

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 their common journey through news from fellowships and individuals, reviews of books and tapes, poetry, stories, essays, reflections, meditations, graphics, and whatever the Holy Spirit might blow our way.

Lent, 1994

from the editor:

O God, by whose inspiration Francis became a little brother to all and did not fear to take the message of peace and love even into the heart of the enemy: give us, who follow him, a like spirit of reconciliation and generosity in our own day; through Jesus Christ our Lord. AMEN.

That prayer, keynoting this issue of *The Franciscan Times*, was taken from the "Franciscan Supplement" to *The Daily Office SSF - A Version of Celebrating Common Prayer* (published by the European Province, Society of St. Francis, 1992).

The reconciliation theme of this issue is approached with some timely counsel on reporting by Provincial Chaplain Marie Webner and a powerful prayer poem, based upon Native American spirituality, by Alice Wright. The Rev. Beverly Hosea offers some reflective insights about silence, based upon her involuntary experience with laryngitis at Easter two years ago.

Both the poem and the article came to the editor as part of a package of material intended for the "Pax et Bonum" publication, now merged with *The Franciscan Times*. Other material received may be used in future issues when appropriate to the calendar or the theme.

Readers will no doubt be aware of some changes in both style and format as this publication evolves. Much of this issue's different look can be attributed to an upgrade in software systems used on the editor's Macintosh computer.

Speaking of which, anyone sending material in for publication may use a floppy

disk for Macintosh, preferably with Microsoft Word 5.1 or Works 3.0. The publication layout is accomplished with Aldus Pagemaker 5.0.

Whether on disk, typewritten, or even handwritten (legibly), contributions to *The Franciscan Times* are always solicited and welcome, based upon the mission statement in the masthead above.

The operative words are "share their common journey." Any tertiary with news, stories, reflections, or talents to share with their Franciscan sisters and brothers is encouraged to use the medium of *The Times*. Third Order fellowship can only be enhanced and improved in this way.

The next issue of *The Franciscan Times* will be around the time of Trinity Sunday, suggesting a theme of how the Holy Trinity affects the lives of Franciscans. Already in hand are an essay on "The Trinity and Prayer" by Terry Rogers and a sermon on the Trinity by Marie Webner.

• If you have something to say or to illustrate on this theme, please send your contributions in time for the deadline of May 1, 1994.

May this Lenten season bring each of you the reconciliation and hope that lead to the joys of the Resurrection.

Aloha from Hawaii. Pax et Bonum,
Robert Durand TSSF



Share!

THE CHAPLAIN'S JOURNAL

The Third Order of the Society of St. Francis is a community; community members by definition hold in common some fundamental rights, obligations, and privileges. In this Lenten issue of *The Franciscan Times*, I want to comment on just one of the things we have in common: concern for one another.

This common concern is the foundation of the work of reconciliation to which all Franciscans are called.

Our concern for one another is often expressed in local fellowships. Even the isolated, however, have access to the other principle of concern: reporting.

The misunderstandings about reporting are numerous and somewhat astounding. Some tertiaries nervously send in reports to the area chaplain, expecting reproof for lapses and wondering if they are "worthy." (That's another thing we have in common: none of us is worthy.)

Others send no reports because, after all, they have "graduated" to the superior plane of the professed where what they do is no one's concern but theirs. (Please note that there is no graduation in the Third Order; the servant status is permanent.)

Some take pride in their relationship with a spiritual director, but feel that "keeping a rule" is the entire purpose of their Third Order life. (Wrong. As a community, we are committed to each other within the framework of rule.)

As Chaplain of the American Province of the Third Order, I appoint area chaplains not to make sure that my brothers and sisters are toeing the line but to make sure that they have a designated person to turn to in times of need.

Area chaplains give pastoral support and express concern for their brothers and sisters. The area chaplain is not a policeman or an undercover agent but rather a person of compassion and love who wants to know about your ministry, your trials, and your needs. Area chaplains pray for those who report to them (and maybe harder for those who don't).

Area chaplains promote reconciliation where there is conflict. Area chaplains seek to sustain the Franciscan life by the grace of God in whatever way is needed.

In our widespread community, reporting is often the only way we have of keeping up with the needs of our members. Replying to reports is a manifestation of our concern. (If you are not receiving replies from your area chaplain, please let me know.)

Reporting is a statutory obligation because we cheat ourselves if we fail to report. We also cheat community by not sharing our lives with our brothers and sisters. The Minister Provincial and the Chaplain are not exempt from the obligation of making reports to someone in community.

