

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.

Trinity, 1994

from the editor:

Some questioning glances came my way when the "Trinity" issue of *The Franciscan Times* was announced. After all, this most important and oft-avoided theological concept of our Christian life is usually relegated to the first Sunday after Pentecost Sunday.

My own interest in the Trinity (as a favorite subject for meditation) notwithstanding, it was easy to make this choice because of two enlightening and provocative essays already in hand. One is a sermon delivered by our Provincial Chaplain Marie Webner over a year ago on Trinity Sunday. The other, "Trinity and Prayer" was written by Terry Rogers TSSF "a while back" for the *Pax et Bonum* publication.

Combined with another thought-provoking piece by Jane Ellen Traugott TSSF entitled, "Of Apples, Sex, and Work," the material in this issue begs its tertiary readers to give time and thought to what the Trinity really means in our lives today.

So granted that you will be reading these words well after Trinity Sunday (with apologies from the editor for being later than planned), the information is timeless and will provide

excellent material for reflection during your Summer meditations.

You are invited also to make use of the extensive supplement devoted to the new material in the TSSF Library and to consider a possible pilgrimage to Assisi with Br. Robert Hugh next Summer (details on the back page of the supplement).

The next issue of *The Franciscan Times* should be in the mails about the middle of August and will be devoted to the publication of papers from the Inter Provincial Third Order Convocation (IPTOC) which was held at Little Portion last Fall.

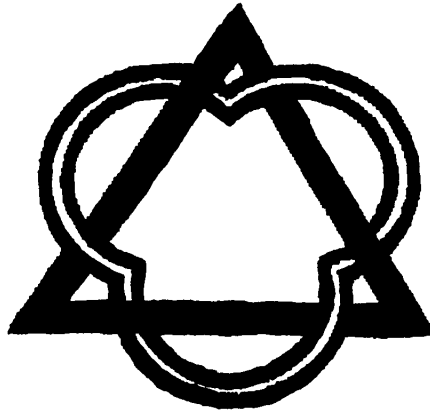
This issue will also carry the usual Fellowship and Convocation news, however, so conveners are asked to submit information about gatherings in

early fall (or later) by August 1.

And finally, your contributions, suggestions, and ideas for future issues of *The Franciscan Times* are always welcome. Please remember that this publication is the only means, for many tertiaries, of sharing their Franciscan journeys.

May God the Creator, God the Redeemer, and God the Sustainer, Blessed and undivided Trinity, be with each of you through these days of Pentecost.

Aloha from Hawaii. Pax et Bonum,
Robert Durand TSSF



THE CHAPLAIN'S JOURNAL

We have many little trinities in the Franciscan Third Order life: humility, love, and joy; prayer, study, and work; simplicity, chastity, and obedience. Today, I want to remind you of a trinity of prayer, which perhaps we take for granted: self, the world, and God.

This powerful triangle is described by Father Benedict Reid, O.S.B., in his book A Spirit Loose in the World (Harbor House, 1993), his words tell us: "by focusing our ordinary attention, connected with the indwelling divine, on some simple object or act, we can be lifted into a new and deeper awareness."

The trinity of God, self, and the world is a universal prayer, molded by St. Francis into the keystone of his spirituality. "In beautiful things, he saw beauty itself," says Thomas of Celano. Every rock is Christ who gives water to the thirsty pilgrim. The flowers and the singing birds are God's creatures, praising their Creator in their loveliness and innocence. Each lamb is a symbol of Jesus Christ, Lamb of God. The Canticle of the Sun gives glory to God for the created world.

"To serve with great humility" is the response of the Franciscan heart to the Divine radiance in the world.

The world around us is the fruitful ground of our prayer when we connect it with the indwelling Spirit. This prayer of joy is able to turn the dryness of our prayer into living water. When we connect self, God, and world, we live in Holy Trinity.

Deacon Marie L. Webner
Chaplain, American Province



Marie, TSSF

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A TRINITARIAN PERSPECTIVE**"All of Creation in God"**

(Editor's Note: TSSF Provincial Chaplain Marie Webner delivered this sermon on Trinity Sunday of 1993 at St. Andrew's Church in Tucson, Arizona.)

