

The Province of Asia-Pacific

AUSTRALIA, HONG KONG, MALAYSIA

PAPUA NEW GUINEA, SINGAPORE, SRI LANKA, & KOREA

NEWSLETTER



Pentecost

Edition

Dear Brothers and Sisters,

Our annual Third Order Chapter Meeting took place this year in Melbourne, at The Community of the Holy Name in Cheltenham. We were so well looked after by the Sisters, and hopefully chapter will meet there again at some stage.

The Chapter meeting is one of the instruments of unity within our Province when Regional Ministers and others elected and appointed come together to live in community and prayer and make decisions that will hopefully enhance the life of our scattered community.

It was a great joy this year to have with us Fr Sanath Kumara Madagamgoda, one of our novices from Sri Lanka. Sanath was able to share with us the agony of the people of his country, and in particular the Christian community since the Easter Day terrorist attacks.

We were also blest to have Blair Matheson, the Provincial Minister from the Province of the Pacific with us. Blair, who lives on the Coromandel Peninsula in New Zealand, was able to share the experience of his province through many moments of the chapter.

Unfortunately, the Australian government would not grant a visa to allow one of our Regional Ministers from Papua New Guinea to attend chapter. This was very disappointing.

The business of chapter included the Election to Profession of 12 novices in Australia and Sri Lanka, and the adoption of the Provincial Budget for 2020.

While we keep a small buffer for emergencies, we do not like to accumulate funds beyond our needs and resolved to give away \$5000 in addition to what we had budgeted. Gifts include our annual giving to the First Order Brothers, a grant to the Little Brothers of Francis, additional giving to Franciscan Aid which assists with small projects identified and managed by Franciscans in developing countries, scholarships to assist with the education of Tamil girls from poorer families in Sri Lanka at Mowbray College Kandy, and a gift to provide text books for Aboriginal and TSI midwifery students in Australia .



As the Principles remind us on Day 12, “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”.

This applies to the Third Order as a whole as well as to us individually.

There was much joy at Chapter, along with sadness that three of our Regional Ministers, Sandie Oakes, Jill Gumbley and Ray Clifton would be retiring, having completed their terms of office serving our community. Peace and all goodness,

+Godfrey

The Three Notes



The humility, love and joy, which mark the lives of Tertiaries, are all God-given graces. They can never be obtained by human effort. They are gifts of the Holy Spirit. The purpose of Christ is to work miracles through people who are willing to be emptied of self and to surrender to him. We then become channels of grace through whom his mighty work is done.

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

When the Spirit Comes

By: Rev Mandy Wheatley
Provincial Chaplain

Is the Spirit calling the Church to a new Pentecost to learn new “tongues” to speak the meaning of the risen life of Jesus to a new world?

Saint Francis believed the answer to these questions was a resounding “yes”!!!

God had told him to rebuild the Church which he immediately set about doing, physically. Later Francis was able to understand that God is found not so much in the trappings of institutions, but in a close relationship to God of the Trinity and in all God’s created beings. To be fully Franciscan and spiritually alive, we too must see this reality and bring Earth and Heaven to engage together in a new yet ancient truth.

The wind and fire of Pentecost was a point at which Earth and Heaven touched and the almighty Judge and merciful Creator released the power of the Holy Spirit into the world. In Acts 2.1-21, Jesus had brought the life of heaven and earth together, the fulfilment of the Lord’s Prayer, “*Thy kingdom come, on earth as in heaven.*”

Each generation needs a new touch of the wind and fire of Pentecost in order that Jesus’ disciples can bring the message that God has raised Jesus, the world’s true Lord, from the dead and that one day the world will be judged. When we do this, we are pitched into battle as the values of heaven and earth collide. This will be not only embarrassing but out-and-out dangerous as the Spirit convicts the world of sin. None the less, it is we who, tremblingly but in the power of the Spirit, make that declaration because God is at our side, strengthening us.

God’s Holy Spirit sends us into the world to live out the Beatitudes and the prayer of St Francis. N. T. Wright describes this as; “a way of joy and justice, life-giving, creative, cheerful and colourful.” We are to be full of works of generosity, of justice and merciful compassion; community builders, joy-bringers, culture-makers, home makers, wisdom-bringers.

So, take a deep breath – in other words, breathe in God’s breath – and get on with the task to which the New Testament commits us. Let nothing stand between God and God’s people. Let us lay aside possessions, wealth and power and devote ourselves to Scripture, prayer, service and the sacraments to reach out to the poorest and create a new ‘Jesus Movement’ of our day.

<http://ntwrightpage.com/2016/03/30/when-the-spirit-comes/>
<http://ntwrightpage.com/2016/03/30/the-power-of-heaven-let-loose-on-earth/>
<http://robinphillips.blogspot.com/2009/05/tom-wright-on-significance-of-pentecost.html>

A Reflection On The Ascension

By: Rev John Gibson tssf (NSW B/ACT Region.)

A teacher asked some children to describe what happened on the day of the ascension. “Well Miss” came the reply, “Jesus shot up into heaven and the apostles just stood there.”

My wife Narelle and I have experienced two quite different but memorable Ascension Days. We were in Ireland where Ascension Day is a public holiday. We drove into a small village as the bells were ringing for Mass and so we stopped and joined the congregation. The priest didn’t give a sermon but rather made comments throughout the service. After the reading from Acts and again at the end he repeated, “Now you’ll not be staring into the sky, but keep your feet on the ground and get on with the Lord’s work.” The other occasion was in London when Bishop Desmond Tutu was the preacher at St Paul’s Cathedral where he gave what I would describe as a meditative homily delivered very quietly. The contrast could not have been greater in terms of architecture, style of liturgy and the congregation - one very rural, the other very metropolitan. But the essential message for me on both occasions was ‘In Jesus, risen from the dead, our hope of resurrection dawned. In his ascension to the heavenly Father, we celebrate promised joy.

