



# The Franciscan Times

Winter 2000-01

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●

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## A Franciscan Experience

by Francesca Wigle

It was during the final moments of May that things came together for one of the most enriching experiences of my life. I was soon to leave Austin, TX to attend the first working retreat of our Order's Peace and Justice Group at the Catholic Worker House in NYC. Arriving by train at Grand Central Station, it was quite amazing that Brother John George and I managed to find one another amidst the throng of folks scurrying and milling around. We had been working together for 9 months facilitating an online course on nonviolence but we had never met one another in person.

The 17 block walk to the subway station was a kaleidoscope of swirling energy and diversity. When we emerged from the subway in Bushwick and turned right, we could see the blue turret of the Friary in the distance. The sounds of cars, music, people, sirens, laughing, yelling, singing and talking were a 24 hour backdrop to life in this part of the city. Some young people from St. Thomas Church nearby were coming over for supper to welcome Brother Anthony back from his many months in Australia and the South Pacific. It was apparent that the Brothers had a major impact on their lives. Brother Derek had created a lovely evening liturgy around the Paschal candle and we ended up singing, "This Little Light of Mine."

Brother Anthony had brought his Bible which he had received from the Archbishop of Canterbury at the Lambeth Conference. When a young teenager finished reading the scripture for the evening, Brother Anthony gave him the Bible and said that he had been saving it for the first person who would read from it. The boy was radiating happiness at having received such a wonderful gift.

*SSF Working Retreat at Dorothy Day's Catholic Worker House, Mary House in New York City.*

*L to R: Terry Rogers, Emmett Jarrett, John Snyder, Francesca Wigle, Owusu, Joan Shelton, Br. John George*

The Brothers are planning to turn the downstairs of the Friary into a community center for this part of Bushwick. Brother John George talked with a neighbor, Dorothy, as we walked around the neighborhood. She spoke of the drugs and violence at their doorsteps. She and John George talked about setting up programs to bring the kids to the Friary. Far-reaching communication was happening before my eyes.

After Morning Prayer on Saturday, Brother John George, Fr. Emmett Jarrett and I made our way to the Catholic Worker House where Dorothy Day had spent the last years of her life. I felt honored to be in this place where such a great humanitarian and activist had lived out her call. There was much anticipation as we climbed the stairs to the library. John Snyder, an Associate of the Order, and longtime friend from Austin, was there waiting for us when we arrived.

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**Franciscan Adventure (continued)**

Soon Tertiaries Terry Rogers and Joan Shelton joined us; Peter and Mary Funk were unable to attend in person but were with us in prayer. We began with Emmett Jarrett leading us in an African method of Bible study on the daily gospel lesson. What an amazing way to bring depth and focus for our time together! It felt as though we had planted the seeds for this peace and justice group in our different parts of the country but we were here together to see it begin to grow. We watered and tended it as we shared about our own lives and calls to peace and justice. We cultivated it as we talked about our hopes and dreams.

We shared community as we took on responsibility to continue to tend it and help it blossom into a meaningful response to Brother Francis' call to care for the poorest of the poor. Brother John George had to leave for a little while to attend a demonstration for affordable housing which was being held at Al Gore's headquarters in New York. When he returned, he brought Owusu, a Caribbean drummer and activist, with him. Owusu was inquiring about the Third Order and wanted to participate in our working retreat. He has since sent in his paperwork to begin formation. I celebrated the joy and creativity which I could see him bringing to our Order. At the end of our working retreat, we invited guests and workers from downstairs to join us in Eucharist in the little chapel next to the library. Only later did I learn that Dorothy Day had been laid out on the altar here after her death.

Emmett Jarrett invited me to accompany him up to New London, Connecticut after our retreat. He and his wife, Anne, had purchased a 100-year-old house in downtown New London and were in the process of converting it into St. Francis House. The trip by train up the coast took us from intense city to rural peace. The view out to the ocean from New London was wonderful, except for the haunting presence of the Trident nuclear submarine base and factory across the bay. My bones felt chilled at the thought of nuclear warheads carried deftly and silently through the majestic silence and beauty of our oceans.

