the reason I had come to the parish, deferring my return to the army.

To accept the offer to become the rector of my own parish would be a jump for my ego but it also meant to me that it would be unethical, due to the commitment towards the Army at the end of the year. But where did God want to do? Stay or to accept this offer.

During the second week of this Lent, the Principle Chaplain phoned and ask could I make arrangements earlier to join the army due to the lack of chaplains, ah my struggle became more difficult, conducting my role as a parish priest and trying to seek God's will, but no answer to my prayers, it was becoming a spiritual struggle.

On entering the church to set up for the afternoon's Good Friday service, my bishop was praying in the front pew of the church. The bishop asked me to join him and as we sat he informed me that a parish in the diocese wanted me to be their next priest. My bishop reminded me that I was to return to the army and also that I had been offered a parish outside of the diocese, but pray about his offer.

No answer and after the Easter day service, one of the congregation who had lived almost all of her life in the parish, which my bishop had just offered me, she was saying, "That she couldn't understand why priests didn't want to go to her old parish?" That afternoon sitting quietly in the office one of the hymns we had sung during the morning, Trust and Obey, came back into my mind, suddenly I knew where I was to go, it was to take up the offer of my bishop and so defer my entry back into the army, my Lenten Struggle was over.

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.

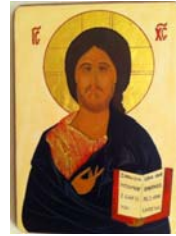
Hymn ‘I cannot tell’

Contributed by John Gibson tssf (NSWB/ACT)

Written by W.Y.Fullerton 8/3/1857 - 17/8/1932

He was a Baptist preacher, administrator and writer.
This hymn is in our hymn book ‘Ancient and Modern’.
I sung it for the first time recently and found it most uplifting
in the midst of all that is happening in our world
and all the challenges/opportunities facing us. The tunes
it can be sung to include ‘Londonderry Air’ and the hymn is
in the Public Domain.

1. I cannot tell why he, whom angels worship,
should set his love upon the sons of men,
or why, as Shepherd, he should seek the wanderers,
to bring them back, they know not how or when.
But this I know, that he was born of Mary
when Bethl’em’s manger was his only home,
and that he lived at Nazareth and laboured,
and so the Saviour, Saviour of the world, is come.
2. I cannot tell how silently he suffered,
as with his peace he graced this place of tears,
or how his heart upon the cross was broken,
the crown of pain to three and thirty years.
But this I know, he heals the broken-hearted
and stays our sin and calms our lurking fear
and lifts the burden from the heavy laden;
for still the Saviour, Saviour of the world is here.
3. I cannot tell how he will win the nations,
how he will claim his earthly heritage,
how satisfy the needs and aspirations
of east and west, of sinner and of sage.
But this I know, all flesh shall see his glory,
and he shall reap the harvest he has sown,
and some glad day his sun will shine in splendour
when he the Saviour, Saviour of the world, is known.
4. I cannot tell how all the lands shall worship,
when at his bidding every storm is stilled,
or who can say how great the jubilation
when every heart with love and joy is filled.
But this I know, the skies will thrill with rapture,
and myriad myriad human voices sing,
and earth to heav’n, and heav’n to earth, will answer,
‘at last the Saviour, Saviour of the world, is King!’



Praying the Psalms

By: John Morris

When Elisabeth Heustice painted this icon for me she explained that its proper use is in prayer to The Father THROUGH The Son. When we sing the psalms

we do just that - corporately engage with each other to address, or be addressed by The Father through The Son. We are part of the dialogue and by the Precious Blood are lifted into The Presence.

A highlight of Holy Communion for me is the singing of the psalm. Why? Yes, I like the music. Yes, I am familiar with the powerful words and the delicate cadences of the KJV. Yes, I see God’s dealing with His people and hear King David’s voice. But there is someone much more present, though dimly seen. And why is He so dimly seen? We have allowed all the above reasons for loving the psalms to air-brush out The Lord Jesus. He is there, but we need to seek Him.

It is not only in the ‘Messianic psalms’, but in all other genres too eg it may be easy to see that He is intended in Ps 22 because He uses words from it in His last words from the cross – ‘My God, My God, why hast Thou forsaken me’? But where is He in Ps 1 for example - it is about a righteous man. It is easy to fall into the trap of thinking it is or could be me, if I can only keep up doing right and avoid the trap of walking, standing or sitting in the seat of the scornful. A little self interrogation convicts me that it can not be me. Who then is this righteous man? Who is he of whom it can be said ‘whatsoever he doeth shall prosper’? A brief look at my ventures reminds me of failure not prospering.

It can be only He who is ‘Blessed is The Man who....’

1. Then Jesus declared, ‘I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty.’ (John 6:35)

2. ‘When Jesus spoke again to the people, he said, ‘I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.’ (John 8:12)

Ichthys – Symbolism

Taken from:

“Follow me, and I will make you fishers of men” – Matthew 4:19 (ESV)

<https://spiritualray.com/what-is-meaning-of-fishers-of-men-phrase>

https://en.wikipedia.org/wiki/Matthew_4:19



This symbol consists of two curved lines that resemble the image of a fish. The symbol is also known as an Ichthys (coming from the ancient Greek word for fish). IXΘΥΣ is an acronym coming from the first letter of words that mean “Jesus Christ God’s Son is Savior.”

