

TAU February 2024

Third Order Society of St Francis, Province of the Pacific

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Lenten Resolution and Treaty Reflection, by Peter Bargh, Minister Provincial

It is Lent 2024. A season of prayerfulness, penitence and preparation. An opportunity to go to dark places in the confidence of Jesus' Resurrection. We are not ignorant of the reality of Easter during Lent, but we choose to focus elsewhere. Traditionally, too, Lent is a time where we may have resolved to take on a practice, or give something up, for these 40 days. Whether chocolate, wine, prayer or Bible-reading (you can decide which ones are for taking on or giving up), any of these actions can make us more mindful about *why* we make these changes and draw us closer to our Creator.



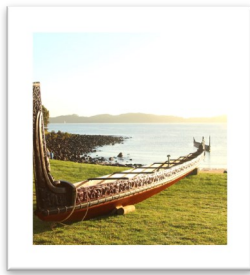
They can also feel a little trite. Fewer of us are making New Year's, much less Advent, resolutions these days.(1). Engaging meaningfully with Lent somehow feels more manageable. It comes at a different time of the year. The secular or familial distractions of December/January aren't around; our church communities often observe Lent with additional (or, in some places, *the only* annual) parish study series.

Nonetheless, some of us are rightly sceptical about what effect temporary resolutions can have. In addition to noting a decline in engagement with resolution-making, recent American surveys have reported that the main thing people associate with resolutions is that our failure to keep them makes us feel guilty. This can stop us even wanting to try to change. This is true enough about secular resolutions like exercising more, eating better and so forth. Religious resolutions can sometimes feel like they are about "proving" ourselves to God as good people, good Christians. Failure to keep them can lead us to feel as though we are letting God down.

From a Christian perspective, we should *know* that is not true – we aren't letting God down. It doesn't necessarily stop us *feeling* like that, however. That said, I invite us as Franciscans to take time this Lent to see ourselves as beloved and to know the depth of God's care for us. From this place, we can feel called to try a new pattern, as we do when we change our Rules of Life. This is not to prove ourselves to God, but to improve ourselves for God's sake – to better be the Gospel in the world, to live more fully into who we are made to be.

(1)To my mind, Advent, New Year and Lent make up the trifacta of commemorative resolution-making events for liturgical Christians in a Western framework. That might be a message for another day

A “dark place” - or at least a more visibly contested space - that we may choose to go during Lent, is into the Treaty discussion space. One of the tenets of the coalition agreements was a pledge to introduce a Treaty Principles Bill. While legislation has yet to be introduced, discussion has increased significantly and it led to the Kiingitanga calling a special hui, as well as dominating the discourse at Ratana and Waitangi. Writing personally, since the election I have been met by some bracing reactions to sermons I have preached—in several different parishes.



These responses have been along the lines of “Well, we don’t need to bother with that Māori rubbish anymore.” I experienced them as emboldened reactions against the bicultural journey, societally and ecclesially, to honour the Treaty. I note that the content or tone of what I have preached hasn’t changed dramatically. The responses have changed, however.

One of the reflections on the covid pandemic was that it didn’t *cause* societal problems or trends, but rather it revealed or exacerbated them. I suspect the same is true around these Treaty discussions. Many of the reactive voices aren’t new. They feel empowered to speak up now because they hear leaders doing so.

This revealing of existing views needs to be held in tension with an understanding of the “Overton window”—the range of policies which are politically acceptable at a point in time. The window changes as the discourse shifts. It means that fringe ideas can gain acceptability as we tolerate greater discussion of them.

At this point—and before this becomes too much of a treatise!—I need to acknowledge that in my day job, working for Kurahautū | The Archbishops’ Wayfinder Unit, we are working with the Primacy around articulating a clear Anglican response to the increase in kōrero about the Treaty. We are seeking a response that doesn’t rehash the past but offers something fresh. Given this is a work in progress, it feels helpful to promise a further reflection on this kaupapa in the next *Tau*.

At the same time, I want to offer some insight into where things sit at present around some of our Church’s thinking:

- The Anglican Church in Aotearoa New Zealand and Polynesia has a contested, but often prophetic, history of seeking to honour Te Tiriti. This is enshrined in our current (Three Tikanga) constitution Te Pouhere

- While we can attest to our experience of this journey—and generally tautoko a lot of public statements (2) we also need to articulate a distinctive Gospel-based, and contextually-discerned, vision of who we can be in Aotearoa.
- Two of the pou that inform this vision are:
 - ◊ recognising the transformative power of the Gospel, including in the history of Aotearoa
 - ◊ the vision of a Treaty-informed shared future found in [Wai262](#)

It is not to say that the Church has been entirely silent so far, either. Archbishop Don Tamihere has articulated some of this thinking, including when he [preached at Turangawaewae](#) in January.

As Franciscans, in addition to our more recent history in these islands, we can draw on our deep tradition of recognising differences and making genuine and just peace. Of the plethora of stories about Clare and Francis, we might reflect on Francis and the wolf of Gubbio. For peace to be true, it must be just and life-giving for all. We might also reflect on our own journey and calling, and the unique gifts we bring. As we ponder these things, we might also be inspired by reading Dorothy’s helpful reflection (pages 11 and 12) on what it means to be Anglican and Franciscan and honour our founding document.

This Lent, may we be open to the movement of the Spirit...to lead us to dark or uncomfortable places. For we do so in the confidence that the light of Christ will shine through the darkness.

I encourage us to trust, too, not only in the humble way in which Francis and Clare followed in Christ’s footsteps but also to trust that the charism of our Order is life-giving. May it be externally life-giving to the Church and to the world, but also internally to ourselves. During this time of discernment, you may be aided in finding a fellow Tertiary with whom you can pray and share your hopes and promptings – trusting that together you may better discern what the Spirit is saying to you. May we be open to all that the season offers us, for the sake of God’s love.

