

FRANCISCAN TIMES



the third order, society of St. Francis, number 29, May, 1980

FLASH! ELECTION RESULTS

Kyle King is new Third Order guardian

The newly-elected Guardian of the Third Order is Kale King, from Glasgow, Montana. You will hear more about him in the Fall Franciscan Times.

Chapter members are now Keith Ackerman, Dee Dobson, Lee Malloy, George Metcalf, Dorothy Nakatsuji, Jane Ellen

Traugott and Marie Webner, with Glen-Ann Jicha and Deane Kennedy first and second alternates, respectively.

The First Order Visitors are now Br. John George in the East and Br. Norman Paul in the West.

First Order Election and appointments: Br. Bede is new Minister Provincial

Br. Bede is the new First Order Minister Provincial for the American Province. Br. Robert Hugh has been appointed Assistant Minister.

Br. John George and Br. Don have gone to live and work in a rough slum area of New York called Hell's Kitchen. They hope to rent a flat and develop a sort of Little Brothers of Jesus lifestyle there. Brother Philip Leonard and Br. Joen have asked for exclaustation. Br. David has asked to be transferred to the European Province.

Br. Bede was born in Scotland and

received most of his education there and in England. His career brought him to Canada, where he encountered the Franciscans and became a novice.

He made his life vows in 1974, was ordained to the diaconate in 1979 and to the priesthood in 1980, at Little Portion Friary.

Before his election as Minister General, he was novice guardian of the province and for a time, friar-in-charge at San Damiano Friary in San Francisco and at St. Mary's Mission House in New York City.

*Of your charity, pray for the repose
of the soul of*

BROTHER PAUL, SSF,

*the Rev. William B. Kenworthy, Jr.,
who died December 27, 1979, aged 75 years
at San Damiano Friary, in the nineteenth
year of his life profession.*

*Thank offerings for Brother Paul's life may
be offered to The Hospice of Marin, 77 Mark
Drive, Suite 6, San Rafael, CA 94903.*

A Song For Pentecost

V. The day of Pentecost is come.
R. Winds and fire.

Was a sermon meant to be understood literally, the boy asked, or was it intended as a metaphor?

"Be still, wait for the Lord, feel his love, listen for his song," the sermon had said.

"But do you really expect to hear something?" the boy asked, and was embarrassed at asking.

Do we really expect to hear something? Surely each of us has asked this question sometime, at least inwardly. And perhaps each has been embarrassed at asking.

Scripture tells of actual hearings of God, from the beginnings of the Old Testament to Revelation's final "Come, Lord Jesus." We believe, we say, in Scripture. At least, sometimes we believe some parts of it.

The lives of the saints are filled with signs and wonders, but of warnings also. If your prayers are filled with glorious music, sweet fragrances, and words that delight your ear, beware: what you perceive may be from the Evil One rather than God, or the workings of an overly active imagination.

Or you may pray all your life and hear nothing. Or seem to hear nothing; nothing direct, nothing wonderful.

What happened, then, at Pentecost?

The disciples heard sounds like wind that were not wind; saw tongues of fire yet were not burned.

We pray for the coming of the Holy Spirit, speaking of winds and knowing that the Greek and Hebrew words for wind also signify spirit. We also pray for the fire or the Holy Spirit to enkindle the fire of our love.

During that sermon ("...listen for his song...") a wind whipped branches about the open windows of the church. Was the wind the Holy Spirit? Was it the song? Almost certainly, no. But was the Spirit singing in the wind? Perhaps. Or perhaps only those noticed who love wind and are familiar with the metaphor. Likewise, the fire burned chastely on the altar. We know God is not a candle; we are not idolators. But possibly that flame enkindled someone's worship.

Is prayer, then, a metaphor? As long as it depends on words, it may well be. So we seek silence. Though our voices cry, "Come, Holy Spirit," we wait in silence for his coming.

On the afternoon following the sermon, a person prayed in some anguish, without apparent answer or even adequate phrasings of the question. Finally, having run out of words as most of us eventually do, a stillness came, and with it God's wordless enfolding. Had there been words, they might have been "I am here," or "trust me." One might say, "I was surrounded by his wings," or "I heard his song." None of these would be quite true, but would they be entirely false?

Is metaphor untruth, then? Oh, no. The enable some some grasping of what is too great for all words to name, even though any word sometimes seems too many.

So Pentecost comes, with tongues of understanding and befuddlement. Waiting in silence, we hear the wind and become the fire. When we share these gifts with others, we become the song.

Alleluia.

AB

Seattle convocation set

The 1981 Convocation has been tentatively set for Seattle, Washington, June 24-28, 1981. Mark your calendar and make every effort to attend.

