

PAX ET BONUM

Mtendere, Khotso, Peace, Kagiso, Vrede, Rugare, Nxolo, Asomdwe, Kuthula, Ukuthula, Mulalo

Issue No. 103

MESSAGE FROM THE MINISTER PROVINCIAL BONGINKOSI BUTHELEZI TSSF



This Pax et Bonum newsletter will reach you around the time of the 2025 Comrades marathon, an 89.9km annual ultra-marathon race that is run between the City of Pietermaritzburg and Durban (South Africa). This year's 97th edition is a down-run that will end at Durban's Moses Mabhida Stadium. It is scheduled to be run on Sunday, 08 June—the Solemnity of Pentecost. My experience of Comrades is not as a runner but as a spectator because its route passes a few yards from my house in Hillcrest.

Many of you have watched this marathon on TV and listened to commentators describe the feats of the runners as they appear on the screen. The analysts describe the pain the athletes are feeling, what their bodies are going through at each stage of the race such as at Drummond, Botha's Hill, Cowie's Hill et cetera. They talk about the conditions of the race—

how cold the weather is, whether the tailwind is helping or the headwinds hinder the runners, whether the road is flat or hilly.

One insight that has always come to mind is that what propels the runners to the finish line are fellow runners and the spectators on the road that cheer them on (Hebrews 12:1). Many spectators stand in cold winter weather because they may have personally known a runner in the race and so came to cheer them on as they ran by. However, others may not have known anyone and are just there to cheer on all the runners. Either way, these spectators come out to cheer on athletes who are doing something inherently good and virtuous.

The two questions that arise in my mind as a Franciscan are: What lesson can we glean from the race dubbed the 'Ultimate Human Endurance'? And if we see the good in cheering marathon runners why can't we just as easily cheer on each other in our Franciscan journey? The reality is that marathon runners run the race together although others have their own individual goals and personal records to break. For many of the runners it's not a matter of coming in the top three places but simply of completing the race.

The race is both an individual, yet communal endeavour. It is even more communal when you add in the cheering spectators (companions). The Franciscan life is not our own, but something we share in common with other tertiaries. Living as a dispersed community requires us to help our faltering fellow runners and cheer them on to reach the finish line.

The second insight relates to good running form and mental strength. Proper preparation help good runners to run with good form and withstand the psychological temptation to give up. A runner's mental strength allows them to keep good form, especially as fatigue sets in when they are nearing the end of the race. At the moment of fatigue is the most tempting time for a runner to have poor form, which only slows their pace and makes the run harder.

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How is this relevant to the Third Order? The fifth rule of spiritual discernment in Ignatius Loyola's *Spiritual Exercises* says that one should not change anything in times of spiritual desolation, but should act according to the decisions they made in spiritual consolation. Simply put, in order to triumph through times of spiritual fatigue—times when we feel like God is very distant or we are struggling with sin, we need to maintain good spiritual form.

For us, a good spiritual form consist of the Franciscan charism that is underpinned by the three aims, the three ways of service, and the three signs of the Order. These spiritual practices are not just for their own sake, but help keep us true followers of Christ in the footsteps of Francis, and striding towards God. As we keep up with these spiritual practices, especially in times of spiritual desolation and fatigue, we will make it through difficult times much more easily as we have the finish line—heaven—in sight.

In conclusion, I write to you with a heart filled with gratitude for your dedicated lives and unwavering commitment to the Gospel of Jesus Christ as we have just received the gift of the Holy Spirit. Your faithfulness in the Franciscan way of life is a testament to the enduring power of faith and the transformative grace of God. Our shared spirituality and your unwavering dedication is a beacon of light in a spiritual race that often struggles to find cheering fellow runners and spectators in desolate times.

I acknowledge the challenges you face, the weary moments, and the sacrifices you make as we run in this spiritual journey together. Know that your strain, your struggles, and your moments of desolation are proof that you are a spiritual runner awaiting the crown of life. As you continue to serve our Lord with humility and joy, know that this is not only an individual but a collegial race. You are surrounded by the love of tertiaries around the world, the support of those of us in leadership, and the unwavering presence of God. May your hearts be filled with the joy of the Ascended Lord and may your spirits bear testimony with God's Spirit that you are his child. Amen.

FEAST OF THE ASCENSION 2025

by Andrew Manning, tssf.

Grace and peace.