Peter Bargh, Minister Provincial

(2) for example [this Herald piece](#) by Tureiti Moxon, in support of Te Tiriti

Report from Marion, Provincial Formation Director

This year has begun with a continuation of new Enquirers, particularly in Gubbio, and Juniper Forest. Many thanks to those who continue to offer to journey with our potential new members as they seek to discern their call.



There are a number of new Novice Counsellors waiting in the wings. They have been sent the NC folder to read and will soon be invited to a Zoom meeting for some initial training before being assigned to an Enquirer. I am somewhat relieved that several of the Enquirers require a bit longer before they proceed.

In Gubbio and Juniper Forest we are doing something which has not been done for a while: one Novice Counsellor accompanying two or more people at the same time, and doing the Initial Formation study component as a group. Obviously, the reporting on keeping their Rule will continue to be done individually.

Since the last *Tau* we have welcomed two new novices: Bobbi Laing (San Damiano) and Claire Russell (Gubbio). We also welcomed Dot Muir (San Damiano) as the latest Professed Tertiary. Our prayers are with these three as they start out on the Formation journey.

Another Aspect of Formation

For some years now we have had a heightened awareness that our formation as Christians and as Tertiaries is lifelong. For me, this has been so evident as God continues to work on those parts of me that need healing and transforming. So often it is as I interact in relationships with others that the Holy Spirit sheds light on something I need to attend to. If that is so for me, then I suspect it is so for others – if not all of us.

In the Initial Formation process there is rightly an emphasis on learning to live following our Rule of Life, with Daily Obedience etc, and on completing the Initial Formation studies, reflecting on how this learning is helping us to grow spiritually. I believe that learning to be in community with one another is also a very important part of our formation. As we come together in our Area or smaller groups, we can become more aware of how we are being community for one another, helping others as well as ourselves to grow. If I never reflect on my behaviour, I run the risk of never experiencing growth that is so freeing.

If I never appropriately ask another to reflect on theirs, maybe I am denying them the joy of growth. Yes—I have often been that person who needs to soften their approach. (The other side of being a strong woman!) And after much growth in this area, I still do not always get it right. But as I rest in the knowledge that the Creator formed me, knows me and loves me unconditionally just as am, I can begin to respond to the call to continue growing—gradually!—toward wholeness.

Some questions I ask myself:

- * Am I showing love to others as I meet in my Area group? What about those I disagree with?
- * How do I express my ideas, especially if they are different from those of others?
- * Is my manner making others uncomfortable? Can I say the same thing in a more acceptable way without being confrontational? Can I sometimes just be quiet?
- * Am I really listening to others – and accepting that not everyone has to agree with me?
- * *“The faults that we see in others are the subject of prayer rather than of criticism. We take care to cast out the beam from our own eye before offering to remove the speck from another’s.”*
- * If I am offended by a brother or sister, how do I manage that? Do I gossip about it after the meeting or pray for that individual? Do I look at myself to ask why I was so impacted by their words?
- * Sometimes, can I ask for help to speak with that person, expressing that I was hurt by their comment or tone, or found them intimidating? Maybe I can take this to spiritual direction before taking action. Maybe sometimes, can I speak to them gently after a meeting?
- * If I feel I have spoken inappropriately, can I find the humility to front up and apologise? If others tell me I have spoken sharply, can I respond by listening to them well?
- * When I realise that I am at fault – can I apologise?

This is all part of our calling to follow Christ after the example of St Francis and show the three Notes of our Principles in the way we live.

Marion Fairbrass, Provincial Formation Director

“Notes” as Characteristic Attitudes

The Principles describe three characteristics (notes) of the members of the Third Order and of the community of the Society of St. Francis, namely humility, love and joy. Each of these, humility, love, and joy, are characteristics or attitudes we uphold and try to model.

“Attitudes are difficult to define or to describe, except in terms of actions and behaviours that stem from them. But they are the very basis of the Franciscan path. St. Francis sought to follow Jesus in the true sense or meaning of “follow.” He sought to imitate the Jesus described in the Gospels, not just in actions, but in the attitudes behind these actions that gave meaning to the actions. As Franciscans, our intention is to imitate Christ in the manner of Francis. So, we, too, must seek to develop those traits that are the background for everything we do. We are to become so imbued with humility, love and joy that these characteristics influence every part of our lives.

*The hardest part of imitating Francis and Jesus is the recognition and acknowledgment that **humility, love, and joy cannot be acquired, earned or maintained in or by ourselves.** They are pure gifts of God’s loving grace, having no relationship to worthiness, and, in fact, we may never even realise we have been given these gifts although they may be a part of us.*

From **“Forming the Life”** – the initial formation notes from the Province of the Americas. **Marion Fairbrass, Provincial Formation Director**

Prayers

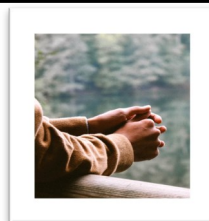
We pray for all leaders, here and overseas, for wisdom, discernment and justice for all.

We pray for the work of Franciscans International.

We give thanks for Bishop Steven Benford’s ministry as our Bishop Protector and wish him and his wife Lorraine all the best for their future as they prepare for the next stage in their journey, when he finishes his time as Bishop of Dunedin May 2024. Prayers are asked for wisdom and discernment as we search for his successor.

May the Peace of God be with us.

Amen



Diversity

Diversity is important.

When St Paul addressed the Athenians at the Areopagus, he referred to the many shrines and religions that were catered for, and indicating an altar to “an unknown God”, Paul was able to get their attention and introduce them to the God of Israel and of Jesus.



He described God as “the God who made the world and everything in it, who gives to everyone life and breath and everything to sustain them.”

Because God made “all the nations,” we have a God of diversity.

Even though all people are different, nations, society, and even the church, have tried to promote and police what they consider “normal”.

