Welcome to Issue No3 of our e-zine. I did attempt to reduce the size of this issue but there are so many wonderful events and topics to write about, and lovely articles received from TAU family that it's impossible to produce anything smaller. For those who can - print it out and staple together as a magazine; it's nice to pick it up now and again to read or browse through over a nice warm cuppa.

There is a Celtic theme running through this issue, due to St Brigid’s, St David’s and St Patrick’s Day being celebrated by our Welsh and Irish members in February and March. I hope you find the various articles of interest.

As we come to the end of the Winter season and progress into the dawning of Spring and nature’s awakening, and the birth of new life among God’s creatures, there is a sense of anticipation and new beginnings. Love & Light...The editor 💜

"What shape waits in the seed of you to grow and spread its branches against a future sky?"
David Whyte

Blessings for Imbolc
FRANCLARA DOVES 4 PEACE e-zine
Tau Community UK-Ireland-Europe-Australasia

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Community Feedback on Previous Issue
- There was one negative comment concerning the size of previous issues.
- I would like to thank Br Sean for his wonderful article in the December/January issue – The 12 Prayers of Advent.

Closing Date is second week of March for April/May issue

Suggestions for submitted articles: Easter, Mother Mary, St George’s Day, Bluebells, Earth Day, pictures of your pets, pictures of nature and animals in their natural habitat, Climate change.

Announcement from Br Sean

Feb: 1st Feast of St Bridget: Br Barry (Scotland) will be welcomed as a new Monastic Monk in Vows. (Franclara Doves 4 Peace Province -UK)

Feb: 1st Feast of St Bridget: Br Clark (Nr Texas) will be welcomed as a new Novice (Immaculate Conception Province USA)

Next Intake of new Trainee Monastics: April 12th 2020
TITHING
My New Year Intention. Franciscan Greetings one & all.

It's that time of year dear friends when I sit down and take stock as the new year beckons. It's also a time when the renewal of Subscriptions and Commitments are given the considerations they deserve. It was in so doing that a few thoughts wafted their way for a deeper conscious consideration. Permit me to share a few headlines and resulting thoughts as I renew my yearly subscription to our beloved Tau Community of Interfaith/Interspiritual Celtic Franciscans.

Tithing. 2 Cor 8: 1-15
Common Good. 1 Cor 12 :7

Do these three headings with their accompanying guidelines from Holy Scriptures remind us of our intentions as lay Franciscans in this world? One of the vows we try and live by or choose to actually commit to, is one of living by Providence. Our recent "Just Giving" Appeal to members to seek funds to attain Charitable Status received only three responses. All the maintenance, servicing and replacement of broadcasting and communicating equipment of which we are the ever grateful receiving beneficiaries, together with the Monthly Franciscan hospitality for the Community and also with open doors, when called upon throughout the year is Providentially provided unless I am mistaken, from within the Mother House!!!!!!! There is also little to no nest egg set aside for the aforementioned. Indeed, Br Sean DOES LIVE By Providence. The above are the basic tools to which this beautiful Ministry of Brother Sean, quietly supported and encouraged by Brother Rob reach out and provide Internationally. It is with these shared thoughts in mind that I return to my deliberations, remembering gratefully the work of our collaborators and editors who came wonderfully to the Claxton call to produce our wonderful Newsletters and recent Broadcasting in the US.

Yes, Tithing will continue from me this coming year, but also greater consideration given to how to practically encourage, however required, for this vibrant Community, for we must also remember that Tithing, as in Common Good & Commonwealth is also the giving, sharing and encouraging of each other often with gifts lying latent or yet to come to the surface. After eleven years our Community is on solid spiritual foundations, I truly believe we now are called to combine Prayer with Providential Giving with ACTIONS. Perhaps just to begin with all of us (the 266 Members), and also if felt led our lovely 873 or so followers, would renew the very small annual membership fee, thus providing that little nest egg and demonstrating the Gift of Providence that has laid latent and awaiting, showing all is alive and well and now kicked into life and revived to Br Sean & Bro Rob.

"In Him We Trust By Action". Perhaps this little sharing is also a prayer in action for that which lies ahead and in strict confidence instigate within OUR Community.

Br Barry Novice in Training, T.C.O.I. F.

PS: Giving in whatever form is a private matter. It is not a requirement of our beloved Tau Community. Whatever form it will come to us as prayerfully encouraged and Divinely led should we so wish. Practically speaking under Membership/ Donation/Subscription of our Tau Community Website access to the means is revealed.
### INTERFAITH CALENDAR [http://www.interfaith-calendar.org/index.htm](http://www.interfaith-calendar.org/index.htm)

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<td>Khordad Sal (Birth of Prophet Zarathushtra) ** - **Zoroastrian</td>
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The World Interfaith Harmony Week was first proposed at the UN General Assembly on September 23, 2010 by H.M. King Abdullah II of Jordan. Just under a month later, on October 20, 2010, it was unanimously adopted by the UN and henceforth it will be observed during the first week of February.

The World Interfaith Harmony Week is based on the pioneering work of The Common Word initiative. This initiative, which started in 2007, called for Muslim and Christian leaders to engage in a dialogue based on two common fundamental religious Commandments; Love of God, and Love of the Neighbour. Without nevertheless compromising any of their own religious tenets. The Two commandments are at the heart of the three Monotheistic religions and therefore provide the most solid theological ground possible. The World Interfaith Harmony Week extends the Two Commandments by adding ‘Love of the Good, and Love of the Neighbour’. This formula includes all people of goodwill. It includes those of other faiths, and those with no faith. This is something at the very heart of the TAU community ethos.

The World Interfaith Harmony Week provides a platform—one week in the year—when all interfaith groups and other groups of goodwill can show the world what a powerful movement they are. The thousands of events organized by these groups throughout the year, often go unnoticed not only by the general public, but also by the various groups themselves. This week in February will allow for all the groups to become aware of each other and strengthen the movement by building ties and avoiding a duplication of each other’s efforts and good works.

It is hoped that this initiative will provide a focal point from which all people of goodwill can recognize that the common values they hold far outweigh the differences they have, and thus provide a strong dosage of peace and harmony to their communities.
Heartfelt Franciscan Blessings for a New Year from our Monastery in Cumbria

From Rev. Brother Sean TCOIF
Abbot and Pastoral ambassador for the Tau Franciscan Community of Interfaith Franciscans

Embracing Celtic Spirituality truly resonates with my heart ever since I visited Holy Island or Lindisfarne on the Northumberland Coast some 20 years ago. I remember the visit well as we had to sit for two hours in the car waiting for the tide to go out so we could drive across the sands to get onto the island. There are no words to describe the soul’s response to the energies one experiences as one stands in the monastic ruins of the chapel and cloisters where monks lived many centuries ago. About 12 years ago I had the good fortune to see a dream come true when a local film producer was made aware of my ministry and asked me if I would consider doing a few short videos in the Celtic Gardens on Holy island. One such film was based on the words, Desiderata.

What struck me more than anything as a visitor to Holy Island was the peace-tranquility, silence and a presence of the “Sacred,” wherever I went on the island. The monastery ruins still have a profound impact upon my soul especially when one studies the ancient manuscripts written over 600 years ago. Reading through the prayer manuscripts left me completely overwhelmed by the monk’s literacy skills as well as their artwork. The monk’s way of life was challenging on every level, but their love of their God was very much rooted in nature with a deep respect for everything living as representing a God of Love. A light was lit deep within my Celtic soul and it remains aglow as I delve into the spirit of two writers: John Philip Newell and John O’Donohue, both magical with words and both steeped in the inheritance received from their Celtic ancestors. Both Br Rob and I have collected almost every book written by John O’Donohue but the two that captivate our hearts has to be Anam Cara and Celtic Blessings. In this journey, we gather together to unwrap this heritage sensed that in exploring the spirituality of the ancient Celts, we were touching something ancient within us, into longings we all share.

We loved how the early Celtic peoples found God at the very heart of life in ordinary daily events. Everything is sacred, all occasions worthy of blessings: the daily work of lighting the fire or milking the cow. John O’Donohue provided us with a taste of this in his book To Bless the Space Between Us, in which he offers a storehouse of blessings. Among these we found a blessing for the air around us, another for our longings, one for love in times of conflict and one for new beginnings. Each of us wrote our own blessings, aware that our own relationship to the Divine is alive in the most mundane aspects of our lives.
In this spiritual world, Christ himself serves as a shield of protection from all ills. Together we listened to the song *The Deer Cry*, which speaks of Christ being before us, behind us, above and below, on every side, always. We are held safely. We spoke of another aspect of Celtic Franciscan spirituality, of how close the invisible world is to us. We are connected to a world of the spirit. There are thin places where a veil seems to lift and we have a direct experience of God. Nature itself, especially wilderness areas, may offer thin places where the sacred is revealed, where we meet a God who is present and vibrant. We read from *Sounds of the Eternal*, a Celtic Psalter by John Philip Newell, a book that contains this beautiful prayer:

In the temple of my inner being, in the temple of my body, in the temple of earth, sea and sky, in the great temple of the universe, look for the light that was in the beginning, the mighty fire that blazes still from the heart of life, glowing in the whiteness of the moon, glistening in night stars hidden in the black earth, concealed in unknown depths of my soul. In the darkness of the night, in the shadows of my being, O God, let me glimpse the eternal, in both the light and the shadows of my being, let me glimpse the glow of the eternal.

There was so much more to explore about these ancient ancestors: the goodness of creation, the significance of the landscape where we grew up, a love of learning and the importance of pilgrimage. Our look at Celtic spirituality incorporating Franciscan spirituality is a tremendous blessing especially when I discovered twelve years ago that St Francis’s spiritual director was a hermitic monk who embraced Celtic spirituality and who came from Iona.