It is hard to believe that we are nearly half way into the year. For me it has been a blessed year. In March I got remarried and am very blessed to have been given a new beginning. I thank God for Lara, and our love and for God's goodness to us. We both lost spouses to cancer and after that painful journey are so privileged to have been given each other to share life with. Lara is an Enquirer with the Order and God willing, you will all meet her at Chapter this year.

As we celebrate our Ascended Christ I am reminded of how the angels reminded us not to just look into the sky longingly, but to go, in the assurance of his return, and do what Jesus told us to do. May our witness be bold for Jesus and may our compassion be evident to all. May the Holy Spirit empower us to, do every good work which has been prepared for us in advance.

I continue to uphold you all in my prayers and pray that the Group meetings are going well and building you up in faith. I am most grateful to Sister Vanda who produced the most wonderful Lenten journey meditations.

I encourage you all to be faithful in study and would like to see more people use the platforms to share thoughts, meditations and even studies on various topics as you produce them. Contemplation must be given expression in action and I do pray that you are finding ways to impact on your communities as you live out your rule of Life.

I am finding that our Rule of Life is a wonderful antidote for the Global Narrative, with which we are constantly bombarded. Hold fast to the teachings that have been handed down to us and desire the simplicity and chastity that will build resilience as we trust our Lord. It is wonderful knowing that we are being upheld in prayer and that God's grace abounds amongst us.

May the God of Hope fill us with all joy and peace as we trust in Him. Peace and all Good.

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MY FRANCISCAN JOURNEY+ Professed 19 March 1975 – Exeter Cathedral
by Margaret Godden tssf.

On 19th March this year (2025) I celebrated my 50th profession as a Third Order of Saint Francis Tertiary. So many of those years, as a lone tertiary, it has helped me to sustain my faith.

The early years: A call to serve beyond borders

After qualifying, I taught for a year in the east end of London, in a poor area. I then felt drawn to teach overseas. I ended up in Zambia in a little town on the border with Malawi and Mozambique. My only contact with Franciscans was a retreat at Fiwila, a leper colony run by them. After my marriage at the end of my contract, my husband and I eventually went to live in Luanshya on the Copperbelt in 1973.

The Spark of Community: Luanshya, Zambia (1973)

Our family eventually settled in Luanshya, on the Copperbelt. One Sunday at the Anglican Church, Fr David Norwood noticed the companion's medal I wore from the Community of the Sisters of the Poor. He revealed that he, too, was a Franciscan and introduced me to others, including the unforgettable Tessa du Pury and, years later, Aaron Chipangoma, a vibrant member of my youth group. It was Fr David who encouraged me to become a postulant.

A profession in Exeter – and beyond

In 1975, while on home leave in Devon, I was encouraged by Br. Geoffrey, then Minister Provincial, to pursue a profession. With a move to Botswana ahead and the prospect of serving as a lone tertiary, this step felt both timely and deeply meaningful. The profession ceremony took place in the beautiful setting of Exeter Cathedral.

On that day, my mother gave me a simple yet treasured gift: a cross made of three horseshoe nails, which I still carry with me as a reminder of that moment. Throughout the years that followed, Br. Geoffrey and Br. Benedict remained steadfast in their support, visiting me annually in Botswana. Their presence and care sustained my connection to the

wider Franciscan family an enduring source of strength and encouragement in my ministry.

South Africa and deepening the journey

In 1978, we returned to South Africa, where I became part of the vibrant Johannesburg group. Br. Geoffrey continued his faithful visits often staying in our caravan. I still smile when I think of him, wearing his well-worn T-shirt and shorts beneath his habit, an image that captured both his humility and humour. In time, I was called to serve as a Regional Counsellor, following in the footsteps of Dorothy Kühne. Those years were rich in fellowship, particularly during our cherished Chapter gatherings. I remember with great affection Fr. Roy Snyman—so full of spirit and humour. What a character he was!

People, Places, and the Passing of Time

Sadly, I do not attend chapters these days, but am part of the small Johannesburg group. I have seen many changes over all these years and lots of people have come and gone. Ray Carter, Anne Evans, Elizabeth McLeod, Margaret Tremeer, Nolan Tobias, Rosemary Faure, Jean Camel and Glenrose Khambule, to name but a few.