Today is Trinity Sunday. The celebration of the Holy Trinity is the fitting culmination of the liturgical year that begins in Advent. From the anticipation of the coming of Christ to the gift of the Holy Spirit at Pentecost, we have celebrated God acting in history for our salvation. We, who can do no good without God, have been restored to God, made his children by adoption, through the mighty works of Father, Son, and Holy Spirit. This is our faith as Christians.

Another part of our faith as Christians is that we are made in the image of God. God has made us like himself. It follows that, if we are to discover who we are, we must also set our minds and our hearts to discovering who God is. When we fail to be true to the image of God in which we are made, we are fretful, anxious, and guilt-ridden, because we are failing to be true to ourselves. I assure you, my friends, that the adventure of climbing Mount Everest is as nothing compared with the adventure of devoting our lives to the discovery of God and the image of God in us! This adventure never fails us. We can pursue it in youth, maturity, and old age. The excitement will never diminish.

Today, I can only hope to unveil for your viewing, some pictures and ideas that you can explore in prayer and thought at your leisure in order to rekindle in your hearts the thrill of the Christian adventure in God. The first picture I have for you was given to me by Father David Adam, Vicar of Holy Island, that wonderful place that was the well-spring of the Christianization of northern England and much of northern Europe. Father Adam spoke to a group of us, many from this parish, He had been told that there were Franciscans among us, and therefore, he began with this thought: "There's a bit of the pantheist in both Celt and Franciscan. We both tend to see God in creation. Perhaps we'd be on safer theological ground if, instead, we saw all of creation in God.

All of creation in God. Creation existing in God. That's a mind-expanding picture. If all of creation exists in God, surely all that is incompatible with the God-life must be either transformed to God's nature or must wither and be discarded. Surely, there is no other possibility, not if all creation exists in God.

This idea is hardly new. St. Paul, when he was preaching to the Athenians, put it this way: "In God, we live and move and have our being." Those words begin one of the familiar collects from the office of Morning Prayer: "Heavenly Father, in you we live and move and have our being." I implore you to explore with God the meaning and all the ramifications of this truth. Rub off the tarnish of familiarity; capture the excitement of our very being as part of God. In God and only in God do we have life.

Another central truth of our Christian faith is that we are buried in Christ at our baptisms and we, being made one with Him, will be raised to God on the last day. It is another way (isn't it?) of saying that our life is in God. St. Patrick expresses this "being in Christ" with special poignancy in the hymn we call "St. Patrick's Breastplate."

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"All of Creation In God"

(Continued)



**Christ be with me, Christ within me.
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.**

We live in Christ. Christ is all around us and within us. The abundant life of Christ is not some future promise but a present reality. When we grasp and fully realize the reality of the Christ-life in which we live, surely we shall become as children again, obsessed as children are with the need to explore and understand the place where we live and move and have our being. That place is God.

We have yet another gift: The Holy Spirit, Third Person of the Blessed Trinity, who is given to us in baptism and remains with us forever, guiding us into understanding and joy. John Taylor, in his book entitled, *The Go-Between* God, describes Holy Spirit as the great connector, the divine link between Father and Son, the power of love that connects God with mortal men and women. Love is God's power, and love is God's wisdom. Love exists only in the context of community, for love must have someone to love. God who is love is a God in Three Persons, for the power and wisdom of God is the love that flows eternally among Father, Son, and Holy Spirit. It is the dance and delight of eternal harmony, Unity in Trinity. The writer of the Book of Proverbs was describing Holy Spirit when he placed these words in the mouth of wisdom:

**When he fixed the heavens firm I was there...
When he laid down the foundations of the earth,
I was by his side, a master craftsman,
Delighting him day after day,
Ever at play in his presence,
At play everywhere in his world,
Delighting to be with the sons of men.**



It is so. Holy Spirit delights to be with us. And our Triune God — Father, Son, and Holy Spirit — invites us now and through eternity to join ever more fully in the dynamic and creative dance of love that is the very essence of the Godhead.

If the mystery of the Trinity strains our powers of comprehension, the mystery of pain, misery, and suffering within the context of the eternal dance of life and love is an even greater mystery. We place this mystery always before our eyes in this church, where Christ on the Crucifix reminds us at every service that God so loved the world that he gave us His Son — and did not spare even His son from suffering and agony. In the dance of the Trinity, how can this be possible?

Many and mighty works of theology have been written to answer this question. Explore them if you will. For today, I will give you only another picture, one out of my own experience, in the hope that it will provide a clue.

