

Franciscan Times

Summer, 1985

Dear Friends:

"Grace to you and peace, from God our Father and the Lord Jesus Christ." Here is the most recent news of the Third Order of the Society of Saint Francis.

Here in Montana, the four of us are so widely scattered, we aren't able to get together. However, I heard by the "grapevine" that Carole Phillips of Glasgow had renewed her vows in July. Her new vicar called the Diocesan office where I work, asking about the SSF, and the Third Order in particular. I told him he'd called the right person, and proceeded to acquaint him about the whole thing. Then I sent him a large packet of pamphlets and leaflets about the three Orders. "Everything you ever wanted to know about the Franciscans" -- and maybe a lot more than he wanted to know!

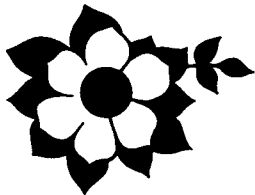
* I keep being surprised when I read how many (or actually, how few) Tertiaries pledge and contribute to the Third Order. I know that we don't all have a lot of money; I certainly don't have. But if each of us pledged what we can, and kept up our pledge, the Third Order would be enabled to do so much more! Pray about it, ok?

I did two exciting things in July; I attended a week-long workshop on "The Spiritual Aspects of Alcoholism" at the Church Divinity School of the Pacific in Berkeley. The subject matter was interesting and exciting; the instructors and participants were super; the setting was lovely. What a great time! I'm sorry I didn't get to visit the Franciscans in San Francisco. I was too busy with the workshop -- and too much of a neophyte traveler -- to be able to do it. Next time!

The other thing I did was to go to a study on wildflowers at the Yellowstone Institute in Yellowstone Park. I'd surely recommend this to anyone who is interested in plants, animals, birds, and would like to learn more about them in a beautiful setting at a very low cost.

I'm looking forward to General Convention in Anaheim. This is my first one, and I'm a deputy from Montana. I hope that if any of you are going to be there, we will get a chance to meet.

"Now may the Lord of peace himself give you peace at all times and in all ways."



Joanne
Joanne Maynard

REMEMBER TO SEND NEWS OF YOUR FELLOWSHIP, STORIES OF YOUR JOURNEY, BOOK REVIEWS, POETRY, THOUGHTS -- for inclusion in the next *Franciscan Times*, which will appear, D.V., toward the beginning of Advent. Send them to: Joanne Maynard, 2020 Hauser Blvd., Helena, MT 59601.

* Pledges and contributions should be sent to Carole J. Watson, Bursar, 962 W. Acadia Drive, Tucson, AZ 85706.

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Upstate New York during late 1984 and early 1985 saw a number of important changes in Third Order developments. In chronological order, here's what happened:

The Northeast Conference in September was a most rewarding experience for all concerned. Marcia Shaw of Norwich and the Rev. Kathy Eichwort of Ithaca were noviced there, and the beginning consultation made that led to the fellowship's being formed. Dave Wilbur of Watertown, traveling with his wife Barb to the meeting, found his vocation.

On December 28 Barb was professed in a lovely small service at St. Paul's Church, Watertown. After Judy Layo of Massena, who was to receive Barb's vows, was prevented from coming by last-minute car troubles, Fr. Goode authorized Fr. Walter Giles, Pastoral Associate Rector of Trinity, Watertown, to receive her profession. Parishioners of both parishes and members of the Watertown area Roman Secular Franciscan fellowship joined in celebrating the occasion. Brother Joe Tesar, MSC, Barb's spiritual director, preached the homily. Barb described the service as 'to me an occasion of solemn joy.'

Correspondence between the Wilburs and Fr. Goode led to his making several visits to the area in exploring alternatives in providing for the Chaplaincy, a most rewarding experience for us. We ask the intercession of Tertiaries in behalf of the workload of Fr. Goode, Dee, and our other officers.

During the summer of 1984 three of us explored the possibility of forming a small fellowship in Northern New York. When one moved elsewhere in the area and another withdrew from the fellowship plans as she reconsidered her vocation, these plans had to be dropped. The desire to form a fellowship was still there, though.

At Northeast Conference, Barb, Marcia, Kathy, and Fae Malania of Coopers-town, who had been a novice on Long Island and is now trying to become active again, discovered their mutual interest in forming a fellowship. Barb agreed to try to pull things together. Dee named her interim convenor in January.

Palm Sunday afternoon Dave, Barb, Marcia, Kathy, and Fae converged on Thornfield Conference Center on Cazenovia Lake, which was made available to us through Central New York's very supportive Bishop Whitaker. The quiet sylvan setting and the graciousness of caretaker family Pete and Pat Garner-Richards (very active in the CNY Cursillo movement, by the way) were a source of peace to a group undergoing 'the changes and chances of this world,' as came out during a time of personal sharing. The group chose the name Mustard Seed Fellowship in recognition of our smallness, geographic diversity, and aspiration to faithfulness. Barb was recommended as Convenor and Dave chosen Scribe [his joke is that it keeps him from being Pharisaical.]