Reflections at the Golden Mark

Being a member of the Third Order has been an unshakable foundation in my spiritual life through moves, ministries, and transitions. I give thanks for every step of the journey and am filled with gratitude that I said yes to this path of Franciscan witness so many years ago. Blessings.

Pictured below is Sister Cynthia O'Ehley and Revd. Rudy Laws, Rector of St George's Parish in Knysna. He was a brother with the community of Divine Compassion, a Franciscan Community in Zimbabwe

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A Book to celebrate the 30-year ordination of women in the Diocese of Natal

(Stories from ordained women about their trials and tribulations)

by Doris Sibongile Sithole tssf.

Title of the reflection: Reverend Doris Sibongile Sithole tssf (92): The calling of a trailblazer Franciscan and first woman priest in the Anglican Diocese of Natal.

I was born on the 18 December 1932 in Botha's Hill near Hillcrest (KwaZulu-Natal). My mother was Lephina Maphumulo and my father was Joseph Maphumulo. My father was employed as a foreman at Botha's Hill Estate. My mother was a domestic worker at Hillcrest. My initial schooling was at Hillcrest Government Primary School where I did Standard 1 to Standard 4. I was then enrolled for Standard 5 at Thafamasi Primary School in Ndwedwe. I went to Georgedale Intermediate School to read for standard 6. I then fell sick and stopped going to school.

In 1951, Dr Halley Stott bought land in the Qadi/Nyuswa area in the Valley of a Thousand Hills where he built a clinic. My parents were devout Anglicans and both were actively involved in church activities. My father was the one who looked for church land in the area. Dr Halley Stott offered a building within the

clinic where the Anglican Parish of the Valley Congregations used as a church to date. I do not remember the date of my baptism but all I can remember is my confirmation by Bishop Vernon Inman at St. Faith's Church Durban in 1952.

I married Moses Sithole on the 17 August 1953 at St. Andrew Anglican Church Pinetown (before it was moved to its present site in Clermont). We were blessed with seven children i.e. three boys and five girls. I was a parishioner at St. Phillip's (later Holy Spirit) Anglican Church in Hillcrest and Valley Congregations chapelry. I became more and more involved in the spiritual life and ministry of the parish. I served as Church Warden for many years. Later I was invited to undergo training to become a Lay Minister. I was duly licensed as a Lay Minister and served with joy in the ministry of the altar where I was allowed to preach, read the Scriptures and assist in the administration of Holy Communion. A number of people dropped a hint about my calling to ordained ministry including my then rector, Revd. Canon Nicholas B. Kerr and Mr. Graham Sugar who was one of the church wardens. I dismissed them and also resisted the "inner voice" because I felt that I was unworthy to be ordained for my lack of formal tertiary education and training. Revd. Kerr made an effort to facilitate the liturgical part of my education and training using material from the Theological Education by Extension College (TEEC) as he brushed aside my objections and protests.

In 1992, Revd. Kerr returned from the Synod with the "good" news that the Provincial Synod has voted to permit women ordination in the Anglican Church of Southern Africa (ACSA). He said that he will continue to pray for me in my journey of "hearing God's voice" regarding my calling. The first concrete call came to me in 1993 when I attended a retreat that was led by the now retired Revd. V.T. Makhubu at St. Dominic's Retreat House in the Bluff. Revd. Makhubu delivered a sermon from the story of Isaiah's call that is recorded in Isaiah 6:1-6. I was 'slained' in spirit and other retreatants thought I was falling sick. Mrs. Gwen Jones and Dr Bartley took me downstairs and were

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ready to call an ambulance when I told them that it is God who is talking to me about my call to ordained ministry. Everyone was happy to learn that I had finally heard from God. At the end of the retreat I was ready to go to my rector for confession because I had ignored God for so long. Revd. Kerr called me on Monday morning to confirm that he had heard about what happened to me and offered to continue to pray for me. His enthusiastic call sealed the deal for me once and for all.

I immediately told my husband about my calling to ministry and he was very supportive. The first negative reaction to my calling came from some parishioners who sat in the Parish Discernment meeting. They also voiced their disapproval when I was invited with my late husband by Bishop Michael Nuttall to attend the Diocesan Discernment Conference that was convened at the Holy Spirit Parish Hillcrest. I was accepted by the Discernment Committee and recommended for ordination to diaconate. One of the first people who congratulated me after this decision was the retired Bishop Rubin Phillip. I consider myself as a late vocation because I was made deacon at the age of 63 on 09 September 1994. Then I was ordained priest on 28 January 1995. Both services were held at the Holy Trinity Church Hillcrest.

