



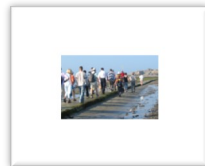
TAU August 2024

Third Order Society of St Francis, Province of the Pacific

Minister Provincial, Pilgrimage	2
Formation Director, Welcome	3
Convocation Workshops	4,5,6,7
Anne Moody, Assisi	8,9
Karen Louise Lundie, The Canticle	10,11
Robin Clarke, King's Birthday Honour	12
Tony Stroobant, Did Jesus Own a Purse?	13,14,15,16,17
Te Aroha	18
King's Companions	19,20
Gubbio	20
Dr Susan Healy, Common Grace	21
Juniper Forest	22
Italian Pilgrimage Tour	23,24
Zoom Night Prayer: Invitation to All	25
Tertiary Profile, Faith Price	26
Dr Susan Healy, <i>Call to Christians</i> update	27
Franciscan Aid	28
Chris Barfoot, 60 years Professed	29
Convocation Last Call	30,31
For your Diary	32

***God who sets us on a journey to discover, dream and grow,
lead us as you led your people in the desert long ago***

So many of us would have sung these opening lines, of Joy Dine's hymn, composed on the occasion of her husband, Mervyn, becoming New Zealand Methodist President. They speak to the sense that we are inspired to be a people of pilgrimage.



Some of us will recall and may have participated in the Hīkoi of Hope in 1998, in many ways the last great national Christian social justice "Hurrah" in New Zealand. This was a literal pilgrimage, a march that had its echoes biblically but also in relatively recent New Zealand history. The Land March in 1975 was a closer memory than the hīkoi is for us today!

Dine's hymn reminds us that the journeys are both inwards and outwards. That is, in sacramental language, they should have an inward and spiritual grace that is enriching our spiritual lives, deepening our foundations, helping us grow as Christians. They should also have outward and visible signs - those include how we live out our faith, and the aims of the Order; how we make a difference in the lives of others, and the world, for God's sake.

We are not simply called to grow personally, with no impact on how we minister to others.

I confess that I tend to romanticise moments of inward spiritual revelation leading to changes of outward practice. Whether the classic evangelical sense of salvation, "I was saved on 6 June 1955" or that we had an epiphany or moment of conviction that changes how we live our lives.

However, this also happens in reverse. The outward journeys can change our inward lives. Literal pilgrimages can wear away at us, like water on a stone, and reveal parts of us that were hitherto unknown. And we become forever changed.

As many of us prepare to travel to Convocation at Vaughan Park, may we be open to what the journey has in store for us. And, whether through times in chapel, workshops, conversations, walks on the beach, may we be open to seeing what God is doing in our lives.

In enthusiastic and prayerful anticipation of meeting many of you there; every blessing on the journey between now and then.

Peter Bargh, Minister Provincial

Thank You and Welcome

I want to start by thanking all of you who continue to accompany those discerning a call to TSSF as the Novice Counsellors.

This is such an important role, making people feel welcomed and accepted, and holding them in love but loosely so that

they are free to discern whether TSSF is or is not their calling. It is a special gift to nurture someone's calling – and as special to honour their journey by affirming whichever decision they make.

We have welcomed two new Postulants in Gubbio: Pat Goldingay and Francis Stewart. I know they will appreciate your prayers as they continue on this discernment journey.

I seem to have been signing a lot of Rules lately – so a good time to remind those who are Novices and first-year professed that changes to your Rule need to be sent to the Formation Director for signing. It is perfectly acceptable to “pencil in” changes that seem right to you and live by that for a while to see if it is appropriate before you submit a changed Rule for signing.

I do hope that many of you who are Postulants and Novices, are planning to come to Convocation. It is such a rich time of fellowship and for experiencing what it is like to become part of TSSF across Aotearoa New Zealand. If finance is an issue, please don't say “Someone else will need it more than me”. Chapter budgets for financial help for Convocation and wants that money to be used.

For those of you new to TSSF, have you noticed some of us writing “TSSF” after our signature? It is something we can do when we are professed if we wish to. I often use it when signing petitions. Somehow, we have failed to put into any of the formation documents or conversations that when we are noviced it is appropriate to use “NTSSF” if we wish. This indicates clearly that a person is a member of the Order, but is a Novice member. We drop the “N” when we are professed. And – no one has to use this if they don't want to.



Marion Fairbrass, Formation Director

Convocation

...is less than seven weeks away. There is still time to register: one twin room is still free and a few of the marae-style beds are available. Day registration is also an option.

A reminder that the deadline for registration and payment is 31 August.

We will be unable to refund anyone who cancels after this time.

Convocation Workshops

The following seven workshops will be offered at Convocation. You have received a workshop registration form by email. We would be grateful if you would fill this in and return it as soon as possible.

Discovering our Favourite Space for Connecting with the Divine with H  l  ne Young

H  l  ne is offering an interactive workshop, using goals and activities to increase our overall mind/body response to external and internal stimuli, empowering us to recognise our strengths, increase our well-being and connect to the Spirit in prayer, praise and action. It touches on strengths, weaknesses and gives skills to take away and use freely every day.