Counsellors such as myself, at Petersgate in Christchurch, work hard to accept diversity in people.

It’s not people’s differences that are the problem, it’s the way people see them and treat them that is the real problem. People who are different sometimes feel that others don’t really see them, or they don’t want to know them. And that’s what hurts. People who are part of minorities don’t necessarily have mental health problems because of difference. They often seek help because of the stress experienced as they try to fit in to the expectations of what is “normal”.

The most obvious diversity relates to skin colour, ethnicity, religion (or lack of it), languages, IQ, gender, right or left handedness, height, weight, body shape and perceived beauty. All these differences which are on continuums are “normal” and human, but some of them are not so easily accepted by the majority.

Neurodiversity is a term that refers to people who process, experience and interact with the world in different ways. Simply put, their brains are wired differently. They have differences in neural pathways.

Last century, we came to identify people with Autism and Attention Deficit and Hyperactivity as neurodiverse. Initially the extremes of these characteristics were studied because they stood out and contributed to intellectual, social and developmental problems. But nowadays research has found there are many people who are functioning and succeeding in life, who have Autism and ADHD. And we are realizing that neurodiversity is more prevalent within society than first thought, and like other human characteristics they are also on continuums or spectrums.

Another area of diversity that is becoming more visible in society is the Rainbow community. The LGBTQIA+ community (Lesbian, Gay, Bisexual, Transgender, Questioning, Intersex and Allies plus community). People who have been misunderstood, judged, vilified and sometimes excluded from “normal” society.



I remember years ago making a comment to a clergy colleague who was gay and facing judgment and pressure to conform in the church (either to be single and celibate or to be married to a woman). I said to him (*thinking I was being helpful*) “O you should come to the Christchurch Diocese, we’re more accommodating there,” (thinking of some of our inner-city parishes.) I ended up wearing his anger, because (as he told me in no uncertain terms) **he wanted to be accepted for who he was**, and not **accommodated** for being different.

I am currently working with two people on the Autism Spectrum, I have two transgender clients, one gay and another bisexual client. They come for me NOT to change how they fundamentally are! No, they come to be **acknowledged, understood, accepted** and **cherished** with unconditional positive regard.

Sure, we work together on finding strategies to feel happier and to cope better in society and while it’s not easy, things **do change**.

Research shows that young people who have positive experiences in coming out to their family and friends **have 60% lower odds of depression**, and *significantly lower risk of committing suicide*.

Gender transition in and of itself is not a problem. Research is showing that less than 1% of transgender people regret transitioning. I have been told that for most transgendered people, it’s like starting to drink fresh water when for most of their lives water has tasted salty, *something has always felt off*. Jesus implies that God is a God of diversity. “In my Father’s house there are many dwelling places,” He says. I believe that counsellors are in the business of accepting all people who come to them and they work with God in the sacred task of calming troubled hearts. I believe the church should reflect the love of Christ, and a God who **created** diversity, and **accepts diversity**, and **loves** diversity.

Hence, I believe the church should be a community that accepts diversity that includes neurodiversity, gender diversity and sexual diversity.

But more than **that**, I believe that we are called to be an **Affirming** community that invites **all people** to know and love God.

Mike Baker, San Damiano

Being Pakeha, Being Franciscan

“Rebuild my Church, as you see it is in ruins.”
These words of Christ to Francis those many years ago, have been with me as I have prayed and meditated on what this means as we look at our Church, our world and our journey as Franciscans.

“Rebuild my world, as you see it is in despair”
could well be God’s voice calling us.

I am conscious that one can get lost when we look at the world. I look at crumbling Gaza and the death of so many innocents. I look at Aotearoa New Zealand and see our founding document Te Tiriti being challenged as if of no real importance.

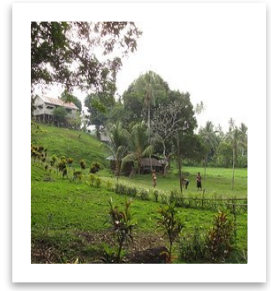
I am conscious of our First Order Brothers reminding us, and challenging us, that we as Third Order are the Franciscan voice here in Aotearoa. Does our church see us as a voice that echoes the Franciscan way of life? As Franciscans we need to step into places where we otherwise would not have gone. Our Minister Provincial spoke of a friend of his who shared that one of the hallmarks he looks for in a spiritual leader, is that they are able to both discern, and help others, to where they otherwise would not have gone.

I reflect now, on the time when as Minister General I visited Brazil and whilst there we shared morning prayer and the psalm for the day. Our two languages, Portuguese and English, mingled and it was a very special and significant moment.

My challenge is for us as Franciscans to honour who we are by being a visible presence in our community, in our church and to be able to speak when we need to. It is easy to take the words of Francis to “share the gospel and not use words.” Yes, that is true, by our actions we witness, but we also need to be vocal when needed. I hope that each Diocese will have a Franciscan presence at their Synods this year and that we will be seen as people honouring our Church, our country and our founding document. I am working with Interfaith people, many of whom have come from war-torn places and who have now found a home here, and are honouring the Treaty in how they live and act.



In 1965 I answered a call to go and work in Melanesia as a Nurse. I was working in the then Diocese of Melanesia, one of the two island Dioceses of our Church. A Church that was very much part of the Anglican church in New Zealand, but was at the same time very much a Melanesian Church with its own liturgies being written and its own culture being honoured. In the 1970s when Melanesia became a Province, it was able to stand tall. It was in Melanesia that I began my Franciscan journey.



Returning to New Zealand from having experienced a church honouring its own culture, I realised that as a Church here in Aotearoa we had some things to do. It did take some time.

The Three Tikanga Church came into being in the 90s and with it a more direct challenge for Tikanga Pakeha to look at what it means to have a founding document that is more visible. This helped us to live in this land, and to walk beside one another, honouring each person for who they are; Tangata whenua, people of the land as well as those of us who proudly can say that we are Pakeha.