Emmett and I climbed the stairs of the large front porch. Evidence of carpenters spilled out onto the porch. We entered the screen door and turned left. A large San Damiano cross hung above an altar in front of a bay window. "Rebuild my church" echoed through my mind. Emmett took me on the grand tour. The bottom floor is to be a community center with chapel, meeting rooms, dining area and kitchen. The second floor has bedrooms for people whom God would call to come and work with Emmett and Anne in this new ministry. We climbed again. The upper floor was becoming a

new home for the Jarretts, including their two children, Nate (14) and Sarah (10). The open windows were let the breeze filled the house with wondrous possibilities. The hermitage apartment behind the house had been completed the previous week and I was honored to be its first guest. I met Anne and the kids. We made plans to host a group of local folks who had made the completion of the hermitage a possibility through their donations and work.

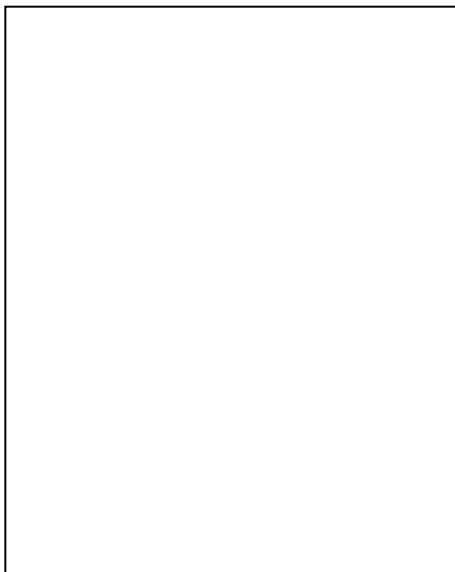
It was incredible to be a part of this family for a little while. The foundation of this house was rock solid and I soon discovered that the foundation of the ministry here was equally solid. Emmett explained to me that each decision was made prayerfully using the African method of Bible study. "God is leading this ministry," Emmett explained. "If we don't reach consensus or if someone is too impatient to prayerfully await the decision, then I say that it must not be time for that decision to be made." I let these words soak into my memory and hoped to be able to incorporate them into my life.

Carpenters began arriving and the sounds of sawing and hammering reminded me again that the Church was being rebuilt in this place which had formerly been a crack house. Anne's aunt came from the retirement center down the road. The meal was started and the table set. Everyone pitched in. About an hour later guests began arriving. It was great being able to help host them. They were mostly retired folks with amazing life stories and myriad interests.

I sat next to a gentleman who delighted me with stories about his life as a reporter for the *Boston Globe*. Soon everyone began asking Emmett about the new ministry in this house. "Who will come to live on the second floor and help?" Emmett's calm reply was music to my ears. "When the time is right, God will call those who come to help. Perhaps they will be interns or seminary students. God will provide." People looked somewhat astonished. If my own ministry with youth weren't calling me back to Texas, I imagined myself never leaving St. Francis House! We went into the chapel for daily prayer and here again used the African method of Bible study to immerse ourselves in the gospel of the day. Each person became involved and soon we were discussing our lives and our calls in terms of this gospel reading. We toured the house, blessed the hermitage and enjoyed visiting until it was time for the guests to leave. Later, Sarah, Nate, Anne, Emmett and I donned old work clothes and climbed up to the third floor apartment with cans of paint, brushes and sandpaper. The kids stained their cupboard doors and personalized their own rooms with bright colors. Anne showed

me an amazing system for painting four boards at a time! We worked together until after dark. I felt honored to be a part of this beginning time in the ministry of St. Francis House. The next day I had to return to NYC. Emmett and I walked down to the train station and waved good-bye as the train moved slowly out of New London. I felt tears welling up in my eyes and spilling down my cheeks. I wasn't sure I wanted to leave.

