



the Franciscan Times

Lord, Make Me an Instrument of thy Peace

A quarterly newsletter, whose purpose is helping members of the Third Order of the Society of St. Francis share a common journey through news from fellowships and individuals, reviews of books and tapes, poetry, and whatever the Holy Spirit might blow our way.

Advent, 1993

from the editor:

Welcome to a "new life" Advent edition of The Franciscan Times! The expanded size signals a new life and beginning for *Pax et Bonum*, as a supplement insert.

• Congratulations to our newly-re-elected Minister Provincial ALDEN WHITNEY, who also was elected Minister General of world-wide tertiaries at the Inter-Provincial Third Order Convocation (IPTOC), held at Little Portion late in October. Both elections are for three year terms, and your prayers and support are diligently asked for Alden as he embarks with these responsibilities.

Alden's annual report to the American Province Chapter, plus his report from IPTOC, are included inside this issue, in addition to highlights from the Chapter meeting.

Provincial Chaplain Marie Webner's astute reflections on new life, written on a family visit to Denmark, are offered, as is a fascinating account of Br. Robert Hugh's Franciscan pilgrimage to our Anglican roots, written by Joanne Maynard TSSF.

Included in this issue's *Pax et Bonum* insert is the inspiring story of TSSF Bursar Carole Watson's "new life," following her 1991 accident when, as a commuter bicyclist, she was hit by two automobiles. Motivated by incredible faith and determination and supported by waves of prayer, Carole's recovery was slow and steady, like the tortoise.

Our Bishop Protector, the Rt. Rev. George Hunt, offers his notes from A Quiet Day (Oct. 5, 1993, at Little Portion) with three meditations that lead to a call for responding to the Church and new patterns emerging in our new life.

• Thanks be to tertiary Anthony Christiansen for his unique rendering of the tau cross below.



Information about fellowships and convocations continues to grow, as does the space given to those listings in each issue.

Questionnaire comments returned to the Chaplain reflect a need by many tertiaries to plan ahead for Franciscan events. Thus, all conveners are encouraged to take responsibility for sending dates and locations to the editor just as soon as they are known.

The next issue of The Franciscan Times will be in Lent. With the many divisions facing each of us - in the world, in politics, in the Church, and in our personal lives - it seems timely to explore and pursue a theme of FRANCISCAN RECONCILIATION.

Please send your news, reviews, essays, stories, poetry, and artwork on this theme in time for the deadline of February 1, 1994.

At this joyous season, may each of you, and your families, enjoy new life in Christ and with our beloved Brother Francis.

Aloha from Hawaii. Pax et Bonum,
Robert Durand TSSF

The Chaplain's Journal

Peace to you, my sisters and brothers. I am writing in my cousin Asbjørn's house in Holte, Denmark, to tell you about a seed planted long ago in churches of Møn. Seeds, as you know, must die and be buried before they can bear fruit.

The story begins in the middle of the fifteenth century on the island Møn in the Baltic Sea. There, a painter known to us only as the "Elmelunde Master," applied his water colors to the still wet whitewash of three churches. He was no Michelangelo, but he had a talent for decoration and a fine understanding of the Bible.

In each of the three churches, he painted the Day of Judgment. In each, he painted St. Peter unlocking the door of Heaven. In each, he painted two men kneeling before the Crucified Christ, with lines to indicate that the poor man's thoughts were entirely on the wounds of the Lord, while the rich man's thoughts were entirely on his horse, his house, and his worldly goods.

At a time when most people could not read, the Elmelunde Master brought them the Gospel in a clear and vivid way.

During and after the reformation, the frescoes were covered with whitewash. Restoration did not begin until the 1930s. Because the colors were applied to wet plaster, they are still clear and vivid. The old, old stories are there, woven together with stars, flowers, and miniature trees. The clothes are

medieval; Herod's soldiers wear complete coats of armour as they kill the babies of Bethlehem.

The church at Fanefjord is the only church blessed by the Elmelunde Master with depictions of the Creation. I saw the Canticle of the Sun there, with God the Creator holding Earth in his hands as he created sun, moon, and stars within the wheel of life.

For almost five hundred years, the frescoes on Møn lay buried. They have been given new life today to serve as agents of reconciliation between old and new forms of Christianity. In today's world, we can no longer pretend that troubles in one part of the world do not affect us all. We are called to cooperate with the Creator God of St. Francis and the Elmelunde Master.

We must work with our God to spin the wheel of life, forming a new and united Christendom. When our diverse branches are united by the grace of God, the fruit will be peace and new life for us all.

Marie, TSSF

Deacon Marie L. Webner
Chaplain, American Province



Report of the Minister Provincial

Monday, October 4, 1993, The Feast of St. Francis

The year between Chapter meetings in 1992 and 1993 has been a good one for the Third Order in this province of the Americas. Passages into and away from the tertiary community by Anglican Franciscans continue at a quite uniform pace, so that membership number remain constant at roughly 600.

The Formation Program is a very vital component, and as a community, we have begun to address the needs of professed tertiaries with more vigor and objectivity than in the past with the Chaplain's ambitious survey.

As I have travelled about the Province during the past three years, I am impressed greatly by the spiritual energy of the members as well as by the strong desire for our community to be inclusive. That inclusive theme is defined by its desire to embrace a variety of Christians who are answering the vocation to be Franciscans in our Third Order Community.

There are limits to our inclusiveness, perhaps best illustrated by the example of the the attraction that the Third Order holds for some persons who are mentally ill and in need, not so much of spiritual formation, but of medical treatment. There are also some who leave the Order because of disagreement about who may be included, but these instances are rare in my experience.

In June, the Standing Committee met for a day at San Damiano Friary in San Francisco. The meeting was very fruitful in accomplishment. We reviewed the American Province Statutes and the changes to the Constitution and Principle & Rule proposed by the Australian Province and endorsed by the Minister General. All chapter members have received the texts. The Standing Committee made a thorough set of revisions, and I hope we can find consensus of what changes are needed.

I recommend that we continue an annual mid-year Standing Committee meeting, unless in some years there is clearly no benefit to be derived. In an effort to extend our fellowship with the Order of Ecumenical Franciscans (OEF), I propose that the Standing committee meet during the OEF Chapter in Saint Louis, beginning June 17, 1994.

My traveling to be with various groups in the Province has been less than I had hoped for this year, because of the illness of the rector of my parish. It was necessary that I be near the parish until he died at the end of June.

I did attend the Minister General's Awards at Grace Cathedral in San Francisco on Nov. 22, where Muriel Adey TSSF of Victoria, B.C. was one of the recipients. Many tertiaries were present for Evensong and a festive dinner on this occasion.

I also was present at three regional convocations and both first order Chapter meetings. Later in October this year, I will be attending IPTOC at Little Portion for nine days.

The Order was the recipient of a \$3,000 bequest from Hal Gillespie TSSF who died last January. I have, of course, thanked Hal's family, and a letter from his widow will be published in this issue.

Thanks and thanks again to all members of the Order for their gracious acceptance of my ministry during the past three years. A special thank you is due to Chapter members, many who serve the Third Order on a daily basis, year after year.

Pax et Bonum!

Alden Whitney TSSF
Minister Provincial



Alden Whitney

CHAPTER HIGHLIGHTS

Chaplain

Gleaned from Marie Webner's report:

"There are many signs of health in the Third Order... We had 23 persons elected to profession. We also had five persons released from vows, but I feel that the clearer we become about our identity, the more likely we are to have people conscientiously sifting out.

"... the questionnaire sent out to all of our professed members provoked quite a lot of correspondence. Results are tabulated and summarized in a separate report. Although only about half the professed returned questionnaires, I think we succeeded in getting a good cross section of opinion.

"New area chaplains, appointed during the past year, are

- Kathleen Eickwort for Wisconsin and Michigan,
- Joan Verret for central Florida,
- Curley Scrantom for North Carolina,
- Charles Bjorlin for Upper New York State.

"Sam Hale resigned as Assistant Provincial Chaplain, due to back surgery. I have appointed the Rev. David Burgdorf in his place" (confirmed by Chapter).



Formation

Ann Harris reported "a steady stream of applicants," with around 150 people in formation at any given time. A new new formation class has been started in San Francisco. Since the new Counselor's Handbook has been in use, there has been a marked increase in frequency of contact and quality of letters received from conveners and spiritual directors.

From Trinidad and Tobago, Peter Patrick noted that two members were ready for profession and that visits have been made to Guyana and to Barbados. He reports that the three fellowships continue to have regular meetings.

A change was made in the letter sent to all inquirers to the Third Order. The reference to age limit was dropped, and the first paragraph was changed to clarify the Order's policy that all aspirants must be confirmed or received into the Anglican Communion.

Fellowships

Anita Catron expressed hopes that a new fellowship may be formed in Michigan. She also noted that geographical distance has been cited as the most common problem in attendance at meetings and that attention to a definite meeting day and time helped attendance.

She reported that nine convocations were held during 1994, including two new ones: the Northern Mountains and Plains at Bayard, NE, and the Southern California at Lake Hughes, CA.

Secretary

Membership statistics, as of September 30, 1993, showed a total of 588 members, a net gain of four from a year previous. Included are 389 professed, 115 novices, 73 postulants, and 11 with no designation.

