



The Franciscan Times

Winter 2005

A QUARTERLY NEWSLETTER 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 ♦

Minister's Musings

Ken Norian, Minister Provincial

"You can show your love for them by wishing that they should be better Christians", said Saint Francis in his Letter to a Minister.

In the past few months since my election as Minister Provincial I've been reflecting on this role of service I've been called to. Our Statutes refer to "the administration of the Order" and responsibility for "preparation of the agenda for Chapter....." There is, however, an equally important but less easily described role shared by leaders of all groups - secular and sacred. This role is one of collaborating with other members of the group to help define or reinforce a sense of purpose and mission. Individuals are called to the Third Order in a variety of ways and with an equal variety of expectations. Through the formation process they are woven into a community of Christians with a clear purpose and mission, "To make our Lord known and loved everywhere, to spread the spirit of love and harmony and to live simply after the example of Saint Francis". These are the Principles that I seek to model my life on. My greatest goal as Minister Provincial is to help facilitate an environment where members of our community are encouraged to live in the spirit of these Principles every moment of every day, "that they should be better Christians".

Newly-elected Provincial Minister, Ken Norian, Passes on His Former Bursar Duties to Ann Harris



As members of the Third Order we spend most of lives "in the world" as individuals, observing our personal rules. But we are bound together in company with our brothers and sisters by fellowship, a common spirituality, a common mission and, most importantly, prayer.

We come from a variety of countries, cultures, sexual orientations, political persuasions, educational levels, theological perspectives, races, economic circumstances... the list goes on and on. Lionel E. Deimel, President of Progressive Episcopalians of Pittsburgh (PEP), recently said, "It is shameful when Christians seem only able to see their differences and to be incapable of celebrating their common commitment to serve their God." As Franciscans, we have a particular call to reconciliation and peacemaking. "We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way". We should all look for opportunities to share God's love and peace as individuals in our daily experience while, as a community, we continue to expand our witness to other faith traditions, Christian denominations, and within the Anglican family.

I recall my uncle telling me as a young child why it is important to do things together as a family or, in our case, as a community. As he was stoking the fireplace he told me that individual logs might not generate enough heat to sustain their own combustion. But, when several logs are placed together, they feed off of each other's heat and burn brightly – eventually

Musings of Provincial Minister (cont.)

forming a bed of coals to ignite other logs.

In the same way, as members of the Third Order, Society of Saint Francis, may we feed off each other to build a community that is aflame with the Spirit – radiating the love and peace of Christ to the world. I encourage all members of the Third Order to use the *Principles of the Third Order for Daily Reading and Community Obedience*, whenever possible offering intercessions for the members of our community from the Intercession and Address List according to the day of the month.

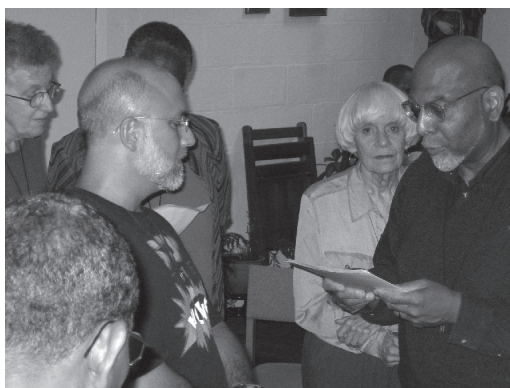
O God, you have joined to the Society of St Francis a
Third Order,

Dedicated to your service: Grant, we pray, that being
knit together

In a spirit of love and unity, we your servants may
glorify your

Name after the example of St Francis and win others to
your love;

Through Jesus Christ our Lord.... Amen



(top) Installation of Ken Norian as Provincial Minister. (right) Bill Breedlove—newly elected Formation Director—listening to Celian Roland from Guyana (see related story on page 23). (left) Brenda Stewart from Jamaica appointed to coordinate Provincial Convocation 2007

From the New Bursar

Ann Harris

It's been ten years since I last served on Chapter (as Provincial Secretary and Formation Director) and it is an honor to be given the opportunity to serve my brothers and sisters once again as Bursar. A lot has happened in ten years and at Chapter this year it was obvious that the Order has grown and shifted focus. Ten years ago we were still working on our identity as an Order separate from our brothers and sisters in the First and Second Orders and focusing on our statutes, and 'Basic' documents including the evolution of the *Formation Letters* into *Forming the Soul of a Franciscan*. This year, while those are still important topics at Chapter, we have assumed our identity and are turning outwards to address issues of need, social and economic justice and reconciliation and this is reflected in our budget for the coming year. That brings me neatly to my new role as bursar.

Ken has passed over all of the account information to me and I am in the process of installing it on my computer. Chapter developed the budget for this year based on our actual income from last year plus a small increase. Everyone should have received a pledge card with a copy of the budget and a letter from Ken ex-



plaining how the budget was developed and what we are anticipating for the next year. If you do not want to use the pledge card please feel free to email your pledge to me at mandahar@pacbell.net. As I install the tracking software I am exploring ways to increase reporting back to my brothers and sisters throughout the year how we are doing financially. Here are some facts and thoughts about keeping track of our stewardship.

Our fiscal year runs from October 1st to September 30th so that a complete year can be presented at Chap-

(continued on page 5)



Installation of New Minister General, Dorothy Brooker, by Retiring Minister General Bishop Keith Slater

Interprovincial Meeting Elects a New Minister General

The Anglican Franciscan Third Order meeting at the Franciscans International Study Centre in Canterbury, UK, grew by over a hundred members overnight. Its international Chapter voted enthusiastically for the inclusion of The Order of St Francis from the Episcopal Anglican Church of Brazil as part of its Province of the Americas. The Brazilian Franciscans' provincial secretary, the Reverend Francisco Sales, was welcomed to the meeting, and the Brazilians were formally admitted to the Anglican Third Order at the liturgy on Wednesday 31 August.

The Third Order has elected Dorothy Brooker, a priest in Aotearoa / New Zealand, as its Minister General in succession to Keith Slater, Bishop of Grafton in Australia who has completed a six-year term. Dorothy is the first woman elected as its Minister General.

The meeting of Franciscans from the worldwide Franciscan family took place at the Centre from 25 August to 5 September. Brothers and Sisters of the First Order held their own Chapter meetings at the same time. Abbess Patricia of the Anglican Community of St Clare, part of the Society of St Francis, and George Connor, Bishop of Dunedin in the Province of Aotearoa, New Zealand and Melanesia, Protector General of the three Franciscan Orders, were present.

Speaking to all of them have been members of Roman Catholic Franciscan Orders: Fr Adam Bunnell of the Order of Friars Minor (OFM) Conventual spoke about

the work and ministry of the Franciscans International Centre for Dialogue in Assisi of which he is the Director; Fr John Quigley OFM told the Chapters about the work of Franciscans International (FI) of which he is executive Director, a non-governmental organization working at the United Nations in Geneva. Significantly, FI is the one body which brings together all branches of the worldwide Franciscan family. Sr Frances Teresa of the Order of St Clare led the Chapters' thinking on Holistic living in the Style of Francis and Clare. The Very Revd Jim Puglisi SA, vice president of the Association of Third Orders Regular, also shared in the gathering.

Dorothy Brooker: Adding Some Dimensions to our new Minister General.

Dorothy Brooker was professed in TSSF in 1989, and became Minister Provincial of Aotearoa, New Zealand with Melanesia in 1998. She has a postgraduate diploma in Cardio Thoracic nursing, and completed the four year course in Education for Ministry (EFM). In the materials she submitted during the IPTOC considerations of minister general nominees, she wrote that she has co-authored three publications:

- *Joined in love: everyday prayers for married people* London, San Francisco: Collins, 1988, ©1987.
- *Linked in prayer: everyday prayers for everyday people* (with Rosemary Atkins). London: Collins, 1987, 1986 ISBN: 0005999960 (pbk) :
- *In Other Words - worship Resources for women's Groups*. Produced in association with the Women's Suffrage Centennial Trust. 1993.

She also added these words at the end of her nominee materials:

I found these words that the Archbishop of Canterbury said as part of his New Year address something that as a Franciscan I responded to "In a violent world our task is to discover the image of God in other people and to show that reconciliation is possible. Each person's life gives a message of one kind or another. A message of what kind of world we live in. The question we are asked 'What sort of message does my life give?' Am I making the world a place where trust makes sense? Am I confident that even in my failings, and my betrayals I am loved and trusted?"

I think that as TSSF we need to look at what our principles are telling us to do and to continue to ask the question

- *What is it for me to follow Francis, to be a Franciscan?*
- *What does this mean for each of us in a world, which is starving for spiritual things and yet is so secular?*

I think that is a question that lives with me each day as I meet people and listen to their many needs. As Minister General I continue to want to ask that question of the Tertiaries I work and care for.



Crawford Texas

Francesca Wigle

Dear Franciscan Family,

Jim Crosby and I also represented the Franciscans in Crawford yesterday. Jim was videotaping. It was one of the most moving events I have ever attended. Please pray for Dee, the Native American woman who had lost her loved one. She had placed feathers on the cross. We prayed together after taps was played.

The tears flowed as Joan Baez sang, "Where have all the flowers gone?" As an old Vietnam war protester, my heart ached as the lyrics reminded us, "When will we ever learn?"