Exploring the Labyrinth as Metaphor with Maranu Gascoigne

“I walked the labyrinth here at St. Isaac’s a short while ago and reminded myself of how often I come to tend it. Our lives too ask for us to tend them and as TSSF we each carry a Rule of Life that needs to be tended. Within the context of the labyrinth we will explore our TSSF Rule of Life and how we might approach our annual review from a different perspective. I invite you to bring with you a symbol of one colour of the rainbow: red, orange, yellow, green, blue, indigo, violet.

People will not be asked to share the content of their Rule of Life.” **Maranu**



Icon Writing with Hilary Willett

Iconography is the prayerful practice of painting sacred images. It is often described as a "door to heaven" through which we can encounter the Divine. They usually contain a key faithful person from Christian history. Religious icons are highly symbolic images, relaying theological truths through colour, gesture and form.



Rublev's Holy Trinity Photo: Public Realm

In this workshop, participants will prayerfully engage in creating their own icon. They will have access to a range of materials to do this, with some guidance on best techniques. It is hoped that this will be space for exploration, reflection and mindful creativity.

Mindful Walking with Sarah Hart

This workshop explores how walking in the present gives us opportunities to calm the mind, to open our hearts to prayer and listening to God. The workshop will begin with an

introduction, followed by walking for an hour in the beautiful Long Bay Regional Park and concludes with a group discussion.

To participate in the workshop an open mind and the ability to walk freely either along the beach or in the bush is required.



Poems as Pathways to Prayer - with
Christopher Diggle

Welcome to the
poetry writing
workshop, where
we will have some
creative fun

– trying some
steps in poem
construction

- while
putting our own
prayer-poem
together.



Using St Clare's creative, prayer process, we will

GAZE - over the range of poems written by Franciscans

– starting with Francis and the sources which he drew upon.

CONSIDER why so many Franciscans have expressed their thoughts and emotions this way.

- What core features are present in this poetic legacy.

And - how our daily obedience could have contributed to this.

CONTEMPLATE a theme – with each person practising a step-by-step prayer-poem construction.

IMITATE those of our predecessors – who found a pathway to communion

- through the contemplation, inherent, in shaping prayer-poems.

Storytelling

with Lesley Dowding

Storytelling is an ancient form that has mapped the lives of civilisations, using the landscape that surrounds story which is central to the Bible. Story will fine tune the senses, develop various viewpoints, providing hope as the participants relate to situations, characters, events inward and outward.

The Gospels are one of the finest collections of story and prayer told, after 2,000 years. Ignite your telling.

“Pour out your cup. Hold it out empty. Fill it with stories” Joseph Bruchac, Abenaki ancestry.



Walking on The Road to Emmaus with Sarah Hart

Brother Ramon SSF introduced this exercise to Franciscan Friars and Sisters some years ago. The workshop will give the opportunity to participate in and experience the Emmaus Walk.

This is an exercise in which prayer and scripture run together in a walking meditation. The specific goal is for two believers to walk together in fellowship and silence, allowing the risen Christ to minister within and between them.

The workshop will introduce the exercise with scripture and prayer before the group breaks into pairs to share the actual Emmaus walk. This can be done virtually if walking is difficult. At the conclusion of the walk, the group will gather to share experiences and to offer them to God in gratitude and praise.



Assisi – A Wonderful Place of Pilgrimage

This report was written in 2020, but remains still so true – my pilgrimages to Assisi were wonderful. I have been lucky and visited Assisi twice - in 2005, after we had an IPTOC meeting and again in 2010, with a group of Third Order members from throughout New Zealand. In 2010 we flew out from Auckland and eventually boarded the train in Rome and set off for Assisi. As we looked up to Assisi from the train, I had to pinch myself to believe that I was really there again. We went up to our home for the next days – the Franciscan Sisters of Atonement – what a wonderful place and so close to the centre of Assisi. I will give you some images - the Piazza del Comune which was about five minutes' walk from the convent – it was full of life – music, people of different nationalities and meeting places. Also there was the Temple of Minerva – a reminder that our Christian faith has been fed by the faith of those who have gone before us.

A



San Damiano church, Photo: Anne M

highlight for me was a walk to San Damiano, where we spent some time in this place of simplicity.

This is where St Francis, who was praying at this cross,



known as the San Damiano cross of Christ resurrected, heard God tell

him to rebuild the church. He thought that was a literal instruction and so bought some bricks to rebuild it, but God was meaning Francis to look at what the gospel was telling him, about how to live the gospel life, which would rebuild the church.

The Basilica of Francesco (right) is such a contrast to Francis' message and yet it is a place of intense reflection on his amazing life with the Giotto paintings, Cimabue's Maesta and other paintings and some beautiful contemporary bronze statues. I was very moved by what I could only assume were Stations of Mary – I could not find any information about them and there were no postcards or books. I went back there several times. This photo, right, is a part of those Stations.



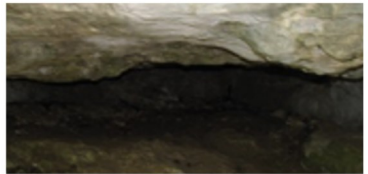
Assisi has some wonderful chapels. In days gone by people had their own chapel in their home.