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"All of Creation In God"

(Continued)

God gifted me once with an unusual experience. God gave me a glimpse of the Trinity in Unity. It happened one Good Friday. I had had an unusually profitable Lent, for I had gone weekly to a priest friend of mine in order that he might help me in the effort to scour from the window of my soul some of the residue of irrational fear that I had collected from past traumas in my life. We scrubbed together, he and I, and finally laughed together in camaraderie and joy at the success of our efforts. Before Good Friday, I made my confession and received the grace of absolution. It was in this unusual state of sunlit grace that I knelt before the Altar of Repose on Good Friday. The Altar of Repose is where we place the Sacrament after the Maundy Thursday Eucharist. It represents the Garden of Gethsemane, the place where Jesus went to pray after the last supper with his disciples.

Kneeling before the Blessed Sacrament, I pictured Jesus in the Garden and meditated on the love flowing between Father and Son, the love who is Holy Spirit. Jesus and the sleeping disciples were not the only ones present in the Garden. Trinity in Unity was there. The fullness of Godhead was in the Garden of Gethsemane that night. The love flowing between Father, Son, and Holy Spirit — then and eternally — drew me into the heart of love. I was wrapped and enveloped in the love of the Trinity, the dance of delight that is eternal life in God.

**"The dance of love
in the heart of Trinity
is eternal. In love
and obedience,
we must
join the dance"**

At noon, Stations of the Cross began, and I moved through the ceremony still at one with the love of God. Words are not adequate to the description of God, and I cannot possibly convey the power of those moments. But one illumination I will try to convey: It is entirely possible to walk the Stations of the Cross, which represent the miseries and agonies of life, in union with the love of God. To be one with the love of God did not spare Jesus pain and desolation, and it will not spare us. There will be moments when we will cry with the Christ, "My God, My God, why have you forsaken me?"

But even the cry of desolation cannot separate us from God if we have placed our wills in the heart of the Godhead in obedience to God's image in us. Our desolation and our pain are fleeting. The dance of love in the heart of Trinity is eternal. In love and obedience, we must join the dance.

We live and move and have our being in God who has revealed himself to us as Creator, Redeemer, and Sanctifier. I do not claim to understand this mystery any more than I understand the dictionary definition of air, which is said to be composed of many gases including nitrogen, oxygen, hydrogen, carbon dioxide, and so forth. Whatever its constituents, I experience air as the atmosphere which sustains my natural life.

Just so, God in Trinity and Unity is the eternal and supernatural atmosphere in which you and I live and move and have our being. Our creating, redeeming, and sanctifying God invites us to dance forever in the breath of the divine love.

THE TRINITY AND PRAYER

by Terry Rogers TSSF

I spent two years wondering if I had a Third Order vocation, ambivalent about asking to be a postulant. My decision was crystallized after reading a book by an English priest, Martin Thornton, called *Pastoral Theology, A Reorientation*.

In one section of the book, he relates the doctrine of the Trinity to a three-fold rule of prayer. Suddenly, what had been a laundry list of devotional practices — more or less subject to one's personal preferences — became a structure of prayer with a shape and design reflecting the very nature of God.

Thornton's teaching has been of immeasurable value to me in persevering in prayer, and I would like to share a brief version of it with you.

"The health of the soul depends on the health of its prayer, which in turn depends on the adequacy of its conception of God." This statement is at the heart of Thornton's view of prayer. He asserts that the church's understanding of the Trinity grows out of its corporate experience of God, but that for us as individuals, "theology is ahead of religion." The religious experience of different people and of the same people at different times makes up a full and balanced idea of God, and the guidance of this idea — theology — helps us "true up" our individual prayer lives.

Our experience of time and space, as well as the variety of personalities and characters, makes it difficult to conceive of and experience a fully-integrated Trinity. Thus Thornton identifies the three persons of the Trinity with three types of prayer, and he maintains that the structure and balance of these three ways will bring us closer to our own integration, living out our creation in God's image and likeness.

GOD THE CREATOR

One way of prayer is to focus on God the Creator as the transcendent Other, the source of all being and value, with whom we are in a relation of absolute dependence. This prayer may emphasize the intellect, and it focuses on truth, objectivity, and obedience.

The daily office represents the expression of this prayer, as it is formal, has relatively little room for variation, is the prayer of the church as a whole rather than of individuals, and is more often offered through obedience than spontaneous devotion.