The distributed packet of The Basics currently includes The Way of St. Francis, Order of Admissions, Rule for Daily Reading, 1987 IPTOC Papers, Devotional Companion, Provincial Statutes, SSF and TSSF constitutions, Minister Provincial biographical information, budget, pledge card, Information Sheet, *The Franciscan Times*, and a note of welcome.

The Source Documents (a.k.a. "The Roots") will be reprinted after IPTOC has changed the wording of The Rule. (Meanwhile, copies are available from the Third Order Library.)

Library

Rosie McFerran reported a 69% increase in circulation in 1993, with only six books unreturned (five of them from the same person). She noted that 41 new titles were added during the year and welcomes all recommendations of new titles.

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CHAPTER HIGHLIGHTS

Elections

- Alden Whitney was elected by ballot to an additional three-year term as Minister Provincial.
- Elected to profession were: Hilary Burwell, William Carrington, Kenville Chambers, Holly Elliott, Janis Henderson, Michael Musolf, Harriet Neal, Nick Pijoan, Elizabeth Scalero, Seven Smith, and Cheryl Walker.
- Br. Robert Hugh SSF was ratified as First Order (Friar) Visitor.

Friar Visitor

Br. Robert Hugh SSF reported that either he or other friars were able to attend all the convocations except the two new ones, whose dates were set too late to make arrangements. He noted that he continues to make attempts to contact local tertiaries while on his travels.

"God willing, I plan to repeat the 1990 Pilgrimage to Assisi — In the Steps of St. Francis — during June 1-12, 1995. I plan once again to give tertiaries an early opportunity to sign up and expect to send out information next summer, using a Third Order mailing."

Outreach

Chapter approved the following grants:

- Happy Haven School in Tobago — \$500 for replacement of stolen VCR and tapes, used for students who are handicapped both physically and mentally.
- Bay Area Extended Housing in Coos Bay, OR — \$500 to assist homeless families re-settle and get a fresh start.
- Appalachian Elders Development Association in Tennessee — \$500 to assist elders on fixed incomes living below the poverty line. This program is administered by a tertiary, Deacon Pat Schumacher.

Provincial Convocation

Formerly referred to as the "Inter-Regional Convocation," this event will be scheduled sometime in mid-summer of 1997 in a city close to a major airline hub. A committee, chaired by Anita Catron, has been formed to select a location and approach several well-known speakers.

Committee recommendations include the use of a college campus, family activities, and an advance program fund.

Saints Calendar Input Requested

The Calendar of Franciscan Saints for an updated Devotional Companion has been in the works for some time and is ready for review and comment.

As the current tertiary to work on this project, I would ask you to think about your favorite Franciscan saint(s) in a prayerful manner. Please send us, as soon as possible, these names, as well as any biographical or resource information you may feel is useful to us.

In addition, please make note of any additions, deletions, corrections, or suggestions to the current calendar in the Devotional Companion.

Please send your material and comments either to:

R. John Brockmann TSSF
English Department, 204 Memorial Hall
University of Delaware
Newark, DE 19716-2537
FAX — (302) 831-1586
E-Mail-jbrockma@brahms.udel.edu

or to:

Deacon Marie Webner TSSF
1643 Edison St.
Tucson, AZ 85719

TSSF Questionnaire Results

by Deacon Marie Webner TSSF
Provincial Chaplain

The results of questionnaires sent to professed tertiaries of the Society of St. Francis, Third Order, American Province are as follows.

Of approximately 400 members in profession, 182 returned their questionnaires to myself. Two were blank, one because the tertiary was requesting release from vows and the other because the tertiary was hospitalized and not capable of completing the form.

Each question is listed, with the variety and percentage of responses, and a brief commentary as appropriate.

Q. Do you feel connected with community?

Yes	140	(77%)
Maybe	13	(8%)
No	27	(15%)

Commentary: Letters and comments indicate a variety of ways of feeling connected, but it is heartening that we had so many undiluted positive responses.

Q. How often would you prefer to report?

Annually	87	(50%)
Twice yearly	39	(22%)
Three times yearly	2	(1%)
Four times yearly	36	(20%)
Six times yearly	2	(1%)
Less than yearly	14	(8%)

Commentary: Although half the tertiaries preferred annual reporting, it should be noted that those who preferred more frequent reporting were often vehement in their preferences.

Q. Would you attend a Provincial gathering?

Yes	85	(47%)
Maybe	71	(13.5%)
No	24	(39.5%)

Commentary: Factors mentioned most often as critical to a decision were as follows:

1. Cost of transportation and accommodations.
2. Location (usually mentioned with cost factor).
3. Time (especially for parish priests, school teachers, and others limited in vacation schedules).
4. Program (especially speakers, opportunities for fellowship, goals).

Other concerns were availability of private rooms and financial aid, while many "no" answers cited health and family obligations.

Q. What is your personal level of satisfaction with Third Order Life? (on a scale of 1 to 5, with 5 being the highest)

Level 5	81	(46.9%)
Level 4	55	(31.8%)
Level 3	27	(15.6%)
Level 2	7	(4.0%)
Level 1	3	(1.7%)

Commentary: By combining levels 4 and 5, we arrive at 136 tertiaries, or 78.7% of respondees, with a high level of personal satisfaction. At the other end, levels 1 and 2 produce only 10 tertiaries (5.7%) with a low level of personal satisfaction.

Q. What is your community level of satisfaction with Third Order life? (on a scale of 1 to 5, with 5 being the highest).

Level 5	49	(28.5%)
Level 4	43	(25.0%)
Level 3	39	(22.7%)
Level 2	21	(12.2%)
Level 1	20	(11.6%)

Commentary: By combining levels 4 and 5, we arrive at 92 tertiaries, or 53.5 of respondees, with a high level of community satisfaction. At the other end, levels 1 and 2 produce 41 tertiaries (23.8%) with a low level of community satisfaction.

The questionnaire revealed that most tertiaries make an annual retreat. However, for those who are housebound, whether through illness or family/caretaker responsibilities, I propose that the Third Order supply, free of charge, audio tapes of Community of St. Francis home retreats or Third Order retreats, as available.

Individual comments and suggestions were many and varied, and all were shared with members of Chapter for consideration and possible action in future planning.



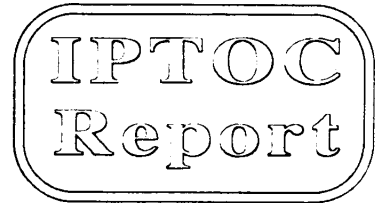
by Alden Whitney

The Interprovincial Third Order Chapter (IPTOC) members met at Little Portion Friary from Oct. 29 through All Saints' Day, Nov. 1, this year, after joining, the day before, with the Sister and Brother delegates of their respective First Order Chapters for a common day of Bible study, presentation of papers about community life, discussion groups, and a festal Eucharist.

The delegates from New Zealand provided a charming introductory pantomime with props and masks that sported enigmatic features. Papers were read by three First Order Brothers and Sisters, a Second Order Sister, and Stephen Williams, Third Order Provincial Minister from Australia. Everyone got to know each other better in small group discussions and over meals.

The Eucharist was celebrated by 45 SSF members from all three Orders. We read St. Francis' Rule of 1210, and Sr. Pamela Clare SSF danced while Sr. Catherine Joy sang and Br. Christopher John ("C.J. #2") played the keyboard. All stood hand-in-hand in a grand circle to declare the peace. The Mass was sung, and the service music was taken from Taizé.

Br. Brian SSF, Minister General of the First Order Friars, celebrated his 35th anniversary of Profession, and a special cake was presented to him at dinner. Dee Dobson TSSF was the chief cook for both the First Order and Third Order Interprovincial Chapters. Needless to say, the food was excellent.



Delegates to IPTOC had travelled to Long Island from South Africa, Great Britain, Australia, New Zealand, Trinidad & Tobago, and the United States. Each Province sent its Minister Provincial, Provincial Chaplain, and one professed Third Order member. (In addition to Marie Webner and myself, Gloria Waldron represented the American Province.)

Clearly, the theme of the IPTOC Chapter was interprovincial unity. Each of the Provinces spent considerable time reporting about various aspects of Third Order life, and in this way, the Chapter began shaping its own community for the brief time of its meeting.

All were especially concerned about the fact that within the African Province, distances are so great and money for travel so lacking, that regional meetings and provincial chapters for the Minister and Guardians can be held only once every several years. An "African Provincial Travel Fund" was proposed so that individual and provincial contributions for travel in that country could be pooled with and administered by the African Provincial Treasurer.

After two years of trial use in all the provinces, the text of the "Principles of the Third Order" in the 30-day cycle for daily reading (formerly titled "Rule of the Third Order" in the American Province booklet) was examined and edited, producing what should be the final version, to be approved by each of the five provincial Chapters.

Several changes were made to the Constitution, requiring the approval of each Province. Perhaps the most important of these changes defines what is "The Rule of the Third Order."

