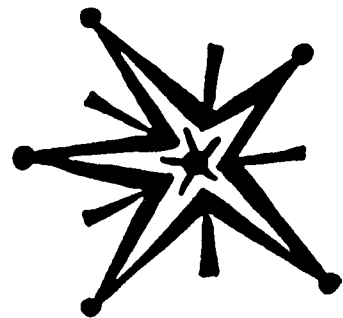


The Franciscan

Times



EPIPHANYTIDE, 1989

WELCOME AGAIN to The Franciscan Times, the publication that endeavors to give some sense of community and connectedness to the farffing Third Order of the Franciscans of the Episcopal Church! I'm still here; still the editor, although in my report to Chapter I said that perhaps someone who is more in the center of Third Order activity would be better suited to this ministry. Helena, Montana is not exactly the hub of Franciscan enterprise! I've received some comment that reports about Fellowship meetings are rather tedious to read. True enough, but in most cases, all that I have to go on are Fellowship newsletters, which usually just tell time and place of meetings, and sometimes a clue about what the subject for discussion will be, and a note about "brown bags" or "covered dishes." Not real exciting reading!

IF EACH FELLOWSHIP had a person who would send us something about your meetings -- an unusual topic, or some interesting question or discussion that came up, or a prayer or meditation that was used, or even a report on what was in one of those "brown bags," it would make for a more interesting Times. (Just imagine -- "peanut butter on brown bread," maybe -- or "truffles and cream cheese"...)

THE OTHER DAY I telephoned a woman whose name I didn't know. It came about this way: I belong to a group called Families Anonymous (which, I suppose, I should not be telling you, because then I'm no longer "anonymous," but the fact is essential to this story). The group is for families, mostly parents, of young people who have drug, alcohol or emotional problems. I started going almost five years ago, when my youngest son went through treatment for alcoholism and drug dependency. Although he is now married, I have continued to go to F.A. for the help toward wholeness that it gives to me, based as it is on the Twelve Steps of Alcoholics Anonymous.

Our group has been dwindling, partly because of the closure of the adolescent treatment center in our town. We were discussing how we might let others, who surely need the Program, know about our group. I said I'd seen a notice in our newspaper that a new group was being formed called "Parents of Troubled Teens." I wondered if those people might want to try our group first. So I was elected to call the telephone number in the paper.

I did that, and a depressed-sounding woman answered the 'phone. She told me the sad, scary, terrible, and typical story of her children's troubles. She said that she was a Christian and was a part of a Christian community, but that no one there ever talks about such things, and so she has had no support from her Christian brothers and sisters.

(Continued next page.)



(Continued from page one)

Of course I invited her to try our group. I also did a lot of thinking about what she said about the Church. Is my parish -- is your parish -- a place where no one ever admits to having any kind of troubles or problems? Do we ever admit that we hurt, that there is pain in our lives, that our families are less than perfect? I know that when I was raising a family under the very trying circumstances caused by having a husband who was an alcoholic, I never had a clue that anyone else in my parish was having the same sort of problems. They say that one person in ten is an alcoholic, so I know there were a lot of us there, but we never talked about it, and so we were never able to share with and support each other.

When my son had been out of treatment for a short time, the treatment center did a promotion and sent brochures to all the churches in our community. At announcement time during a church service, I told how the center had helped my son, my other children, and me. Later, a woman who was in the congregation asked me more about it, with the result that her son, husband and daughter eventually sought help for alcoholism, and she began her own recovery.

Of course there are lots of other sorts of troubles people can have besides alcoholism and codependency, but these are what I'm most familiar with myself -- hence, my example. My point is that by showing our hurt and brokenness, we can share in the pain of our brothers and sisters.

It's important to be cheerful. It's important to be loving to those around us. And sometimes the most loving thing, I think, is not to be cheerful, but to admit that we are suffering, and to allow my neighbor to speak of her suffering, that we may both come closer to what God intends us to be -- our true, authentic selves.

-- Joanne Maynard



HAVE YOU GOT your Franciscan T shirt yet? This fashionable garb is offered by :

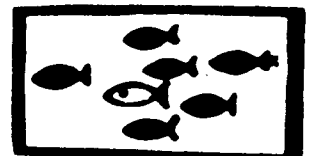
ST. LOUIS PRESS
539 KAPAHULU AVE.
HONOLULU, HI 96815



Color: beige, with the design in Franciscan brown. Your choice of two designs: (A) Dancing Francis, and (B) Crossed Hands. Sizes S, M, L, XL. Price is \$7.95, plus \$1.00 for mailing. Please indicate design choice and size.