Do you have reasons for preferring to report to a professed brother or sister other than the designated area chaplain? I will lend you a sympathetic ear, because sustaining the network of community concern is far more important to me than sustaining predetermined patterns. As chaplain, I represent community in these matters; seeking the permission of the Chaplain (whoever it may be) preserves the obedience to community to which all of us are vowed.

The Third Order life is hard and demanding. It is not easy to be faithful to the Franciscan ideals of love, peace, and reconciliation in our materialistic, competitive, and violent society. Reporting is not intended to be an added burden. It is intended as a vehicle for expressing our concern for one another as members of the same Franciscan community. Reporting is a discipline with very sweet rewards.

Marie, TSSF

Deacon Marie L. Webner
Chaplain, American Province



P.S. See page 12 of our newly-revised provincial statutes (revised fall, 1993; III, C, 4) for reporting requirements. The newly professed report four times a year for two years; thereafter, at least once a year.

PRAYER OF THE SEVEN DIRECTIONS

(EDITOR'S NOTE: This prayer was written in 1990 by Alice Wright TSSF, based upon a teaching about Native American prayer by Sr. José Hobday, a Native American Franciscan nun. Its content is certainly appropriate to the reconciliation theme of this issue. Alice is a lay preacher, lay reader, hospice volunteer, and storyteller in Mars Hill, N.C., in addition to being convener of the Land of the Sky Fellowship.)

We look to the east.

**We look to the direction of the rising sun, the place of beginnings:
to the beginnings of creation and all its wonders,
to the Creator who made it all for His enjoyment.**

**We look to the beginnings of human relationship with our Creator:
to the understanding of His love and caring,
to the innocence and beauty of being children,
to the time of dreams and hopes and visions.**

**We look to the direction of new beginnings:
to the Creator's gifts of love and forgiveness
which allow and encourage us to get up and start again,
which erase the past in the loving present now,
which encourage our change and growth.**

We look to the direction of new life, of re-newed life,

**AND OUR SONG OF PRAISE AND THANKS
GOES FORTH TO THE EAST.**



We look to the south.

**We look to the direction of warmth and gentle waterings and soft breezes:
the warmth of the sun, the refreshing and renewing rains,
the cooling and invigorating winds.**

**We look to warmth and growth:
to the beauty and joy of blossoming and fruiting and fulfillment,
to caring and serving and encouraging growth in others,
to binding up wounds and healing hearts and minds
with the Lord's reflected love filling and spilling over in us.**

**We look to the Lord who loves and encourages growth
to our expanding understanding and caring,
to life that is good and gentle; to joy and peace.**

**AND OUR SONG OF PRAISE AND THANKS
GOES FORTH TO THE SOUTH.**



PRAYER OF THE SEVEN DIRECTIONS (continued)

We look to the west.

We look to the direction of the setting sun, the place of endings:
to the endings of old ways, old thoughts, outgrown understandings,
to lost fears, forgotten angers;
to welcome endings.

We look to the place of harder endings:
to separation from friends, from loved ones, to grief and loss,
to the sureness of eventual reunion.

We look to the direction of endings
so the old can be put aside and the unnecessary laid down,
so growth and re-newal may take place in greater love and devotion.



**AND OUR SONG OF PRAISE AND THANKS
GOES FORTH TO THE WEST.**

We look to the north.

We look to the direction of cold and pain and sudden storms:
to unexpected hurts, to suffering and testing,
to wilderness and darkness, wandering, lostness,
to desperation and despair.

We look to the Lord for support and strength
to the wholeness of His healing love, and
to the learning of faith and trust.

We look to the sureness of the Lord's love and
to His caring, everywhere, in all circumstances:
to knowing that we are never bereft or alone.



**AND OUR SONG OF PRAISE AND THANKS
GOES FORTH TO THE NORTH.**

We look down.

We look to the direction of the ground, the earth:
to its richness and use,
to see it uphold and support all that stand or move upon it,
without claim to honor or value;
to its true humility, content to support all growth and life,
allowing them to develop on and through it,
to its contentment to be thus, to be used.



**AND OUR SONG OF PRAISE AND THANKS
GOES FORTH TO THE EARTH.**

PRAYER OF THE SEVEN DIRECTIONS (continued)

We look up.

We look to the direction of the heavens, to the skies, and to space:
to the home of our brother moon and our companion sister moon.

We look past the hills and the mountain tops to the clouds and beyond:
to the endless skies, to the immensity of our universe,
to the rainclouds which ever re-new our world,
to the stars which give light to our nights.