We are reminded in our Principles (Days 28 -29) that this joy is a divine gift, coming from union with God in Christ. It covers all aspects of our lives. On the one hand our joys and happiness which brings fun and laughter, gratitude for all that is beautiful in God’s creation and our mixing and reaching out to all people. Importantly joy is still there in our own times or that of our family or friends when there is darkness, difficulty, disappointment, sickness or suffering. Having this divine joy means we can still praise God.

Joy is the Third Note of our Order but it is not isolated but very much linked with the First and Second Notes namely Humility and Love. (Day 30). We give thanks that these are graces given to us by the Holy Spirit.

So by our patience, our little acts of kindness, our concern for others, our readiness to forgive, our joy, our humble living out of the Gospel - we are bearing witness to our Lord’s message and are living signs confirming that Jesus has risen, Jesus has ascended, Jesus is Lord.

Collect Prayer (from the Feast of the Ascension, Vigil Mass)

O God, whose Son today ascended to the heavens as the Apostles looked on, grant, we pray, that, in accordance with his promise, we may be worthy for him to live with us always on earth, and we with him in heaven.

**Who lives and reigns with you in the unity of the Holy Spirit, one God forever and ever.
Amen**

The Beginning and The End are Now

by Pauline Wagner,
March 2019
(Written after hearing of the mosque massacres in Christchurch NZ)



(Friend of Rev Wayne Philip) SA

Churches, Mosques, Temples, Synagogues...
They Rise. They Fall. Many Flourish.
Some Even Shine!
Now! Now is their Testing! Trial by Fire!
An Inferno lighting up the Real Truth:-
Secret Murders, Abuse, Lies, Executions,
hypocrisy...

The fire rages on, Searing soul after soul!
Till the whole world in kneeling in ash.
Now hear the keening as it rises,
Calling heart to heart, bone to bone,
From deep within the earth!
We put our ears to the stones.

Listen!
Can you hear the voices, each one?
We put our fingers into the cracks
And pull out the timeless prayers...
Tears and ash mingle
With each blood-spattered word!
We feel for each other's hands, till at last we stand!

We encompass every land, every ocean!
We look up at the stars!
We are silent...

“Let nothing disturb you, nothing frighten you, all things are passing, God is unchanging. Patience gains all; nothing is lacking to those who have God: God alone is sufficient.”

- St. Teresa of Avila

Eremophila – The Silence

Taken from: “A Deliberate Life”
By: Little Brothers of Francis,
Franciscan Hermitage, Eremophila

At Eremophila we have tried to develop a culture of silence. It is not a rules-based practice, but rather learning to discipline our ‘noise-making’ in order to protect the silence of others. Our silence is our gift to the other. Part of that culture is to have times during the day when we are expected to be silent, *In the Rule for Hermitages*, St Francis wrote:

And they should always say compline of the day immediately after sunset and they should be zealous to preserve silence...and after Terce (the silence ends).

So there is silence from Compline until after Terce; and between Sext and Vespers; brothers work together in the morning, but have their lunch alone, and work alone in the afternoon.

Inherent in corporate silence is respect for others. Quite often when we are working together on some project we keep silent, simply because there is no need to talk. It is a companionable silence.

The silence teaches us more about each other than we do in conversation. The capacity of silence teaches us to listen more. In order to ‘hear’ what someone else is saying we have to be an engaged listener. Our silence allows the other to speak without interrupting the flow of ideas. Another important space for a ‘listening’ silence is in the liturgy, where it is part of the language of worship.



My time in tssf

By: Reverend Doreen Chick(tssf) Associate

I am sure this was one way God prepared me for ordination as I was desperately avoiding it with many excuses. When people asked if I had a tap on the shoulder, I replied no - a foot in the small of the back. But as I slowly warmed to the idea, I began seeking and when I had to go before the ministry panels, I knew I was making a decision I couldn't go back on. I was 57 when I went to St Marks's and found it a struggle to give up teaching. One of the questions put to me there was what symbols would you choose to demonstrate your ministry and I replied autumn leaves to show I was in the autumn of my life and they would be swirling around the cross just like the tongues of flame denoting the Holy Spirit. When it was time for ordination to a deacon I had these put on my stole as red was used for ordination in that diocese. I didn't get to wear red much so was always welcoming Pentecost to remind me of my journey to the priesthood.

St Francis asks ‘Pray or Preach?’

Excerpt from: St Francis of Assisi Omnibus of Sources.
Franciscan Herald Press. Chicago. 1975 pp729-721
Sent to me by: Sandra Beck

Francis, Christ’s faithful servant and minister, was anxious to behave always with perfect loyalty to Him and so he concentrated especially on practicing these virtues in which by the inspiration of the Holy Spirit, he knew God took the greatest pleasure.

On one occasion he fell victim to a serious doubt; and sometime afterwards, when he returned from where he had been praying, he put it before the friars who were closest to him, to have it resolved. ‘What do you think of this, brothers?’ he said, ‘Which do you think is better? That I should devote all my life to prayer or that I should go about preaching. I am a poor and worthless religious. I have no education and I am inexperienced in speaking. I have received the gift of prayer rather than that of preaching. Besides, prayer earns merit and a multitude of special favours, while preaching seems only to be a way of sharing the gifts which have been received from heaven.

‘Prayer helps to purify the desires of the heart and unites a person to the one, true and supreme God while giving an increase of virtue.

‘The labour of preaching allows dust to enter into the soul and involves a lot of distractions and relaxation of religious discipline. In prayer we talk to God and listen to him and live a life worthy of the angels, with the angels for our companions. When preaching we have to descend to the level of human beings and live among them as one of them, thinking and seeing and hearing and speaking about human affairs. But, on the other hand, there is one argument which seems to count more than all the rest in God’s eyes and it is this: the only-begotten son of God who is Wisdom itself came down from the Father’s embrace to save souls. He wanted to teach the world by his own example and bring a message of salvation to the men whom he had redeemed at the price of His precious blood, washing them clean in it and upholding them in it by its taste.