Have a Blessed 2020 and may the Lord with St Francis of Assisi continue to lead you to His Will for your life.
St. Bridget is one of Ireland’s patron saints along with Saints Patrick and Columba and the most well-known female leader of the early Celtic Christian Church. In Irish folklore she is highly revered as an early Irish Christian nun, abbess, and founder of several monasteries. Her feast day is the 1st of February and she is one of the few saints who stands on the boundary between pagan mythology, Druidism and Christian spirituality.

St Brigid was born on 453 AD and died aged 70. Her feast day, on the first day of spring coincides with the pagan festival of Imbolc.

The festival was mostly observed in Ireland, Scotland, and the Isle of Man but today it’s popular throughout the world. In Ireland, the festival had significant importance during the Neolithic period, evident from the alignment between Megalithic monuments and the sunrise during Imbolc. With winter behind them marking the rebirth of the sun was important. It was the start of a new agricultural season and also when the colors of the Irish landscape would change. When Christianity spread throughout Ireland it gradually replaced the pagan beliefs and Imbolc was replaced by the feast day of St Brigid, who was the possible Christian version of the Celtic goddess Brigid.

As a young girl Brigid was inspired by the preaching of Saint Patrick and although her father disapproved, Brigid was determined to live a religious life. She was known to have a big heart and she could never refuse the poor when they came to her door and would give away her father’s milk and flour to the less fortunate. Her father disagreed with her actions and thought she was being overly generous. When Brigid gave away his jewel-encrusted sword to a leper, he eventually accepted that her call in life was to be a nun and she was sent away to a convent. Brigid had finally got her wish and she dedicated her life to Christ completely.

St. Brigid’s Cross Traditions St. Brigid is famous for her cross which is made of reeds and can be seen in houses all over Ireland, especially around her feast day on February 1. The tale goes that Brigid made a cross from rushes she found on the ground. It is still a popular tradition for many homes to make their own St Brigid’s cross on the eve of her feast day.

Br Sean very kindly shared a link showing how a St Brigid’s Cross is made; https://youtu.be/WErPG3D iT24
The Celts were a collection of tribes with origins in central Europe. The existence of the Celts was first documented in the seventh or eighth century B.C. The Roman Empire, which ruled much of southern Europe at that time, referred to the Celts as “Galli.” By the third century B.C., the Celts controlled much of the European continent. The Celts had spread throughout western Europe—including Britain, Ireland, France and Spain—via migration. Britons and Gauls settled in the northwestern corner of present-day France.

It’s believed that the Celtic culture started to evolve as early as 1200 BC. Although they shared similar religious beliefs, traditions and culture, each tribe had its own unique language; for example, in Wales it was called Cymru and in Ireland it was called Gaelic.

Their legacy remains most prominent in Ireland and Great Britain, where traces of their language and culture are still prominent today. Gaelic largely disappeared in the 19th century, when the English colonized Ireland, but the language is still spoken in the western part of the country and can still Cymru still spoken in parts of Wales.
CELTIC PAGAN TRADITIONS comprised the religious beliefs and practices of the western European Celt and was based on the earth and land where they lived. The Celts had a need to protect and take care of the land, believing that it in turn will take care of them.

Their religion was transcendant and they worshipped and personified the elements (earth, sun, moon, sea wind etc), and worshipped many gods and looked to deities for specific functions. They practiced prophecy through their Druids (priests).

The two main gods were the male god, Lugus, the god of craft and skill, an important god in the iron age, and the female goddess Matrona, the earth god. The Celts had great respect for animals and hunted them with respect.

In pre-Christian Ireland the Celts honoured the earth and the seasons through their pagan festivals: Bealtaine (beginning of Summer), Lughnasa (the first harvest), Samhain (beginning of Winter) and Imbolc (first day of Spring).

The Celtic beliefs have been orally passed through the use of odes, songs, stories, prayers and poems.
Celtic Christianity refers broadly to certain features of Christianity that were common, or held to be common, across the Celtic-speaking world during the Early Middle Ages. Celtic Christianity has been conceived of with differing levels of specificity: some writers have described a distinct Celtic Church uniting the Celtic peoples and distinguishing them from the Roman Church, while others classify it as simply a set of distinctive practices occurring in those areas. Varying scholars reject the former notion but note that there were certain traditions and practices present in both the Irish and British churches that were not seen in the wider Christian world. Such practices include: a distinctive system for determining the dating of Easter, a style of monastic tonsure, a unique system of penance, and the popularity of going into "exile for Christ". Additionally, there were other practices that developed in certain parts of Britain and Ireland, that were not known to have spread beyond particular regions. The term typically denotes the regional practices among the insular churches and their associates, rather than actual theological differences.

The term "Celtic Church" is deprecated by many historians as it implies a unified and identifiable entity entirely separate from that of mainstream Western Christendom. For this reason, many prefer the term "Insular Christianity". As Patrick Wormald explained, "One of the common misconceptions is that there was a Roman Church to which the Celtic Church was nationally opposed." Popularised by German historian Lutz von Padberg, the term "Iroschottisch" is used to describe this supposed dichotomy between Irish-Scottish and Roman Christianity. Celtic-speaking areas were part of Latin Christendom at a time when there was significant regional variation of liturgy and structure. But a general collective veneration of the Papacy was no less intense in Celtic-speaking areas. Nonetheless, distinctive traditions developed and spread to both Ireland and Britain, especially in the 6th and 7th centuries. Some elements may have been introduced to Ireland by the Briton St. Patrick, and later, others from Ireland to Britain through the Irish mission system of Saint Columba. However, the histories of the Irish, Welsh, Scots, Breton, Cornish, and Manx Churches diverge significantly after the 8th century. Interest in the subject has led to a series of "Celtic Christian Revival" movements, which have shaped popular perceptions of the Celts and their religious practices, most notably Celtomania.
**Celtic Cross** The Celtic cross is a form of Christian cross and represents the unique take on the Catholic cross, featuring a nimbus or ring that emerged in Ireland and Britain in the Early Middle Ages, and became widespread through its use in the stone high crosses erected across the islands, especially in regions evangelized by Irish missionaries, from the 9th through the 12th centuries. The meaning of Celtic cross is also believed to mark the four Celtic fire festivals; Samhain, Imbolc, Beltane, and Lughnasadh, related with specific activities with the time of the year they fall.

The whole cross is often decorated with ornate Gaelic patterns and sometimes set on a tall base to resemble more closely the traditional Christian cross. One Christian legend says that the first Celtic cross was formed by St Patrick while bringing Christianity to the Druids. The Druids used to worship a large circular stone and St Patrick, on seeing the significance of this stone, drew a large cross through the middle of it in order to bless it. From this act, the two cultures combined to form the Celtic cross. The cross represents Christianity and the circle is the Celtic representation of eternity, no beginning and no end.

**High Cross** High Crosses in Ireland were built in order to let someone know that they were approaching a sacred space where the inhabitants followed Christian beliefs. Basically, the crosses acted like signs saying "Here are the Christians!", as well as "This is hallowed ground, please respect that and keep its peace!"

Apart from this, the crosses were also gathering points for church events and celebrations. The classic layout of the early monastic settlements included a church, a cross and (if funds permitted) a round tower. The doors of the church and the tower would face each other, with the cross set between them in the middle. Early Irish churches were usually too small for even a modest congregation, which meant that the huddled masses had to attend mass outside, all gathered around the cross.

As the crosses continued to be used carved figures were introduced to represent certain passages and stories from the bible. Monks would have used these illustrations to make their teachings easier for their audiences to understand because a picture really is worth more than a thousand words. "Sermons carved in stone" is one way these crosses have been described.

Ardboe High Cross is a high cross and national monument dating from the tenth century located in Ardboe, County Tyrone, Northern Ireland. The cross stands at the entrance to a cemetery and a monastery and a church from the seventeenth century which was founded in 590 by Saint Colman. The monastery was destroyed by fire in the twelfth century. It is believed to have been erected in either the ninth or the tenth century. My grandparents are buried in this graveyard.
Want to send someone positive Irish energy? Here are our top 20 Gaelic and traditional Irish blessings. From saluting magpies to a deep-rooted belief in the supernatural, the Irish are renowned for being a superstitious people. As such, we have developed many ways of wishing loved ones good luck and fortune for any occasion. Whether your friends have just tied the knot or a loved one is about to set off on their travels, why not send them some positive Irish energy to take with them on their journey with our selection of Gaelic and traditional Irish blessings?

Here are the top 20 Gaelic and traditional Irish blessings you might hear on your visit to the Emerald Isle.

This is a short Gaelic blessing, pronounced “Rah Day urt.”

19. May you escape the gallows, avoid distress, and be as healthy as a trout.”
Hopefully you don’t know anybody facing the gallows, but if you do, this is the blessing for you!

18. “Mo sheacht mbeannacht ort!” / “My seven blessings on you!”
This ancient bidding is pronounced “Muh hyawch(k)t mann-ach(k)t ur.

17. “May you have the health to wear it.” Reserve this one for when a friend has bought a new outfit and you want to wish them a long and happy time wearing it.

16. “More power to your elbow.”
Congratulate a loved one with this short Irish saying.

15. “Ar dheis Dé go raibh a anam.” / “May their soul be on God’s right hand.”
This traditional Gaelic blessing is pronounced “Err yesh Day guh rev ah ann-am.”

14. “May the roof above us never fall in. And may the friends gathered below it never fall out.” Avoid hearth and family drama with this blessing.