San Francisco, live

The San Francisco Fellowship lives!

The last three years have been hard for the Third Order Fellowship in San Francisco. Indeed, at times it seemed as though the fellowship was in its death agony. The conflicts that have caused pain and division throughout the entire Church seemed to create a sense of isolation and confusion.

Gradually over the years, the members of the fellowship drifted apart. Each member made his own pilgrimage. It was difficult. At least, the faithful followers, exiles and pilgrims of the past had each other on the journey.

Then last Fall that which was dead was given new life by the breath of the Holy Spirit. We met in the home of our convener, Ron Smith. It was a night of fellowship and celebration as Ron and Chris Dorsoneo renewed their vows. Another reason to celebrate was the size of the family. There were some familiar faces, faces we had not seen for awhile, and many new faces.

Since then, we have met several times. Once, Jim DuBois and Jean Jordan, happily now with us (for good, I hope) from Chicago, showed their slides and told of their experiences at the Third Order Convocation in Assisi last year. We also met for an Epiphany party, for Stations of the Cross during Lent, led by Fr. Bill Hassaries at his church in Oakland, and in April.

Some retreats are being planned. When I get more information, I'll try to pass it on. For now, give thanks!

-- Louise Mangini



Lexington attempts rebirth

Last December, the Lexington Fellowship held what appeared to be its last meeting. None of us could--or can--determine how a fellowship that a few years ago was so active and so loving gradually became a meeting everyone dreaded. After much prayer, and occasional prodding of one another, we are meeting again on June 18, at 6 PM for a sack supper followed by Eucharist and discussion (program and homework assignment if any will be sent out within a week). If there are Tertiaries within a reasonable commute of Lexington, please come to the meeting. Whether the fringes of Tennessee or West Virginia--or even western Kentucky--are a reasonable commute, you must decide, but we are trying to breathe new life into this fellowship and will appreciate attendance from those who can come and prayers from the rest of the Third Order. PS

Attention counsellors: From now on, please request supplies of novice letters and report forms from Gretchen Good-Pankratz, 2680 Cahill Drive, East Lansing, MI 48823.

More Area Reports

San Bernardino, CA.

On January 17 the St. Bernardino Fellowship met at the home of Sylvia Broadbent in Riverside. We really had a full turnout with twelve people on hand. One of our postulants, Jim Miller, was noviced during the Eucharist. Jim lives in Hemet, about forty miles from here and is a medical doctor specializing in pediatrics. Dorothy Clayburg, also from Hemet, renewed her vows with Fr. Schippling, our area chaplain.... Sylvia had a fire in the fireplace and we all enjoyed a delicious pot luck meal during which two letters were read, one from a friend of Fr. Woodfield's in Holland in which she acknowledged a card from our fellowship at a previous meeting when we all wrote notes to her. The other was from a friend in the diocese of Polynesia to Fr. Woodfield.

After our meal, we talked about a possible quiet day during Lent with a visit from Sr. Pamela Clare, CSF, who has been in touch with Sylvia (a fellow anthropologist)....

We all discussed the "work" section of the Rule and found this very interesting, not only because of the variety of occupations represented in our fellowship but with the various examples of application of this part of the Rule. In our group that night we had an anthropologist, two priests, a librarian, a teacher, a medical doctor, two home makers, an office worker for Campus Crusade which has its international headquarters here in San Bernardino, a Federal employee at March Air Force Base, a state employee supervising claims work, and add one more homemaker. We had a mud flood in the north end of San Bernardino, a heavy rainfall, and Martha, our Campus Crusade worker was giving some help to one of the families cleaning the mud out of their home. She had a day off and spent the day that way. Campus Crusade employees are required to raise the necessary funds to pay their salaries. Martha says this is one of the least attractive aspects of her

work, but I tell her it is also very Franciscan.

In our discussion about work, we realized that we affect a lot of lives through our combination of talents, as represented in our fellowship. We also considered the difference in emphasis between our Franciscan Rule, which stresses joyful service and what might be an ordinary nonreligious approach to work which would be concentrated on survival, or more self-centered.

Our meetings continue to be a real source of enjoyment for us. We are now at about the ideal number of people with three professed, four novices of which one has been approved for profession, four aspirants and two enquirers. Our meetings are moved in rotation from Long Beach, Fullerton, Riverside, to San Bernardino.

Whenever we meet in Long Beach, Fr. Woodfield has guests from his parish, and on one recent occasion three tertiaries from the Roman Catholic Third Order met with us. Occasionally at Sylvia's we have two brothers from the Roman Catholic Dominican Order. There is so much that can be shared among fellow Christians! Right now, we are strengthening the sense of community among our tertiaries while using the occasions for a possible sharing of Christian fellowship with others.