I'd like to share these thoughts around the word "Pakeha". Within the word "Pākehā" there is reference to three words:

Pā – means to come in to contact, to make contact.

Ke – is related to the word "rerekē" which means different, or unique.

Hā – is to share and exchange the breath.

I understand that's the whole reason we do a hongī – to share and acknowledge the breath, the hā, that connects us all.

So, putting those three words together, "Pakeha" means

To come in to contact with a unique essence of the hā.

Bishop John Bluck, at the conclusion of his book *Becoming Pakeha, a journey between two cultures*, (well worth reading) reflects, “ I share some words from the waiata that Ngapuhi sang when Samuel Marsden and Ruatara came to Oihi in the Bay of Islands, Christmas Day 1814. The locals knew that the arrival of Pakeha meant that their lives would never be the same again but they sang it nonetheless

E! ka nukunuku: E! Ka neke neke

It is moving; it is shifting.

Look to the open sea of Waitangi

Spread before us like a shining cuckoo

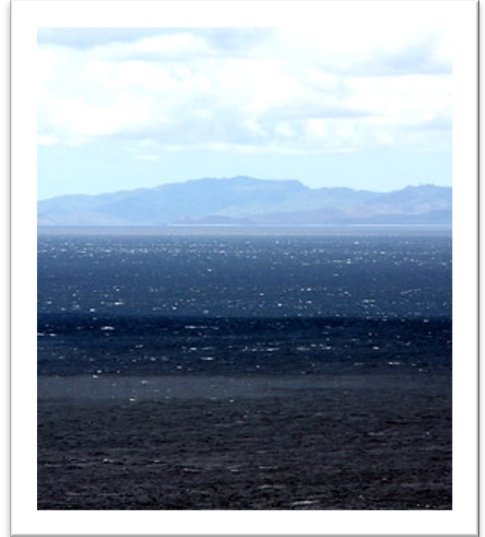
It is good, all is well.

Change is coming soon.

Is on the horizon.

It is good, all is well.

Let peace be established.

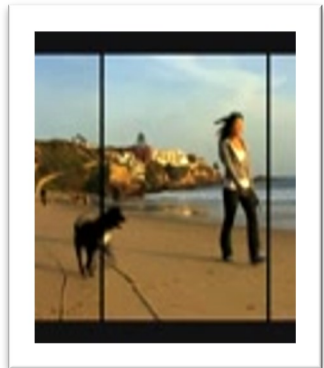


Dorothy Brooker, Portiuncula

Tertiaries in Profile: An Invitation

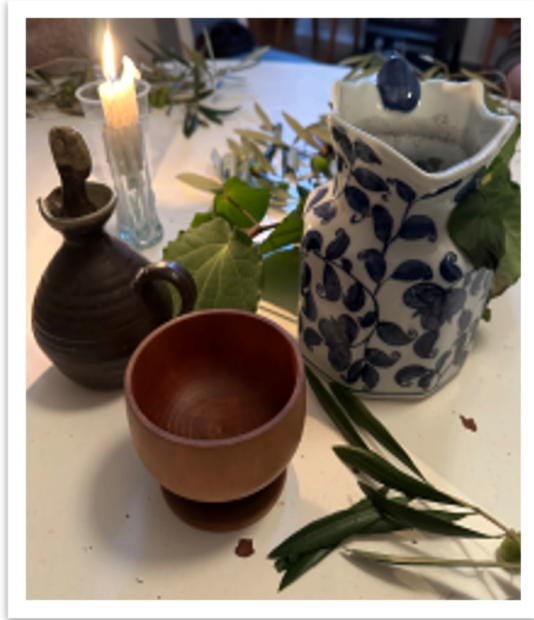
We welcome tertiaries to introduce themselves to their Third Order community. We'd like to hear from you, even if you are new, even if you've been professed for 50 years, if you live down the road or in far flung lands.

What does being Franciscan mean to you, what does walking in Francis' footsteps mean to you, where you were in your life when you felt called to this Order. How is your formation maturing?



Profiles and portraits to Provincial Newsletter Editor

St Isaac's Retreat House



Consider joining us for the Triduum

Wednesday Service of Tenebrae
Holy Thursday
Good Friday
Easter Vigil
Easter Sunday

Tuesday 26 March to Monday 1 April

Contact Maranu for more details
stisaacs.wardens@xtra.co.nz
09 4058 349/0210717033

Remembering Shirley Livingston TSSF

We were saddened to hear that Shirley had died on 1 February 2024. As well, we knew her health difficulties over the last few years meant she was ready and happy to move on into God's tender care.

Since her first introduction to the Third Order and her profession in 1994, Shirley had played a significant role in the Canterbury area, and that continued until she could no longer attend meetings. She was always interested in keeping up with the group and when we visited her in the rest home, where she spent the last few months, she would be wearing her profession cross, still testifying to her faithfulness and love of God.

From 1999 to 2015 Shirley was Area Convenor, keeping good records, keeping in touch with the group members, and sharing her ideas. She attended meetings regularly and contributed to discussions with succinct comments in her no-nonsense way. She often hosted us at her home for Christmas celebrations and special occasions. The rooms would be decorated, the table set beautifully, and she was always ready to welcome us with genuine warmth and a smile.



Left: Shirley Livingston, Pam Barrett, Nancy Newland, Pam Holmes, Merle Stead. Seated, Doris Tutill, 84. Nov. 2000 at Shirley's home when she hosted a special dinner for Doris.

At her funeral, held in St Paul's Papanui where she attended for many years, the emphasis of the service was mainly on two things, her faith and her family. And that was who Shirley was. She had a deep-seated faith and was a loving and proud mother, step-mother and grandmother. She loved her big extended family, loved to talk about them and they, very obviously, loved her.