A Day in Crawford, Texas

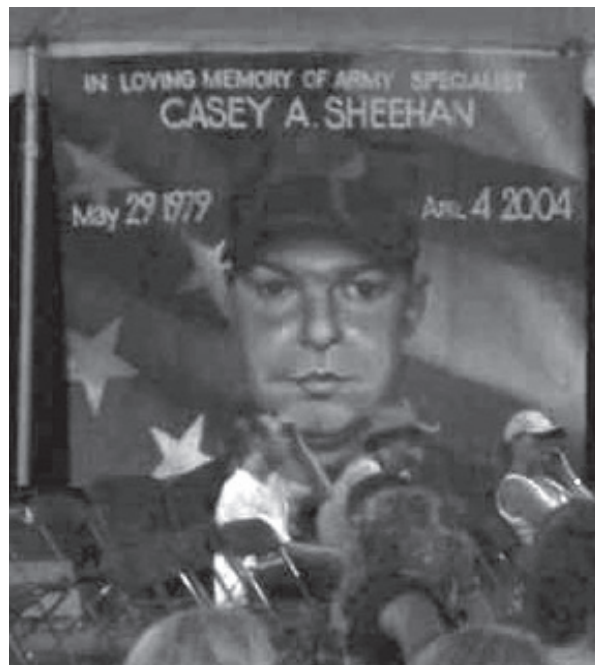
Betsy Wilbur

The Crawford phenomenon keeps growing! Before it was modern saints milling around. Now it is a swelling group of folks taking real and concrete actions. Last week some of the folks wrote Laura Bush letters. Some mothers wrote about their slain children, but the Secret Service had their orders and they refused to take them; so the folks laid them down by the road weighted with a rock and a rose. How can a president and his wife not receive the letters of mothers whose sons and daughters died in his war! What kind of person would be so cold and heartless?



Today was special- today was action and entertainment. Today it was Thad, Francesca, and Betsy from The Community of St. Hildegard (and Betsy also from the eDiocese of Partenia). As we turned from the main street in Crawford onto the ranch road there were about 7-10 people on the corner with a huge rendering of the 10 commandments straddling a larger than life liberty bell. A fellow was waving a large American Flag with great flourish. We greeted him and shouted "Peace". He snarled at us with a mighty "Arrrrrrrrrrrrrrr"

We got to Cindy Sheehan's Camp Casey by passing 10 or so people with posters that read "Can you not remember 9-11? We support our troops, We support our President. God is not mocked." etc. We waved at them,



T S S F Publications

The Principles of the Third Order of the Society of Saint Francis for Daily Reading (\$2.50)

Order of Admission (\$1)

Spiritual Director Guide (\$2.50)

Statutes (\$1)

Devotional Companion (\$4.50)

Please Note:

The TSSF Directory is not to be used for solicitations of any kind that are unrelated to Third Order, Province of the Americas, issues.

made the circle to the other side and talked with the Sheehan camp. She will be back on Wednesday, BTW, her mother is out of intensive care and wants her to return to Texas. They told us a lot more. We learned that the guy with the shot gun of last week had rented some of his land out for the media to use. Things were beginning to quiet down. He thought if he made a fool out of himself—stirred things up—there would be more media to whom he could rent more property. The huge tent under which Camp Casey 2 is located was the same tent G W Bush used for his local re-election campaign. There were 2,000 people there today between the Crawford Peace House and the 2 camps. 20 to 2,000! And the president says he has a mandate! Hah!

By the Grace of God, Joan Baez was singing there today! For you non-US folks she was a 1960-70s folk singer who opposes war. Hey Fatima, her family is from Portugal! The folks from Oz were there last week, and there was also a German singer before Joan came on today. When I first learned to play guitar and sing it was Joan Baez's song book I used. It was mostly her songs I performed in Churches and on the train. We were in the second row. First row were the Vets and Gold Star Mothers. Always we were aware of where they were. Not a one of us were dry-eyed as she sang to them.

I checked in at the Chapel Tent and presented the Partenia note. My poster computer program did not work so I put it on a sheet of paper and printed it out to be presented to Cindy. I will go again Thursday or Friday and would love to add names of the French and German Partenians as well as from the Community of St. Hildegard. If there are any personal letters you want to

email me I will print them as letters and take them to Cindy and the folks when I go back.

Many people there had been scarred and marred by churchianity, but after awhile would relax with us St. Hildy folks. More and more people began to identify as liking the teachings of Jesus and using the name of Christian for what some of the Camp Casey folks were doing. Some of the folks have been there for the whole time. They are hot in this Texas weather (45C), and tired, but they cannot give up. I am so awed by their dedication!

The day was filled with speeches and entertainers. The Peace and Justice Center of Albuquerque New Mexico prepared gratis an exquisite first class dinner for all of the folks -donation only. The fellowship and camaraderie was so thick I felt like I could float on it. EVERY-ONE from the camps was smiling, and yet everyone was deadly serious about stopping the Bush empire and its war. Thad found many of his Peace buddies and was busy making connections.

Things got tense a few times. I had serious flash backs of being in Mississippi during the Civil Rights movement as well as the anti-Viet Nam war movement. But then I would look around and realize there were just too many people for "them" to come after us. I don't think Crawford thought that things would continue to grow like this. The police came by with the biggest dang police dogs I've ever seen, to intimidate us. At one point they had the dogs barking. It got to be a bit nerve wracking. Finally Joan Baez barked back at the dogs just as loudly and I'll be dog-gone (pun intended) if they didn't suddenly stop.

At sundown a huge Marine played taps in front of the crosses with the sunset behind him. That was another tear jerker. Francesca was there to comfort one of the mothers. I was oblivious, but she saw the mother through.

From the New Bursar (cont.)

ter. A report to individuals will continue to be sent in January for contributions during the calendar year for tax purposes.

If you have an email address I will email you when I deposit your donation. There will be an article in each issue of the *Franciscan Times* with updates on our income and expenses. If you have questions about your financial support of the Third Order please don't hesitate to contact me.



A Visit to Hong Kong

Bill Graham

The Third Order in the Anglican Communion is most definitely a world wide community. This was most joyfully made apparent to me in during a trip to Hong Kong.

The purpose of my visit was to attend the 88th convention of Lions Clubs International, an organization which I spent the past year serving as governor of District 38L in western Nebraska. By the way, much of the aid provided by Lions to serve those in need is extremely compatible with Franciscan values.

The LCI convention ran from a Tuesday through Fri-



Peter Gregory, Bill Graham, Steve Farmer, John Davidson, Simon Fong

day, but I extended my visit to include the weekends before and after.

Prior to making the trip, I had phoned Fr. Masud Syedullah to see if he could give me any contact information. Masud e-mailed Bp. Keith Slater of Australia, who in turned e-mailed me the names of professed members Peter Gregory and John Davidson.

The day after my arrival, I attended a Saturday morning Eucharist at St. John's Cathedral, where I met Fr. Dwight dela Torre and Dean Andrew Chan. During our meeting, I mentioned being a Franciscan Tertiary and was told that I needed to meet Peter Gregory. I was able to reach Peter by phone from the Cathedral offices and arrange to meet him at St. Stephen's Chapel of St. Stephen's college the next morning.

We were able to do so (after I had managed to arrive at the other St. Stephen's Anglican Church first). At the reception following the service, I met Peter and Steven

Farmer, an English teacher who is in formation with the Third Order.

Peter spent the rest of the day giving me a tour of Hong Kong Island and treating me to a wonderful buffet meal where we enjoyed a variety of foods. I also got to meet Peter's wife Jean and their daughter. We closed the day by attending sung Evensong at the Cathedral.

The next day brought still another opportunity for me to learn about the Anglican Church in Hong Kong. Dr. John Katen of CDSP was there to deliver a talk on the future of the Anglican Communion at the Hong Kong Theological College. John and I had previously met at the consecration of Bishop Julio Murray in Panama.

Following his talk, I was invited to join Dr. Katen and the seminary faculty for a dinner of Peking cuisine—another wonderful example of hospitality.

The following Saturday, I gathered with four of the six members of the Hong Kong TSSF fellowship (Peter, John, Steve, and Simon). We began with Eucharist at the Cathedral, followed by a period of what I would call Centering Prayer (Peter called it "quiet prayer"). We closed with the following:

*"Gracious silence
love's sweet agent,
draws me down, deep down
into a wold of within ...
As earth's faint echoes cease*

*I hear the voice of him
who loves me
with everlasting love
calling in silence
for the soul's response
(Listening to Silence by Fr. Canice Egan, SJ)*

Following that time of prayer, we continued our fellowship as I treated the group to breakfast.

That evening brought me in touch with another element of Hong Kong society. I had supper and visited with director Edweena Santoyo and several residents of Bethune House, a refuge for migrant women workers. The shelter is housed in a community church in Kowloon (two blocks from the hostel where I stayed); offices are provided by St. John's Cathedral.

The next day, I attended services at the Cathedral, met with tertiaries John and Simon. John then treated us to breakfast, over which we were able to become better acquainted. After that, I toured the migrant ministries offices.

Crystal's Profession & Memories of Marilyn

The Rev. Beverly Hosea

Two and a half years after her novicing in prison, several of us from the St. Clare Fellowship returned to celebrate Crystal's life profession in the Third Order, Society of St. Francis. The words were all the same, but the unique setting and circumstances for this profession stand out. Here is someone who has used her time in prison growing deeper in the Lord Jesus in an authentic and vibrant way.

Crystal began this spiritual path guided by the Rev. Marilyn Brandenburg, a deacon from a nearby parish, making diocesan history when the bishop came to confirm her in the Women's Correctional Facility in Purdy, Washington. She was attracted to Marilyn's Franciscan witness and wanted to know if she too could become a Third Order Franciscan. After much conversation with Chapter, the St. Clare fellowship strongly supporting, Crystal became a postulant and entered the formation process.

Marilyn provided excellent support and counsel for Crystal, and on February 21, 2003, we celebrated her novicing amid visitors from far and near and her inmate friends. When cancer began to restrict Marilyn, others were there for Crystal, and Susan Pitchford followed up on seeing Crystal through to election for profession. Crystal is coming up to the end of her sentence in 2006, and there was a thought about having her profession when she was released. But with Marilyn's declining health, now being in hospice care, this was the expedient time for profession. And this way, those who had been closest to Crystal and had seen her grow into a Franciscan could also be present for this significant commitment.

This is what I noticed in particular this time with Crystal inside the prison. I saw more of what it was like for Crystal and others of faith to live out their faith in that intense setting. In conversation with some of the inmates I could see that if you confessed faith there in that maximum security prison, that faith was going to be tested. You had to be authentic or it wouldn't work; you would be seen through. Just in coming to grips with being in prison one has to work one's way through to acceptance in order then to make something of the time there. Surrendering in faith to our Lord Jesus is seen much more readily there, I would guess, than it is for those on the outside who can manage their own lives with freedom. That "freedom" may be a huge illusion for most of us, clouding our vision about just how bound and imprisoned our lives are on various different levels. In the same way it often takes

a major mistake or stumbling in sin for us to come to a more vivid realization of our need for salvation that we are continuously in. The spiritual work is in making use of what each day brings for bringing us to greater realization of the immense and abundant grace that we live in.