- The Constitution (post IPTOC 1993) states that "The Rule of the Third Order is comprised of (1) the Principles, (2) the Constitution, and (3) the form of Profession and Renewal of the Third Order.
- The Constitution defines the form and practice of the Third Order in response to the Principles.
- The purpose of the Personal Rule of Life is to interpret and express the Principles in the particular circumstances of each Tertiary's life.
- The Principles, together with the Personal Rule of Life, are the focus of commitment and renewal for all Tertiaries.

Realizing that the changes in terminology may cause some confusion, IPTOC recommended that teaching tools be prepared so that the professed, as well as those in formation programs, can better understand the shifts in emphasis involving the Principles of the Third Order, the Personal Rule of Life, and the Rule of the Third Order.

Interspersing the consideration of Constitutional changes were papers presented by each of the Provinces. These papers will be printed by the American Province in the new "Pax et Bonum" supplement to *The Franciscan Times*.

Daily worship at IPTOC included Holy Eucharist according to the rites of each of the Provinces. Perhaps most rollicking was the celebration provided by the African Province. Participants rejoiced thanksgiving, singing many hymns in several African tongues while banging on drums and shaking rattles.

On the final day of deliberations, the Minister Provincial of the American Province, Alden Whitney, was elected Minister General of the Third Order for a three-year term.

A Franciscan Pilgrimage

by Joanne Maynard TSSF

On July 4, when most of their compatriots were celebrating American Independence Day, 35 Celtic Christianity pilgrims were making their way to JFK Airport.

These pilgrims came from all over North America, from Washington state to Florida, from California to New York, from Canada to Colorado, and from many places in between. We were tertiaries, friars, and associates of the Society of St. Francis and other folks who had heard about the tour by word of mouth.

Br. Jason SSF joined us at the airport for the trans-Atlantic journey, and Br. Robert Hugh SSSF, the leader and planner of the pilgrimage, met us on arrival in Glasgow, Scotland, where we were also introduced to our bus driver.

Our pilgrimage was to begin at the far western edge of Scotland, and so our first journey was to the city of Oban in Argyle, where we stayed in the Columba Hotel, right on the ocean. From Oban, we traveled, via the island of Mull, by two different ferrys, to the island of Iona.

There, we walked along roads and across fields until we arrived at the bay where tradition says St. Columba landed in the year 563. It was a wild, windy, and rocky place, and we had time to wander about and sit on the shore.

As I rested in the lee of a large rock, I thought about Columba and those long-ago Celtic Christians and about my own place in this intricate and incomprehensible Body, the Church. It is said that the "skin" between heaven and earth is especially thin on Iona. I felt this to be true, but I also thought that I've been other places that seem almost as close. And I thought that perhaps we all have our Iona islands in this world.

Because of Br. Robert Hugh's wonderful personal contacts in Britain, and because of his careful planning, love, and care, our group was treated to special tours and worship services as we made our pilgrimage to the earliest Christian sites in the land from which our own Episcopal church is descended.

And because of the careful shepherding of Br. Jason, not one of us was lost or left behind. Jason earned the new title of "Count Jason" because he counted us all, each time we got into the bus, to make sure that we were 38 in number. If one was missing, Count Jason would search for the lost sheep, just like the shepherd in the parable.

On the fifth day of our pilgrimage, we traveled across Scotland to Kelso — a short journey in a bus, but a very long one for those saints of long ago. En route, we visited the ruined abbeys of Melrose and Jedburgh. It was to the old Melrose Abbey that St. Cuthbert first came in his late teens to pursue his monastic vocation.

The next day, we visited the royal town of Bamburgh and its castle. It was from Bamburgh that King Oswald sent word back to Iona (where as a boy he had received his education and spiritual formation) for a monk to come and bring the Gospel to his people. It was St. Aiden who answered his call, and we visited the church where St. Aiden died.

We went by boat to the Farne Islands (a redundant name because farne means island). We disembarked on the Inner Farne, where St. Cuthbert had a hermitage in the 7th century and where there is a restored 14th century chapel. Added attractions were the many birds which nest on the Farnes: puffins who look more like rubber bath toys than

real birds, guillemots who are look-alikes to their southern Penguin cousins, and terns who were protecting their newly-hatched young and attacking the pilgrims with their beaks. (Oh, the dangers of pilgrimage!)

Lindisfarne was our destination the next day, and we celebrated the Eucharist in the parish church where the vicar is David Adams, who has written many books of Celtic prayers, meditations, and history. That same day, we visited the Franciscan Friary at Alnmouth, where we were treated to tea and Evensong in the chapel where a large window looked out over the water. I felt it to be a place of great peace.

On Sunday, July 11, after attending church at St. Andrew's, Kelso, we traveled to our new "digs" — Durham Castle in the city of Durham. On the way, we visited Hexam Abbey, where guides took us, a few at a time, down to the Saxon Crypt which was built by St. Wilfrid (about 674), using stone brought from the Roman camp of Corstopitum.

For me, one of the high points of the pilgrimage was Durham Cathedral. We celebrated Eucharist there in the Galilee Chapel, next to the tomb of the Venerable Bede. The next day, we were privileged to have special prayers, beginning at the tomb of St. Bede, where we lighted candles before walking the length of the cathedral to the tomb of St. Cuthbert, where we also offered prayers.

Our pilgrim group also visited St. Peter's, Monkwearmouth, and St. Paul's, Jarrow, both sites related to St. Bede. (He actually used the same door by which one enters St. Peter's today.) Then we visited Whitby, where St. Hilda was the Abbess, and we celebrated the Eucharist at St. Mary's church there. Afterwards, we descended the 199 steps to the Khyber Pass Restaurant where Br. Robert Hugh had ordered us authentic British Fish and Chips for lunch.

Our final destination was the city of York. Our tour of Yorkminster Cathedral was wonderful. I especially loved the windows, one of which is as large as a tennis court and depicts scenes from the Bible, mostly Genesis and Revelation. Another window, called "The Five Sisters," was made in 1220 and was intended to be temporary. It has never been replaced, thank heavens.

On our last day, we visited Jorvik, a reconstructed Viking settlement, and learned about how these people invaded Britain a thousand years ago, destroying the buildings where the Celtic saints lived and worshipped.

In the afternoon, we were free to explore old York. Janet Chadruc TSSF and I had a wonderful lunch with scones and clotted cream, after which we got completely lost. We were finally set right by a lady who worked at Marks & Spencers and was enjoying her day off.

On the evening of this day, we were treated to a special last dinner, complete with champagne, and we presented our two Franciscan guides and shepherds with remembrances of our pilgrimage.

One final treat was a boat trip on the River Ouse. We disembarked and walked along the river bank as night was drawing in. In a clearing next to the water, we stopped, and Br. Jason led us in the Office of Compline.

This lovely evening, especially this prayer by the river, was one more more jewel in our wonderful pilgrimage in search of our Anglican Gospel beginnings.



PAX ET BONUM

Given the stated theme for this issue of *The Franciscan Times*, it is appropriate that this supplement insert signals "new life" for *Pax et Bonum* the literary publication for the American Province of the Third Order.

At the TSSF Chapter meeting earlier this Fall, it was agreed that *Pax et Bonum* would be combined with the regular editions of *The Franciscan Times*. The merger will result in a larger issue, four times a year.

Pax et Bonum is intended to be a forum for papers, essays, and other writings which deal with Franciscan spirituality and life. Future issues will include papers from the Inter-Provincial Third Order Convocation (IPTOC) held recently at Little Portion.

Contributions are welcome. Please send material to Robert Durand TSSF, R.R. #1, Box 513, Kula, Maui, Hawaii 96790.

Magnificat of the Stable



(Editor's Note: This poem was included among the portfolio of material which was inherited with the editorship of The Franciscan Times. No author or source was given. If anyone knows its origin, please write me, so that proper credit can be given. In the meantime, it is published here because of its thematic and timely nature for this issue.)

My soul rests confidently in the animal warmth
and the lantern light of this simple place, Yafweh,
and my spirit rejoices in the privacy of this time of birthing
we share with you, O God of Creation,
for you come alive again tonight
in the blood and water of your people.
Yes, this is the time for which we have waited.
This is the moment of blessing.
Holy is birth,
and you shall show yourself from age to age
in those who enter into creation with you.
You have pulled down all our strivings
and lifted up this simple, common moment.
The stable is filled with good things,
new life and happy people.
Are those in the inn rooms as satisfied?
You have come to Israel,
mindful of our shared nature,
... according to the promise of Eden...
mindful of our nature to seek the wisdom of new life
together, as long as we walk the earth.

PAX ET BONUM

A TESTIMONIAL:

New Life!

by Carole Watson TSSF
as told to Robert Durand TSSF

I'd like to share the journey of my new life... how I became aware that I am not the Carole Watson that I once knew.

My transitional incident occurred on Tuesday, October 1, 1991, at 6:45 in the morning. I was a commuter bicyclist, which I had been for about 10 years, en route to my job at Tucson's Sunnyside School District near the Air Force Base. It was a four-vehicle entanglement, I was told, of which the first two struck me.

I'm told that my new life began with approximately one week in the intensive care unit at University Medical Center in Tucson. My second week was spent in the trauma unit of the same facility. My records show that I was then transferred by ambulance to the Rehabilitation Institute of Tucson where I was resident in three different rooms. I do not remember the first or second, nor do I remember responding, upon being told that I had been hit by two vehicles, "well, so what? what else is new? such is life!"