ONE MORE COMMERCIAL ANNOUNCEMENT: Remember that the secretary, Ann Harris, has THE BASICS:

- The Devotional Companion.....\$4.00
- The Way of St. Francis.....2.50
- The Source Book.....2.50
- The Religious Life.....2.00



Write to Ann at 555 Reed Drive, Davis CA 95616.

.....AND ONE MORE THING. I need to give you my address again, in case you get inspired (and I hope you do) to send in a poem, thought, drawing, or whatever for The Times:

Joanne Maynard
312 Clark St. Apt. A
Helena, MT 59601

-2-

The SAINT FRANCIS CENTER for Spiritual Growth is located at 151 Madrone (Harold Square), Winslow, Bainbridge Island, Washington 98110. The Center opened on January 4, 1988 as a non-profit ecumenical place of prayer and education for spiritual enrichment for all Christians of any, or no denomination. Its director is Gloria Goller, a Franciscan Tertiary, and it is staffed, operated and funded entirely by volunteers. Its ministries include spiritual guidance, problem-solving counseling, various classes and groups, intercessory prayer and prayer chain, a place for study, and a lending library. It's open from 10:00 until 4:00, Monday through Friday. For more information about upcoming classes and opportunities, write to Gloria.

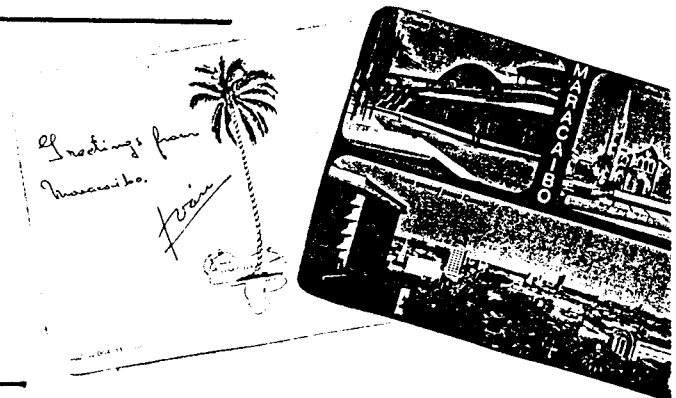


THE ARIZONA FELLOWSHIP, SAINT MARY OF THE ANGELS met in October for a celebration of St. Francis Day. Their November meeting featured a meditation on Joy by Jim Cain, and their retreat is planned for February at Picture Rocks. They held an Advent Quiet Day at Church of the Epiphany in Tempe.

Tertiaries Al and Mary Lou Hall are off in the antipodes at this time. Al inquired about a proposal that someone from the diocese of Colorado exchange parishes with a priest in New Zealand. In November the Halls left for New Zealand and in their place came another Fr. Hall -- Reginald Hall, who is also a Third Order Franciscan. (This item is from the Arizona Fellowship newsletter.)

The Arizona newsletter also contained this thought from the book Experiencing God by Kenneth Leach (Harper & Row) "...with the stricken Christ, we are seeking what Kosuke Koyana calls 'a crucified mind': not a crusading mind, but a mind marked by self-denial, by loving service, by brokenness and gentle but fierce love. The crusading mind is rooted in intolerance, and its ultimate end is destruction of its opposition. The crucified mind is rooted in the love which grows deeper through pain, and which seeks its end through what may seem a harsh and dreadful love, but whose aim is the transformation of its opponents."

A NOTE TO Ann Harris from Ivan Villasmil in Maracaibo, Venezuela, S.A. says, "...You must know how I started to be in the Society; all I am and all I am going to be, I owe to the Rev. Jose A. Valenzuela, of Caracas...for the time he is my Spiritual Leader and friend. I am a Lay Reader of the Anglican Church...but I enjoy very much the Society of St. Francis (a great guy!!) as Carlo Carreto says in his books..."



NEW UMBRIAN FELLOWSHIP

Mary Louis Reed was elected Convenor in October, and Becky Goldberg was thanked for her good work in the year just past. Gary W. David Ost invited Fellowship members to help celebrate the Fifteenth Anniversary of his ordination to the priesthood on December 23.

Their newsletter also contained this item of culinary information: "...courtesy of Sunset Magazine and Mary Ann Jackman -- to poach a salmon that is too big to fit in any of your pans: Run it through two long cycles in the DISHWASHER!"