Those words are:

- I – Iota or Iesous - Greek for *Jesus*
- X – Chi or Christos - Greek for *Christ*
- Θ – Theta or Theou - Greek for *God*
- Y – Upsilon or Yios/Huios - Greek for *Son*
- Σ – Sigma or Soter - Greek for *Savior*

The fish is a sacred Christian symbol. In Greek, the first letters - Iesous Christos, Theou Yios, Soter (Jesus Christ, Son of God, Savior) make the word ‘ichthys’ – fish, with a strong symbolic association of Christ with fish.

“I will make you fishers of men”. (St. Mark 1: 16-18)

The *ichthys* symbol became of great importance and started to appear in Christian art during the late 2nd century, and its use spread widely in the 3rd and 4th centuries. The fish appears in many Biblical stories, for example, the fish that swallowed Jonah is believed to symbolize Christ’s incarceration in the tomb. The story of Tobias, who survives an attack by a large fish and then uses the gall of the fish to restore his blind father’s sight, symbolizes God’s blessings.

In a miracle, traditionally known as the ‘Miraculous Draught of Fish’, the symbol is representation of abundance and wisdom. Luke’s account of Christ’s miracle predicts Peter’s later and important role as a ‘fisher of men’

The phrase “fishers of men” was spoken by Jesus when He was calling two of His disciples, [Simon Peter](#) and [Andrew](#), to follow Him. “As Jesus walked beside the Sea of Galilee, he saw Simon

and his brother Andrew casting a net into the lake, for they were fishermen. ‘Come, follow me,’ Jesus said, ‘and I will make you fishers of men.’ At once they left their nets and followed him” ([Mark 1:16–18](#); see also [Matthew 4:19](#)).

The idea behind fishing is to know the fish you are looking for and attract it so you can make the catch. To catch a fish we must know what equipment to use, the habitat and depth of the water we are fishing in, as well as the kind of bait the fish will go after. After we understand everything we need for real fishing, then how do we relate that to being fishers of men?

God asks us to make disciples of all nations ([Matthew 28:18–20](#)). Just as we need equipment to be fishermen, we need equipment to be fishers of men. Putting on the armor of God is one way to be ready at all times with everything we need ([Ephesians 6:10–18](#)). Especially important are the shield of faith with which we ward off the opposition from demonic forces who don’t want to see men saved by the gospel of Christ (v. 16) and the sword of the Spirit, which is the Word of God (v. 17). Without these two pieces of spiritual equipment, we will find fishing for men’s souls impossible.

Retreat in the 800th Year of the meeting of Francis and the Sultan:

The Retreat for the Qld B/NNSW Region is being held Friday 12 through to Sunday 14 July 2019 at the James Byrne Centre, Highfields, just north of Toowoomba.

The theme is:

“Humility, love and joy
.....hospitality and dialogue,
non-violence and vulnerability,
serving and embracing” (continuing
to reflect what this says to us as
tertiaries in the 800th anniversary of
“Francis and the Sultan”.

The theme, in the light of the meeting of Francis and the Sultan, springboards from the three Notes in our Principles: “Humility, love and joy”, and seeks to explore what that looks like in our living the way of Christ, after the example of Francis and Clare.

Instead of one Retreat Conductor, we have invited three tertiarys to be Reflectors. Through their reflections we will be given the opportunity to connect with the Franciscan stories, the Principles and our own story - and grapple with our daily living relationship with God.

Register now. Last Registrations close 28 June.

Cost : \$190.00 Single \$185.00 Shared \$180.00 per person for couples

All enquiries to: Keith Slater

minister.qldb.south@tssf.org.au



living simply

By: Cathy Mathews

In searching this Lenten time to find some understanding of one important aim in my life as a tertiary I read one dictionary meaning :

SIMPLICITY ; from artificial ornament or pretentious style and once again I felt disheartened. I looked around my home. Artificial ornaments everywhere. I justified that they were ancestral treasures I must hold on to. Or collected trinkets from past travels that I had believed might bring a soul to our home. I knew they were not important in my Franciscan journey but still they remained.

I have tried, since being professed, to live a simple daily life, as a worker, a carer, a home keeper, but in truth it is a complex life too. In many ways one of pretentious style. The Franciscan in me often feels, at worst, ashamed and, at best, humbled knowing my life in no way resembles that of so many devoted followers of Christ who live a truly simple life.

I cannot see my complex life changing to live much more simply and that has often saddened me. I have often wondered if this also saddens others.

However, in recent Lenten contemplation I realized that I have found myself spending more time with others who do truly live simply. Many are the elderly. I am convinced Christ has led me to learn from some of these wonderful teachers.

Over the last two years I have learnt about the lives, loneliness, dreams and fears of some very wise older people. I have come to realize the privileged place our Lord has led me to be with them as mentors.

I have learned constantly from and been enriched by those I visit each week who, at the end of their lives, choose so few possessions to take to their nursing home. They are those who live both simply and prayerfully as they prepare to meet their Lord. Those who remind me that a simple phone call they receive can mean so much, a song can bring such joy, even a chocolate biscuit sheer delight. A shared prayer great comfort and a hand held great warmth.