Overemphasis on this prayer can lead to legalism, coldness, solitary monotheism, and a spirit of judgment and fear.

GOD THE HOLY SPIRIT

Another way of prayer focuses on God the Holy Spirit as the immanent divine life in the soul, with whom we are in a relation of absolute intimacy. This prayer emphasizes emotion, freedom, spontaneity, and subjectivity. Personal prayer of any and all kinds is its expression, as it is infinitely variable, should fit the needs of individuals, is usually private, and is often the context for expressing one's feelings about God and experiencing the feelings God has for oneself.

Over-emphasis on this sort of prayer can lead to false mysticism, sentimentality, pantheism, over-individualism, self-will (the sense of having one's own private pipeline to the Holy Spirit) and self-indulgence.

GOD IN CHRIST

The third way of prayer focuses on God in Christ as the incarnate lover of the soul, with whom we are in a redemptive and sacramental relationship. Jesus mediates between earth and heaven, the transcendent and the immanent aspects of God.

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The Trinity and Prayer (continued)

Our will — our choice to love that results in action — is united with and integrates our mind and heart as well. It is the Eucharist that expresses this prayer, having both formal and corporate elements that nourish and comfort us and send us out into the world.

While the Eucharist as a way of prayer has a special completeness, the unique emphases of the daily office and personal prayer are necessary for a full life of prayer. In addition, I have the idea that over-emphasis on the Eucharist can reinforce workaholicism and compulsive caretaking, the idea that God may have some trouble taking care of the world without our help.

Because our personalities and the circumstances of our lives are different, the "lived out" balance of the three ways will be different for each of us. As individuals, we are probably more attracted to either the Eucharist, or our personal prayer, but it is likely that what we find hardest has a particular value for our spiritual health and needs to find some expression in our prayer life.

Thornton's vision of the Trinity in the three-fold rule of prayer has had great value for me. I stopped worrying about not finding the office very exciting and have learned to just rest in it as a simple offering of time in the words of the church. Of course there are times when a moment in the office just lights up in beauty, but it's my being there day-in and day-out that makes sure I'm not going to miss those times.

On the other hand, I have begun to give myself permission to be more creative in my private prayer, using dance and poetry, for example, and risking extremes of emotion and communication in quiet time and meditation. Which is not to say that my personal prayer is always full of emotion (far from it!), but I can make choices about how to address and listen to God that follow my own sense of the needs of

my heart each day.

And I realize that what I bring to and take from the Eucharist is deepened because the daily office has strengthened me in obedience, and personal prayer has awakened in me a livelier sense of God's intimate presence.

The purpose of this way of regarding prayer is not to push us in the direction of tri-theism, the separation of the three persons of the Trinity. Thornton's scheme is only one way of mapping the landscape of prayer.

**"We pray in and through
each other ..."**

All prayer is offered to the Father, through the Son, in the Holy Spirit. All the persons of the Trinity act eternally in perfect loving unity. It is our human limitations that make it necessary for us to think analytically. The purpose of identifying different emphases in prayer is to make sure that nothing essential gets left out as we journey towards our integration and our union with God.

While it is important to do the best we can in balancing our own prayer lives, it is in our corporate life in the Body of Christ that the deeper balance is to be found: we pray these prayers on each other's behalf.

The faithfulness to the daily office in one person or community is a gift to one another that rejoices in daily Mass or is called to a commitment to substantial time in private prayer and contemplation.

We pray in and through each other, just as the divine life of the Trinity indwells all three persons and is shared in complete reciprocal giving and receiving.

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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 Pentecost issue is August 1, 1994.

BROTHER JUNIPER FELLOWSHIP (Boston and New England)

Convener MARGARET MOTLEY reports in the newsletter that the community will gather on June 25 at the Adelynrood Retreat Center for a day of reflection and sharing. A meditation on "Lord, make us the instruments of your peace" will be offered by the Rev. Laura Ahrens, Associate Rector of Trinity Church in Concord

The Fellowship is planning and preparing to convene the Northeast Conference at Graymoor, NY on August 26-27-28, with a theme of "Franciscans as Peacemakers." Janet Moore is the registrar. Community gatherings for the rest of the year are scheduled for the Saturdays of Oct. 1 and Dec. 3 from 10 a.m. until 3 p.m.

For more information about the location of these meetings or other fellowship activities, please contact Margaret at 508-369-4820.