-- Ken Cox

On March 15, Sr. Pamela Clare did get to San Bernardino for a quiet day, and on March 30 seven of the fellowship met with Br. Robert.

Davis, CA

There was a fellowship meeting [Davis, CA, area] January 24.... We got into some really good discussions on several subjects. The best one was on poverty. What does poverty mean to us? Joan had gone to Br. Paul's funeral, and she told us all about it and we did a lot of talking about hospices. Joan is very active with the Yolo Hospice (we live in Yolo County here). It was a good meeting.

-- Rosie McFerran

Toronto

I am writing for the first time re: news of Canada for the newsletter.... I have been a professed Tertiary since 1952 and there were only three of us in Toronto, and we were so far apart we never got together except once with Brother Paul at St. Mildred's College Several years later we met with Brother Luke....

There were Mabel Laurence and Clarence Scott and myself. Mabel has died and Clarence is blind and in a nursing home. So I was alone. Then I read in the 1978 directory of Evan MacPherson and Don Catton, both with Toronto addressed, so I wrote and introduced myself.

I heard from Bro. Evan and we arranged to meet in St. Mary Magdalene's Church and say Evening Prayer with the rector and then we met in the basement over coffee and Coke. That was December 5, then on December 20 we met in the living room of Fr. William Riesberry, who is a priest-associate of St. Francis in England. This night, there were four of us, two priests, a friend who goes to St. Cuthbert's Church, where Evan is curate, and myself. We had the Eucharist, the first Franciscan Eucharist in this part of Canada.

Then, on January 17, we met at Evan's and had Eucharist and there were 11 members and enquirers. On February 6, we had Compline in the Wycliffe College residence and then we had refreshments and fellowship. We do this after the Eucharist, too.

On February 22, a few of us met new enquirers at Bro. Evan's again and there were six new people interested.

On March 27, we met again at Evan's home and had the Eucharist and refreshments and fellowship. After the Gospel, Br. Evan was noviced and I made my renewal by Fr. Bill Riesberry.

Our next meeting is to be in the chapel and lounge room in the Church of St. Michael and All Angels, St. Clair Street, Toronto.

I finally visited Br. Don Catton on Wednesday, January 30. He had been living in Peterborough and moved to

Toronto and St. Laurence Church. But he took a stroke after the first week and was in the hospital four or five weeks. He is improved and gets around with a cane, but doesn't get out at night much, so he hasn't been to any of our fellowships. He hopes to get out to the next meeting, which will be near him.

I am also representing the Anglican Franciscan family with the Roman Catholic Franciscans in the celebrations of the eight-hundredth birthday of Francis. It is to be from October 4, 1981 to October, 1982. It is to start with the Eucharist in St. Michael's Cathedral (R.C.) in Toronto and they are planning Evensong once a month with the theme of Francis' love for the Crucifixion of Christ, the Resurrection and Ascension, love of the Virgin Mary, etc....

I want to write to other tertiaries in Canada when I get more news for them about the celebration of Francis.

-- Mary Downham

Minnesota

The Minnesota Fellowship, in addition to its meetings, puts out its own newsletter, which seems to be bimonthly. The editor appears to be Lee Malloy, although it is unsigned. Here are excerpts from the January and March newsletters. For the complete newsletter, write to Lee.

On Saturday afternoon, January 12, we shared, together with the presidents of the fraternities of the upper mid-west region of the Sacred Heart Province, an afternoon with Jim Dubois, who was one of the six Anglican delegates to the International Franciscan Conference held at Assisi this past October. Jim spoke about the meeting itself and shared with us his own very special experiences being in the city of St. Francis....

As I reflect on the meeting, I am struck most especially with the deep and pervading spirit of love which surrounded the meeting. Our vocation as Third Order Franciscans is so much deeper than anything that might divide us, and this was very evident in our

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More Minnesota

prayer together, in our conversations That kind of bond--all that we share in Christ--can only grow....

Les Lundquist was professed January 20.

A daughter, Katrina, was born to Bob and Julia Bergstrom on January 30. Katrina attended the February meeting. Discussion continued of community, as seen through the Scriptured. All members were asked to bring Bibles and at least two homework assignments. At the meeting, they shared Scripture verses that spoke to them of community and its meaning in their lives. The discussion provoked a desire to reach beyond the local fellowship to a specific area of need. They decided to look into the need for books in Trinidad/Tobago and try to help meet that need.

On March 13, they met for Eucharist, a bag supper, and discussion of vocation, particularly to the Third Order.

