

TAU CHRISTMAS 2020

The Province of the Pacific, Third Order Society of St Francis



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Website - tssf.org.nz Please check the website regularly for updated Intercession and Address lists.

Please send any articles that would interest us about your area events or other Franciscan happenings in time for the next issue to

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The next Tau is due out at the end of February 2021 for Lent and Easter.

Please send me your stories, etc by Friday 19th February.

Greetings in this Advent season 2020.

Advent is the beginning of a new year in the Church. We celebrate that, as we start this new journey God is with us and gives us Grace in abundance. Over the coming year we don't know all that we will face or be required from us but we do know nothing can separate us from God's love.

In Melanesia tssf will continue to work together with the first order brothers, carry out mission works and plan for a convocation in Guadalcanal 2021.

In Aotearoa we will begin a new year with several new areas as they begin meeting, choosing Convenors and chapter reps. Chaplains will be appointed and so new communities within tssf will form.

I leave you with these thoughts on Advent from John O'Donohue.

"Once you start to awaken no one can ever claim you for the old patterns. You realise how precious your time here is. You are no longer willing to squander your essence on undertakings that do not nourish yourself, your patience grows thin with tired talk and dead language. You see through the rosters of expectation which promise safety and confirmation of your former identity.

Now, you are impatient for growth, willing to put yourself in the way of change with your work being an expression of your gifts. You want your relationships to voyage beyond pallid frontiers where the danger of transformation dwells. You want your God to wildly call you to where your destiny awaits"

God be with you all

Blair Matheson - Minister Provincial—Province of the Pacific

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" A reminder that some of you may want to consider leaving a bequest to the Franciscans.

However you choose to look at it, arranging for a bequest in your Will is perhaps the greatest gift you can make - it is a powerful way to make a difference in the world for generations to come.

1. A bequest can be made to tssf to advance the work of tssf in the Province of the Pacific,
2. to Franciscan Aid, to assist the aid work of Franciscans globally,
3. or to Franciscans International to assist in the promotion of basic human rights for all through the work of the United Nations

If you are interested in this please contact Pip Colgan, assistant Minister or Blair Matheson, Minister Province of the Pacific”

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Financial assistance for attending Convocation September 30th to October 3rd 2021

September 2021 seems a long way away but Chapter wanted to remind all professed that financial assistance is available to help people attend Convocation at El Rancho, Waikanae next year.

Maybe you have been thinking you would love to attend but the transport is too much or getting there is ok but paying all the accommodation and food cost is not manageable? If so please do contact your area Chaplain or the treasurer, Pip Colgan who will work with you to make sure you can make it there.

Don't leave it too late to think about this as there are limited beds available in the Elm Court area of El Rancho.

*** Newsflash ***

As part of our post profession on-going formation programme and building on our Stroud experience with the Brothers in October 2019,

a retreat/study week at St. Isaac's in the Hokianga is being planned for the second week in May 2021.



Watch this space!

Minister General's Reflections on 2020

(John Heberton tssf)

Kia tau ki a koutou te atawhai me te rangimārie o te Atua – Grace and peace to you from God.

It continues to be a deep privilege to serve the Order as Minister General. Last year I wrote that it had been a year with some challenges. I think this year wins on the challenge stakes. For many this has been a year of uncertainty, fear, stress, and loss. We have had to learn to say goodbye and grieve in new ways. We have had to discover new ways of living. We have had to find new ways of connecting and to be in community. We have had to remind ourselves that Church is more than gathering in a building.

Hard as this year has been, this year has also offered gift. I know many were given the gift of time. Early in our lockdown I decided to make more time to pray in the busyness of working from home. This offered me a chance to prayerfully reflect on the 3 questions I hold central in any time of discernment: Whose are we, who are we, and what is ours to do?