‘He kept nothing for himself but generously surrendered all for our salvation We are bound to act always according to the model which has been set before us in him as on some high mountain, and so it seems that it is more in accordance with God’s will that I should renounce the peace of contemplation and go out to work’. He discussed this problem with the friars over a number of days but he could not make up his mind which course of action he should choose as being more pleasing to Christ.

The Joy in Enough Confession-

Green Anglicans

By: Ann Ellis

Our climate is changing, and we are changing it. We confess our carbon footprints, our failure to consider the consequences of our actions, our slowness to react. We are sorry for all the times we knew the right thing to do, but chose convenience. Your earth is exploited, and we are complicit in its exploitation. Species are lost, soil erodes, fish stocks decline, resources dwindle. We confess that many of us have taken too much, and not considered the needs of future generations.

We have become consumers. We have turned a blind eye to greed. We confess our hunger for more, and our failure to appreciate what we already have. We live in a time of unparalleled luxury, and we are sorry that we have not been more grateful. The poor are left behind, even in this age of plenty. Human rights are pushed aside for profit. Wealth accumulates for the rich while the poorest still do not have what they need. We confess our apathy to injustice, and our haste in judging others.

This is not who you made us to be. We have not been good caretakers of your garden Earth. We have not loved our neighbours, forgive us, creator God. Forgive us, renew us, and inspire us God. And in your strength, we declare:

Enough climate change: help us to take responsibility. Give us the wisdom to live appropriately, the urgency to act, and the courage to make changes. Give us the voice to call for change from our leaders, and the perseverance to keep asking.

Enough consumerism: give us what we need, God our provider. Then help us to find satisfaction and contentment. Help us to be grateful and generous.

Enough inequality: nobody should be left behind. You care for the poor, and we want to follow your example. Make your church a living example of equity and inclusion, and a powerful advocate for justice and sharing.

We thank you for your kindness and your mercy. We look to your promise of restoration, and we move forward. Give us the strength to speak and to act – not out of guilt or duty, for we are forgiven and we are loved. Instead, we speak and act out of joy:

- joy in the living hope of knowing you
- joy in serving each other
- joy in the beauty and diversity of creation, your gift to us
- joy in your provision and your care – joy in enough



**The Little Brothers of St Francis –
a continuing story
By: Terry Gatfield**

The three Little Brothers of St Francis live in a time-forgotten, granite rock-strewn gully, deep in the heart of NSW, about 250 clicks from Brisbane. Tabulam, the local one-horse town, is some 8km distance from Casino. This has been for the past twenty-three years the territory and home of three Franciscan Brothers – the Little Brothers of St Francis – Brothers Wayne, Geoffrey and Howard. It is a community given to prayer, contemplation and care for God’s creation through living a hermitage lifestyle.

I visited the Brothers as a privileged guest staying in their hand-crafted, stone-built cottage. The visual feast, the peace, tranquillity and beauty, were a constellation of delights to the senses. The Brothers have crafted from the massive water-cascading, rock-strewn gully three small hermitages, a prayer chapel, a communal kitchen, a guest cottage, a large workshop, an intimate library, an open-air canter-levered dining area and luxurious habitats for their rabbits, goats and sheep. Let me not forget the library-sized toilet, replete with a stained glass window and panoramic view, which could eclipse the wonders of Sydney Harbour. The buildings are works of art. It is hard to believe that the Brothers arrived with only a leaky tent, no material resources and virtually no practical building skills; wonderfully, though, they had abundant faith, passion and a call of God to follow him on the road of prayer and contemplation.

God has supplied abundantly. The rocky wilderness has been transformed through years of patience, tenderness, love and a deep commitment to their calling. It is now an oasis of feathered and woolly flocks that boasts a large organic garden, a goat-herd and mountain sheep, large families of rock wallabies plus rabbits for the occasional pot dinner, fruit trees and a number of bee hives.

They are indeed rich; rich in faith, obedience and prayer. The material side of life is important but this is subordinate to their ministry of prayer and contemplation. The life of the Brothers is prayer and this is the single focus of their being. Prayer starts at the break of day and continues in episodes long after the sun sets.

The few days I spent with them was a delight, an inspiration and soothing for the soul. However, some nine years after my visit, tragedy struck!!

Tabulam was caught in the worst bushfire for 32 years when two of the brothers were visiting Victoria. As the wet season had failed to come they received no significant rain for 4 months. The fire started with temperatures of over 40°C, Brother Howard

being there alone. Twice in three days he had to evacuate the hermitages, opening all the property’s gates and allowing animals to escape.

On hearing the bad news Brothers Geoffrey and Wayne came home immediately to face the onslaught of the fire which now threatened the buildings, orchard, beehives and animals. Through a herculean effort they started to back-burn and the place was saved by volunteer fireman and their use of aerial water bombing, the raging fire coming within three metres of one of the hermitages.

Tears have been shed for the grand old trees that were home to sugar gliders, possums, kookaburras, parrots and a myriad of other creatures. The bush had taken on an eerie, silent, lunar landscape - like a desert; no birds, no forest floor creatures like quails, lizards or insects. Fortunately, however, no human life was lost.

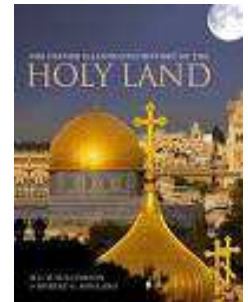
Life, love and prayers continue for and with these wonderful brothers.