Among those present on this occasion of Crystal's profession were the Rt. Rev. Nedi Rivera, Bishop Suffragan for the Diocese of Olympia and associate of the Society of St. Francis, as presider at the Eucharist, and Marilyn accompanied by her daughter who is helping to care for her. Although obviously this was a huge effort for Marilyn to be there, her presence radiated a deep joy and peace that blessed us all.

The Rev. Marilyn Brandenburg was a native of Seattle who raised her family and taught first grade on Bainbridge Island. This is where she joined the Episcopal Church (1960's), and continued to worship. After leaving teaching in 1988 to care for her elderly mother, she resumed her career as a jazz singer. Dedicated service to her community and her church, along with the Spiritual Direction of Gloria Goller, led Marilyn to the Third Order in 1990. The Principles and personal Rule of Life had guided her life ever since and she had, in many ways, spread the Gospel, as our brother, Francis, told us, without using words. Significant had been her prison ministry. Marilyn served on Kairos weekends and was in her ninth year as a chaplain and pastoral care volunteer at the Women's prison in Gig Harbor. In 2000, Marilyn was ordained to the diaconate that expanded her service to include two churches in addition to the prison.

Crystal Bradford's profession in prison on November 12th was Marilyn's last Franciscan fellowship gathering. Marilyn died Saturday morning November 26. As Dianne Aid put it: "Marilyn always had a smile for those around her. I felt like she was really glad to see me. Marilyn had a sense of grace that inspired me. As I write this, my eyes are tearing, I can feel her looking at me from wherever that place is with that gentle smile, letting me know she is now on the journey she talked about during her last year here with us."

When individuals and/or local TSSF fellowships create websites that reference TSSF, it should be clearly indicated that the site is not an official site of the Third Order, Society of St. Francis in the Americas. Additionally, a link should be included to www.tssf.org

JaneEllen Traugott, She Made It Home

From Masud Ibn Syedullah

Dear Brothers and Sisters,

I have just been informed by JaneEllen's rector that she died today at about 4:00 a.m. As many of you know, JaneEllen has been in a hospice program for the last eleven weeks, to the day. She was more than ready to go. A requiem mass will be celebrated for her Saturday morning, November 12, at Christ Church, New Haven, Connecticut.

Professed in the Third Order since 1978, JaneEllen has been a faithful and dedicated member of the Community, accompanying many on their Franciscan journey as she served for years as a Novice Counselor and AFD.

May her soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.

JaneEllen's Musings

Lance Woodruff, Bangkok, THAILAND

I am struck by how little I pay attention, having read JaneEllen's signoff notice a few months ago. But then yes, as Mary Beth said, she was in good spirits and ready to pass on.

I looked back at Jane Ellen's postings over the past months, and put all since June together in a not-too-long posting, I think.

June 6, 2005: Some time ago, I spent a whole lot of lectio time with the Sermon on the Mount. It seems to me that the Beatitudes (and most of the Sermon) are a statement of Gospel values. I know an awful lot of people who look at them and come down with an advanced case of guilt, but I don't think that's their intent. When I was a novice, I had all sorts of problems with the (then) report form where it asked how we'd grown in humility, love, and joy in the past month. What was I supposed to say? Humility is my chiefest virtue? I'm proud of my humility? So with these values, it seems to me that they're the sort of thing others see in us, rather than our being able to see them ourselves. And it seems to me that this is far closer to the spirit of St Francis. Having said that, please keep these coming. Short, daily meditations usually annoy the life out of me, but I find these very helpful. Peace, JaneEllen TSSF

Sacrifice, July 4, 2005: In thinking about sacrifice, it seems to me that we've lost the root meaning of the word. It derives from the Latin roots meaning to make holy. So it's not a tooth-gritting, white-knuckled giving up, but rather an offering to God to be made holy, to be made like God. Sorry this is so far after the original discussion, but I think slowly.

August 7, 2005: Two thoughts on faith. It came to me one day that faith is what you do when you don't feel any faith. And I heard in a sermon (on St Thomas) that the opposite of faith isn't doubt; it's certainty.

August 8, 2005: Dear Br Luke, It's not that we don't need faith. We do. But if I know something for absolutely sure, I'm not stepping out in faith. If I doubt but step out anyway, that's faith. I heard another sermon years later (different preacher) on the gift of prophecy. He started out by asking how we would like it if we each had a red telephone in the pew that would let us know exactly what God wanted of each of us. I said I'd love it because then I'd never have to take the risk of stepping out in faith. Oh, well, there went a perfectly good sermon.

August 17, 2005: Dear Ang-Fran moderator, Please sign me off the list. My health has come to a point that I simply can't deal with it any more. Peace, JaneEllen

From Anita Catron

I have known JaneEllen for a long time and recall some of the many memories of her diligence at her job as home health nurse. She cared for others her entire life, even when she was in hospice. The Sunday I called her she was helping the volunteers do their job! She said she was ready because she could let her cat and her lodging go without qualms.

JaneEllen had many rich experiences, trying her Second Order vocation in England for a time, being TSSF treasurer in the early days, helping the Second Order Sisters at their Mt. Sinai Convent, racing around to make Chapter members comfortable at our meetings, highly involved in her Port Jefferson church and more!

She made it home okay.



*JaneEllen
Discussing
Some Point
with Lynn
Herne (back
turned)
at One of
the Many
Northeast
Convocations
at Graymoor
that JaneEllen
Attended*

Desert Insights

*Beverly Hosea (reprinted from **Agnus Dei**, newsletter for the Community of the Lamb, Summer 2005)*

This last March I participated in the St. George's College course, "Ways in the Wilderness," traveling with a splendid international group of pilgrims throughout the deserts of Egypt, Jordan and Israel/Palestine, visiting Coptic and Orthodox monasteries, studying the spirituality of the desert and of these monastic traditions that have employed the Prayer of the Heart over vast expanses of time. I came home ruminating over how the Prayer of the Lamb has flowed seamlessly out of this tradition, but has also been tremendously relevant and contemporary for the spiritual issues of this time and place and cultural setting. The desert gets us to the core spiritual issues common to all human situations. The following are a very few insights and reflections on the lessons of the desert and the monastic life of the desert.

#1. St. Gregory of Nyssa called prayer a heart to heart talk, always active on God's part, and always slow on our part. Engaging in the discipline of prayer and meditation for me has been a process of paying attention, of listening, ever more carefully to what God is saying to me. It's the listening that has been slow. My talking in this conversation has often gotten in the way of the real communication going on, and has slowed me down. So now there is much less talk on my part, much more listening. As a result the heart to heart talk of prayer is less slow on my part, I would presume to say. The amazing thing is that God seeks so earnestly to talk with us. One Coptic monk calls this the humility of God. Prayer, this heart to heart communication, comes to us at the core of our self-consciousness. To be conscious, awake and aware is to come into contact with prayer at its heart. Thus it would seem to me that as conscious beings we are created to be in conversation with God, to be in prayer.

#2. Out in the Sinai Desert and in the Judean Desert on the sides of mountains I encountered fear. I was afraid of slipping and falling, I was afraid that the earth would give way beneath me. I both doubted my own abilities and mistrusted the environment not to betray me. But if I wanted to keep up with the others in the St. George's course and make it to the top of the mountain, or over the cliff into the cave, if I wanted to squeeze through the tight place in the cave panicky about having enough air, feeling closed in, or getting light-headed and dizzy because of the drop off of space over the side of vertical rock, there was no other way than to literally walk through the fear. I looked neither left nor right. I did not look up or look ahead where I was going. I only looked at my feet and the place where the

next step was. I had to trust either the hand extended to me, or when there was no hand that the place where I was about to put my foot would hold me. There was no time to wait for emotions to pass, no luxury of whining or complaining, no time to think. Just do it. It was taking action in the face of contradicting emotions and thoughts. Was this sheer will? No, I don't think so, since it is not my nature to be left behind in a challenge. I was preconditioned to respond to the situation in this way. This would have been my response regardless. This to me is a lesson of trust and obedience, of what is required of a disciple.

It seems to me that in the day to day living out of our lives God is not absorbed like we are in our fears or considerations or reluctance about following in obedience. I have noticed that if I don't get a lesson of life when it is presented to me, but let the fears or considerations or reluctance help me avoid or slide by the spiritual lesson provided me, I can be assured that the same lesson will present itself again, reconfigured but recognizable. This happens over and over until I quit resisting and face into the situation. A good for instance for me is in relationships apologizing for what I had done, or not done. All the fears and considerations come up about being unmasked in my sin and shortcomings, but despite the risk there is the strong urging of the Spirit to confess, own up to the mess and make restitution. Then I usually discover that the risk was primarily to ego self-preservation, the very thing that indeed needed to be dealt a healing blow.

#3. Out in the desert we couldn't have made it on our own. We needed each other and we needed our guides. The environment does not care about your intentions or your status or presumed importance. A bishop can die in the desert as quickly as those making desperate runs across the border in hopes of finding a job. Community is a given; no one is separate. The environment, indeed all of creation, will teach us that if we look.

Guyana Needs

Our tertiary priests in the interior of Guyana have very little in the way of vestments. Two boxes of donated vestments were sent this year, and more are needed. Also requested are home communion sets, as these priests frequently travel to isolated communities with just a backpack. If you or your parishes have such items to give, please mail them to Terry Rogers, 54 East First St. #2A, NY NY, 10003. For those outside the USA, email Terry at terryr@pocketmail.com to see about the best way to send items.