Through some fund or other, and it is believed that that fund is from Fr. George Metcalf, I was able to attend a retreat in Minnesota led by Br. Robert May 9-11. It was a lovely weekend (especially for me because I was able to meet my novice counsellor, Lee Malloy, for the first time. What a joy)! It was held at a Franciscan retreat center, complete with woods, a lake, and a chapel with a beautiful and gigantic crucifix.

Br. Robert used the collect for the week as the basis for his meditations: *Almighty God, whom truly to know is everlasting life: Grant us so perfectly to know your Son Jesus Christ to be the way, the truth, and the life, that we may steadfastly follow his steps in the way that leads to eternal life; through Jesus Christ your Son our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.*

He spoke on Christ being the way, the truth, and the life in three meditations, respectively.

The retreat was attended by all except two of the Minnesota Fellowship, two Tertiaries from Chicago, Muriel Adey from Victoria, B.C., and myself

from Lexington, KY, plus four non-Franciscans--in all, twenty-one. It was a beautiful time of quiet, spiritual growth, and great love and fellowship for all of us.

-- Clare Webner

Belfast, Ireland

The brothers of the First Order came to live in Belfast in 1973, although they had visited Ireland during the previous twenty years to conduct missions and retreats. Their first house was in Morpeth Street in the very "Protestant" Shankill Road area. Then in 1976 they were offered two adjoining houses in a mixed area. These houses were on the edge of a large Roman Catholic area, the Ardoyne, but sandwiched between that and Deerpark Road was a small Protestant area.

The road where the friary now is has been badly vandalized, people from both sides of the religious divide having been intimidated out of the houses, and the houses then wrecked. The brothers were asked to live there to give some stability to the road and now almost the entire road is reconstructed and the houses occupied. So the brothers are living out the Prayer of St. Francis just by being there.

There are still times of tension in the area. When Lord Mountbatten was killed in the Republic of Ireland, feelings ran very high and the R.C. family next door to the friary were intimidated. Feelings are bitter, and people often cannot understand who the brothers are. The Protestants realize they are "protestant" as they work within the Anglican structure, but find it difficult to believe that any Protestant denomination would have religious. That is seen here as a Roman Catholic vocation. In many ways, it is easier for the R.C. people to accept them, and so they really are a bridge between the two sides. They are "catholic" in the true sense of the word.

The family is made up of Br. Kevin who is Guardian and who leaves later this year to do parish work in America; Br. Peter Timothy, who has spent

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all but the past three years in the Pacific Province and until December worked as a part-time curate in the local parish; Br. Hubert, who teaches at a school in Mullingar and so is at the friary only during vacations; Br. Benjamin, who is a jack of all trades; Br. Adam, who works with the "Save the Children Fund" and helps organize youth groups; and Br. David, who is on a year's leave of absence and is full-time Anglican Chaplain to Crumlin Road Jail in Belfast.

There are about twelve tertiaries, most of whom live in the Belfast area, and also some companions. I almost forgot to mention one other member of the family: that is Clare, their cat.

So the message of God's love is being spread by the Franciscan family in Belfast and further afield as more opportunities open, and that message of love carries God's healing with it in a country which is very badly wounded. *Unsigned; wisht I knew who wrote it-ed*

Points South of U.S.A.

Because she speaks Spanish and your editor does not, Clare Webner is now our South-of-the Border (U.S., that is) correspondant.

The South American Franciscans are a burgeoning group. In a recent visit (March 7-14), John Scott found twelve tertiaries in Trinidad, two in Guyana, with fourteen enquirers, two novices and a postulant in Columbia. In addition to these, there is one member in Mexico and one in Honduras.

Publications include W.I. Franciscan News in Trinidad in English and a Spanish newsletter, Carta Franciscana, put out by José A. Valenzuela, TSF, in Bogota, Columbia. The biggest news in both newsletters' most recent issue was the election of Br. Bede as First Order Minister Provincial of the American Province.

Other publications in Spanish include "What it Means to be Episcopal: Guide for a More Effective Participation in the Church," "SSF, The Third Order," "SSF Associates," "The Holy Supper and the Daily Office in the Episcopal Church," and "Franciscans

of the Anglican Communion," the last covering the constitution of the Society of St. Francis and the Third Order, and also speaking about the Rule of life in the Third Order. All these are neatly printed and cleverly illustrated with line drawings.