LONG ISLAND FELLOWSHIP

According to the L.I.F. LINE newsletter, members welcomed Pat O'Keefe when he made his life profession in February. At the May meeting, members gathered at Christ Church in Port Jefferson to find pieces of a jigsaw puzzle scattered on a table. When the group finished assembling the puzzle, it read, "Communication is more than talk" and "For God alone, my soul in silence waits." The remainder of the program was spent sharing and discussing Beverly Hosea's article, "Speaking of Silence..." in the Lenten issue of The Franciscan Times.

Upcoming meetings are scheduled for June 17 and August 13. For more information about any activities of the Fellowship, please contact co-convener MARIE McSHEA at (516) 379-7529.

NEW YORK FELLOWSHIP

Vivian Morrell reports that the fellowship had its annual retreat April 8-10 at Little Portion Friary. Two meditations were offered on Franciscan Life by Br. Anthony SSF, and a tour of the Poor Clares' new living quarters was offered. For information about future meetings, convener CHARLES BJORLIN can be reached at (718) 429-2712.

PHILADELPHIA, NEW JERSEY, & DELAWARE FELLOWSHIP

Convener JOAN BEDELL writes that the community welcomed Mike Musolf into life profession at the March meeting and gathered at Princeton, NJ on April 16, Franciscan Day at Trinity Church, with Br. Robert Hugh SSF, followed by supper at Peter and Mary Funk's home.

The next meeting will be Oct. 8 at the Church of St. John the Evangelist in Essington, PA. For more information, contact Joan at 562 N. Judson St., Philadelphia, PA 19130-3123, telephone (215) 569-9955 (home) or (215) 686-9481 (work).

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FELLOWSHIP

NEWS

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LAND OF THE SKY FELLOWSHIP (North Carolina)

According to "Fruits of the Loom" newsletters, the Spring Retreat took place April 29 - May 1 at the Snail's Pace in Saluda, NC. with 15 tertiaries present. Kale King was the leader, and the weekend was described as "Challenging! Thought-provoking! Meaningful!"

The videotape about Land of the Sky Fellowship, its activities and its people, is now available. 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.

EAST TENNESSEE FELLOWSHIP

According to "The Portiuncula Messenger," the fellowship is planning the 1994 Southeast Convocation in Atlanta, scheduled for September 27-29. The proposed theme is "Franciscan Servanthood."

The spring retreat was held May 27-29 at Nazareth House in Kingsport and was "filled with wonderful fellowship, conversation, story-telling, and of course, with this crowd, a multitude of puns." The next meeting was scheduled for June 18. For more information about any of the fellowship activities, please contact convener JOHN TOLBERT at (615) 288-2631.

SAN DAMIANO COSTA DEL SOL FELLOWSHIP (Central Florida)

Co-conveners CLIFFORD and ELSIE AMOS report that their fellowship continues to grow. They rejoice at the profession of Rosemary Pancake on March 12 and at the success of the February retreat, led by the Rev. Masud Syedullah. They are already at work planning the 1995 Southeast Convocation under the guidance of Ken Watts.

Upcoming meetings will take place July 9 in Sarasota and November 12 in Tampa. For information about location and other fellowship activities, please contact Clifford or Elsie at 90 Miami Ave., Indiatlantic, FL 32903, telephone (407) 676-0873.

TOBAGO AND SOUTH TRINIDAD FELLOWSHIPS

Conveners PETER PATRICK and PAMELA REDHEAD-MONGROO report there are now so many postulants and novices that monthly or bi-monthly formation classes will be scheduled in the immediate future. For information about classes or other fellowship gatherings and activities, please contact Peter at St. Andrew's Rectory, 12 Bacolt Street in Scarborough, telephone (809) 639-2485, or Pamela at 26 Buen Intento Road in Princes Town, telephone (809) 655-5286.

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.

SACRAMENTO-DAVIS FELLOWSHIP (California)

Convener ROSIE McFERRAN reports on two successful programs: a Lenten meditation on compassion and an Easter discussion of the question, "If Francis were living in 1994, what would he have to do and what would he be likely to do, in order to convey the same message that he conveyed by his startling behavior in the 1200s?"

The June 26 meeting will be at the home of Tina Ferriot, with the program being hosted by Hilary Burwell. For information on fellowship activities and meetings, please call Rosie at (916) 756-3487.