The Franciscan Times
is a publication of The Third Order
Province of the Americas, Society of St. Francis

Minister Provincial
Ken Norian
Editor
R. John Brockmann

Editorial Staff
Lyndon Hutchison-Hounsell, Anita Catron, &
Terry Rogers

Editorial contributions and all
correspondence should be sent to:
R. John Brockmann
P.O. Box 277, Warwick, MD 21912
jbrockma@udel.edu

Where to Send Changes—
For Name and address changes
For Convocation Dates
For Profession & Novicing Dates
For Notification of Deaths
Send Them To the Secretary of the Order:
Caroline Benjamin
PO Box 1030
Bandera, TX 78003-1030
caroline.b@indian-creek.net

For chaplaincy matters contact:
Chaplain of the Province
Julia Bergstrom
34A-23 Mountain Estates, St. Thomas, V.I. 00802
jbergstrom@attglobal.net

Wilbur Dexter, Priest, R.I.P., TSSF Profession 1949

Terry Rogers

When I became Wilbur Dexter's area chaplain a few years ago, I knew no one had heard from him for awhile. No phone was listed in his name, and my letters went unanswered. Using a suggestion from Julia Bergstrom, our Provincial Chaplain, I sent a letter to Wilbur Dexter or Caregiver, which resulted in a kind letter from his daughter, telling me her father was in a nursing home, fairly weak but peaceful. I sent him occasional cards and twice his daughter sent me a check, at his request, to send to the TSSF Bursar, which really touched me deeply. Recently his daughter wrote me of his death on August 14.

I can only share a few details of his life which I learned from the obituary Wilbur's daughter sent me. He was ordained to the priesthood in Springfield, IL in 1944 and served in parishes in Illinois and Indiana. He retired to Gainesville FL in 1984 and moved to Virginia to be near his daughter in the late 90's.

His daughter described him to me as a man of prayer

and faithfulness. He had celebrated 61 years of priesthood a month before his death, and was in the 56th year of his profession in TSSF.

Bishop Little of the Diocese of Northern Indiana wrote to Wilbur's daughter...."Having been blessed to be the beneficiary of his prayers, I'm more deeply aware that the eternal joy of the saints in heaven is to pray for us on earth. So his ministry of intercession continues as he draws into the nearer presence of Jesus. Your father looks into the face of Our Lord and prays for us."

Our Lady of Guadalupe: an Image of the Blessed Mother: For American Anglicans and Franciscans

Jeff Scoggin

As Anglicans around the world prepare for the season of Advent, the Lectionary includes weekly readings incorporating the role of the Blessed Virgin Mary in God's plan for the redemption of the world—but how many Anglicans in the Western Hemisphere are aware that the Blessed Mother appeared in our own backyard prior to Canterbury's separation from Rome, or that there was a very strong Franciscan role in her appearance?

Devotion to the Blessed Virgin Mary, a part of our Catholic heritage forgotten or ignored for years by Episcopalians in the United States and Anglicans worldwide, has been making a resurgence over the past decade. It is now not uncommon for Episcopal churches to include Marian (or Rose) Sunday in their Advent liturgies, or for Episcopalians to both make, and pray, the Anglican Rosary. Indeed, a recent article in the Dallas Morning News indicated that members of many non-liturgical Christian denominations have begun praying the Rosary in one of its forms. But when most Anglicans in the United States are asked about the Blessed Virgin Mary, the image that comes to their minds is that of Our Lady of Grace (which appears on the Miraculous Medal), Our Lady of Mount Carmel (who appeared to Simon Stock in Cambridge), or Our Lady of Walsingham (the second-oldest Marian apparition, and the first to take place in England). For some reason, the apparition of Our Lady of Guadalupe (1531) is viewed by most as a predominantly Mexican or Hispanic—even though this particular apparition has tremendous implications for Anglicans throughout the Americas, and the events surrounding it have a very strong Franciscan involvement.

Our Franciscan tradition, dating back to the lives of St. Francis and St. Clare, has always included a strong devotion to Mary. Tertiaries ask for Mary's intercession daily in the concluding prayer of the Community Obedience ("May our blessed Lady pray for us."),

before invoking the intercession of either St. Francis or St. Clare. A recent teaching mission to my parish by Brother Robert, a longtime member of the First Order, opened the eyes of many parishioners to Mary's role as the Heavenly Patron of all three Franciscan orders (even though our parish, the Church of the Annunciation, has numerous icons and statues of Mary throughout both the sanctuary and elsewhere on the parish grounds). It is this Franciscan devotion that led to Mary giving us the Franciscan Crown rosary (in place of the 5-decade rosary popularized by the Dominicans), and which, in turn, both brought about the Franciscan role in the events of December 1531 and led, after those events, to the success of Franciscan missionary efforts in the Southwestern and Western United States.

For those not familiar with the apparition of Our Lady of Guadalupe, her appearances to Juan Diego, a converted member of the Aztec nation, took place in December 1531—five years before the Act of Supremacy effectively separated the Church of England from the Vatican. This is important, as it placed the apparitions of Guadalupe within the time of shared experience between Roman Catholics and Anglicans (along with the apparitions of Our Lady of Walsingham in 1061 and Our Lady of Mount Carmel in 1251). Mary appeared to Juan Diego on four separate occasions, dating from 9 December through 12 December. Each time, Mary instructed Juan Diego to appeal to the Bishop of Mexico—Fray Juan de Zumarraga, a member of the First Order—that a church be built in her honor just outside Mexico City (the former Aztec capital, Tenochtitlan). Bishop Zumarraga, on 11 December, demanded a sign supporting Juan Diego's claims. At the instruction of the Blessed Mother, Juan Diego gathered flowers growing on the hilltop upon which they stood and placed them in his *tilma* (a sort of cloak worn by the indigenous peoples of Mexico). When he took them to the Bishop, and opened his *tilma*, Castilian roses spilled out—and, on the *tilma* itself, was an image of the Virgin Mary. This image is visible, today, in the Basilica of Our Lady of Guadalupe in Mexico City. This image of Mary, not 5 feet in height, unified the indigenous peoples of Mexico and the Spanish in faith and ended years of intolerance that threatened the very survival of Christianity in the New World. What lessons can we, a divided Anglican church, take from this?

There are several Franciscan aspects to the story of Our Lady of Guadalupe, in addition to Bishop Zumarraga being a Franciscan. The day of the first apparition, 9 December, coincided with the feast of the Immaculate Conception. This feast, under the name Conception of Mary, was celebrated in England as early as the 9th Century, and the doctrine of the Immaculate Concep-

tion was both supported and defended by a number of Franciscan theologians, including William of Ware and John Duns Scotus. The form Mary took when she appeared in Mexico was that of the Immaculate Conception, and it has been suggested that she did so in order to be immediately recognized by Bishop Zumarraga. The name she used, "Coatlaxopeuh" in native Nahuatl or "Guadalupe" in Spanish, coincides with the name of a 14th century Franciscan shrine to the Immaculate Shrine in Extremadura, Spain. Following the apparitions of Our Lady of Guadalupe, conversion of the indigenous peoples of Mexico to Christianity increased dramatically, leading the Spanish missionaries, predominantly Franciscans, to increase their missionary efforts throughout Mexico and the Spanish territories in the New World. Their presence is still felt in many parts of the Americas, particularly in California, Arizona, New Mexico, and Texas.

Because the apparitions of Mary as Our Lady of Guadalupe took place outside of England, or areas colonized by the British, there has been reluctance on the part of Episcopalians to embrace this image of the Blessed Mother. For example, my parish displays one statue of Mary on the altar housing the Tabernacle and another, life-size, statue outside the church building; both are images of Our Lady of Grace, even though that image dates to the 1830s and was never part of the Church of England's shared Catholic heritage. Why is this image so popular among Episcopalians? Probably because, being of predominantly Anglo-Saxon heritage, the notion of a dark-skinned Mary who appeared in Mexico is foreign to us. At the same time, by not embracing, or at least acknowledging, Our Lady of Guadalupe, Anglicans throughout the Americas are turning their backs on an image of Mary that is unique to our hemisphere. Despite any cultural barriers that might exist, Our Lady of Guadalupe is an enduring symbol of God's love for all who reside in the United States, Canada, and the other countries of North, Central and South America.

Let us remember Our Lady of Guadalupe as our Franciscan predecessors did and not dismiss this particular image of the Blessed Mother. Let us mark her feast day of 12 December, remembering that Mary herself appeared to give peace and unity to peoples who were incapable, before then, to see past their respective ideologies and agendas. For we, as Franciscans, have a special role in her story, a special devotion to the Blessed Mother, and the ability to teach our fellow Anglicans about the least-known Marian apparition prior to the separation of Canterbury from Rome. "Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death."

Dom John Chapman: On Prayer

Contributed by David Burgdorf

(English Benedictine John Chapman, Abbot of Downside, wrote *Spiritual Letters* in 1935 in which he considered "contemplation" with enduring practical insight.)

Prayer, in the sense of union with God, is the most crucifying thing there is. One must do it for God's sake; but one will not get any satisfaction out of it, in the sense of feeling "I am good at prayer. I have an infallible method." That would be disastrous, since what we want to learn is precisely our own weakness, powerlessness, unworthiness. Nor ought one to expect "a sense of the reality of the supernatural" of which I speak. And one should wish for no prayer, except precisely the prayer that God gives us - probably very distracted and unsatisfactory in every way.

On the other hand, the only way to pray is to pray; and the way to pray well is to pray much. If one has no time for this, then one must at least pray regularly. But the less one prays, the worse it goes. And if circumstances do not permit even regularity, then one must put up with the fact that when one does try to pray, one can't pray - and our prayer will probably consist of telling this to God.

As to beginning afresh, or where you left off, I don't think you have any choice. You simply have to begin wherever you find yourself. Make any acts you want to make and feel you ought to make, but do not force yourself into feelings of any kind.

You say very naturally that you do not know what to do if you have a quarter of an hour alone in church. Yes, I suspect the only thing to do is to shut out the church and everything else, and just give yourself to God and beg him to have mercy on you, and offer him all your distractions.

Book Review: *Franciscan Prayer*, by Ilea Delio

Jayne NZ <enyaj@xtra.co.nz>

It is many years since I came across a book that fits into my view of Prayer. The last time was when I stumbled on *The Practice of the Presence of God* by Brother Lawrence. Now there is a book that expands considerably on this idea of prayer, a study of the way St. Francis prayed.