They have truly become my teachers when it comes to understanding what it means to live simply.

I am indeed grateful as I continue to grow and I am comforted to know I too might get there one day!

3. I am the gate; whoever enters through me will be saved. He will come in and go out and find pasture. (John 10:9)

Angligrreen

Taken from: Wednesday Weekly 6th February, 2019

TO STRIVE TO SAFEGUARD THE INTEGRITY OF CREATION, AND SUSTAIN AND RENEW THE LIFE OF THE EARTH

Without a universal story line that offers grace and caring for all of creation, Jesus is always kept small and seemingly inept. God’s care must be toward all creatures; otherwise, God ends up not being very caring at all, which makes things like water, trees, animals—and other peoples—seem accidental, trivial, or disposable. But grace is not a late arrival in history, an occasional add-on for a handful of humans. God’s grace and life did not just appear a couple thousand years ago when Jesus came, and his story was told through the Gospels. God’s grace cannot be a random solution doled out to the few and the virtuous—or it would hardly be grace at all! See Ephesians 2:7-10 if you want the radical meaning of grace summed up in three succinct verses.

Climate change is not waiting for us to wake up and catch up. Carbon pollution is rising; we are spending more and consuming more, filling our oceans with plastic and our atmosphere with damaging gases. O God, enlarge within us the sense of fellowship with all living things, our brothers the animals to whom thou gavest the earth as their home in common with us. We remember with shame that in the past we have exercised the high dominion of man with ruthless cruelty so that the voice of the earth, which should have gone up to thee in song, has been a groan of travail. May we realize that they live not for us alone but for themselves and for thee, and that they love the sweetness of life. —St. Basil the Great

living simply

By: Maureen Arnold

What does living simply mean?

For me, it is the focussing of my life on Jesus Christ our Saviour; Father God and the Holy Spirit.

Remembering how Francis led his life and endeavouring in my own small way to learn from his walk.

Only through God's grace am I able to do this while embracing my immediate family, my friends, those in need, in whatever form. There are many distractions; world news of people in flight from attack; governments who seem to take too long in decision-making re refugees and their status in our society; our materialistic world that believes it doesn't need God.

Newspapers, Broadcasters, whose voices and articles instil fear into vulnerable people while they emphasise the negative possibilities that people may have to bear in their future lives. Ignoring the beauty of God's creation and the wonders of our world.

In this Lenten period, we visit Jesus at his Baptism, the 40 days of temptation, His ministry to the poor and the sick, the miracle healings, the forgiveness of sins, the Transfiguration, and His journey to Jerusalem.

On Good Friday, we may go to the Stations of the Cross with other believers, or we stay quietly at home knowing how Jesus suffered for us so that we would be saved.

Living simply means being part of community; alert to the needs of others; taking the love of Jesus out to others; for me, constantly examining my motives, that I honour our Lord in all things. Turning to our Heavenly Father, when we feel low, so that He comforts us; not being tempted to that glass of Red, or a trip to the shops as a substitute.

When we remember Christ on the Cross, His suffering, His Resurrection and His Ascension are we living simply? We live in a world of wonder, of hope, of love, and that Peace which passes all understanding.

By: Jan McIntyre

I find living simply very easy, satisfying and natural, so perhaps I am a fraud as a Franciscan in this regard - or perhaps I am blessed.

I live in a very small house; possess minimalist tendencies; and my inbuilt desire to declutter on an ongoing basis is very cathartic.

However cooking is in my DNA and here I depart the straight and narrow.

The enticement to purchase new and exotic spices; the allure of the farmers' market on a Saturday; and the overwhelming desire to create amazing culinary delights; these are my downfall. I "solve" this dilemma by inviting all sorts of souls for lunches or dinners— and organize food parcels for those in need -but it is, ultimately, I confess, an indulgence.

Follow Jesus, Live the lifestyle

By: Ann Ellis

I often say that we do not think ourselves into a new way of living, but we live ourselves into a new way of thinking. I'm not suggesting that theory and theology are unimportant; but I believe that faith is more about how we live on a daily basis than making verbal assent to this or that idea. In fact, my life's work in many ways has been trying to move heady doctrines and dogmas to the level of actual experience and lifestyles that are an alternative to our consumer culture. In today's reflection, Shane Claiborne—an Evangelical I deeply respect—invites us to quite literally follow Jesus: Richard Rohr.

Over the past few decades, our Christianity has become obsessed with what Christians believe rather than how Christians live. We talk a lot about doctrines but little about practice. But in Jesus we don't just see a presentation of doctrines but an invitation to join a movement that is about demonstrating God's goodness to the world.

One of the reasons that Francis of Assisi is so beloved is that he followed Jesus so closely. In Shane's words:

Francis did something simple and wonderful. He read the Gospels where Jesus says, "Sell your possessions and give the money to the poor," [Matthew 19:21] "Consider the lilies and the sparrows and do not worry about tomorrow," [Luke 12:24, 27] "Love your enemies," [Matthew 5:44] and he decided to live as if Jesus meant the stuff he said. Francis turned his back on the materialism and militarism of his world and said yes to Jesus.

