



# 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.

Pentecost, 1993

## from the editor:

Deep thanks to those of you who responded to the call for material about St. Clare in this, the 800th year since her birth in 1193. Inside this issue, the reader will find an informative and enlightening piece by John M. Scott TSSF, "Poverty and the Environment: A Clue from St. Clare." John also contributes a companion poem, "For the Love of St. Clare and the Earth."

From a gathering of "Delaware Third Order Friends," in response to Clare's 800th birthday, comes "The Litany of the Nights We Left," based upon the words and phrases of four women tertiaries, describing the pain and leave-taking which preceded the start of their own Franciscan journey.

Our Provincial Chaplain, Marie Webner TSSF, offers a perspective on the courage it took for Clare to take her leave from a comfortable family life on that Palm Sunday evening in 1212, along with a prayer to be faithful in imitation of her courageous determination.

On the back page, the reader will find an excerpt from the third letter of St. Clare to Blessed Agnes of Prague, also referred to in John Scott's article. Most tertiaries should find these words to be an invitation for reading and learning more about Clare.

Artist Rik Fitch TSSF, having read John's article and participated in a tertiary discussion of Clare's "Mirror of Eternity," prepared some starkly simple silhouette cut-outs which are used in this issue.

Happy Birthday, Clare!

We give thanks for your life and your contributions, not only to our patron Francis, but to each of us in an ever-unfolding tapestry of your grace.

*She was the first flower  
in Francis' garden,  
and she shone like a radiant star,  
fragrant as a flower blossoming  
white and pure in springtime.*

- St. Bonaventure  
+ + +

Once again, time is drawing near for Third Order Chapter, the annual gathering of officers and elected members of the American Province. Chapter will be held this year at Little Portion from Oct. 4 through 9.

Of major interest in this year will be the election of a Minister Provincial. The nominees are the Rev. Alden C. Whitney, whose current term will be up at that time, and the Rev. Douglas Scott. Your prayers are asked for those involved in the deliberations.

Tertiaries with concerns to bring before Chapter should contact, in writing, one of the officers or elected members as soon as possible.

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The next issue of *The Franciscan Times* will be in Advent. With the approach of Christmas, your editor hopes to follow a theme of "New Life." Please send your news, reviews, stories, poetry, and artwork from your new life on the Franciscan path in time for the deadline of November 1, 1993.

Aloha Nui from Hawaii.

Pax et Bonum,  
Robert Durand TSSF



## The Chaplain's Journal

One scene from St. Clare's life is especially dear to me. The day was Good Friday, A.D. 1212. The place was the chapel of the Benedictine convent, where Francis had taken Clare immediately after receiving her vows, cutting off her golden hair, and giving her the Franciscan habit.

Clare was a mere 18 years of age at the time. In a society where girls were given in marriage at 12 or 14, it had taken tremendous determination to resist marriage for so long. Clare never wavered in her decision to follow Jesus in the way of Francis.

Running away from home on Palm Sunday evening had taken courage. The next test was on Good Friday, when all of her male relations came in force to take her home.

The final confrontation was in the Chapel. It was there that Clare claimed the sanctuary of the Church. With one hand on the altar, she faced her adversaries with desperate but clear-eyed calm. Appraising the still belligerent intentions of the men, she raised her free hand to her head and yanked off the veil which covered her hair.

It stopped the assault instantly. The men saw before them a slim and beautiful girl in the coarse habit of religion and with the cropped hair that was their society's infallible sign of firmness of purpose in total dedication to God

Clare's sacrifice of her golden curls and Clare's hand on the altar – these were the indisputable signs of a firmness of purpose which could never be shaken. The male relatives shuffled their feet, averted their eyes, and departed, leaving Clare to God.

***Blessed Clare, pray for us, that we may, by the grace of Almighty God, be faithful in imitating your courageous determination to persevere with joy in the way of St. Francis. Amen.***

*Marie, TSSF*

Deacon Marie L. Webner  
Chaplain, American Province



# POVERTY AND THE ENVIRONMENT

## *A Clue from St. Clare*

by John M. Scott, TSSF

The 800th anniversary of the birth of Chiara, daughter of Favorone and Ortolona di Offreduccio of Assisi, known to us in 1993 as St. Clare, will be celebrated this year in prose and poetry. St. Clare was the first woman to join and be accepted by St. Francis into the company of the Little Brothers at San Damiano. The date was Palm Sunday, March, 18, in the year A.D. 1212.