[The story has been taken from sections of the Little Brothers Newsletter which you may find in full through www.franciscanhermitage.org]

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**Holy
Land PILGRIMAGE
2019**

JOIN US for a special 10-day
pilgrimage to the land
of the Holy One:



7–16 December 2019

The pilgrimage will be led by Dean Greg Jenks. A former Dean of St George’s College in Jerusalem, Dr Jenks is also a co-director of the Bethsaida Excavations Project in the Galilee. He is familiar with many of the historical and religious highlights of this remarkable place

come ... see ... encounter ... pray ...

The US\$2,500 cost for this exciting program excludes air travel and insurance, but includes all other in-country expenses: accommodation (twin share), all meals, land transfers, guide fees and entrance charges. Single room supplement: US\$590.

There is also the option of participating in the [2019 Sabeel International Gathering](#) in Bethlehem and Jerusalem during the previous week: 2–7 December. The cost for the Sabeel program is US\$1,150 (US\$400 single supplement).

To **register for the Cathedral Pilgrimage**, complete the [online registration form](#) and return it to the Grafton Cathedral office at your earliest convenience. Places are being limited to 20 participants to ensure a more personal experience for everyone. For more information, go to: <https://www.graftoncathedral.org.au/cathedral-pilgrimage-2019>



Multi-faith community members unite in prayer for Sri Lanka's Easter Sunday attacks victims

Taken from: Focus Magazine
30/04/2019

Christian, Muslim, Buddhist, Hindu and Sikh faith leaders united in prayer with over 200 multi-faith community members on Friday night at St Philip's Anglican Church, Annerley to pray for the victims of the Easter Sunday attacks in Sri Lanka

The faith leaders who co-led the 26 April prayer service for the Easter Sunday Sri Lanka attacks victims (L-R) Brother Daniel SSF from St Philip's Anglican Church, Venerable Gnanaseeha and Venerable Nanda from Sri Lanka Buddhist Monastery, Hindu priest Sailesh Chand Darshan from Sai Saileshwara Temple, Ali Kadri and Imam Uzair from Holland Park Mosque, Nav Deep from Guru Nanak Temple, and Brother Donald SSF from St Philip's Anglican Church

Each faith leader spoke from the heart about our common humanity and shared desire for peace, as community members mourned the loss of over 250 people who died, and prayed for the more than 500 who were wounded, in the recent Easter Sunday attacks on numerous Christian churches and luxury hotels in Sri Lanka.

Prayer service organiser, The Rev'd Daniel Jayaraj, who is parish priest at All Saints Anglican Parish, Chermside and a member of the St Philip's Church Tamil Congregation who hosted the event, said that he was touched by how quickly faith leaders responded to the invitation and by what they shared from the sanctuary during the service.

Jeu d' esprit
By: Ann Lewin
Flame dancing Spirit come
Sweep us off our feet and
Dance us through our days.
Surprise us with your rhythms,
Dare us to try new steps, explore
New patterns and new partnerships.
Release us from old routines,
To swing in abandoned joy
And fearful adventure.
And in the intervals,
Rest us,
In your still centre.

Holy Dance of the Trinity

Excerpt taken from: "Eucharistic Adoration"
By: Franciscan Sisters of Perpetual Adoration

Gaze

"Moreover, she (Clare) especially spent day and night giving herself assiduously to vigils and prayers."

Consider

As Francis knelt before the cross in the church of San Damiano and heard the voice of God speak to him, he knew his "yes" meant there would be no turning back. He needed to believe wholeheartedly in the mission to which God had called him. Like Francis, Clare offers us an example of commitment that is often difficult to practice. To commit oneself to something, to another, requires that one let go of one's own needs. One is required to think first of the other. Clare's consistent practice of prayer drew her into communion with God and with her community. God's own being is one of relationship, and we are reminded that we enter into this holy dance of the Trinity when we enter into prayer and contemplation. Our prayer draws us into deeper communion with God and into stronger commitment to the common good.

Contemplate

Gracious and loving God, in your presence I am reminded of your call to me to be in relationship with you and with the entirety of creation. My prayer is to be drawn closer to you in my contemplation, and my interactions with your beautiful world. May I commit myself to a life rooted in prayer so that my presence in the world is one of peace, compassion and reverence..

John Vianney – 4th August

The saint who could heal souls

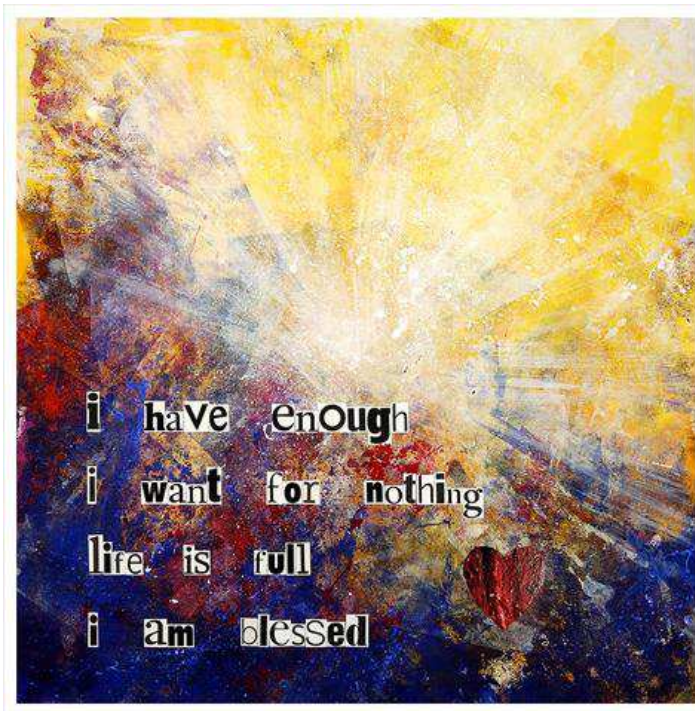
Excerpt By: Greg Heffernan

Saint John Vianney - Franciscan Spirit | Franciscan Media

John Baptiste Vianney, affectionately called the "Curé of Ars," is the Catholic Church's patron saint of parishes. He was a champion of the poor as a Third Order Franciscan and a recipient of the coveted French Legion of Honor. Vianney's remarkable sanctity and commitment to his small rural parish in France drew over 100,000 pilgrims each year. People journeyed from all over Europe to attend his Masses or sit in his confessional where he spent up to 16 hours a day hearing penitents.