The following is taken from Environmental Sustainability "Simple Daily Gestures" <https://institute.mercy.org.au/wp-content/uploads/2017/12/Simple-Daily-Gestures-booklet.pdf>

Other suggestions include, Water, Waste, Travel, Procurement, Investment. Also-Consider the free app just earth- 40 days of READ, QUOTES, ACTION.

Here are some practical suggestions for energy conservation. Turn off your computer, monitor and printer when you finish using them or when you leave work at the end of the day.

Turn off lights in rooms you are not using.

Turn off air-conditioning (if applicable) when you go out or leave work at the end of the day.

Turn dishwashers off when dishes are not being washed.

Use dishwasher only when full and use on economy cycle.

Run the dishwasher at off peak times to lessen your electricity costs (Generally after 9pm and before 7am)

In winter, open your curtains in the middle of the day to let the warm sun in. In summer, use your blinds to block out the sun's heat.

Dress for the weather – in winter, wear extra layers inside and lower your heating thermostat. By setting your heating thermostat between 18-20°C, you can decrease your running costs by up to 10%. In summer, wear lighter clothing and keep your air conditioner's thermostat between 24°C – 26°C. Only heat or cool the rooms you are using and close off doors to unoccupied rooms. Your fridge runs 24 hours a day 365 days a year. This adds up and makes it the most expensive appliance to run. Make sure that the door seal is tight and free from gaps so cold air doesn't escape.

By: Bronwyn Fryar

Our Third Aim - To Live simply - is in my thoughts and actions every day. It is one of the most challenging parts of our Rule.

Francis saw that it was a way to break down barriers of every kind, of material possessions, of privilege and of exclusion. Francis became one with the poor and embraced Lady Poverty. As Franciscans we are constantly wanting to grow in simplicity of heart to come before God and to be beside others. Years ago there was a car bumper sticker: 'live simply so all may simply live.' A cliché, but true. Simplicity embraces social justice as it brings to mind our need to keep ourselves constantly aware of the poverty of the world and its claim on us.

Here are some of the ways we have tried to live this new vision that inspired Francis.

Food

- composting all our kitchen food scraps
- shopping less for food. Testing my creativity to put together a meal with what I have in the pantry cupboard or the fridge. What our kids call 'pantry surprise'!
- growing some of our own vegetables and herbs.
- we have a jug in the kitchen that we use to catch the water run while waiting for it to become hot. It catches sufficient water daily for all the plants on our verandah

At home

- reusing paper and printing on the reverse side
 - we are all inspired by 'War on waste' and its urging us to simply drink water from the tap and take our own coffee cup with us
 - we have learned the satisfaction there is in repairing, restoring, reusing and repurposing rather than immediately discarding or buying a new item to replace the old
 - taking stock of all that we own and seeing where we can 'pare down' and simplify our possessions, recycling good reusable items through opshops or Gumtree or community organisations
- Shopping
- as shoppers we have won out over the big supermarkets by taking our own bags for produce as well as for transporting purchased items. Sourcing items that are less packaged
 - buying local produce where we can
 - buying Fair Trade items and goods that we know have been produced with good conditions for workers always in mind. This is social justice in practice in simple ways.

Transport

- I travel on public transport. It is full of adventures. There are the conversations at the bus stop which build local community.
- we have spare 'gocards' for our guests so that we can tour Brisbane on public transport.

Time, Technology and tools

- not spending inordinate amounts of time on activities that could be done more simply
- no iPad after dinner
- sharing garden or handyman tools with friends or family (especially tools that only need occasional use)
- looking carefully at energy usage and ensuring our energy provider is sourcing energy from renewable sources

I am looking forward to hearing the ideas of others in our Franciscan family.

By: Margaret Edridge

Simplicity – something with which I have wrestled and thought about deeply as I prepared my rule of life. Emerson said, "Nothing is more simple than greatness; indeed to be simple is to be great." The English critic and essayist, William Hazlitt wrote, "Simplicity of character is the natural result of profound thought." Since I am not a profound thinker and have no desire for greatness both quotes were of little help.

But 2 Corinthians 1:12 does clarify simplicity for me: "For our boast is this, the testimony of our conscience is this, that we have behaved in the world, and still more towards you, with holiness and godly sincerity, not by earthly wisdom but by the grace of God." I think that reflects what I have confronted within myself as I have practiced meditation – the many masks I wear to conceal my inner being.

To be stripped of those masks is to lay bare my fragile inner self, to become like a little child, open to the slings and arrows of outrageous fortune, but also lifting an open and innocent face to our complex the world. Simplicity for me then is to be truly present to people, generous with time, with love and with compassion.

Grace and simplicity go hand in hand. I long to find in Christ the harmony of soul that, with prayer, will enable me to be a channel of His grace to all whom I meet today and every day. In the words of William Hazlitt again: *Grace has been defined as the outward expression of the inward harmony of the soul.*

This Lenten season may we all as Franciscans find within us that inward harmony of soul and spirit that is a true reflection of God's grace.

4. "I am the good shepherd. The good shepherd lays down his life for the sheep." (John 10:11)

5. Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die."