13. “May your troubles be less and your blessings be more, and nothing but happiness come through your door.” The best blessings rhyme! Many are constructed this way in order to be easily remembered and passed down orally through generations.

12. “Here’s to the health of your enemies’ enemies.”
This one might take a moment to wrap your head around.

11. “Bless you and yours, As well as the cottage you live in. May the roof overhead be well thatched, And those inside be well matched.”
This is a poetic, longer variation on number 14.
10. “Go gcuire Dia an t-ádh ort.” / “May God put luck upon you.”
Due to the history of Ireland as a devout Catholic country, many of its blessings make reference to this faith. This saying is pronounced “Guh gir’uh d’eeuh uhn tah ort.”

9. “May God be with you and bless you. May you see your children’s children. May you be poor in misfortune, rich in blessings. May you know nothing but happiness. From this day forward.”
Save this classic poem for a loved one’s wedding day and wish them the best for their future together.

8. “May you live as long as you want, and never want as long as you live.”
We Irish love a bit of repetition in our blessings.

7. “May the saddest day of your future be no worse than the happiest day of your past.”
Here’s a saying to encourage folk to consider a positive outlook for the future.

6. “Maith thú.” / “Good on you.”
You will hear these words being spoken regularly across the island of Ireland, pronounced “Maw hoo.”

5. “May the Lord keep you in His hand and never close His fist too tight.”
This can be roughly translated as: May you be secure and happy in your endeavours, and may hardships be few and far between.

4. “May the road rise up to meet you. May the wind be always at your back. May the wind be always at your back. May the sun shine warm upon your face; the rains fall soft upon your fields and until we meet again. May God hold you in the palm of His hand.”
Perhaps the most famous of all Irish blessings, you will find these words framed in many an Irish pub.

3. “Sláinte chugat.” / “Good health to you.”
A simple wish of good fortune, pronounced “Slawn-cheh ch(k)oo-at.”

2. “My Friends are the best friends. Loyal, willing and able. Now let’s get to drinking! All glasses off the table!”
It’s well known that most Irish folk are fond of a drink, and this is perfectly encapsulated in this traditional Irish blessing.

1. “Health and long life to you, Land without rent to you, A child every year to you, If you can’t go to Heaven, May you die in Ireland.”
Irish people have endured many hardships in our time, from famine to recession, but you’ll be hard-pressed to find a people more proud of their country!
THE FOUR CHAPLAINS On the evening of February 2nd 1943
The Dorchester, an Army transport ship, was severely hit by a German torpedo, and taking in water rapidly. Panic and chaos quickly set in and through the pandemonium four army chaplains brought hope in despair and light in darkness. Those chaplains were: Lt George L Fox (Methodist), Lt Alexander D Goode (Jewish), Lt John P Washington (Catholic) and Lt Clark V Poling (Dutch Reformed).

Quickly and quietly the four chaplains spread out among the chaos where they tried to calm the frightened, tend the wounded and guide the disoriented towards safety. They each gave up their lifebelt to four random strangers and helped them reach safety without thought for themselves. Rabbi Goode didn’t seek out a Jew, Fr Washinton didn’t seek out a catholic nor did Reverands Fox and Poling call out for a protestant.

That night the four chaplains became a prime example of extraordinary faith, courage and selflessness.

A Franciscan Vision for The Code of the Universal Cosmic Christ (CUCC)
As a contemplative Inter-spiritual Franciscan monk, we see a world where people everywhere have rallied around The (CUCC); where The (CUCC) has become a solid reference point for how to believe and behave in these most exciting of times.

We see all those who were previously unempowered or feeling disconnected saying The (CUCC) once a day and having their lives turn around.

We see those who were confused or wounded having found a guideline for living in The (CUCC).

We see The (CUCC) followed in every household, in every workplace, in every heart and mind. It is the helpmate to the helpless, the harbinger to the hopeless, the sure path to Heaven on Earth. Indeed, we see The (CUCC) being known by all peoples in all lands as a solution for their ills, a light in the dark, a calm out of the storm. The (CUCC) is made for these times of transition; it is designed to guide you true through the changing times and bring you safely, securely, and sweetly into the fullness of your Being. And it is our Franciscan gift to your heart so that you may use the (CUCC) to reach your highest calling and achieve your goals, the goals you set for yourself, long ago, before you came unto this Earth.

As you line up with this Vision of the (CUCC), it becomes your Vision too!
CANDLEMAS DAY is celebrated on 2nd February. It represents the Presentation of Jesus in the Temple, to complete Mary’s ritual purification after childbirth, and to perform the induction of the first-born son, in obedience to the Torah) into Judaism. He is named Jesus. The event is described in Luke’s Gospel (2:22-40)

The event on the Christian calendar marks the end of the Christmas season and the midpoint of winter; halfway between the shortest day and Spring Equinox – when the days are becoming less dark and lighter. Coinciding with the Imbolc festival symbolizes a sign of hope and light shining through the darkness, and coming at the start of the Spring season – itself the symbol of new growth and anticipation of new beginnings – so the event reminds us of the ‘Light of the World’ - bringing Light into Darkness. As Christians observe Jesus as the ‘Light of the World’ it is fitting that candles are blessed on this feast day, hence the name Candlemas Day.

Both Simeon and Anna are the ‘messengers’ to the Israelites (and all of humanity) and give testimony to who this child really is as they see the light of Jesus shining in their eyes. Simeon declares that Jesus would be ‘a light for revelation’. Anna recognises the Messiah that she prophesied about daily in the Temple.

At the time of Jesus’ birth, the region was occupied by Roman armies and the people subjected to the cruelty of King Herod. Simeon and Anna had lived long lives in darkness and despair but living in hope, and never giving up their faith. In the midst of this ‘darkness' and despair there were still devout followers. Anna and Simeon shine light on the current darkness and recognised the ‘Messiah' and ‘salvation’ for the world. Simeon and Anna recognised that light shining on them from a newborn.

The theme throughout this issue of our TAU magazine has been - coming out of the darkness (of Winter) into the anticipation of the light and new beginnings (Spring).

The Purification (of Mary) – the process of making something spiritually or ceremonially clean. The Lenten season encourages the Purification of the mind through reflection and contemplation.

Jesus is presented (in the Temple) to the world as a symbol of hope and new beginnings. A similar hope is called for today amidst the moral and spiritual decay.

Candlemas celebrates that light to keep the flame of hope alive.

At the end of our online prayers, Br Sean plays the closing of the office prayers at Glencairn Abbey when the Abbess, Mother Marie proclaims “… may he shine his face upon you…”. I have sat at many of the offices at the Abbey and heard those words spoken and it never ceases to move me and offer a sense of hope and comfort.
Valentine’s Day, (February 14) also called Saint Valentine’s Day originated as a Western Christian feast day honoring one or two early saints named Valentinus. It is recognized as a significant cultural, religious, and celebration of romance in many regions around the world.

My friend Deirdre Cartmill has very kindly given permission for me to include one of her Sunday Soul Inspirational Newsletters entitled Your Loving Vows to You. I thought this relevant for Valentines Day. Too many of us need to focus our attention to some Self Love.

Your Loving Vows to You

Hi Everyone,

Last weekend I was at a wedding vow renewal ceremony. It was the most beautiful day, seeing this couple who had been through so much together over 20 years proclaiming their love for each other, and committing to loving each other for many more years to come.

About half way through the ceremony I thought what if we committed to loving ourselves for years to come? What if we renewed our vows to ourselves? After all, if we’re not truly loving and nourishing ourselves, we can’t truly love and nourish others.

I started to think what my vows to myself would be. Initially it felt a little strange but once I got over the self conscious part, it felt like the most powerful thing I could do for me – and a powerful thing that would filter out into the lives of those around me in such a positive loving way.

So today I’m asking you what would your vows to you be? Here’s some thoughts to get you started:

*I promise to look at myself every day and say I love you.*

*I promise to treat myself with kindness and compassion always.*

*I promise to tell myself I am beautiful.*

*I promise to never say anything out loud or through my inner voice that wounds or hurts me. I will speak only loving, healing words to me.*

*I promise to take time out every day to do what makes my heart sing.*

*I promise to give myself time every day to do my meditations, mantras, prayers, walks in nature and anything else that feeds my soul.*

*I promise to laugh more.*
I promise to let my creative feelings and urges flow out, no matter how messy or silly they seem. I will have fun releasing this part of my soul.

I promise to ask for help when I need it instead of suffer alone.

I promise to forgive myself when I mess up.

I promise to remember that God loves me, no matter what I do or how often I mess up.

I promise to always be there for me.

I promise to remember that I am a divine being and to stand tall in this knowing every day.

I promise to emit my unique energy vibration into the world because this is what will make me happy.

I promise to unleash the power, passion and sacred fire that’s burning brightly inside me.

I promise to stop hiding and give my gifts to the world in love.

I promise to love myself every single moment of every day.

Take time out this week to write your own vows to you. Make this promise to yourself.

Deirdre x

Deirdre Cartmill is a spiritual teacher, healer and writer. At 43 she had two heart attacks in a week. She went on a miraculous journey of inner healing and stumbled onto her spiritual path. She is currently writing a book about her experiences, which includes teachings and insights like Your Loving Vows to You. You can find out more at www.deirdrecartmill.com and receive her free weekly Sunday Soul Inspiration newsletter by clicking this link – http://eepurl.com/gtQuf
SHROVETIDE (25 February) - also known as the Pre-Lenten Season, is the Christian period of preparation before the beginning of the liturgical season of Lent, traditionally, a time of fasting and devotions. Throughout many parts of the western world it is a Christian carnival day on the eve of Ash Wednesday which begins Lent. ‘Shrove’ relates to absolution from sin. In the middle ages it was declared that “In the week immediately before Lent everyone shall go to his confessor and confess his deeds and the confessor shall so shrive him as he then may hear by his deeds what he is to do [in the way of penance]". Nowadays it is a day for eating and enjoyment. In Britain it is called ‘Pancake Day’, as pancakes use up all the rich foods before Lent. Elsewhere it is known as Mardi Gras (Fat Tuesday), and is a time for carnivals and fairs.