One had a clay Madonna and child. In certain lights it would seem that the Madonna was

crying. Certainly for me the simplicity of some of these were just breath - taking and filled with God's Spirit.

In 2005, we did not get to Carceri, Francis' place of retreat. I was determined to get there in 2010. I would have to say while it was beautiful, I could NOT have a retreat living where they did. The photo, right, shows where Francis and his friends would sleep. It was a deep, narrow cave .



My main memories are of that deep sense of walking the streets where Francis and Clare had, of the awe of the artists who produced such wonderful buildings and

paintings, and how they contrast so much with Francis and Clare's simplicity reminding me of the paradoxes of our faith; of the winding narrow streets of Assisi or the wider influence that Francis had; of that deep sense of connectedness to God, self and to the communion of saints.

Anne Moody TSSF

The Canticle of the Creatures

After studying the Formation Notes, Chapter 8,

I wrote the following:

Sun light (Brother Sun), I give thanks for the sun because it dries my clothes and helps keep me warm. It grows the community's food. **I will give thanks to Brother Sun each day he starts shining.**



Moon (Sister Moon), the moon is very beautiful in a clear night's sky, and I am always stunned by its brilliance (like last night even though it's only a quarter Moon at present). **I will give thanks to Sister Moon each night she starts shining.**

Stars (Sister Stars), the stars are very beautiful in the night sky, and I am always stunned by their brilliance. **I will give thanks to Sister Stars each night they shine.**

Wind (Brother Wind), I give thanks for the wind because it helps dry my clothes and it also helps bring the Sun back if there has been a lot of rain. **I will give thanks to Brother Wind for changing the weather and keeping the plants growing for nourishing us.**

Water (Sister Water), water is good to drink, it sustains me, it helps plants to grow. **I will give thanks to Sister Water each time I drink fluid or bathe.**

Fire (Brother Fire), fire would have been very important before the generation of electricity was discovered and venerated as life sustaining. **I will give thanks to Brother Fire each time I switch on the heat pump, stove, jug, microwave, TV, DVD player. I will give thanks to Brother Fire each time I eat, for he keeps my food fresh in the fridge.**

Earth (Mother Earth) sustains, governs us and produces flowers, trees and foods of many kinds. **I will give thanks to Mother Earth each time I walk on the gravel in the driveway, each time I pick up rubbish blown in from the road; each time I water my flowering plants each time I dig in the veggie garden or earth.**

A neurographic drawing ...



Karen Louise Lundie, Gubbio

King's Birthday Honour for Robin Clarke

The citation below details the service of Robin Clarke, Gubbio, who was awarded the KSM in this year's King's Birthday Honours.

Mrs Robin Clarke has served her community in various capacities since the 1970s.

As a member of a Palmerston North Save the Children Fund fundraising group, in 1972 Mrs Clarke instigated and solely ran a weekly neighbourhood vegetable stall from her carport, donating all proceeds. In the 1980s and 1990s, she sponsored several refugee families arriving in New Zealand from Cambodia and Somalia, helping them settle into their new country. She accompanied refugees to appointments, supported the creation of connections in the community and regularly checked in with the families.

She has been involved with a range of church, friendship and community groups. She was a volunteer facilitator for the Heart Foundation's 'Stop Ourselves Smoking' campaign from 1995 to 1998, planning and tutoring classes to help participants with smoking addiction.

From 2001 to 2003, she played a key role in catering the fortnightly meals held by local churches in Otaki for those seeking meals and companionship. She has hosted meetings of prayer groups in Wellington and Waikanae and has been active in the Friendship Force movement.

Since 2005 Mrs Clarke has been a volunteer driver with the Cancer Society in Ōtaki and Kapiti, continuing to transport patients to and from Kapiti Coast for treatment at Wellington Hospital, often accommodating last minute timing changes.



Submitted by Jennifer Barns, Chaplain, Gubbio

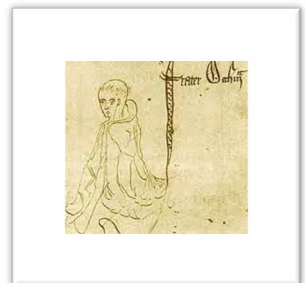
Did Jesus Own A Purse?

“Did Jesus own a purse?” seems an utterly trivial question to us but, back in the 1320s, your answer might - literally - have been a matter of life or death!

One person - among many - who found himself in mortal peril over this question will be known to readers of *Tau* - William of Occam. He was born in Ockham, a small Surrey village about a day's ride south-west of London, around 1288. The first we know for sure of William of Occam's early life is when he was given to the Franciscan order, probably around age 11. Monasteries often acted as unofficial orphanages, so William may have been an orphaned, illegitimate or abandoned child. As an oblate, a kind of apprentice friar, he would have been tonsured and clad in the typical grey habit of the Franciscans. He would have been taught basic arithmetic, how to read the Bible, and to study the lives of the saints, primarily in order to fulfil his duty as a friar joining in the daily Offices, reading prayers and chanting psalms.