Coral Kaye has offered these thoughts about Shirley.

“A woman of great faith

A woman of faithfulness

A woman of prayer.

She used to walk to St George's Hospital and, if unable to visit, would sit outside on a seat and pray.

A good friend, especially to Merle.”

Merle Stead, who Shirley introduced to TSSF, died on 31 December 2022. They had many adventures together over a long period of time, having worked together in Ballantynes, often calling in at the Cathedral for the Lunchtime Service. In retirement they liked to catch a bus, hopping off somewhere for afternoon tea and shopping, then hopping back on, or taking one across to Lyttleton and exploring the area there, once going across the harbour by ferry to Diamond Harbour.

Coral, who has been a great support to Shirley as she experienced health issues over the past few years, said, “I will miss our daily chats, but she was ready to go.”

We will all miss Shirley. May she know the peace of Christ and rest in His presence.

Shirley will have the last word. Her contribution printed in *Joyfully Keeping On, The NZ Third Order 1999—2015*, edited by Rose Christie-French and Claire Stewart, she expresses gratitude:

“TSSF has been an important part of my life for a number of years. Originally, I was seeking to belong to a group of Christians who explored the deeper meaning of life, and St Francis' Rule of Life and teachings. The love and care of the members has always been special and filled the gap in my life. The Quiet Days, Retreats, and Studies have contributed to my journey as a Christian.”

Pam Barrett, San Damiano

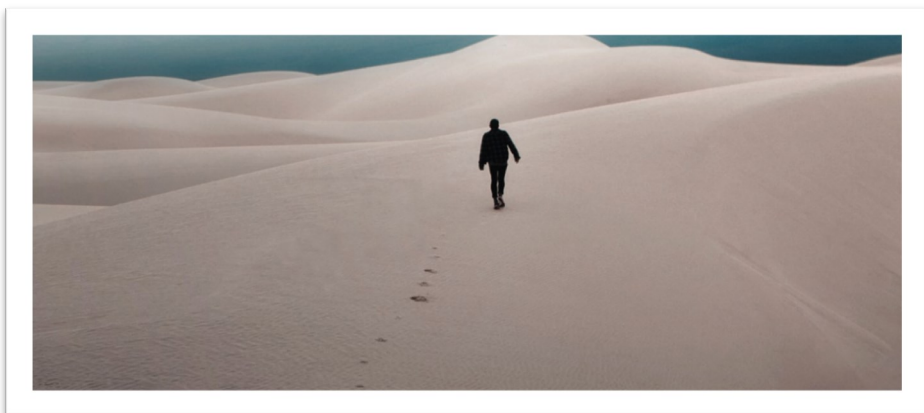
A prayer by David Adam, from *Times and Seasons: modern prayers in the Celtic tradition*

I weave into my life this day
the Presence of God upon my way,
I weave into my life this hour
the mighty God and all his power.
I weave into my sore distress
His peace and calm, and no less.
I weave into my step so lame
healing and helping of his name,
I weave into my darkest night
strands of God shining bright,
I weave into each day done
Joy and hope of the risen Son.



David Adam was a priest who served on the Isle of Lindisfarne for 20 years. He was married, had two daughters and died on 24 January 2020 aged 83.

Submitted by Hazel Hipkins, Juniper Forest



A poem by James K Baxter

Oh Francis, Francis, our Sister Water is falling
Heavily out of the sky, and the hills at the head of the valley
Are hidden behind her trailing coat—five times at least today
When I went out to dig she interrupted me -
Moreover, she will not allow our Brother the Sun to shine
Though, as you say, he is the sign of God
And marvellous and holy and full of living splendour -

But last night Brother Fire was kind to me
When I could not sleep by reason of certain other Brothers
Who have chosen to inhabit my hair and beard -
When I struck a match and lit the little candle
He filled up with his handsomeness the entire room
So I was able to see St. John Vianney
Hanging on the wall at the foot of my bed -

Father Francis, I have put your Canticle of the Sun
Between the doors underneath the crucifix
Where I can kneel down and recite it when I want to -
You know my singing voice is worse than that of a magpie
But I can still chant—God will put up with it
As he puts up with a million things
And still so tenderly leads us towards His Kingdom -

Father Francis, I beg you to bless your child
And teach him the way of life that is suitable for children -
You I have always loved since the first day we met
For your humble joy and sweet austerity -
Carve now inside my heart a primer of the Cross,
Or better, simply take me by the hand
And lead me through the darkness peace fully.

Submitted by Jan and Michael Watson, Juniper Forest

The Stigmata - The wounds and the river

With wondrous tears did Francis plumb,
As heart on fire the greatest fire did touch,
Whose hands and feet felt the nails that tore,
Which for all of us our Saviour bore.

What depth of love beyond compare,
What crown of pain that He alone could wear!
Our chains unchained by blood He shed,
Now by His hand on homeward path are led.

And lo! a new world opens full of light,
Our tears flow free for lost and blind,
And through us like a river His love flows free
From heart of God to eternity.

Chris Barfoot, Juniper Forest, September 2023

Companions' Corner

Dear Fellow Companions,
haere, haere, haere mai.
You are most welcome to submit any
piece that expresses where you are in
your journey,
as a group or as individuals.

We welcome your contributions.

Please send your writing, scripture, or prayers for inclusion in *Tau*, to

penelope.kennett@gmail.com

Nga mihi nui

Penny Kennett, Provincial Newsletter Editor



Juniper Forest Gather

We are looking at how we can do chaplaincy differently. Chapter appointed Pip Colgan and Margaret Bedgood to work with me to make it manageable. We met beforehand to see how we can streamline the process. Our last meeting for 2023 was held at Vaughan Park



as traditionally we have a special lunch for the end of the year. Pip introduced us to the Lectio Divina which was done each day at IPTOC. It was a powerful beginning as we reflected on a Principle from three different perspectives. We shared our thoughts in groups of three or four.