From Penn Station I walked across Manhattan to the offices near the United Nations. Peter and Mary Funk and I were going to meet with Sister Kathie Uhler of Franciscans International, a non-governmental organization at the United Nations. Peter and Mary filled the hallway with their light and joy when they stepped off the elevator. I felt as if I had known them my entire life. Sr. Kathie showed us around the small office and we sat around a long meeting table to talk about the Society of St. Francis and Franciscans International. Members of the Peace and Justice Group had joined FI. I wanted to see how we could work together. We shared about our lives and our calls to peace and justice. As we talked I realized that I could work more intentionally with FI through the focus group for Peace Education. Sr. Kathie shared about school districts which had incorporated peace education into the regular curriculum and the amazing impact it had had. I thought about my own school district back in Texas



and wanted to share ideas with those who were doing this important work. I work with "at risk" teen-agers who are not making it in the regular school curriculum and help prepare them for employment after they graduate. I feel a special call to work with the kids who are in trouble with the law. Peace education and restorative justice are successful in places like New Zealand where the government is actually closing down juvenile detention centers. I hope to attend a conference at the UN in January or February and learn as much as I can. How hungry we are in the U.S. for a new approach to the problems of youth violence with our prisons bursting at the seams!

It was incredible to meet with Sr. Kathie Uhler and to see FI in action. I offered to represent FI at the People's Campaign for Non-violence in Washington, D.C. the following weekend. Peter, Mary and I said our good-byes and made final preparations for me to stop at their home in New Jersey for a longer visit on my way to D.C.

I felt keenly the responsibility of representing SSF, Franciscans International and my own church community. St. Hildegard's in Austin, TX, at the Campaign for Nonviolence. It started Saturday night with a panel discussion in the chapel of Howard University in Washington. The panel was made up of dedicated peace activists from around the world. John Dear, a Jesuit priest and executive director of the Fellowship of Reconciliation was the moderator. Jonathan Schell had captured international attention to the threat of nuclear war in the early 1980's with his book, "The Fate of the Earth." Marian Wright Edelman, founder and president of The Children's Defense Fund, had worked with Martin Luther King. Helen Caldicott, a physician from Australia, is one of the world's leading advocates for Nuclear Disarmament. Daniel Berrigan, a long-time peace activist, was a member of Plowshares 8, and has written over 50 books. Mairead Corrigan Maguire had received the Nobel Peace Prize in 1976 (a co-founder of the Peace People Movement in Northern Ireland). Hearing the evening's discussion on nuclear disarmament brought me back to the realization that the nuclear threat is the most alarming situation of the present day. I have to admit that I was becoming complacent since the end of the cold war. I didn't think the threat of a nuclear winter still existed in the way it had. I had goose bumps when Helen Caldicott pointed out that Russia and the U.S. are the only countries his humility. He emphasized that we must not neglect our

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*Fr. Emmett Jarrett & Anne Schreiber in front of St. Francis House in New London, CT.*

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For Convocation Dates

For Profession & Novicing Dates

For Notification of Deaths

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## Anglican Franciscan Peace and Justice Group

*By John George Robertson SSF*

The Anglican Franciscan Peace and Justice Group, formed in May of 1998, is made up of members of the different Orders of the Society of St. Francis in the American Province (along with some others) who have signed up as members of Franciscans International. The Group has three purposes:

- to engage in shared discernment of what the gospel teaches us about any particular issue relating to peace, justice, and the environment,
- to encourage cooperative action to work for peace, justice and the environment by members of the Group and other Anglican Franciscans, often working in concert with Franciscan International as well as other peace and justice organizations; and
- to bring peace, justice, and the environment more into the forefront of the life of the Society of St. Francis.

Franciscans International is the whole Franciscan movement's presence at the United Nations. It was constituted about ten years ago by the Ministers of the Major Roman Catholic Franciscan Communities, OFM,

OFM Cap, OFM Conv, Clares and the Colettines, OSF (Third Order Regular) both men and women and SFO. They are organized, with an office in New York and one in Geneva. They also have regional organizations of Franciscans in North America, Europe, Africa, South America and East Asia.