William not only survived this austere monastic regime, he impressed his superiors sufficiently to send him to Greyfriars, near Newgate in the City of London, to receive a sort-of cross between a secondary and a university education. Here William would broadened his learning to encompass grammar, logic, rhetoric, music, and what we would today call part of a science curriculum - arithmetic, geometry and astronomy. Of significance was that his masters' key texts were not contemporary with the age - as today - but hundreds, even thousands, of years old. That is, his early education was not “modern” in any sense of the word.

Sadly, as a humble friar, and no matter how learned, William of Occam did not rate a portrait. In the 14th century, portraiture was reserved only for the rich and famous. We do, however, have a scribbled sketch done by one of William's students in the margin of his textbook. He is said to look “somewhat wistful and delicate”.



William's progress again impressed his teachers, and he was selected to study for a doctorate in theology. Greyfriars was loosely affiliated to Oxford University which in those days was fairly new and consisted of only a handful of colleges including Balliol and Merton. The question that particularly attracted William's attention was "Is theology a science?" The church insisted that theology was not only a science, but was "The Queen of Sciences". William disagreed.

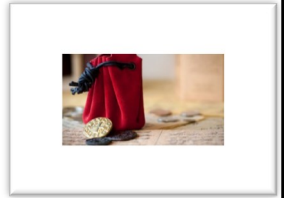


There is no room here to go into the detail, but William's argument, based on strict rules of logic, was that science and theology were, like apples and oranges, two different things, and to confuse the two was, and is, what nowadays is called "a category mistake". He could see that, for example, trying to prove the existence of God using the tools of science led to often absurd complications and contradictions. Wanting to separate religious faith from empirical science, in order to simplify and clarify, was one of William's first applications of *Occam's Razor*. That said, William, as well as being a man of science, never foreswore his Franciscan roots and was a man of deep Christian faith his whole life through. The religious establishment, nevertheless, was definitely not amused by this new way of thinking.

In the spring of 1323, when William was about 38 years old, he was called to defend his views at a provincial Chapter meeting of the Franciscan order in Cambridge. His critics were not mollified, and William's radical ideas leaked out until they finally reached the ears of the most powerful man in Christendom. Early in 1324, William was summoned by the pope to attend hearings in Avignon, the papal seat at the time, on charges of teaching heresy. This did not go well, mainly because the examining committee simply was not competent to understand what William was talking about. However, his trial was never completed. Instead he became embroiled in another, even deadlier, conflict that had already claimed many lives right across Christian Europe.

William was not the only renegade Franciscan living in Avignon in the 1320s. The Franciscan representative to the papal court, and the Franciscan Minister General were also present and also under house arrest. Within months, all three had been excommunicated and were forced to flee.

The issue that got them into so much trouble - and at last we get back to our opening question - was the fierce debate over whether or not Jesus owned a purse. It seems clear from the scriptures that Jesus and the disciples kept a common purse (John13:29) but, as with most apparently trivial medieval debates, the issue was much deeper than any doubt about the ownership of a purse.



The origin of the conflict can be traced to the first Christians who followed Jesus' advice to "sell all you have and give to the poor", and to adopt a lifestyle of apostolic poverty. The Roman Catholic church took a very different path, especially after Emperor Constantine declared Christianity to be the official state religion in 313CE. Subsequently, kings and emperors came to Rome to be crowned by the pope, thus uniting the kingdoms and empires of western Europe, along with their feudal systems, under the authority of the Catholic church.

Readers of *Tau* will be very familiar with the state of the Roman Catholic church by the time of St Francis, and the movement started by Francis to return to a lifestyle of Christian simplicity, humility and poverty following the example of Jesus Christ and the apostles. By the time of William of Occam, the Franciscan movement had grown to around 20,000, and many had abandoned the original Franciscan lifestyle to live in comfortable friaries. Many, but not all. Some Franciscans, such as William and his companions under house arrest in Avignon, remained true to St Francis' original intentions. They were far from unique in this, as there was a broad movement, consisting of many factions, that preached the incompatibility of wealth and Christian holiness - all to the very great annoyance of the religious establishment. The persecution of these groups by the church - the excommunications, the forced recantations often after torture, the burnings, and those forced to flee, make disturbing reading. On the 12th November 1323, Pope John XXII pushed the "renegade" Franciscans into a corner with his edict declaring that the doctrine that Christ and his apostles had no possessions to be "erroneous and heretical". In the pope's incontrovertible view, Jesus did, indeed, own a purse- based of course not on any Biblical or historical evidence, but upon the church politics of the day.

In 1323, at around the time William arrived in Avignon, a panicked Franciscan order gathered in Perugia to consider their response to the pope's broadside. The meeting concluded with a letter to the pope affirming apostolic poverty. The pope responded by throwing the messenger - actually the Franciscan Order's lawyer - into prison and demanding the presence of the Franciscan Minister General, whom he then publicly admonished and placed under house arrest, probably in the same friary where William was being held, after declaring (somewhat rashly, some might say) that the pope was not only wrong in all this but was heretic.