This year's convocation in Albuquerque was different. Sr. Catherine Joy was there. She is a priest of our church and a wonderful speaker. The organizing committee in New Mexico asked Sister to give us some kind of insight into the place of women in the faith-history of the christian church. And, to address other issues touching on women in the church as she saw fit.

Catherine Joy gave the typical three twenty minute talks that most convocations ask of the visiting First Order brother or sister. But it was clear from the first sentence of the first talk that these were not going to be the usual fare.

"My mother was a wandering Arameam" began the talk that told the story of women of faith from a woman's point of view. On the face of it, we know that the contribution of women to the living faith that we share today must be as great as the men. Seldom in or out of Holy Scripture is this fact celebrated.

As a praying community, the Community of Saint Francis, has found itself totally comprised of women praying to God with language that is almost totally masculine in it's referents. Over several years they have corporately developed inclusive or neutral language for their liturgies. The second talk recorded this effort to break the conceptual bondage that women, in particular, suffer in the church today.

The third talk was theological. The idea that the godhead is feminine is not a new one, nor is it something that has been explored by exclusively women theologians. C-J's talk made the femininity of God come alive in a truly wonderful way.

Most of us thought this was pretty radical stuff. We tried several times to apply this label to Catherine Joy and she objected repeatedly. She doesn't see herself as radical. It never became completely clear why she doesn't feel comfortable with this label but, the discussion of the radical nature of her talks did bring several things out in the open.

All of these talks had a gentle quality to them. Even when she was most passionately involved, there was gentleness. She was repeatedly gently refusing to be labeled as a radical. Possibly, we can assume that because these topics are at the core of her faith they don't seem radical to her. Certainly, what was being preached to us was part of the Gospel. Jesus' life and ministry is consistently, lovingly, inclusive. Finally, it seemed that however radical her views, Catherine Joy would rather be known first for radical love and second for radical theology. This applies especially to those of us who don't agree with her.

A written copy of Catherine Joy's talks can be had from the house in San Francisco. Some sort of remuneration to defray costs would undoubtedly be appreciated.

Andrew Wilkes, TSSF



What has been done

Franciscan Aid

Franciscan Aid is a Registered Charity, administered by Trustees from the Society of Saint Francis, for the benefit of deprived people of the Third World whose needs may not be covered by other agencies and with whom Franciscans are in contact and whose needs are known so that they can be aided quickly and precisely.

Contributions to Franciscan Aid should be sent to the Treasurer:

Mr. David Datson
106 Lion Road
BEXLEY HEATH
Kent DA6 8PQ
England

Forms for Covenanting and arrangement of Bank standing orders are also available from him.

Cheques, etc., should be made payable to "Franciscan Aid"



Further grants have been made to the Oxford Mission Hospital in Barisal, to the Mental Hospital in Accra as well as to the Mercy Home in South India, for food and essential supplies. The effects of inflation is an ever present problem and costs continually rise. In Barisal the floods brought added difficulties due to loss of homes and crops.

Money has been distributed to particularly needy families in the African dioceses of Lesotho and Manicaland through the Church authorities there, and whose Bishops are themselves members of the Third Order of the Society of St. Francis.

There has been continuation of support to a number of individuals for education for professional and vocational qualification and new commitments have been taken on in this field.

The Trustees are happy to be able to detail some particular instances to illustrate the work done:

£500 enabled the building of an extension to a hostel for young people from poor homes in South America, offering an opportunity to live in a stable community atmosphere whilst attending college to obtain qualifications to more than had previously been possible. The sum given seems so small, yet it has done so much!

The cost of maintaining a student at the Theological College Sarawak has been met to a substantial extent by grants. The student is the first ever of his nationality to enter training for ministry. Further money has also been sent to help boys at the local secondary school who might not otherwise be able to continue education.

In Honiara assistance has been given to a candidate for training as a teacher to serve in the Solomon Islands. To undertake the course it has been necessary to pay fees as the training college has become a part of the College of Higher Education which charges for the courses offered.

In Lesotho, artificial legs were provided for a man who lost his own in an accident whilst working in the Republic of South Africa. The artificial limbs made it possible for him to offer himself for employment again.

If Franciscan Aid is to continue to provide assistance in the face of evergrowing calls for help, a widening of support is essential. All Charities rely upon the generosity of those who donate to their funds and Franciscan Aid is no exception. It would be very disheartening if this work of relief which sprang from "The Gospel Now" conference held in 1981 was to cease because of lack of money. Every donation, no matter how small and insignificant it may seem to the giver, is warmly welcomed and represents to those who are the recipients of grants not only material help but also the knowledge that someone, somewhere, cares.