We look up to that beyond our view or ken:
to sense the glory and the majesty of the living God
who, despite all His grandeur, stoops in love
to hold us in safety, within His caring hands.



AND OUR SONG OF PRAISE AND THANKS
GOES FORTH TO THE HEAVENS.

Finally, we look inward.

We look to the direction of our hearts and our minds:
to see the good gifts with which our Creator endowed us,
to see the dark places He would willingly make light and whole,
to see relationships: treasured, broken, empty, longing, and healed,
to see the dreams that were not and those that yet may be.

Above all, we look inward to know:
that we are loved and precious in the sight of the Creator,
that we are God's children, totally, in joy and love and peace.



AND OUR SONG OF PRAISE AND THANKS
GOES FORTH TO THE LIVING GOD. AMEN.

Fellowship Sharing: The Poverello Fund

The Brother Juniper Fellowship in New England would like to share with other tertiaries the idea and concept of their "Poverello Fund" which began as an ad hoc fund to set aside monies to be used as retreat scholarship assistance for those members on limited income.

At the fellowship retreat in 1993, members shared a lot of what was happening in their lives, and it happened that some were in the midst of significant financial woes. Those who wanted and had resources to help were not sure how to go about it in a graceful way.

It was suggested the fund become ongoing. People could send in any amount of money as a thanks-

giving for God's blessings and to help others in need.

The idea caught on immediately, and the gifts trickle in. When the need arises, the money goes out, accompanied by prayer. If there is no money in the fund, the need would be answered only by prayer, a scenario which has yet to happen.

The Poverello Fund is not organized; no records are kept, and only the convener and the fellowship bur-sar know where the money goes. In this way, the fund is really a discretionary fund. The name, of course, is in honor of Francis, because it is a 'poor little fund' with which God can work. +++

SPEAKING OF SILENCE...

by the Rev. Beverly Hosea TSSF

Laryngitis was a new experience for me: never before had I been forced to stop talking, even after surgery required my jaws to be wired shut (when I discovered a latent talent for ventriloquism!).

Despite well-meaning concern from parishioners that I might have been overworking myself, I really do not think that was the case. Holy Week and Easter are naturally busy times for clergy, but also the times of greatest celebration in the Christian calendar.

When I began to experience symptoms early in Holy Week, I took precautions to protect my health. Reluctantly, I restrained myself from visiting shut-ins and nursing homes to avoid exposing them to whatever I was coming down with. I paced myself, made sure I got my rest, and drank lots of fluids.

Despite my best efforts, the bug started getting the upper hand by the evening of Good Friday. Our services went on with beauty and great participation, but by the third Eucharist on Easter morning I was really pushing my voice. Immediately afterwards, I lost it entirely. And still, I felt it was worth the sacrifice, since Easter is such an important celebration.

But all of the following week was spent under a physician-imposed vow of silence.

These significant spiritual insights and observations came to me in the midst of all this:

First was the importance of total ministry, the ministry of the laity. I could never have gotten through all the services on Maundy Thursday, Good Friday, Easter Even, and Easter Day had it not been for the participation of many people as acolytes, lay readers, deacon, and musicians. I think of the days when I was growing up in the church...when the priest did almost the entire service alone. How affirming our liturgy is of the ministry of ALL: that deacons and lay readers can lead so many parts of our worship, leaving the role of the priest very specifically to the priestly functions of consecrating, absolving, and blessing.

My second observation was the isolation that comes with not being able to talk. Just going to the pharmacist to get a prescription filled was an experience in isolation. When you cannot speak, people automatically tend to limit conversation with you. It takes concerted effort to carry on a one-way conversation. I was reminded of situations I encountered as a hospital chaplain in which I ministered to people who could not speak. Those encounters always took more energy and patient commitment to stay with these persons to draw out the communication they needed to make.

Now I was one of them, finding myself shifted to the sidelines of human interchange. I, who was accustomed to using my voice to do the major portion of my ministry, had to shift my priorities and tasks during the week following Easter Day.



RIK

SPEAKING OF SILENCE...

(continued)

I could not even have that much-desired debriefing to evaluate and celebrate how well all the Holy Week and Easter liturgies had gone.

So I went to a movie: *My Left Foot* is the story of an Irish artist with cerebral palsy. Here was the beautifully presented testimony of another person who had to struggle to communicate and who did so in an heroic manner. Yet even while his artistic ability and his autobiography were being praised, he spoke of his isolation.