I visited France, and decided to research this unique, holy pastor. John Vianney's parish in Ars is situated along the Rhone River, a 30-minute drive from Lyon, in France's magnificent Beaujolais wine region.

Pope John Paul II himself visited Ars in 1986 at the 200th anniversary of John Vianney's birth and referred to the great saint as a "rare example of a pastor acutely aware of his responsibilities...and a sign of courage for those who today experience the grace of being called to the priesthood..



Stations of the Soul (Booklet)

By: Dr George E. Trippe

https://drive.google.com/open?id=17t1Dd2ziJfMrlqTo668T1M-bx_4BHEDjgeorgetrippe@gmail.com

Welcome to the Stations of the Soul. These images are an invitation to enter quiet reflection on what is required of us to sustain a life of nonviolence and peacebuilding. In the Christian tradition there is the story of the young man who asks Jesus, “What must I do to inherit eternal life?” The question implies an imperative to our response, and this applies to us as we seek to be persons of compassion, love and peace. “What must I do...?”

These Stations are not claims to universal truths, rather they are offered to provoke reflection within each of us to identify how we must live to be the people we hope to be. They are presented here to assist this ongoing reflection.

The Stations are numbered one to ten, but may be engaged in any order. My hope is that they inspire us, or at least nudge us, along as we seek to live lives

We become

what we love

and who we love

shapes what we become.

Clare of Assisi

The Power of the Spirit

Taken from: “Clare if Assisi” A Heart Full Of Love

By: Ilia Delio. OSF

From where does this youthful spirit of joy arise with St Clare? From the most unlikely source which is key to Clare’s spirituality, “*the mirror without blemish*”, that is, the mirror of the cross. It is the mature, deep, contemplative gaze on the crucified Christ, a lifetime of Gazing, that generates in Clare the spirit of confidence in the love of God and the spiritual transformation of her own life into the image of Christ. In the midst of her spiritual afflictions and the difficulties of community life, Clare found a well-spring of joy in the Spirit, a joy that arose by accepting the poverty of her humanity, from self-identity, from living a virtuous life, and from a heart full of love that could see and respond to the suffering of another. But Clare’s joy arose out of freedom. The poverty of the cross and her outpouring of God’s love utterly convinced her of the promise of heaven, as she first wrote to Agnes. “O holy poverty, God promises the kingdom of heaven, and, in fact, offers eternal glory and a blessed life, to those who possess and desire you!”

Her decision to follow Francis’ way of life from the outset was a free decision to follow the poor crucified. There is little doubt that Clare had an inner strength that impelled her to keep going in the face of immense difficulties and obstacles. This inner strength, I believe, arose from her spiritual grasp of God’s overflowing love for her shown in the cross.

Francis of Assisi’s Sermon on the Mount

Lessons from The Admonitions

By: John Michael Talbot

From: The Contemplative Bookstore

A review - Talbot applies the timeless words of St. Francis to our troubled times. In the United States and across the world, we are experiencing polarization, anger, and violence. But God is still in control, and it is important to dig deep into our Christian heritage in a way that speaks to all people. St. Francis is one of the great saints who somehow reaches across all divides, touches hearts and souls, and brings spiritual peace.

Talbot explores Francis’s Admonitions: twenty-eight teachings that are among the most beautiful and troubling of the saint’s writings. Covering sacramental theology of the Eucharist, to communal issues of consecrated life, to very private aspects of faith and devotion, these Admonitions provide clear and radical road signs to the destination on our spiritual journey in Christ.

St Francis and The Holy Spirit

By: Kay Pendlebury

Acts 2 1 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 as the Spirit enabled them.

In this standard reading for the day of Pentecost, the Holy Spirit comes upon the gathered crowd suddenly and violently. All are changed. My own experience has been more like the description of Francis, who says that one acquires the holy spirit by ‘simple consistency in penance, prayer, alms, purity, and charity’. Toward the end of his life, Francis also said, ‘Let us begin, brothers, to serve the Lord God, for up to now we have made little or no progress.’ What a wonderful reminder that wherever I am, I am a beginner. So each day, when I say the morning office and daily obedience I bring these words to mind, and begin (again) to serve the Lord God.

I have been a novice tertiary for almost two years, and I find the discipline of the daily office and reflecting on the formation notes gives me that simple consistency of practice. The formation notes are valuable in enabling me to reflect on the questions posed, and to record my responses and thoughts. It will be interesting when I have finished the 12 topics, to go back to the beginning and to see how and in what ways I have changed over time. It is also of great value to discuss my reflections with my novice counselor, who challenges me on some of the things I say, and also encourages me to pursue my ideas further and to follow up on things I have discovered. Surely this is all the quiet working of the Holy Spirit, more like a ‘constant gardener’ than a fiery blast.

Richard Rohr has composed a litany of the Holy Spirit. You can listen to his talk here:

<https://cac.org/litany-holy-spirit/>. There are many experiences of the Holy Spirit and perhaps it will be different for each of us. But I can say that the simple instruction of Francis mentioned above is a great place to start.

Our Supreme Director

Excerpt: Taken from the “Sanctifier”

By: Archbishop Luis M. Martinez

The Holy Spirit teaches us everything, not only as earthly masters do, by projecting the light of their explanations on the subject of their teaching, but intimately, by communicating a new light, a divine light, to the intelligence itself. ‘His anointing teaches you concerning all things’ (1 Jn 2:27), said the Apostle St John. The Spirit’s teaching is unction. He teaches us by pouring himself into us gently and penetratingly. He reaches us as mothers teach their children, with kisses of love, with an indefinable outpouring of tenderness. We learn from him as we perceive the fragrance of a perfume.

