

Franciscan Angles

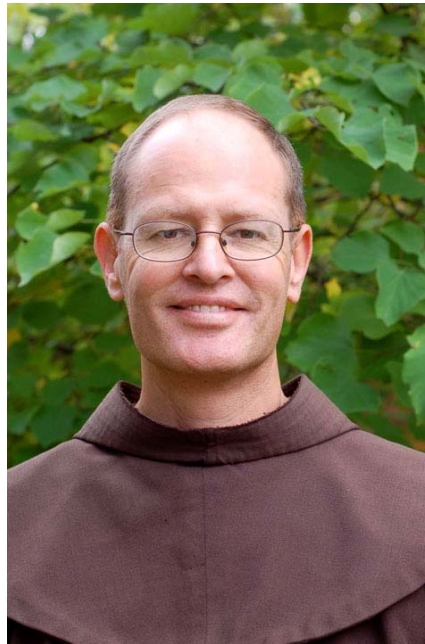
A Newsletter of Anglican Franciscans in Aotearoa New Zealand

2007 - 2

Clark Berge Elected Minister General (First Order Brothers)

After two rounds of voting among the professed brothers of the First Order, Clarke Berge was elected our Minister General.

In a brief biography Clark wrote, "I was born and raised in Snohomish, Washington. I was ordained to the priesthood in 1985, and am still canonically resident in the diocese of Olympia. I decided to test my vocation with the Society of St. Francis in 1989. At that time I went to Long Island, New York to Little Portion Friary where I was a postulant and then became a novice in the Society of St. Francis on Holy Saturday 1990. In 1991 I moved to San Francisco for the second year of my novitiate, and then in 1992 I returned to Brooklyn and lived at St. Elizabeth's Friary. During the three years I lived there I was the Clinic Director for a mobile medical unit offering free prenatal care and free HIV Primary care, sponsored by Community Family Planning Council. In 1995 I went to the Solomon Islands for my "blurring the boundaries" time: a program of the Order which sends first professed brothers to another province to experience Franciscan life in another culture. In 1996 I returned to Little Portion Friary, and in February 1997 I became the Guardian of Little



Portion. On December 12, 1998 I made my Life Profession in the Society of St. Francis. During the time I have been Guardian we built the labyrinth, started monthly labyrinth walks, monthly Days of Reflection and other special programming, including retreats for persons living with HIV/AIDS, visits to the Friary by Matthew Fox and Robert Bly. The brothers have continued their ministry of hospitality to people coming to use the guest house and other facilities, and travelling around the diocese doing supply work, guest preaching engagements and selling bread. Br. Jon Bankert and I "invented" the recipe for the cinnamon raisin bread. From 2000-2005 I also served as

Protestant Campus Ministry Chaplain at Stony Brook University. I am also one of the founders of the Shalom Interfaith Project of Greater Port Jefferson, the Festival of Films and Faith of Port Jefferson, Board member of Human solidarity, Biko Transformation Center and Brookhaven Alliance. I have also been active as a Spiritual director and retreat leader.

In 2004 I took up running as a hobby and way to integrate body, mind and spirit. I now enjoy running 3 times a week, averaging 6-10 miles each workout. I also love to read, and watch films."

Clark resides at Little Portion Friary, Long Island, New York.

We wish him every blessing for his time as our minister and look forward to welcoming him once more to New Zealand.

Clark was installed as Minister General on Thursday 1st November in a liturgy of Blessing of a New Ministry.



Society of Saint Francis Trust Board Changes



*The resigning trustees with the brothers
Rodney Davies, Chris Barfoot, Bruce Gray, Damian Kenneth,
Wayne Barnes and Brian*



*The new trustees with the brothers
Judy Entwisle, Helen McAuliffe, Chris Mills,
Damian Kenneth, Deryck Waters and Brian*

The SSF Trust Board, which cares for funds from bequests and large donations, decided that after thirty-five years in Auckland it was right to move its base to Hamilton. Two of the trustees, Rodney Davies and Chris Barfoot, had served the trust since its inception in 1972 and special mention was made of this service in the thanks expressed to the outgoing trustees. A lunch with both of the groups of trustees concluded the meeting in Hamilton.

Anglican Roman Catholic Commission of Aotearoa New Zealand

People cannot know each other unless they meet with a common purpose and desire. The commission has been meeting now for over twenty years in response to Christ's prayer that "they may be one" – to pray together, to listen to talk with each other, and to enjoy each other's company. Discussion is frank and informative as we search for the truth in charity. At one meeting each year time is given to silent retreat with the help of a leader as together we intend to listen to God.