Program consisted of a very moving Stations of the Cross. We had intended a brown-bag supper but half the fellowship had forgotten theirs in rushing to make the 3:00 meeting, so we ended up with a fasting fellowship meeting. Closing Eucharist with Anointing was for each of us a renewing experience of wholeness in Him.

Considering our size, group plans call for mutual support and nourishment through approximately quarterly meetings. The next meeting is scheduled for June 9 at Thornfield at 4:00 PM. (On NY Route 92 between Manlius and Cazenovia) Anyone traveling through the area is more than welcome to join us.



Barb Wilbur & Fr. Giles at her Profession.

REPORT ON THE THIRD ORDER REGIONAL CONVOCATION

Our first Third Order Regional Convocation was held at St. Anthony's Friary, Princes Town, from the 7th to the 10th February, 1985. We had the pleasure of having Br. Geoffrey, Br. Dunstan, and Mrs. Dee Dobson with us. It was an interesting experience, a weekend with a difference, one that we would love to have again. It was so wonderful to be together to share fellowship with one another and be like a family.

The theme for the Convocation was "Lord, make me an instrument of your peace." We met together for Evening Prayer and dinner on the evening of Thursday 7th.

After Morning Prayer on Friday, we had an address by Br. Geoffrey who used the first part of the prayer attributed to St. Francis - Lord, make me an instrument of your peace - and a reading from Ephesians, Chapter 2, beginning at verse 13. We then observed a period of quiet and private meditation.

Group discussions followed, where we shared with one another the ways we thought that we were being used as instruments of peace in our daily lives. Noon prayer and intercessions preceded our luncheon interval.

The afternoon session began at 3 p.m. Br. Geoffrey discussed the work of the Third Order and other Franciscan work, including the work that he had been doing. He had illustrated photographs which were taken in India and Africa. At 5 p.m. we attended a Requiem Mass for the late Br. Sebastian at the St. Stephen's Church. We returned to supper at the Rectory.

On Saturday, we began with Morning Prayer followed by our second address by Br. Geoffrey - the second part of the prayer "Lord make me an instrument of your peace." We were joined by the Southern Associates of the Society of St. Francis. We again observed a quiet period for reflection and prayer. Family Eucharist followed. This was held in the church where our sister Pamela was professed, Fr. Peter Patrick became a novice, and the others renewed their vows.

The Associates, after witnessing the profession and novicing, were filled with questions, which Br. Geoffrey attempted to answer, after we all shared in a pot luck lunch. Evening was at 4 p.m. and here the Associates' visit ended. Before supper, there was such a relaxed atmosphere that we just sat and chatted and got to know each other better. After our evening meal, Br. Geoffrey showed us slides which he had collected from his trips all over the world.

We attended the parish Eucharist at the church at 7 a.m. on Sunday, had breakfast at the rectory, and so ended our First Regional Convocation.

--Esther Thomasⁿ/TSF
Trinidad



ST LUKE

ST. LUKE'S EPISCOPAL CHURCH

103 S. CHINABEE STREET
JACKSONVILLE, ALABAMA 36265

P.O. Box 55

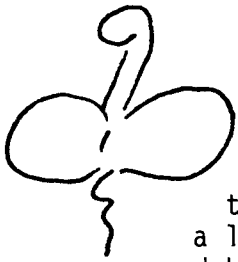
Dear Joanne, I wonder if I would ask a favor of you. I am looking for one of our earlier Profession crosses of circa late 1960s to 1970s, sterling silver. St. Anthony on the front and St. Francis on the reverse side.

Would you be so kind as to mention this in the next issue of the Times? If someone out "there" has a medal of this kind, and they would like to "pass it on," sell it, whatever, I would like very much to be able to obtain it.

Thank you for your help. Pax et Bonum!

Faithfully yours in Christ & Francis,
The Rev. Fr. William J. Dennis TSF

Can someone help Fr. Dennis?
Here is his address



THE MUSTARD SEED FELLOWSHIP

At their June 9 meeting, they shared devotions and talks by Fae and Kathy on stewardship of time. They talked about designing a logo for their group, the sprouting seed being one idea.



Barb Wilbur, Kathy Eickwort, Dave Wilbur, Marcia Shaw, Fae Malania

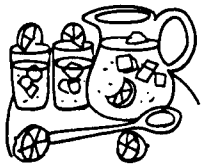
At Dave's suggestion, they discussed how they could best support one another in the various outreach activities they pursue as individuals. They will pray for each other in their ministries.

They are planning a meeting for October 4, at which it is hoped that Dave will be noviced. A covered dish supper will also be featured. In December they will meet at Thornfield, with Father Joe Byrne teaching.