The three Franciscans trapped by the pope in Avignon (the Franciscan lawyer, the Minister General, and William) were in very great peril and so, with the help of powerful friends, hatched a plan to deliver them to the port of Aigues-Mortes. From here the story reads like a jolly jape from the *Boys' Own Annual*, but surely was not at all for those involved. According to an account unearthed only recently in a Vatican archive, the group travelled with an armed guard. At Aigues-Morte they were undoubtedly relieved to be taken aboard a galley, but contrary wind and tides foiled their escape. Back in Avignon, their escape had been discovered and a posse of papal soldiers despatched. The captain of the galley agreed to hand the Franciscans over, but under cover of night unfurled his sails and secretly sailed away. The glee of all on board was short-lived, because thirty leagues downriver a contrary wind blew them back upriver into the arms of the papal soldiers. Negotiations resumed for the surrender of the Franciscans who, according to the archive, remained on board in great fear. But the wily captain, when the weather turned, launched his boat once again, this time reaching the open sea where his passengers were transferred to a larger vessel, and on Friday June 3 sailed beyond the reach of the furious pope who, a famously stubborn man, excommunicated all the fugitives and sent letters to all his allies requesting that the Franciscans be arrested should they ever arrive in their territory. As far as we know, William never returned to Italy or to his homeland, England, and spent the rest of his days living in exile under the protection of the Holy Roman Emperor in a Franciscan friary in Munich (Bavaria). He spent the rest of his days writing, no longer about science, but denouncing the pope who had exiled him, and all the subsequent popes. We do not know exactly when William died but, along with half the population of Europe, it was from the black plague in Munich sometime after 1347.

William of Occam's logical philosophical methodology *Occam's Razor* spread and grew via his students and is one of the foundations of scientific methodology, to this day. Formally stated: "Entities should not be multiplied beyond necessity", where "entities" refers to the parts of an hypothesis, explanation or model of a particular system.



William of Occam was one of the courageous pioneers of modern ways of thinking, both in relation to science and to Christian faith, and we are proud that he is forever part of our Franciscan family.

Pax et bonum, William; rest in peace and rise in glory.

Much of this article has been shamelessly plagiarised from early chapters of the recent book *Life is Simple* by JohnJoe McFadden (2021, Basic Books). The central thrust of the book is that science has advanced over the centuries as the research and thinking of philosophers of science have moved from complicated to simpler explanations. For example, prior to around the 16th century, a Ptolemaic model of the universe prevailed in which the earth was the centre, with the sun and planets and everything else revolving around the earth. That the planets and everything else did not, by simple observation, revolve around the earth as the sun apparently did, but "wandered" all over the heavens, was accounted for by positing that the earth is surrounded by concentric transparent spheres (up to 80 of them!) to which the different heavenly bodies were attached, all of which moved independently to account for what was observed in the heavens above. The Copernican revolution, in time, and with no little danger for its early proponents - from the church - resolved this huge complication by placing the sun, not the earth, at the centre of the solar system, as most of us understand today.

Our hero, William of Occam, was close to the very beginning of this process of simplifying explanations in order to better understand the universe we live in. To this day the process is called *Occam's Razor* - that is, to shave away all the unnecessary and excess complexity of a scientific explanation.

Tony Stroobant tssf, Juniper Forest



Above is a picture of some of the Te Aroha group working on *The Diversity and Unity Mirrored in our Finger Prints*, in Sarah Hart's and Maranu Gascoigne's *Reflections* written for the Solomons.

Brian Hamilton, Te Aroha

Companions' Corner

Dear Fellow Companions,
haere, haere, haere mai.
We welcome your contributions.
You are most welcome to submit any piece that expresses where you are in your journey, as a group or as individuals.
Please send your writing, scripture, or prayers for inclusion in *Tau*, to



penelope.kennett@gmail.com

Penny Kennett, Provincial Newsletter Editor

King's Companions

This we know, the earth does not belong to us, we belong to the earth... we did not weave the web of life, we are merely a strand in it...whatever we do to the web, we do to ourselves.

King's Companions have caught up at our Dio Discussions on "Where to next?" Andrew, Jill, Lesley, Laurie, Graeme, Amanda and Hélène have caught up twice this year; with a third soon.



Sadly many members have ongoing illness. We continue praying for Suzzarna, Andrew, Norris and Phil. Titia has stepped down as Chapter Rep and Lesley has agreed to take on this role.

Jill and Russell (Companion) hold fortnightly studies on *Everything Belongs* by Richard Rohr. Three TSSF and two Companions attend plus others. Some went to the documentary *1946*, exploring when the word homosexual entered the Bible, and how wrong that use was looking at Hebrew/Greek and Aramaic words. Meant to be corrected in 1961, which happened in Revised Editions, sadly The Living Bible came out with this wrong translation in three or four versions, picked up by Billy Graham and the Bush Government, shaping generations in mindset and prejudice. A documentary well worth viewing.

Franciscan Fridays generally every third Friday, in New Plymouth, we host a catch up, short study and shared meal from 4.30 to 6pm. We find it a time of encouragement and support. We invite the Companions however generally only three come regularly.

We plan a special Companion afternoon soon. Lovely Phil and Titia are able to join us again and our Novices Graeme and John are regular attendees! Andrew organises Zoom links. He and Amanda link up regularly for prayer and communion.

Lesley, an international story teller, who also takes Duffy books around schools, is to run a workshop at Convocation on story telling; she also has a monthly story group, organises community projects, plus holds a **pew for you with the church open for prayer every third Wednesday**.



