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FRANCISCAN VALUES

(An excerpt from Br. Geoffrey's Address to the T.O. Interprovincial Chapter)

All our Franciscan values stem from being, in the first place, hopelessly in love with God. We must be growing towards the reality of the experience of Francis when he prayed, "My God, my all." Out of this and as an expression of this, is a love of the world and a reverence for all that is in it. In this world we are to live simply, not clutching at the things of the world and making them ours, but enjoying them the more because none of them is ours. What does "simplicity" mean in America or England, in Zambia or Solomon Islands? What does simplicity mean for a white S. African or a black S. African? Out of this love of the Lord springs a love for each other which means reconciliation is a very important element in our living. This starts at home where we live - what does reconciliation mean in my country, my town, my place?

Dorothy Sayers once said, "Never think that wars are irrational catastrophes; they happen when wrong ways of thinking and living bring about intolerable situations." How can we be instruments of peace today? Such a life and such a work is beyond our feeble capacity. Only God can give us the strength, and only He can blend together into a brotherhood men and women so totally different, of so many varying languages and cultures, amid pressures that are always trying to separate and divide and destroy. This we acknowledge when we say in our Principles, "The Holy Eucharist is the centre round which their life revolves." Here the Lord gathers us round His table and is in our midst. He gives Himself to each one of us and so by His Body and Blood, draws us into unity with Himself and with each other. It is a supernatural unity and quite beyond human attainment.

One of the exciting features of this decade has been the evident signs that God is renewing His church. ...Just as the Lord sought to prepare His disciples for His own Passion and the sufferings they were to undergo, so I believe He is preparing His Church for severe testing and suffering in the days to come. ... I conclude, then, with this word of warning, but also with a word of hope. For the signs of the times are that God is alive and mightily active in His world, redeeming, bringing good out of evil, resurrection out of death, and overcoming the power of Satan. But it is not without tribulation. So my brothers and sisters, let us go forward joyously and confidently with God; for the end is not destruction but the Kingdom.

SUMMARY OF 1976 CHAPTER MEETING

The Third Order Chapter, American Province, Society of St. Francis, met November 5 and 6, 1976 at Bishop's Ranch, Healdsburg, California, with 12 of the 13 members present. Also present were 5 members of the Interprovincial Chapter, from England and Africa. Br. Geoffrey, Minister General, was invited but unable to attend.

Reports were made by Br. Luke, John Scott, and Br. Mark Francis. Ken Cox's election as one of the two Novice Directors was confirmed. Novices recommended for profession were: Christine Dorsaneo, William Hull, Caroline Moran and Lorrie Morris.

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Since it has been difficult to keep in touch with Fellowships, Marie Webner was appointed to be the contact person. In Trinidad, Br. Dunstan is now directing the tertiaries. Delegates appointed to the Interprovincial Chapter were John Scott and Dee Dobson. That meeting was scheduled at the Ranch, November 8-12, to include a session with the Ministers' Meeting at the end. (The Ministers are in charge of each of the three SSF Provinces around the world.)

Explanation of "Daily Office" was changed to "Morning and/or Evening Prayer" as authorized by the Episcopal Church. The Bursar wishes to resign, and John Scott will seek a replacement. A budget of \$7100 for 1977 was drawn up by a stewardship committee, along with a letter to be sent with a pledge card to all tertiaries. Statute amendments, on the withdrawal of a novice; and reinstatement of an inactive tertiary after application to a Novice Director, are printed separately from this summary. A Renewal Card is to be sent to determine which tertiaries are active.

The Third Order Convocation will be held at the Mt. Sequoyah (Methodist) Assembly center in Fayetteville, Arkansas, from Friday, April 22 to Sunday noon, April 24, 1977. All tertiaries are welcome at this conference. Themes will be: What the Third Order is, and, Commitment. Brother Geoffrey willspeak, as well as our Chaplain, Br. Mark Francis. The Associates hope to meet separately at the same time.

Regarding Third Order community living, Fr. Metcalf, a tertiary living near Minneapolis, invites other tertiaries to vacation together at his small retreat center.

The next Chapter meeting was set for November 4-5, 1977 at Little Portion Friary. Copies of the full Minutes are available from the Secretary - Mrs. Edward Webb, 4008 Buckingham Road, Baltimore, Maryland 21207.