The commission plans and promotes joint acts of worship to commend to the Bishops of both churches for use throughout the land. The Ash Wednesday Liturgy, among others, is becoming increasingly popular. At present a booklet, "The



*Dr Daniel Stollenwerk , Fr Peter Janssen, Mr Steven Anderson
and Revd Rob McKay chat at afternoon tea at the Mercy Centre, Auckland*

Church as Communion", is being prepared for joint discussion groups and should be available later in 2008 or 2009. All recognise the great need for Christians of both churches to witness to the world our common

baptismal life in Christ, to die to our ignorant prejudices, and consequently to encourage each other along THE WAY.

Br Brian is a member of the Anglican Roman Catholic Commission of Aotearoa New Zealand.

Third Order Quiet Day at Friary

On the Feast of Saint Clare, members of the Third Order from Waikato, Bay of Plenty and Auckland gathered at the Friary for a Quiet Day conducted by Br Brian. He chose, quite naturally, Saint Clare as his subject. During a restful and meditative day Sue Liapis was admitted as a Novice after Evening Prayer (see photo). Brian looked after the spiritual needs while Damian Kenneth cared for the more basic culinary areas. It was a great day.



Religious Life Advisory Group meets at Te Ara Hou



The Religious Life Advisory Group

*Standing—Revd Dr Bill Adams-Smith, Revd Martin Davies, Revd Pamela Warnes, Revd Stephen Warnes, Mrs Valarie Langley (Archbishop's Chaplain)
Seated— Sr Kelene CSN, Sr Anne CSN, Revd Dorothy Brooker TSSF, Archbishop David Moxon, Miss Rosemary Blackwell, Br Brian SSF.
Revd John Heberton TSSF and Mr Ray Harlow OHC were not present for the photo.*



and, of course, plenty of food!



Friary Life

Te Ara Hou village is surely a unique place. The friary is surrounded by a number of Christian welfare agencies, and now the Administration Centre of the Anglican Diocese of Waikato is being built behind the friary alongside the Combined Churches foodbank. From Monday to Friday many are the people and vehicles coming in and out of the village, for the work of most of the agencies extends far beyond the limits of the village. The weekend is relatively quiet. The residents of the village are women and their children in Cross Rose, older people in Abbeyfield, youths in Te Hurihanga and the friars. A good cross section of people.

What is the function of the friary in the midst of this humanitarian work, with at present only two friars in residence? One does not have the best of health and the other is in his eighties.

Prayer and hospitality are the two main ingredients on the friary menu. The Brothers are responsible for the daily worship in the chapel which is situated in one of the main buildings of the village with Morning and Evening Prayer and Eucharist. At one end of the friary is the hermitage occupied by Br Brian. Prayer is offered for the glory of God and as intercession for all the work in the agencies and for those whom they serve. Brian is able to lead the occasional retreat elsewhere or reflection day at the friary. Both he and Br Damian Kenneth are available for spiritual direction and counselling.

People come to the friary to relax or use the library. Some groups meet at the friary for discussion or social function. The pizza oven in the garden is especially popular. Damian's managerial wisdom is sought

by the agencies, especially Anglican Action. His culinary skills are particularly appreciated at social functions and by those who live in or visit the friary. He is mainly responsible for the domestic ordering of the place.

There is accommodation for seven people. In addition to the two Brothers, Canon Douglas Pratt, a professor of religious studies at Waikato University, and Matua David Pineaha-Sarsfield and his wife Annette, who work with Anglican Action, are resident for much of the time. They go to their homes for the weekends. There are two rooms available for short-term visitors who are gladly welcomed.

A year ago it looked as if the Society's presence of friars in Aotearoa New Zealand would have to come to an end. But Damian Kenneth and Brian are holding on until other Brothers are able to come with fresh vision and energy. God is the author and source of vocation to the Religious Life and other forms of ministry, but it is up to the church (the clergy and faithful laity, as well as the Brothers and Sisters themselves) to make the vocation well-known and to encourage response. A vocation needs to be tested which is one of the main purposes of the novitiate of two to three years before vows are taken. History has generally shown that where the worshipping, witnessing and serving life of the church is strong, response to God's call to the Religious Life is forthcoming. God chooses but so must we! So your prayers and action are needed – please.