Looking forward to Convocation: catching up with old, connecting with new members and being refreshed in our Franciscan Journey, in love for each other and with our new Bishop Protector, Bishop Wai.

A quote from Richard Rohr and Cassidy Hall on contemplation: *Routines and rituals can also meld together. The morning cup of coffee becomes a sacred process of movement and pauses, senses and stillness. The evening walk shifts into a meditative trance of watching the ducks in the nearby pond. Without my routines and rituals—and my routines shifting into rituals from time to time—I don't think I'd be as alive and awake to my own personhood...*

May God bless us on our Journey.

Hélène Young, Kings Companions

Gubbio

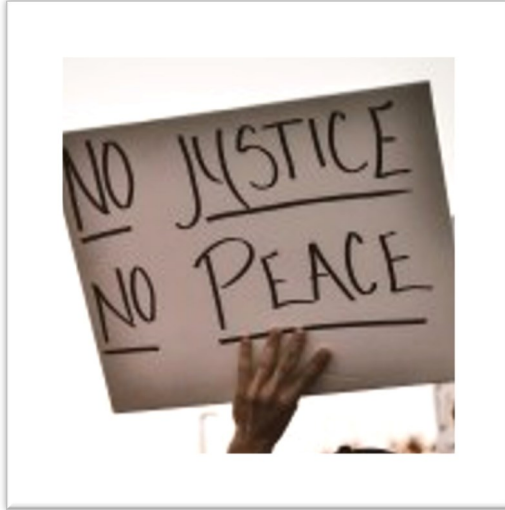
Our most recent meeting was at St John's, Trentham, in late July, when 22 of us gathered for fellowship, study and prayer. Chapter 8 of our *Franciscan Footprints* – “Loving with His Love” was focussing on pastoral care, in all its forms. The discussion was facilitated by Virginia, in small groups deepened with further discussion in the whole group. We were happy to see so many members in person in spite of health concerns. Sadly we've lost Novice Sarah to Auckland. She and her family are now settling in to their new home at St John's College Auckland. At our next meeting we welcome Minister Provincial Peter Bargh who will preside at St Aidan's, Miramar on 31 August. Also of note – Rosemary Jamieson has stepped down after seven years of service as Chapter Rep and Margaret Poynton is now taking up the role. Coming up – our Quiet Day at Robin Clarke's in Waikanae, on 9 November.



Penny Kennett, Gubbio

Support for Common Grace Aotearoa

Common Grace Aotearoa is a Christian organisation committed to taking action for justice, peace and the integrity of creation. They are active in supporting Te Tiriti justice and are the ones who provided the excellent material for making submissions on the “Māori Wards” bill. They intend to circulate further material like this.



They have also produced a programme, with videos and written material, called [Belonging in this Land](#).

It is designed for people to host a Treaty education workshop in their church. You may want to promote this to your local church community.

For information go to: [Te Tiriti justice — Common Grace Aotearoa](#)

With all that Common Grace have taken on, *they are in need of financial support* and we ask you to consider this. Donate online through the home page of the Common Grace Aotearoa website: [Common Grace Aotearoa](#)

Dr Susan Healy

Juniper Forest

We are continuing to meet monthly, with the South subgroup continuing to meet two monthly on ZOOM.

There was a good Juniper Forest group of us on Saturday 10 June, commencing with Lectio Divina, introduced at IPTOC, on the Principles. We broke into two groups and both found it helpful – even if the discussion did meander at the end!



Our meeting included Convocation Information, our Quiet Day at Vaughan Park coming up on Saturday 14 September which has the theme of SPIRITUAL DEVELOPMENT, WELLBEING & RESILIENCE and a report-back from our day with the Secular Franciscans on Franciscan art.

It was the Seculars turn to organise and they did their presentation on the Stigmata, being the 800th anniversary. Jo presented a really interesting perspective – I would like to see it again! People were invited to chose a piece of art. As you looked at the image, what comes to mind for you about the piece of art you have chosen, using the sections Jo had used – the place, the time, the space.

We followed that with discussion in our two groups on Unit 4 of *The Gospel Way: Moving Toward the Reign of God* from the book *Build with Living Stones*. It was primarily about the institution of church so also led to some interesting comments.

We then shared the Eucharist followed by lunch. I think we all went away nurtured by the time together.

Anne Moody, Chaplain, Juniper Forest

Pilgrimage in the Steps of St Francis and St Clare

Rev John Hornblow and Dr Jenny Boyack introduce themselves:

Each year we lead a pilgrimage overseas with ++ David Moxon and this year it was in Celtic Christianity through England, Wales, Ireland and Scotland. Next year it will be a Franciscan pilgrimage in the Steps of St Francis and St Clare. We have led this one several times before and it has proved very popular. Some of the New Zealand Franciscans may be interested - but we usually also have people from the United States, England and Australia join us.

As a background, John is a retired Anglican Priest and Jenny is the choir director for All Saints Parish Palmerston North. We have been leading pilgrimages each year (except over Covid) with ++David for over ten years. We also worked with him at the Anglican Centre In Rome for a time and John was Chaplain to the congregation in Assisi on two occasions. The pilgrimages are not commercial in the sense that they are not for profit and costs are kept as low as possible Often we stay in monasteries, or similar accommodation.

