

11.30 Crisis in Francia

What happens when Augustine's expedition of missionaries leave their Roman cloisters to venture across the turbulent landscape of rival Frankish kingdoms, to reach Ethelbert's pagan stronghold in the distant North?

Augustine must deal with the fears of his lay brothers in Aquae Sextiae (Aix-en-Provence), when they hear bad news about the English Saxons, and fear for their lives. Augustine returning to Rome to meet with Pope Gregory and 'reset' the mission.

Augustine manages to sustain a critical balance between *attainment* and *community* (or, between the *achievement* drive that has a goal, and the drive to *affiliation*, which needs no external goal or reward, beyond the relationships themselves.)

Augustine is successful in raising resources and support for each onward step of their journey. Most of what he does is not planned in Rome, but worked out on the ground at each twist in the story. One of the critical 'resources' was persuading the Bishop of Arles to ordain and consecrate him as Bishop. Without this, he would have no credibility with the bishops, kings and rulers en route. The key critical resource were the letters of introduction from Gregory – and for these, Augustine returned to Rome.

Augustine also engineers a risky but vital meeting with the King of Neustria, Chlothar II of Paris.

But the most significant part of the journey through Francia is the time that Augustine and his companions spent in Tours, where St Martin was once bishop, after whom Bertha named her chapel in Canterbury, and where her husband King Ethelbert was eventually baptised by Augustine. St. Martin had a ministry of miracles and healing, and conversing rural pagans to Faith in Christ. Augustine's ministry was shaped by his experiences in Tours, at St Martin's shrine, in countryside where he visited the rural poor and performed his first 'signs' among them.

Augustine meditates deeply on the life of St Martin, and the two very different symbols associated with him: the cloak (Amiens), and the stool, and how this shapes his ministry. This is a turning point, and Augustine's ministry becomes one not only of proclamation, but also of healing and reconciliation.

12.00 Quiet space for personal reflection

A Reflective prayer

Which of the two symbols of St Martin (cloak and stool) speak to your ministry now?

What 'shape' might our own leadership for God's mission need to take now, to be in the vanguard of bringing peace within our community, and amongst those 'lost in the wilderness of the world's temptations'?

Explore different ways and media to express this.

12.45 Lunch

1.15 Third Reflection - Encounter