A Eucharist followed their business meeting.

--oo00oo--

NEW UMBRIAN FELLOWSHIP



Recently, the professed members of the Fellowship adopted a plan to have three types of meetings on a rotating basis: a family meeting (postulants, novices, and professed only) followed by an open meeting (with program geared to the needs of visitors and guests) followed by a meeting of professed members only. The logic behind this plan is to remain open to first-time visitors, aspirants, guests, etc., while allowing for a better sense of community among the regular members.

They held a meeting of the first type on May 3, with a potluck dinner and a talk by Brother Geoffrey. On May 18, there was a Franciscan picnic for Tertiaries, Associates, Friars, and Sisters in Dolores Park in San Francisco. June 7 was the date for an open meeting. And on June 8, two Third Order members, Beverly Hosea and Machrina Blasdel, were ordained to the priesthood at Grace Cathedral. Sr. Catherine Joy CSF was also ordained to the priesthood at that time.

Tammy Sparks graduated from the School for Deacons on June 23 and Third Order members were invited to the commencement, with a potluck dinner, music, and dancing following.

LONG ISLAND FELLOWSHIP

Janet Moore reports that the L.I. Fellowship held a picnic in convenor John Apmann's lovely garden in Port Jefferson on July 13. This is an annual affair and all the families and friends of tertiaries are invited. The day begins with prayer, followed by a cook-out, fellowship, and singing.

On August 28, they will meet at Christ Church, Port Jefferson, to share with each other where they are on their several Franciscan journeys.



There are so many hungry people
that God cannot appear to them
except in the form of bread.



FELLOWSHIP OF THE LIVING ROSARY: A New Option for Tertiaries

--Marie Webner

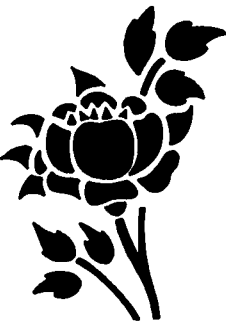
Don Carlson lives in Prescott, Arizona, hours away from other tertiaries clustered around Phoenix and Tucson. He wrote to me asking if there were people in the Arizona fellowship who would like to join him in praying a decade of the rosary each day with intention for the various branches of the Society of St. Francis. He emphasized that this was a form of fellowship, capable of creating strong spiritual bonds between those who participated.

I wear a number of hats in the Third Order, and Don happened to be addressing me as Area Chaplain. I changed hats and wrote back to him as Fellowship Coordinator. "Wow, Don!" I said, "How about making this option available to the whole province? Tertiaries in fellowships may be interested, but I am thinking of the isolated tertiaries, the chronically ill tertiaries, the housebound tertiaries who may be delighted at the opportunity to form a fellowship of prayer."

Full directions for traditional and not-so-traditional forms of the rosary are given in our Devotional Companion. Originating in the East, the rosary was "baptized" by Christians. The mantra used was the Hail Mary, and thus the intercession of the Blessed Virgin Mary is asked as the supplicant meditates on all the great mysteries in the life of our Lord Jesus Christ and Mary His Mother. The rosary is a simple but effective way to keep the life of Christ ever in our minds and hearts.

Don agreed to coordinate the Fellowship of the Living Rosary. It already has four members, but Don is eager to include more. If there are those who do not own a rosary, they may write to the Poor Clares (who carry both Dominican and Franciscan types) or to Andrew Wilkes (who makes one-decade rosaries of rope and wooden beads, proceeds going to the Franciscan friary in Tanzania).

I'll conclude with Don's words:



If any of us says a complete rosary each day, then one decade is offered for the designated intention of the fellowship. If this is not the practice of a member, or if time is short, then one decade is prayed for the fellowship's intention. By assigning the decades in advance, a complete rosary is offered each day. If more than five persons are in the fellowship, more than one living rosary has been offered. In the month of May, our intention was for the First Order, so we are praying and meditating not only with each other but with all of the Brothers and Sisters of the First Order. "Oh, how good and pleasant it is, when brethren live together in unity!" Our fellowship has eliminated time and space, and we dwell together in Franciscan unity. What power! What joy!

Please write to Don Carlson in Prescott if you would like to be part of the Fellowship of the Living Rosary.

MILWAUKEE TSF FELLOWSHIP

Joan Powers has a new grandchild! Her daughter Angela had a baby girl, Jennifer Joan, in February.

At their April meeting, the group made plans for future study. Each member told about how he/she first became interested in the Third Order, and how it has helped. They also discussed a name for their fellowship.

It was planned that at their June 1 meeting, Mary Lou Hall would be professed. This was to be the last meeting with the Fellowship for the Halls, because Allen has graduated from Nashotah House and the couple is moving to Colorado.

Two books were suggested for study, The Way of St. Francis by Murray Bodo OFM, and The Fire of Your Life by Maggie Ross.