In Jesus we are taught that God is love. Richard Rohr talks about the Trinity offering an image of the heart of God being the dance of love. In that love is justice, compassion, generosity, peace, goodness. This year I have been invited to dig deeply into the generosity, compassion and justice of God. As I led online services through Holy Week, the whole season of Easter, and on into Ordinary Time, I was reminded that in that love God is with us, whether we meet in a building or not. As we gathered with each other online in our homes, God was with us. God continues to be with us in our darkest moments and in our joy filled moments

I have also been reminded that we are created in image of this love. Amid this pandemic we are invited to live God's love for all, following the crucified and risen Christ in the footsteps of Clare and Francis, in lives of justice, compassion, generosity, peace, goodness. All this has provided an anchor point as we live through these times and wonder what might be next.

One gift of last IPTOC was the offer by the Province of the Americas to use their zoom account for Ministers meetings. Before that we met in person every 2 years and emailed occasionally in between. This year we have met every 2 months. We are a constantly changing group as terms finish and new ministers

are elected. Soon only Michael Twum -Darko and I will be left from our meeting at the end of IPTOC just 3 years ago. Being able to meet on zoom has meant we have been able to build relationships and support one another through this year. And we have continued to work on the priorities set out at IPTOC, including the work on lifelong formation through reinvigorating local fellowship which Peter Stube and his working group from all provinces continues to work on and provide leadership for.

Climate Change, Biodiversity Loss, and the Pandemic

When the Ministers met last year on Long Island, we spent some time talking around the issue of climate change. There is no issue more pressing, and no issue that lends itself to a Franciscan voice than climate change. We are indebted to the work of both Revd Canon Dr Jeff Golliher tssf and Archbishop Mark McDonald tssf in helping us find a Franciscan voice. Jeff has written two papers which I hope you have all seen, and a third is coming. And they are working together to help us as an Order hear and respond to the indigenous experience and wisdom. There is much work to be done

As I reflect on climate change, I am drawn back to my three questions. One of the great biblical themes is forgetfulness. We have forgotten who God is. We have forgotten that we are made in the image of God. We have forgotten that this world is God's gift created in love so the God and all God's creatures might delight and rejoice in it. We have forgotten the promise of God found in the covenants to restore humanity and renew creation. We have forgotten that ours is to live the prayer, "Your Kingdom come, Your will be done on earth as in heaven."

This global COVID-19 pandemic is a consequence of our forgetfulness and our destruction of the web of life which holds and nurtures life in this world. The increasingly damaging effects of climate change: the ravaging wild/bush fires USA and Australia; increasingly frequent and destructive storms in the Pacific, up the Atlantic coast and elsewhere; extreme droughts; and more and more extreme weather patterns; are all a symptoms of our forgetfulness and broken relationships with each other, with creation, with God.

Year of Matthew

This last church year we have been reading the gospel of Matthew, spending time looking again at his Jesus Story. As we have navigated this year I have been deeply helped by this story.

An important part of this story is how after his baptism Jesus was driven out into wilderness by the Spirit to come to terms with what it means to be the Beloved Son. After 40 days of prayer and fasting he is sorely tested by the Tester – the Satan, who suggests that the Beloved Son should have all the wealth and power and comfort the world can offer. Jesus response is a sharp “Be gone! The Beloved Son has come to live the kingdom of heaven, and the kingdom of heaven is not of this way.”

Then after a time of teaching and healing on the shores of Galilee, Jesus calls some people who have been engaging with him, fisherman and others, and invites them to follow; to be liberated, to embrace a new identity, a new way of seeing the world, a new way of understanding themselves in relation to this world. And after a short while he gathers them up a hill overlooking their world all they had known of life. And gesturing at this world he invites them to imagine another. A world where the most important people are: the poor in spirit, those who mourn, the meek, those who hunger and thirst for God’s justice, the pure in heart, the merciful, the peacemakers, those who are persecuted for the sake of God’s justice. He invites them to be liberated from their known world into the kingdom of heaven – the Reign of God. This is a world where all flourish, where the common good is held as paramount and the needs of the poor are placed first. This is a world where ALL are treated with honour and respect and given what they need to thrive.