#### THANK YOU

Ever mindful that the Third Order benefits from the fruit of many labors, the Chapter wishes to express its debt to brother Hank Koning for his services as Third Order Bursar. The Chapter finds it difficult to find words to thank brother Peter Funk and sister Marie Hayes for their work with postulants, novices and pastoral officers, as many of its members have themselves been formed by them directly or indirectly. We thank God for Marie's quiet faith and patience. The Chapter especially appreciates Peter's ability to draw on the riches of classical spirituality while seeking new areas of openness and growth. We ask God's blessings on whatever new ministries he undertakes.

Chapter rejoices in the hospitality and friendliness of the Bishop's Ranch and the presence of Bishop Myers in its midst. Remembering that the last shall be first, Chapter wishes to express its thanks to Brother Phillip for his efforts at coordinating transportation problems - those of us who were strange to California were comforted by his thoughtfulness in seeing that we were surrounded by the culinary familiarities of the "golden arches" early on in our stay!

#### NOTE

In the August issue of the Newsletter was printed a working draft of the Constitution of the Society of St. Francis (world-wide, all three Orders). During executive meetings, additions and corrections were made, and it will need further processing before it can be part of our manual, as planned.

First Interprovincial Meeting  
Third Order, Society of St. Francis

This meeting, November 8-11, 1976, held at the Bishop's Ranch under the call and leadership of our Minister General, Brother Geoffrey, followed our own American Province Chapter. Minutes of the Interprovincial Chapter are lengthier and are being prepared by Brother John Derek, S.S.F., Secretary General of the whole Society.

Those present at the meeting were the three Chaplains: Brother Edward of the European Province, Brother Mark Francis - American Province, and Brother Reginald of the Pacific Province. In addition there were two representatives from each Province. Owing to the political and economic problems of our African brothers and sisters, there were three African representatives, one each from Zambia, Rhodesia, and South Africa. They must meet regionally. But it is of great importance for us all to know the extent of the Third Order worldwide, and the strength that can be drawn from that. New Zealand (with the Solomon Islands) and Australia (with Papua-New Guinea) we expect to become separate Third Order provinces. In addition, Br. Geoffrey spoke for tertiary groups in Hong Kong, Singapore and Calcutta. Our gathering at the Ranch did have citizens of 7 countries; in addition, our own American Chapter had Mexico and Canada represented. In another dimension, the representation included 3 Friars, 3 priests, 3 laymen, and 3 laywomen.

I stress all that for two reasons. First - in discussing the meaning of Franciscan life, especially the significance of poverty/simplicity, that diversification was very important. Second - power in this world resides in governments and the multi-national corporations. But, even in the powerlessness of those committed to the Gospel of Jesus Christ, communication, prayer and meals together for several days produces bonds and strengths that are not beholden to the "powers that be", but to the love of Christ. For peace and justice in this world, that is the route of ultimate vindication, together with hundreds and thousands of other such personal and group commitments to one another. It was clear to us that poverty, being the condition of so much of the third world, means that Western understanding of that cannot be its meaning and appeal elsewhere. While we who live in the affluence of the United States, or New Zealand, for example, search for simplicity as an alternative to the consumer-oriented society; our brothers and sisters of the third world need fundamental needs met, and some share of this world's goods, denied them by the power structures of this world.

For them, it is brotherhood, the simplicity of sharing across cultural and racial lines, that is the essential ingredient of Franciscan simplicity. When that begins to happen more and more, neither they nor we will continue to be blind to, and tolerate the injustices of the political and economic order. Because of the love of Christ manifest in brotherhood, we will be enabled to be God's agents for bringing Christ's Kingdom closer.

Both Mavis Giyose of South Africa, and Lazarus Zulu of Zambia (of one country where Africans are still enslaved, and the other, newly independent) stressed Christian faith and the Third Order as the means of renewal of African culture, the best of which has been virtually destroyed by colonialism. Both of them need the strength of our brotherhood - and such other things as literature. Mavis put it thus: there are three fundamentals of African culture to be recovered: hospitality to strangers, participation in community, and the sharing - as opposed to hoarding - of what each has. What could be more Franciscan, indeed, more Gospel?

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The Chapter did some necessary business, too, such as adopting a common form for the Vow and Pledge of Profession in the Third Order; and also adopted a distinct (and we trust, unique) profession cross - a small crucifix in dull copper, designed by a New Zealand tertiary and executed there. Robert Fulton, on behalf of the New Zealand Province, offered to supply them for all the other Provinces for professions from now on. Almost all present looked with favor on the Tau Cross with Crossed Hands (Franciscan Herald Press, Chicago) which we have recently been using; but the distinctive and lovely design of our New Zealand tertiaries won us over. We did, however, endorse the smaller badge of the Tau with Crossed Hands as an external emblem for those who would like to wear one as a mark of identification.