(John 11:25-26)

living simply continued

By: Terry Gatfield

We all seem to be fascinated by time travel. There are a legion of ancient myths and writers that abound, such as HG Wells, Dickens and CS Lewis and we must not forget Dr Who and his Tardis. For this brief article I would like you to accompany me on a Tardis to visit a little village on one of the agricultural tablelands of Australia.

The village of around 250 people is self-contained and somewhat self-sufficient, yet it has a strong connection with the neighbours and local townships. The occupants are mainly, by modern standards, large families but include some singles and some aged infirms. As we stroll around the village you will notice they connect with each other – their eyes and voices touch as there are no iPhones, electronic pads or devices. Dress is simple. The women are modest and not out to maximise flesh nor do they seem interested in entering the domain of haute couture. This is a poor market for Estee Lauder. Men and boys sport t-shirts and jeans – no \$200 Nike air-sole cross-country joggers. Houses are simple and modest but with modern conveniences.

The village works as a cooperative and the vast bulk of their culinary needs is supplied through their own farm practises. Organic is their heart cry; home grown vegetable produce and seasonal fruit is supplemented with their own beef, free range chickens, eggs and honey – sometimes roo steaks and venison appear on the dinner table when culling is deemed essential. What produce cannot be consumed is preserved or given to the local community as needs arise or, in the case of cattle, sold on the open market.

As we walk the land it is noticeable that their passion is for sound ecological practice. The rolling hills have been contoured to improve water retention of the soil and extensive tree planting has been undertaken, native grasses have been introduced and a citrus plantation and an olive grove have been added. What water is needed for consumption is harvested from sky and bores.

The children are schooled on the farm to an international curriculum and they play in safety - no helicopter parents are needed. Nonviolence is the rule of every day and there are no police – all seems compatible with a crime rate of zero. You will notice that this is a place not for personal home safety and comfort but where property is offered and shared, through their large communal meeting hall, for the benefit of local community groups. You never know who you will meet!

However, in our transactional world driven by economic principles there are costs involved. These are largely met by the commercial application of their own sign manufacturing industry. This provides not only a sufficient surplus but training and meaningful employment opportunities for the community members.

Oh! Time is up folks. We must get aboard our Tardis and leave behind our idyllic dream. But actually we did not leave the ground! I and a few friends including Charles Ringma had just

completed a quick visit to one of the Bruderhof communities in NSW. It was a quick visit and there is much more to share; literature from Plough Publishing and their www site will assist to fill in some of the gaps. Oh, I forgot to mention their guiding light, direction and inspirations emerges from their main source book – the Holy Scriptures – as they live and breathe the Sermon on the Mount.

By: Charles Ringma, tssf

“The challenge of Simplicity is part of the Christian call to various forms of asceticism which have nothing to do with gaining “credit” in God’s bank, but have everything to do with seeking after God in the way of witness and the work of justice.

While I journey with the church in its liturgical calendar, including Lent, my main practices of Simplicity are not go on a holiday “bucket list” but to teach pro bono in Asia and to work for justice here in Australia.

I believe that Simplicity comes from contemplation and other spiritual practices which “free” us for witness and service.

By: Anne Kotze - SA

Years ago I gave up butter on my bread as part of my Lenten fast. A very small thing but it was a daily reminder of those who had no bread. After Easter I decided to continue the ‘no butter’ and have never used it on my bread ever since.

Excerpt taken from: “Eager To Love”

By: Richard Rohr

Francis of Assisi is one of the most beloved of all saints. Both traditional and entirely revolutionary, he was a paradox. He was at once drawn to earth and reaching toward heaven, grounded in the rich history of the Church while moving toward a new understanding of the world beyond. Richard Rohr describes how Francis found an “alternative way” to follow Jesus, one that disregarded power and privilege and held fast to Gospel wisdom of poverty and simplicity.

Richard helps us look beyond the birdbath image of the saint to the long-standing tradition founded on Francis’ radical and life-changing embrace of Jesus’ teachings. Rohr introduces us to the joyful Francis and his companion Clare who knew the essential truth about God, that there is no separation between matter and spirit. Knowing our true identity—one with God—frees us from fear of death and allows us to let go of our small self to live more fully as embodied love.

Richard Rohr is a master weaver, taking the threads of new concepts and understandings and braiding them into a beautiful and profound unified whole.... Weaving thirteenth-century spirituality into the big-bang cosmos, he brings the Franciscan way of life to the cutting edge of an unfolding universe.—Ilia Delio, OSF

Denis Woodbridge Eulogy

By: Suzanne Chapman

It is a privilege for me to be able to reflect on Denis's life so well lived in his Christian faith and being such an example particularly to the boys who came under his influence in the schools in Melbourne and including the girls he taught in PNG

Our early connection with Denis was in PNG when we as a young family left South Australia to live in Port Moresby. My husband an engineer was Distribution Engineer for the newly formed PNG Electricity Commission and I discovered an emerging Law School in the University of Papua New Guinea being established at Waigani out of Port Moresby. The Anglican community in PNG was close knit and we in the town always welcomed those arriving for and from the mission areas. When they came into town we offered hospitality, provided transport, child minding, shopping, stored their belongings, heard of problems and shared joys. Thus we met Denis who came on leave from Melbourne Grammar School three times to teach in the Anglican schools. Holy Name School for Girls was established and staffed by the Sisters of the Community of the Holy Name in Cheltenham a suburb south Melbourne. The Martyrs School where Denis became Headmaster was the Boys School out of Popondetta commemorating those clergy, teachers and nurses all missionaries who remained at their posts and lost their lives during the invasion of the Japanese Army in World War 2.