The Seven Gifts are a divine means for making our souls fit to receive the motion of the Spirit. The celestial influence of this intimate Guest is called inspiration, its action is the breath of wind, delicately soft and irresistibly strong, that impels our life toward heaven, the warm and powerful wind of love that cleanses, eases, rectifies, consoles, refreshes – but also moves, carrying along all that is before it.



News to share from: Lesotho

Reitumetse Hlongwane tssf

(Lesotho group secretary)

Sent to me by: Stewart Lane

This is a picture from our group’s retreat this past weekend (29-31 March)

The retreat was held at the CHN convent in Leribe, Lesotho. It was a silent retreat with two sessions where we discussed the principles and the Formation Notes as well as the St Francis stories.

The Seven Gifts of the Holy Spirit

- **Wisdom** is considered the first and the greatest of the gifts. It acts upon both the intellect and the will. According to St. Bernard, it both illumines the mind and instills an attraction to the divine.
- **Understanding** helps one to illuminate one’s understanding of Sacred Scripture; and it assists us to understand the significance of religious ritual. This all gives us a profound appreciation for God’s providence.[21]
- **Counsel** functions as intuition, to enable a person to judge promptly and rightly, especially in difficult situations. It perfects the cardinal virtue of prudence and operates under the guidance of the Holy Spirit to illuminate the will of God.[22]
- **Fortitude** is often identified with courage, but Aquinas takes its meaning to also encompass endurance. It also describes a willingness to stand up for what is right in the sight of God.
- **Knowledge:** The gift of knowledge allows one, to see things from God’s perspective. It “allows us to perceive the greatness of God and his love for his creatures” through creation.[24]
- **Piety** accords with reverence. A person with reverence recognizes his total reliance on God and comes before God with humility, trust, and love.
- **Fear of the Lord** is akin to wonder (or awe). With the gift of fear of the Lord, one is made aware of the glory and majesty of God. Fear of the Lord is the beginning of wisdom. It is the perfection of the theological virtue of hope.

Midnight Pentecost at Stroud

By: Rev Philip Thirlwell

Fire reaching for fire.
Blackbutt trees pushed vertical
by fire of inner earth,
drawn to the light of the universe.

Leaves and limbs in silhouette
darkly lacing the fierce night sky,
fiery white with constellations
emitting ancient light and power –
cosmic beacons of divinity
from eternity to eternity.

Trees and stars
speak and reply,
echo and re-echo
in burning ecstasy.



I consider
the fire of the Spirit –
warming, enlivening,
creating, recreating
eyes that see,
heart that prays.

Franciscan & Holy Days To Note

2019

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’

From: Merrill Ruback –April/May

By: Rev. John Gibson tssf

I quote from page 61 ‘the wonder, the joy, the transcendence in the words of the Australian poet James McAuley’

*Creation sings a new song to the Lord,
the universal energies rejoice,
through all the magnitudes of space and time
creatures proclaim the grandeur of Christ.*

*The oceans deep, the currents and the tides,
the diatoms, the fishes and the whale,
the storm, the reef, the waterspout, the calm,
praise and reflect the wonder of Christ.*

By: Hilary Baart

Nine simple words “Rise and go; your faith has made you well”.

What a treasure they are! Keep then in my mind and heart today.

Help me to retain their sounds and import.

May I rise from this place of prayer full of faith that heals my mind, body, spirit and soul.

Thank you Lord.

By: Gabrielle McGee

O God

whose will it is that all your children should be one in Christ,

we pray for the unity of your church.

Pardon all our pride and lack of faith,

our lack of understanding and charity,

which are causes of our bad decisions

Deliver us from narrow-mindedness,

from our bitterness,

from our prejudices.

Save us from considering as normal

that which is a scandal in the world

and an offence to your love.

teach us to recognize the gifts of grace

among all who call upon you

and confess the faith of Jesus Christ our Lord.

“Keep a clear eye toward life’s end. Do not forget your purpose and destiny as God’s creature. What you are in his sight is what you are and nothing more. Remember that when you leave this earth, you can take nothing that you have received...but only what you have given; a full heart enriched by honest service, love, sacrifice, and courage.”

- **Francis of Assisi**



Homily - Denis Woodbridge

By: Archdeacon Helen Phillips

Denis was the kind of person who obviously made an impact on everyone he met. He was much loved and well-spoken of by whomever I met who knew him, no matter from what context.

He was a faithful priest, working in a range of ministry experiences as you have already heard. In his last couple of years, he was also probably the most well-communicated member of the Anglican Church in the diocese. I have had many people contact me over the past 3 years enquiring as to why Denis never received Communion, and could I please arrange for someone to visit him to give him the sacrament. I know of at least 5 people who were taking him communion regularly – often in the same week, sometimes on the same day. The fact that Denis couldn't remember did not matter. It was proper and fitting that he should have this blessing as often as possible. He even received the Last Rites twice (possibly more, but I know at least twice). It says a lot about Denis that so many were there to make sure these things happened.

As we have heard from Sue, Denis was a member of the Third Order of Franciscans. His life and faith reflected Franciscan spirituality and he was committed to a rule of life, which gave his daily life meaning and structure. Franciscan spirituality is centred around the cycles and seasons of life, the rhythms of our daily, weekly, monthly, quarterly and annual seasons.

This understanding is picked up by the author of Ecclesiastes. By the time he gets to this passage, he has tried a number of things searching to find the solution to the yearning within. He has come to the conclusion, that only God can satisfy those deepest yearnings that we have. Life only truly makes sense when it's seen within the bigger picture of God's purpose and story.

I brought two props with me today – a book – 'The Little Flowers of St Francis' and the Franciscan (San Damiano) crucifix. Both have held great meaning for me at various stages of my life.