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FELLOWSHIP NEWS

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NEW UMBRIAN FELLOWSHIP (San Francisco Bay Area)

Co-conveners ANTHONY CHRISTIANSEN and BECKY GOLDBERG are proposing a change in fellowship meetings, beginning in August, to the second Saturday of each month, rotating between the Church of the Advent in San Francisco and Holy Trinity in Richmond.

Joan Kidd reports that the Family Retreat, April 22-24 at St. Michael's Wagontree Ranch in Cazadero, was "peaceful and so beautiful ... unstructured. We had lots of silence...and we celebrated a reflective Eucharist together with former convener, the Rev. Linda Bell who came from San Diego to be with us."

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

BR. JACOBA SPARROWS FELLOWSHIP (Santa Barbara)

The fellowship met during Lent to ponder issues of penitence, with Barbara Kelly and Chris Boesch developing a working paper for members to study. For information about fellowship activities, please contact convener BARBARA BAUMGARTEN at (805) 525-4490.

SAINT BERNARDINE FELLOWSHIP (Southern California)

From a recent issue of *St. Paul's Printer* comes a photo of 12 members of "The San Bernardino Chapter of the Third Order of the Society of St. Francis" meeting at the Paulist Center. For information about fellowship activities, please contact convener SYLVIA BROADBENT at 1957 Monroe, Riverside, CA 92504, telephone (909) 689-3857.

HAWAII FELLOWSHIP

At the annual Easter retreat, held this year on April 7-9, members welcomed Maui member Donna Fuller into life profession and responded enthusiastically as Br. Antonio SSF led five meditations on "Renewing Our Vocation."

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.

Third Order, Society of St. Francis American Province

► 1994 CONVOCATIONS AT A GLANCE

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 16-17-18 — Southern California (Beaumont)

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 Pentecost issue is August 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.

The theme of this year's gathering will be "Franciscans as Peacemakers." The key speakers will be two Secular Franciscan women from the Boston area who are living out their vocations, one by working with the homeless and the other with those suffering from Aids. Participants will be asked to share how they are encountering the living Christ in their lives.

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, and the theme will be "Servanthood: Living Sacramentally." Presenters will be Br. Justus SSF, Sr. Jean CSF, and TSSF Provincial Chaplain Marie Webner.

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 convened on March 11-12-13 at the Methodist "Chateau" overlooking Scarborough. About 20 tertiaries from the islands were joined by Br. Justus SSF and Provincial Minister Alden Whitney for fellowship, liturgy, sharing, and some "delectable Carribean-style meals with a lot of good fun" (in the words of Fr. Whitney).

Br. Justus led an insightful and inspirational dialogue about our spiritual journeys as Third Order Franciscans. The Rev. William Carrington was professed, while many novices and professed renewed their vows. Several parish churches hosted the group for Sunday Eucharists, followed by a combined beach party and a Gospel Song Fest, sponsored by the Anglican churches of Roxborough.

SOUTH CENTRAL CONVOCAATION

The 1994 Convocation took place at the Bishop Mason Retreat Center near Dallas, TX. on April 15-16-17. First Order visitors were Sr. Freda CSF and Br. Thomas Carey SSF. The theme for the gathering was "Mary."

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.

CONVOCAATION

NOTES

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SOUTHWEST, NORTHERN ROCKIES & PLAINS CONVOCAATION

➤ These regions will combine for a centralized gathering on August 5-6-7, 1994, at Our Lady of the Mountains Retreat Center in Ogden, Utah (45 minutes north of Salt Lake City, from where transportation will be provided if requested).

This opportunity to gather with other tertiaries, renew friendships, and enjoy a peaceful retreat will be highlighted by offerings of "Meditations in Story" presented by Br. Jon Bankert SSF, who will be a First Order visitor along with Sr. Pamela Clare CSF. An outdoor Stations of the Cross and sharing of musical gifts also will be on the convocation agenda.

For more information and registrations, please contact BETTY PETERSON at 3568 South 3965 South, West Valley City, UT 84119, telephone (801) 969-3959.

WESTERN CONVOCAATION

➤ The 1994 Convocation is scheduled for the Franciscan Renewal Center in Portland, Oregon, on July 8-9-10., starting Friday at 4 p.m. through Sunday at 1:30 p.m.