I served as Assistant Stipendiary Priest at the Holy Trinity Church Hillcrest (English-speaking parish) and the Valley Congregations Church (IsiZulu-speaking parish) for many years. One of my highlights was when I was appointed to lead both parishes when our rector took a three-month sabbatical leave and went overseas. I was assisted by a White priest from St. Elizabeth Church Westville who was so busy that he could not attend most of the services and administrative matters. It was not easy to minister in those days as a woman priest because some parishioners were prejudicial to women clergy and the fact that I was an African priest who ministered in a white parish. But it was not all doom-and-gloom because some parishioners were very supportive such as one Veronica Guthrey who included me as a

beneficiary in her will to inherit her car. This happened after I prayed for her before her surgical operation in hospital and sadly she passed on a few years later. Her husband was honest enough to comply with her request and gave me Veronica's car which I used for many years until recently.

In 1975, I joined the Anglican Communion's Third Order of the Society of St. Francis of Assisi (TSSF). I was appointed to serve as Chaplain of the Durban Group of TSSF from 1995 to 2015. I was succeeded by Revd. Dr Bonginkosi Buthelezi who is now the Minister Provincial of the Third Order in the African Province. The Franciscans were very supportive of my ministry. However, one of the challenges that had a negative impact on my ministry was health related. I was first diagnosed with the L4/L5 spinal disc collapse at the age of 40 in 1972. I used a corset which helped to relieve my pain. Many years later I stopped using the corset until 2017 when I had a relapse and I was admitted in hospital with spinal problems for three months. I was told by the specialists that they could not operate on me because of my age and it was then that I could no longer serve as priest in the Church and the Third Order of the Society of St. Francis of Assisi. I now consider myself fully retired from ordained ministry.

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Pictured above is Reverend Doris Sibongile Sithole tssf.

BRIGHTENING FUTURES AT ST CATHERINE'S: A GIFT OF BRAILLE MACHINES

On March 28, 2025, the Lesotho Group joyfully donated **six Braille machines** and **six packs of Braille paper** to St Catherine's Centre for the Blind in Maseru. This gift, made possible through a grant from the **Monaco Department of International Cooperation** and with the guidance of Br. Chaba Mokuku, was presented during a warm and spirit-filled ceremony at St Catherine's High School.

This is not the group's first act of kindness, following a previous donation funded by Franciscan Aid International, they recognized the critical need for more Braille equipment. At the ceremony, Br. Chaba reminded us of the Franciscan call to **prayer, work, and study** as a foundation for acts of mercy and compassion.

Pictured below is Bishop Kgabe and TSSF Lesotho Group Convener Ntsebeng Mafereka.



Bishop Vicentia Kgabe, in her role as our Bishop Protector and proprietor of Anglican schools, shared a powerful memory from her first visit to the Centre: being blindfolded and handed a cane. She reflected on the discomfort and deep empathy it stirred in her, emphasizing the importance of including visually impaired people in all aspects of life. She offered a heartfelt blessing over the donated machines.

Student representative Relebohile Lebeko (Grade 11) thanked the donors, noting how the machines will especially help in subjects like Sesotho and Mathematics. Principal Dr. Ntoa Nkanda expressed immense gratitude and highlighted that the donation came at a crucial time, when the school had run out of functional machines and resorted to patching up old ones.

A few days later, Ms. Yodanos Pasquier, director from the Monaco department, visited the centre, toured the facilities, and saw the impact of her country's contribution first-hand. She acknowledged the ongoing need and expressed a desire to continue supporting the centre in future initiatives.

We are deeply grateful for this growing partnership with Monaco and TSSF. May it continue to flourish and bring light to the journey of all those we serve—**all the way to heaven.**

Pictured below is Bishop Kgabe, Matsepo Mokuku and the deputy principal of St Catherine's High School

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by Margaret Godden tssf.

We are warned that the storm of Holy Week may include the rocks we carry ourselves our unexamined **prejudices**, our **anger** disguised as righteousness, and our cultural complicity in systems that oppress.