But this was not their world, and it certainly is not our world. Sadly, in the west Christians have played particular damaging role in all this in all we are currently going through. Rather than seeing creation as God’s to delight in and cherish, we have seen this world as ours to use for our own benefit. We have been tempted by the Tester. And unlike Jesus in Matthew’s Jesus story, we have been deceived and have believed that those beloved of God should have all the wealth and power and comfort this world can offer. We have placed ourselves ahead of the needs of our brothers and sisters around the world and ahead of the needs of plants and animals of this world.

We have made it all about us. We have lost the vision of reign of God as described in the Beatitudes and Sermon on the Mount. We have particularly forgotten that in the reign of God ALL, including all plants and animals, are treated with honour and respect and are given what they need to thrive.

Francis and Clare

As people who seek to follow crucified and risen Christ in the footsteps of Francis and Clare, we bring some perspectives to how we might respond. We are invited to another way.

Firstly, as we offer worship to God who first loves us, we are invited to also treat God's gift of our common home with reverence and care. That should always be our starting point. So rather than being driven by fear of what future might hold if we fail to act, our lives are shaped by our response to God, and God's free gift of this good world. With or without climate change, we would still be invited to live in such a way that we love God by loving our neighbour, including all creation, as we love ourselves

Secondly, Francis established our order as an Order of Penitents, and we are called to live lives of repentance and penance. And most of us are pretty uncomfortable about that. But if this year has offered anything it has offered a time to repent. To repent of all ways we have not lived in Jesus' vision for reign of God, and of our forgetting that we are made in image of the creating and sustaining God who is making heavens and earth.

In his book "How to be a Bad Christian: ... And a better human being" Dave Tomlinson notes that the Greek for repent literally means to have a bigger mind, to see the world through different eyes. To see the world differently is to see it on a bigger canvas with the kingdom of heaven - reign of God, at the centre. As Franciscans we offer a way to see the world we live in and all who live in it as gift, and to learn to live in ways that reverence this gift.

In "The Art of Letting Go" Franciscan priest and writer Richard Rohr suggests that Francis understood penance as "making room for God". As he prayed before the crucifix of San Damiano Francis let go of attitudes and behaviours blinded him to God. The more he practiced making room for God the more he saw God in people, creatures, and creation. In the end Francis saw God at work in all people, even thieves, lepers and Muslims. He saw God in all creatures, even a ferocious wolf, and the birds who he commanded to "beware of the sin of ingratitude and be always eager to praise God". And he saw God in all creation, as he sang in the Canticle to Brother Sun. He was liberated by Jesus as those first disciples were. We are offered the same liberation.

Finally, we offer a way to live with hope. Jim Wallis of Sojourners describes hope as "believing in spite of the evidence, and then watching the evidence change." As we love God with all our heart and soul and mind by loving all our

neighbours, including all creation, as we love ourselves; with repentance and penance for all the ways we have failed in the past; we live hopefully, knowing that we provide an example to others for how to face our uncertain future. And we do so joining others who are responding for all sorts of reasons, looking for and celebrating stories of all those acting to safeguard the integrity of creation all around the world. And as an Order we particularly join indigenous people around the world as they offer their insight from a perspective that is much closer to a biblical perspective than our western view has been for a long time.

Advent is nearly upon us. A new year. In Aotearoa our Christmas tree, the Pohutukawa, has started to flower. Little red flowers breaking out hinting at what is to come. As we come to Advent and Christmas and celebrate the coming of Jesus the liberator who show us how to let go and make room for God. As we look on into the new year, with its little red flowers of hope, surrounded with uncertainty and pain, may we hold on to our calling as Franciscans and live with care and reverence for our home and all who share it with us, offering a different way of seeing and living based on God's abundance and hope.

John Hebert TSSF.