My handicap was temporary; many people live with their handicaps every day of their lives. For many, these handicaps come later in life, as aging and disease cause a decrease in physical ability. In all cases, there is likely to be a sense of separation from the mainstream of life, an isolation, an "ex-communication." And yet, these same people are still gifted individuals who have much to contribute to our common life.

The rest of us who bustle along chattering to one another need to be made aware of and more sensitive to those among us who are sidelined by silence. The keys are time and the willingness to stay with another long enough to see the image of God emerge. Communication is so much more than talk!

My third observation was about silence itself. That Easter week of imposed silence took on the aura of a retreat. The silence of my tongue helped to turn my attention to listening. My powers of observation increased, and I noticed many of the common everyday sorts of things I usually overlook. I saw more deeply the beauty of diversity within God's creation. I became more attentive to the interrelatedness of the environment and of my own relation-

ship to each creature. When you are silent, you can hear your own heart beat. When you are silent and alert within your environment, you can begin to hear the heartbeat of the cosmos.

Most of prayer is listening. Even in the reciting of liturgies and rosaries and intercessory lists and our own free-flowing conversations with God, we need silent moments in between the many words, so that we can be aware of God's presence and hear that still, small voice of the spirit whispering to our inmost parts.

Silence stands in direct opposition to the values of the world, which values productivity and activity and having something to fill each empty space: our homes with decoration, our ears with radios and music and talk; our time with work and entertainment and volunteer activities and

sports and social engagements and TV programs; our work schedules with squeezing more and more into the time allotted. Quantity over quality. Idle hands are still considered to be the devil's playground.

Silence in this sort of world can bring about a cessation of activity. It means leaving an empty space. It is hard just to be with someone and feel comfortable with the silence, yet that is the way our Friend and Creator would like to be with us. Wisdom is a fruit of silence.

"The Lord is in his holy temple; let all the earth keep silence before him."
-Habakkuk 2:20.

"Be silent, O all flesh, before the presence of the Lord." -Zechariah 2:13.

"For God alone, my soul in silence waits."
-Psalm 62:6.

+++

**"Communication
is so much
more than
talk!"**

FELLOWSHIP

NEWS

ATTENTION CONVENER:

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 Trinity issue is May 1, 1994.

BROTHER JUNIPER FELLOWSHIP (Boston and New England)

Convener MARGARET MOTLEY reports that she needed emergency surgery in December, and she praises God "for the Brothers and Sisters in all the community (who) have carried me in prayer ... and for the skillful surgeon and his associates who performed the miracle that saved my life."

The next meetings are scheduled for April 9 (at St. Sergius House in Reading) and June 25. The Spring retreat, scheduled for May 13-14 at Grotonwood, was put on hold pending reservations. For more information about this retreat or fellowship activities, please contact Margaret at 508-369-4820.

LONG ISLAND FELLOWSHIP

The L.I.F. Line newsletter reports that "our brother in Christ, JOHN FRANKLIN APMANN, died January 26. Our hearts and prayers went out to Ginny, but we were glad that John was at least released from pain and suffering. And that was the tenor of John's funeral on Saturday, January 29. Hundreds of John's friends filled Caroline Church and joyfully celebrated John's freedom from pain and his being in heaven with his dear friend Jesus.

"The music was triumphant, and there was much laughter as Fr. Jeff recounted tales about John, especially when he (Fr. Jeff) said he would be available for confession for anyone who fibbed to the hospital about being a 'close family member.' Fr. Jeff said John's 'family' had certainly grown amazingly in the last months of his life."

The next meeting will be on Sunday, March 13 at 3 p.m. at Christ Church in Brentwood. The speaker will be Fr. Bill Brizzotti, a Roman Catholic priest who runs a home for Salvadoran refugees. For more information about any activities of the Fellowship, please contact co-convener MARIE McSHEA at (516) 379-7529.

PHILADELPHIA, NEW JERSEY, & DELAWARE FELLOWSHIP

Upcoming 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 convener JOAN BEDELL at 562 N. Judson St., Philadelphia, PA 19130-3123.

LAND OF THE SKY FELLOWSHIP (North Carolina)

According to "Fruits of the Loom" newsletters, the Spring Retreat is scheduled April 29 - May 1 at the Snail's Pace in Saluda, NC. Kale King TSSF will be the leader, and limited space makes early reservations advisable.