NORTHEAST CONFERENCE, THIRD ORDER

Kathy Palmer of the planning committee for the Northeast Conference, has sent information about that event, which will take place September 13-15. It will be held at Graymoor Friary's Retreat Center in Garrison, New York. Brother John George and Sister Cecelia will be with the group. Fellowships are encouraged to send at least one member, and scholarships are available.

On Friday evening, the group will gather to witness to healing in their lives, followed by the Eucharist and a healing service. On Saturday, with the focus on humility, participants will walk the Way of the Cross, hear a meditation by Fr. Joe Scerbo of Graymoor, picnic, enjoy social time, and conclude the evening with the Eucharist, novicing, professions, and renewals. On Sunday they will explore the Hospitality of Jesus and its meaning for Franciscans. They will assist in small groups for the preparation of the liturgy.

For more information, contact Kathy Palmer at 311 Adams Ave., State College, PA 16803. (814) 238-6170



MORE NEWS OF THE LONG ISLAND FELLOWSHIP:

(This got separated from the other report in the pile)

The Long Island Chapter met on May 24, at the home of Bob and Jacqueline Smith. It was a very well-attended meeting and they began with hymns of praise, followed by Compline. They are all thankful that John Apmann is well again, and they welcomed aspirants Laurie Best and John Klein. Before they closed, they enjoyed reading a History of Christ Church, Port Jefferson, written in 1908!



TODAY

The orange blossoms are gone,
Torn and scattered by the wind.
The trees weep in green mourning,
Bereft of sweetness.

Do not speak of tomorrow.

Tomorrow's loveliness,
Tomorrow's scented joy
Cannot gladden a today
Bereft of sweetness.

Do not speak of tomorrow.

Let love's beauty fill your heart
For the glory's worth the pain
Of this moment in eternity
Bereft of sweetness.

--Marie L. Webner

The first SOUTH CENTRAL CONVOCATION OF THE THIRD ORDER was held May 10-12 at Our Lady of Sorrows Convent, a Roman Catholic Franciscan Convent, at Broken Arrow, Oklahoma. Retreat Leader was Br. John George, SSF. Guest speaker was Br. Geoffrey, SSF. Other leaders were Mrs. Dee Dobson, Guardian of the Third Order, and the Rev. Masud Syedullah.

Topics for reflection included peace and hunger, Franciscan caring in the modern city, Franciscan caring in parish life, and Franciscan caring through contemplation.

The 1985 SOUTHWEST REGIONAL CONVOCATION was held June 14-17 at the Dominican Retreat House in Albuquerque, New Mexico. Br. John-Charles, SSF led a quiet time from Friday evening until Saturday noon. The theme was The Joy of St. Francis.

Small group discussions, prayer, song, and socializing were also a part of the weekend.

Participants were invited to come prepared to make a five-to-eight-minute presentation which would reveal their "hidden abilities." Suggestions were readings, skits, poems, magic tricks, and pantomime, among many other things. This event was called a SERENDIPITY EVENING.



THE VOICE OF THE TURTLE

The Chi-Rho Fellowship's February newsletter got held up somehow, and didn't get into the March Times, so here is some old news: Br. John Charles conducted a Quiet Day as a prelude to Lent in February. A service of Evening Prayer concluded the day. Bruce Robson was received as a postulant.



March and April meetings were held at the Church of the Ascension in Chicago. Both began with a Eucharist, followed by fellowship and a sack lunch. Hattie Cockshoot provided the meditation for the April meeting. Her theme was "Giggles for God," which was pronounced "wonderful" by those who heard it. Father Ralph Cockshoot was received as a postulant at the April meeting.

At the May meeting, Alice Young provided a program, "Thoughts on Rocks." And in June, the program was on "The Franciscan Rule: Work." Those attending were invited to share their interpretation of that part of our rule.

ST. MARY OF THE ANGELS FELLOWSHIP

Their annual Lenten retreat was held at Picture Rocks Retreat Center, north of Tucson, Arizona. The Rt. Rev. Joseph T. Hiestand, Bishop of Arizona, was guardian.

Johnathan Steinhart is active in Physicians for Social Responsibility. He helped with a fund-raising event in Phoenix last spring.

In April, the group met at St. Michael's, Coolidge for an 11:00 a.m. Mass. Luann Rhoads gave the homily on Chapter 21 of "Instruments of Thy Peace."

Deanna Gursky was the one who organized the Lenten retreat, which was a great success.

The July meeting was held in Coolidge on the 13th.



Peg Shull writes of More Grand Decisions in a letter dated April 9. Peg has returned to her home in Lexington, Kentucky. She is planning to do some serious writing, and also to care for her 86 year old father.