Franciscan Aid may well reach where other Charities are unable, and the Trustees are willing to consider applications for assistance supported by sufficient information to enable them to make a decision whether or not help may be given and to what extent.

THE LILIES OF THE FIELD (Colorado)

Their Fellowship newsletter carries a little more information about the parish exchange between the two Hall families. Fr. Allen and Mary Lou Hall are now at The Vicarage, Waikari, New Canterbury, New Zealand. Newsletter editor Dearlie Moline writes that she knows three things about NZ: "It's composed of two islands, has 1.5 million people, and over 40 million sheep." (The Times editor knows just a little bit more than that. My dad and one of my sons bicycled through NZ a few years ago, so I received some reports -- mainly about weather and hills, of which they found a great deal of both. I especially remember my son's journal, which recorded a very windy stretch of road, where the gale blowing through the wire fence at the side of the roadway sounded like "the wailing of the souls of long-dead bicyclists...")

Fr. Reginald Hall and his wife Janet, the visitors from NZ, were guests at the Lilies meeting in December. There was Eucharist and supper, and Alice White showed pictures of her trip to France and England. (This is getting to sound like a travel brochure!)

They next plan to meet on March 17, and everyone is going to wear green, for some reason...(?) (I'm Welsh myself. I wonder why the Welsh custom of wearing leeks in one's hat on St. David's Day has never caught on in the U.S. Maybe everyone thought it was leaks, and were afraid they'd get their heads wet.) (jm)

MIAMI AREA FELLOWSHIP MEETS

The South-East Florida Fellowship meeting was held on November 12 at 4:30 p.m. at All Souls Church, Miami Beach. They celebrated the Eucharist and Fr. Gilmore presided with convenor Fr. Hale assisting. The Rev. Louise Baker was Professed and this was a very moving and special moment for her. Novice vows were renewed by Diane Darrah and Betty Melpha. Anna Pruett renewed her vows as Postulant. Attending this delightful event were also Nancy Ashley, Marguerite Witzig, Freda Badmalk and Randy Brennan (as visitors), Dee Dobson (Guardian), Jessie Hale, Jerry Graniero, and Binky Gilmore. After the service, they had a very lovely meal which was actually High Tea, complete with champagne.

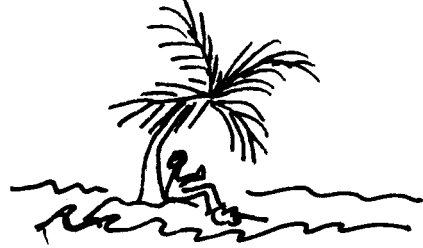
After this spiritual and physical feeding, they were well fortified and all went their separate ways, after thanking Louise for planning the event.



Here's the Miami Fellowship: seated -- Jessie Hale, Fr. James Gilmore, Binky Gilmore. standing -- Nancy Ashley, Anna Pruett, Fr. Sam Hale, Dee Dobson, Freda Badmalk, Diane Darrah, Rev. Louis Baker, Jerry Graniero, and Betty Melpha (who was not identified in the photo in the last Times.)

A LETTER RECEIVED this past summer by Dee Dobson, thanks the Third Order brothers and sisters for "Your donation which recently received amounted to S.I. currency \$1,033.45 is very much appreciated." This letter was from Stephen Wario, TSSF. He concluded his letter, "From the Third Order members SSF St. Barnabas Geta*, we send you St. Francistide greetings to you and the members of the Third Order SSF within the American Province..."

*Solomon Islands



WHATEVER HAPPENED TO GOOCH?

(a hastily-jotted message from the erstwhile Chaplain of the American Province, "Gooch" Goode TSSF)

Several friends have said I dropped out of sight like a stone in a well. I am sitting here in Waikiki sipping a mai-tai while two of my kanakas are arguing over what to play for the luau next month. Fall is here so several more are harvesting my tangerine tree which is as heavy with fruit as my plumeria tree is with flowers. This missionary work in the Pacific is tough, but somebody has to do it!

Seriously, though, I haven't meant to be rude and I'm not ignoring anyone. It's just that I've always thought you should reach a point when you step down and really let go. We are all replaceable and I take that very seriously. Everything is going splendidly without me.