One of my earliest memories came in the third room. I recall being in bed and seeing a clock, and it was 10 o'clock in the morning. The next awareness, as I recall, was that the clock said 2 o'clock. I remember thinking to myself, "that clock is going somewhere, and I'm not."

Much, much later, I learned that I had actually verbalized something about the clock, but nobody could understand what I was saying or what difficulty I was having with the clock. I also found out that I had not been idle for those four hours. Patients, including myself, had eight or nine therapy sessions each day and were taken to a central dining room for meals.

At that point, I was not aware of having gone anywhere. What it meant for me was that I had experienced maybe a second of awareness in those four hours, even though I was functional.

From my perspective, I believe, I became fully aware on All Saints Day, November 1, one month after my incident. However, upon researching my records and talking with many people who were working with me, I did have phase-in moments and seconds before that time.

Another early memory is of being comfortable in bed and pulling the covers off to go use the rest room. To my shock and dismay, I found I was casted on my left leg which was resting on a pillow. My sister, who is a physician, tells me I called her long distance to describe how I was going to remove the cast by soaking it in the toilet. I do not remember that call.

Yet another early recollection is of opening mail. I recall that the first envelope was a card with, "Sorry about your accident." The second letter said, "Hope you're feeling

better!" The third implored me to "Get well soon!" My immediate response was to think I had somebody else's mail, so I put all the enclosures back in their envelopes. Later, I looked at all the envelope facings, all of which said, "Carole J. Watson." Others knew something about me that I did not know.

Slowly, awareness was seeping into my being.

About a week into my continuing therapy, I was told that I was working and trying too hard. "Carole, play!" they would say, but I was panic-stricken, because I do accounting, and I did not even know a telephone number.

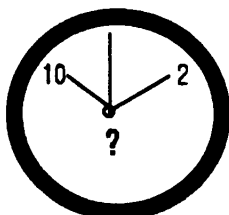
Someone suggested I play with cards and brought me a very old deck that really deserved to be in the trash bin. Someone else brought me two felt-tip pens, one red and one black, and I went over every single card, tracing the numeral and coloring in the diamond, spade, club, or heart with the appropriate color. Mind you, I was wheelchair-bound, and my arms were strapped to my sides, so I was working at odd angles.

I was coloring, and I was playing with numbers, so I was accomplishing many things at once. As I continued to improve and was well beyond in-patient care, I continued to play with cards — six games of solitaire in particular, which let me know about my own progress. There is much to be learned from cards.

With the return of awareness came the knowledge that I was going to be well. Even though I slept exceedingly well, I would wake up in the wee hours. One day in November, very early in the morning, I opened a greeting card beside my bed. It was a long card with a turkey on the front because it was almost Thanksgiving. There was a tire mark across the turkey, and I spontaneously laughed out loud.

Nobody was with me, and it was that laughter that said to me, "Carole, you are going to be alright!" It was an absolute sign from the Lord that, yes indeed, I was going to be okay. I treasure that card today and have shown it to others, because I feel it personifies that after being struck by multiple vehicles, spontaneous laughter is certainly healing.

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Darlene Sipes, who is TSSF Area Chaplain for Arizona, came to visit me perhaps a multitude of times. I am especially aware that when she came one time, I knew what was happening. She offered me a Franciscan Rosary which had seven decades rather than the traditional five. I kept responding, "Darlene, but it's yours. You don't need to give it to me." Finally, she said to me, in her very gracious manner, "Carole, can't you just say 'thank you'?" So Carole Watson very meekly said, "Thank You!"

At this point in my continuing recovery, I was incapable of prayers, but I would take this Rosary and lay it from the nape of my neck the whole length of my torso. It was then that I could truly feel the healing power of Jesus Christ working in me. This is not a figment of my imagination, and this Rosary continues to heal me today from where it hangs in my bedroom. I treasure this Franciscan Rosary.

Our Provincial Chaplain Marie Webner told me recently that she brought me communion a number of times, although I only remember once. She did not realize that I was not aware, even though functional — or in my own words — "out to lunch."

Others may have suspected my condition, however. My daughter and her fiancé flew in from Boston to visit and be with me. They say that I confronted them with the challenge, "Are you friend or foe?" I do not recall saying that, but this evidently came from the recesses of my mind influenced by all the James Bond stories, written by Ian Fleming, that I had read in the past.

I was told in therapy that I was wheelchair-bound, that it was never a question of whether I would or would not walk. Later, it was a question of whether I would walk with a limp. I have used mind-set to accomplish goals in my life, and set in my mind that Carole Watson, indeed, was not going to limp. I implored the Lord, please, I do not want to limp. He heard my prayer, because in other people's eyes, I do not limp.

But the Lord looked down and smiled and told me, "The word is *compromise*." Even to this day, and probably for the rest of my life, I stagger when I am tired. And staggering is a form of limping. It's also His way of telling me, "Stop!" He doesn't mean later, but right now. I have learned through therapy that I can't keep pushing myself until exhausted or I am unable to go any longer. At that point, it takes too long to regroup, and it's too hard on my body.

Turtles have become a symbol for me. Part of therapy was learning the familiar Aesop Fable about the tortoise and the hare. I've always been a hare... hurry here and hurry there, and by golly, get it done and Amen. Well guess who won the race? It was not the hare; it was the tortoise.

Using the tortoise example in bio-feedback therapy, the lesson example was reinforced for me. And

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now, I have many turtle symbols in my work environment and in my visual surroundings such as my kitchen. And yes, it clicks! "Carole, stop being a hare, just be a tortoise!" Praise be the Lord's name that He indeed has given me this symbol and these signs when I begin to stagger, so that I may take the time to smell the roses and see the daisies.

I'll tell you about the first book I read in my new life. One of the department secretaries at the Rehab Institute had this book on her desk, and I asked her if I could read it. She told me I could pick it up any time.

And so, between therapies, if her desk was on my route, I would take the book and try to read two pages at a time.

This book had no chapters and no paragraphs. It contained only one-liners which required no thinking, just an enjoyment of the words. The title was "14,000 Things to be Happy About" (written by Barbara Ann Tipfer, from Workman Publishing in New York).

The book was a nice progression until I could really read. For some time, I could not read my prayer book or the Bible. The print was too close together, and the blacks to whites were not in sufficient contrast. Yes, I could understand words, and I knew what they meant. But attempting to read was like listening to unintelligible monotone.

I have never met the 75-year-old gentleman who was driving the first vehicle to strike me on October 1, 1991. However, I happen to know his name and have discovered, through Christian circles, that indeed, he is a Christian and a member of Gideon. I was told he was devastated about what had happened and could not really pull it together.

Many months later, another Gideon came to speak at the Chapel of the Resurrection, and I was able to send back a message to this gentleman, the driver in my incident, that "Carole Watson is healing, and may you have peace of mind in body and spirit as she does."

The speaker also informed me that the Gideons had been offering prayers for my well being and health. God does indeed work in strange and marvelous ways.

Because of my many orthopedic infirmities, I was incapable of driving my "beetle bug" (Volkswagon), and thus qualified for VanTran Service, which is handicapped transportation in Tucson. Whatever I needed, provided it was in the city, VanTran would take me by appointment.

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"...just be a tortoise!"

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After multiple days of use over several weeks, I began to recognize the drivers and learn their names. Some, to my delight, were Christian, and through their outreach came a reflection of the Light of Christ. The witness of these drivers in the lives of those who were truly handicapped, and not not temporarily handicapped as I was, proved to be a highlight in one's day and certainly personifies the power of Christ.

Community Rehab Service, an outreach of the Rehab Institute, was the third facility where I was considered a transitional client. I lived there for seven weeks, and the staff was certainly Christian-oriented. They gave me their best attention, far above and beyond the care that was necessary, including a ride to and from St. Phillips-in-the-Hills Church each Sunday.

This past Christmas Eve, a family was kind enough to take me to St. Phillips' which is on the other side of the city from my residence. This was deliberate because one year earlier, I had attended that service on four wheels — my wheelchair. One year later, praise His Name, I was using my own two legs.

Doreen Thomas, one of the Life Skill Tutors (LST's) in residence knew that I could not read as yet, and so she brought me the New Testament on cassette. Since I slept well, but woke up very early, I would listen to one of those tapes from 3 to 4 a.m., and then my day was allowed to begin.

Over a year after my incident, I found out that it was the Air National Guard Fire Department paramedics which immediately responded, after the Air Base gate guard called in the accident. The rescue unit, the fire truck, and the chief himself all came to the scene. I've since talked with the chief, both on the telephone and in person.

This past Lent, I took a package of homemade cookies to the Air National Guard Fire Department. Not knowing the correct entrance because of new construction, I found a steel door and pounded on it. I heard some mumbling from a male voice, and then the door opened.

The gentleman, already dumbfounded to find a female standing there, looked closer. His eyes got absolutely big, and his mouth dropped open. Out of breath, he stammered, "I know you! I know you!" My eyes must also have grown and my mouth opened to answer, "Are you the one?"