FI has three broad issue areas that give overall direction to our work: Care of Creation, Concern for the Poor and Peacemaking. There are many issues that can be addressed under any one of these three areas. We can all feel overwhelmed at times by the sheer number of needs in our world and end up being paralyzed into non-action. In an effort to help us better focus our Franciscan voice, witness, action and energy, FI-NA will concentrate on the following four issues of concern. We will continue to monitor and be involved in other issues, though our primary emphasis will be on:

\*Third World Debt Cancellation

\*Peace Education and work toward creating a Culture of Peace and Nonviolence

\*Plant-A-Tree Project

\*Death Penalty Moratorium/Abolition

An additional goal of FI is to create links and an organizational structure among members of the wider Franciscan Family, creating cooperative ventures and building up the family.

SSF members of all three Orders from many parts of the world have met with Franciscans International while they have been in New York for Chapters. Shell, the F.I. North American Coordinator, has attend some regional Franciscan gatherings. Now many SSF people are members of Franciscans International. The American Provinces of SSF, CSF and TSSF are members.

Enroll today! Fellowships and houses can join for just \$100 or \$5/person and submit the names/addresses of fellowship members who wish to receive the quarterly newsletter. Those with email addresses can be added to our email alerts list. Individual memberships are \$20 per person. Please tell them that you are connected to SSF.

If you are in the US or Canada, please send your check to Sr. Shell Balek OSF, FI North American Region, 3195 South Superior Street, Milwaukee, WI 53207. People elsewhere in the world should send their checks to Franciscans International, 211 E 43rd Street, New York, NY 10017-4707. When you have joined, e-mail me and let me know so that I can add you to the Anglican Franciscan Peace and Justice Group.

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**Adventures of a Franciscan (cont.)**

who can, at this point, destroy the world. I thought of how our government had recently refused to sign the nuclear test ban treaty. Jonathan Schell asked, "What is it about ourselves and our culture that makes us continue to support the evil of nuclear weapons?" It is as though the mentality of many of those in Congress refuses to accept that the end of the cold war opened up a possibility of responding differently to people around the world, to a possibility of reducing our nuclear arms, to a possibility of less money spent on the Pentagon.

The schedule for Sunday was changed so that we could hear the Dalai Lama on the Green in front of the capitol in the morning. It was incredible to experience the Tibetan Monks chanting from the Great Prayer Festival as the Dalai Lama officiated and then to hear the Dalai Lama speak for an hour. What impressed me about him was his humility. He emphasized that we must not neglect our inner values. We must not put all our efforts into material development. We can never be happy if we become slaves of money. I thought again about Brother Francis. We sat next to a group of Tibetans. The women were dressed in traditional costumes, the men in western style. They shared food with us. We took pictures together and felt united in our desire to share this time together with the Dalai Lama.

John Snyder and I returned to Howard University for the nonviolence training. I was delighted that the manual "From Violence to Wholeness" was the same one that Brother John George and I had been using in our online course on nonviolence for the past nine months. I watched the introductory materials bring to life a group of high school students. The presentation was so successful in getting the kids to participate that I really see its potential value in the schools. On the 3rd of July we assembled for a vigil at Lafayette Park across from the White House. We carried posters advocating nuclear disarmament and shifting tax money from the Pentagon to education and health care. We advocated lifting the sanctions against Iraq to stop the deaths of millions of children from disease and starvation. The demonstration was completely nonviolent. Several people, including an older woman in a wheel chair, prayerfully and peacefully participated in civil disobedience to make a strong and prayerful statement about our call for peace. I feel that participating with these very dedicated activists deepened my own sense of commitment to work for peace and justice in our world today.