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Prayer

Lord Jesus, help me lay down the stones of condemnation and pick up the cross of responsibility. Let my faith not hang on hollow rituals or empty intentions but be shaped by justice, love, and your enduring grace. Amen

MAPITSO, EDWIN and BEN PROFESSED AT THE S.R. CHAPTER ON 12TH OCTOBER 2024

Rev. Fr. Edwin Baatjies, Fr. Ben and Mapitso Lebuso were professed by Brother David Bertram during the last Southern Region Chapter held at the St Luke's Retreat Centre, Port Elizabeth (Gqeberha), South Africa.

Pictured below is Brother Edwin, Sister Mapitso and Brother Ben during their profession



LESOTHO GROUP RETREAT: 4-6 APRIL 2025

The Lesotho Group held a joint retreat with the Community of the Holy Name (CHN) sisters, in Leribe district, Lesotho. The theme for this year was Humility. The following bible verses were used as a guidance: Matthew 16:24-28, Matthew 11: 29, Proverbs 3:5-6, John 12:24, John 15:1-5 and Philipians 2:3-11.

Rev. JUDA TSOSANE PROFESSED

Rev. Fr. Juda was professed by Bishop Phillip Mokuku during the Lesotho group retreat that was held on first week of April 2025 at CHN Hlotse, Leribe.

Rev. Fr. Juda Tsosane has been a full-time priest for more than **fifty years** and served in many parishes in Lesotho. He is currently a retired priest. Fr. Tsosane is also married to Maqoboko Tsosane and they were blessed with one son, Moqoboko Tsosane.

Pictured below is Bishop Phillip Mokuku, Sister Ntsebeng Mafereka-Convener for Lesotho Group and Brother Tsosane



A LIFE WORTH REMEMBERING

by Sister Margaret Godden, tssf

Every time I hear the words of the **Beatitudes**, I'm struck anew by their **simplicity and clarity**—a divine blueprint for living well. They remind us that the values of the Kingdom of God are not about grand success or acclaim, but about **humility, mercy, and peace**.

People often speak glowingly about someone's life after they've passed. But I find myself wondering: *What would I want honestly said about me when I die?* Will the memories be good or damning? The truth is, the answer lies in how we choose to live **right now**.

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Every word, action, and decision is writing our legacy in the hearts and minds of others.

Here's a gentle exercise:

Take a piece of paper and divide it into two columns. label one:

"Moments that bring me to life" – the things you're proud of, the life giving choices. Label the other.

"Moments that sadden or diminish me" – times of selfishness, neglect, or harm.

Return to it often. Add to it. Reflect.

Ask yourself:

- What brings me to life?
- What deadens me?
- Are my actions rooted in love, or in my own comfort and self-importance?

Too often, we're wrapped up in ourselves. And in that state, we neglect the **unique abilities God has given us to bless others**. We rush past opportunities to be kind, to listen, to love, to serve.

Consider these simple, soul-searching questions:

- When did I last **put someone else first**?
- When did I say a **kind word**, even when I was in a hurry?
- When did I **give food to someone hungry**, or offer comfort instead of criticism?
- When did I **hold my temper**, **diffuse an argument**, or **choose silence over being right**?
- When did I **give to charity**—with time, money, or presence?
- When did I last say **"I love you"** to someone who needed to hear it?

Our lives are fleeting. We never live the same moment twice. And while we can't go back and erase the past, we can shape the story we are still writing.

So let us strive to live lives worth remembering—not for applause or fame, but because we made the world **a little brighter**, someone's burden **a little lighter**, and our legacy **honest and full of love**.

Cynthia O'Ehley with two long-standing tertiaries from the Cape Town Group, Sister Dorothy Kuhne in the middle and Sister Celia Wolfe on the right.



Pictured below are paintings of scenes in Assisi done by Celia Wolfe.



CAPE TOWN GROUP MEMBERS

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SOMETHING DIFFERENT---A Reflection: Francis and the Crusades- A Different Kind of Pilgrimage

by Vanda Chittenden tssf.

Someone asked me recently, quite sincerely, why St Francis of Assisi took part in the Crusades when he was known for peace, compassion, and gentleness toward all creation. It was an honest question. And I had to admit, I wasn't entirely sure of the details—only that I felt deeply that his heart would not have aligned with war. So, I went looking.

What I found was both reassuring and inspiring. Francis did not take up arms in the Crusades after his conversion. In fact, the only time he had anything to do with them was years after his radical turn to Christ, when he walked straight into the heart of conflict—not with a sword, but with bare feet and open hands.