It was mutual discovery on both our parts that yes, I was the downed bicyclist, and yes, he was the head paramedic on Shift B, which had responded to that incident, some 16 months earlier. I asked him, from his perspective, to recount what had taken place. This is what I learned:

After ensuring that the rescue vehicles were safely and strategically parked, he was the first to respond to my needs, being responsible for head position. I had been face down, and with help, he turned me over. It was he who made me a stalker in front of the Air National Guard, because as his training mandates, he cut my clothes right off me, even cutting the strap to remove the helmet.

He recalls being impressed that it was a Bell helmet and that my blouse was very pretty (which it was, by golly, being brand new). He also shared that he pinched me and that I responded, which from their perspective was a good sign.

By the time the Tucson Fire Department Rescue Squad arrived, they had me completely ready for transport to University Medical Center. All that was needed was to hook up the IV's (intravenous support systems). The normally 20 to 30 minute drive was completed in six minutes with sirens and flashing lights, none of which I remember because I was unconscious.

Something good came out of this transfer. The ANG had strapped me to a full-spine support board which was metal. When the ANG medics went to pick up their board, they learned that a metal board cannot be used to X-ray individuals, because the image cannot permeate the material. As a result, the ANG paramedics now have two wooden boards, thanks to Carole Watson.

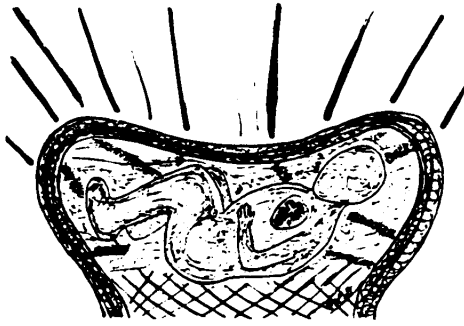
Once again, I have become a commuter bicyclist. Pedaling home from work, one day recently, near where my incident occurred, I spied an ANG rescue unit by the side of the road. I circled and waited, and soon four gentlemen emerged. It was the Shift B team, but only one was a member of the original crew which responded at 0645 hours that October 1. He remembered me, and I was pleased to show them that Carole Watson was fine, healthy, and continuing to heal.

As I talked with them, one of the other medics agreed with me that it is the intercessory prayers of many which make a difference. And so, I offer thanks to God for all those who have responded to my need since my incident, and I know that it wasn't everyone at once. I believe that it was like the waves of the ocean — as people became aware of the need — like an outreach of prayer which continued far, wide, and long.

P.S. Considering myself the "temporarily downed bicyclist," I am so proud and pleased to share that indeed, I have a brand new bicycle. It is a Trek 720, a good commuter bicycle with 21 gears. It is a '93 model with the gears in the handlebars, just like the motorcycles. Reading the catalog, the color is listed as champagne, but to the casual eye, it looks like white. Compared to my water bottle, which is truly white, the difference can be seen.

I truly believe my new champagne-colored bicycle is toasting my health.

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PAX ET BONUMREFLECTIONS
ON NEW LIFE**HERE AM I, STUFF OF EARTH**

by Molly-Linda Dutina, n/TSSF

Here am I, stuff of earth
But by the Spirit's power rebirth
Has brought me receptivity.
Fill me with Yourself.

Molded by Your Holy Hand
I wait before You
Prostrate, kneel, stand
Cupped and ready, cleansed, atoned
Waiting for Your radiant touch
Virtue compelled to enfold Your own
The vessel of Your making.

Here am I, stuff of earth
Yielded for Messiah's birth
Be it unto me, O Lord,
As in Your word and will.

The Great I AM
Dwells in my heart
There to impart the power
Courage and propulsion
For His dream.



RIK

Lord Be Known to Me

by Hilary Burwell TSSF

*Lord be known to me in the breaking of the bread.
Lord be known to me in the words that you have said.
You are my peace;
You are my light.*

*It is my desire to walk the path you walked,
To be as you would have me and not just talk the talk.
You are my peace;
You are my light.*

*I feel your Holy Presence in times when I'm alone.
I pray that I'll be worthy when you come to take me home.
You are my peace;
You are my light;
You are my life.*

PAX ET BONUM

Notes from A Quiet Day

(Editor's Note: the following meditations were offered by the Rt. Rev. George Hunt, Bishop of Rhode Island and Bishop Protector of the Third Order, during a Quiet Day at Little Portion Friary on Oct. 5, 1993, for members of Chapter. You may wish to use them for your own quiet day or to share them with others.)

INTRODUCTION

I want to begin by trying to clear away some of my own debris and perhaps some of yours as well. If the debris can be adequately cleared, then perhaps God will find a means to let us hear God's voice in deeper ways. Then I'd like to think and pray a bit about some implications of our reconciliation. Finally, we'll try to pray through some thoughts about the kingdom (or Reign) of God.

During your quiet time, I recommend reading something which is comforting, which is comfortable, which makes you feel comfortable... something familiar, such as the 40th Chapter of Isaiah.

MEDITATION ONE

The creation narratives tell us that God created all that is. At the end of each day, God looked around and said, "It is good." And when God finished creating human beings, God exclaimed, "It is very good!" Thus emerged the doctrine of "original goodness." We were very good!

Well, we all know what happened next. We became intrigued with the tree of knowledge of good and evil. Its fruit looked delicious, and we just had to have it. And so, we ate, thus beginning the painful separation from God, which all of us know so well. The original goodness was gone.

Over the centuries, God called forth holy persons, priests, and prophets to recall us to that original unity with God. The Hebrew Scriptures record the circular action of prophets recalling us to God, calling us to repentance. We return, only to fall away once more. Finally, God's only begotten son is sent to us, and we kill him. The renewed vision of original goodness was apparently too much for our eyes to bear, and we put it away forever — or so we think.

But the last word is God's word, even as the first word was God's. Resurrection follows death, and with resurrection, I believe, God will not take rejection or continuing separation for an answer. God will be heard. We are forgiven, and we are loved, even in the face of our ultimate attempt to make that separation permanent.

Some day, I believe we will "get it right." We'll know when the priest pronounces the absolution and *then* we say our confession! That's the way it is with God. God loves us; God forgives us; God restores us. In Christ's resurrection, God re-establishes the broken relationship and makes it possible for us to "come home" by the profundity of the love God bears for us.

Writing to the Ephesians, Paul says, "By Grace (love), we are saved, through faith; it is not of our own doing, it is the (free) gift of God." The reconciliation of which Paul speaks in other passages has already been accomplished. What is lacking is our full appropriation of that free gift.

Thus, I invite you to begin by considering some of the signs — not of your separation from God, nor of your rebellion, nor of your culpability in Christ's death — but the signs of God's Grace, Love, and Reconciliation in your own life.

- Remember that you were created in an act of love, not so much of your parents but in an act of Love on God's part.
- Remember that God took the initiative in calling you to Baptism and life in the community of faith.
- Remember that God touched the life of Francis, and through that touch we are called into this community of God's love.
- Remember that every act of love shown us, as well as every act of love we show to others, is a sign of God *already* at work on us and in us. It is God's initiative which brings us together here today.
- Remember that our call is a *responsive* one, always based on God's prior action towards us.

I'll end this meditation with a prayer, and then the absolution — without a confession — as a sign that even now God's Love/Grace is drawing us closer to the life to which God calls us.

Dear God, when I go to the mountain, I find you are already there. When I am in the depths of despair, you are there as well. All about me, I find signs of your care and your Grace. Now, grant me two additional graces — the grace to love myself as you love me, and the grace to recognize your love in every human being — thereby enabling my loving response in every interaction of life, through Jesus Christ our Lord.

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit, keep you in eternal life. *Amen.*

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Notes from A Quiet Day (continued)

PAX ET BONUM

MEDITATION TWO

More than a few years ago, I picked up a young hitch-hiker on his way to San Francisco, apparently a part of that mid-60s migration to show the world the power of love in action.

In the course of a long ride, he asked, "What do you do for a living?" I responded, "I'm a priest." After a bit of careful thought, he then asked, "Why a priest? Why don't you do something useful with your life? Something to help people?"

After a bit of a struggle, I managed to say something like, "Well, I celebrate the Eucharist. I listen to people and maybe brighten their day somewhere. Perhaps I even help someone to carry a burden too heavy to be borne alone."

In the 19th Chapter of Exodus, we hear God speaking to Israel: "If you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation."

A popular definition of "Reconciliation" might be "getting it all together." In Exodus, God calls Israel his priests — those who are asked to get it all together for the world. I believe that we are inheritors, you and I, of that promise in the covenant... that we are the treasured possessions to be for God a priestly kingdom, helping the world to get it all together again in the drama of salvation.

But having already acknowledged the power of God's Grace and Love in our lives, having received the assurance of God's forgiveness, and having accepted our priestly vocation at Baptism, the young hitch-hiker's questions still remains: "Are we doing something useful?"

The separation which we call sin is self-evident in all creation, whether in the daily papers, on television, in the streets of any large or small city, or in examination of our own lives. We know there is a discrepancy between who we are and what we should be, between what our world is and what it is called to be.

But the results of Jesus' radical love are also self-evident: Matthew and Simon the Zealot were natural enemies, reconciled by His radical love. Christ apparently know no such categories as "those people," "not our kind," "don't belong," or "foreigners." To use a much-overworked word, Christ knew no outcasts. No one was "outside the hedge." This is the true scandal of His ministry — and also ours.