My trip ended with a few days relaxing near the Atlantic Ocean before returning to Texas. I am still

processing and integrating all that I experienced and learned this summer. Never before had I felt so keenly that all parts of our Order, 1st Order, 2nd Order, 3rd Order and Associates are one big family. I find that my love and devotion to all my sisters and brothers within this family has deepened and widened enough to fill the oceans. I understand now that it was important for me to search out and discern where I fit within this family. My understanding of the second aim of our Order, "To spread the spirit of love and harmony", has taken on new depth for me. I am thankful to all my sisters and brothers who shared their lives with me this summer. I am thankful to all who work so hard to keep our Order alive and growing. I am thankful for those who wait humbly and faithfully for Jesus' call to rebuild the church.

Peace and love,

**Third Order Songbook Project Call**

The Third Order Songbook Committee continues to invite suggestions and musical ideas for a proposed Songbook to be used at future convocations and fellowship gatherings. The pieces should not exceed two printed pages, and accompaniment is encouraged in a variety of settings including keyboard, guitar, and orchestral instruments in C. Musical styles should show the diversity of our Province, and may include selections from various regions. (Music from the *Episcopal Hymnal 1982* will not be included.) Original compositions from Third Order musicians are encouraged. Since the emphasis is on sung music, selections should be easy to read by the community at large.

If you have music you would like to have included, please send the name of the music, composer and copyright information to: Carol Tookey, 1950 Eagle Ave., Audubon, IA 50025.

**T S S F B A S I C S**

available from Dee Dobson (4001 S.W. 5 Terrace, Miami FL 33134-2040).

*Devotional Companion* (\$6.00)

*Way of St. Francis* (\$2.50)

*Source Book* (\$2.50)

*Directory* (\$3)

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

*Order of Admission* (\$1)

*Spiritual Director's Guide* (\$2.50)

*Statutes* (\$1)

From the Editor, John Brockmann

Chapter is over. I'm home now. It was wonderful to be there with Third Order Brothers and Sisters from Victoria to Trinidad/Tobago and all points in between, but, again, sad to hear about the minority of professed Third Order members who fulfill the three marks of profession—to report annually, to contribute to the support of the Order, and to renew their vows annually. Perhaps, I thought to myself, many are Franciscan, but just not Third Order Franciscans. Perhaps, they would be wonderful Associates or members of the Order of Ecumenical Franciscans. Thus I include the attached articles. Two years ago at Chapter, we anonymously wrote on sheets of paper what the Third Order meant to us. Some of those things included:

- The grace in the Third Order community for me is being drawn closer to God through prayer, study, and fellowship, accepting others as God's children and therefore as brothers and sisters regardless of color, class, or creed.
- I'm grateful for the Third Order which holds up for me the example of Francis. Francis shows me how humility reveals dignity.
- I value the teachings of the Third Order that help me to grow in simplicity, humility, patience, and love, together with sharing and caring.
- The Third Order represents a blend of things that Francis inspired—contemplative prayer with a charismatic flair; periods of quiet counterbalanced with periods of active ministry; evangelical; liturgical; simple and uncomplicated; Christ centered.

Perhaps for some, these ideals can be best lived out with our close, beloved brothers and sisters in the Associates or in the Order of Ecumenical Franciscans.

### **Order of Ecumenical Franciscans**

*by Fred Ball, OEF Minister General*

The Order of Ecumenical Franciscans and TSSF are at once closely related and extremely divergent in nature. While OEF was born with the loving support and guidance of TSSF, and borrowed from its structure and style, the ecumenical order faces a unique set of challenges and opportunities.

The most obvious difference between our orders has to do with OEF's ecumenical nature. Certainly I have seen firsthand the great diversity within TSSF, but when an order's membership is active in more than a dozen faith traditions, the diversity is multiplied.