MINNESOTA FELLOWSHIP NEWS

The Fellowship held their May meeting at the Church Home. Julia Bergstrom, back from her family tour of Europe shared with the group her experience of trying to keep her Rule, two young children, and a husband, while traveling between Munich, Salzburg, and Marseille. A Eucharist preceded this event, along with a bag supper and shared intercession needs.

Their June meeting program continued their series on apostolate with Ruth Harrington, who is raising her family of two girls, working at the Canadian Consulate, doing free-lance calligraphy, and teaching the first grade at her parish.

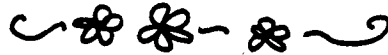
In July, they heard from Mary Metcalfe, who has had the demanding roles of mother to three children and wife of a priest (for 56 years). A quiet day in July was held at the Oratory of St. Mary in Afton. Lee Malloy was the director of the retreat.

In August, Lois Keen, who has served as co-convenor for two years, will speak on apostolate. She is a school teacher, mother, grandmother, and provider of hospitality in the Franciscan spirit.

Milan Schmidt moved to Virginia in July.

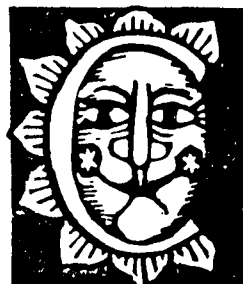
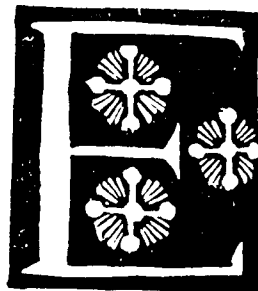
THE MIDWEST REGIONAL CONVOCATION will be held August 30-September 2 at the Franciscan Retreat Center in Prior Lake, Minnesota. Provincial Guardian Dee Dobson, Formation Director Glen-Ann Jicha, Fellowship Coordinator Marie Webner, and First Order Friar Brother Chad will be in attendance.

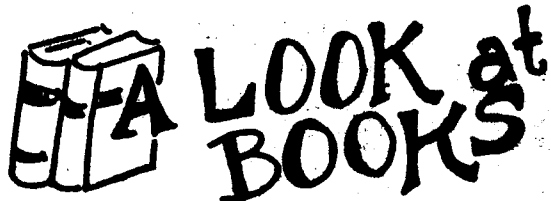
Dave & Barb Wilbur



BARB WILBUR gave a talk titled "A Tertiary's View of the Society of St. Francis" to the Episcopal Church Women of Grace Church in Carthage, New York in March of this year. The talk included information about the Society and the Third Order, and some sharing of Barb's own journey to the Episcopal Church and the Third Order.

In conclusion, she said, "As I continued to live by my rule, I gradually grew into the seriousness of it. Looking back, I can see that it was some time last spring when I began to realize that I was doing what God wanted me to do. This became even clearer to me as my Profession Day approached. As I began to prepare for profession, I felt more and more deeply the seriousness of this vocation. Then a few days before by profession day, it became unmistakably clear: this is not a game! It's the real thing, and God is calling you to do a serious work for His Kingdom. I fully believe now that the Third Order is my calling. I probably could do what I feel God wants of me outside the context of the Third Order, but under its discipline, I am able to make myself more open and available to God."





LOOK at BOOKS

Joining the Conversation—Jesus, Matthew, Luke, & Us., by Barbara Hall (A Parish Life Sourcebook. Cowley Publications, 980 Memorial Drive, Cambridge, MA 02138. \$6.95. Paper)

Here is an interesting book to take the reader more and more deeply into one particular parable that Jesus told, The Parable of the Great Feast.

The story is told in Matthew's and Luke's gospels, why is it different in the two instances? Why did Jesus tell it? Did he really tell it, and if so, which is the correct version? What did he mean? What points were "Matthew" and "Luke" trying to make? What does the story say to us today? To me personally?

These are the sorts of questions Barbara Hall, a professor of New Testament of General Theological Seminary in New York, discusses, and invites us to think about.

This would make a good study book for a group of people interested in conducting a Bible study in a new and challenging way. It demands that the participants "join in conversation" with the text. At the end of the book are some examples of this "joining the conversation."

The book is written in an interesting way, understandable to a beginner in Bible studies, but with enough food for thought for even the most knowledgeable student.

After discussing Matthew's version, the author turns to Luke's version of the parable:

"As modern readers, we are much more comfortable with Luke's version...than with Matthew's. In Luke we meet the Jesus we think we know, whose concern for the poor and the outcast we do not always emulate, but which we recognize and revere. We, like Luke, know that "still there is room." The mission of the church goes on and we are both those who have been called and those who extend the mission by our own witness...Luke claims that the kingdom is for the unlikely, for the ones who do not appear to have the right credentials for entry. Where do we stand in relation to this kingdom?"

If you're looking for a study book for your group next fall, I recommend *Joining the Conversation*.