Ilea Delio started her religious life as a Carmelite nun, but after four years, transferred to the Franciscan Order, and is now director of the Franciscan Center, Washington Theological Union, Washington DC.

In her study of the Franciscan prayer mode, Ilea Delio has used both Bonaventure, the first Vicar General of the order, and St. Clare, founder of the Sisters of Clare, the latter, like Francis, vowed to poverty.

Like so many books re the Saints, this one is written from the point of view of the Roman Catholic Church, and bears its Imprimatur, as an orthodox work. Thus

the reader must expect aspects that may be disagreed with, but that, I believe do not detract from the value of this work.

Over nine chapters the author takes us on a journey of exploration into prayer via the Franciscan experience, in particular using the example of Francis as recorded by Bonaventure and Clare. It examines the art of praying as a way of life, rather than the conventional liturgical prayer or the more private "shopping list" style prayer, and the closet praying and meditation so many of us are familiar with. It moves us to a point where prayer is a continuous aspect of our daily lives, so that all we do becomes consciously offered to God, and which allows us to listen for His voice every moment of our waking day.

Not a book to be read at one sitting, but rather to be taken in short sessions and then thought about. For me it confirmed much of my ideas on prayer, while accepting that prayer, like faith, is a continuous path to a perfection few will attain, but which we should all strive for. This is a book I strongly recommend for all Franciscans, indeed all those who want to move closer to God.

(St Anthony Messenger Press, Cincinnati, Ohio. Paperback ISBN 0-86716-614-2)

Katrina

Ann Whitaker, Vicksburg, Mississippi

We began to pick up the debris in the Rectory yard today. It is the first time in three weeks we have been able to get around to it. Mostly it is tree limbs and leaves; it's the price you pay for living in a gorgeous rectory with many old trees. I worked about 5 hours and have made a good dent in it. Jerry has been systematically working on the trees. He broke some ribs in the first few days of Katrina-trying to open windows painted shut at the rectory. And he's recovering from heat exhaustion-something he battles in hot weather (maybe we should move to North Dakota?) All the days seem to run together-I'm still not quite sure what day it is. It has been an incredible three weeks.

The Sunday before Katrina hit, two families were led to us at our little St. Alban's. We offered them shelter. Both families were from Louisiana. They came to us tired and frustrated after trying to leave the area. After getting everyone "tucked in" I came home to sleep that Sunday evening awaiting what Monday might bring.

On Monday, the weather continued to decline all day long. I took the two women with me to the Bovina Cafe (and sadly, it was not catfish day!), to get a hot lunch for everyone. The good country cooking was a substantial meal for all. In the midst of lunch, my cell

phone rang. It was our daughter Alice who wanted to be home alone. "Mama," she said, "A tree fell on the house and it's on fire." I blurted out "Fire" and every one scrambled. A parishioner called 911, and Jerry literally bolted out the door. Fire was small-contained to the tree and not the house, but the roof had damage, and that began the countdown for no electrical power. The flash of fire Alice experienced was the transformer blowing! (We are the lucky ones-we had power back on by late Thursday, but telephone service continues to be spotty.)

I didn't think we'd get that much out of Katrina here in Bovina, near Vicksburg. I knew the storm was large, and figured we'd get some wind and rain, but that ole gal just kept pelting us! For what seemed like hours on end, we got rain and wind. Our beloved playground at St. Alban's is no more! It got smashed by several trees-but the church was spared. Our playground had a small play house where we nestled our trash cans so they wouldn't blow away. I am happy to report that they did not!

Days blur after that Monday. I began to sleep at the church-with so many people there, and no power, I thought it best. We'd come to the rectory to take cold showers-- the first few days-just before bedtime. It helped to sleep a little easier. We weren't accustomed to sharing our showers with 10 other people, but we learned quickly to do it in shifts. We all believed that everyone would most likely go home within three days, but as you know, the situation continued to change.

There were the day to day operations; shopping, cooking, cleaning, keeping kids entertained, cleaning up the church yard. We ate well the first three days-we cleaned out our freezer-steaks, chicken, turkey! Thanks to a church member, we had a gas grill, and Jerry set up our little camp stove. We could make the essential coffee! (You don't want to know me if I haven't had my two cups in the morning!). We celebrated a 16th birthday and a 65th birthday with our evacuees. That has been pure joy-we had small cakes complete with candles! Many of my parishioners brought gifts of food as well-and kept our guests supplied with bread, eggs and other breakfast foods. We had many fine meals lovingly prepared, and a Sunday potluck was truly like loaves and fish.

One family with us learned the rest of their family had not made it out of New Orleans, but ended up at the Super Dome. Later they were separated. It is an incredible story of reuniting, and I believe, truly one of God's miracles. God's hand is so apparent in many of the events we witnessed. Long story short, when time came for the family to return to inspect their dam-

age, they loaded up the rest of the family and brought them back to St. Alban's. There is a happy ending, yet the scars remain from their experience. Over and over again, they said how restorative it was to be in our little place. Theirs is a harrowing experience-almost too shocking to speak. I served as chaplain for them-and my dear husband, too, was a pastoral presence. St. Alban's is a healing place.

The other family was able to find a house in a nearby MS town, and they have relocated. Their four children are now back in school, and we hope they will join us at church from time to time. The children were special joys-one daughter helped to get the newsletter out, and one young son was just fun! I've missed them!

My attention turned to helping with the largest Red Cross shelter in Vicksburg at the Convention Center. Downtown clergy have been very involved and busy; those of us in the county were dealing with our own mini shelters. We are now interviewing people for relocation; and screening people for immediate needs. I am discovering that most people just want you to sit down and listen to them. I have heard some incredible stories-and met some terrific people. One thing that strikes me about Jesus is his relational nature-I believe he calls us into relationship. Katrina has brought that home to me in new ways.

I have wrestled with my own emotions. Today was a youth event at Camp Bratton Green. I originally volunteered to be a presence there. Today came, and I just couldn't get out of bed. I was empty. I have wrestled with going and staying. I know I let Chuck Culpepper down today-but all I could muster after nearly three weeks of non stop work was to rake my yard. It became apparent to me that the hour-plus drive was just not possible, and for the first time in three weeks, I finally cried.

We are recovering well at St. Alban's, and in our family. Our lives are forever changed by the families who sheltered with us. I think we have made life long friends. I will continue to work at the downtown shelter for part of this week, and then I am off to Camp McDowell to be with my Franciscan brothers and sisters. It will be good to be with them, as I am the presenter for this year's convocation.

Please continue your prayers for the clergy of the coast. Six of our MS churches have been lost. We have been very busy here; I can't begin to imagine what they are going through. Thanks to many of you who made donations to my discretionary fund-your money is going directly to hurricane victims. God's healing presence is with us-we are the hands and eyes and ears of our Lord

(continued on page 14)

Katrina (cont.) in this world!

Sojourner's Online recently printed a response I wrote for their boomerang section. The second wave of evacuees who came to us were of varying disabilities. Below is what I wrote:

BOOMERANG (from 9/16/05)

We have sheltered several families at our small church before, during, and after Katrina (several are still with us). One of the other unfortunate realities along with poverty - which your article richly addresses - is people living with disabilities. Several of our folks came as a second wave of evacuees who were placed in the Superdome. They are people living with disabilities - confined to wheelchair, walkers, etc. They simply couldn't get out of the city. Their story is incredible. I am grateful they are safe now - I only wish my hugs could erase their continuing nightmares. Many others did not live to tell their story. We must work together to eradicate those systems that perpetuate poverty, and we must help others understand that people with disabilities are "worth the trouble." I ask for your continued prayers for clergy living on the Gulf Coast, and all others who have been displaced by Katrina.

We continue to work with displaced persons, and I think it will be an ongoing situation. Katrina and Rita have uncovered the poverty many thought didn't exist. I am sustained by the prayers of many. Thank you for yours. I want to say that at the SE convocation at Camp McDowell this past weekend, the generosity of my brothers and sisters overwhelmed me. They presented me with nearly \$1600.00 to continue our work with hurricane evacuees. It's quite overwhelming.

From the Webmaster

A web page has been created that facilitates the posting of documents that are intended for viewing only by members of the Third Order. When you go to the link: <http://www.tssf.org/TSSFvault.htm> you will be prompted for a password.

The password is: *alverna*.

This page is under construction. There are several documents currently available for viewing: A copy of our current Statutes; the new version of our Principles for Daily Reading, recently approved by IPTOC (Inter Provincial Third Order Chapter); 2005 Chapter Minutes; 2005 Chapter Minutes Addendum; and the "Norms" i.e. Approved Chapter Decisions.

Eventually, many more TSSF documents and resources will be converted to Adobe PDF format, and posted to this page.

While speaking of things electronic, all members of TSSF are invited to participate in "TSSF-L", The TSSF on-line meeting place is a forum for the discussion of issues related to formation and professed life for all members of the Society of St. Francis and its Associates. It is intended to edify the Order, and its participants are expected to seek and serve Christ in each other. Discussions on diverse subjects are encouraged, however, while differing opinions may be expressed, this list-serve is not to be used as a personal pulpit. Users must respect each other's right to express their opinions and nurture a safe environment in which to do so. To this end, we ask contributors to reflect before they respond and to keep postings succinct. There is the option to receive individual emails, a daily digest, or to view post via a webpage. There are currently 103 members of TSSF signed up on this list, with an average of one message a day. If you are interested in subscribing, send an email to: tssf-l-subscribe@yahoogroups.com indicating your name in the body of the email. You can unsubscribe at any time.

Direct any comments or questions to webmaster@tssf.org

Lord Make Us Instruments of Your Peace

Ty Ragan

Instruments of peace are a unique prayer coming from someone with my background. It is a hard thing to want to pray for...I am a pacifist by training, not by nature. Growing up due to bullying and seeing injustice in the world I tried to solve the problem with my fists.

After over three thousand fights only ever losing due to fighting multiples at once (i.e. five on one, ten on one, being tossed through a plate glass window when I was at a writer's retreat in Banff). But did it really ever solve anything?