I have the only Anglo-Catholic (whatever that means these days) parish in the islands, and probably the most racially mixed one in the world. Sort of a combination of Chinatown and Miami Beach. I'm the diocesan liturgics person and teach theology to the diocesan diaconate school. I enjoy the wonderful music we have here and the chance to have no-holds-barred, knock-down-drag-out screeching high church carrying on whenever the mood strikes. It's also fun to be in the 12th largest city in the U.S. and probably the only one more cosmopolitan than San Francisco. Just got back from a wonderful retreat on Molokai. One of the addresses was in a still forest overlooking the Kalapapa leper colony, where the blessed Fr. Damien worked.

Best of all, I am for the first time in my life a non-isolated tertiary. I faithfully attend meetings here every month and like being just part of the group. My fondest aloha to all of you from an imperfect paradise, but paradise nonetheless.

Pax --
Gooch -- TSSF

Chrysalis

...is the name of the newsletter of the Chi-Rho Fellowship (Chicago area). On St. Francis Day, they met with Brother Robert at Seabury-Western Theological Seminary for Eucharist and fellowship.

Glen-Ann Jicha was interviewed in a recent newsletter. When asked what led her to become a Franciscan, she said, "After a major conversion experience (not my first) I realized I needed more structure and a deeper commitment in some more or less official way. Being an Associate was not enough, church work was not enough; it had to be an outward expressible sign of an inner conversion. I felt 'at home' with everything Franciscan. I still do."

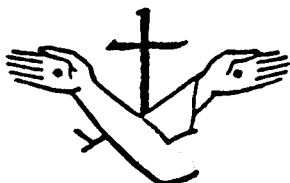
She also said, in answer to "what message do...Franciscans have to offer to the Church today?" -- "The messages are peace, love, and joy, expressed through simplicity, humility, and work, laced with a generous dose of humor. That, as Francis believed, you can try to live a life of gospel values in a world that is crazy, unfair, cruel, etc. That you can see the love of God everywhere if you will but look and be open to it."

NOTICE!

Corrected dates for the 1989 S.E. Convocation --

September 29 - October 1, at Ignatious House,
Atlanta, Georgia

"THE POOR are those who do not transform the things they possess into idols -- who feel deep down that nothing will satisfy them but the Absolute." (from Carlo Carretto's I Sought and Found -- a very Franciscan book.)



-- Helen Webb
whose new address is:
Fairhaven C-001
7200 Third Ave.
Sykesville, MD 21784

THE MINNESOTA FELLOWSHIP is planning a retreat for next June 1-3 at Mount Olivet Retreat Center, Farmington, MN. Director will be Ollie Rose Olson, "mother of three, grandmother of two, member of St. Mark's Cathedral; trained spiritual director through the Cenacle in Wayzata and on the staff at the Cenacle...and on the board of the Episcopal Center in Collegeville."

THE WESTERN REGIONAL CONVOCATION
will be held August 11 - 13
1989

At The Bishop's Ranch. Contact
Rebecca Goldberg for
more information.

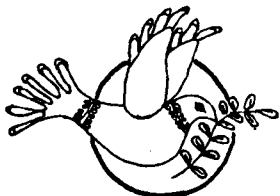


THE HEART OF TEXAS FELLOWSHIP

...met at the new home of Julia and Joe Hicks in Austin in October for a report from the Francistide Retreat in Dallas and a discussion of "What St. Francis and following him means to me."

A report of an earlier meeting told of this interesting exercise on the topic of Evangelism:

"After a brief introduction, Fr. Jim led us in a very moving experiential program, which brought us all closer to each other and inspired us to share our 'story' with other more in the future. He had us each draw a shield divided into quadrants with an image in each quadrant symbolic of a time that we were especially aware of God as very real and active in our lives. Next each person wrote endings to the sentence stem 'I know there is eternal life because...' One then drew a 'time line' representing one's life with marks along it labeled with names of those who had served as 'evangelists' to us. We then divided into small groups and took four-minute turns 'telling our story.' Fr. Jim concluded by having us guess the percentages of people who responded to each of seven possible factors that might make churches grow. He then disclosed that one article reported that 75% responded to friends' or relatives' personal invitations."



NORTHEAST CONFERENCE

by Jeff Holloway

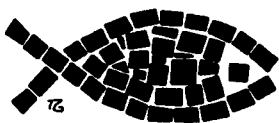
The 8th Annual Northeast Conference was held on a mountaintop just north of Peekskill New York on August 26-28, 1988. We all gathered at beautiful Graymoor Christian Unity Center, nestled so securely around the peak of its mountain that before arriving I was quite puzzled to hear about the "5th floor handicap entrance in back."