Joanne Maynard



BOOK REVIEWS

Orthodox Spirituality: An Outline of the Orthodox Ascetical and Mystical Tradition by a Monk of the Eastern Church (Second edition) St. Vladimir's Seminary Press, Crestwood, NY 10707

A revised and expanded edition of a classic which has been a help to many in their spiritual journey. This is a simple introduction to basic principles, designed for ordinary folk. This is not about techniques; rather it is an encouragement to fidelity in the life in Christ.

Christ is in our Midst: Letters from a Russian Monk -- by Father John, with a Foreword by Metropolitan Anthony. St. Vladimir's Seminary Press, Crestwood, NY

Fr. John died in Finland in 1958. He had become a wise and trusted director. These letters are filled with the wisdom born of deep humility. They are an encouragement to all pilgrims and a valuable source of ascetical theology for all engaged in the spiritual direction of others. Wise in his understanding of human nature as well as the ways of prayer, he enriches the whole of life as he relates it to the glory of eternity. Highly recommended.

(c) Brother John-Charles SSF

WESTERN CONVOCATION

This super weekend took place August 2-4 at the Bishop's Ranch. A system of obtaining scholarships from within the individual Fellowships was tried this year, with fund-raising events suggested to raise money so that everyone who wanted to attend would be able.

The Convocation began on Friday evening with Evening Prayer and dinner and a "special Eucharist masterminded by Gary Ost."

On Saturday evening, a "Franciscan Follies" was held, with everyone invited to share his or her talents -- anything from tap dancing to yodeling was suggested.

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THE NEWS ABOUT THE VARIOUS CONVOCATIONS IN THIS ISSUE OF THE TIMES WAS WRITTEN UP FROM THE FLYERS THAT WERE SENT OUT BEFORE THE EVENTS TOOK PLACE (A TRICKY AND RISKY THING TO DO). THE "FACTS" MAY NOT TALLY UP WITH WHAT REALLY HAPPENED, BECAUSE THEY ARE BASED ON WHAT WAS PLANNED. WITH LUCK, WE WILL GET REPORTS ABOUT EACH CONVOCATION, WHICH WE WILL SHARE WITH YOU IN THE NEXT ISSUE.

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PAT MAHON in Oregon is one busy lady! Here are some photos of a few of her varied activities -- some chilly winter-time photos for a hot August day. What the photos don't show is Pat's assiduous attention to her writing talent. She has sold several articles and has many more ideas in the works. She is also pursuing her interest in photography. (That's a camera tripod in the picture, not a pair of skis.) She is combining her writing and photography talents for several projects.

On the following pages are two articles she has shared with the Times.





Why I Pledge, by Pat Mahon

The Third Order means a great deal to me. It has probably been the single most important influence on my life since I discovered the Episcopal Church after my father's death when I was thirteen. I have always assumed that it is equally important to the lives of other Franciscans. Now I am beginning to wonder if this judgement is completely wrong.

I have paid a pledge to the Third Order for many years. It has seemed the natural and necessary thing to do. I pay my pledge to my parish because I know that it cannot function without financial support. I pay my dues to professional and other organizations which I choose to be a part of for the obvious reason that they cannot function without financial support either. I even pay my taxes without raising a fuss because even government, with its important benefits, local, state or national cannot function without financial support. While I may disagree about some of the things my money is spent on, I express my displeasure at the ballot box, not by withholding my support from good as well as bad programs.

Yet despite the obvious cost of keeping anything worthwhile properly functioning, apparently there are many among us who think that the Third Order is an exception and can do without their financial support. True we are supposed to practice moderation, and our officers put in yeoman duty without pay. This can be done with dedicated people, but only if it does not prevent one from also making a living. Yet even for Franciscans some things take money. It could be very interesting for me to go to Fortress Church Supply and tell them that I would like books for the library, but I don't expect to pay for them. A discount is one thing, but a gift from a business is another. Even Christian writers live on food from the corner market, even if there are those who think they live on inspiration alone. And even religious businesses must meet their expenses. I am sure that officers would have even more of trouble (might I say face a brick wall) trying to get United to let them travel for free for the Third Order.

The list of expenses is long, stationary, printing and postage being major items. Does anyone want to ask Reagan to donate that? Look at the annual budget, if your filing system is better than mine, for the full list. Now we are faced with a new expense and a new opportunity. WE NEED A FULL TIME CHAPLIN! We need one now if we are to minister adequately to our members. Gooch has volunteered to risk most of the little security the priesthood normally offers to take a big cut in pay and do the job. We could not ask for a better chaplin.

Unfortunately those of us in the Western hinterlands rarely see him. Why? Because he is faced with the necessity of a paying job to put groceries on the table. The same dilemma each of us faces in this life, unless we are

Independently wealthy. In that case we can do whatever we wished with our time and energy. I do not know many people in that position. I do not know anyone who have learned to get along without the basics of food and clothing.