Her initial commitment to absolute poverty marked the following 41 years of her life as a member of that company. It was only a few days before her death (August 11, 1253) that she received the Bull, *Solet Annuere* issued by Pope Alexander VI, which granted her community at San Damiano the right of absolute poverty. What it meant to her and what beacon of light it sheds on our age is the particular subject of this reflection.

There are four extant letters that St. Clare wrote to her contemporary, Blessed Agnes of Prague, beginning in 1234. Agnes was the daughter of the king of Bohemia, ten years younger than Clare, but, like Clare, had refused marriage. With some companions, she had already committed to the way of the "Ladies of San Damiano." Agnes had written Clare for advice, and the first three letters are Clare's responses. The fourth must be from a considerable time later than the third (1238).

In the third letter, Clare extols the "Mirror of Perfection" (a favorite theme of other mystics). In the fourth, she bids Agnes:

"Look at the parameters of this mirror, that is the poverty of Him Who was placed in a manger and wrapped in swaddling clothes. O Marvelous humility. O astonishing poverty! . . . Then at the surface of the mirror, dwell on the holy humility, the blessed poverty, the untold labors and burdens which He endured for the redemption of all mankind. Then in the depths of this same mirror, contemplate the effable charity which led Him to suffer on the wood of the cross . . .

"From this moment, then, O Queen of our Heavenly King, let yourself be inflamed more strongly with the fervor of charity. As you contemplate further His ineffable delights, eternal riches and honors, and sigh for them in the great desire and love of your heart, may you cry out:

"Draw me after You! We will run in the fragrance of your perfumes, O Heavenly Spouse! I will run and not tire, until you bring me into the wine-cellar, until your left hand is under my head and your right hand will embrace me happily, and you will kiss me with the the happiest kiss of Your mouth." <sup>1</sup>

This theme is picked up in Alexander VI's words at his proclamation of canonization in 1255:

"O Clare, endowed with so many titles of clarity! Clear (*clara*) even before your conversion, clearer (*clarior*) in your manner of living, exceedingly clear (*praeclarior*) in your enclosed life, and brilliant (*clarissima*) in splendor after the course of your mortal life. In Clare, a clear mirror is given to the entire world." <sup>2</sup>

The lover's song of Clare is as beautiful as any composed from the 12th Century to the 16th, and it certainly moved the Pope to rhapsody. Her words do not come from repressed sexuality, but from a celebration of the fullness of human nature which was assumed by the Incarnate One, from the manger to death on the Cross. The world of Francis and Clare was far too large to contain only two persons in love with each other.

**"In Clare,  
a clear mirror  
is given to the  
entire world."**

— Pope Alexander VI,  
from his proclamation  
of canonization, A.D.1255

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# POVERTY AND THE ENVIRONMENT

## *A Clue from St. Clare*

(continued from page three)

Many biographers of Francis attest to the attraction Francis and Clare had for one another. Francis enjoyed other women friends as well. Clare's nighttime flight to Francis has stirred the imagination of filmmaker Zeffereilli and novelist Kazantzakis and even ourselves. Perhaps N. G. Van Doornik (priest and student of Jung) says it best, "Without benefit of psychology, Francis understood that a man can develop emotionally without a sexual relationship with a woman, but that without integration of the female element into his life, he will grow into a frustrated human being." 3

As contemporary Third Order Franciscans, our vocation is not the "enclosed life" of a monastery any more than it was the vocation of Francis himself. He received Clare into the company of the little brothers, and she never believed that she ever left it. It was certainly not her intention ever to do so, but some form of enclosure was the only option open to women who chose not to marry.

However, her letters and the Rule of St. Clare alike make it clear that the sisters were not always in enclosure. They could hardly be if their vocation was inspired by Francis. The Second Order only came about in the years following the end of her life. However, even Cardinal Ugolino, great patron of Francis and Clare that he was, pressed for the "Ladies of San Damiano" to receive property for their maintenance, especially after he became Pope Gregory VII. The lawyer in him, as well as the decrees of the Lateran Council (1215) for new religious orders, required it.