Saul, the narrow, self-righteous defender of Judaism, became Paul, who says there is no distinction between Jew and Greek, slave and free, male and female. All are one in Christ.

But the hitch-hiker's question still remains: "Am I doing something useful?"

I invite you to look into your own life with that question. Don't be afraid to acknowledge to yourself how God is presently working in you on the issue of reconciliation. Consider also these questions in your life:

- Where can I identify the healing presence of Christ for another? Who are the lepers I would cleanse?
- Where can I discover God at work in my up-close and personal world?
- Where can I find God by listening to another person?
- Where can I see the kiss of peace bring another back from spiritual death?
- Where can I experience God casting out the demons of this age in which we live?

If, in any of these, we can find God at work in our lives, then you are doing something useful in the priestly kingdom. Do not be afraid of your own success in finding God already at work in your life! Celebrate it!

Remember that God is in you and me, reconciling us to ourselves and to each other.

MEDITATION THREE

An ancient fable is told of a young man in search of his beloved. He spent years and years searching, hiring others to assist and consuming all his wealth in the process. The fable ends when, exhausted from his search and depleted of all his resources, he awakens to find his beloved by his side.

We are left to wonder: "Did they live happily ever after?" Perhaps. Perhaps not. Perhaps too, the awakening was from more than sleep... and was to the discovery of new values, new peace, borne of the perception-with-clarity of what he already possessed.

Could it be thus with God's reign/kingdom? Could it be thus with our own seeking and then the discovery of our own faith? Could it be that you and I are called to honor and believe in the church as the herald of the kingdom?

In Luke 17:20-21, Jesus was asked by some Pharisees when the kingdom of God was coming, and He answered, "The kingdom of God is not coming with things that can be observed, nor will they say, 'Look, here it is!' or 'There it is!' For, in fact, the kingdom of God is among you."

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PAX ET BONUM

Notes from
A Quiet Day
(continued)

Think of that! God's kingdom is among us and, as the passage indicates, even among the Pharisees!

Many persons today are rejecting the religion which they "inherited." It may be that they never knew its real value. It may be that they never knew its essence, its reality. Or, perhaps the Gospel of Love was presented in an impoverished way, or perhaps it was thwarted by a harsh parent or priest or bishop. Or, perhaps they've heard too many sermons on money, or whatever...

Their rejection of the church seems to signal a rejection of God and the kingdom, but in my going about, I find little evidence among individuals of any rejection of God. Rather, the world seems to be finding the institutional representation of God to be irrelevant. Thus, it is not the kingdom which is being rejected, but you and me and the church as signs and heralds of the kingdom.

To be sure, the church is *not* the kingdom. Yet, for those who believe, it is, I think, the context in which the kingdom appears; it calls the kingdom into being; it aims to help all of us know that the kingdom is very near and indeed, it is already among us.

Let this meditation lead us in praise of the church. Let us put aside the bad press which institutional religion "enjoys" today and acknowledge the "pearl of great price" — the kingdom, of which we are the foretaste in the church.

Let us honor the institution, warts and all, for its "gifted" value — gifted by God, that is. Remember the church is the mother at whose breast we have all been nursed. Remember that, as institution, church implies form and tradition and staying power for what is important and vital in life. It gives shape and form to the kingdom.

At its worst, the church can be a wall blocking the movement of God's love. But, at its best, the church allows the wind of God's spirit to blow over its wings so that the kingdom might soar as the eagle.

When we can understand church, as context for the kingdom, we are on the verge of a great awakening. It is an awakening to the discovery of a "secret" which Jesus revealed and taught the church.

The kingdom is not about rules and obligations, but about power and inspiration. The kingdom is not about giving direction to others, but discovery of a path, a direction, for our own journeys. The kingdom is not about command, so much as it is about invitation.

Today, we live *in* the world, but *of* the kingdom. Soon we will live in the kingdom.

The church, as context for the kingdom, beckons to us — to you and me — to move beyond a primitive "Sunday School" understanding of God. As Paul reminds us, when he became an adult, he put away childish things, in favor of maturity. Or, as Jesus put it, we are called to a child-like, not childish, participation in the life of Grace.

Thus, we are called to move with excitement into the life *of*, not *in*, but *of* the kingdom.

The life of the kingdom is where our dreams are made, where forgiveness erases sin, where light (like Grace), washes over the darkness, and where death is overwhelmed by life. Let us not be like the young man in search of his beloved. Instead, awakened from our dreams, let us discover that what we seek is already present.

So it follows that we have a call to live in the curious expectation of the chapter, as written by God, of this journey into the kingdom. Again, the initiative is God's. We are called to respond, and in responding, we find new patterns emerging in our new life.

One does not have to be a part of the Third Order, or even the church, to understand the words which we've read and heard and received here today. Anyone can pick up our Book and find the story there.

And yet, God has entrusted the life of the kingdom to a community of believers, where the Word, as at the beginning, is continually proclaimed. The church will not crash, because it is "of the kingdom." You and I are privileged in being able to share in proclaiming the kingdom.

Let us pray.

Lord, you have called us to be your church and given us the high privilege of helping to build your kingdom, where justice and peace and love are not words but the action of your children. Deliver us from the presumption of rewriting your story. Help us, and may we instead love and purify your church, which this day has gathered us and given us your word, your spirit, and your kingdom. *Amen.*

(Editor's Note: The Quiet Day concluded with The Confession, as found on page 360 of the Book of Common Prayer.)

FELLOWSHIP NEWS

ATTENTION CONVENERERS:

If news about your Fellowship -- be it something to share from a past or current gathering, or information about an upcoming meeting, retreat, or quiet day -- should be on these pages, please send it to: **Robert Durand TSSF, R.R. #1, Box 513, Kula, Maui, Hawaii 96790.**

Deadline for the Lenten issue is February 1, 1994.

BROTHER JUNIPER FELLOWSHIP (Boston and New England)

At the Franciscan gathering in Concord, MA, on October 2, a large group of tertiaries, families, and friends were present for the life profession of ALLEN BROWN. After a festive Eucharist and pot-luck meal, MARGARET MOTLEY was elected as the new convener to replace JUDITH GILLETTE, who stepped down after many years. Judith will continue as editor of the Brother Juniper newsletter.

The next meetings are scheduled for December 4 (at Margaret's home in Concord), February 5, and April 9. The Spring retreat is scheduled for May 13-14 at Grotonwood. For more information about fellowship activities, please contact Margaret at 508-369-4820.

LONG ISLAND FELLOWSHIP

The L.I.F. Line newsletter reports that new co-convener are DANIELLE BELLOWS and MARIE McSHEA and that fall and winter meetings will be scheduled on Saturday or Sunday afternoons to allow accessibility for more members. Congratulations to ELIZABETH SCALERO, who was life professed at Little Portion on Oct. 7 and to JANIS HENDERSON, whose profession is scheduled for Nov. 20.

Monthly formation classes, under the direction of KEN NORIAN, are now under way. For more information about any activities of the Fellowship, please contact Marie at 516-379-7529.

NEW YORK FELLOWSHIP

For information about meetings, convener JAN SYDULLAH can be reached at (718) 625-7983.

PHILADELPHIA, NEW JERSEY, & DELAWARE FELLOWSHIP

Convener JOAN BEDELL reports that the Advent gathering will be at the Church of St. James the Less in Philadelphia on Dec. 4 from 11 a.m. until 3 p.m. Following Mass and a tour of the church, members will gather for lunch and a talk by the Rev. JOHN SCOTT about his readings on the Blessed Virgin Mary.

Future meetings will be in Wilmington, DE (early March) and Princeton, NJ (April 16, Franciscan Day at Trinity Church with Br. Robert Hugh SSF). For more information, contact Joan at 562 N. Judson St., Philadelphia, PA 19130-3123.

LAND OF THE SKY FELLOWSHIP (North Carolina)

According to "Fruits of the Loom" newsletters, members are being asked to consider and discuss why they are Franciscan tertiaries, as a result of Br. Robert Hugh's discussion of paradigms at Southeastern Convocation.

For more information about fellowship activities, please call Convener ALICE WRIGHT at (704) 689-9768. Regular fellowship meetings are now held on the second Saturday of each month at 10 a.m. either in the home or parish church of different members.

EAST TENNESSEE FELLOWSHIP

According to "The Portiuncula Messenger," the fellowship chose Deacon PAT SCHUMACHER as the new convener for 1993-1994. Meetings are normally on the third Saturday of each month.

PLAINS, MOUNTAINS, & SEA FELLOWSHIP (Georgia and Alabama)

At a fellowship meeting during Southeastern Convocation, JACQUI BELCHER was re-elected convener. Plans for the year ahead include a Quiet Day on the first Saturday in Advent, guided by LUTHER WILLIAMS, and an Eastertide retreat at the monastery in Conyers, GA. For more information about fellowship activities, please contact Jacqui at 912-233-2105.

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F E L L O W S H I P N E W S

(continued)

FLORIDA FELLOWSHIPS

All tertiaries are welcome for a retreat at St. Francis House in Tampa, FL on February 18-19-20. For more information, please contact DEE DOBSON at 4001 SW 5 Terrace, Miami, FL 33134, telephone 305-446-9270.