We then had our usual business section in which we spoke of how we could build smaller units to create community. People were invited to keep in contact with other members living near them. The South group which has been going for a number of years will continue to meet two-monthly on Zoom. It was decided that Juniper Forest would meet monthly, for six months, and then review. A member would write a piece about the meeting each time for *Tau*.

Pip handed out copies of a poem by James K Baxter (see page 17) which Jan and Michael had shared with us.

Two petitions were brought to the meeting for people to sign if they wished. The first was to Dr Shane Reti about the government's repealing of the anti-smoking laws, and the second imploring for peace in Palestine.

Elizabeth Farrands presided at the Eucharist; and so to lunch.

Anne Moody, Chaplain, Juniper Forest Chaplain

Portiuncula Fellowship

It was wonderful to meet for the first time in 2024, at Bryan and Rosemary Carey's home, Castlehill, Mangakuri.

We had one of our companions join us which was great.

We set the dates for our meetings for the year:

1. Saturday 27 January, at 10:30am at Castlehill, Bryan and Rosemary's home. The phone number is 021 2035 895

2. Sunday 7 April, 19 Range Road North, Haumoana at Nettie's home. Phone 020 4000 0149

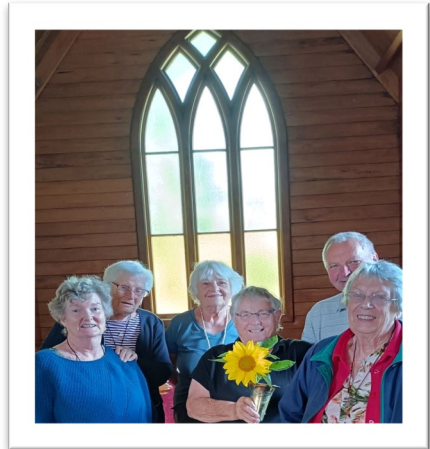
3. Friday and Saturday, May 24 and 25, a two-day, overnight retreat at Castlehill, Mangakuri Homestead, Central Hawke's Bay, Bryan and Rosemary's Home. The theme will be Prayer. Peter Bargh will lead. All are welcome. Contact Dorothy if you are interested, dorothy.brooker@gmail.com

4. Sunday 7 July, 2 to 4pm at 9 Bright Avenue, Maraenui, Val's home (to be confirmed)

5. Sunday 10 August, 5 pm at St Luke's Havelock North. The Transitus of St Clare followed by a potluck dinner at Raechel's, 58 b Napier Road, Havelock North.

6. Thursday 3 October 4pm to Sunday 6 October 1.30pm. Convocation at Vaughan Park. At this stage Bryan, Dorothy and Raechel are looking at attending.

7. Sunday 24 November, 2 to 5pm. At Judy's home in Waipawa, Flat 5, 24 Ruataniwha Road.



Portiuncula Group inside the Mangakuri Chapel at Castlehill

Bryan Carey, Portiuncula Chapter Rep

Dorothy shared some of the reflections of Sister Sue CSF, from the latest *franciscan* magazine in which she emphasized the global connection that the Society of St Francis has, and the importance of its diversity as we pick up the challenge she names as the three points of action

1. Listening to our sources
2. which help us to listen to the cry of the world
3. where we are called to share the good news.

We can read these talks on

<https://firstorderSSF.org>

to become more aware of our wider context.



Portiuncula People in front of the Mangakuri Chapel

The latest *franciscan* also has some great articles which challenge us to reflect on what it means to be gifted for God's service.

What does God want us to do as we live out our normal lives.
What are we charged to do?

The discussion that followed allowed all to contribute what it means for them and some reflections were noted:

We follow Francis, who followed Christ
Micah 6:8 Mercy, justice, humility.

1 Corinthians 12:27 Varieties of gifts, To each is given.

We begin our journey with baptism, when we are born again in the Spirit.

As always, our day finished with a Eucharist and we were able to move over to the Mangakuri Chapel as you can see in the photos above!

Dorothy Brooker, Portiuncula Chaplain

Gubbio Gatherings

Gubbio folks don't need much encouragement to get together, it seems.

On 10 February 23 Gubbio folk including three enquirers, a friendly dog and one newly



An Advent Get together: Ailsa, Jenny, Penny, Karen, Sean, Rosemary, Margaret, Sarah and babe, an enquirer, Helen, Reg, at lunch after Eucharist

christened baby met for communion and study at St Aidan's Miramar (thanks to Helen and Margaret for hosting).

It's no small undertaking for so many people to come from far and wide, so it was good to be together in person. Prayers were given for those absent, most pressingly for Virginia recovering at home from hospital, with much care from Bill.

Dates for future meetings were set for 2024 with venues yet to be confirmed.

This was the first official meeting for the year, but not long before that Ana and Will Wauters, tertiaries from San Antonio were welcomed back to Wellington by nine Gubbio members who enjoyed coffee and good conversation. An English tertiary, Rev Robert Raikes, met up with Ailsa, Jenny and Rosemary in early January, to inspire us with his skydiving for charity fundraising (raising £30,000 pounds) and a month earlier, those who could make it met to celebrate Advent with midday Eucharist at the Cathedral. And off to lunch at Home (the café).



Sarah and Mhairi, Photo Richard Roberts

All of these conversations formal and informal are chances to deepen our connections with each other, now and ongoing.

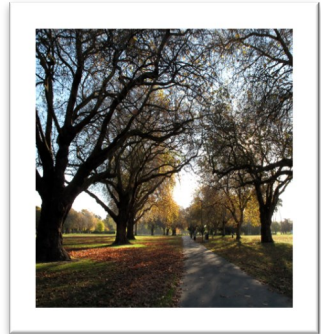
Penny Kennett, Gubbio

San Damiano Area Report

Our first meeting of the year was on Sunday 11 February at St Francis Hall, Holy Trinity Church, Christchurch.