**"How, then, can  
our 1993 ears  
hear St. Clare,  
and why should we?"**

The rule approved by Pope Innocent III in 1210 for Francis and his companions was "grandfathered" as we say today, in Francis' own lifetime. Clare held out for "absolute poverty" at least for her community at San Damiano. Alexander VI finally granted it, but his tribute about clarity when he canonized her was a magnificent recognition of that for which she stood.

"For the love of money is a root of all kinds of evil . . ." (I Timothy 6:10). Translate money as property or any manner of possessions which have a way of enthralling us humans. We may give thanks for our daily bread, but in the world economy of today, there is extraordinary imbalance in the distribution of that bread. Environment is no longer a local term; neither, I suppose is neighborhood. None of the six billion (and growing) number of people of the earth can stop the world and get off. How, then, can our 1993 ears hear St. Clare, and why should we?

The three vows of poverty, chastity, and obedience — however varied in interpretation from age to age — are familiar to us. Many well-intentioned individuals have stumbled over the meaning of chastity and resisted the concept of obedience. Also, both chastity and obedience have been greatly abused throughout history by those in control over others.

Noting that poverty is first in this trilogy was a great passion of Clare, not more than Francis perhaps, but applied with double meaning. I propose extending it further.

In the Middle Ages, oaths were prominent. They certainly have been since history began. Males were expected to take oaths to bear arms for the King. Francis refused both the oath and the bearing of arms. Neither was an option for females. Thus for Clare, poverty, absolute poverty, was the most significant vow — the only vow — a woman could take. She said no to Ugolino before and after he became Pope, urging her to accept property for the support of herself and the "Ladies of San Damiano," finally getting this one concession from Alexander VI in the year of her death.

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# POVERTY AND THE ENVIRONMENT

## A Clue from St. Clare

(continued from page four)

Poverty is what Franciscans and, indeed, all Christians and non-Christians, should face. Clare, when asked about fasting (one expression of poverty) by Blessed Agnes of Prague, was hardly rigid, answering not on Sundays, nor feast days of our Lord, nor when absent from enclosure. She may have preferred to go without meat, but Sundays and feast days were exceptions to her wish. An exception also, more gladly taken, was when not in enclosure and sitting down at table with others. Such was her counsel to Agnes.

Thus, the first matter of poverty begins with each one of us in decisions about what we eat, how much, how often, and with whom.

Today's environmental movement is both diverse in what is seen as most important and the degree of expressing one's commitment. At this juncture, I go beyond Clare, not spiritually or morally, but only in the sense of today's knowledge. The one fact to be recognized is that there is only one earth and one cosmos, and that all the people of the earth bear a great responsibility for its use and disuse. Americans control and use far more than an equal share, but also collectively have the means of doing more rather than polluting most.

To fast is to declare how and what we shall eat. It is the place to start. A fast from "meat and sweets" as the old Lenten manuals suggested only implied that pleasure was being foregone; Sunday, therefore, was a chance to gorge. Healthy food has become far more prominent in our thought in recent years, as well as freedom from additives and pesticides and water pollution.

Once our concept of the food we eat and where it comes from becomes a part of a sense of fasting, then what goes into its preparation brings us to the environment.

A step further bids us look deeply at the beauty and bounty of our environment and how it may be sustained. There is little doubt that "The Canticle of the Sun" points the direction. Clare's imagery echoes it, and, like Francis, always makes the exception to minister to the person in need whom she encounters.

Today, such exceptions are not just for individuals in need: fasting and ministry have become more complicated. There are those who are neighbors next door, and there are whole populations the world over. No one of us can act alone; we must seek coordination with many persons, groups, and organizations.

What we eat, what others may have to eat, how food is obtained all become part of the commitment we make under the vow of poverty. Eat we must, but at the same time, we must make a place for the wider environmental good — not only locally, but always globally because we all share the same Planet Earth with "all creatures great and small, and the Lord God loves them all." We are not just talking cuddly mammals, but everything from bacteria to bugs.

What moved Clare was a commitment to poverty, a word of opprobrium [*defined by Webster as "disgrace or humiliation" — Ed.*] in our time. Let us now give it a new meaning: freedom from the tyranny of possessions. This freedom is what must move us in imaginative ways as we approach the next millenium. How else may we be free to love, as our Lord asks of us? +

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### Footnotes:

1 — *Francis and Clare* (The Classics of Western Spirituality), Armstrong and Brady, Paulist Press, New York 1982, pp. 204-205.

2 — *op. cit.*, p. 169.