Please pray for tertiaries around the world, especially in Southern Africa. The agony of Rhodesia, and the personal agony of Basil French, was ever present with us in our discussions and conversations - overcome only for the moments of embrace at the Eucharist or the end of a long session.

John M. Scott, Guardian

#### FELLOWSHIPS

Following special requests from your Secretary, reports and letters were received from most of the Third Order Fellowships in the American Province, namely:

Arizona	Miami	Santa Clara
Chicago	Minnesota	Seattle
Fayetteville	New England	Spokane
Lexington	New Umbrian	Trinidad
Long Beach	San Bernardino	Washington, DC

The October roster of the Philadelphia Fellowship was received. The last heard from the New York-Long Island Fellowship was the April 1976 roster. Peg Shull wrote mentioning the Milwaukee Fellowship. If you have word about any others, please send it to Mrs. Marie Webner, 5654 E. Pima Street, Tucson, AZ 85716, our Fellowship Contact Person.

Meetings are usually set on a regular basis so that members can plan ahead. Programs include: Holy Eucharist, Morning Prayer, Compline, informal prayers and intercessions; discussions; pot luck meals, brown bag lunches, even some meals especially prepared by individuals for a group. During the year, arrangements are made for retreats and quiet days. Visits by Friars are always eagerly awaited and joyfully reported on. Sister Cecilia, CSF, has also visited tertiaries and found a ready welcome. Discussions center on topics such as Love, Poverty, Joy, Obedience, "The Way of St. Francis" (purple book). Novicings and professions are special times in the lives of the Fellowship tertiaries.

The Chicago Fellowship is keeping a scrapbook, for shut-ins and reminiscences, with many pictures. The Fayetteville Fellowship sponsors an annual St. Francis Day Dinner and Eucharist, honoring all newcomers to their local parish. The Lexington Fellowship had a series of studies on Humility, Love and Joy. They have discussed the possibility of splitting into two fellowships because of rapid growth in membership and attendance. At the Miami Fellowship, a suggestion was made to exchange cassette recordings as part of their study, and give a report on them. The Minnesota Fellowship is starting a local lending library, and participated in the annual Franciscan Transitus observance with the Roman Third Order - some 300 people. At the next meeting, they plan to share with each other their experiences on how they became Franciscans. The New Umbrian Fellowship in San Francisco has so many invitations to special occasions that they have difficulty finding time to

have their own meetings. They are considering meeting in smaller groups, but urge intercessory prayer for all members of the larger group. The Santa Clara Fellowship looked forward to a visit from Fr. John Betton, Guardian of the Third Order in England. This Fellowship shares many activities with the New Umbrian Fellowship, but also has some independent meetings.

In Seattle, the Retreat conducted by Br. Mark Francis was open to associates of various religious orders, sponsored by a group called Associates of Religious Orders, which plans events twice a year. In October, the Spokane Fellowship met with the Roman Catholic tertiaries for a joint program. Camilla Dirks reported the conversation was one of the most lively and provocative she has ever had the privilege to take part in!

In Trinidad, there is one professed tertiary, one novice, and three postulants.

"IS THERE AN ARTIST IN THE HOUSE?"

Mrs. Priscilla Reed, 13 Pleasant Street, Rockport, Mass. 01966 requests names and addresses of tertiaries who are practicing artists by vocation. She says, "I'm presently just a postulant for the Third Order, and need some help and encouragement from fellow artists."

WELCOME AND CONGRATULATIONS

We are growing. Welcome to those who have been recently professed:  
John Filler - July 8  
Bill Graham - September 5  
Cleaves Johnson - September 29  
Russell Northway - January 30, 1976  
Kent Riddell - November 21

Lorrie and Casimir Morris are rejoicing in the birth of Mary Ruth on Thursday, October 14th, in Kouts, Indiana.

Fr. Robert Woodfield, of California, wrote: "As you know, I moved from Rialto, California, to Long Beach a year ago. Since coming to All Saints', I have been working on a new Long Beach Fellowship, and for some time we have been meeting monthly." He has written an excellent introduction for newcomers about the Franciscans and the Third Order in particular.