TSSF Pacific Province - Chapter 2020

16-18 October, Vaughan Park, Auckland

We are pleased to have +Steven Benford as our Bishop Protector and that he wants to be part of the spiritual life of TSSF.

After the new rule format was discussed, the decision made by our Chapter that novices use the old form and existing Tertiaries continue to explore the new form.

The first case of Covid-19 has emerged in the Solomons and is cause for great concern. Blair has asked Anthony if there is anything we can do to help from Aotearoa. When First Order Brothers visit the Solomons they will support the First Order Brothers living there to plant trees. Logging has had a detrimental effect on the local ecology. Donations are also needed to seed tree planting ventures.

The Bishop Protector for all Orders within the Society of Saint Francis is now

Bishop John Stead, Bishop of Willochra in South Australia. He replaced Archbishop Stephen Cottrell on 4 October 2020.

The Virtual Franciscan Pilgrimage held in Palmerston North led by John Hornblow, Jenny Hornblow and Archbishop David Moxon a few weeks ago was a success. Several tertiaries were in attendance and three companions were installed.

Pip recently successfully sent 500 Tau crosses to England just before lockdown.

Peter Bargh and Emily Colgan are exploring ways to include younger people into the Order and in Auckland they are trying to have Franciscan gatherings centred around a meal, including children. This could be the start of something new and exciting. A 'Franciscan Ablaze' Facebook page has been set up to which younger people in Aotearoa could connect.

New Areas have been decided for geographical reasons so that people don't have to travel so far to meet together. Blair shared with Chapter the difficulties the Areas of Bay of Plenty, North Island Central and Waikato have, caused by geographical distance and topography. These include time, cost of travel to meet and potential risks of dangerous travel.

One of the new areas includes Taranaki and the wider Waikato area. Another will include Gisborne and Hawkes Bay. Bay of Plenty will include Taupo, Rotorua, Tauranga, Coromandel and Whakatane. Palmerston North and Whanganui will become part of the Wellington area for future professed. The new boundaries will take place in January 2021 including choosing new officers and new Area names. It was agreed that in principle we suggest Areas look at changing their Area names from geographical ones to Franciscan names.

JPIC and CJP were discussed. JPIC is the Franciscan terminology. We should use Justice, Peace and Integrity of Creation (JPIC) at the beginning of any paper this is in, followed by JPIC from thereon.

2021 is the 800th anniversary of the Order and the overall theme is looking at our Order from the beginning and where we are now. Chapter will run from Tuesday 28th Sept 10.30am 2021 to Thursday 30th Sept 2pm followed by Convocation until 3rd October 2021 at El Rancho in Waikanae. There will be a focus on simplicity, connection and sharing of stories.

Janice Thorne—Tau Editor

Reflections on “Why We Must Deepen Our Prayer Life: A View from Sacred Ecology “

The Rev. Canon Jeff Golliher, PhD Assisting Minister for Sacred Ecology,
Third Order Society of Saint Francis, Province of the Americas

When members of our Auckland TSSF Group met on the 31st of October we reflected on this startling, timely and ultimately sensible paper. The reasons for deepening our prayer life as a response to climate change seem self-evident and urgent at the end of reading Jeff Golliher’s appeal to our vocation as Franciscans.

This is not a call to prayer as in ‘Well all that is left to us is to pray’ rather, it’s a “Why aren’t we praying deeply as a way of enabling action on climate change?”. After a brief introduction which discusses the commodification of God’s creation Jeff Golliher goes straight to the heart of the matter by advocating the use of the Jesus Prayer as a way to create inner silence so that our broken relationship with the web of life can be healed. He also discusses that other worldwide web and how it can be a force for good but also how we need awareness in using it so that we don’t substitute virtual experiences and relationships for actual ones. We also need to counter the noise it creates in our minds and hearts. From my perspective Jeff Golliher is advocating the action that flows from contemplation through deep, silent, meditative prayer.

Our discussion on the 31st of October took place in small groups of three or four and we responded to the paper using three questions:

How did I respond to the paper initially? And then, later on reflection?