3 — *Francis of Assisi: A Prophet for Our Time*, Franciscan Herald Press, 1979, p. 120.

## 8 Tertiaries Attend Diaconate Conference

**EDITOR'S NOTE:** Thanks to Deacon JOAN VERRET TSSF for her reporting of this event.

A conference for the North American Association for the Diaconate was held in Warwick, R.I. from June 17 to 20, 1993, and the American Province of the Third Order was well represented by eight tertiaries.

Present were Kermit Bailey from Greensboro, NC; Bob Moore from Honolulu, HI; David Nard from Asheville, NC; Ormonde Plater from New Orleans, La; Katherine Salinaro from Rodeo, CA; Patricia Schumacher from Morristown, TN; Anne Vellom from Hercules, CA; and Joan Verret from Lakeland, FL.

Also in attendance was Br. Justus SSF, Minister Provincial of the First Order. Other religious orders represented were the Community of St. Gregory and the Community of St. Andrew (United Kingdom).

Two committees, appointed at the plenary session, will be chaired by Franciscans. The committee on Deacons voting at Diocesan conventions will be led by Br. Justus, with Joan Verret serving as a member. The committee on changing the rubrics for the ordination of Deacons will be chaired by Kermit Bailey, with Anne Vellom serving as a member.

Affinity groups met during the evening sessions, and the gathering for Religious was attended by Katherine Salinaro, Patricia Schumacher, and Joan Verret.

The Sunday Holy Eucharist was celebrated by the Rt. Rev. George N. Hunt, Bishop of Rhode Island and Bishop Protector of the Third Order. He was "surrounded by tertiaries," according to correspondent Joan Verret, who also commented, "It was such a joy to meet tertiaries from across the country and to hear about their lives and ministries." \*

### TSSF BASICS

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**JOHN DOTSON**  
TSSF 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)**

## Franciscan Wedding

by MARIE WEBNER TSSF

Arizona celebrated a grand occasion this year. A Franciscan wedding took place on February 20, 1993, at St. Andrew's Episcopal Church in Tucson, Arizona.

A Franciscan wedding requires a Franciscan bride and groom. PATRICIA SHELTON, n/TSSF, was radiant in white, with her auburn hair lustrous beneath her veil. ANDREW WILKES, TSSF, was distinguished in tuxedo and gray hair, with eyebrows to match. Crucifer, torchbearers, and Sacred Ministers preceded them down the aisle. Then came the bride and groom, arm in arm.

A Franciscan wedding requires happy participation of all sorts and conditions of men, women, and children. There were African-Americans and whites among the acolytes, a deaf boy as ringbearer, and a server with Down's Syndrome. A deaf girl served punch at the reception, and the wedding service was signed by the ringbearer's mother.

A Franciscan wedding requires Franciscan officiants. The Rev. Masud Syedullah (former Provincial Chaplain) officiated at the ceremony and celebrated the nuptial Eucharist. The writer (present Provincial Chaplain) assisted as deacon.

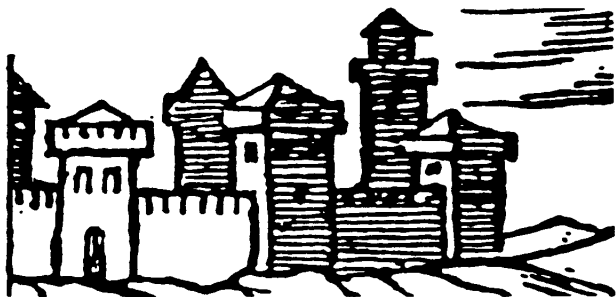
Marnee Sell, TSSF, was in charge of the reception, and many of the Arizona tertiaries were present to celebrate a new marriage in the Third Order community.

May God bless Andrew and Pat and Andrew's two teenage sons, Marty and Arthur. Please keep them all in your prayers.

## THE LITANY OF THE NIGHTS WE LEFT

MARCH 8, 1212—1993

**F**ive of us met overlooking the Delaware ocean shore as the Delaware Third Order friends. We wanted to respond, as a group, to Clare's 800th birthday this year, and I, the only man, was the recorder. But rather than having to invent words and lines, as the four women introduced themselves and described all the pain and leave-taking that preceded the initiation of their Third Order journey, I jotted down their phrases and saw incarnated in each of their lives, the leaving taking Clare did on that night in March so long ago. This litany is their words.