"We promise to offer a balance of reverence and hilarity as we endeavor to define our lives as Third Order Franciscans living in the 1990s. Please bring an object representing your Franciscan journey, musical instruments, false noses, wigs, noisemakers, and personal devotional materials for those times when we will be silent and reverent." — from the Convocation flyer.

For registration or more information, please contact MARILYN BRANDENBURG at 11468 Arrow Point Drive, Bainbridge Island, WA 98110, telephone (206) 842-2366.

SOUTHERN CALIFORNIA CONVOCAATION

➤ The 1994 Convocation is scheduled for the Highland Springs Resorts near Beaumont, CA, on September 16-17-18. The theme is "Franciscan Joy in a Troubled World." For information and registration, contact SYLVIA BROADBENT at 1957 Monroe, Riverside, CA 92504, telephone (909) 689-3857.

"Of Apples, Sex, and Work" *(continued from facing page)*

the community of the redeemed, we will be freed and strengthened to express that love in a gentleness towards all of God's creation, and our work, like God's, will be love expressed in concrete terms.

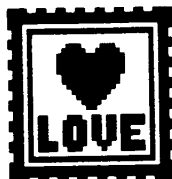
All of this sounds mighty utopian, but isn't it to what we, as Christians, are called, and to what we, as Franciscans, have bound ourselves in our vows?

For we are God's yeast, and our vows are our commitment to extend God's dominion in the world. By our vow to "live joyfully a life of simplicity and humble service," we place God at the center of our work. By our acceptance of and contentment with our smallness, we call into question the world's greed and show it up for what it is. Focusing on injustice is the first step towards correcting it. As we begin to see ourselves as servants, we look up to those we are serving, and we start to love them as ourselves with that love which God is.

And so we promote a spirit of love and unity within the family of God so that all of us may live to our full potential and become the persons God sees in us. This sort of love attracts attention, both positive and negative, giving us the chance to "spread the knowledge and love of Christ" by word as well as by deed. In setting our sights any lower, we are selling ourselves short and withholding from a needy world the Good News of new life which Jesus brings us.

"You must see what great love the Father has lavished on us by letting us be called God's children - which is what we are! ... but what we shall be in the future has not yet been revealed. We are well aware that when he appears, we shall be like him, because we shall see him as he really is." - 1 John 3:1-2.

Just as Jesus is the Word of God made flesh, so each of us is called to be a word of God made flesh. And that word is love.



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"OF APPLES, SEX, AND WORK"

by Jane Ellen Traugott TSSF

(EDITOR'S NOTE: Jane Ellen is an active member of the Long Island Fellowship and serves her fellow tertiaries, Chapter, the Friars and Poor Clares at Little Portion in many ways often unknown and unrecognized. This story was submitted for Pax et Bonum several years ago and is appropriate to this issue.)

In the story of the Fall in Genesis, the line which Satan uses to clinch the deal is, "You will be like gods" — an odd thing to say to someone who was created in the image of God. But perhaps that is just why the line was so effective — it resonated with the desire for God which had been created deep within Eve. The problem was not what she wanted; it was how she proposed to get there.



When they took their eyes off God and chose to "do their own thing," Eve and Adam broke their relationship with God. This break was expressed in two areas of their lives: human relationships and work, suggesting to me that these are the areas in which we most clearly resemble God and express God's image in us. They are at the core of our human-ness.

As we look at these areas of our lives today, we can see the results of the Fall. That human relationships are marked by recurrent patterns of dominance is so obvious as to be trite. We see this expressed in inter-action between racial and ethnic groups, economic and social classes, management and labor, parents and children, and even church hierarchy and the laity.

But nowhere is it so clearly expressed as in the relationships between men and women. Indeed, this is where it is specifically focused in the Genesis story. Here, it is presented as Eve's punishment for her disobedience. I submit that it is more likely the observation of the author (who some scholars believe was a woman) that it is a consequence of our turning away from the order of things as God would have it. Any form of dominance is counter to God's will for us because it fails to recognize and celebrate the innate worth of the

image of God in each person. For we still exist only because God is continually loving each of us into being.

Work has a bad reputation. There's a bumper sticker seen around my area that reads, "I owe, I owe, so off to work I go." And I've been known to call work a nasty word, especially over the weekend. But perhaps the problem isn't work in and of itself, but that we are working at cross purposes with God. The image of infertile soil suggests to me that Adam — humankind — is feeling obliged to wrest a living from an unwilling and recalcitrant God, because we have chosen to do it our way.