Our website is www.pilgrimagenz.nz

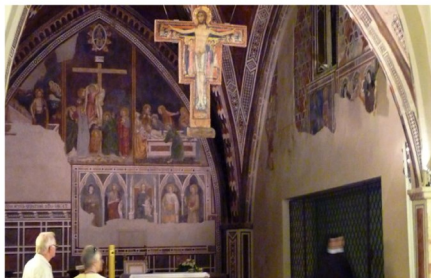


Basilica of Saint Francis, Photo: Jenny Boyack

In the steps of St Francis and St Clare

A Pilgrimage through Italy

This Pilgrimage is a unique opportunity to visit sites important in the lives of St Francis and St Clare of Assisi. You will visit well-known places in Italy, and travel to other, less-visited sites.



This comprehensive

Pilgrimage includes seven days in Assisi.

The Pilgrimage is arranged in association with **Tours International (UK)**, a very reliable and experienced company.

The Leaders:

Archbishop (Emeritus) Sir David Moxon, Chaplain,
Rev John Hornblow and Dr Jenny Boyack.

The Investment: The fee for the 21 day Pilgrimage is £3950.

Keen to Register?

Visit: www.pilgrimagenz.nz for a full itinerary, other details and a registration form.

Or Email: jennyjohnhornblow@gmail.com

Or Call (+64) 021 437 566

A previous participant, Rev Brian Hamilton TSSF, commented:

The fortunate people on the next pilgrimage are in for a treat. The leaders were superb in the depth of their knowledge of places and background on St Francis and St Clare. I felt we were in good hands the whole time. It was an exceptional experience.

Night Prayer by zoom: Invitation to All

This is a recurring meeting, hosted every Monday evening at 7.30pm by Bronwyn Emson, Chapter Rep, Juniper Forest. Everyone is welcome!

Join Zoom Meeting

[https://zoom.us/j/96577491352?
pwd=YUVYT0t5OE04N1lZNndKSf6NVBydz09](https://zoom.us/j/96577491352?pwd=YUVYT0t5OE04N1lZNndKSf6NVBydz09)

Meeting ID: 965 7749 1352

Passcode: 255912



Do not be daunted by the enormity of the world's grief.

Do justly, now.

Love mercy, now.

You are not obligated to complete the work,

But neither are you free to abandon it.

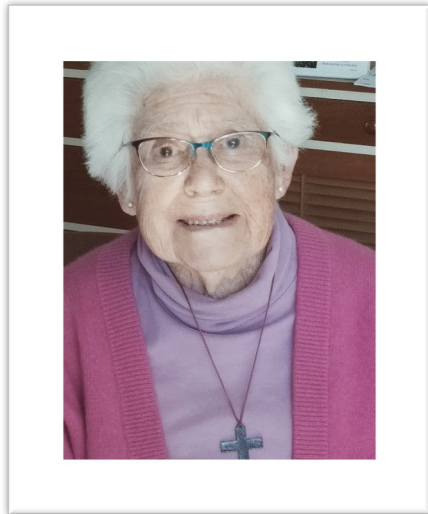
The Talmud

Tertiary in Profile: Faith Price

How did I come to join the Third Order?, the editor asked.

"The Rule of Life is a prop for human frailty". These words caught my attention. It was St Francis' Day (or rather evening) some time in the late 1970 s.

A small group of us were at an informal meeting in the Stoke Vicarage and the new Vicar, David Braddock, was talking about St Francis and his life.



Faith Price, Photo Jenny Wells

I knew a woman from the Association of Anglican Women (Jan Nicholson) had recently become a member and this added to my interest.

'Human frailty' applied to me when it came to having a regular 'quiet time', as had been encouraged in Nelson Anglican churches.

Of course we are all different and are 'at home' with different ways and types of prayer.

My interest was raised and in due course I became a member. Dorothy Shields (who lived in Timaru at that stage) was my Novice Counsellor from afar.

Having a daily time of prayer doesn't necessarily come naturally but I have improved and can now say I enjoy this time in my day.

Faith Price, San Damiano

Update for Supporters of “The Call to Christians”

Tēnā koutou. Greetings and thanks to all of you who responded to "The Call to Christians regarding Te Tiriti o Waitangi/Treaty of Waitangi 2024," which we first circulated in mid-January. Well over 200 responded to “The Call,” which was heartening given the angst caused by the Coalition Government policies that threaten the integrity of Te Tiriti o Waitangi, especially the ACT Party's proposed Treaty Principles Bill.

As well as individual responses to “The Call” there have been responses by leaders from various church bodies:

- The Catholic Congregational Leaders Conference of Aotearoa New Zealand issued a statement “Alarmed at Treaty politicking.”
- The Baptist Union told us that it had updated its “Treaty affirmation statement” of 2018 and is in the process of crafting a reminder to its members of their commitment to the Treaty as a Union of Churches.
- The Methodist Church sent a letter to the Prime Minister, headed “An appeal to preserve the integrity of Te Tiriti o Waitangi.”
- There were also positive acknowledgements from the Greek Orthodox Church in New Zealand, the Moderator of the Presbyterian Church and the Catholic Conference of Bishops.