Awakened from our sleep  
By deaths of fathers, sisters, sons, daughters.  
Driven from he-he-he church structures, and  
Unsatisfied by coffee-tea-little-volunteer-lady stuff  
Good Lord, we thank you.

But feeling the need to wait until it's right;  
'Till the last one has left,  
'Till he was in rehab,  
'Till school was over.  
It took a long, long time.  
Good Lord, we praise you.

Then there was no turning back:  
Ostracized by my family;  
Oh, such pain  
'Cause socialization's powerful to a woman.  
It was a struggle.  
Good Lord, we love you.

Now finally finding my voice:  
Strong now to take on living;  
Preaching to a couple of hundred  
people in South Africa;  
Smelling the roses, taking the time;  
Going out as a representative;  
Being trusted as a leader.  
I can still!  
Good Lord, we magnify you.

*Our group included: Frances Baum, Professed; John Brockmann, Group Scribe and Novice; Bonnie Barnidge, Postulant; Angie Rummel, Aspirant; and Anne Adkins, Fellow Traveler.*



# F E L L O W S H I P   N E W S

## **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 Advent issue is November 1, 1993.**

## **LONG ISLAND FELLOWSHIP**

Convener JANE ELLEN TRAUGOTT reports that a record 15 members joined with the New York Fellowship for the annual retreat in April at Little Portion. The June meeting featured a discussion on making community, led by Br. Antonio SSF, with three main points: it is a way of fostering the values of the group; it provides accountability; and it takes time. The fellowship is convener/host for the 1993 Northeast Convocation at Graymoor, August 27-29. The theme will be "Building Community in Love." For information about upcoming Fellowship meetings and plans, please call Jane Ellen at (516) 928-0484.

## **NEW YORK FELLOWSHIP**

An Easter letter from VIVIAN MORRELL brought news of the annual retreat at Little Portion, with meditations by Br. Antonio SSF on "The Rule" and "Who We Are as Franciscans." For information about meetings, convener JAN SYDULLAH can be reached at (718) 625-7983.

## **PHILADELPHIA & NEW JERSEY FELLOWSHIP**

Convener JOAN BEDELL reports an encouraging discussion for members to hold "cluster meetings" because of the large geographical area involved so that "closer ties" could serve spiritual needs. Members from Delaware have already met as a group. The Franciscan gathering will take place on Saturday, Oct. 2, at Princeton, NJ, and the Advent gathering at Philadelphia on Dec. 4. Details will be forthcoming.

## **LAND OF THE SKY FELLOWSHIP (NORTH CAROLINA)**

According to "Fruits of the Loom" newsletters, members are busy preparing to be the convener/host group for the Southeast Convocation at Ignatius House in Atlanta, September 17-19. An associated project is the sale of Franciscan coffee mugs (details in Franciscan Marketplace, elsewhere in this issue) to replenish the scholarship fund to assist convocation attendees.

For more information about the convocation or other fellowship activities, please call Convener ALICE WRIGHT at (704) 689-9768. Regular fellowship meetings, with the Formation Letters providing the topics of study, are now held on the second Saturday of each month at 10 a.m. in the library of St. John-in-the-Wilderness Church.

## **EAST TENNESSEE FELLOWSHIP**

According to "The Portiuncula Messenger," the fellowship held its Spring Retreat at the Nazareth House of Prayer in Snowflake, VA, from May 28-30. Sr. Catherine of Nazareth House led the meditations, focusing on St. Clare and her adoration of Lady Poverty.

## **SAN DAMIANO FELLOWSHIP (CENTRAL FLORIDA)**

Word from co-conveners CLIFF and ELSIE AMOS tells about the profession of KIMBERLY QUIRE in March. The next regular meeting will be on Saturday, October 9, at the Community of the Sisters of Lazarus in Mulberry, FL. For more information, please contact Cliff or Elsie at (407) 676-0873.

## **TRINIDAD AND TOBAGO**

For information about gatherings and activities, please contact convener PETER PATRICK at St. Andrew's Rectory, Scarborough, Tobago, telephone 639-2485.



# F E L L O W S H I P      N E W S

(continued)

## **LA VERNA FELLOWSHIP (CINCINNATI)**

According to Convener DAN COOKSEY, the Spring Retreat was "a special treat" with meditations on the Gospel life led by Area Chaplain KATHY PALMER. The June gathering was highlighted by a meditation by MARY LOUISE REED on Sts. Peter and Paul in recognition of the anniversary of her ordination which occurred on that day in the Church calendar.