ASH WEDNESDAY, the first day of Lent and the start of the six week period of penitence before Easter. It is traditionally observed by Western Christians: Roman Catholics, Anglicans, Lutherans, Methodists and Nazarenes. The ashes used are typically gathered after the burning of the palms from the previous year’s Palm Sunday and are blessed before being used. Christians wear the ashes on their forehead as a symbol of penitence and this derives from the practice of placing ashes on the foreheads of adherents as a sign of mourning and repentance to God. In modern Christianity, as the ashes are placed on the recipient’s forehead, in the shape of a cross, the words “remember that you are dust, and unto dust you shall return” are taken from Genesis and a reminder that life is short and our time to love is brief. Now is the time; we’re on the threshold of the Light, the Resurrection.

Prayer on Ash Wednesday
God, I pray for my prayer life to become vibrant and strong in this season of Lent. I pray that your voice, even though a whisper, would ring loud and true in my life. I pray for the courage and boldness to follow wherever You lead me, to love and serve whomever and however You invite me. Amen (source unknown)

Directed 40 Day Lenten Retreat by Live Webinar By Brother Sean.
Start Date: Ash Wednesday Feb: 26th
Retreat Ends: April 11th Holy Saturday
Webinars Go live Daily from: 3.00PM (UK); 10am EST; 9.00 am CST; 4.00pm CET.
Costs: Br Sean asks for a donation in exchange for the spiritual gifts shared with your heart.
All Proceeds towards Ashton House - Tau’s proposed New Mother House.
A Franciscan Vision for Peace for 2020

We see a world where peace is everywhere, where humanity has risen up and out of our old defensive mindset; where we all see, ever-so-clearly, that every time we bought into the idea that we needed to take a defensive stance or felt we had to defend ourselves against foreign enemies, unfriendly neighbours, dangerous criminals, the local militia, or anyone who appeared to threaten us, we were actually attracting an attack upon ourselves because we were holding the thought of being attacked - a thought which will manifest as easily as any other.

By the same token, we envision a world where mankind has risen up out of our need to be in opposition to others because we have seen, ever-so-clearly, that when we oppose another, we become just like them.

With these two thought patterns having gone by the wayside, we now see a world where we no longer support anyone or any institution that advocates aggression, destruction, or harming others in any way. Now, we envision a world where people walk the sidewalks and roads of all lands freely and openly, where we smile at one another easily, work together in cooperation, and want only for the well-being and goodwill of everyone else; where all weapons are gone and we solve our challenges by negotiating, by compromising, and by helping one another to realise our dreams in an atmosphere of peace and unbridled creativity. It is in this environment - an environment where everyone feels completely and utterly safe - that the peace in our hearts and minds has worked its way outward into our world as well; where all people enjoy their lives because peace - true peace - is both inside and outside of us at the same time.

*As you line up with this Vision, it becomes your Vision too! + Brother Sean*
Lent began in the apostolic era and was universal in the ancient church. For this reason, Lent is observed by the various Presbyterian, Methodist, Lutheran, and Anglican denominations and by Roman Catholics, and by Eastern Orthodox Churches. Lent is a season of reflection and preparation before the celebrations of Easter and is synonymous with Jesus being “led by the Spirit into the wilderness” (Mathew 4:1). By observing the 40 days of Lent, Christians replicate Jesus Christ's sacrifice and withdrawal into the desert for 40 days.

Lent is about **taking stock**, about exercising the control that enables us to say no to ourselves so that when life turns hard of its own accord, we have the stamina to say yes to its twists and turns with faith and hope. Lent is the time to make new efforts to be what we say we want to be. By uniting ourselves with the mystery of Christ’s trial in the desert, we’re reminded that the 40 days of Lent are like our journey through the desert in this life. If we remain faithful, following the Light of Eternal Life, we too will enter into the true promised land. The length of time in the desert, the 40 days of Lent, is our period of apprenticeship that helps us learn how to be the People of God.

Fasting is one of the spiritual tools that is vital to the task of growing closer to God; This is why we observe a spirit of fasting during Lent. Jesus fasted and struggled for 40 days in the desert to prepare for his work. During this time he shows us how to really change the world by being steadfast in our faith. That is what Lent prepares us for on our way to Easter.

St Francis loved Lent so much that he observed two more: the period between Epiphany and Ash Wednesday and the 40 days before the September feast of St Michael the Archangel. Francis often spent these periods of ‘Lent’ at La Verna, a mountainous retreat in Tuscany or in similarly isolated spots. In a sense, Francis lived Lent all year round.
SHAREDD IDENTITY/ The Franciscan Way

Daily meditations by: Br. Richard Rohr

Francis spent much of his time praying in solitude in nature. He practiced contemplation, or "a long loving look at the real," which allowed him to see in a new way. Seeing from a pair of glasses beyond our own is what I call "participative seeing." This is the new self that can say excitedly with Paul, "I live no longer, not 'I' but it is Christ now living in me" (Galatians 2:20). In the truest sense, I am that which I am seeking. This primal communion communicates spaciousness, joy, and a quiet contentment. It is not anxious, because the essential gap between me and everything else has already been overcome. I am at home in a sacred and benevolent universe, and I do not need to prove myself to anybody, nor do I need to be "right," nor do others have to agree with me.

A mature believer, of course, knows that it is impossible not to be connected to the Source, or to be "on the Vine," as Jesus says. But most people are not consciously there yet. They are not "saved" from themselves, which is the only thing we really need to be saved from. They do not yet live out of their objective, totally given, and unearned identity, "hidden with Christ in God" (Colossians 3:3). This is what saints like Francis and Clare allowed, enjoyed, and "fell into." It is always a falling! For most of us, our own deepest identity is still well hidden from us. We are all "Sleeping Beauty" waiting for the redemptive kiss. Religion's primary and irreplaceable job is to bring this foundational truth of our shared identity in God to full and grateful consciousness. This is the only true meaning of holiness.

The irony is that this "holiness" is actually our "first nature"; yet we made it into such a contest that it did not even become most people's "second nature." This core identity in Christ was made into a worthiness contest at which almost no one wins and so most do not even try or give up early. Francis and Clare totally undermined this contest by rejoicing in their ordinariness and seeming unworthiness--which I believe is the core freedom of the Gospel itself, the ultimate coup d'etat of the soul. Now losers are the real winners, and that includes just about everybody.

Adapted from Eager to Love: The Alternative Way of Saint Francis of Assisi, pp. 65-67
Teresa of Avila’s teaching can help us understand this deep Christian responsibility - we're invited to go with Jesus into the desert. Of course, the desert is inside us, the place where, un-distracted, we are alone with God to pray. For Teresa, the foundation of the entire life of the spirit is to put emphasis on God and away from ourselves. We are a sinful and broken creature but we are loved and forgiven nevertheless. Humility and self-knowledge are an ever-present mission to let us see God as the center and ourselves as the recipients of this merciful love without conditions and without limits. Lent is a time to re-focus. It is a time to move away from our selfish agenda. Lent is a time to re-center our lives on God and away from our self-absorption. It is a time to let the daily scriptures call us to conversion and to direct our eyes on Jesus. In Teresa's scheme, Lent calls us to single-minded attention on Christ Crucified and Christ Risen. As the love from the great event of our faith penetrates our heart, our lives are changed. We move closer to realize the enormity of our weakness. We need to rejoice in our feebleness as it lets us see the boundless need for God’s love and mercy. For Teresa, when Easter arrives we are better persons, more fully alive as God would have us, more grown up in Christ.
INTERFAITH LENT  Ekadasi is a Hindu practice based on the lunar calendar that occurs approximately every two weeks throughout the year. Lent is an early Christian Church tradition that occurs once per year from Ash Wednesday to Easter. Both practices have the same goal: getting back to God. Ekadasi and Lent encourage Fred and me to be accountable to God, one another, and our religious communities. It is an opportunity for intention, mindfulness, and deepening our faith paths. When we live these practices in partnership, we are more successful at placing God back in the center.

From “The Trouble (and Blessing) of Lent” by David Lose.

Many Christians and Jews know of the connection between Passover and Easter. But what about the connection between the 40 days of Lent and Passover? At first glance, Passover and engaging in the discipline of Lent seem to have little in common. We find the parallel, however, when we look at Passover more broadly. Passover includes the months of preparation for the meal itself. For Jews observing Passover, the preparation is just as important as the meal itself. We prepare through self-examination. Just as Lent prepares Christians for Easter, these actions prepare our bodies and souls to experience the Passover meal.

Both Lent and Passover preparation also draw their inspiration from the Exodus story. Lent traditionally lasts for 40 days. This number and purpose parallel the Israelite experience during the exodus. They lived in the wilderness for 40 years. These 40 years were preparation for experiencing redemption in the Promised Land. A further connection is found in the notion of rebirth. Both Passover and Lent take place in the spring, the time when nature renews itself. Just as a baby gestates in a mother’s womb for nine months, so the birth of the world requires preparation. Lent is that period of preparation. It culminates in Easter, celebrating the resurrection of Jesus and, effectively, the rebirth of humanity.