What other thoughts did we have on the topic of *deepening our prayer life*?

How might we take our reflections forward as a group, or as individuals?

We had very wide ranging discussions sparked by these questions including colonisation and its effect on indigenous people in many countries through to Google’s hold on everyone’s lives on and offline, and how or even whether it can be countered.

How we responded to the paper initially:

We had lots of discussion on the Jesus prayer and thoughts around its power as a way in to contemplation. A helpful suggestion for people who have a tendency to self-criticism sparked by the phrase “have mercy on me, a sinner” may be to simply say “Lord Jesus Christ, son of God, have mercy on me”. Others thought that the Jesus prayer holds together the poles of the small and the large and compared this to Francis who held together weeping and joy. There was discussion of living this connection every day by giving control to God. Others spoke of the use of silence, of verbalising a name or an issue then meditating on it in silence before God. Praising God all the time and praying continually were talked about and the power of praying while walking to help things to “drop in to place”.

What other thoughts did we have on the topic of *deepening our prayer life*?

A point was made that the Franciscan Third Order was originally a Penitence Order which looked at the world from the viewpoint of Christ with great compassion and no judging. We have a responsibility to be a sister or brother to all creation, to live confidently every day amongst creation. Every day is a prayer and this approach leads to an ever deepening participation in prayers of humility for our connection to all creation.

It was also felt that it is important to remember and recognise our need for control. We need to be penitent for our desire to control. It is important to use our prayer life to give control over to God instead. The Jesus Prayer helps us humbly to give our lives to God. If he provides for the birds how much more will God provide for us?

This can only provide a sample of the discussion we had in our small groups but I believe that we welcomed the opportunity to consider a prayer filled response to a situation that often seems too great, complex and pervasive to approach on an individual level.

In many cases we didn’t get to the last question. Fortunately Jeff Golliher is joining us for our Convocation next year so this conversation is far from over and I look forward to the opportunity to be challenged and enabled to action through prayer and contemplation further.

Submitted by Maryan Dawson

Brothers Wind and Sister Calmness or Eddy, Bull & the Days of Grace

Now, here, we got a pair o' winds.
They're strong from both directions
The North one whistles round y'r ears
an' the South'n - shakes the buildin's .

The North'ly hangs around the most,
eddyin' off the Tasman -
squeezed in; funn'l'd, by the Strait,
'fore shootin'-through t' th'open Ocean.

But the S'uth'l'y - he butts in Bull-like,
without a 'beg yer pardon' -
charging straight on, up the guts,
snortin' icy blasts - off'v polar oceans.

Swift EDDY draws down north air,
bringin' warmth, rain 'n' nourishment.
- our massive, friendly A_whio_whio^
sustainer/giver mostly - but 'watch-it' - when 'e gets exub'rant!

BULL's diff'rent though: all muscle 'n' bustle!
Loose stuff scatters quick, before'm;
he's yer clattering Mā_taka_taka^^,
- cleansin', hosin' - rootin'-out - pollution.

'Eddy' and 'Bull' together
hold the wide-world's record**
For averaged City wind speeds. Yeah, Wow!
But when 'the boist'rous bro's pipe down . . .

. . .wind chill goes; water smoothes; clouds melt slowly away . . .

Some say yer can't beat the cap'tal on such a lovely day . . .
But us, we just 'preciate the place's stillness - its peace - the more,
in the hush, of those clear, reflective, GRACEful days,
'fore EDDY, or BULL, re-rouses - to *whoosh* again - or

ROAR!

^a whirling wind (in Maori) - e.g. waterspout or twister

^^a direct, fierce wind (in Maori) e.g. roof remover / tree flattener

** 22 kph - higher than Chicago (America's 'Windy City') Contrast this with Hamilton, NZ - 6 kph.

*Image and stat's from a November, '19 Stuff article by RACHEL CLAYTON, about local wind naming.