The good news in our diversity is that we have no prescribed ecclesial authority, no common confession, no predetermined liturgy. Therefore, OEF is remarkably free in establishing membership requirements and by-laws, planning worship time together, and determining the direction of our order. Indeed, our freedom is not only a privilege but a responsibility as we seek to honor the various traditions which we represent. Therefore, we vary our liturgies greatly. With no common canons on ministry, we permit any professed Franciscan from any order to preside at the Eucharist. We embrace a wide range of spiritualities. We like to see such freedom and mutual respect as particularly Franciscan in nature.

The bad news in our diversity is that we have no prescribed ecclesial authority, no common confession, no predetermined liturgy. So we struggle to determine

the limits of our diversity and the common bounds of our identity, we disagree about the meaning of "church," and we agonize over liturgical form and style. We are challenged to establish an order with enough structure to be cohesive, yet with enough freedom that each member can remain faithful to his or her own tradition. At times the connections are tenuous and we look more like a patchwork quilt than a seamless garment — more a group of side-by-side apartments than a single household of faith. Yet we know that catholicity is also a mark of the Franciscan tradition, and work to hold on to it.

There are certainly other OEF qualities which I might mention: the fact that we are a single order rather than following the traditional Franciscan division of first, second, and third orders; the adolescent struggle for identity which we face, still being less than twenty years old; and the challenge of dealing with members who not only come from many traditions, but continually change denominational affiliations!

We are what we are by the grace of God. The OEF struggles with identity, thrives on freedom, seeks the Spirit's guidance, and does so within the larger Franciscan family which encourages us and nurtures us with much love. Wherever I go, I find people excited about the notion of an ecumenical Franciscan order; I draw courage and strength from their energy about us. Thank you to TSSF for being chief among our encouragers!

**The Associates—Our Close Cousins**

By John R. Snyder, Associate

The Society of St Francis (SSF) consists of several orders (First Order brothers (SSF) and sisters (CSF); Poor Clares (OSC); Third Order brothers and sisters (TSSF)) and a community that is not an order, the Associates. The three Orders live by their various Rules, based in part on a (wonderful) shared document called the *Principles*. The Orders have governing bodies called Chapters. The Associates have individual rules that include certain obligations, but we are free to develop our personal rules in whatever way we find is most beneficial to our spiritual development as Franciscans. The Associates have no distinct governing body, i. e., no Chapter, although it is my understanding that First Order Chapter can make decisions that affect our community life. There is a Secretary for Associates position that is filled by a member of the First Order—currently Sr. Jean, CSF, in San Francisco.

[Editors Note. The Associates do not take vows in regard to their Rule, but they are welcome at all TSSF Fellowship meetings, and, at this very moment, a method of electronic delayed publishing via Adobe Acrobat is being pursued to make the *Franciscan Times* available to all Associates.]

The obligations of an Associate are (1) to pray and read from the Bible daily; (2) to attend Holy Communion regularly; (3) to make use of the sacrament of reconciliation or some other method of examination of conscience and penance; (4) to practice responsible stewardship of resources; (5) to support our Franciscan Brothers and Sisters in the SSF through prayers and gifts; (6) to respond to God's call to the service of others in the situations of our lives; (7) to deepen our knowledge of God and the faith through study and retreats; (8) to write a Rule of Life and correspond with the Secretary for Associates at least once a year.

I believe there are about 100 Associates in the American Province, compared to about 20 First Order members and about 600 Third Order members.

I have the impression that historically the Associates have been viewed as those who were not quite up to the rigors of taking on a Rule of one of the orders, or as people who might some day be in a position to join one of the Orders. You might say we have been seen as somehow less serious about our vocations or less completely formed as Franciscans, maybe analogous to the old way of looking at the diaconate (as people who were not yet priests). If this is in fact a common view, it is unfortunate, and I hope to help to change it.

**TSSF and OEF: 2 Orders, 1 Journey**

Craig Robert Miller, n/OEF Co-editor, Fiddlesticks

I am Franciscan. It is a state of being.