## **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**

A Spring Retreat at the House of Prayer was led by Sr. Patricia Fritz, described as "a dynamic, challenging retreat leader, a Franciscan through and through." Next Spring's retreat will be led by Br. Robert Hugh SSF. The next gathering will be Tuesday evening, Sept. 6, at the Episcopal Church Home in St. Paul. 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)**

Area Franciscans should mark their calendars now for the annual Franciscan Retreat, to be held this year on Oct. 1-3 at St. Francis-of-the-Woods Center in Coyle, OK.

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

## **LILIES OF THE FIELD FELLOWSHIP (COLORADO, WYOMING)**

For information about meetings, please contact Convener MARY LOU HALL at 4006 West 13th St., Greeley, CO 80634.

## **SACRAMENTO-DAVIS FELLOWSHIP (CALIFORNIA)**

Co-convener ROSIE McFERRAN will host the next gathering on Sunday, Sept. 19, at her home in Davis and present the program. The Fellowship will join with the Secular Franciscans on Sunday, Oct. 3, to celebrate Franciscan at St. Francis Church in Sacramento. For more information on upcoming meetings, please call Rosie at (916) 756-3487.

## **NEW UMBRIAN FELLOWSHIP (SAN FRANCISCO BAY AREA)**

According to the last newsletter received, convener LINDA BELL was ordained priest at Grace Cathedral in June and has been called to San Diego as Associate Rector of a parish there. For information about fellowship gatherings, please contact JOAN KIDD at (415) 726-4056.

## **HAWAII FELLOWSHIP**

At the July gathering, members were fortunate to have the presence of Sr. Cecilia CSF, Minister General of the First Order Community of St. Francis, who was en route from New Zealand to San Francisco. She led a lively discussion on Penitence, using Formation Letter 9 and the theme of metanoia or the turning away from sin toward God.

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.

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

## ATTENTION CONVENERERS:

**The Franciscan Times will reach interested and/or isolated tertiaries in your region (and elsewhere) who might plan 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 Advent Issue is November 1, 1993.**

## NORTHERN ROCKIES & PLAINS CONVOCATION

• The first-ever gathering for tertiaries in this area will be held on August 20-21-22 at the House of the Transfiguration in Bayard, Nebraska. Provincial Chaplain Marie Webner TSSF will be the retreat leader. To register or for more information, please contact BETTY WOOD AT 1406 East 19th St., Cheyenne, WY 82001, telephone (307) 632-1517.

## NORTHEAST CONVOCATION

• The Long Island Fellowship will convene the 1993 Northeast Convocation, again on the beautiful grounds of Graymoor, north of New York City, on August 27-28-29. For more information, please contact JANE ELLEN TRAUOGOTT at 803 Main St., Port Jefferson, NY 11777, telephone (516) 928-0484.

## SOUTHEAST CONVOCATION

• The 1993 Convocation will be September 17-18-19 at Ignatius House, 6700 Riverside Drive in Atlanta. The convening fellowship will be Land of the Sky, and the program leader will be Br. Robert Hugh SSF. His topic will be an exploration into "Paradigms of Faith."

To register or to obtain more information, please contact JANET CHADRUC, 1747-C Haywood Road, Hendersonville, NC 28739, telephone (704) 692-7071.

## SOUTHERN CALIFORNIA CONVOCATION

• The 1993 Convocation will take place September 17-18-19 at the Oaks Retreat Center in Lake Hughes, approximately 20 miles west of Lancaster. The theme will be "Pursuing Franciscan Simplicity in Southern California." To register or to obtain more information, please contact convener BARBARA BAUMGARTEN at 1237 Laurel Road, Santa Paula, CA 93060, telephone (805) 525-4490.

## Reader's Forum: Secular Franciscan Contact

Dear Sisters and Brothers,

I was recently contacted by the regional head of the Secular Franciscan Order (the Mid-South Area), Ann Corro. She had been contacted by their Secular Franciscan National Minister, Richard Morton, when I had sent inquiries to Franciscan Resources and the letter had been passed on to him.