From Christopher Diggle - a very new novice - guess where!



NIC Meeting

North Island Central held a meeting at Hélènes in August, sadly many who were coming caught the flu and were unable to make it. Dorothy arrived on Friday and we had a lovely catch up with Jill and Lesley and we shared night prayer. On Saturday we had the delight of Blair arriving and later in the day Sarah.

You will be able to read the reports from the two postulants who enjoyed the overview of our rule and history, and later some of the activities of the wider Franciscan family. We had a lovely communion and admitted our two novices! If our American friends exiled in Rarotonga came back, we would have 5 active Third Order members in the Taranaki area.

By the Saturday I unfortunately developed laryngitis and so handed my service, sermon etc over to Dorothy and Lesley much to the parishes surprise. I had great feedback from parishioners and they felt they understood some of my quirky ways!

Now we are planning to make our borders more flexible it would be great if we knew when all meetings were happening so we can pray for them and also if possible, gather with them.

I guess being out on the Naki bite we would be leaning towards Waikato? An opportunity to build deeper relationships with our TSSF family. I'm sure we will also pop over to Taupo from time to time! Change is always a dangerous opportunity an opportunity to grow in grace.

Advent blessings to all our TSSF family. *Hélène*



St Francis of Assisi meets Muslim Sultan of Palestine, Syria, and Egypt: al-Malik al-Kamil.

I am writing to express my sincere thanks for the weekend and especially the

service inviting me to become a Novice Franciscan.

I am deeply humbled and excited at the same time to be part of such beautiful people and faith. I feel I have had a cloak thrown over me and now will always be protected nurtured and grow in my new family. To be a witness and serve the community.

Thank you, Hélène, Blair, Dorothy.

I am very excited about trees as they are my family too. Thank you for my fern paper weight it is a Tonga to treasure.

My Rule is Prayer and my journey now begins with this opening form the Anglican viewpoint.

All prayer is an attempt to communicate with God: we reach out to God in need or thanksgiving - we share our lives with the One who loves us.

In the church's tradition we recognise two basic ways of praying:

private and public. The hour or two of public (or corporate) prayer that most believers engage in each week is only a fraction of the time they spend in prayer. A daily rhythm of private prayer is the bedrock of our faith. In the same way that we maintain relationships with our friends and family by talking with them, you should also talk to God regularly and share your life.

I am truly blessed. You are treasures. Arohanui Lesley

The Spirit of your Gift “Ko te hau tēnā o tō taonga” According to Tāmāti Ranapiri (1895,1907) “ Na, ko taua taonga i hōmai nei ki a au, ko te hau tēnā o tō taonga i hōmai rā ki a au i mua.” Now the valuable, which was given to me, is the life force of your gift given to me earlier. The spirit power and the vital essence embodied in a person is transmitted to their gift or anything considered valuable (taonga)

A Special Day

I had been interested in the Third Order since the seventies, but didn't think I was worthy of following in the steps of Francis. Through the years I would get a nudge and finally after much soul searching I was ready to commit.

An auspicious day- August 31st, 2020- I became a novice, along with Lesley Dowding I was welcomed to further journey with the Franciscan Community and our exploration of what it means to live out manaakitanga, and living a simple life.

Blair exhorted and encouraged us to be mindful of the importance of the relationship we have with God as expressed in our love of and care for creation.

Thank you to Hélène and Don for their hospitality and Hélène for her ongoing encouragement. Also, to Dorothy and Blair for giving of their weekend and Dorothy's Steadfast leadership.

Arohanui Jill Fleet

Calling out Environmental Racism

More than 60 Bishops and Archbishops from around the Anglican Communion have spoken out to condemn the disproportionate impact of climate change and environmental destruction on Black and indigenous people's lives – and to call for justice.