Rabbi Evan Moffic from his book *Wisdom for People of All Faiths: Ten Ways To Connect With God.*
ST DAVIDS DAY (1st March)

St David - our patron saint. How comforting to have a special saint watching over us. David, born in the 6th century, was the grandson of a Welsh king and became a beloved monk and teacher. Wherever he went there was always a dove on his shoulder. His very last sermon to his people was “Do the little things”. Rather like St Therese of Lisieux and her Little Way, the emphasis was on doing small things well. While a grand gesture is always more exciting, doing the small things well, makes a much greater impact on individual people. (Sr Catherine)
INTERNATIONAL WOMEN’S DAY 8TH MARCH

International Women’s Day is now globally recognised and embraced by many nationalities and faiths and shouldn’t be seen as some blasé shout out to feminism. It’s a day for remembering the balance of the feminine and male energy and an invitation to integrate the wisdom of women into the global community. It is a celebration of the contribution of the female energy past and present, and an acknowledgement of the significant advances in securing the basic rights and dignity of all women and ensuring that all females, whatever age, have the right to pursue an education and have their voice heard; albeit with some way to go in some parts of the world. Oppression of the female energy injures the entire human family. Therefore, International Women’s Day exists to make a difference and ensure that the future is bright, equal, safe and rewarding for all women.

Mary Magdalene and the Divine Feminine. The Divine Feminine is an energy that has been with us since ancient times. Human consciousness is basically divided into the ‘masculine’ and the ‘feminine’ sides – we need both to achieve our highest potential. The Feminine represents the connection to the part of our consciousness responsible for nurture, intuition and empathy, irrespective of gender. It is the aspect of the self associated with creation, intuition, community, sensuality and collaboration. The Masculine brings insight, understanding, awareness, direction attaining goals and carrying out the Divine plan.

The Divine aspect is a connection with a higher source, or God, through your heart.

We have recently moved from the Age of Pisces into the Age of Aquarius. The Age of Aquarius is associated with democracy, freedom, humanitarianism, idealism and philanthropy. More specifically, the age of equality between the Masculine and the Feminine. The Age of Aquarius is causing great turmoil around us as everything associated with Piscean values is unravelling; governments, corporations and even personal relationships. The world appears chaotic.
Fortunately we are not alone. We are being assisted by ascended masters and mistresses. We need to reclaim the *Divine Feminine* within us both for our own spirituality and for the well-being of our planet. Many times before the world has been through an ecological crisis, and Mother Earth carries within her the memories and wisdom we need. But we need to listen.

It is a state of awareness that is connected to the wisdom of the heart, to natural and divine laws, and to a loving, harmonious and peaceful life. But how can we do this in our everyday lives?

1. **Feel your feelings**: To fully access *Divine Feminine* energy we need to fully feel and release our feelings without judgement. Our instinct is to run away from painful feelings.. but they tend to follow you!

2. **Trust your intuition**: Intuition is a gift of the *Divine Feminine*. Intuitive impulses come from the heart, not the mind. They are often accompanied by signs and synchronicities in the outside world, so keep all six senses open to receive!

3. **Listen to your body**: The body knows before the mind what and who is toxic for you.

4. **Listen to your inner voice**: Creating regular times of quiet and meditation activates *Divine Feminine* energy. Our technological advances have encouraged us to seek answers from the outside – google, youtube etc. We need to go back inside.

5. **Be positive, active and creative**: Neuroscience has shown that what we focus on grows. Focus on the positive aspects of your life and those of your colleagues, friends, and family. You will be amazed how it changes relationships. If we change our internal landscape the outer one will change also. Synergistic efforts of the individual will change collective consciousness.

**So what does this have to do with Mary Magdalene?**

Mary Magdalene exemplifies the *Divine Feminine* and has been called to assist us to support this process, the merging of the opposites, the *Divine Feminine* (receiver of Divine inspiration) alongside the *Divine Masculine* (acting out the Divine plan in the world).
According to the Gnostic gospel, *The Dialogue of the Saviour*, Yeshua called Mary Magdalene ‘*The Woman who knew the All*’. After Yeshua was crucified, she was steadfast in her faith and comforted the Apostles. Her spiritual connection with Yeshua continued beyond his ‘death’, she started an egalitarian community where she wrote down his teachings. She dedicated the rest of her life to teaching ‘The Way of the Heart’. She has waited almost 2000 years for us to be sufficiently spiritually evolved to be able to receive Yeshua’s teachings. Now is the time to recognise this woman for what she was – a true ambassador to the Divine Feminine. 

www.marymagdaleneslegacy.com/why-is-mary-magdalene-an-ambassador-to-the-divine-feminine/

**St Teresa of Avila and the Divine Feminine:** Saint Teresa’s work focuses on the interior life of femininity as the key to higher ascension. She emphasizes the soul’s journey through prayer, meditation, and introspection. Her work celebrates **authentic love** and the **importance of the answers we find within**. Her work entitled her to become a Doctor of the Church.

Within our own Tau family we have our own advocates of the *divine feminine*. Our Sr Jacqui spent Christmas day fighting for the rights of the caged children locked in facilities and separated from their families. It is the Sr Jacquis of this era who aren’t afraid to stand up and have their voice heard in the face of diversity. In her own words.....

“....you may be either proud, amused or horrified that your new recruit spent part of Christmas Day protesting children in cages on Christmas by walking by myself around the US Federal Building in NYC holding a sign that said No Children in Cages. so I decided to do something for the children suffering in ICE detention centers around the country instead. I made a live video which is pretty funny - most people ignored me which at first upset me then I realized they were mostly tourists who didn't speak English! The locals smiled and approved, including some of the security guards at the building!”
I also wanted to include a piece on Sr Jacqui’s 100-year old friend Edith. (Article written by Sr Jacqui)

**100 Years of Non-solitude and Creativity** by J. Taylor Basker

Friends, family and fellow creatives celebrated Edith Stephen’s 100th Year Birthday in Westbeth Artists housing with two parties: one private for family and close friends in her studio, and the other for the public in the Westbeth Community Room for her fans and neighbors that included poetry, dance, film and music. Edith read a moving poem “Sing the Body Image” she had written early in her dance career, that was danced to by Melissa Yu, who also edits her films.

Edith Stephen was celebrated last year as a Westbeth Icon in a program documenting Westbeth residents who have made extraordinary contributions to the arts, both in this country and globally.

Edith as a dancer worked with the most famous dancers of the modern age including Martha Graham, Doris Humphrey, Merce Cunningham and Jose Lemon. She formed her own dance company, Electric Currents, and travelled the world with her multi-media, unique approach to choreography that included the effective use of props as rubber pipes, gas masks, curtains, fishing nets and plastic tubes as well as special lighting effects. This dramatic theatrical approach to performance helped her evolution into a filmmaker when she produced her first film, “Split/Screen: A Saga of Westbeth Artist Housing” winning an award from the New York International Film Festival when she turned 91 years old. She is now completing her seventh film, “No Labels” that examines the destructive use of labels in culture and society. The film she made last year about her husband, Alan Kapelner, "The Invisible Writer Becomes Visible," inspired a Massachusetts publisher to publish a new edition of his landmark book “Lonely Boy Blues.” His editor, Seymour Krim, who had worked with Hemmingway and Faulkner, discovered Kapelner’s enormous talent and published his work in 1944. He and Edith were married 48 years; they supported each other’s careers and creative challenges to conventional society.

Edith continues to be a “take no prisoners” personality, with an acidic wit and sharp insight into society and politics. She combs the New York Times daily. She has lived through much, and says she has seen it all in the past 100 years in America. Yet she reminds us that the past is over, and the future has not yet come, “so the only thing we have is the moment, so seize the moment.” And she exhorts all to “never stop dancing!”
The Angel’s Hand
Jacqueline Taylor Basker (article and photos by J. Taylor Basker)

L’Annunziata startles the viewer after entering a bland white room filled with skillful abstract paintings and sculptures, tamely and tastefully distributed. It awaits you at the end of the room, looming over the back wall, a fulcrum of swirling forms. This large terra-cotta sculpture by Vera Manzi-Schacht, explodes in multidimensional twists of layered volumes that surround a woman’s head and a disembodied hand. Its unique energies capture one’s attention; the viewer is drawn to explore this startling apparition.

Its title L’Annunziata – The Annunciation - recounts the announcement of the angel Gabriel to Mary inviting her to be the mother of the long-awaited Messiah. Mary’s exquisitely smooth beautiful face, surrounded by textured locks of animated hair and undulating folds of cloth looks out in both fear and rapture. We see Gabriel’s hand on her throat. She will soon speak from this throat, question the angel how this can be, then accept … “Let it be done unto me . . . “

Vera Manzi-Schact had a vision of this sculpture before she created it. In a waking dream she saw a hand touch the most delicate part of the throat from where the voice emerges. The dramatic piece is an impressive size – 36’ x 25”x30” – that compels the viewer to examine it.

Vera’s treatment of the surfaces of the sculpture imbues it with deep spirituality. She brings a unique insight into this astonishing event when a young teen-age girl took an enormous risk and accepted this dangerous proposition by the Divine. The floating hand on the throat is a tour de force that cuts through the comfortable, sentimental religious imagery of the Annunciation, and conveys the surreality and bizarreness of this scene. The ring finger emerges with the vein that goes straight to the heart.

The Holy Spirit uses artists to present fuller truths to humanity. From Bonaventure to Hegel, philosophers and theologians have seen art and beauty as means to lead us to God. Even if the artist is un aware of this role, their creativity becomes a portal for the Divine to enter into the material world; art becomes incarnate Love and the Spirit’s immersion in our lives.
She recounts that she sees the sculpture while working on it “in the back of her head.” She took three months to complete this terra-cotta sculpture, then five months to dry it and bake it in the kiln. She writes on the surfaces of her sculptures, and holds a dialogue with the subject as she works. This sculpture has poetry by Rilke etched on it. The title L’Annunziata is also derived from her Neolipolitan mother’s name, Annunziata.