The videotape project about Land of the Sky Fellowship, its activities and its people, is now complete. Other fellowships and especially isolated tertiaries are welcome to borrow a copy for the asking. Please contact the Fellowship at 702 White Oak Road, Mars Hill, NC 28754.

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.

(continued next page)

FELLOWSHIP NEWS

(continued)

EAST TENNESSEE FELLOWSHIP

According to "The Portiuncula Messenger," the fellowship is responsible for planning the 1994 Southeast Convocation in Atlanta, scheduled for September 27-29. At fellowship meetings, normally on the third Saturday of each month, members have been viewing and discussing the "St. John in Exile" video. The spring retreat will be held May 27-29 at Nazareth House. For more information about any of the activities, please contact convener JOHN TOLBERT at (615) 288-2631.

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

Convener JACQUI BELCHER notes that the next gathering will be an Eastertide Retreat at The Monastery in Conyers, GA during April 8-10. For more information about fellowship activities, please contact Jacqui at (912) 233-2105.

SOUTH TRINIDAD FELLOWSHIP

Convener PAMELA REDHEAD-MONGROO reports that 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 annual retreat was held on January 21-22 at the Convent of the Transfiguration. Formation Director Ann Harris was to be the leader, using the theme of "how we can better live our Rules to live a Franciscan life." For more information about fellowship activities, please contact convener HAWLEY TODD JR. at (513) 831-4365.

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 life profession of HOLLY ELLIOTT was celebrated, following the Advent Quiet Day in December. 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 convener JULIA BERGSTROM at 749 Summit Avenue, St. Paul, MN 55105, telephone (612) 221-0277.

BROTHER WIND FELLOWSHIP (Oklahoma, Kansas, Missouri)

New convener CHERYL HOLMES reports that 1994 programs will be studying *The Challenge of the Disciplined Life* by Richard J. Foster. The next meeting will be March 5 at St. Anselm's Episcopal Student Center in Norman, OK. The June 18 gathering will be in Tulsa. For more information, please contact Cheryl at 1833 18th St., Woodward, OK 73801.

HEART OF TEXAS FELLOWSHIP (Central Texas)

Convener JEANIE WIGLE reports that members are finding it helpful to write letters to each other every month. "Despite our long distances from each other, it helps to build community when we stay in touch regularly."

The Fellowship gathered at the Cedarbrake Retreat Center in Belton, TX for a Francistide weekend, joined by members from the Dallas Fellowship. A Lenten Retreat with the theme "Sacramental Living" was scheduled for Port Aransas, on the Gulf of Mexico during February 25 to 27.

For information about fellowship activities, please contact Jeanie at (512) 258-3140.

(continued next page)

FELLOWSHIP

NEWS

(continued)

SACRAMENTO-DAVIS FELLOWSHIP (California)

Convener ROSIE McFERRAN reports that monies from their Blessing Box have been sent this year to the Missionaries of Charity in San Francisco and that the fellowship met with the local Secular Franciscans in October. The next meeting will be on Sunday, March 13, at the home of Hilary Burwell. For more information on upcoming meetings, please call Rosie at (916) 756-3487.

NEW UMBRIAN FELLOWSHIP (San Francisco Bay Area)

Co-conveners ANTHONY CHRISTIANSEN and BECKY GOLDBERG report that 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 will take place on the second Sunday of each Month at 4 p.m. in rotating locations. The date of the Family Retreat has been changed to April 22-24 at St. Michael's Wagontree Ranch in Cazadero.

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

BR. JACOBA SPARROWS FELLOWSHIP (Santa Barbara)

For information about fellowship activities, please contact convener BARBARA BAUMGARTEN at (805) 525-4490.

HAWAII FELLOWSHIP

Any tertiaries visiting the Islands and interested in meeting with the Hawaii fellowship, usually on the first Thursday of each month, should contact convener EDEAN IWANAGA at 3348 Campbell Ave., Honolulu, HI 96815, telephone (808) 735-4044. A satellite fellowship group is also meeting now on the island of Maui. Please contact Robert Durand at (808) 876-0390.

Visiting tertiaries are also welcome at the Easter Retreat, to be held this year on April 7, 8, and 9 at St. Anthony's Retreat House in the lovely Kalihi Valley behind Honolulu. The leader will be Br. Antonio SSF with the theme of "Renewing Our Vocation." Please contact Edean to find out more information and to make reservations.

*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)

► **TSSF PROVINCIAL CONVOCATION — SUMMER OF 1997**

CONVOCAATION

NOTES

ATTENTION CONVENERERS:

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 Trinity issue is May 1, 1994.