Both the Richard and Ann were very anxious to make contact with either fellowships and/or individual Episcopal tertiaries and to encourage communication and joint activities, if possible, with their various fraternities. I have a list of fraternities in my region and we had, prior to this, regularly been in touch with local SFOs and held some activities together. It has worked very well for us.

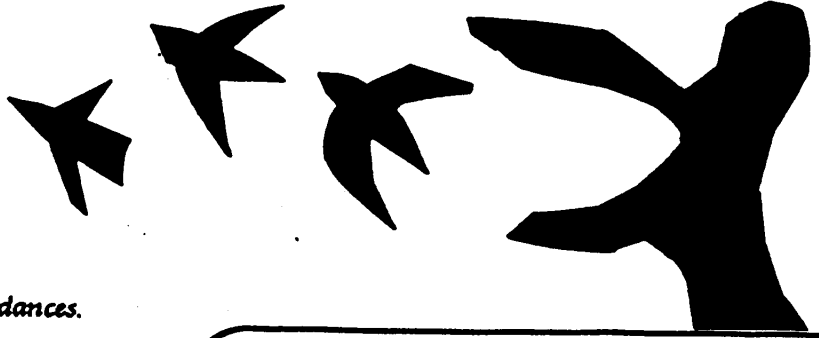
I am including the address of the SFO National Minister, with the suggestion that other fellowships and isolated tertiaries, who might like communication with Secular Franciscans in their geographical area, may contact him.

Richard Morton, SFO National Minister, 3191 71st St. Inver Grove Heights, MN 55076-2550  
telephone (612) 552-7809.

Pax et Bonum,

Alice Wright TSSF, Mars Hill, NC

# For the Love Of St. Clare And the Earth



*St. Rufino, cathedral new —  
there the Holy Spirit flew  
From the font to Clare and Francis,  
and they made ready for new dances.*

*As they grew, each heard the heartbeat,  
listened to hear God and be fleet.  
He stripped off his clothes and said, "not mine!"  
She said, "No wedding toast with wine!"*

*Francis and Clare lov'd each other  
(no need to ask one another),  
Their love overflow'd in freedom  
to the fullness of God's Kingdom.*

*Francis on the road far from home,  
but no woman is free to roam  
Ah, Clare, of strong will, could say No,  
Parents, Pope, "With nothing I go."*

*To the splendor of the Mirror  
of Perfection, Clare will defer.  
The humility of Christ's birth,  
reflection of His love for all earth.*

*Then in Mirror's depths His Passion —  
a call to be His possession,  
to be embraced, kiss'd, and held  
as lover of all God does meld.*

*An "island to herself alone" —  
her love could never sound that tone!  
With no possessions, to be free  
to love, not count the cost, her lea.*

*May Clare's freedom make us desire  
that the beauty of the earth inspire  
men, women, all: first to preserve  
"this, our island home" — our reserve.*

— John M. Scott TSSF  
written on the 41st anniversary of profession  
April, 1993

## Reader's Forum: Thoughtful Sharing

Peace of the Risen Christ!

I'm enclosing a quote by the Bishop of California, published recently in my local parish bulletin, in hopes that you might publish it in *The Franciscan Times*. It concerns AIDS — a subject that concerns all of us. We have lost members of the Society of Saint Francis recently to AIDS, both in the First and Third Orders.

I'm hoping that this thoughtful little piece might cause us all to ponder ways of responding with Christ's love to this modern version of leprosy — a pandemic that will touch all our lives personally before it is done.

— Yours in Christ and Francis,  
Anthony Christiansen, postulant/TSSF

"The Story of AIDS is seen as a medical story . . . as an insurance story . . . as a sociological story about misfits. Let there be no mistake. This is the Passion Story. The very face of Jesus is being transfigured in the face of the person with AIDS.

"The trouble with the Passion Story is that we all must fit in it. Some are in the Passion Story as the great high priest and opportunistic politicians hurling condemnation as do some religious groups today. Other religious groups are slinking around who are sympathetic but, because they have a lot to lose by being seen in public support, they warm themselves by the fire.

"Others are compassionate enough to anoint the dying and dead body and embrace it and wrap it with dignity. Probably the greatest majority of the religious are clucking about people getting from God what they deserve.

"But I challenge the Episcopal Church to be Simon of Cyrene and shoulder that cross in the midst of the mob."