Seattle

The group has grown lately. We now have two aspirants, one postulant, three novices and five professed. We settled on a regular meeting date, the third Saturday of each month, and that has made a real difference in attendance as no meeting is cancelled because one or two people can't make it. Our format has also settled into a (I don't want to use the word "routine" as we've never had a meeting that could be truly called that) pattern, perhaps is better, of opening with the evening Office, we alternate officiating, then relocating in the basement of the church where one of our members leads us in a lesson. These lessons have lately been presented by Mark Earl, a novice who is presently studying theology at Seattle University. Our intention is to study the Gospel. So far, we have had numerous really meaty discussions, with everyone contributing freely and with enthusiasm. Any business we might have is discussed after the lesson, while we share refreshments and fellowship.

So you can see we aren't doing anything spectacular here. However, we have three people who ride the ferry each month to come over and none of us miss the opportunity to get together if we can help it, so things are really blossoming for us.

By the way, having been known as the Seattle Fellowship sort of by default, for so long, we did put the matter to a vote, considering that only four of us live in Seattle, and voted to call ourselves the Puget Sound Fellowship, which is a much more accurate title.... We are all excited about having convocation here next year and hoping we will be ready for everyone.

-- Phyllis Chesterfield



when we have a hard time forgiving the newsboy for failing to deliver our morning paper.

We begin our pilgrimage by accepting ourselves with all our denials, anger, and guilt. When we are able to see ourselves and others (the teacher and the newsboy, too) as God sees us, we are ready to accept healing and growth. It is only then that we will be able to find perfect joy in Christ our Lord.

It's the way of the Cross, painful and hard. A lot of painful growing goes into producing fruit for Christ Kingdom. This book, however we may modify its method to suit our individuality, points us in the right direction. A book on healing, yes--but far more. By giving us a method for dealing in prayer with all that we are--body, mind, and spirit--it shows us how we may by God's grace become all that he intends us to be.

--Marie L. Webner

From the Library

Healing Life's Hurts: Healing Memories through the Five Stages of Forgiveness
by Dennis and Matthew Linn
Paulist Press, New York: 1978.
\$3.95

This book is an invitation to transformation. That transformation begins with an honest look at ourselves, an honest appraisal of how we have been hurt and how we have reacted.

The authors give us five stages in healing painful memories:

1. Denial
(Who, me? I wasn't hurt at all.)
2. Anger
(Okay, so I was hurt--but it was all his fault.)
3. Bargaining
(If he shapes up, I may forgive him.)
4. Depression
(I've flunked it; it's all my fault.)
5. Acceptance
(My hurt is a gift that is making possible my growth.)

At every stage, we have to begin by telling Christ how we feel (yes, even angry or worthless). Then we must listen through Scripture to how Christ feels. Finally, we try to take on Christ's reaction and act it out.

It sounds simple. Its fruit is indeed the utterly simple way of St. Francis. Remember his description of perfect joy? Of being turned away, even beaten, by the porter of a monastery on a cold and rainy night? Francis was inviting us to the perfect acceptance that makes injury an opportunity for growing in the love of God.

But it's no good imagining ourselves capable of heroic virtue when we still have trouble forgiving the grade school teacher who humiliated us in front of our classmates so many years ago. It's no good imagining ourselves triumphing over adversity in holy joy

The Third Order Library has many excellent books available by mail. The procedure is to write to Pat and ask for the book, which she will send you. When you are finished (no set due dates, but try to keep it within a reasonable time) you pay return postage. For more information, write to Pat, 1990 S.E. Mulberry Ave., Portland, OR 97214.

In this report, I would like to tell you about a pair of books which are not being available in the library. I believe their length makes them impractical to mail. They are available from Franciscan Herald Press, 1434 West 51st St., Chicago, ILL, 60609. These are St. Francis of Assisi Omnibus of Sources (\$18.95) and Workbook for Franciscan Studies, Companion Guide to the Omnibus of Sources (\$8.50). The Guide is a large paperbound book, written primarily but not exclusively in outline form. The title pretty much states its purpose. The Omnibus is 1800 pages of most of the early writings about and by Francis, including: A section of Writings

Library cont'd

of St. Francis (Rules and Testament, Letters and Praises); First Life, Second Life, and Miracles of Blessed Francis by Thomas of Celano; Major Life, Minor Life and Excerpts from Other Works by St. Bonaventure; Legend of the Three Companions; Legend of Perugia; Mirror of Perfection: Little Flowers of St. Francis; Sacrum Commercium (Francis and His Lady Poverty); and Thirteenth Century Testimonies. For any follower of St. Francis, this Omnibus and its Workbook contain food for many, many hours of thought, study and reflection.