We have appreciated Denis's brother Peter sharing his early days of family life and his school career. Denis was very pleased to come from PNG for Peter's marriage to Jacqui and he later became the proud uncle of Christopher and Mathew.

Denis in his University years was resident at Trinity College from 1952 -55 when he attained honours in each year in Greek and Latin, was a member of the Dialectic Society and graduated with a Bachelor of Arts with Honours and an Exhibition. He retained his interest in Trinity and was a donor to the Theology School of the College for many years. He completed a Diploma of Education in 1965.. In 1956 and 57 he taught at Grimwade House a Junior School of Melbourne Grammar before leaving in September 1957 (during the footy finals his brother Peter says Melbourne won that year and I am sure that the family gave him that good news as soon as they could ! He remained a loyal supporter of the Melbourne team . He sailed to the UK with Tony Hewison to study Theology at Cuddesdon College and while away he bicycled with friends through France, Belgium and the Netherlands. On his return to Melbourne in 1959 he was ordained a Deacon and then a priest in 1960 serving curacies in Geelong and Pascoe Vale.

In 1961 he was invited to join the Staff at Wadhurst the Junior School at Melbourne Grammar as Chaplain which he commenced in 1962 and also was resident at Perry House one of the boarding houses of the School and was appointed Senior School Assistant Chaplain 1967 to 71 He took leave from Grammar in 1973. He was Chaplain at the Martyrs School in Popondetta and returned to Grammar as Senior Chaplain from 1974 to 1982 when he taught Religious Education, English, French and Latin and prepared boys for confirmation.

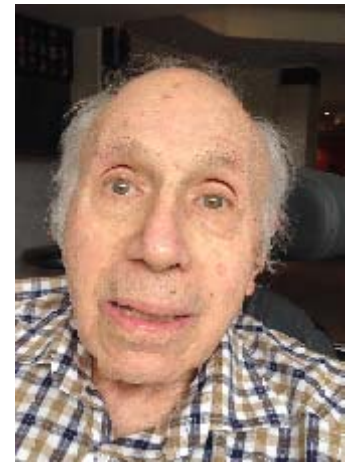
His exchange year in 1981 was to St Pauls School in Barnes, West London which he enjoyed and stayed in contact with staff from there some of whom came on exchange to Melbourne Grammar. In 1983 to PNG Chaplain of Holy Name School Dogura and from there he became Headmaster of The Martyrs School in Popondetta in 1984 and 1985.

In his time in PNG he was aware of the influence of the Anglican Franciscan Brothers who came from England to live among the local people in Port Moresby and they established the Church of St Francis in Koki a village where the local people lived and operated a market selling fresh fish and vegetables. These Brothers came from Cambridge where they still have a House. Their aim was to live simply sharing in the life of the local people and sharing their own Christian faith. Denis was influenced by their way of life and was professed as a Franciscan Tertiary in 1972. The Brothers are the First Order. The Sisters the Second Order and clergy and lay people are professed as the Third Order. Denis has lived his life as an outstanding example of a follower of Francis living the Three Aims of the Third order being to make our Lord known and loved everywhere, to spread the spirit of love and harmony and to live simply. Tertiaries follow prayer guidelines to pray daily particularly for each other recognising special needs and follow an individual Rule of Life. He has been so well respected throughout the Franciscan community in Australia. In his retirement he found time to research and write the History of the Third Order in Australia and Papua New Guinea and this has been published and circulated.

On his return from PNG in 1986 Denis joined the locums service for parishes in the Diocese of Melbourne until he was appointed Vicar of Torquay in 1988 until 1993 when he was appointed Associate Priest in Cheltenham. There he had the boys from Martyrs School who came as boarders to Melbourne Grammar to stay with him.

Old Boys from Grammar stayed in contact with him particularly boarders from Perry House and he was called on to celebrate their marriages and other family occasions. He was always pleased to hear from them.

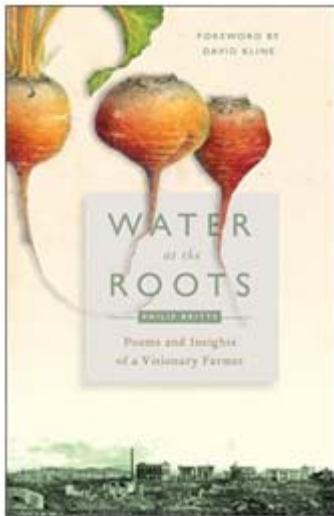
Then to retirement in Mornington where his family had enjoyed a house for many years... Denis established his own home in Sunningdale Ave where he planted a magnificent garden mainly of vegetables, studied Celtic Christianity gaining an MA in this subject from the University of Wales in Lampeter in 2005. This he studied online and improved his computer skills to submit assignments online. He welcomed guests to his home and they always left with some of the home grown vegetables. He appreciated the gatherings of the retired staff of Melbourne Grammar who call their Group the Dinosaurs. He regularly attended the gatherings of the Franciscan Tertiaries and celebrated Holy Communion with them.