The letter (which can be found in the June 2020 *Anglican Taonga* https://www.anglicantaonga.org.nz/news/the_communion/blm_enviro) concluded with this powerful prayer:

***God of love and peace,
God of justice and fire,
when the order put in place disorders your grace with bullets and bullies,
hear those who shout, "I can't breathe."***

***In the midst of corporate control and the conspiracy of lies,
we plead, "I can't breathe."***

***As a virus raids a slum and insidiously tracks a migrant camp,
have mercy on those caught who cough and struggle, "I can't breathe."***

***As the cars return and the airlines receive huge government subsidies,
listen to the earth gasping, "I can't breathe."***

***The waters rise, God of sea and sky, but dominions do not rest from their
wrecking power.***

Heed the world as it cries, "I can't breathe."

***When we continue to inhale and exhale
as if the suffocation did not matter,
as if our breathing were somehow separate from the struggles of others for air,
align our lives with our prayer.***

***Forgive us all that does not honour your love,
all that does not live gratefully from the gift of your grace,
all that restricts the communion that your Spirit extends far and wide.***

***Alongside all those who can't breathe,
we seek the fresh wind over the chaos of our lives,
setting us free,
setting all your people free
to breathe,
through Jesus Christ. Amen.***

What the Pandemic Is Saying to the World

Humanity, you are all One.
You are one beloved community,
and you are one global sickness.
You are all contagious—and always have been,
unconsciously infecting and yet able to also bless one another.

There are no *higher* and *lower* in this world.
There is no *smart* or *stupid*; no totally right or totally wrong.
The only meaningful division is between those who *serve*
and those who allow themselves to be *served*.
All the rest is temporary posturing.

Many to whom you look for power and leadership
have shown themselves to have empty hands, minds, and hearts.
We are bereft of all satisfying explanations,
all ledgers of deserving and undeserving.
There are no perfect answers or absolute heroes.
We must all wear a mask to protect the other from “me.”

Don't play the victim!
Victimhood is always a waste of time—God's time and yours.
Instead, try to learn the important lessons.
We are all in the same *elementary* school now.
Here, we must learn to stand in two different places
and to change places often.
The served must also be the servants,
and the servants must also be the served.

Just stay in the eternal circle of the Suffering and the Servants.
Christians call it *the Body of Christ*.
We are not the first or the last generation
that gets to suffer and to serve on this earth.

*Written by Richard Rohr for the staff of the Centre for Action and Contemplation
shortly after the Pandemic began in March 2020.*

Nelson Area Celebrates with Renewal of Vows and Lunch for Barb's Birthday

On St Francis's day the six Nelson tertiaries, with their families, renewed their vows in Nelson Cathedral during the 10AM service. Yvonne McLean preached on the life of Francis, Carolyn Hughes read the epistle, and Jenny Wells prayed the intercessions.

Dean Mike Hawke was very welcoming and invited us to robe and process. We then sat in the sanctuary behind the altar during the service. Those who were unable to process were safely seated in the area before the service began. We paraded our banner (which normally lives in the Cathedral) and our candle to mark our presence.



Barb Lash, Carolyn Hughes, Gillian Etherington, Jenny Wells (with our banner). (Absent from photo Yvonne McLean, Faith Price)



Afterwards we went to Yvonne McLean's house for a lunch prepared by our one of our companions, Kathleen Hoffman.

Since it was Barb's birthday, Carolyn baked a cake.

Barb Lash



Mercy is not something God *has* so much as it's something that God *is*. Exchange is the very nature of divine life; all things share in the divine life through participation in this dance of giving and receiving. *Richard Rohr*



© Ars sacra

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St. Francis keeps Christmas in the year 1221.

St. Isaac's, Opononi

If you are considering a visit to the Hokianga the please arrange to come and visit St. Isaac's, Opononi.

To find out more, please get in touch with Maranu Gascoigne (Kaitiaki/ Warden).

Call 09 405 8834 / 021 071 7033 Email: stisaacs.wardens@xtra.co.nz

There are several comfortable cottages available to book singularly or for a small group.



Left: Guest House



Right: Back