St Francis had a yearning within him as a young man for something he couldn't define or articulate. Having everything the world could offer still left him with a gaping hole inside.

After some life changing encounters with beggars and a leper, he became disillusioned with his life of privilege and wealth. Whilst in the woods one day, he discovered the small chapel of San Damiano, falling down. God's calling changed his life for ever: "Rebuild my Church". Whilst initially focussing on this literally and rebuilding the chapel, his great "repair" to the Church turned out to be much more impactful and wide reaching - the founding of the Franciscan Order – rebuilding it from the inside.

The San Damiano crucifix is an icon cross, covered with symbolism, much of which speaks of Denis' commitment to his God and to serving him with his whole life.

At the centre is the figure of Christ- not the body of a corpse, but of God Himself, fit and healthy (and quite 'buff') alive for eternity and the source of life, radiating the hope of the Resurrection. The Saviour looks directly at us with a compassionate gaze, regal, triumphant, and strong. He does not hang on the Cross, but rather seems to be supporting it, standing in His full stature. His hands are not cramped from being nailed to the wood, but rather spread out serenely in an attitude of both supplication and blessing, which the iconographer has further emphasized by Jesus' tranquil and gentle expression. This iconographic Crucifix does not express the brutal horror of death by crucifixion, but rather the nobility and gentleness of eternal life. – very expressive of Franciscan spirituality.

Above His head is a portrayal of the Ascension (reminding us of the Great Commission given to the disciples when Jesus returned to heaven – the driving force behind Christian ministry).

Around the crossbar of the cross we see a company of angels, looking in awe upon the Divine Sacrifice. Their hand gestures indicate their animated discussion of this wondrous event.

To the left of the central figure of Christ at the foot of the cross stand the Holy Virgin and Saint John the Evangelist – "His Mother and the disciple whom He loved." To the right stand Mary Magdalene, Mary Cleophas, and the Centurion and his son, who had been healed by Jesus. In the lower corners are small figures of a Roman soldier and the Jewish temple guard one holding the lance that pierced Jesus' side, and the other holding a stick with a vinegar-soaked sponge.

Near the border of the Cross on the right, just below the level of Christ's knees we find a small rooster. This recalls the denial of Peter, who wept bitterly, and reminds us that we all fail and fall short, but we are also embraced into God's loving grace.

At the very bottom of the Cross are several saints, a reminder that we are a part of the communion of saints. Today is All Saints Day.

It's an icon worth spending time with and I encourage you to do so.

The Prayer of Saint Francis before the Cross at San Damiano:

"Most High glorious God, bring light to the darkness of my heart. Give me right faith, certain hope, and perfect charity, insight and wisdom, so I can always observe Thy holy and true command. Amen."

Canticle – Brother Sun, Sister Moon. Reflects the way that Denis embraced all that came his way throughout his life and as he awaited his death. It was my privilege to spend time with Denis not long before he died (and I'm sure he knew I was there). I read to him from the Psalms and the Scriptures, the things which had sustained him throughout his life and ministry and he was entirely peaceful, awaiting the fulfilment of the 84 years of longing to enter into the final rhythm of God's all-embracing love. John 14 reading we just heard – God has prepared a place for us and Jesus himself is the way to that place.

Well done, good and faithful servant. Enter into your Father's joy.



Anne Stuart Carpenter Funeral Homily

By: Rt. Rev Godfrey Fryar

One of the great and popular Christian writers of the 20th Century was C.S. Lewis. He wrote in many different genres from science fiction through to books for children, of which The Chronicles of Narnia are the most well-known. Our children grew up with “The Lion the Witch and the Wardrobe”, the story four English children who accidentally stumbled into a new world, through the back of a wardrobe in which they were hiding, during a game of hide and seek. This new world was the land of Narnia, a once beautiful land, that had fallen under the spell of the White Witch, who had transformed it into a place where in Northern Hemisphere terminology, it was” always Winter, but never Christmas.” Once there, these children, Peter, Susan, Edward and Lucy unwittingly became players in the restoration of Narnia, foreshadowing the return of the true King, the great lion Aslan. Through many of their adventures ,with both good and evil-minded people, these children finally meet Aslan, and his appearance culminates in a scene ,where he announces his presence with a great roar, the sound of which comes through to the White Witch, who immediately seeks to destroy him, in order to safeguard her rule. The roar of Aslan is a wonderful almost musical sound, for those who love him and have been waiting for his return, but a fearful noise to his enemies.

Christian readers immediately recognise Aslan as a truly Christ like figure.

I have known of Anne for more than 19 years, since she became a novice of the Franciscan Third Order, to which I and a number of others here today also belong, and I met her on a few occasions , mostly here at All Saints, where she served as the Verger for weddings, funerals and other big occasions.

Anne joined the Franciscan community because she was inspired by stories of St Francis of Assisi, a man who lived in the late 12th and early 13th centuries in Italy.

He was inspired to live a very Gospel way of life in a manner that transformed the lives of many people of his time and has continued to do so. On one particular occasion, Francis had the extraordinary experience of hearing the voice of Jesus as he was praying the ruins of an old Church outside Assisi. The words he heard coming from the cross were; “Francis rebuild my church which as you can see is falling into ruin.” These words became the motivation of the rest of his life.

Francis was one who heard the voice of the Son of God and came to live a most extraordinary life of amazing simplicity, a life that has continued to inspire millions beyond his death to this day.

Anne sought to follow Jesus through her life, and later in the Franciscan way until the end.

I am sure Anne was quite like most of us here today, whose lives are marked both by inspiring, and less inspiring moments in our relationships with others, but she was a tryer, and I have no doubt she sought to be better and to grow in grace and love.

Most of us would be pleased if someone said that about us at our funeral.