From Douglas Pratt

I lead a somewhat peripatetic life; 2007 has been no exception. My home (along with my wife!) is in Auckland. But for half the week and more, sometimes, I live as a de facto brother at the Hamilton Friary. It is a curiously comfortably balanced life: I enjoy an existence of two homes. But then I am often away from both!

By the end of this year I will have given some 22 lectures, seminars, or conference papers – almost half of them overseas (more than, if you include multiple trips to the South Island) – in addition to my university teaching.

My academic interests and research into interfaith dialogue, Christian-Muslim relations, and more latterly the relationship between religious extremism and terrorism, have contributed to a number of overseas trips and interesting consultations. Australia feels now like catching the bus; an invitation to the Centre for Civilisational Dialogue in Kuala Lumpur felt a bit more genuinely international. But the big one was an invitation to speak at a London conference on the subject of Islam and interfaith dialogue, followed by giving a lecture to the Centre for the Study of Religion and Politics at St Andrews, Scotland. Fiji beckons before the end of the year.

Whilst in the UK I took the chance of an overnight visit to Hilfield Friary, in Dorset, and to enjoy once more the company of Brother Kentigern. He is very well – and currently the 'Kitchen Brother'. It is good to be part of the SSF community; to plug in to the centring rhythm of a life of prayer. Perhaps that helps in being rather on the move.

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Bernard R.I.P ... 1928 - 2007

Isaiah 43: 1-7

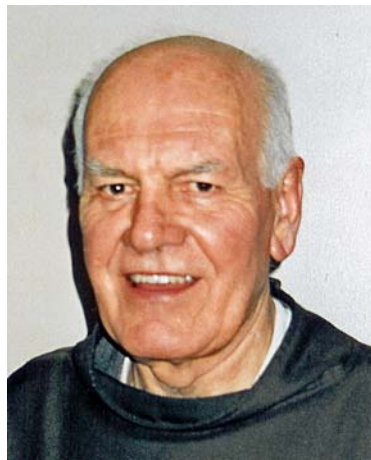
'Do not fear, for I have redeemed you. I have called you by name, you are mine'

Here's the Lord God, through the prophet, speaking to a broken, hopeless, exiled people – words of comfort, of forgiveness, of reconciliation and of restored relationship.

Bernard was a very remarkable spiritual guide. Whether you were coming to him for regular direction (and a huge number did) or for 'one-off deepies' as he used to call them, he had the extraordinary knack of putting his finger ever so gently on the place where one was hurting, where one was fearful, where one was vulnerable. In fact, on occasions it could be almost irritating: 'How on earth did he know **that** about me?' – but it came from an acute listening, a wise understanding of human nature, and what someone has described as 'an almost cunning way of searching one's heart for what was real and true'. At the same time he was able to communicate to those who came to him that, whatever the wounds – in fact because of them – God our Father loves us to all eternity; that through Christ's wounds we are loved, redeemed, restored, forgiven. For many, this was a new or deeper understanding of

themselves as uniquely precious in God's eyes.

And, of course, he could bring people to this understanding and this recognition, because he knew it himself – both the woundedness and the love of God. He knew that he himself was not the totally integrated human being he was made to be before



God; he used to say that 'it's very easy for all of us to think one thing, feel another, say another and do yet another'; there were parts of him that were incomplete or spoilt, and he knew that the transformation of our humanity into the full image of Christ is a work in progress. 'Kyrie eleison', 'Lord have mercy' was a constant prayer for him; he was a penitent. And yet he lived with the full assurance of the desire and power of God eventually to effect that transformation. In a paper given at a conference for novices, back in 1978, he writes: 'A big factor in my life is the sense of being a forgiven person, one to whom God

has given another chance, a chance to start again.'

For many years, above the seat in his room where he sat to meet with people, both brothers and others, there was a black and white photograph of one of the carvings from Chartres portraying the creation of Adam. The naked Adam has his head resting on God's knee, and God is bending over him with one hand above and the other cradling Adam's head. It's a sculpture of the most exquisite tenderness, and I always felt that by placing it there, where everyone who came could see it, Bernard was saying to us: 'This is what the business is about, this is what you've really come for – to be led deeper into the mystery of God's creative love and its completion and fulfilment in Jesus Christ.' *'Do not fear, for I have redeemed you.'*

1 Peter 1:3-9

'Blessed be the God and Father of Our Lord Jesus Christ'. It's a letter to new Christians which bubbles up and overflows with joyful praise: *'... you believe in him and rejoice with an indescribable joy'*.