L’Annunziata, Media: terracotta, 36’x2.5’x26’

A friend and colleague at New York Institute of Technology, I am always awed by her work. A small woman, she tackles this enormous works of art and installations with dedication and inspiration, producing a powerful artworks. They manifest more than skill and deeply speak to the soul through their astonishing beauty. Her work is part of the exhibit “Spirit In Creation” curated by another NYIT colleague, Jim De Woody at the Undercroft Gallery in the Church of the Heavenly Rest, NYC open through March 15. I am fortunate to have them both as friends and colleagues and most importantly – as inspiration! Jacqui Taylor Basker, 15 January 2020

Vera Manzi-Schacht
St. Luke The Physician

By Jacqui Taylor Basker

My church, St. Luke-in-the-Fields in Greenwich Village, NYC, is celebrating its 200th year anniversary this year. Several artists were asked to create a painting of an aspect of St. Luke that would be used as part of stations of paintings in the church. I was assigned St. Luke the Physician.

Despite having months to do the painting, I was battling bronchitis, and busy with end of semester work, then the holidays. I was exhausted, and depressed about my deteriorating lungs, that had been damaged on 9/11 causing me to develop asthma. I had very low energy and procrastinated on beginning the painting.

I talked to St. Luke and reminded him that if he wanted his painting, he had better heal me. Having worked much in medicine, I always believed the hands and the touch of the doctors and nurses were extremely important for patients’ healing. I decided to create an image focusing on St. Luke’s hands. I needed a model with big hands, and my young roommate was willing to pose for me. He is an actor and writer but his day job is making pizza on the Lower East Side. His hands were perfect. I sketched in the painting feeling very satisfied. However, I shortly received an email reminding the artists the paintings were to be vertical, and I had been working horizontally. So I had to erase my drawing and begin over again.

By now I had relapsed and my body could barely move out of bed. My house was a mess. I lost my painting studio a few years ago so my easel and paints are in my bedroom, also a mess. I prayed for strength daily, would get up and put a few strokes on the canvas, then collapse. All the canvases for the project had been painted red so the edges would match, and in my weakened state I was leaving the red showing through. This actually produced an interesting effect of an aura, so I left it, after consulting with St. Luke. I kept praying to him who slowly healed me enough so I could finish the painting. Then came the challenge to put the gold leaf background on. I couldn’t leave my house yet, and I had no place to work but my bed. My 2 young cats loved attacking the gold leaf sheets and it was an exercise in patience and perseverance to get the gold leaf on. I had to do it twice. I felt St. Luke’s strong presence that enabled me to finish the final touches.

The painting was due at church Sunday after services, and it was ready! A genuine miracle! As I evacuated my bedroom, a total disaster, I had a good laugh with Luke and God – they certainly had a great sense of humor to use me, a collapsed disaster in the chaos of Kleenix, spilled paints, and specks of gold leaf on my sheets! I decided they had that unique Jewish sense of humor that confronts comfortable and conventional values – we all had a good laugh together. When I told our priest, Fr. William, that the model for the hands was my pizza-making roommate, he replied “Ah, the bread of life!”

Ah, the bread of life!
Celtic Franciscan Spirituality
Compiled by Brother Sean TCOSF

The early missionaries from the Celtic Christian lands shared their relationship with God and this world with all those they served, first in Europe, then throughout the world. Traces of it are found in basic Franciscan spirituality, and historians explain that is because Irish missionaries began monastic settlements throughout Italy, and particularly in Bobbio, near Assisi.

Historic Peregrini

St. Patrick was one of greatest peregrini. He was born in 387 C.E., and was a Briton who was captured by Irish pirates at sixteen and enslaved by the Dalriada kings for six years. During this period, he suffered from solitude, suffering, hunger, lack of clothes, and cold; he kept the will to live through an intense life of prayer. Finally, Patrick heard voice telling him his ship was ready. Trusting in the voice, he made a 200 mile journey, and found a group of sailors who took him on their ship. They likely landed somewhere on coast of Gaul, though this is not at all certain. Patrick's account of this event mentions wandering in the desert, and there is no desert of such a magnitude in France nor was there then. At any rate, he eventually escaped, and later went back to Britain.

After his return home, he felt called to the priesthood, and went to Gaul to study at the monastery of St. Martin of Tours, and also to the great centers of Lerins and Auxerre. While on the continent, he became active in anti-Pelagian ministries. In the midst of this activity, he heard the "Voice of the Irish" from Vitoricus in a vision, saying "we beg you to come and walk among us once more." This was the voice of the multitude, to whom he would later minister in charity.

Patrick went back to Ireland in 432 C.E. According to legend, Patrick drove the snakes out of Ireland, and indeed, there are not any snakes in Ireland. Many of the sources of Patrick's life are spurious, but he helped to spread Christianity in Ireland. Ireland was a pagan stronghold at the time. It was customary in Ireland to celebrate the feast of Beltaine, held on May 1 in honor of the sun god Bel. During the feast, one fire was lit from which all other fires in Ireland were lit; this celebration was a ritual of fertility. On Holy Saturday in 433 C.E., while the High King on Tara prepared to extinguish all fires in the land but his, Patrick lit a fire on the nearby Hill of Slane. He was ordered to appear before the King, and as he made his way there, began to chant a hymn now known as the breastplate of Patrick, or the lorica or Deer's Cry. As Patrick passed, all that the king saw were deer. Although the Deer's Cry as we know it today cannot be traced earlier than the ninth century, its first few lines and its last lines emphasize the orthodox beliefs which Patrick helped to spread in Ireland.
St. Patrick's Breastplate (the Lorica or Deer's Cry)

For my shield this day I call:
A mighty power:
The Holy Trinity!
Affirming Threeness,
Confessing oneness,
in the making of all
Through love ...

For my shield this day I call:
Christ's power in his coming
and in his baptizing,
Christ's power in his dying
On the cross, his rising
from the tomb, his ascending;
Christ's power in his coming
for judgement and ending.

For my shield this day I call:
strong power of the seraphim,
with angels obeying,
and archangels attending, in the glorious
company
of the holy and risen ones
in the prayers of the fathers in visions prophetic
and commands apostolic
in the annals if witness ...

For my shield this day I call:
Heaven's might,
sun's brightness,
Moon's whiteness,
Fire's glory,
Lightening's swiftness,
Wind's wildness,
Ocean's depth
Earth's solidity,
Rock's immobility.

This day I call to me:
God's strength to direct me,
God's power to sustain me,
God's wisdom to guide me,
God's vision to light me,
God's ear to my hearing,
God's word to my speaking,
God's hand to uphold me,
God's pathway before me,
God's shield to protect me ...

From evil enticements,
from failings of nature,
from one man or many,
that seek to destroy me,
anear or afar ..

Around me I gather
these forces to save
my soul and my body ...

Against knowledge unlawful
that injures the body,
that injures the spirit.

Be Christ this day my strong protector
against poison and burning
against drowning wounding
through reward wide plenty

Christ beside me
Christ before me
Christ behind me
Christ within me
Christ beneath me
Christ above me
Christ to the right of me
Christ to the left of me

Christ in my lying, my sitting, my rising
Christ in heart of all who know me
Christ on tongue of all who meet me;
Christ in eye of all who see me;
Christ in ear of all who hear me.

For my shield this day I call
a mighty power:
The Holy Trinity!
Affirming Threeness,
Confessing oneness,
in the making of all
Through love ...
The lovely "Christ beside me," is an excellent example of the Celtic emphasis on the pervasiveness of the Divine in the world around us. It also reminds us that the constant peregrinations of the saints were not an effort to find God, as the hymns tells us that if you can't find God where you are, there's no need to go anywhere else looking for him. The Celtic saints were deeply aware of the omnipresence of God, beside us, beneath us, above us, all around us and within us and all creation.

Celtic monasticism full of such peregrini who, in their constant wanderings, spread monasticism throughout Ireland, to Scotland, and Northumbria, and later to continental Europe. The history of Ireland and Scotland is full of great teachers and monks who formed deep, spiritual friendships (anamchara) which persisted across hundreds of miles and across the channels of time.

Organized monasticism arrived in Ireland through the influence of St. Ninnian's monastery in Scotland, who had encountered St. Martin of Tours; St. Patrick himself spent time at St. Ninnian's monastery. St. Enda (460-530) was a monk at St. Ninnian's who founded Killeeny at Inishmoor on the Aran Islands. Kieran founded Clonmacnois on Shannon river, and was the anamchara of St. Kevin of Glendalough. This friendship even transcended death. After Kieran's death in 618 C.E., monks reported hearing Kevin and Kieran in fervent discussion. The anamchara tradition was an important aspect of Celtic monasticism, in which true disclosure of the self to another was an essential aid in the spiritual journey of self-discovery and union with the Divine. St. Bridgit said that a person without an anamchara "was like a body without a head."

Kieran was a student of St. Finnian of Clonnard, who is known as the patriarch of Irish monasticism and the Teacher of Saints. Finnian was first a monk in Gaul who later went to Rome and then to Ireland. Finnian tutored 3,00 saints, twelve of whom are apostles of Ireland.