NORTHEAST CONVOCAATION

➤ 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 CONVOCAATION

➤ 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.

TRINIDAD AND TOBAGO CONVOCAATION

➤ 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.

SOUTH CENTRAL CONVOCAATION

➤ 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.

MIDWEST CONVOCAATION

➤ The 1994 Convocation will take place at the air-conditioned Cenacle Retreat House in Warrenville, Illinois during August 5-6-7. Hosting fellowship will be Chi Rho from Chicago. Early reservations and deposits are requested. For more information and to register, please contact LINDA J. KING at 521 West Brompton Ave. #117, Chicago, IL 60657, telephone (312) 665-1482.

SOUTHWEST, NORTHERN ROCKIES & PLAINS CONVOCAATION

➤ 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.

WESTERN CONVOCAATION

➤ The 1994 Convocation is scheduled for the Franciscan Renewal Center in Portland, Oregon, 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.

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 and checks to Alice Wright TSSF, 702 White Oak Road, Mars Hill, NC 28754. Shipping costs, including careful packing, run about \$3.50.

+++

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.

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. 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: 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.

+++

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

GUYANA FOLLOW-UP

(Editor's Note: In the Pentecost 1993 issue, a letter was published from Fr. Charles Roland, a professed tertiary in Guyana. The struggles of his Franciscan journey continue. Read on.)

Dear Brothers and Sisters of the Third Order,

Fr. John Dorman TSSF and myself will be travelling to my area Kurupung and other Missions today by air... we are expected to meet a large gathering waiting for us in conjunction with land title for our native people. This has been delayed by the previous government, but now we are lucky that the present government is thinking about us. We hope to get free land titles for our villages. I think you have heard how our rain forest is being threatened by huge companies overseas to do lumber and gold mining here.

HAPPY HAVEN THANKS

(Editor's Note: The following letter from Happy Haven School in Tobago was received in December by Formation Director Ann Harris. Peter Patrick TSSF, Formation Director for the Caribbean, had just presented the school with a VCR and videotapes of children's stories as part of the North American Chapter outreach for 1994.)

It is with deep gratitude and heartfelt thanks that I write on behalf of the pupils and staff of our school, to let you know that Fr. Peter Patrick presented us with the VCR on Saturday, Nov. 27, and the Annual General Meeting of the Tobago Council for Handicapped Children.

Your concern and empathy are now in tangible form, although you have been in our thoughts before this. You see, we cherish persons who show caring, as you and Fr. Patrick have done. You will be happy to know that the cassette of stories will be treasured, and as we are near our vacation period, it will serve to calm the restlessness of our students.

We pray that God will continue to bless all those of the Third Order of St. Francis. As the saying goes, "He loves a cheerful giver." May you never know want.

Yours Faithfully,
Agatha Armorer,
Teacher-in-Charge

And yes, I am asking for some help, financially, to purchase cement to rebuild St. Peter's Church and to pay carpenters. As a matter of fact, we have two other churches to build too: Holy Baptism at Isseneru and a new mission which we are hoping will open soon.

I am now living in an open building, exposed to wind and rain. This building is unfinished since about three years ago. Because of lack of finances, we are unable to complete it. However, we hope and pray one day we will be blessed with some help.

Is it possible to get a 40-piece tap-and-die set from the United States? If so, could you kindly help us with a set?

Please pray for us on our long journeys. With love in Christ and Francis.

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

**The Franciscan Times
is a quarterly publication of
The Third Order,
Society of St. Francis,
American Province.**

**MINISTER PROVINCIAL
The Rev. Alden C. Whitney**

**SECRETARY
John Dotson**

**EDITOR
Robert Durand**

**Editorial contributions and all
correspondence should be sent to:
The Franciscan Times
R.R. #1, Box 513
Kula, Maui, HI 96790**

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

ON RECONCILIATION

People now saw how the brothers rejoiced in the midst of trials and tribulation; how zealous they were in prayer; and how they did not accept money like other people, nor keep it when it was given them; and how they really loved one another.

Seeing all this, many became convinced that the brothers were true disciples of Jesus Christ; and with remorse in their hearts they came to ask the brothers pardon for having previously injured and insulted them.

The brothers forgave them gladly, saying: "The Lord forgive you," and gently admonished them concerning their salvation... when they were all together, joy filled their hearts, and they no longer remembered past injuries.

- from *St. Francis of Assisi, Omnibus of Sources,*
"The Legend of the Three Companions," Chapter XI, v. 41.