If we grant that it takes a certain amount of money to make any organization function properly, why do so many among us think it is unnecessary give financial support to the Third Order? Maybe some figure the rich will do it. That is always easier, pass the buck instead of the hat. Does this work in your parish? If it does let the rest of us hear about how to manage it. Does it work in any other organization? Can you picture the fate of government social programs if the same percent of people paid their taxes who pledge to the Third Order? Look at it this way: Does the IRS expect you to pay taxes? If it does then you make enough to support the Third Order. If you earn so little that the government considers you exempt, then the Third Order might too, although I know many people who pay a pledge to their parish, even though they have too little income to pay taxes. There are some who have found so many tax shelters and loopholes that they don't pay taxes. If you are one of them: Shame on you!

I do not pay my pledge out of a rich purse. I am not starving, but like most people I have enough legitimate expenses to have trouble making ends meet much of the time. I would be doing a lot of things I cannot do now if that were not true. I could give you a list, but you probably have one of your own. I did change one thing when I read about the chance of having a full time chaplin. I increased my pledge six fold. I had been giving \$100 per year before, but it is too important to have a chaplin not to sacrifice to help make it possible. The increase is not taken from increased income. My last writing sale earned a magnificent \$14.49. The increase came from two things. Part came from Larry and I lowering our parish support slightly. The rest comes from what we live on.

Larry and I have increased our charitable contributions gradually over the years, until now we are close to the Biblical tithe. It has not been easy. Neither have we regretted it. God has been good to us in many ways. Everyone can say that if they think about it. There are few enough ways to try to express our gratitude to Him for all he has done. Giving a specific portion for God's work is one way. A portion of that portion should go to the Third Order if being a follower of Francis has any meaning in our lives. How about you? Do you have anything to thank God for? What do the Franciscans mean to you? Have they been a part of God's work in your life too? If so I hope you all act accordingly.

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This note is from Caritas, the newsletter of the Third Order Anglican Franciscans in Eastern Canada:

The Third Order in the Solomon Islands needs books on prayer, the Bible and the Franciscan Life. You may send contributions to Br. Francis at:
St. Nicholas Christian Communication Centre
P. O. Box 130
Honiara,
Solomon Islands



Report From The Library, by Pat Mahon

It has been all too long since I wrote a report from the library. I'm sure some of you think I dropped off the edge of the world when I moved to Ashwood. Some people might think Ashwood IS the edge of the world. The 22 families who love here think it is one of the most beautiful parts of God's world, including me. It is certainly one of the most peaceful. Even my blood pressure is normal, despite genetic tendencies and past history.

If it is so peaceful, why haven't I got the library list out. I was afraid you would ask that. I was already hiding in a corner to avoid the brickbats. Well, it's this way (how many excuses have you heard start with that phrase?): Rosie has done her job, despite much pain and finally ankle surgery; Ann has done her job, despite a busy life with large family problems and full time work. That now leaves me. I told Ann that I would like to print the list myself when she was done. That gives me the option of making any final changes and/or additions before it is printed. Besides I have this lovely rebuilt Qume printer and I can't resist showing how well it prints. So much for humility.

When I received the disks from Ann, I had two tasks. First get them copied from the 5" onto 8" discs so they would fit my disk drive. Second make them compatible with my system. But right now there is another to finish first. I am changing over from single sided/ single density to double both of those. I have a new disk drive, thanks to the old one wearing out in a year and a half from using it so much. It accommodates double sided disks. I ordered a "daughter board" for my computer a week or so ago. I use a Ferguson Big Board that my son, Mark, put together. Thanks, Mark. Thanks Benson Polytechnic H. S. and U. S. Coast Guard for teaching him electronics. When the daughter board arrives it will be installed as soon as I can do without my writing tool for a few days and someone has the time to put it in. Then I will be able to store everything on ds/dd 8" disks, and probably get the whole list on one disk. And away we go.

What else is new? A system of helping to decide what new books to add to the library occurred to me. I have received many letters asking for books which we do not have. What would be more democratic than to use a list of those requests I could not fill to pick out books for the library. Between Fortress Church Supply and Odyssey Book Search service in Portland I have found most of them. If you were asking about a book and did not get it, ask again. It may be here now.

If you want to read Merton or Carretto, something by or about Dorothy Day, the diaconate, Church history or women in the Church, Tongues Of Fire, The Genesee Diary, Centering Prayer, No Condemnation, our own Peter Funk's, High Spirits, let me know.

(continued on page 15)

We also have a broad collection of periodicals. Someone told me they did not realize that there were so many good Christian publications available. If you would like a sampling, I can send one of each, or if there is something specific, such as The Franciscan, Franciscan Herald, Biblical Archeology Review, Anglican Theological Review, New Covenant, The Living Church, or others, I could send specific dates if we have them or a box of several issues. There are many periodicals which we have just one or a few. These are either ones I picked up at the Christian Writers Conference or some I have taken for only a short time.