The most well-known of these are Columcille (Columba), who was born in 521 C.E. and whose name means "Dove of the Church." Columba founded over thirty-five monasteries in Ireland, including Derry, Durrow, and Kells (whose name means "Groves of Oak Trees.") According to legend, Columba was condemned for copying a Psalter brought by Finnian from Rome, and a struggle ensued in which several people were killed. Leaving his homeland, he went into exile. In 563 C.E. at the age of forty-two he left Ireland with twelve disciples and went to Scotland. There he founded the famous and important medieval community of Iona. Take some time now to explore Dr. Vess's virtual tour of Iona.

There are many other famous peregrini in Celtic lore. At the request of King Oswald of Northumbria, St. Aidan of Lindisfarne left Iona and traveled to Northumbria where he founded Lindisfarne. Through Aidan's effort, Northumbria was Christianized. You may explore the history, spirituality, and archaeology of Lindisfarne through Dr. Vess's Virtual Tour of the Priory.
Some *peregrini* traveled even farther. Columban was born in 543 C.E. He studied under a disciple of St. Finnian. After thirty years in a monastery at Bangor, he wandered with twelve disciples to Gaul. He founded three monasteries in Burgundy, including the famous Luxeuil; these communities established fifty-three daughter houses in later years. Columban went on to Switzerland and Austria; he left his disciple Gal in Switzerland, who founded the monastery of St. Gallen. Later Columban went to Bregenz in Austria and founded Bobbio near Milan.

Columban wrote two monastic rules: *Regula Monachorum* and *Regula coenobialis*. Through his peregrinations, a large part of Europe was introduced to Christianity and to monasticism. These monasteries were also very important centers of culture in the Middle Ages.

*Brendan the Navigator*, whose voyage was immortalized by the *Venerable Bede*, is perhaps the summation of the tradition of wandering. In the sixth century he took to the sea. According to legend, Brendan wound up in North America. He traveled without oars and without sails, navigating the storms of life, and trusting in faith to carry him through.

Some of the continuous movement of the saints is reflected in the *Book of Kells* and the Lindisfarne Gospels. The interconnections of the swirling designs reflect the interconnections of all of life. Every space on the vellum is filled with intense movement; close examination is required to see the intricacy of the design, which can be thought of as a metaphor for the contemplative life shared by the anamcharas, in which every aspect of life is closely examined and the sometimes obscure and hidden connections are seen. These beautiful illuminations not only reflect movement visually, but were themselves made during periods of peregrination.

After the sack of Lindisfarne by the Danes in 793 C.E., the Cuthbert congregation fled with the relics of Cuthbert and Lindisfarne Gospels. Their wanderings carried them to many places, until they finally wound up in Durham in the eleventh century. During this long period of wandering, they continued to work on the Lindisfarne Gospels. The technique of outlining the letters in red dots is a strong suggestion of movement and continuous rethinking of life; on the Luke Gospel, there are over 10,600 dots, which would have taken at least six hours to produce.

**Pilgrimage**

The peregrinations of the saints are but one example of the pervasiveness of pilgrimage in the Middle Ages.

Pilgrimages were difficult journeys, as one can see from this stone dedicated to a pilgrim to Clonmacnois in Ireland who died while still on his journey.
This is all that remains of the pilgrim's road to Glendalough. Pilgrims traveled over the rough hills, and withstood the bitter cold and strong winds.

Imagine the relief and joy pilgrims felt when they would finally see the Bell Tower of the monastery and know that sanctuary was near. Seven pilgrimages to Glendalough was equal to one to Rome. Thousands and thousands of pilgrims past and present trod these and many other roads. These pilgrims and their journeys need not be things of the past; they continue to live in all of us. We are all peregrini in this world, and the Celtic saints and their journeys remind us that each place we are in calls us to be transformed, while each journey we make takes us deeper into that one special place where we are most at home. Although it seems that the Celtic saints wandered in an aimless way, they believed that in the end their goal would be found -- finding their place of resurrection, that place where they would cross from this world to the next.

In Celtic monasticism, the notion of boundaries becomes all important, and the architecture of the monastery was designed to mark off the boundaries between this world and the next. Thus, a physical location itself, a place, could mark out for one a spiritual journey or transformation. Just as the continuous wandering of the saints was literally a physical journey of movement symbolizing the immobile stability of the journey within, a physical place was metaphorically a spiritual journey.

Celtic Monasteries: Centers of Pilgrimage and Places of Sanctuary
Celtic monasteries were built on holy ground. Often, these monasteries were built on sites that were holy in ancient, pre-Christian traditions.

Wells In Celtic tradition, wells were very significant and many important monasteries were associated with wells. This is St. Bridgit's well, near the location of her double monastery once stood in Kildare. The well is still a popular place of pilgrimage where healing liturgies are often held. To take a more complete tour of the site, you can click here to watch a quicktime slide-show video.
There were also wells at Glendalough in honor of St. Kevin, at St. David's in Wales, and in many other Celtic holy places. To explore other Celtic holy wells, click here.

Many aspects of the cult of Bridgit reflect the Christianizing of pagan deities which was common in the Middle Ages as Christianity spread. To explore further the grounds of Kildare and especially Bridgit's Fire Temple, click here.

### Burial Grounds
Sometimes monasteries were built on ancient burial grounds. Even in the pre-Christian Celtic world, burial grounds were often round in shape, such as Newgrange. Every year at the Winter Solstice, the sun would shine into the building, symbolizing rebirth. The tomb chamber itself is in the shape of a womb.

The circular or spiral shape is very common in Celtic art, such as on these triglyphs at the entrance to Newgrange, or on the Tara broach.

Circles have no beginning or end, and are apt symbols of eternity or infinity and, consequently, of life, death, and rebirth.

May the Blessing of the Holy Trinity: the Father, Son and Holy Spirit be upon you and yours.

May Christ's Peace be ever with you and yours.
Mary Magdalene’s Legacy

In her new book, Julie De Vere Hunt suggests that Mary Magdalene, pregnant with Jesus’ child, was smuggled out of Judea to Egypt where she founded the first Christian community.

The Little Book of Lent

Lent and Easter wisdom from Henri J M Nouwen, is a powerful anthology of readings from spiritual writers for each day of Lent, with accompanying scripture and prayers to help guide daily reflections.

Ronald Rolheiser provides an inspiring message of hope and perseverance for all of us struggling with our faith in tumultuous times.

Lent calls us to turn away from sin and be faithful to the Gospel. Few saints have done this more intentionally than St. Francis of Assisi. He lived the teachings of Jesus, often quite literally, from the time of his conversion until his death. In doing so, he inspired people of his own time as well as millions from his day to our own, to do likewise.

By pairing the words and deeds of Francis with the Scripture readings for Lent, Lent With St. Francis: Daily Reflections helps readers reflect on how they, too, can live the Gospel in the circumstances of their daily lives. It is written in a simple and engaging style that will draw readers in to the life of Francis, as they grow in their faith and spiritual practice through the inspiration of this beloved saint.

Brother Sean’s E-Books- All proceeds to Ashton House.
1) Creating An Oasis For Angelic Energies. Cost £ 5.00
2) Awaken To Divine Oneness Cost: £5.00
3) Will You Stay Awhile With Me. Cost: £5.00
Copies can be obtained from brother Sean
The old healer said to the soul:
It is not your back that hurts,
but the burden that you carry.
It's not your eyes that hurt
but the injustice that you see.
It's not your head that hurts
but your thoughts that hurt you.
It's not your throat,
but that which you dare not tell.
It's not your belly,
but your soul that cannot digest
what is happening around you.
It is not your liver that hurts,
but the anger inside.
It is not your heart that hurts
but love.
The desire for love, the love that
you want to share, ... 
And it's love itself,
what can cure all this pain.
The most powerful medicine !!

Br Sean

Saint Kevin’s Abbey
Between the hills, beside the loughs
Alone, save for a hare or fox
He worked, he prayed, he ate and slept,
his vows to God he faithfully kept.

A humble church, a place of prayer,
An abbey for the faithful there.
A tower pointed toward the sky,
Toward the throne of God most high.

Monks came to him to study there,
from family and all worldly cares.
There songs they sang, and office prayed.
There faithful came, and faithful stayed.
* * * *

Now empty stands the tower bare,
The church, no prayer is uttered there.
Yet the walls give praise, in place of dead.
"These stones will shout," as once was said. [1]

Br. Joe Pugh - inspired by my visit to the ruins of
St. Kevin’s abbey in Glendalough, Ireland many years ago.
Instead of pet corner I want to dedicate this page to all God’s creatures who suffered in the recent bush fires in Australia, and the Amazon Rainforest fires in August whose natural habitat is now at risk.

All things of creation are children of the Father and thus brothers of man... God wants us to help animals, if they need help. Every creature in distress has the same right to be protected.

Francis of Assisi
The Fox
I see you walking boldly, along the hedgerow side.
Regal; cautious; elegant.
But never cunning.
Across the field in the quietude of dawn,
I see you.

You sniff the air on this new day.
Different from yesterday.
Never the same.
The perfumes of the fresh new flowers.
The pungent aromas of the herbs.
As you tread on their springy goodness,
you nibble a few,
from nature’s apothecary.

And then the scent of your urgent need.
From the unfortunate runt of a litter.

You pounce and it is done.

So you go about your business with purpose and intent.
Food to find for you and yours.

Sometimes your hunt results in confrontation.

But your needs are the same as man.
You must use your intelligence for the survival of your young.
But never the insult of cunning.
That trait is reserved for man.

Sr Catherine
Sister Water: the power of humility. From Guardini’s Sacred Signs (Holy Water):

Water is a mysterious thing. It is so clear and frictionless, so "modest," as St. Francis called it. It hardly pretends to any character of its own. It seems to have no other end or object than to be of service, to cleanse what is soiled and to refresh what is dry. But at some time you must have gazed down into the still depths of a great body of water, and felt it tugging to draw you in, and have got a glimpse of the strange and secret thing water is, and of the marvels, terrors and enticements that lurk in its depths. Or, at another time when it was whipped to a boiling torrent by a storm, you have heard it rushing and roaring, rushing and roaring, and watched the sucking vortex of a whirlpool and felt a force so grim and dreary that you had to tear your thoughts away.