A number of dedicated tertiaries drove day and night to attend from the remotest reaches of the Northeast, and the spirit of comradery was everywhere evident. We were especially honored with the presence of Dee Dobson, Minister Provincial up from Florida, and Alden Whitney, Formation Director (and subsequently, acting Provincial Chaplain as well).

Organized this year by the Long Island Fellowship, the theme was "To spread the knowledge and love of Christ." Each of us circulated through a series of three small discussion groups and explored the idea of evangelism in the contexts of "Sharing Our Faith," "Social Activism," and "Letting God Shine Through." It was a very intellectually revealing and socially pleasant method of study.

Our discussion and prayer times were punctuated by Brother Jon Bankert and his remarkable puppetry. Brother Jon treated us to the contemplative tale of St. Brendan Adrift, and a lighthearted look at Noah's Ark. And when we all descended the mountain, when the good food, good friends, good talk, and good times became memories of a shared experience, we each came away with something extremely personal.

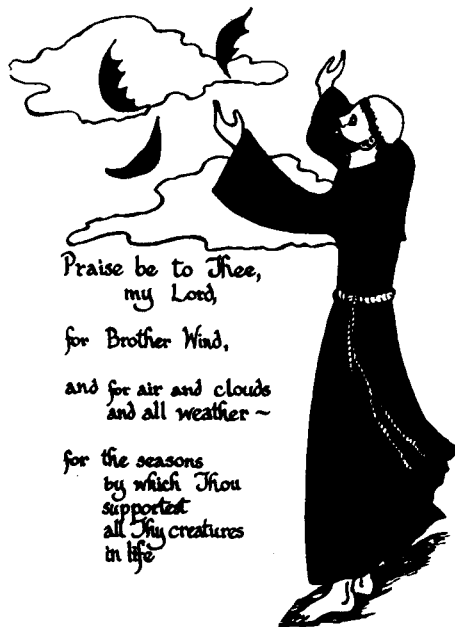
For in the last analysis evangelism is no more than living out our unique and ineffable God-experiences in the view of others. We can hope they will be thereby inspired or strengthened in their own unique God-experiences. The whole process is delightfully reciprocal at an "Evangelists' Convention." And that's just how it was on top of that mountain in August.



BROTHER WIND FELLOWSHIP

Cheryl Homes, novice, sent a report of their recent activities. They chose the name for their fellowship at their October meeting, where Cheryl and Sue Heinsohn were admitted as novices.

Sue is writing an article for the Oklahoma's Mission section of the Episcopalian about the Third Order in Oklahoma.



Praise be to Thee,
my Lord,

for Brother Wind,

and for air and clouds
and all weather ~

for the seasons
by which Thou
supported
all Thy creatures
in life

October 25, 1988

Dear Joanne,

I am a novice in the Third Order. As a result of a meeting with my spiritual director--when I was thinking instead of listening--I realized that I wasn't sure whether he said that I should be more "graceful" or more "grateful". As I pondered this, the poem below evolved. If you think it has some value, please include it in the next edition of The Franciscan Times. I appreciate your considering it.

FULL

Grace-Filled...

Is what I am
Since I drowned deep in
Baptism's blessed water
As I joined Jesus in death
And He raised me up to life,
Redeeming me from my sin and despair
And giving me a comforter
From now until the end of my world.

Grateful...

Is what I am
For the Father's love
In once creating and now sustaining me;
For Christ's merciful love
In choosing his salvation-death for me;
And for the Holy Spirit
For illuminating my path for me.

Graceful...

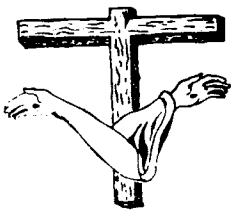
Is what I am
Dancing over the meadows of life,
Knowing that neither the floods
Nor the rainbows shall overwhelm me
For God shall sustain me,
Christ has redeemed me,
And the Holy Spirit dances with me.

Amen.



Yours in Christ and St. Francis

Dixie Anne Mosier-Greene
P.O. Box 1983, Stillwater, OK 74076 (405) 377-0859



THE SOCIETY OF ST. FRANCIS
THIRD ORDER
TEXAS-LOUISIANA FELLOWSHIP

This group had an opportunity to attend a preaching mission led by Bishop Donald Parsons, retired Bishop of Quincy, at their November meeting. First they met at the home of Fr. Loyd Morris, and then adjourned and reconvened at the Church of the Holy Nativity for Solemn Evensong and the preaching mission.