SAN DAMIANO FELLOWSHIP (central Florida)

Word from co-conveners CLIFF and ELSIE AMOS tells about the profession of CHERYL WALKER on December 4 in Sebring. The next regular meeting will be on Saturday, January 8, in Orlando. For more information, please contact Cliff or Elsie at (407) 676-0873.

SOUTH TRINIDAD FELLOWSHIP

Convener PAMELA REDHEAD-MONGROO reports that the group is growing slowly, but surely. A Quiet Day is planned for Saturday, Dec. 11. Regular meetings are scheduled for the fourth Saturday of each month at 3 p.m. in St. Stephen's Church at Princes Town. For information about gatherings and activities, please contact Pamela at 26 Buen Intento Road, Princes Town, telephone 809-655-5286.

LA VERNA FELLOWSHIP (Cincinnati)

The Fellowship Retreat will be January 21-22 at the Convent of the Transfiguration. Leader will be TSSF Formation Director Ann Harris. For more information, please contact convener HAWLEY TODD at telephone 513-831-4365.

LITTLE SPARROW FELLOWSHIP (Toronto)

For information about fellowship activities, please contact convener SYBIL YEARWOOD at 78 Yardley Ave., Toronto, Ontario, Canada M4B 2B1, telephone (416) 759-2600.

CHI RHO FELLOWSHIP (Chicago)

Regular Chi Rho meetings take place on the third Saturday at the Church of the Ascension. For more information about fellowship activities, please contact LINDA J. KING at (312) 665-1482 or convener MARK DRISH at (312) 539-3057.

MINNESOTA FELLOWSHIP

The Spring retreat is scheduled for April 29-30, May 1 at Collegeville, MN. For more information about fellowship activities and the retreat, please contact JULIA BERGSTROM at 749 Summit Avenue, St. Paul, MN 55105, telephone (612) 221-0277.

BROTHER WIND FELLOWSHIP (Oklahoma, Kansas, Missouri)

For more information, please contact convener SUE HEINSOHN at P.O. Box 453, Arnett, OK 73832, telephone (405) 885-7916.

SACRAMENTO-DAVIS FELLOWSHIP (California)

Convener for the new year will be ROSIE McFERRAN, and she will be installed at the Nov. 21 meeting in Sacramento. The next meeting will be on Dec. 12 in Davis. Members are involved in Franciscan outreach to a priest and two young boys in Africa, as well as to area Sunday schools. For more information on upcoming meetings, please call Rosie at (916) 756-3487.

NEW UMBRIAN FELLOWSHIP (San Francisco Bay Area)

Franciscide was celebrated with Eucharist and pot luck meal at San Damiano Friary. Elected as new co-conveners are ANTHONY CHRISTIANSEN and BECKY GOLDBERG. Formation classes will meet on the first Sunday of each month at 4 p.m. at the Church of the Advent in San Francisco. Fellowship meetings have been moved to the second Sunday of each Month at 4 p.m. in rotating locations. The Family Retreat has been scheduled for April 15-17 at St. Michael's Wagontree Ranch in Cazadero.

For more information about fellowship gatherings, please contact JOAN KIDD at (415) 726-2056.

F E L L O W S H I P N E W S

(continued)

BR. JACOBA SPARROWS FELLOWSHIP (Santa Barbara)

This growing group of tertiaries has taken a new name in honor of the first Friars' patron, Lady Jacoba, who was lovingly referred to as "Br." According to convener BARBARA BAUMGARTEN, "we liked the gender mix in the name and that she baked Francis his favorite treats. We hope we are treats to the world.

"The sparrows' part came from another name we were considering: Ascending Sparrows, because we have many of them in California, and they were humble friends to St. Francis. We decided to combine them to create a new breed of sparrows. The process of naming our fellowship was a wonderful and blessed event, and by the time we came to the final name, we were all in full agreement. We surely were called to the name!"

HAWAII FELLOWSHIP

Any tertiaries visiting the Islands and interested in meeting with the Hawaii fellowship, usually on the second Thursday of each month, should contact convener EDEAN IWANAGA at 3348 Campbell Ave., Honolulu, HI 96815, telephone (808) 737-8716.

Happy 10th Birthday, O.E.F.!

Happy Birthday to the Order of Ecumenical Franciscans (OEF), ten years old on November 22!

Birthered as the Third Order of St. Francis — United Church of Christ, a nonprofit religious order in Parshall, North Dakota, the OEF adopted its current name at its chapter on June 25, 1988, in Afton, Minnesota.

Close ties have been maintained with the Third Order, Society of St. Francis, over the years. Pat Leon OEF was an official visitor at this fall's Third Order Chapter, and the TSSF Standing Committee will hold their summer meeting at the 1994 OEF Chapter in St. Louis, June 17-19.

At that time, the original shepherd of this Franciscan flock, Dale Carmen (nee Trana), will step down as ten-year Minister Provincial. The new leader, already elected as you read these words, will be installed for a three-year term.

Here are some revealing excerpts from Dale's memoirs, published in the OEF newsletter, Fiddlesticks:

"On Nov. 22, 1983, the Order of Ecumenical Franciscans was born at a worship service in a small town in northeastern North Dakota. Parshall is a mixed, racial, and often conflicted town situated on an Indian reservation and named after an Indian scout for the U.S. Calvary (can't get any more conflicted than that!)

"The service was held in the United Church of Christ, whose laypeople were the liturgists. A Lutheran minister read "Cantic of the Sun" to a piano accompaniment by Fumiko, a Japanese foreign exchange student. The Prayers of the

Church were led by an Assembly of God pastor who moonlighted as the town cop. The Roman Catholic priest sang "Prayer of St. Francis" as a 12-year-old Vietnamese-born boy strummed the guitar. An Episcopalian priest and member of TSSF preached and "attended at the birth" of a new ecumenical Franciscan order."

(Editor's Question: could someone write The Franciscan Times with the name of that "attending" tertiary and any other interesting memories from that event?)

"The UCC Conference Minister received vows and presented crosses to the first members. A Korean-born girl played "Ice Castles for the postlude. We adjourned downstairs for lunch, attended by the Benedictine Sisters who ran a hospital 60 miles down the road.

"It was festive. It was Francis. His spirit and joy were present. The Holy Spirit moved in that time and place, forging community in the body of Christ..."

"The 'Ecumenical' part of our name is an understatement. At the local level, that term means Lutheran-Catholic Thanksgiving services, or churches in a community supporting a food pantry or shelter. At our order's level, we're trying to unify orthodox and mainline, charismatic and pentecostal, house church and apostolic, all under one Rule aimed at serving Jesus Christ in the Way of St. Francis. Seems impossible. Yet I know that many things are difficult, few things are impossible."

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C o n v o c a t i o n N o t e s

ATTENTION CONVENERS:

The Franciscan Times will reach interested and/or isolated tertiaries in your region (and elsewhere) who might make plans to attend your gathering. Advance notice and a name of a person to contact will be helpful to them.

Please send the details to

Robert Durand TSSF, R.R. #1, Box 513, Kula, Maui, HI 96790.

Deadline for the Lenten issue is February 1, 1994.

NORTHEAST CONVOCATION

Nearly 50 tertiaries at the 1993 Graymoor gathering were broken down into small groups and asked to come up with the most blessed happening of the convocation. The result was written into a poem by R. John Brockmann TSSF, to be published in a later issue.

► The Brother Juniper Fellowship will convene the 1994 Northeast Convocation, again on the beautiful grounds of Graymoor, north of New York City, on August 26-27-28. For more information, please contact registrar JANET C. MOORE, P.O. Box 341, Warren, MA 01083, telephone 413-436-9787.

SOUTHEAST CONVOCATION

► The 1994 Convocation will be September 23-24-25 at Ignatius House, 6700 Riverside Drive in Atlanta. The convening fellowship will be East Tennessee.

To register or to obtain more information, please contact JOHN DOTSON, 4036 Lakota Place, Kingsport, TN 37664, telephone 615-247-4488.

SOUTH CENTRAL CONVOCATION

At the 1993 gathering in early May, Sr. Jean CSF led meditations on prayer. Tertiaries prayed in action by walking slowly in a grand circle, one after the other, singing the Aramaic words from the beginning of The Lord's Prayer.

► The 1994 Convocation will take place at the Bishop Mason Retreat Center near Dallas, TX. on May 13-14-15. For more information or to register, please contact DR. WRAY WILKES at 1923 E. Joyce, #247, in Fayetteville, AR 72703.

TRINIDAD-TOBAGO CONVOCATION

Tertiaries of Trinidad and Tobago gathered at Emmaus Centre in March, 1993, for the annual convocation. Quiet Time was led by North American Formation Director Ann Harris, whose theme was "Places Where We Stop on our Franciscan Journey." She especially recommended:

- a beloved or cherished place which could be a "Little Portion" in our lives;
- the wilderness or a place away from the comforts of life, where we can become more aware of ourselves; and
- the workplace, because Franciscan spirituality has a physical aspect.