In 1219, during the Fifth Crusade, Francis crossed enemy lines and entered the camp of the Muslim Sultan al-Malik al-Kamil in Egypt. His journey was dangerous, misunderstood, and almost certainly discouraged. But he wasn't there to convert through conquest, nor to negotiate on behalf of an army. He came to meet the Sultan simply as a brother, bearing peace and the Good News—not in dominance, but in love. The Sultan received him with kindness and curiosity. The two men spoke for days. No battles were won. No kingdoms were conquered. And yet, in a tent in a foreign land, surrounded by war, a saint and a sultan sat in peace, honouring the presence of God in one another.

There's something so Franciscan, so Gospel-shaped, about that moment. While others thought victory could only come through violence, Francis believed in another way—the way of Christ, who meets enemies with love, who walks into the chaos of human conflict bearing only the peace of God.

It's worth noting that earlier in life, Francis did try to become a knight. He dreamed of honour and glory. He went to war. He was captured and imprisoned. And in that long silence of suffering, he began to hear another call—one that led him to rebuild the Church, not with power, but with humility. So no, St Francis did not fight in the Crusades. He followed the Prince of Peace into the heart of war, not to take lives, but to bear witness to the possibility of a different kind of kingdom.

In these times of conflict—both global and personal—I find deep hope in that story. Hope that even in the thick of division, there can be a way of peace. That even when the world shouts for weapons, someone may still walk barefoot into the fray with nothing but love.

THINKING WITH THE MIND OF CHRIST

by Mapitso Lebuso tssf.

What does it mean to “think with the mind of Christ”? St Paul, in **1 Corinthians 2:16**, quoting **Isaiah 40:13**, proclaims a bold truth: “*We have the mind of Christ.*” This is not a lofty ideal for a few saints—it is a shared inheritance for all believers. To think with Christ's mind is to align ourselves with His vision, His intentions, and His heart.

In practice, this means we are called to **think biblically** and **think with the Church**—that is, to be deeply rooted in Scripture and in communion with the Body of Christ. These are not separate paths, but rather different expressions of one journey: putting on the mind of Christ. Verses such as **Philippians 2:5–11**, which call us to humility and obedience, and **1 Corinthians 2:16**, which reminds us that we share Christ's mindset, serve as guiding lights in this endeavour.

“Thinking about God's word bridges the gap between studying it and living it.”

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A Franciscan Perspective: For Franciscans, the call to have the mind of Christ is deeply practical. It means living out humility, selfless service, and radical love in daily life. This mindset is not merely a matter of belief, but a way of **being**, shaped by Christ's own example of simplicity, compassion, and solidarity with the poor and marginalized.

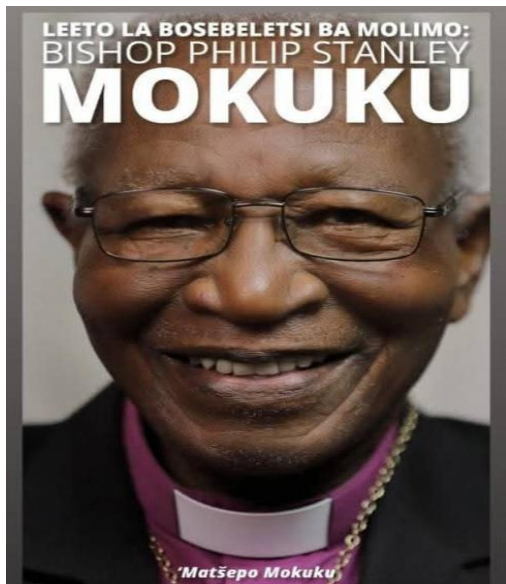
One key Franciscan discipline that supports this transformation is the practice of **daily obedience**. Through this spiritual rhythm, Franciscans grow in their intimacy with Christ and cultivate His way of thinking. In doing so, they are better able to serve, love, and live as instruments of peace.

As **Saint Jerome** wisely said:

"Ignorance of the Scriptures is ignorance of Christ."

So let us dwell in His Word, abide in His Church, and open our hearts to be shaped by His mind—day by day, grace by grace.