There is another new development. What does one do with 800 books in a 12 X 57 mobile home, on top of all the books, files and equipment needed to be a writer and photographer? You figure out someplace else to put them. In this case that someplace is St. Marks, in Madras, my new parish. The church, though small, has room for the big bookcases that Larry built to hold them, and what could be better than to let the books do double duty and serve as the parish library too. In a parish with about 30 on the mailing list they will not get lost or abused there and how else could a small town parish have access to so many good Christian books. I doubt if there are that many Christian books in the entire Jefferson County Library, which is a small, one floor building next to the little police station. At the moment they are sitting there in cases waiting for me to unpack, label (after I type the labels with the book numbers) and arrange them on the shelves. One of the women in the parish has offered to help, and knowing Madras and St. Marks by now, I am sure that when I am ready to start to will not be hard to find other volunteers. ~~Its that kind of a town and that kind of a parish.~~

That's it from the library. Drop me a line at Wilson Creek Rd., P.O. Box 27, Ashwood, OR 97711; or call 503/489-3244 and I will try to fill your requests. If you have any suggestions or advice, it will be gratefully received and duly considered.



ERTIARIES ARE CALLED:

1. To live in the love of God the Father.
2. To live in abiding communion with Christ.
3. To follow Christ, poor and crucified.
4. To be open to the action of the Holy Spirit.
5. To participate in the life and mission of the Church.
6. To live the Gospel life according to the spirit of St. Francis.
7. To be loyal to the Church in dialogue and cooperation.
8. To live in brotherhood with all people, and with creation.
9. To continual conversion of life and manners.
10. To be instruments of peace.
11. To be apostolic in life and witness.
12. To serve the poor for Christ's sake.
13. To live a life of personal, communal, and liturgical prayer.
14. To believe in joy.
15. To strive for a validly secular spirituality.
16. To be aware that we are always pilgrims on the way to God.
17. To be given to simplicity, humility, and littleness.

In the beginning of my Franciscan journey, I took simplicity to mean literal poverty. I was very poor at the time, and it lent a kind of ennobling grace to that condition. I had been battered by the impact of that poverty in a society which judges the value of its members by their bank balances and credit ratings. Simplicity in this new sense healed those wounds in a most profound way: I now chose my poverty consciously. It was the Gospel imperative! The "stigma" of poverty became transformed by the "stigmata" of St. Francis, and my heart soared with "Father Francis" in his response to my life as well as to that of our beloved Jesus.

As the wounds of my poverty healed, simplicity began to mean something more to me: not only detachment from things, but from pride, from self-consciousness, from complacency. I began to see a lot of clutter in my approach to God, and to understand that I could very effectively block God's entry into my life not only by these things, but also by my routines, set prayers, the very discipline I had hoped would bring God closer! The rigid structure of the 1928 Prayerbook Mass, the formality of Offices and even the chanting of the Rosary became stumbling blocks on the path! I became tangled in the words and found myself angry and impatient as I said them. In amazement, I found I had to drastically simplify my prayer life to make it real and not merely a set of incantations. I had to **BE THERE** as the elements of the Eucharist were consecrated, to focus on them, and not to bury myself in meditation while the priest did the work! I had to **BE PRESENT** in the prayers I said, to become the psalmist, to be an active eye-witness to the Gospels. I had to pare down to the basics so that "the words of my mouth and the meditations of my heart" were not simply recitations and prescribed forms, but my own vitally conscious response to the love of Christ. So Simplicity came, also, to mean an interior simplicity. As I went along on the journey, assimilating the psalms, experiencing the Gospel as my life and not simply a written philosophy or even as a history, the "formal" prayer time no longer served to block God, but brought him in focus for me in a wonderful way.

Then I began to see that simplicity also meant discernment in my activities, as well as in prayer. While active work doesn't necessarily block God, it certainly can! The best place I know to seriously hide from God is in "Church work", especially if we take ourselves very seriously as we do it! The trick is that it not be our work, but God's that we are doing, and that we remain very aware that it is He who is doing it -- that we are instruments, channels, of God's love, if we are using God's agenda and not our own. The only way this is possible is when the work we do grows out of and is fed and sustained by our life of prayer. This means that we must open ourselves to be used in this way, without reservation: "Here I am, Lord: send me!" This can only happen if we remove our own agenda and give God the opportunity to work. A commitment to live our beliefs calls for full partnership with God in all we do, and a continual holding up of the mirror of the Gospels and examination in the light of Christ of our own actions and responses. Simplicity is very much the discipline of keeping all this complicated prayer life/active life in balance so that God is continuously present to us, and we are constantly available to Him.

-MaryAnn Jackman

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