I am loaning three other books from the Franciscan Herald Press: St. Francis of Assisi, Patron of the Environment by Warren G. Hansen relates the life and writings of St. Francis to our use and misuse of the natural Earth. A Poor Man's Peace, by Ephrem Longpre, OFM, and The Poverello St. Francis of Assisi by Mark Hegener relate the physical poverty and the spiritual riches to be found in the study of Francis' life. A richness in poverty so important and so often lost in our world today. If you wish to borrow these books by mail, just let me know.

-- Pat Mahon
Librarian

Christian dying

This seems to be the season for books on death and dying. The first is the letters Brother Paul, the friar who died in December, 1979, wrote to his friends in the two years before his death, with a sermon preached at his funeral. Published by the Society of St Francis, San Damiano Friary, 573 Dolores St., San Francisco, 94110, it is sent by request, with a suggested offering of at least the 60¢ it costs to print and mail each copy.

Brother Paul likens dying to the child going home for Christmas, sitting on his suitcase waiting for the train, which he knows will come on time because it runs on God's time.

This is a beautiful account of a

Christian's joy and growth as he awaits death.

As some of you may know, Brother Paul was Minister of the Order of St. Francis when it merged with the Society of St. Francis, and negotiated the move of a group of friars to San Damiano, where he died. He attributes his good dying and death largely to the hospice movement. He highly recommends reading Sandol Stoddard's The Hospice Movement: A Better Way of Caring for the Dying, recently published in paperback, Vintage Books, \$2.50, which we hope to review with a report from a tertiary involved with hospices in a later newsletter.

Read this pamphlet: Letters to His Friends, by Brother Paul. You cannot help growing from it.

Shortly before his death, Herbert N. Conley, tertiary and Dean of St. Andrew's Cathedral in Hawaii, completed Living and Dying Gracefully: Reflections on Death as an Opening to a Richer Life, Paulist Press, 1979. Helen Webb says of this book:

"I liked Herb's especially because he brought a knowledge not only from his personal experience, but from being with other people. He knew their questions and feelings, and answered them so well. And through it all shines a Franciscan-Christian peace and joy.

Another book on dying y'r servant highly recommends is Healing the Dying by Mary Jane, Dennis and Matthew Linn. See Marie Webner's review of another Linn book in this newsletter and if you like one try the other.

What shall we call ourselves?

Br. Geoffrey has noted that the RC Third Order is now called "The Secular Franciscan Order." Our Australian Province has suggested that we might change our title to something less cumbersome than "Third Order." What do you think? Tell Helen Webb, and/or the TIMES editor.

Hospices ease dying

In the October, 1979 Franciscan Times, there was part of one of Br. Paul's letters, which mentioned how helpful the Hospice Movement had been to him in his dying. I visited him a month before he died and we talked about the hospice movement. At the time, I was intraining with the Yolo County Hospice and he encouraged me to continue with the movement and urged other Franciscans to get involved in it. You can buy "Letters to his Friends" by Br. Paul from San Damiano Friary. It is a booklet that you will cherish and reread many times.

I would just like to give a small description of the Hospice Movement and encourage you to read about it further and, if possible, get involved.

"Hospice sees death as a part of life and the dying as very special people who have something to teach the rest of us, but who need as much emotional and medical support as possible."

"Hospice helps make life more bearable and to give the dying more dignity."

The name "hospice" dates to medieval times, when a hospice was a way station where pilgrims and travelers could stop for food, rest, and care. Most were owned by monks. Hospice as we now know it originated in England and has spread to other countries, including the United States. It is a fast-growing movement throughout the United States.

Hospice is the "loving care" for the terminally ill patient provided mainly in the home but also in a home setting in a hospice home or sometimes in one section of a hospital. The hospice team is made up of volunteer physicians, nurses, therapists, clergy, social workers, and ordinary people who have taken hospice training. The team works with the whole family to meet spiritual and emotional concerns, as well as help with the individual's physical care. Pain is controlled as well as possible (as Br. Paul mentioned in his letters). The family is taught to provide the pri-

mary source of care and the hospice team offers support and assistance on a 24-hour-per-day basis. It gives emotional and bereavement support, too. Visits to the doctor or hospital are occasionally needed, but for the most part the patient is able to be as active as possible and enjoy the love and comfort of loved ones, including their pets, in a home atmosphere. No fee is charged for services and they are available to those who are terminally ill and their families who have their own personal physician's approval.

As Br. Paul recommended, I suggest those who are interested in knowing more about the Hospice Movement should read The Hospice Movement: A better way of caring for the dying, by Sandol Stoddard, 1978, Vintage Books, paperback. There are other books being published on the Hospice Movement and one good one is Hospice, by Parke Rossman, 1979, Fawcett Columbine Book paperback, \$4.95.