Continued over

As he became frailer he reluctantly but wisely decided on full time care in Mt Martha where his room was furnished with memories of his active life upon which we are all able to reflect with gratitude for our friendship with him. He settled and enjoyed his visitors. As his eyesight was failing his reading was limited and of course also the cryptic crosswords were left but he could still enjoy chocolate. I was always aware of an unopened pile of mail which I would open with him and read to him. His favourite was easily the newsletters from those Dinosaurs who write of their activities in retirement. Some are really energetic especially in travel and he always really appreciated this news.

Now with Francis and Clare and all of your Saints - Lord he is in your keeping.



Franciscan & Holy Days To Note

2019

April	11	Brother Geoffrey SSF
April	19	Good Friday
April	21	Easter Sunday
May	16	Margaret of Cortona
May	20	Bernardine of Sienna
May	29	Jack Winslow
June	13	Anthony of Padua
July	15	Bonaventure
August	4	John Vianney, Cure D' Ars
August	10	The Transitus of St. Clare
August	11	Clare of Assisi
August	14	Maximilian Kolbe
August	15	Mary, the Mother of the Lord
August	25	Louis, King of France

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

Water at the Roots

Book Review

By: Terry Gatfield

My bookshelves now have the profile of a pregnant hippopotamus and my bedside table a mountain draped with unread tomes. I did not welcome another book in my house. But it was given by a close friend whose recommendations always score 10/10. It was a brilliant gift and one that I devoured slowly, like an excellent meal. The book, Water at the Roots, is the story of Philip Britts – a compilation edited by Jennifer Harries.

When you find a person who is a poet, wordsmith, earth scientist, ecologist, pacifist and one soaked in deep Christian spirituality you have found a most unusual and gifted person: Meet Philip Britts. Philip was a member of the Bruderhof community with centres that now operates in the UK, USA, Paraguay, Germany and Australia. The community embraces the passions of the Anabaptist traditions living and breathing the Sermon on the Mount.

The book is mainly focused on events related to Philip's time in the UK and Paraguay during the second-world-war and the immediate post-war-period. He was a gifted and mainly self-taught agriculturalist and scientist who was instrumental in the development of ecologically-sound farming practices and agricultural reforms. But the book, which sketches his life, is not so much about ag-science but plummets the depth of the mysteries of God's revelation to us in Christ through the voice of scripture, as well as through our daily relationships and the wonders of creation.

This is indeed a most excellent book and a must-read for those with a passion for ecology and those who desire a deeper and richer refreshment in their spiritual journey. An e book version can be obtained free of charge through the link <https://www.plough.com/en/topics/culture/poetry/water-at-the-roots> – alternatively you can obtain a soft cover copy from Plough Publishing.

Dear Sisters and Brothers,

May we all unite in solidarity and prayer for the victims in Christchurch. Our hearts are saddened that a human being can resort to such a heinous act.

Thanks to Bishop Godfrey's call to reflect on the Third Aim of TSSF, which is to live simply. I am sure, you all agree with me, what a challenging experience it is/was.

Thank you to all those who have contributed so far and please continue sending me your articles through to Pentecost. They are all welcome. As some of your articles have not been included in this Edition, they will be submitted in the Pentecost Edition.

The deadline for the Pentecost Edition is 20th May 2019.

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 numbers are (07) 33710265 or (m) 0412400374. My email address is: gloria@radiantpathways.com.au

Wishing you all every blessing on your Lenten Journey.

Pax et Bonum,

Gloria



The Saint and the Sultan

Some 800 years ago, St Francis met Egypt’s Sultan – Watani - 9/10/2017

en.wataninet.com > Coptic > Coptic Affairs

The year 2019 marks 800 years on the historic meeting between St Francis of Assisi and the Sultan of Egypt, al-Kamil Muhammad al-Ayyubi, in the midst of the conflict of the 13th century Fifth Crusade.

Fr Milad Shehata, head of the Franciscan Cultural Centre for Coptic Studies, told Watani that a mega celebration would be held in Cairo to honour the occasion. It started on 2 October 2017, and lasts throughout a year and half, until 2019, he said. “The celebration is designed to highlight the most prominent figures of Muslim-Christian dialogue over time, St Francis being the epic symbol of that dialogue,” Fr Milad noted.

Celebrating the historic meeting

The celebration took off with an event on 2 October at the Nile hall of the Catholic Centre of Cinema in the Church of St Joseph in Cairo. A seminar will next be held jointly by the Franciscan monks in Cairo and Cairo University, which will feature a lecture by Muhammad al-Khashd, President of Cairo University, and another by Franciscan Cardinal Leonardo Sandri, representative of the Vatican for Eastern Churches and head of Franciscan Order in Rome.

St Francis of Assisi (1181-1226) was a man of peace. He was the privileged son of a wealthy Italian merchant but gave up his possessions and adopted a life of peace, poverty, compassion and nonviolence.