There were 14 of us present as we began with introductions and a welcome to everyone. We reviewed the group studies planned for the year, and discussed the suggested Study Book for the year (and probably 2025 too):

Franciscan Footsteps, by Helen Julian CSF.

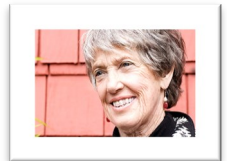


Our study material for the afternoon came from the Richard Rohr daily reflections found on the internet. This was entitled **Radical Resistance** with additional material called **New Year, New Opportunities**.

Discussion included application to current events around Te Reo and Te Tiriti o Waitangi and we enjoyed a reflection from Maggie. Joy Cowley's psalm *Little Lights* was read and we then moved into a Communion Service followed by afternoon tea.

New Year, New Opportunities

Joanna Macy (b. 1929) has worked for decades to support the Great Turning, a movement towards life-sustaining cultures and economies. She writes:



When a change wants to happen, it looks for people to act through. How do we know when a change wants to happen? We feel the want inside us. There is a desire, a tugging at us to be involved. But that doesn't make the change inevitable, because standing in our way are all those who say we're wasting our time, that it isn't possible, that it will be too hazardous. For the change to happen through us, we need to counter those voices. A shift can happen within us when we break through a resistance that has been holding us back.

When we see with new eyes, we recognise how every action has significance, how the bigger story of the Great Turning is made up of countless smaller stories of communities, campaigns, and personal actions. If you were freed from fear and doubt, what would you choose to do for the Great Turning?

Macy and co-author Chris Johnstone offer several practical questions to help identify one's goals and resources for change:

- If you knew you could not fail, what would you most want to do for the healing of our world?
- What specific goal or project could you realistically aim to achieve in the next twelve months that would contribute to this?
- What resources, inner and outer, do you have that will help you do this?
- What resources, internal and external, will you need to acquire?
- What might you need to learn, develop, or obtain?
- How might you stop yourself? What obstacles might you throw in the way?
- How will you overcome these obstacles?
- What step can you take in the next week, no matter how small—making a phone call, sending an email, or scheduling in some reflection time—that will move you toward this goal?

Ian Lothian, San Damiano Chaplain

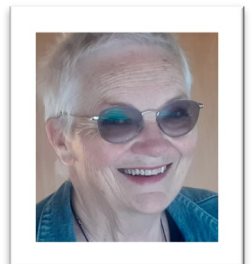
Night Prayer: Invitation to All

This is a recurring meeting, hosted every Monday evening at 7.30pm by Bronwyn Emson, Chapter Rep, Juniper Forest
Join Zoom Meeting

[https://zoom.us/j/96577491352?
pwd=YUVYT0t5OE04N1lZNndKSskF6NVBydz09](https://zoom.us/j/96577491352?pwd=YUVYT0t5OE04N1lZNndKSskF6NVBydz09)

Meeting ID: 965 7749 1352

Passcode: 255912



Christopher John SSF on recent Franciscan Scholarship: A study of the 1221 Rule, and a book on Bonaventure

Franciscan Institute Publications of St. Bonaventure University has published a new study of St. Francis of Assisi's rule of 1221. Edited by Thomas A. Piolata, O.F.M. Cap., and David B. Couturier, O.F.M. Cap., *The Earlier Rule of 1221: History, Theology, and Vision* provides the latest scholarship on a rule of life that expresses the original passion and spirituality of the founder of the Franciscan Movement.

The book is a result of a conference held at St. Bonaventure University in the summer of 2022 that brought together friars from the Capuchin, Conventual and Order of Friars Minor provinces of the United States, Italy, Canada, and Australia. Launching off from a major new study of "The Earlier Rule" developed by Dr. Jay Hammond of St. Louis University, nine other Franciscan scholars weighed in on the significance of this foundational document not only for the life and spirit of the early friars around St. Francis, but also for friars serving in more than 100 countries in the world today.

The book can be ordered from:

<https://www.franciscanpublications.com/collections/best-sellers/products/the-earlier-rule-of-1221-history-theology-and-vision?variant=40727938433084>

And—another book on Bonaventure:

Katherine Wrisley Shelby, *Spiraling into God: Bonaventure on Grace, Hierarchy, and Holiness* (Catholic University of America Press 2023).
<https://www.cuapress.org/9780813236711/spiraling-into-god>

Christopher John SSF, Minister General, First Order

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Te Tiriti o Waitangi/Treaty of Waitangi Call to Christian Leaders and Congregations 2024

Susan Healy and Barry Jones welcome support for this Call. See below for contact details.

The Christian community has a particular role of guardianship with regard to Te Tiriti o Waitangi/Treaty of Waitangi.

Christian missionaries actively promoted the Treaty of Waitangi as a covenant between the British Crown and Māori: as an agreement that would benefit Māori, and lay foundations for peace between settlers and Māori. Since 1840, there have been Christians who have challenged the British Crown and the Crown in New Zealand (the NZ Government) about actions that dishonour the Treaty.

In recent decades, many Christian churches have made commitments to honour the Treaty of Waitangi and have spoken publicly about its importance to our nation.

In this time when Te Tiriti o Waitangi/Treaty of Waitangi is being put under question: Let us affirm to our Christian congregations and to all in our country that:

The Treaty of Waitangi that was signed in 1840 is binding on our nation. Māori are the Indigenous people of our country.

Through Te Tiriti o Waitangi, Māori allowed a place for other people to live in their land.

Te Tiriti o Waitangi/Treaty of Waitangi is a solemn promise of enduring care and respect between Māori and the Crown (which today is the New Zealand Government).

We acknowledge that the Treaty has been dishonoured by the Crown – and this is acknowledged by the Crown when it accepts and acts on the recommendations of the Waitangi Tribunal.