In August, Fr. Keith Ackerman wrote, "This week I was elected Rector of Saint Mary's Church, Charleroi, Pennsylvania .. and we look with joy to December when our third child is due."

Fr. Russell Northway, now at the Church of The Holy Trinity, Peru, Indiana, wrote (in part): "As I reflect back on my leaving Boston in 1973 to take up a new post in the Anglican Church in Barbados, I thought some of you might like to share in my reflections. Even though I had been to the Island to see the area, there were a lot of unknowns, and on my arrival these were soon to be made clear. The living was of a very simple, quiet, and slower way to what I had been accustomed in the big metropolis like Boston. Life refused to speed, but took its course with the movement of the shifting sands of the sea. People were happy, fun-loving, and unaware of the passing of time. After the first year and a half, I felt myself being slowly molded into the life style of Bajan life. The Church is a vital part of life there. It was a joy to find so many so deeply committed. Of course there were those who were not, but still the Church meant a lot to them. My heart and soul are with those people, who want so much to hear the word of God and to serve Him. My prayers are that we will someday have enough men to go to Barbados and bring the spirit of St. Francis there." (for his whole letter, write to Pat Mahon)

Welcome and Congratulations, continued

Will Drake wrote, "Fort Simpson was a beautiful place which I was just getting used to when I was asked to take my present position, of which the promotional benefits were just too attractive to turn down. So here I am back in Yellowknife (Northwest Territories). My present position is most interesting, in that I evaluate all Territorial Government programs as requested by the Executive Committee."

Don Seaver, of St. John's Anglican Mission, Moose Lake, Manitoba, says - "I have never before been as personally involved with the guidance of the Holy Spirit as with our coming to Moose Lake. It is a settlement of Cree Indians, 40 air miles east of The Pas, about 400 north of Winnipeg and 500 south of Hudson Bay. In the summer the only way to get here is by plane. In the winter after the lakes and muskeg are frozen, there is a "winter road". There hadn't been a priest here for over three years, so I've 3 Confirmation classes going with over 50 kids in all. There are no teaching materials available, and no money to buy any; so I tell, or rather, act out Bible stories. Some of my sermons are like this, too. Although these are allegedly for the children, the adults get a kick out of it too. Even the oldtimers, who speak Cree 90% of the time, seem to enjoy my gyrations."

Ruth Manson, of Bethel Park, PA wrote, "There is a subject which has been mentioned on numerous occasions about which I would like to comment. It is this matter of identification of ourselves as tertiaries either by wearing of Franciscan symbols or by signing our name with the initials, T.S.F. or T.S.S.F. ...If I sign a paper with my name followed by TSF, does it make it any more obvious than the contents of the paper which make my interest in St. Francis known? It seems to me that we should neither hide nor boast of our Franciscan commitment." (She sent a three-page letter about it, which you may read by contacting Pat Mahon.)

In Response to the Sermon on Africa

Muriel Adey sends a little story: "An African asked Brother Francis whether he was of a different tribe from the other white men. When asked why he thought this, he replied - Well, you clean your own shoes! The others don't." She also comments: "My personal thoughts re the WCC sending financial aid to the black Africans is - that it was done after much prayer, and with the awareness that some might get diverted (as happens in Northern Ireland) to violent means, but that on balance the prayer said, send anyway! Sometimes one simply must act, and leave the outcome in God's hands. Or so I feel personally."

Ken Cox writes, "At times I'm a bit dubious about attacking moral standards on a national level; that is, I wonder whether this isn't a little too general a way to look at what's wrong in the world. I prefer the one-on-one idea. It seems to me that we can be more effective by starting with ourselves, and our won standards individually, and then working for these principles in our personal relationships with others. I don't mean that we shouldn't write to our Congressman, etc., but that we should start where we are."

Henry Morrison (recently moved to 279 Newbury St., Boston, MA 02116) wrote, "Frankly, I am deeply shocked and grieved to see such things being said by one of our Fathers in God. I cannot see that there is any antithesis between preaching the Gospel to individuals and struggling against oppressive social structures. ...Also, I am disturbed at some of Bishop Burrough's allegations. ... Bishop Burrough treats the liberation movements as if they were all exclusively Communist; but the fact is that they are broad coalitions of various groups." In Bishop

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In Response to the Sermon on Africa, continued

Burrough's remarks, Henry feels that "to propogate such a notion is to attempt to turn the clock back to the Cold War and to a Red-Scare mentality which does nothing for world peace or for freedom within countries. The assertions made by the Bishop seem to me so misleading and even dangerous that I feel it would be irresponsible to let them go unchallenged." (For details, send to Pat Mahon for Henry's letter, or write him directly.