We are unwilling to let go of our need to dominate, which is the only thing that gives us value in our own eyes. And so God is prevented from blessing us with the fullness of God's bounty. And so, we struggle on, losing our inmost selves in the rat race of meaningless drudgery and corporate cannibalism.

Into this morass comes Jesus, showing us the way God has always intended us to live, freeing us from our self-centered disobedience, and enabling us to become what — by virtue of our baptism — we are: part of the Body of Christ. It is as we live out the Christ-life within us that we begin to see as God sees and to incarnate God's ways in our own daily lives.

Jesus values each person for that unique expression of God which each of us is called to be. Each person's contribution is valued rather than being judged by the standards of the fallen society in which we find ourselves. In the redeemed community, the externals of wealth, power, and prestige are no longer important. We become free to nurture and celebrate the fullness of God's image, both feminine and masculine, in each of us, and so come to a full expression of God's life in society.

As human relationships are changed from a pattern of dominance to one of mutuality, our economic relationships will reflect the values of the redeemed community. In this community, our deepest needs will be met by God in each other, and dominance and greed will no longer be needed to protect ourselves from a hostile environment. Perceiving ourselves as loved and nurtured by God within

(continued on previous page)

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.

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HANDMADE TAU CROSSES

Designed and created by David Gillette, a New England woodturner, husband of Judith (TSSF), and friend of the Juniper Fellowship. Each cross is hand made, sculpted from hard wood and rubbed with a light oil finish, approximately 2"x3", lightweight, and distinctively "Tau."

The cost is \$20 each, plus \$1.50 for postage. Please allow 4-6 weeks for delivery. Send orders and checks to Judith Gillette TSSF, St. Sergius House, 26 Pierce St., Reading, MA 01867.

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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. Write for a catalog or call (218) 732-5847.

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FRANCISCAN VOCATION OFFICE

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.

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TAU RINGS AND CROSSES

From Ken E. Norian TSSF: I am now able to offer Franciscan "TAU" rings 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.

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.

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

Ken Norian
2595 Alder Avenue
East Meadow, NY 11554.
(516) 679-0037.

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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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The Canticle of Graymoor Blessings**August, 1993**

by R. John Brockmann TSSF

(Author's Note: At the Northeast Convocation of the Third Order, held at the Graymoor Retreat Center in New York, we were broken into small groups and asked to come up with the most blessed thing that had happened to us at Graymoor. This is the summary report, with each member's ideas interwoven, with a little bit of Francis in between, of course!)

Most high, all-powerful, all good Lord!
All Praise is yours,
all glory, honor, and blessing.

To you alone, Most High, do they belong.
No mortal lips are worthy
to pronounce your name.

All praise be yours, My Lord,
through all that you have made,
But first, dear Jesus, let us thank you
for our Roman Catholic
Brothers and Sisters
Raphael, Clare, Peter, and John
Who joined us in prayer
and some in Eucharist
Sharing a part of themselves and
their community with our community.

All praise be yours, my Lord, for
Allowing us to see members
of our God-created family — some of whom
we haven't seen in a year;
Catching up
with all their successes and shortfalls;
Getting to see the faces behind
the names we've been praying for a year;
Tasting momentarily
God's kingdom on earth.

All praise be yours, my Lord, for
The cliff rock and the view,
the della Robia statue of Francis,
the bookstore, the vultures,
and the hawk.

All praise be yours, my Lord, for
A wonderful distraction
before the school year,
Lifting our minds and soaring
our spirits above
Bulletin boards
which need decorating,
Books to be unpacked,
Syllabuses to be finalized.

All praise be yours, my Lord, for
The shared "into-me-you-see" and
The shared, passed Eucharist
which flowed from us as a family.

Praise and bless my Lord, and
Give Him thanks;
Serve Him with great humility.

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

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Kula, Maui, HI 96790

All name and address changes
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Kingsport, TN 37664

PRAYER, PRAISE, and THANKSGIVING

*Almighty, most high and supreme God,
Father, holy and just,
Lord, King of heaven and earth,
We give you thanks for yourself.*

*Of your own holy will
you created all things spiritual and physical,
made us in your own image and likeness,
and gave us a place in paradise,
through your only Son,
in the Holy Spirit.*

- from *St. Francis of Assisi, Omnibus of Sources,*
"Writings of Francis," First Rule of 1221, Chapter 23.