I was Franciscan long before I officially became a Franciscan. For several years after I became aware of my Franciscan soul, I called myself a Free Floating Franciscan (FFF), indicating that I had no affiliation with a Franciscan order or society. As a cradle Methodist I knew that being a member of SFO or any other of the Roman Catholic third orders were out. Additionally, though Methodism owes much of its heritage to the Anglican tradition, the opportunity of becoming a member of TSSF which requires that its members be of an Anglican communion was not available.

But God works in marvelous ways...like through the Internet...as was evidenced one evening when I typed the word "Franciscans" into a search engine. There it was: the Order of Ecumenical Franciscans. It caught my attention in a dual fashion...Franciscan and ecumenical. As I read the website material a feeling of having experienced a serendipitous and long awaited homecoming began to settle in. There it was in black and white...a Franciscan order for non-Catholics and non-Anglicans yet with very sound roots in historical Franciscanism because of its emergence from and continued supportive relationship with TSSF. And so it was from this chance encounter that I began the process of connecting with and eventually becoming a member of the Order of Ecumenical Franciscans. In a very short time, my involvement has increased to being co-editor of *Fiddlesticks*, the OEF newsletter, and the liaison between OEF and Franciscans International. It has been a wonderful journey.

Recently John Brockmann, TSSF invited me to give my reflections on what it is that distinguishes OEF from TSSF. In other words, beyond the matter of denominational affiliation, what do I perceive as the basic differences. Insofar as both orders seek to follow the poor Christ in the footsteps of Francis and Clare, there is little difference between our purpose and calling. However, there are three areas where I perceive a variance in how we go about fulfilling the mission and ministry of our individual orders.

The first to which I have already alluded is rather obvious. OEF is ecumenical. "Members of any Christian denomination may belong to the Order of Ecumenical Franciscans" (Principle 17, The General Rule of the Order of Ecumenical Franciscans). This has been a wonderful blessing for me personally insofar as I have always considered myself first as a Christian and

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*Two Orders, One Journey (cont.)*

only subsequently as a United Methodist. I believe that the diversity of experience and the opportunity for broadening and deepening my personal journey have been immeasurably enhanced by being in relationship with other communions. This has been even more greatly expanded through my OEF experience. Not only have I been blessed by the interaction within our diverse membership which currently represents 14 denominations, but also by interaction with Franciscan orders of the Roman Catholic and Anglican communions. Such interaction between orders is at the core of living the OEF experience. My inter-family relationships with SSF, CSF, TSSF, OFM, OFM cap, and OSF as well as other Franciscan oriented communities have been personally gratifying and have proven to be contributory to our mutual interests in peace, justice, and the integrity of creation.

A second distinction between TSSF and OEF is perhaps more circumstantial than intentional. It has to do with the fact that OEF is little more than fifty in number and covers a geographical area inclusive of the United States and Canada. For this reason, unlike TSSF with strategically situated local fellowships, we are in physical community once a year as an order and regionally only when it is possible. It is hoped, however, that as we grow, there will be more regular regional gatherings. Until such time, we will continue to exist as a "dispersed community." There is some comfort in knowing that for the early followers of Francis, this idea of dispersed community, which is a bit of an oxymoron, was not uncommon insofar as the brothers returned only annually to the Portiuncula for Chapter. Otherwise, the bulk of their fellowship was in the form of mendicant traveling two-by-two.

One unplanned benefit of being in dispersed community is that it predisposes our OEF sisters and brothers to seeking out relationships with non-OEF Franciscans. The natural outcome of this is that it also serves to strengthen ecumenical and inter-Franciscan family bonds, thus lending support to one of our essential purposes.