— The Rt. Rev. William E. Swing, Bishop of California

## 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.

+ + +

Franciscan Vocation Office  
St. John the Baptist Province  
10290 Mill Road  
Cincinnati, OH 45231

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

+ + +

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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### CORRECTION

The previous issue of *The Franciscan Times* contained the article below about Franciscan rings and crosses. It also contained an incorrect street address (off by one digit) for Ken Norian, and the editor apologizes to anyone who may have been inconvenienced by this. Please note that Ken's correct address is: 2595 Alder Ave., East Meadow, NY 11554. The article is reprinted once again for information.

### RINGS AND CROSSES

From Ken 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. These sterling silver rings may be found with some difficulty at certain Christian book stores for around \$75 to \$80.

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.

I've found these rings an opportunity to share my Franciscan vocation with others when they ask about what the symbol is. It is also a reminder to me of my calling as a Franciscan at times when I am not wearing a profession cross or any other Christian symbol.

There are three styles of crosses: The 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, showing the hands of Christ and Francis (N-22). 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.

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

## FROM AND ABOUT GUYANA

Dear Brothers and Sisters of the Third Order,

Joy, love, and peace from our Lord Jesus Christ. It gives me great joy and pleasure to write you about all the happenings of the past years, since actually when I was professed, it wasn't possible for me to keep in touch with you.

However, I have received a copy of The Franciscan Times, Advent 1992, and on page 3, it says that little is heard from the Third Order in Guyana and Venezuela. This is really true, and I wish I could write more often to let you know what is happening in our area. The area is vast and . . . we only meet once a year as clergy for our annual Synod, and (with) scarcely time to meet in fellowship with the other TSSF members.

I had some wonderful Christian friends, Catholic and Episcopalian from the United States, who stayed with me for about a week, and I have told them a lot about the Order and how I became a member. They were so interested that they took a video of me and the church and the rain forest. I would like you to see who I am and what I look like and the work that I do.

In the video, I have appealed for some help, financially, to rebuild our little Village Church which was here since about 60 years ago and was never being repaired. It is now in a deplorable state. Our village is very poor and cannot afford so much financially . . . so if you could see the video cassette, it would be wonderful. I have asked Barbara Gilkes to get in touch with you so that arrangements could be made through her to get a copy of that cassette to the Order.

May I end by wishing you God's richest blessings.

Your brother in Christ  
(the Rev.) Charles L. Roland TSSF  
St. Peter's Church  
Kurupung  
Mazaruni River  
Guyana, South America

+ + +

### CATCH ME!

*EDITOR'S NOTE: On a colorful postcard of Tigger falling from a tree, in hopes that Winnie the Pooh and friends will catch him, came these words:*

"I am left an isolated tertiary. Could you please put me on a list so people will write to me? I would like correspondence! In Jesus and Francis, Cecile Van Leeuwen N/TSSF  
825 Warren St., Hudson, NY 12534."

Dear Friends,

I had the pleasure of meeting Fr. Charles Roland during a recent trip to Guyana. My husband and I are amateur videographers and would like to send you video footage (when it is edited) of Fr. Roland and his missionary church Kurupung.

In the meantime, I know that Fr. Roland is hoping to hear from you, and I hope that you can at least send him words of encouragement for the work he is doing in the Middle Mazaruni River Region. He is quite isolated there and in a somewhat difficult position, with the encroaching miners threatening his congregation.

Yet, Fr. Roland gave freely of his time and limited resources to assist us in our mission and demonstrated a truly charitable Christian attitude to all. It is rare for an Amerindian to gain the respect of the rough miners, but through his unassuming good works, self-denial, and universal generosity, Fr. Roland has accomplished this feat. I urge you to contact him and keep him in your prayers.

With Best Wishes,

Barbara S. S. Gilkes

146-8 Arnold Drive

W. Lafayette, IN 47906-3336

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4036 Lakota Place  
Kingsport, TN 37664

Place your mind before the mirror of eternity!  
Place your soul in the brilliance of glory!  
Place your heart in the figure of the divine substance!  
And transform your whole being  
    into the image of the Godhead Itself  
    through contemplation!  
So that you too may feel what His friends feel  
    as they taste the hidden sweetness  
    which God Himself has reserved  
    from the beginning for those who love Him.

— From The Third Letter of St. Clare to Blessed Agnes of Prague,  
*Francis and Clare* (The Classics of Western Spirituality), Armstrong and Brady,  
Paulist Press, New York 1982, p. 200.