Bernard was such a good preacher, missionary and communicator of the Gospel because the message he gave came across as an overflowing of joy, of joy and delight: in creation, in people, in

(Continued on page 6)

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everything beautiful, in reconciliation and peace, in the promise of glory. He had a stock of certain phrases: 'Keep praising', 'Are you singing and dancing?', 'Praise the Lord, Alleluia!' said in a certain way, and 'Clever old God'. There was something of light hearted jocundity in all this, but it flowed from a deep source of joy in the life, death and resurrection of Christ and was a faithful echo of Blessed St Francis. Another picture on his wall was one of the Poverello, dressed in rags, dancing with an imaginary violin under his chin and a branch with leaves for a bow.

It wasn't without cost; following in the way of Francis **did** involve renunciation on a number of levels and just occasionally a sense of that could surface in his life. 'He could have gone far' as they say; but in his deepest self he knew what his desire was really for: *'God of your goodness give me yourself, you are sufficient for me'* – words of Julian of Norwich which he treasured. He always came back to the joy of the Kingdom and to what he used to describe as 'the deep belly laugh of God at the heart of creation'.

And, lastly, from the Upper Room in the Gospel of John: 'As the Father has sent me, so I send you. Receive the Holy Spirit.'

Bernard was a man of many gifts, but not in

every department. He enjoyed good food but was a disaster in the kitchen; it was best to keep out of his way when he was cooking. Using his gifts, while always keeping a critical eye, he was a great servant of the institution, whether that be of the Church on the General Synod, or of the Society of St Francis as, successively, Guardian at Plaistow, Brisbane and Hilfield. He believed passionately in working and praying for Christian unity and was a keen supporter of the Franciscan International Study Centre in Canterbury. There **was** a certain driven-ness in how he went about all this, but it was giftedness and energy expended for the sake of the Kingdom, co-operating with God in love and compassion for the world. In his book 'Open to God' he writes in gratitude of being drawn into the loving, redeeming, purposes God for the world: *'I'm glad to know (and partly know) such a God and to have some little share in what he is all about'*.

At the heart of it all was his life of prayer, the life of getting up early in the morning and just being there before God in contemplation; here above all he began to enter into the life of the Blessed Trinity, the mystery of giving and receiving and sharing of love which lies at the heart of all reality and which is the source of all good.

Bernard had an enthusiasm

for a number of icons that I can remember and he loved to talk about them. For a long time it was the great Rublev icon of the Trinity that drew him, then it was Pierro della Francesca's painting of the Resurrection; he was also much taken with a photograph of a Japanese Zen garden. But the San Damiano crucifix was the choice of his last few years. It portrays, not just the suffering Jesus, but the risen and ascended Lord in the glory of the Father, and includes, around the cross, the life of the Church on which the Spirit is outpoured. Here the world is redeemed; here the world is completed, restored to its true relationship with God; here all creation is brought together to do what it was made to do - to worship God and to enjoy God for ever.

It was before this tender, compassionate face of Christ that Bernard would sit or kneel when he could no longer work or remember people's names, when he could no longer celebrate the Eucharist or even read the scriptures. He would just sit gazing at it - as Francis had done: *'My God, my all. My God, my all. My God, my all'*. May God, in his mercy and compassion and love for Bernard, bring him and us at the last to the fullness of his life and joy with the saints for ever.

From a sermon preached by Br Samuel, Minister Provincial of the European Province, at Bernard's funeral.

Br Bernard was Guardian of Brookfield Friary, Brisbane from 1969.





Is God Calling You To Be A Franciscan Friar ?

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Franciscan Angles is published by the First Order of the Society of Saint Francis in Aotearoa New Zealand.
The Society of Saint Francis is a religious order in the Anglican Communion. It is involved in the contemporary world, seeking to promote unity and reconciliation and in caring for the marginalised. The Society is committed to the spiritual search in the Christian tradition and seeks to follow the way of St Francis of Assisi in humility, love and joy.



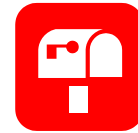
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David

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+ George Connor & Nonie

+ Roger Herft & Cheryl

Vocations to the Religious Life
in New Zealand



Diocesan Office Construction Begins

*Archbishop David Moxon,
Matua Pita Te Ngaru, and
Warren Turnwald with the
first sod turned for
the construction of the
Diocesan Office next to the
friary at Te Ara Hou*



St Peter's Youth Group Pizza Night

*Ice cream is always
popular*

*a cool night and
a warm fire*

and lots of fun



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