In Matthew 5:9 Jesus makes a promise, that blessed are the peacemakers, for they will be called Children of God.

It is many verses like this one, I believe, helped St. Francis of Assisi who was a warrior (he grew up wanting to be a knight) and the realization that battles are not won or lost at the point of a sword, or in my case the end of a fist, but rather in the heart of the individual with the hand made into a fist or holding the sword (gun for us).

It is in your heart to make the decision that yes you will feel better if you kill the person who attacked your family, perhaps raped your daughter/son. You may feel better to place the person who hit you in intensive care or simply strike them back. But do these actions truly make the world a better place?

Sadly to be like Christ means to live what Christ lived, turning the other cheek. The Golden Rule—treat others, as you would like to be treated. In the case of taking another life or capital punishment there is always the argument that it is best to execute an innocent than to let many guilty go free. Think about it deeply though. Are you prepared to be that innocent person executed?

Then what does it mean in the second part of the Great Commandment, to love our neighbor as ourselves? Does this chunk of God's word help one to understand better? It is refocusing your life not on a penal idea of sin, but truly embracing the words Jesus taught us to pray to God.

Lord, forgive us our sins as we forgive those who sin against us.

To live the forgiving life is part of being a peacemaker. If as Christ's ambassador you cannot live out the forgiveness Christ has given you, how can you hope to bring peace into your home, community, city, nation or world?

It is the thought of being a peacemaker. I opened this chapter pondering if this is something I would want in my life. What is a peacemaker literally?

For a contemporary example (and a nod to Canadian Prime Minister Lester B. Pearson who founded them)—United Nations Peace Keepers. They go into a country ravaged by war that says they want peace. Wearing bright blue helmets and armed, but unwilling to open fire. See the U.N. in a hail of bullets does not bring peace; showing love, rebuilding and teaching the people what it means to co-exist together does.

But what do peacekeepers endure? Do a web search on recent missions such as Bosnia, Rwanda, or Somalia. Reflect on what these soldiers endure. They are called blessed by Christ for being eternally stuck in the middle of two sides that want to obliterate one another. Christ called them blessed. Would you consider this a blessed existence?

But that leads to the thought. Can a peacemaker ever use force? Or as the Gospel says when struck on the right cheek we should offer the left cheek. With this teaching was it Christ's intention to produce martyrs and doormats en masse?

No. It is in living out the Gospel you can learn the five W's of non-violent intervention in a situation if you will.

Who: The one assaulting you.

When: Methods such as talking and being non-threatening have failed, and violence is escalating beyond emotional and verbal to the physical.

Where: Between you and the aggressor.

What: A restraint of the person to help mollify them.

Why: Violence will only beget violence, but in years of street ministry I have learned that sometimes a situation will escalate where you and those around you are in imminent danger or harm. Once authorities have been notified it can become necessary to restrain the one acting out till proper help arrives.

With proper restraint it is not done out of anger, or for some fulfillment of joy within you. In fact, once this step has been taken it should lead to your own repentance before God. But yes sometimes it is necessary and I just wanted to touch on that so one does not think that I am saying there is never the situation, but it is the heart you bring to the situation and the reason behind doing it.

Working through the love commandments in the Gospel it bespeaks the heart used in our actions, not the actions themselves, because sadly in the fallen world one must act but never as an aggressor.

For the sin lies in the aggression for gratification. This is a lesson I have learned the hard way, as I said I was a scrapper growing up in over three thousand fights on the street. It was the hardest addiction in my life to get release from, because of the rush that flew through my body and one of the things I knew why traditional anger management would not work with me.

In traditional anger management you treat the triggers of what causes the violence, but for one addicted to the fight there is no trigger, it is just done to feel a rush...it literally was an addiction I had to turn over to my higher power and took many years of prayer and reflection to understand pacifism and what it means within a Biblical context.

It all comes down to one's heart. Blessed are the peacemakers, but why are you seeking to be a peacemaker? What method are you using to bring peace? Is your heart being shaped by God or by coveting?

And honestly ask yourself as you pray this opening line in your prayer life—Do you want to be a peacemaker?

Living the Gospel Life: St. Francis and Us

Larry Harrelson (This article is reprinted from the October 2, 2005 issue of *The Living Church*.)

The Feast of St. Francis, October 4, provides an opportunity for preachers to lift high the example of the little poor man of Assisi. Francis can teach us, for he simply wanted to "live the Gospel."

On or near the Feast of Francis, churches throughout the world host blessing of animal services. The deeply meaningful celebrations are well received and appreciated by adults and children who bring their furry, feathered, scaly, or otherwise attired friends. Such blessings of pets, live and stuffed, remind us of creation's holiness.

Francis' love of creatures and nature is legendary. He moves a worm across the road for its safety. He preaches to birds who respectfully listen. He urges farmers at Christmas to put out extra grain for livestock and extra seed for birds, in gratitude for the humble Christ's birth. He has compassion on the violent and dangerous wolf of Gubbio by caring, listening, and helping him resolve his food problem. (Is there not a hungry wolf in each of us that needs befriending?)

Francis discerned God in wondrous nature. His beautiful "Canticle of the Creatures" is illustrative of Francis' solidarity with creation, a gracious gift from the "Most High God." All is of the Holy One, and all is God's family. Francis hesitates not to call creation's gifts his brothers and sisters: "Brother Sun," "Sister Moon," "Brother Wind," "Sister Water," "Brother Fire." Even "Bodily Death" is a Sister. Francis' incarnational spirituality is much deeper than pious garden statues insinuate.

Francis' Christology of "the poor Christ" is foundational to understanding his life and witness. The little poor man was greatly taken by the humility and poverty of Jesus: his impoverished birth, his wondering adult life with "nowhere to lay his head," and his terrible, humiliating passion and crucifixion.

Francis understood the Incarnation primarily in self-emptying and self-giving movements. The Son of God left heaven's riches for earthly poverty, that we might be made rich. The poor Christ came to our world naked and exited in nakedness.

St. Paul captures the awe-full trajectory exquisitely: "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he

humbled himself and become obedient to the point of death – even death on a cross." (Philippians 2:5-8)

The poor Christ spoke to Francis in the Gospel one St. Matthias Mass: "As you go, proclaim the good news, 'The kingdom has come near.' Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals or a staff, for laborers deserve their food" (Matthew 10:7-10). From that moment, Francis purposed to live as Jesus lived. He married Lady Poverty and started living the Gospel life.

What opened Francis' life so radically to the divine? A beginning may have been his disillusionment with the glories of war. Francis rode into battle looking for glory and possible knighthood, but the young cavalry soldier was captured early in the Assisi-Perugia war. A year's captivity in a dank, dark, crowded prison provided ample time for reflection.

Francis' lengthy harsh imprisonment brought on serious illness, including probably malaria. Not only was there inadequate light and food in the old prison, but also Francis was constrained, no longer free to roam at pleasure and for pleasure.

When he returned home, Francis was not his old self. He was listless and lifeless, and for many months. Francis was uninterested in returning to his old life of revelry, and he had no inclination to be part of the family's lucrative clothing business.

As many prisoners of war and people with severe illness have found, in such circumstances all is stripped away and one faces into the nakedness of self. The jarring loss of control can open, over time, one's heart to God. I believe this is what happened with Francis. What formerly was sweet became bitter and what formerly was bitter became sweet.

The saying rings true: "Man's extremity is God's opportunity." Francis turned from what formerly had seemed important – a good time, drink, wealth, carousing, fine clothing, war's allure. By the grace of God, he discovered the truly important: knowing and loving God, caring for "the little ones" of life, and the peace that passes all understanding.

With divine assistance, Francis faced into his false self. Only then could he discover his true self. This is the core spiritual journey: recognizing and letting go of false self, finding and embracing the true self. Life provides the setting. While the plot of our life's novel may not seem as dramatic as was Francis' story, it is every bit as crucial in breaking open our life to the Real.

The Rev. Larry Harrelson, TSSF, is a retired rector and Army National Guard chaplain.

Southern California Convocation

Kathryn Challoner

The Convocation was held in the retreat center of the Los Angeles Diocesan Offices and Cathedral Center of St Paul August 26th to 28th. The theme of this wonderful convocation was the Beatitudes

On Friday evening, the group performed a Lectio Divina on the Beatitudes, and then recited Compline. On Saturday as well as reciting the Daily Office, Sr. Lynne Sharpe (CSF) gave two wonderful meditations on the Beatitudes.

At the Eucharist of St Francis and Clare, Kathryn Challoner was received into Life Profession by Joan Verret and all professed members (Fellowships of St. Bernardine, St Anthony of Padua and visiting TSSF members) renewed their life profession vows and Susan Johnson renewed her Novice vows.

There was a period Saturday afternoon for silence, meditation and walks. Sunday morning following Morning Prayer, there was a meeting of the fellowships. Joan Verret reported on Chapter. Kathryn Challoner relayed the personal thanks of the Archbishop of West Africa for the gift of the Third Order which resulted in a donation of thousands of dollars of Pharmaceuticals to the Free Pharmacy at Korle-Bu Hospital in Accra and expressed a hope that the Third Order could act as an agent of reconciliation in the current breakdown of communications between the Archbishop of West Africa and the Diocese of Los Angeles. Anita Catron talked about her exciting work and opportunities for ministry in Brazil.

Sr. Lynne told us of the happenings in the First Order. The group expressed their enthusiastic thanks to Wai Wah Hillam and Dorothy Hawkins who had arranged this time together and gave an enthusiastic ovation to Sr. Lynne Sharpe for her fantastic meditations and for the time she spent with us.

The group then celebrated Eucharist with the Cathedral Congregation of St. Paul. After a farewell lunch we all scattered and departed. It was a spirit filled weekend and a wonderful time of commitment and fellowship.

Northeast Convocation

R. John Brockmann (reprinted from Diocese of Delaware newsletter)

The Franciscan Third Order Fellowship of Delmarva began their new church year by attending a convocation at the Xavier Centre in Morristown New Jersey that brought together Third Order Franciscans from Maine to the Shenandoah and from Delaware to Ohio.