-- Joan M. Powers

Katherine Klein's father, Walter C. Klein, died March 1. Of your charity, pray for the repose of his soul and for Kathy.

Shortly before he died, he wrote this poem:

This heart is still,
This flesh is cold.
What now's God's will
We are not told.

"The good shall live,"
"The bad shall die,"
Say those who thrive
On certainty.

For the rest faith
Alone remains
Who find death least
Of all our pains.

Few things they know;
To this they cling:
That faith will grow
Crowning everything.



ALL EARS: or Those who Have Ears and Hear Not

Trying to think in terms of Apostolate, to find additional ways to express our commitment to Christ by serving others for his sake, always makes some of us feel woefully inadequate. Lacking natural talents for art, music or preaching and the learned skills of medicine, technology or whatever, we wonder what we can do in our daily lives to show our love for the Lord in new ways.

The first thing that came to my mind when we discussed this new emphasis on Apostolate at last Chapter was, of course, prayer. Perhaps someone can address this in a future Times article; however, most of us are already trying to improve our prayer life and grow in our response to Christ.

My second thought was listening. In Louis Evely's book, "Suffering," he suggests that even a dying person can minister to those around him, family, friends, nurses, staff, etc., by listening to them and by praying for them. Years ago and again recently, I read one of Taylor Caldwell's less-touted books, "The Listener," which had a tremendous impact on me. Perhaps the seeds were sown for appreciating the power and promise of listening, "just" listening.

We have in our community Tertiaries who are housebound or in hospitals who may want to add suggestions or encouragement to what I'm trying to articulate. One brother has a specially designed telephone, as he is quadriplegic, and carries on a tremendous ministry of love and listening. And one of our sisters, for twenty years a patient in an enormous government hospital, is undoubtedly the best-known lady there as staff and residents alike know they can expect a wise, gentle, and loving response from her as they bring their problems to her bedside.

During my novitiate, I was given two very helpful exercises. For several days, I was to speak only in answer to others without initiating any conversation. Not even my own family noticed anything different, but an old adage really came home to me: "You never learn much when you're talking." Then, for another couple of days I was asked not to use any personal pronouns and I found it very interesting to forget what "I" thought and to eliminate the "me."


William Stringfellow has said that the greatest compliment you can pay another person is to really listen to him. We know that people pay large fees to professionals to listen to them and in at least one school of psychology only bounce-back statements or carefully reworded questions are used by the expert to help people think out their own answers...just another form of creative listening.

Sometimes we are asked to listen to the chronic complainer, the braggart, the bore, and no one enjoys that. But just once in awhile, these folks seem to realize how they sound and their voices trail off as their dreary recital subsides and a place for a positive and loving response opens.

All of this is the horizontal aspect of listening--to each other. The vertical aspect, listening to God, being open to his love, will help us perceive opportunities for the apostolate of the listener and guide us through the Spirit in response to each other and to him. This is a gift we all can give.

Welcome and congratulations to those who who have been noviced or professed since May, 1979. These are (novices are indicated by N):

Dorothy Adams
Diane Allen, N
Arthur Amuso
Albert Ashby, N
Robert Askew
James Bakewell, N
Betty Bell
Julia Bergstrom, N
Clinton Best
Rex Cole, N
Theodore Conwell
James and June Costigan, N
Robert Crummey, N
Mario Cuellar, N
Virgilee Ehmer, N
Elizabeth Bonham Fox, N
Walter Fox
Fred and Barbara Gamble
Gloria Goller, N
Stephen Gross
Deanna Gursky, N
Ann Harris
Barbara Henry, N
Richard Hills, N
Janet W. Hilton, N
Martin Hohlfeld, renewed in TO
Charles Kilgore, N
Amory King
Anne Lee
Ruth Lorenson
Leslie Lundquist
Louise Mangini
Joan Mann
Edward Medina, N
Roy Mellish
Jeri Lynn Miller
Dearlie Moline, N
Frank and Janet Moore, N
Richard Mowry, N
Kay Neel, N
Helen Ostic
Catherine Robert, N
Charles Roland, N
Donald Rowley, N
Patricia Schumacher, N
Laramie Spear
David Straut, N
Robert Teudesman
Jose Valenzuela, N
Stephen Waller, N
Clare Webner, N
Roberta White, N
Alden Whitney, N
Gretchen Wood
Alice Young

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EVERGREENS

The Rev. Henry C. Englund, one of our Tertiaries, has recently become the Assistant Director of The Evergreens. This is an Episcopal home for the elderly, sponsored by the Diocese of New Jersey, and located in Moorestown, NJ. The facility is situated on a 32-acre tract of land, surrounded by trees and well-kept lawns.