In a moment of conversion, while praying on his knees before a crucifix in 1205, Jesus spoke to him from the image on the cross: “Francis! go, repair my house which is falling completely to ruin.” Francis saw this as a request to transform the entire Christian Church. He was reborn as a peacemaker and was convinced that God wanted him to bring the world a message of peace.

He adopted the signature greeting “May the Lord give you peace” and constantly opposed warfare, arrogance and the violent culture of his day.

In 1217, armies from all across Europe gathered for the Fifth Crusade and headed for Egypt. The Muslim and Christian armies camped across the Nile. War raged on over two years, and thousands were killed on both sides.

Sultan al-Kamil, ruler of Egypt and a nephew of the great Kurd warrior Saladin, repeatedly tried to negotiate peace by returning Jerusalem to the Crusaders but the pope rejected the offer each time.

In Italy, Francis gathered his community of brothers. He heard of the terrible war and, yearning to be a peacemaker in the name of Christ, he took a few brothers with him in June 1219 and sailed to the war zone.

Upon reaching the banks of the Nile, Francis was deeply grieved to see the horrific sight of casualties of war on both sides. He retreated into deep prayers and contemplation and began to preach vigorously against the war, but no one listened to him.

Finally, Francis decided that he would act, and he and brother Illuminato would venture out to meet the Muslims in their own camp. Francis understood the risks; death or imprisonment were the likely outcomes of his plan to cross the enemy lines during wartime. But this did not dissuade him.

At Dumyat, at the height of the Crusade war, Francis and a companion crossed no man’s land between the two opposing armies, from the Christian camp to the Sultan’s camp. He spent days there meeting and discussing with the Sultan and his court. Sultan al-Kamil Muhammad al-Ayyubi was inclined towards a moderate Islamic Sufism, so when a monk came in speaking of peace, love, end of wars, coexistence and rapprochement, he listened intently. This remarkable encounter, and the commitment to peace of the two individuals involved, changed the relationship between Muslims and Christians for the better. And even though war did not end, Francis’s words fell on sympathetic ears.

St Francis’s visit to Egypt and attempted Rapprochement with the Muslim World had far-reaching consequences, long past his own death. After the fall of the Kingdom of Jerusalem, it would be the Franciscans, of all Catholics, who in early 14th century would be allowed to stay on in the Holy Land, and later be recognised as Custodian of the Holy Land, on behalf of the Catholic Church.

The word Watani is Arabic for “My Homeland”.

TSSF Gathering

By: Dawn Punter

Our Franciscan meeting in early February was a success in many ways. Unfortunately 3 of our members were unable to attend, but Gloria managed to provide some very tasty sandwiches and our other blessing was the arrival of Ruth Gillis who travelled all the way from Laidley. Her bonus was that David and Jeni Nix were able to drive her home.

Graham Dorman provided the discussion material and it inspired healthy participation by all those present. Our next meeting in Oxley is planned for June 9th, to which we are all looking forward..



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The Subscription can be paid in instalments.

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Jesus and Christ

Christ Is Risen

Sunday, February 10, 2019

By: Richard Rohr

I am making the whole of creation new. . . . It will come true. . . . It is already done! I am the Alpha and the Omega, the Beginning and the End. —

Revelation 21:5-6

Who is speaking here at the very end of the Bible? Is this Jesus of Nazareth or Someone Else? Whoever is talking is offering an entire and optimistic arc to all of history. This is much more than a mere “religious” message; it is also a historical and cosmic one. It declares a definite trajectory where there is a coherence between the beginning and the ending of all things. It offers humanity hope and vision. History appears to have a direction and a purpose; it is not just a series of isolated events.

This is the Universal Christ speaking. Jesus of Nazareth, the humble carpenter, did not talk this way. It was Christ who “rose from the dead.” Resurrection is hardly a leap of faith once you realize that the Christ never died—or can die—because *the Christ is the eternal mystery of matter and Spirit as one*. Jesus willingly died—and Christ arose—yes, still Jesus, but now including and revealing everything else in its full purpose and glory. (Read Colossians 1:15-20 so you know this is not just my idea.)

When these verses in Revelation were written, sixty to seventy years had passed since Jesus’ human body “ascended into heaven.” The author is describing a fully available *presence* that defines, liberates, and sets a goal and direction for life. Largely following Paul, who wrote in the 50s CE, Revelation calls this seemingly new and available presence a mystery, “both Lord and Christ” (Acts 2:36) more than just “Jesus.”

The Risen Jesus is the divine presence beyond any confines of space and time. The Eternal Christ appeared in a personal form that humans came to know and love as “Jesus.” The Resurrection is not so much a miracle as it is an apparition of what *has* always been true and *will* always be true.

Such divine presence had always been there, as we know from the experiences of “Abraham, Isaac, and Jacob” (Luke 20:37-38). But through Jesus, this eternal presence had a *precise, concrete, and personal referent*. In Jesus Christ, vague belief and spiritual intuition became specific—with a “face” that we could “see, hear, and touch” (1 John 1:1).

6. Jesus answered, “I am the way and the truth and the life. No one comes to the Father except through me.” (John 14:6)

7. “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.” (John 15:5)