Hearing, and realising who is speaking to us through the sounds of life, is something we need to practice, and above all it requires us to be quiet. Some sounds and voices are so familiar, we know them immediately, wherever we may be. In recent years Anne lived at St Andrews Aged Care facility, and as time went by, her confusion increased, and it must have been very confusing for her, when in earlier stages she knew what was happening to her.

Most people with dementia have difficulty in receiving and understanding new information, and yet can make connections with things from the past. One thing that is particularly powerful is music and song and hymns.

Frequently people in this situation can immediately join in a song and know all the words. Sometimes whole prayers come back through the mists of un- remembrance.

I have no doubt that the transforming and comforting voice of the Son of God, that has been familiar to us in our life journey, can continue to be heard wherever we are, in whatever circumstance.

The gospel today reminds us, that his voice will also be known beyond this life.

Jesus said.” Very truly I tell you the hour is coming and is now here, when the dead (who are in their graves) will hear the voice of the Son of God, and those who hear will live.”

Now is the time to listen, now is the time to become accustomed to the clear voice of God in our hearts , so that when our time comes to face Sister Death, as Francis called it, we will know immediately who is speaking, and share in the resurrection life he has promised. We pray that Anne now hears the voice of her beloved Master, and along with Francis and Clare, will live in resurrection joy. Amen.

Pentecost was a Jewish festival that happened during the Feast of First Fruits. Happening 50 days after Passover, which celebrated Israel’s deliverance from Egypt, Pentecost was a time to celebrate the initial harvest feast. Israel gathered together to offer the Lord two loaves of wheat bread made from firstfruits of the grain. In Acts 2, the Holy Spirit comes to the apostles to fulfill Jesus’s words that they would receive power from the Holy Spirit to glorify God’s name to all nations. As a result, we, the church and body of Christ, are called to bear witness to all nations through the power of the Holy Spirit to glorify the name of God!

Exodus 34:22-24

22 “Celebrate the Festival of Weeks with the firstfruits of the wheat harvest, and the Festival of Ingathering at the turn of the year.

23 Three times a year all your men are to appear before the Sovereign LORD, the God of Israel.

24 I will drive out nations before you and enlarge your territory, and no one will covet your land when you go up three times each year to appear before the LORD your God.

Is living simple – simple?

By: Terry Gatfield tssf

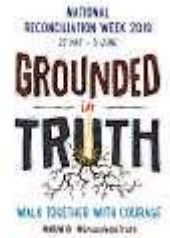
There has been a call by Godfrey Fryar for reflections and articles on the third aim of our tssf community - namely to *live simply*. The request seems to have started a stream of practical articles and no doubt these will increase over time. Most correspondence will focus on methods, approaches and practices that enable us to escape our consumer-driven society and its often unhealthy by-products. As important as that aspect is, I would like to reflect on the fact that *living simply is seldom simple*.

About 15 years ago my wife and I started on a journey towards my retirement. We sought a sea-change that would be congruent with our Christian faith and more in line with my Franciscan ideals, especially in becoming more ecologically focused and choosing to live more simply. We built a house on an acreage plot close to the city using relatively sustainable materials; I set up solar hot water heating and electricity, installed many water tanks, recycled my grey water, planted fruit trees, engaged in growing vegetables organically, relied on free range chickens for our eggs and, in the process, became a small time apiarist. Most would perhaps equate that with living simply; *however, simple it is not*- for living simply is far from a simple road. It is often labour intensive, time consuming and, for most of the time, is not the cheapest option. An example may illustrate this.

Green leaf vegies in Queensland form an important part of our diet and I delight in growing them. However, the soil has to be rich in organic manner which I have to add though composting that has to be made beforehand. Seedlings have to be purchased and planted – not all will ‘take’ and some will race before maturity. Watering must be undertaken regularly – not easy in drought-affected Queensland where I have to rely on tank water, at extreme times bought from a water carrier, to satisfy their increasing thirst as they grow. Bugs and beetles, no doubt, will be occasional visitors and our dear nocturnal furry friends, possums and bandicoots, will take advantage of a free meal - and I must not forget the menacing scrub turkeys, the darling wallabies and, of course, the frequently inclement weather!

Growing green vegies requires much vigilance, patience and time and it does not come without cost. It is not simple. The quick and easy alternative and perhaps even the lowest cost, especially if you take time into account, is to take a trip to the local supermarket and buy a lettuce or cabbage for about \$1:50. I could extend the example to virtually every area of my ecological endeavours.

Putting all the encumbering difficulties aside I would still say yes, yes, yes to all that I do on the land. The wonderful joy is not in living at a lower cost or even in having a healthier food palate; it is in working as a gardener in the Kingdom of God, working with the creator in His creation and participating in the richness of the organic life and sharing some of it with our ornithological friends, bugs, beetles, and the furry mammals. Living simple is not simple but it is still the very best way of living. It is to be highly recommended.



National Reconciliation Week

Was celebrated on the 27 May - 3 June, 2019

Excerpt taken from:: National Reconciliation Week 2019 Theme Announcement ...

<https://www.indigenous.gov.au> > News and Media >

Announcements

At the heart of reconciliation is the relationship between the broader Australian community and Aboriginal and Torres Strait Islander peoples. To foster positive race relations, our relationship must be grounded in a foundation of truth.

Aboriginal and Torres Strait Islander peoples have long called for a comprehensive process of truth-telling about Australia’s colonial history. Our nation’s past is reflected in the present, and will continue to play out in future unless we heal historical wounds.

Today, 80 per cent of Australians believe it is important to undertake formal truth telling processes, according to the 2018 Australian Reconciliation Barometer. Australians are ready to come to terms with our history as a crucial step towards a unified future, in which we understand, value and respect each other.

Whether you’re engaging in challenging conversations or unlearning and relearning what you know, this journey requires all of us to walk together with courage. This National Reconciliation Week, we invite Australians from all backgrounds to contribute to our national movement towards a unified future.

We would love to hear from you

Dear 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