Says Fr. Englund: "The Evergreens is an exciting place. We presently have 160 residents and about 100 employees. Our residents come from all walks of life, but by and large most have given of themselves for the work of the diocese and their home parish." This description fits another tertiary, Canon Fergus Fulford, who is a resident of The Evergreens.

The Evergreens had its beginning in 1919 in Bound Brook, NJ, when the La Mont family donated their home and five acres of land, with the capacity of 15 guests. When this became too small in 1949, the present tract was purchased.

An interesting feature of the home is the chapel, which by PA system and closed-circuit television can be brought into the rooms of patients in the nursing care unit.

The only requirements for admission to The Evergreens are that one be a communicant of the Episcopal Church for at least ten years and a resident of the Diocese of New Jersey for at least three years immediately prior to application; 65 years old, in good health, and able to care for oneself.

The Evergreens receives its support from the diocese, income from invested funds, income of residents, and gifts.

Nine Gospel questions

The Gospel Now is a topic that needs continuing consideration and discussion. In particular, for a conference for representatives of the Three Orders which will be held in 1981, nine questions have been proposed. Please consider these questions, alone and in your fellowships, and try to respond to Dee Dobson by July 15. All nine may seem overwhelming; if so, choose one, two, or three for your careful attention. Besides providing input for the conference, you are certain to learn something of value for yourself.

1. How do we respond to Jesus Christ as Lord and Saviour?
2. Reconciliation is at the heart of the Gospel.
How should this affect our evangelistic outreach?
3. How do we share in the mission of the Church?
How do we relate this to our daily life and work?
4. How do we relate this to our daily life and work?
4. Personal holiness, prayer, worship, and commitment...
What do these mean for our life?
5. Penitence, discipline, suffering, the dedicated life;
Life under vows (of marriage or religion), life under pressure...
How does the Gospel speak to these areas of our life and witness?
6. Creation, new creation in Christ, simplicity of life...
How do these challenge us?
7. Race, relationships with people, personal identity...
What is the Good News for these? How do we communicate it?
8. Compassion, human and divine...
Is this part of our Gospel understanding?
9. Eschatology, interpretive prophecy, the world and its problems...
Where are we going? What is our goal?
How can we interpret the Gospel message for our age?

Jesus' continuing Passion

Why do we traditionally refer to "The Passion" as the last week before the crucifixion, rather than all of our Lord Jesus Christ's lifetime on earth? I share a gift which was granted to me during Lent, 1979.

Somehow, all my life my perception of the Passion was in the very narrow sense of that very intense week of events from the hero's entry into Jerusalem to the Good Friday cross. Suddenly, by God's grace, another mold is broken and I understand the Passion as the whole of Christ's lifetime on Earth. This enables and enlarges my understanding of the totality of his ministry. Christ's manner did not cling or chase after people. It was simply an open-armed offering of himself and through him the way to know the Father. The manner of his life in which the joy of reflected love and companionship with the apostles, the faith of those healed, welcoming the little children and celebration of God's creation are interwoven with the taunting sarcasm of the scribes and

Pharisees, the rejection and lack of faith of his own townspeople, and finally the ultimate murder by crucifixion by Roman soldiers, most of whom knew him not, but were carrying out orders by superiors. I now begin to realize that we are invited to share the Passion as we too live on this earth and become aware of the same sorts of joys and love which are interwoven with the same sorts of rejection, sarcasm and yes, still, murder done by one human being against another.

It seems to me the ultimate sadness and agony is expressed when men and women are so deaf and blind that they don't even realize what they are doing. We have been many times blessed through the ages as God's servants, one being our brother Francis, have recognized and pointed out over and over again the absurd manner in which mankind behaves. As generations go on, there seem to be some who actually hear and live the Gospel--and for this I shout, "All thanks and praise to you good Lord!"

-- Gretchen Pankratz

Closing addenda

In answer to some questions in the Winter newsletter, Jane Ellen Traugott notes that novice directors have postulants while counselors only have novices; the Clinton legacy was left to the Third Order by Mollie Clinton when she died. However, the money for the Assisi conference did not come from that money but from our operating budget.

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For address changes, write to Helen Webb, 4008 Buckingham Road, Baltimore, MD 21207.

Send news, features, art to Peg Shull, 242 Glendover Road, Lexington, KY 40503.

Send first inquiries about the Third Order to Tertiary Bob Teudesman, Little Portion Friary, P.O. Box 399, Mt. Sinai, NY 11766.

Helen Webb would have you know that Br. Dunstan does NOT resemble a camel. Whoever heard of a camel with a New Hampshire accent?



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