As a result of actions taken by the Crown, Māori communities have suffered huge losses of land, language and other resources; experienced disproportionate levels of ill health; and had their rightful authority (rangatiratanga) undermined.

There is still much to be done by way of reconciliation and the restitution of Māori mana. We welcome the steps that have been taken to encourage Māori enterprise in many fields of endeavour; to promote the use of te reo (the Māori language); to advance self determination for Māori; and to develop respectful working relationships with Māori communities. We pray that this trajectory of restitution and healing prospers and grows ever stronger.

We recognise local Hapū and Iwi as the long guardians of the lands, seas, rivers and mountains where we live, and seek to work with them for the good of our natural environment.

We reject the notion that the Treaty is about race and individual self-interest. The Treaty is about building community to community relationships: and especially between Tangata Whenua (the indigenous people of the land) and Tangata Tiriti (the people who are here because of the treaty).

We believe that the Treaty of Waitangi is the foundation for true justice and peace in our country.

Dr Susan Healy, Catholic, Dominican laity, Editor of *Listening to the People of the Land: Christianity, Colonisation and the Path to Redemption*, healy92@gmail.com

Rev. Barry Jones, Takapuna Methodist Church, Ex-President of the Methodist Church, 1989-1990, email beejaynz205@gmail.com

To support this Call, please contact Susan via email, healy92@gmail.com also giving your name, church, public role (past or present) in your church or wider community.

New Poetry Book with Illustrations



***ALL THINGS BRIGHT & BEAUTIFUL* By Chris Barfoot**

Chris's poems spring from a sense of wonder and gratitude at all God's creation including the beauty of our country, the joy of marriage and family life and the heritage from the past, all set against the challenges of business life, conservation and peace-making.

You may order the book, including postage

from Chris & Pat Barfoot barfoots@xtra.co.nz

or phone 09 575 6142,

supplying your address and paying by Internet Banking

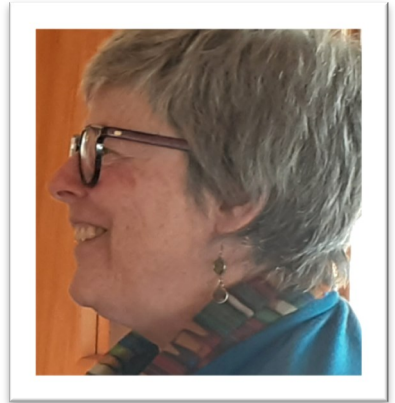
into our account 01-0262-0050024-00.

\$20 per copy or \$25 posted.

Entire proceeds for the support of Keri-Ann Hokianga, evangelist in South Auckland.

Convocation 2024

We said we would get details and registration forms out for Convocation by Francistide 2023. I'm sorry we have not been able to do that as we have had a number of our plans fall over unexpectedly. We will get the registration form out as soon as possible but at this stage we can let you know that:



Convocation will be at Vaughan Park in Auckland.

Dates and times

Thursday October 3 from 4pm until Sunday October 6 until 1.30pm.

Theme

The main focus of our Convocation is Prayer and implicit in this is that prayer and contemplation lead to action.

Our Keynote speaker is Charlie McCarron. Charlie is the new Minister Provincial of the Americas and Blair Matheson, Marion Fairbrass, John Heberton and I heard him speak on a similar topic at IPTOC last year. He will be addressing us on zoom as Jeff Gollither did at the last Convocation and is keen for discussion after his talks on Friday and Saturday mornings.

There will be several wonderful workshops entitled "Pathways to Prayer" such as walking a labyrinth, wilderness wandering, mindful walking, contemplative prayer, painting, icons . . .

Accommodation

We are staying at Vaughan Park. There are 18 single rooms, 11 twin rooms (22 people) and 16 marae-style beds in the lower (John Priestley) meeting room.

Unfortunately, the cost has substantially increased since covid, especially the cost of the meals and meeting rooms. We are applying for a grant from the Auckland Hostel of the Holy Name Trust to get the costs down considerably. We are highly likely to get funding but it is not 100% guaranteed so we will be looking for support from those able to assist others.



Registration costs (which include accommodation, food & meeting room hire)

Marae-style	\$300 per person
Single and double rooms	\$500 per person (hopefully down to \$380 or lower with a grant)

Please DO NOT email me now asking for a specific room!
Rooms will be allocated based on receipt of your registration form.

Transport

You need to allow time to get from the airport to Vaughan Park (and back) so if you plan to fly to and from Auckland please allow at least two hours' travel time prior to 4pm Thursday and after 1.30pm Sunday for your flights. We are not prepared to ask members of Convocation to miss out on parts of the programme to transport others because people have cut their flight times too short. Ubers and taxis are incredibly expensive!

Registration forms will be out as soon as possible.

If you have any questions (other than room requests), please ask!

Looking forward to seeing you in October.

(pip.colgan@xtra.co.nz)

Pip Colgan for the Convocation Team

For your Diary

Chapter 2024

1 to 3 October Vaughan Park, Auckland

Convocation 2024

3pm Thursday 3 Oct to 1.30pm Sunday 6 Oct
at Vaughan Park

Registration forms will be out shortly

National Retreat 2025

Friday evening to Sunday afternoon, 21-23 November
Vaughan Park

Convocation 2027

at El Rancho, Waikanae

Area Retreats

Please let us know the details,
as other members may wish to join you

***Tau's* next issue due end of May 2024**

**Articles, reviews, reports welcome by
Friday 17 May 2024**

Send to Penny Kennett Provincial Newsletter Editor
penelope.kennett@gmail.com

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Our Website-<https://tssf.org.nz/>

**Any changes of address, please email to
Janice Thorne, Membership Secretary, Web Person**

**Please check the website for updated Intercession and
Address lists.**

Contact: Janice Thorne janicethorne@gmail.com