It is indeed a strange element. On the one hand smooth and transparent, as if it hardly existed in its own right, ready at hand to wash away dirt and satisfy thirst; and on the other a restless, foundationless, enigmatic force that entices us on to destruction. It is a proper image for the secret ground-source from which life issues and back into which death recalls it. It is an apt image for this life of ours that looks so clear and is so inexplicable.

It is plain why the church uses water as the sign and the bearer of the divine life of grace. We emerge from the waters of baptism into a new life, born again of water and the Holy Ghost. In those same waters the old man was destroyed and put to death. With this elemental element, that yields no answer to our questioning, with this transparent, frictionless, fecund fluid, this symbol and means of the supernatural life of grace, we make on ourselves, from forehead to breast, from shoulder to shoulder, the sign of the cross. By her consecration of it, the Church has freed water from the dark powers that sleep in it. This is not a form of language. Anyone whose perceptions have not been blunted must be aware of the powers of natural magic inherent in water. And are they only natural powers? Is there not present also a dark and preternatural power? In nature, for all her richness and beauty, there is something demonic. City life has so deadened our senses that we have lost our perception of it.
But the Church knows it is there. She "exorcises" out of water those divinities that are at enmity with God. She blesses it and asks God to make of it a vehicle of his grace. Therefore the Christian when he enters church moistens forehead, breast and shoulders, all his person, with the clean and cleansing water in order to make clean his soul. It is a pleasing custom that brings grace and nature freed from sin, and man, who so longs for cleanness, into the unity of the sign of the cross.

At evening also we sign ourselves in holy water. Night, friend to man. Our human nature is formed and fashioned for light. Just before the power of sleep and consciousness is extinguished, there is a satisfaction in making the sign of the cross ourselves with holy water. Holy water is the symbol of nature set free from every form of darkness! And again out of sleep, darkness begins afresh, we do the same thing. But in the morning it is to remind ourselves of that holy water from which we have issued into the light of Christ. The soul redeemed and nature redeemed encounter one another in the sign of the cross.

SACRED SIGNS by Msgr. ROMANO GUARDINI (IMPRIMATUR + JOSEPH E. RITTER-Archbishop of St. Louis Copyright 1956 by PIO DECIMO PRESS St. Louis 15, Mo. November 14, 1955
The science of climate change could not be simpler. Think of collective humanity as a huge complex computer. At the current time that computer is operating a simple, very basic, Boolean OR switch. Being collated by that switch at the current time, is whether humanity will choose avarice or the environment. Humanity has the power to push that switch either way. So please in 2020, stop with the crocodile tears and get real about the Boolean outcome.

Don't believe me about the crocodile tears? Want to tell me how much you care? Try this:

*With an estimated one million species at risk across the world, and nothing like the money and resources to save them all, how do conservationists choose the few they can save?*


The world's super-rich have taken advantage of lax tax rules to siphon off at least $21 trillion, and possibly as much as $32tn, from their home countries and hide it abroad – a sum larger than the entire American economy.

https://www.theguardian.com/business/2012/jul/21/offshore-wealth-global-economy-tax-havens

Note: Those wealth figures are 8 years old, the the amount will be even bigger now. We live on a finite planet. As much as some would seek to place us above it, we are in fact, part of the ecosystem of that planet. When you place humanity in the natural world, money becomes arguably a natural resource. The many trillions of dollars locked up in offshore tax avoidance, around the world, then become a crime against Nature. Nature relies on reciprocal balance and while animals like squirrels, hoard supplies for the winter, only avarice addicted humans hoard more than they could ever possibly need. That avarice addicted hoarding is a massive imbalance in the natural world and a direct cause of species extinctions.

*Trevor Hull*
The Climate Change Prayer

Our Atmosphere which art above us,
Hallowed be thy domain.
Thy gases come,
Thy climate be done,
On the land, the oceans, and the ice.
Give us this day our daily warmth,
And forgive us our emissions,
As we forgive those who emit against us,
And lead us not into over-consumption,
But teach us our interdependence.
For thine is the protection of life on Earth,
For ever and ever.
Amen.
Healing prayers are sent with love to: Sr Sue, Br Chris, Br Sean, Br Rob, Sr Eleanor, Br Barry, Br Clark, Sr Catherine, Sr Jacqui, Sr Laura and her husband, Sr Anastasia and her husband ..... and for all our TAU family who need prayers and healing.

Sending healing prayers, and love and light to all sick children.

Prayer For Healing

Lord, You invite all who are burdened to come to you. Allow your healing hand to heal me. Touch my soul with your compassion for others. Touch my heart with your courage and infinite love for all. Touch my mind with your wisdom that my mouth may always proclaim your praise. Teach me to reach out to you in my need, and help me to lead others to you by my example. Most loving heart of Jesus, bring me health in body and spirit that I may serve you with all my strength. Touch gently this life which you have created, now and forever. Amen.
St Patrick’s Day 17th March

St Patrick was a fifth-century British Christian missionary and Bishop in Ireland and is commonly known as the “Apostle of Ireland” and primary patron saint of Ireland, the other two being St Brigid and St Columba. St Patrick’s value doesn’t really come from the historical details but from the inspiration of a man who returned to the country where he had been a child slave, in order to bring the message of Christ. St. Patrick was a determined evangelizer, and a courageous preacher, and as he canvassed the countryside he was assailed by bitter opponents who threatened his life and undermined his message, but undeterred, he made hundreds and thousands of converts. Whether St. Patrick was speaking to local pagans or to newly-baptized disciples who were not well-grounded in the truths of the faith, he was faced with the daunting task of explaining profound mysteries such as the Trinity which are so difficult to understand.

St Patrick is traditionally associated with the Shamrock plant, which he used to explain the concept of the Trinity.
March 20th

The spring equinox, also referred to as Ostara and also known as the vernal equinox (from the Latin vernare, to bloom), is a time of new beginnings, of action, of planting seeds for future crops and projects, and of tending gardens. This is the time of the Earth’s renewal, a rousing of nature after the cold sleep of Winter. We have survived another winter and are once more surrounded by the delights of spring. Nature starts to wake up from the sleepy winter.

The Spring Equinox represents the triumph of light over dark, because for the next six months, until the autumn equinox, the days will be longer than the nights.

The spring equinox brings new chances, opportunities and starts. It also brings you energy to grow, not only physically, but also spiritually. It is a great period to set goals. Because you have the energy and strength to achieve those goals. This event also brings a sense of harmony into your life. The length of the day and night are equal. Therefore, there is equal light and darkness on earth in this period. Inspiring you to achieve balance in your life.
The celebration of Mothering Sunday began centuries ago. Mother's Day is a celebration honoring the mother of the family, as well as motherhood, maternal bonds, and the influence of mothers in society. It is celebrated on various days in many parts of the world.

Let us also remember our other mother – Our Lady, and the role that she plays as the Mother of Humanity.

First, Mary consented to be the Mother of Jesus (Lk 1:38), and thereby brought Jesus, the divine Redeemer, into the world (Lk 2:7).

Secondly, Mary is the mother who spiritually nourishes her earthly children by dispensing the graces of salvation.

Thirdly, Mary brings the needs of mankind to the throne of Christ. She is the principal intercessor on behalf of her earthly children and has the greatest possible intercessory power to Jesus, the King of the Kingdom of God, for humanity’s needs.

**Mother’s Day Blessing**

May those with children feel appreciated,
May those grieving empty arms be comforted,
May those mourning and missing
The ones who gave them life
Be wrapped in goodness and love today.

Tamara Rice
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**February Birthdays**

1 Elsie Smith  
2 Jerri Goldstein  
8 Francis Philips  
21 Jenny Freeme  
25 Eimear Coyle
Daily Morning (08.00 AM) and Evening (17.00 PM) prayers on Facebook: 

As a cyber online lay monastic community we invite you to browse the following:

**About the Tau**

- Community of Interfaith Franciscans: [http://taucommunity.com/?page_id=9](http://taucommunity.com/?page_id=9)

**Contacting the Tau Community**

- [http://taucommunity.com/?page_id=40](http://taucommunity.com/?page_id=40)

**Membership Information**

- [http://taucommunity.com/?page_id=72](http://taucommunity.com/?page_id=72)

**Making a Donation supporting The Franclara Abbey’s Vision**

**Interested in joining the Tau Community**


**The Franclara Abbey of Peace and Compassion**

- [http://taucommunity.com/?page_id=416](http://taucommunity.com/?page_id=416)

**Tau Rule of Life**


**Brother Sean’s healing Ministry on Youtube**

- [https://www.youtube.com/user/brotherseanbradley/](https://www.youtube.com/user/brotherseanbradley/)

**Videos:**

- Monastery of Saint Francis UK: [http://monasteryofsaintfrancis.simplesite.com](http://monasteryofsaintfrancis.simplesite.com)
- About the Vision from God for Tau’s hermits: [https://franclaraabbeyusa.yolasite.com/](https://franclaraabbeyusa.yolasite.com/)
- About the Tau Community worldwide: [http://www.taucommunity.com](http://www.taucommunity.com)

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Shalom - Peace -Namaste - OmShanti - Pax et Bonum - Deus Amoris Est -Nam-Myoho-Renge-Kyo-Beannacht /Blessing-Ad Maiorem Dei Gloria

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