Book Launch Announcement



The Lesotho Group is pleased to share the exciting news that **Sister Matsepo Mokuku** tssf, has authored and published a new book titled ***Being God's Servant***, which chronicles the inspiring spiritual journey of Bishop Phillip Mokuku in his ministry within the Anglican Diocese of Lesotho. This work is a heartfelt tribute to a life dedicated to faith, leadership, and service. It offers both a historical reflection and a

spiritual testament for those within and beyond the Anglican tradition. The price of the book is R250 or US \$14.

Pictured below are children of Sister Matsepo Mokuku and the Lesotho Group Chaplain Bishop Phillip Mokuku during the book launch. Namely, Chaba, Tsepang Tsepo, Selloane and Sebatatso.



Pictured below is Sister Matsepo, Sister Lillian and their fellow Anglican Church clergy wives-Mrs Makhetha, Majoro and Mokoqo) as well as Sister Lilian Khang during the book launch.



NEW APPOINTMENTS IN THE SOUTHERN REGION, OCTOBER 2024

During the 2024 TSSF Chapter held at the St Luke's Retreat Centre, Port Elizabeth (Gqeberha), the following tertiaries were appointed to various roles.

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Name	New office-bearers	TSSF group
Andrew Manning	Southern Regional Guardian	Durban Group
Vanda Chittenden	Southern Regional Formator	Durban Group
Mapitso Lebuso	Southern Regional Secretary	Lesotho Group
CHAPLAINS FOR TSSF GROUPS IN THE REGION		
Bishop Phillip Mokuku	Chaplain	Lesotho Group
Edwin Baatjies	Assistant Chaplain	Lesotho Group
Moeketsi Mototjane	Chaplain	Cape Town Group
Hermann Kuschke	Chaplain	Lowveld Group
Ben Durham	Chaplain	Eastern Cape Group

TSSF Provincial and Southern Region Chapters 2025

The African Province Third Order Chapter (APTOC) will be held at the Padre Pio Retreat Centre, Pretoria (South Africa) on 3rd October 2025. The TSSF Southern Region Chapter will be held at the same venue from 3rd October to 5th October 2025.

The main item on the APTOC agenda is review of the Provincial Statutes. On 06 January 2025, the Minister Provincial circulated the First Draft document to four regions for study, reflection, discussion and feedback. The First Draft will be in circulation for a period of six months ending on 30 June 2025. The Final Draft document will be presented for approval at the 2025 Provincial Chapter.

Dates: 3rd October to 5th October 2025.
Cost: R1330.00 per tertiary.

Our Facebook address is "Third Order of St Francis African Province". Website: www.tssf.org.za

Finally, please pray for more people to be called to join our society. We need to pray that when someone hears the call we will be ready to welcome them, to be loving and attractive as a group and as a way of following our Lord.

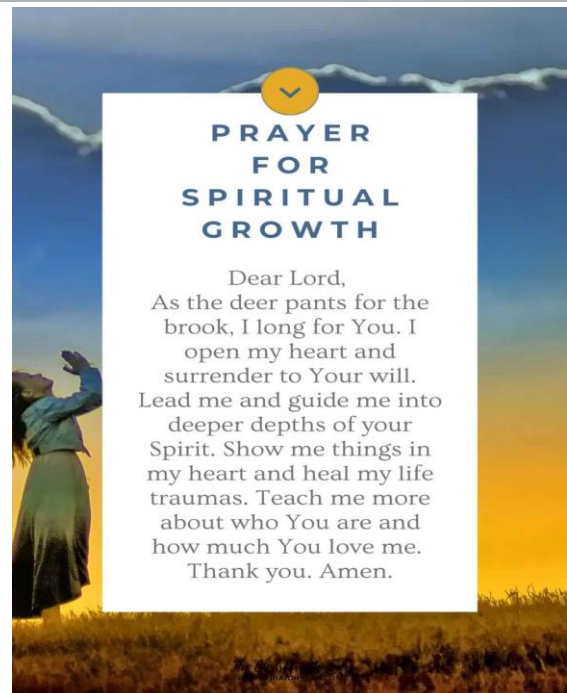
We need to keep the way of St Francis by our reading of the daily obedience, by praying and by keeping in touch.

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God bless Africa. Protect our children. Transform our leaders. Heal our communities. Restore our dignity and give us peace.

For Jesus Christ's sake.

Amen



PAX ET BONUM

Mtendere, Khotso, Peace, Kagiso, Vrede, Rugare, Nxolo, Asomdwe, Kuthula, Ukuthula, Mulalo

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