One of the high points of the meeting was hearing from a visiting First Order Brother, Brother George,

who hails from the Solomon Islands. Not only are the Solomon Islands one of the areas where the Anglican Franciscan Order is growing, but it is also one of the places where Franciscans are playing a key role as peacekeepers.

Over the past thirty years more and more people from Malaita have been settling on the island of Guadalcanal, working on plantations and setting up businesses within reach of the capital. After several months of harassment by militant groups from Guadalcanal (Isatambu Freedom Movement (IFM)) some twenty thousand Malaitans left Guadalcanal. Later it was the turn of the Malaita militants (Malatia Eagle Force (MEF)) to seize the initiative. They raided the police armory with the collusion of Malaita members of the police and Solomon Island defence force and took over the capital. Many young unemployed Malaitans in Honiara attached themselves to the militants and went on a rampage of looting, arson and robbery. The police force ceased to exist as an effective means of law and order.

Enter the Franciscan Brothers and the Melanesian Brothers, a group of some three hundred young men who take monastic vows for five year terms. On 5th June, amid great confusion in Honiara, as the MEF took to the streets, the Melanesian Brothers and Franciscans deployed around the city to stop looting and panic. A small group went to Government House to discover the police guard had left. They stayed to protect the Governor General (himself an Anglican priest) and his frightened family. Another

Brother George from the Solomon Islands



group boarded the three patrol boats of the Solomon Island "navy", removed the keys, and placed them in their chapel.

For months the Melanesian Brothers and members of the other religious communities have been the only effective force for law and order around Honiara. Whenever there is an incident, the brothers are quickly on the scene.

Northeast Convocation (cont.)

Brother George told us of his own participation in peacekeeping when he and three other First Order brothers interposed themselves between two militia groups firing machine guns at each other from make-shift bunkers. First, one militia group listened and stopped firing while the other proved more resistant to the Brothers' entreaties. Finally, the leader of the resistant group declared he had had enough, lowered his machine gun to point at the four Franciscan brothers, pulled the trigger...and the gun jammed.

Luckily now, Brother George told us that UN and Australia peacekeeping forces have imposed a general ceasefire, and reconciliation efforts are going forward. Moreover, the Prime Minister of the Solomon Islands, Manasseh Sogavare, awarded the Solomon Islands Medal (SIM) to 22 members of the Melanesian Brotherhood, Society of St Francis, and their chaplain. The award was in recognition of the role played by the Brothers during the two-year ethnic conflict.

At the Convocation a very interesting new dimension of the Province of the Americas was announced as the new Brazilian Third Order Franciscans, whose numbers are growing at a great pace, have joined our

Identify the Franciscan Saints These Northeast Convocation People Think they Are Portraying

A. St. Bonaventure with a cardinal's hat.

B. St. Louis of France

C. St. Clare

D. Pope John XXIII

E. The Wolf of Gubbio



Janet Wakefield



Nancy Woodward



Marcia Shaw

Terry Rogers



Lynn Herne

Towards Maturity in Christ and Franciscan Spirituality

Masud Ibn Syedullah

In my report to Chapter last year, I said that during the past few years, "It is as if the Holy Spirit is calling us to move to another level of maturity, being thankful for what we have been and done, yet calling us onward to what we can be and do." That perception continues to ring true to me as I reflect on the events of the past year, particularly within the context of the last three or four years in the life of the Order.

There are at least three characteristics of maturity that I can identify:

1. Openness to listening to and responding, with care, to others;
2. Openness to changing the way we do things when it is for our good and/or that of those with whom we are in relationship; and
3. Openness to taking risks that enable peace, reconciliation, wholeness, and health.

During the past three years, our Order has been challenged, time and again in each of these areas, to expand our minds, hearts, and spirits in order to respond to the mission God calls us to embrace. The Way of Christ and Francis is such that it receives us as and where we are at the beginning of our journey, then calls us onward to higher heights and to deeper depths of faith, love, and trust as we continue on the path. Such a journey is not always easy, nor predictable, and it is certainly not one that we control if Christ is indeed the Lord of our life, but one that we learn to walk with increased awareness of the faithfulness of God as we continue on the Way.

During the past few years, the Lord has brought before our Order several areas of mission and ministry that were new to us. While most of our energy during at least the past twenty years has been focused on the internal life of the Order, with matters of structure and formation, during the past few years there has been an enormous increase of missionary energy directed to work beyond the Order, as well. The internal work of the past was necessary for the health and growth of the Order at that time. We are now in a new place where we must be attentive, not only to the internal life of our Community, but also to ways that we reach out beyond ourselves. We began to turn the corner about four years ago.

After years of many activists among us often feeling that they were on the fringe of our community—that their concerns were not central to the focus of the Order—an increased number of our members, as well as the Chapter, began to endorse and participate in more

public actions for justice and peacemaking. Our membership in Franciscans International, the Peace and Justice List-Serve, peace and justice oriented devotional and resource materials, Chapter's letter to President Bush urging non-military efforts for peace in Iraq prior to the invasion, our presence at the Franciscan Witness for Peace in Union Square, New York City, as well as the Medical Mission to the Interior of Guyana—all of these and more represent a new era in the life and work of the Third Order in this province. It was clear at IP-TOC that the Province of the Americas has become one of the leaders in expressing our interior spirituality in more exterior ways. It is an inspiration and encouragement to our Brothers and Sisters in the other provinces.

Also in the past year, we entered intensified relationship with Franciscans beyond the Anglican Communion, namely in participating in the creation and support of the Joint Committee on Franciscan Unity, an historic effort towards mutual regard and collaboration among Franciscans of all Christian traditions - Roman Catholics, Anglicans, and Protestants. One of the results of this collaborative action is that the Minister General of the Roman Catholic Secular Franciscans (SF0) has invited the Minister General of The Third Order to attend and participate in the Secular Franciscans' international Chapter in Assisi in November of this year - a first in the history of Roman Catholic and Anglican Franciscan relations. Furthermore, there is scheduled for February of 2006, a Conference on Franciscan Unity to be held here at Little Portion Friary, bringing together leaders from the Roman Catholic Secular Franciscan Order, The Order of Ecumenical Franciscans, and The Third Order. This is also a major step beyond any that we have ever taken before.

As your Minister, I, along with representatives of two other Christian Communities of the Episcopal Church/USA (The Brotherhood of Saint Gregory and the Community of the Paraclete), was responsible for calling together representatives of the other canonically recognized Christian Communities in the Episcopal Church to re-establish the National Association of Episcopal Christian Communities. Its purpose is to enhance communication among the eleven communities, to share resources for mission and outreach, to give support to newly forming communities, and to be a collective voice for the religious communities of our classification to the Church at large and to the ECUSA House of Bishops, in particular.

Each of the areas of new exploration that we have engaged during the past few years has challenged us towards greater maturity in Christ and Franciscan spirituality. Each one challenges us to be more open—more open to listen to and to respond with care to each

other—more open to do things differently than we have done them in the past—more open to risk for the sake of justice and true peace—ultimately, more open to the Holy Spirit of God.

As we move forward, there are at least four more areas that demand our maturity in Christ and Franciscan spirituality:

1. We are currently in the midst of seeking ways to better assure ourselves and the Church that we are committed to being a safe place. Committed to hold each other in esteem as gifts of God, we further commit and discipline ourselves to attitudes and behavior that in no way demeans, endangers, or exploits others in any way. Along with other religious communities of the Episcopal Church/USA, we are working along with the Standing Commission on Religious Communities of the House of Bishops of the Episcopal Church/USA to set in place standards of spiritual formation, sexual boundary training, and other means to educate and discipline ourselves in ways that provide a spiritually and emotionally safe environment among us in our Order. As a community dedicated to reflect the nature and glory of Christ, such an expectation is consistent with our Principles and Rule. The challenge for us is in the detail of how we, being such a large and dispersed community, can meet such an expectation effectively.

2. As a community living under vows, it is necessary for us to honor those vows. Each professed member of the community has the responsibility to:

- A) Renew our vow annually,
- B) Report annually to the Area Chaplain, and
- C) Make a financial pledge and contribution to the Order annually.

These three are the core responsibilities to be regarded and maintained by each member of the Order. Each one is an expression and indication of our commitment to be in community with each other, to support our common life as well as our mission.

3. The next generations need to know what is life-giving and exciting about living a Franciscan Christian life. Participants of IPTOC were enthusiastic about identifying ways to share life with the younger generations. They are already the Church of today and need to be aware of what an extraordinary resource the Society of Saint Francis can be to giving definition and direction to the life in Christ. A part of the responsibility of mature adults (elders, if you will) is to offer leadership and guidance to those who come after. What a tremendous resource we can be to those who are seeking alternative ways of thinking and living in today's world.

4. The Anglican Communion is in a time of stress, seek-

ing how it may move forward as a body in ways that will authentically represent Christ in the present world, amidst the various cultures where it exists. There are great disagreements as to what voice it should have in the world. As Franciscans, we intuitively understand that our foundational call is to be radically and passionately committed to love God and each other at all cost. Francis lived a life that demonstrated his determination to express such radical love to all - even to those the Church wished to exclude or even to eliminate. I was encouraged that the Interprovincial Chapters of The Society drafted and sent a letter to the Archbishop of Canterbury and to all of the Primates of the Anglican Communion commending them to be radically committed to each other as family who, although not in agreement about some things, are in agreement that they are related to each other and are committed to honor each other's differences of opinion. We in this province will surely have the opportunity to invite our brother and sister Anglicans to a more mature understanding of what it means to be family.

None of this can be accomplished in our own strength. As Day Thirty of the Principles reminds us, "Humility, love, and joy which mark the lives of Tertiaries are all God given graces. They can never be obtained by human effort. They are gifts of the Holy Spirit." May God grant us his Holy Spirit, more and more, to grow into the maturity that we need to accomplish the good work committed to our charge.



*Passing
On Duties
from One
Provincial
Minister to
the Next—
Thank You,
Masud*

Provincial Convocation of the Americas, 2007 - Save the Date!