Jim Bonberger was accepted as a postulant recently. Fr. Morris was reelected Convenor. Evelyn Mackie is program chairman. In order to get to know each other better, they planned to have a Christmas party in late December, which I trust had the desired result.

THE PORTUINCULA MESSENGER

This publication reported on the Southeastern Convocation, held at Ignatius House, the Jesuit retreat and conference center in Atlanta. They enjoyed "great food, and a most beautiful setting with woods, trails, and quiet spots for personal reflection and meditation." The retreat portion of the convocation was led by Brother John-Charles, SSF from St. Elizabeth's Friary in Brooklyn. He spoke about Community and Communion, especially as it applies to the Third Order. About 31 were in attendance.

Brother John Dotson was reelected Convenor for the Tennessee Fellowship, which celebrated its first anniversary recently. They planned a party on December 17, with The Land of the Sky Fellowship as guests.

The Fellowship had a booth at the Diocese of East Tennessee Convention in December. They had a display of materials on all three orders of the Society of St. Francis, with photographs. Franciscan calendars and information brochures were handed out to delegates, to "make known that there is a Franciscan presence in the Diocese of East Tennessee."

FRUITS OF THE LOOM

This newsletter will be written by Davis Horner in the future. He is the new secretary for the Land of the Sky Fellowship in South Carolina. Their newsletter also spoke of the Southeast Convocation and the retreat led by Br. John-Charles... "His remarks on 'community' were well timed and called us to a remembrance of what we have indeed been called to. God does not want us to put our families in second place while we are in the Third Order; by the same token, He doesn't want us to forget what our call to community means in terms of extending ourselves in love to one another."

The 1989 Convocation will be held the weekend of September 29 - October 1 at Ignatius House in Atlanta.

Their November meeting included a program on "Work," from the Principles and Rule. "The group discussed the differences between the secular view of work and the religious view. The secular view often sees work as a means to an end, i.e. an activity by which we earn a paycheck, in order to acquire 'things,' property, and enjoy leisure time, putting our work and other elements of our life into separate compartments. The religious view, ideally, is a more unified approach to life and work, where our various occupations are seen as components of our life of worship and prayer." Davis Horner, who led the discussion, cited ... the prayer of Brother Lawrence: "Lord of all pots and pans and things... Make me a saint by getting meals and washing up the plates!"

A POEM BY NINA ANDREWS:

CHILDREN CRY

From far away and just next door
Above the cities' loud uproar,
From lonely farm and village home;
There comes the same, low, fearful moan.

Who hath ears to hear,
let him hear

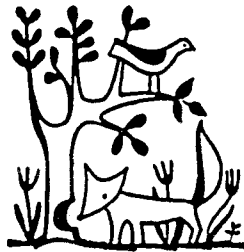
The thin ad wail,
Hangry children give
while they live

Without the food
Mothers cannot buy
-- though they try!

Their children need
Meat, potatoes, bread
but, instead

Since some men think
Food men can't afford
should be stored,

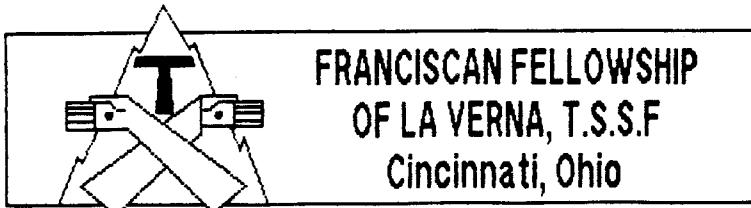
Destroyed, and that
Prices should be high;
children cry!



NEW YORK LONG ISLAND FELLOWSHIP

Their November meeting was a discussion of some questions posed by Jeff Holloway:

1. Why am I here at this meeting?
2. What do I get from or give to such meetings, and how do I feel afterward?
3. Why am I a tertiary and what would be different about my life if I were not?
4. Who is Christ in my life?
5. How am I Christ in the world?
6. How are we, as tertiaries, Christ in the world?
7. What is my concept of humanity: relative to Jesus?; relative to the material world?
8. What does the term "Religion-less Christianity" mean?
9. Why do we call ourselves "Franciscans? What have we in common with Francis? If he came to a fellowship meeting, what would his reaction to us be?