As we both have been urging our Church leaders to speak out in support of Te Tiriti, we hope you might do the same.

Letters supporting Te Tiriti to the Coalition Government and local Members of Parliament are significant. They indicate that there are Tauīwi citizens who are supportive of the many Māori voices who are demanding that the provisions of Te Tiriti be honoured.

We thank you once again for your support for the “Call to Christians” to honour Te Tiriti o Waitangi. Ngā mihi ki a koutou.

Rev Barry Jones

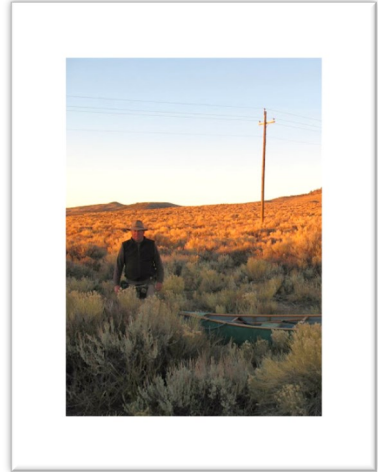
beejaynz05@gmail.com

Dr Susan Healy

healy92@gmail.com

To Saunter

"I don't like either the word 'hike' or the thing. People ought to saunter in the mountains - not 'hike!' Do you know the origin of that word saunter? It's a beautiful word. Away back in the middle ages people used to go on pilgrimages to the Holy Land, and when people in the villages through which they passed asked where they were going they would reply, 'A la sainte terre', 'To the Holy Land.' And so they became known as sainte-terre-ers or saunterers. Now these mountains are our Holy Land, and we ought to saunter through them reverently, not 'hike' through them." ~John Muir



One of Muir's most celebrated books is *My First Summer in the Sierra*
<https://amzn.to/3YM4nUn>

Franciscan Aid

Our Minister General, Michael Twum-Darko, who will be with us for Convocation, has shared a video of Franciscan Aid funding in Burundi that has changed lives:

<https://photos.app.goo.gl/TuhVzb8ALwRkoiJy5>

Spiritual Growth and the Enneagram –

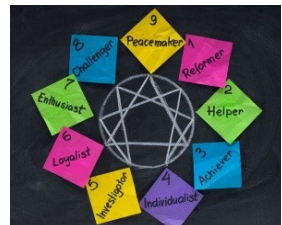
The enneagram from the spiritual viewpoint.

Seminars run by Julia Moore-Pilbrow.

Email juliapilbrow@gmail.com

Recommended by Helene Young,

email dryhappyhel@icloud.com





Christopher Barfoot, now 60 years professed, celebrated this anniversary at the recent meeting of Juniper Forest.

Chris was presented with a beautiful hand crafted card made by Janet Meads' and a gift of her home-made marmalade.

Final call! Convocation 2024, Vaughan Park, Auckland

Dates and times

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

Theme

The main focus of our
Convocation is Prayer
and Contemplation
Leading to Action.

Our keynote speaker is
Charlie McCarron.

Charlie is the new Minister Provincial of the Americas. 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.

Registration costs include accommodation, food and costs such as meeting room hire

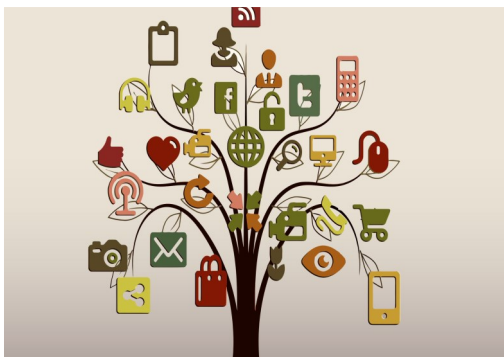
Marae-style, \$260 per person

One twin room remains; \$368 per person

Rooms have been allocated based on receipt of registration.

Transport

You need to allow time to get from Auckland airport to Vaughan Park (and back).



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!

If it is tricky for you to download/fill out the registration form, please just answer ALL the questions in an email.

Payment can be in instalments but the total amount is required by 31 August.

If you need assistance with registration payment, please get in touch with Pip.



If you have any questions, please ask!
Looking forward to seeing you in October,

Assistant Minister Provincial Pip Colgan for Convocation Team
pip.colgan@xtra.co.nz

For your Diary

Chapter 2024

1 to 3 October Vaughan Park, Auckland

Convocation 2024

4pm Thursday 3 October to 1.30pm Sunday 6 October
Vaughan Park

Register with Pip Colgan by 31 August

National Retreat 2025

Friday evening to Sunday afternoon, 21 to 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.

The next issue of *Tau* due November 2024

Articles, reviews, reports, 500 words max, welcome by
9 Friday November 2024

Send to Penny Kennett, Provincial Newsletter Editor

penelope.kennett@gmail.com

.....

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

Any changes of address or phone numbers email
Janice Thorne, Membership Secretary, Web Person

Check the website for updated Intercession and
Address lists.

Contact: Janice Thorne janicethorne@gmail.com