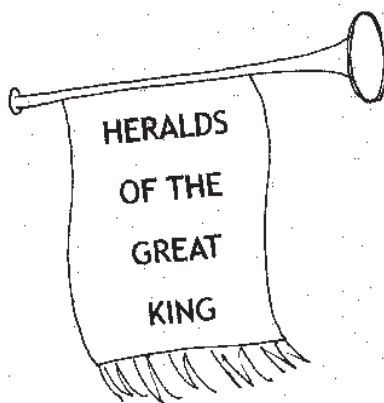
From June 26th to the 30th 2007, the Province of the Americas will hold its Provincial Convocation, which happens every five years.

The next Convocation will be held at Endicott College (www.endicott.edu). Beautifully situated on the shores of Massachusetts Bay, the campus offers a private setting only twenty miles north of Boston. Their 200-acre, oceanfront campus featuring woods, open lawns and unique facilities is naturally conducive to providing a comfortable and reflective environment for meetings of all kinds.

Imagine the smell of the salt air as you approach the campus, consider the sound of the waves breaking on the sand, envision the sun reflecting off of the blue ocean... enjoy meeting Tertiaries from Canada to Brazil!

In the upcoming months, you will be receiving more details regarding all aspects of this gathering. In the interim, please be sure to make a note of the dates and plan to keep your schedule free to attend. As in the past, it is likely that Regional Convocations will not be held in 2007 to afford as many people as possible an opportunity to enjoy fellowship with as many members of our community in the Province of the Americas as possible.

GENERAL CHAPTER
YORK
3 - 5 AUGUST 2006



Heralds of the Great King?

Provincial Convocation of the European Province: The York General Chapter, August 3-5 2006

Dick Bird, Minister Provincial, European Province

Because of my work I was not able to attend either of the last two General Chapters in York. At first I thought this was a great disadvantage to my joining with others in planning the event this time. I have come to realize that it is the opposite. I am looking at our time together with only dim memories of my last General Chapter, and so can view the occasion with fresh eyes. Something that I want, and other Tertiaries have told me they do too, is to have time just to meet other members of our Order. In August I visited Tertiaries in Ireland and in October Tertiaries in Sweden. Many people said that they hoped the program would allow a lot of meeting and talking. They looked forward to worshipping together, as I do. They also wanted time just to reflect and to be quiet. Those three factors are at the very heart of what our time is all about in August 2006.

We are only together for a short time, and I am hoping to meet many people I have not met before and to learn more about the Order worldwide. We are inviting Tertiaries from the other Provinces as well as from our own. Already I know of members of the Order who are coming from Africa, (from Lesotho and Zambia), the Americas, Australia and New Zealand. Several people are coming from Sweden. Because of all this we shall hope for offers of hospitality from Tertiaries so that those from overseas have a chance to see something of these islands.

I ask myself the question: 'What does it mean today to be a Herald of the Great King?' It will obviously mean different things for different people, but it is my conviction that each of us could well ask ourselves the question every day as a part of our preparing for our General Chapter.

I look forward to meeting many of you who read this in August 2006. Please pray daily for God's blessing on our plans and on the event itself and please pray for all your sisters and brothers in our Order.

For reservations, contact Trevor Boycott, 17 Brook St., Whitley Bay, Tyne & Wear, NE26 1AF. Tel. 01912534714. trevorssf@tiscali.co.uk (There are still some standard single rooms left at £162 (about \$284.20 US). (See booking form on page 24 that needs to be in asap.)

Vineyards in Palestine

Terry Rogers

The Little Sisters of Jesus, a religious community who are followers of Charles de Foucauld, have an icon shop in the Old City of Jerusalem, at the station on the Via Dolorosa where Veronica wipes the face of Jesus. On my latest trip to the Holy Land (November 22 - December 4) I bought an icon there of Jacob and Esau embracing. Beneath their feet is a sword that has evidently come from a sheath hanging from Esau's belt. A ladder is propped behind Jacob on the pale rocks that form the background. The icon glows with brilliant reds, blues and golds. Beneath the figures are the words in Greek, Latin and Hebrew: Christ is our Reconciliation.

This was my seventh peacemaking trip to Israel and Palestine in the past 16th years, my second trip sponsored by Christian Peacemaker Teams. The news I want to bring back is the growth of nonviolent resistance to occupation in Palestine, which most people here never hear about. There are committed Palestinians, both Muslim and Christian, who are teaching and training in nonviolence. We saw children with their teachers sitting down in the street to have their class rather than go through a military checkpoint and metal detectors on their way to school. We learned of an ongoing seminar on nonviolence at Hebron University in the West Bank. We visited the Hope Flowers School near Bethlehem which has been dedicated to educating children in a culture of peace for over twenty years. We took part in village's weekly march and rally at an army roadblock to protest the confiscation of some of its agricultural land.

Just as praying before the face of an icon is a way of bathing the soul in the vision of the Lord's compassion.....we need also to seek out the peacemakers in our world. They bathe our souls in hope, in creative energy, in what unites and heals us.

The Hebron district of the West Bank is known for producing grapes. As we drove through the countryside we saw many vineyards tucked in the hillsides among the silvery green olive orchards. The harvest was over, and the vine leaves were shimmering gold, radiant in the sunlight. It wasn't till I got back that I thought that Jesus would have seen and known exactly how glorious the vineyards in Palestine look in November. Their beauty was also an icon for me, a window into the glory of the new creation, the new heaven and new earth, where God will wipe away tears from all our eyes.

From the New Formation Director

Bill Breedlove

Once upon a time, TSSF, American Province, had one

formation program in one language with most participants living in one country on one continent.

Today, TSSF, Province of the Americas, has two formation programs in three languages in eight countries on three continents. But even these figures do not represent the growing complexity of the formation program(s) in our province. In at least one country, where TSSF has an active formation program, English is the best language in which to conduct the program, but English is the second language for almost everyone in it. A formation program may soon be starting in a new country where the best language in which to conduct the program will be Spanish, but there Spanish is the second language for nearly everyone who will be participating in it.

For me as the new Formation Director, the first big challenge is mastering all of this. When I took over from Barbara Baugarten, she told me that it would take me at least a year to learn the job.

I thought that she was exaggerating. She was not.

The second big challenge is getting all of these programs up to speed. Our materials have been translated into Portuguese for the program in Brazil, but only portions of them have been translated into Spanish. As our formation programs in Puerto Rico and Mexico are promising to grow significantly in the near future, the rest of our formation materials need to be translated in the near future. Another project that needs to be done in the near future is work on reading level of our English language materials. In a number of situations where they are being used, they are simply too difficult to be understood. We may soon face the same challenge with our materials in Spanish.

TSSF is a community. One of the major questions I have as Formation Director is how are we forming a community in our program and not just individuals? How do all of these programs in various languages operating in different countries and cultures work to form a community, not just an organization? We have a good formation program that has evolved over a number of years. Just last year under Barbara Baumgarten's direction, we made revisions in the procedures and issued new manuals, but no program can be allowed to grow stale, especially in an Order as alive and growing as TSSF, Province of the Americas is.

When I talk to people who are from different cultures or have had experience in different cultures and people who have had experience in religious formation in other contexts, I realize that there are things that we could learn that could strengthen TSSF's formation program(s).

I hope, at some point in the future, to start that conversation.

THIRD ORDER, SOCIETY OF SAINT FRANCIS

*European Province***GENERAL CHAPTER YORK 2006**York University 3rd - 5th August**BOOKING FORM**

Bedrooms:	Single	with en-suite	£189.00
	Single	standard	£162.00
	Disabled Access Room	with en-suite	£189.00

All rooms include tea and coffee making facilities; complimentary toiletries and towels.

Thursday	3 rd August 2006	Arrive	11.00 to 13.00
			Lunch - self service
			Afternoon tea and biscuits.
			Dinner – self service
Friday	4 th August 2006		Breakfast
			Morning coffee and biscuits.
			Lunch – self service.
			Afternoon tea and biscuits.
			Dinner – self service
Saturday	5 th August 2006		Breakfast
			Morning coffee and biscuits.
			Lunch – self service.
		Depart	15.00 to 16.00
			Third Order SSF York Chapter

Cheques payable to:

Please cut along this line

Please PRINT your details

Name: _____ Area: _____

Address: _____ Postal Code: _____

Contact Telephone Number: _____

Email: _____

Single bedroom - standard £162.00

Any Special Dietary Needs: _____

Deposit enclosed £25.00cheque payable to: **Third Order SSF York Chapter****Total Amount** to be received by **31st January 2006** at the latest.

Part of the spiritual commitment to the Order is an annual, monetary pledge. One hundred percent of those in Formation comply with this requirement, however only 45% of the professed members made a monetary pledge in 2004. Some are under the impression that giving in Fellowship meetings is sufficient, but that is not the case. Since you may have forgotten about this requirement, this issue of the Times includes an envelope to encourage your pledge.

Send in your contributions for the Spring issue by March 14

Inside this Issue

- Provincial Ministers Musings , 1
- From the New Bursar, 2
- Interprovincial Meeting Elects a New Minister General, 3
- Dorothy Brooker: Adding Some Dimensions, 23
- Crawford Texas, 4
- A Visit to Hong Kong, 6
- Crystal's Profession & Memories of Marilyn, 7
- JaneEllen Traugott, She Made It Home , 8
- Desert Insights, 9
- Wilbur Dexter, TSSF Profession 1949, 10
- Our Lady of Guadalupe, 11
- Dom John Chapman: On Prayer, 12
- Book Review: Franciscan Prayer, by Ilea Delio, 12
- Katrina, 12
- From the Webmaster, 14
- Lord Make Us Instruments of Your Peace, 14
- Living the Gospel Life: St. Francis and Us, 16
- Convocation Dates and Contacts, 17
- Southern California Convocation, 17
- Northeast Convocation, 17
- Towards Maturity in Christ and Franciscan Spirituality, 19
- TSSF Letter to the Archbishop of Canterbury, 21
- Provincial Convocation of the Americas, 2007, 22
- Provincial Convocation of the European Province, 2006, 22
- Vineyards in Palestine, 23
- From the New Formation Director, 23
- Hot News, 25