LIBRARY (Mrs. Lawrence Mahon, 1990 S.E. Mulberry Ave., Portland, OR 97214)

Enclosed separately with this Newsletter is the first list of books available on loan. If interested, write to Pat Mahon. Also - do you have any books you would be willing to add to our lending library? The system is for you to let Pat know they are available; then when someone requests a book, she would have the person write to you to borrow it. Other material, which Pat has, available in our library is as follows.

(1) Minister General's 1976 Letter on Africa. Br. Geoffrey wrote, "My visit to Africa took place against a background of unrest and tension and outbreaks of violence. ...I think it is true to say that whatever is said by the politicians, the vast majority of the people, black and white, want only to be left in peace. But they are caught in a situation where whichever way they turn, there will be trouble and probably violence. Do please remember them in your prayers." He visited Zambia. There, Father David Norwood has done an outstanding work in organizing the Third Order, but he has now gone to England. Brother Aidan was of real assistance, but he leaves for Dar es Salaam. At Fiwila, the Brothers were in the process of leaving, and turning over the work to others. He also mentions work at a Mission to Seamen and a hospital. In Tanzania, he visited the Brothers and was impressed with their vegetable gardnes, as well as citrus fruit, pineapples and pawpaw. They also raise poultry, rabbits, goats and sheep. The Friary has novices from Zaire, Zambia and Rhodesia, in addition to the professed Tanzanians. He reports three novices for the Third Order in Tanzania. In all, he says the Third Order in Africa, including novices and postulants, numbers 70. He visited South Africa, Lesotho, Rhodesia (Bishop Mark wood and his wife Winifred are leaving to go to England).

(2) Children in Zambia; a 63-page booklet given to us by Lazarus Zulu when he came to the Bishop's Ranch in November. The words and pictures illustrate the everyday life and education of their children.

(3) National Franciscan Communications Conference (Anglican-Roman Catholic) - Autumn 1976 Newsletter. - Franciscan Federation Activities 1976-77, conferences and programs in Massachusetts, Illinois, Minnesota, New York, Ohio, and Pennsylvania. - "Pilgrim Virgin Home Visitation Program", by Montfort Publications, Bayshore, NY. - Information about a Commemorative Medal for the 750th Anniversary of the Death of St. Francis, struck by the Franklin Mint.

(4) Hat Rock Valley Retreat Center Message #21 and postcard from tertiaries Father Liebler and Brother Juniper

(5) Naramata Centre newsletters and brochures, about the location and work of tertiary Roy Wood. In a letter he says, "My being here is a result of getting into our own diocesan education program some ten years ago, and becoming very interested in the whole field of adult education."

(6) The National Institute for Lay Training - a brochure on their work. Our Terry Rogers is Coordinator of the Volunteer Corps. Additional brochures are available directly from the Institute, 815 Second Avenue, New York, NY 10017.

(7) MAR Literature 1976-77 - a brochure from the American Friends Service Committee, Middle Atlantic Region, about films, slides and books available on a number of topics related to peace, world hunger, etc. Additional copies from AFSC, 317 East 25th Street, Baltimore, MD 21218.

SSF BROCHURES AVAILABLE

In preparation for General Convention, a new, general, Society of Saint Francis brochure was printed. Copies are available at Little Portion Friary, Box 399, Mt. Sinai, NY 11766. It would be helpful to send a self-addressed, #10 envelope (business size).

There are also brochures on the Bishop's Ranch (El Rancho del Obispo) conference and retreat center of the Diocese of California, under the direction of SSF. The address is 5297 Westside Road, Healdsburg, California 95448, for copies.

*the off-shoot, which is your book*

PROVINCIAL STATUTES  
Additions and Corrections 1976

Section III. Membership; B. Novices; 5.  
A Novice may withdraw from the Order at any time, upon notification to his or her Novice Director.

Section III. Membership; C. The Professed; 7.  
If an inactive tertiary wishes to become active, information including the person's rule, date of profession, and a reference from a tertiary, spiritual director or priest, should be submitted to a Novice Director. Following a period of 6 months, an application for reinstatement should be made to the Novice Director, for approval by the Chaplain and Chapter.