After a business session, on Saturday night, Ann led a workshop on community life, using as her illustration a patchwork quilt with nine squares which could be arranged differently but would always be touching one another.

► The 1994 gathering will take place on March 11-12-13 in Tobago. For information and registration, please contact PETER PATRICK at St. Andrew's Rectory, 12 Bacolt Street, Scarborough, telephone 809-639-2485.

SOUTHWEST—NORTHERN ROCKIES & PLAINS CONVOCATION

► These areas will combine for a centralized gathering on August 5-6-7, 1994, at Our Lady of the Mountains Retreat Center in Ogden, Utah. For more information and registrations, please contact ANITA CATRON at 3280 Bernada Drive, Salt Lake City, UT 84124, telephone 801-277-2614.

► **TSSF Provincial Convocation — Summer of 1997**

C O N V O C A T I O N N O T E S

(continued)

WESTERN CONVOCATION

Elizabeth Greiner reports that 27 tertiaries were present at the Bishop's Ranch in Healdsburg for the 1993 Convocation, with the theme, "Making Present the Kingdom of God." The speakers were Gary Ost, Mary Ann Jackman, Betsy Bruneau, and Br. Justice SSF. "These four people are so inspirational and always, when telling their own stories, are able to make each of us turn quietly inward and reflect deeply on our own lives and how we are led by God in Christ and buoyed up by the love of St. Francis and the Third Order.

► The 1994 Convocation is scheduled for the Franciscan Renewal Center in Portland, OR, on July 8-9-10. For registration or more information, please contact CAROLE HOERAUF at 631 Willow Road, Bellingham, WA 98225, telephone 206-676-8219.

SOUTHERN CALIFORNIA CONVOCATION

The first-ever Convocation was held at The Oaks in Lake Hughes, CA on Sept. 17-19. In addition to Minister Provincial Alden Whitney and Sr. Jean CSF, a total of 14 tertiaries were present with a theme of "Living Simply in Southern California."

Half of the time together was spent in silence, punctuated by talks from Linda Bell ("delightful stories, deep insights, and a discussion about simplicity as turning to God wholeheartedly") and from Sr. Jean ("who spoke in her humorous and wise way about simplicity and practicality, with a focus on attitude").

Franciscan sharing, free time, parties, and Eucharist filled out the remaining time of the gathering which was hosted by the Br. Jacoba Sparrows Fellowship.

► For information about the 1994 Convocation, please contact SYLVIA BROADBENT at 1957 Monroe, Riverside, CA 92504.

Third Order Society of St. Francis American Province



1994

CONVOCATIONS AT A GLANCE

March 11-12-13

Trinidad and Tobago

May 13-14-15

South Central (Dallas)

July 8-9-10

Western (Portland, OR)

August 5-6-7

Midwest (Warrenville, IL)

Southwest—Rockies/Plains (Ogden, UT)

August 26-27-28

Northeast (Graymoor, NY)

September 23-24-25

Southeast (Atlanta)

Third Order Library News

Books in the Third Order Library may be borrowed by writing to: Rosemond McFerran, 1518 Tulane Drive, Davis, CA 95616.

Books are charged out for a period of two months and sent to you by first class mail. When you have finished with the book, please return it to Rosie, using fourth-class mail (library rate). A book may be renewed for another two-month period if no one is waiting on it, by notifying Rosie.

If you have no particular title in mind, but need a book on a particular subject, let Rosie know for what you are looking. If it is in the library, she will find it for you!

FRANCISCAN MARKETPLACE

FRANCISCAN COFFEE MUGS

The Land of the Sky Fellowship in North Carolina is offering top quality ceramic mugs (FDA approved, microwave and dishwasher safe), in off white with a brown imprint of the "Dancing Francis" (thanks to Mary Ann Jackman TSSF) on one side and the words "Pax et Bonum" on the other.

The cost of the mugs is \$6.50 apiece, plus a charge for shipping. They may be purchased by in case lot (36 to a case), or lesser quantities may be purchased by fellowships or individual tertiaries. All monies realized will go to the Southeast Regional Convocation Scholarship Fund.

Please send orders to Land of the Sky Fellowship, c/o Alice Wright TSSF, 702 White Oak Road, Mars Hill, NC 28754.

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Franciscan Resources

P.O. Box 466

Park Rapids, MN 56470

This source offers a large variety of Franciscan medals, jewelry, shrines, clothing, books and tapes, including a new video on St. Clare (a 50-minute, one-woman play about her life) and a new St. Clare tee shirt. Write for a catalog or call (218) 732-5847.

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Franciscan Vocation Office

St. John the Baptist Province

10290 Mill Road

Cincinnati, OH 45231

"Still the only supplier of (Franciscan) bumperstickers." The cost of each bumpersticker is \$.50 prepaid. Requests sent without payment will be charged additionally for postage and handling.

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Kellmark Corporation

53465 Ada Drive

Elkhart, IN 46514

(219) 264-9695

This source offers Franciscan Art Calendars, Wallet Calendars, and Christmas cards. Write or call for brochures and samples.

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ALISON'S SHIRTS

A design showing St. Francis with four flying birds adorns both the tee shirts and the sweatshirts made up and being offered by Alison Trenholme TSSF.

The tee shirts sell for \$12, and the sweatshirts for \$20. Orders can be filled by contacting:

Alison Trenholm TSSF

P.O. Box 342

Mt. Sinai, NY 11766-0342

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RINGS AND CROSSES

From Ken E. Norian TSSF: Some of you may have seen others wearing Franciscan "TAU" rings — either on members of the various orders of the Society of Saint Francis or on members of the Roman Catholic Secular Franciscans.

I am now able to offer them in both men's and women's styles, for \$33 and \$26 respectively, with a \$3 charge per order for mailing costs.

Gold rings are also available, in the range of \$200 to \$250. Please contact me if you are interested in a gold ring.

There are three styles of crosses: N-21 is a "Tau" cross in a traditional style. N-17 is a San Damiano cross. N-22 is an originally-styled cross with the hands of Christ and Francis and the words, "*Pace e Bene*" (Peace and Good).

Costs are \$37 for the Tau cross (N-21), \$24 for the San Damiano cross (N-17), and \$39 for the *Pace e Bene* cross. As with the rings, there will be a \$3 charge per order for mailing costs.

To place an order, please send a check or money order to:

Ken Norian

2595 Alder Avenue

East Meadow, NY 11554.

• Since this jewelry is custom made, please allow 6 to 8 weeks for delivery.

• On ring orders, please be sure to indicate whether men's or women's and the ring size.

• On cross orders, please identify the crosses by number.

If there are any questions, please do not hesitate to write me or call me at (516) 679-0037. Pax et Bonum.

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r e a d e r ' s f o r u m

Dear Brothers and Sisters,

Possibly some of your members are thinking of a trip to Australia in the southern summer (northern winter) of 1994-95. If so, they might like to incorporate the Third Order General Chapter & National Conference, to be held at Trinity College, University of Melbourne, from Monday, 9 January, until Friday, 13 January, 1995.

The chosen theme is, "St. Francis in the City." Private accommodations at the college are available prior, during, and after the conference. Details can be obtained by writing to me.

Pax et Bonum,
(the Revd.) Denis Woodbridge
6 McIvor Street
Cheltenham, Victoria
3192 Australia

(Editor's Note: a copy of the flyer describing this conference is available by writing to Robert Durand, 513 Lower Kimo Drive, Kula, Maui, HI 96790.)

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TSSF BASICS

available from
JOHN DOTSON, Secretary
4036 Lakota Place
Kingsport, TN 37664

suggested prices are:

Devotional Companion (\$4)
(New edition currently in work.)

Way of St. Francis (\$2.50)

Source Book (\$2.50)

Directory (\$3)

Statutes (\$1)

The Rule of the Third Order
for Daily reading (\$2.50)

Order of Admission (\$1)

Dear Friends,

As you may have heard, my husband Harold Gillespie TSSF died last January. He never went into detail of his final wishes, because his death came more quickly than we expected. He was, mercifully, never bedridden, though he was very weak during the last two months. However, I know that he wanted a good portion of a sum of money he always referred to as his "Education and Toy Fund" to go to the Third Order after he died.

I don't know of any particular activity he wanted funded so the gift is undesignated; please put it where it is most needed.

The Third Order meant so much to Hal that it also means a lot to me. It provided companionship and discipline and a connection with the Church all over the country. The Franciscans were there for him during a time years ago when he was disappointed by a lack of support from his parish. And of course, he felt the support of their prayers during his 2 1/2-year battle with cancer.

I give thanks to the Franciscans for all that they did for Hal and for all of God's work that they continue to do. I do so much appreciate your prayers and support. The special love which I have for the Franciscans will always remain.

In Christ's love,
Jean Gillespie
Bend, Oregon

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All name and address changes
should be sent to the secretary at:
4036 Lakota Place
Kingsport, TN 37664

LET US BEGIN . . .

Toward the end of his life, St. Francis would say:

“Let us begin, brothers, to serve the Lord God, for up to now, we have made little or no progress.”

He did not consider that he had laid hold of his goal as yet, and perservering untiringly in his purpose of attaining holy newness of life, he hoped always to make a beginning.

— from Thomas of Celano, First Life, Chapter VI, 103