Hawley Todd is convenor of this Fellowship and Dan Cooksey is the secretary. They meet every third Thursday at 7:30 p.m. at Beth-Anna at the Convent of the Transfiguration. Dan was received as a novice in August. Hawley described an event at their October meeting:

"...we were blessed by having The Rev. John Cochrane and Frank Stern join our gathering. Since none of the priests who regularly attend...were scheduled to be there, we had not brought anything with which to have Holy Eucharist. While the group was praying over Francis's letter to Brother Leo, I went in search of bread and wine. When I arrived at the main house of the convent, all the doors were locked and no one was in sight. To 'beg' for bread and wine was appropriate for our first official meeting as a fellowship, but to knock on the door of the darkened convent seemed to be pushing it. However, the Lord provided, and just as I was ready to give up, Mother Ann walked by the door and I caught her attention. The Sisters gave us the elements, and John celebrated a glorious Eucharist with a simple styrofoam cup as a chalice."

BOOK REVIEWS

by †John-Charles, SSF

A Dictionary of Spirituality: Edited by Gordon Wakefield. pp 400; SCM Press, London, U.K. Lsterling: 15.

From Abandon (in the spiritual sense) to Zen, with much else in between, this is a wonderful asset to the student and the scholar. It is a mine of information for all, and a valuable addition to parish libraries. This is an ecumenical and international effort, skillfully edited by Dr. Wakefield. A distinguished English Methodist, he is a recognized authority in the field of spirituality as his own masterly entries demonstrate.

There are very good entries on charismatic renewal, Pentecostalism and a notable long entry on prayer. The spirituality of geographical areas (French, African, English, American etc.) and the teaching of various schools (Benedictine, Franciscan, Carmelite, etc.) are summarised. Account is taken of other faiths, and the awareness of contemporary issues is shown by the articles on sexuality, feminine spirituality, and the effects of liberation theology on spirituality. I recommend this highly to all who can afford it. There is nothing else like it currently in print in the English language.

Maximilian Kolbe: No Greater Love: by Boniface Haley, OFM. Ave Maria Press, Notre Dame, Indiana. \$3.95. Paperback. pp 80, illustrated.

Maximilian Kolbe, the Polish friar, "martyr of Auschwitz," was canonized on October 10, 1982. Closely linked with the Diocese of Krakow, where John-Paul II was diocesan, he has been canonized without the usual proven miracles. This may be a hopeful sign of change.

This excellently produced small book tells Kolbe's story and captures his spirit. The heroic conduct of St. Maximilian Kolbe and his personal sanctity are indisputable. It is there which all will readily recognize as qualifying him for sainthood.

Naturally enough for a Franciscan, he has a deep devotion to Our Lady. Father Haley outlines his efforts over a long period to promote devotion to the Blessed Virgin. Any full examination of this subject makes it clear that Kolbe pushed the place in devotion and theology of Mary further than many would feel able to go. It would be sad, and an ecumenical setback, if the recognition of him as a heroic Christian figure were understood as approval of all his opinions. His Marian views, however we respond to them, cannot affect judgment of his courageous and unselfish sanctity.

Father Haley has given us in small compass a readable account of the making of the man, the priest, the friar, and the saint. It is a story of divine triumph over man's weakness and folly.

Vatican Council II -- The Conciliar and Post Conciliar Documents

Vatican Council II -- More Post Conciliar Documents (Vols. 1 and 2 in Vatican Collection, both edited by Austin Flannery, O.P.) Vol 1, \$7.95. Vol. 2, \$9.95. Costello Publishing Co, Inc. Northport, NY

The revised second printing of Vol. 1 takes account of errors in translation and the criticisms of earlier reviewers. Documents organically linked to the conciliar process are printed after the documents to which they refer. A useful appendix gives a descriptive catalog of the major documents. Vol. 2 contains 55 complete documents issued since Valican II dealing with liturgy, ecumenism, the Religious Life, ministry, education, moderns problems, and some statements from the Synod of Bishops.

A LOOK AT BOOKS

-- Joanne Maynard

The Scandal and the Star by W. Robert McClelland
(C.B.P. Press, \$8.95. Available from The Cathedral
Bookshop, 515 North Park Ave., Helena, MT 59601.
Add \$1 for mailing.)

Robert McClelland is a Presbyterian pastor. His writing reminds me to Frederick Buechner, another Presbyterian.

This thoughtful book will give the reader a new look at the Christmas story, a story which is so familiar to us, we can hardly hear it when it comes around every year. Like the terrible Herdman children in The Best Christmas Pageant Ever, the author tears the curtain of "respectability" and "sanctity" from the story and shows it for the scandal it was, and is, as well as showing the wonder, mystery and glory of it.

By looking at the familiar stories from a different perspective, this book gives them new life and meaning.

It would be a good book for any time of year, and particularly for the Advent-Christmas-Epiphany seasons.



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