The third distinction has to do with how OEF sees itself in terms of structure. More specifically, one may ask: Are we a Third Order, or, as some may suggest, are we a blend of both first and third order? Technically speaking, as a whole we are essentially Third Order Franciscans. However, some discussion has been advanced that would suggest that there are those within OEF who may choose to live in accordance with the evangelical counsels of obedience, chastity and poverty from a First Order perspective which is far more rigid than the Third Order perspective which

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**Chaplain's Report, Chapter 2000**

By David Burgdorf, Outgoing Provincial Chaplain

The frame for this report is my favorite verse from St. Paul (or one of his pals), Eph. 5:20: *Eucharistoutentes pantote huper panton . "Giving thanks always for all things" [to God]. We are called to a "eucharistic life." Everything I want to say to you as I wrap up six years as Chaplain, and two before that as Assistant Chaplain, is contained in that text. I am very grateful and consider it a privilege to have been Chaplain of this sprawling and diverse community of American Tertiaries.*

This year, as well as trying to be available to the Formation Programs, Area Chaplains and professed people coming either in or out of community, I have attended three Convocations: Western, Northeast and Southern California. Except for the steady praying center of each convocation, the actual experiences were very different. The people, their topics, their concerns were quite varied. I went away from the second one saying, "Well, that was different," only to get to the third and be blown away. So there is great unity in the life of prayer and great diversity in beliefs, missions and ministries of the members.

If I had to pick two hooks to hang my gratitude on for this year, they would be communication and vision. **Communication** is such a challenge in this Province. It's a miracle there is a community. From Vancouver to Princes Town historically, and now spreading more into South America, how do we stay in touch? We all know the various channels, but it isn't easy. I have seen people get professed in joy, then something happens in their fellowship, maybe just flux, and the person's vocation fizzles. As in the modern workplace, the challenge is retention. People at the three convocations I attended lamented lower attendance than in years past. At one, people weren't even sure there was to be a convocation, or, if so, how to get there. We had a painful episode during the year when a local fellowship really didn't understand our Formation philosophy: a novice was asked to leave. Email is, no doubt, a great boon, but the phone company's ad: "Reach out and touch someone" is really an improvement we need to work on. (And this from someone who's practically phobic about phones!) For renewal's sake, we might ask, "How can we communicate better?"

**Vision** is the other part of Franciscan life I am so grateful for. Somebody who left community out of fatigue after dealing with endless "small stuff" told me "I will always be Franciscan." That's about vision. It does flag from time to time, though. The immensity of Francis' vision of a world reconciled in Christ is dazzling. I fear that a too-labored examination of "Norms"



or even hardening the lines between who's in and who's out may obscure the vision. Prayer, Study and Work are our Principles' ways of keeping us grounded in our common vision. I fear a loss of vision in some professed. The generous impulse of love that drew many to TSSF gets so easily bogged down in "sweating the small stuff." I look to Provincial Convocation to help revive the vision, to rekindle the love affair with God that is at the root of so many Tertiaries' vocations. Professed people studying the recently re-edited Formation Letters also may individually plant "seeds of contemplation," or, even better, depth charges in themselves.

I have been explaining my role in community to convocation people as: "The Transitions Guy." I watch the gate and try to be hospitable to people coming in and going out. I have learned a lot from people leaving, by the way. Most of them had made up their minds long before they consulted with anyone from TSSF, including me. My job has been to say, "Thanks for walking with us, forgive us our mistakes, go in peace;" you on Chapter seem to validate this when you vote to authorize release from vows. Here again is the "thanksgiving always for all things," even in doubt or unknowing. I don't know why God calls people into community and I certainly don't know why God calls them out, but there's a fair amount of traffic.

#### **From Our Newly Elected Provincial Chaplain, Julia Bergstrom**

I was professed in 1981. I have served as novice counselor, 15 years as fellowship convenor, 14 years as area chaplain, and for the last six years as assistant chaplain. I have enjoyed encouraging others, and being inspired in return. I received training and certification from the Befriender program (lay visiting) at the Univ. of St. Thomas in Minnesota. I completed the seven year certification program in spiritual direction at the Cenacle in Minnesota. I joined a peer supervision group, and continued as a spiritual director, while participating in continuing education at the Cenacle. I have since (three years ago) moved to the U.S. Virgin Islands. My husband started a business here, and now our two children are in college. Since moving down here I no longer have a fellowship to attend, and I miss it, but serving the Order in other ways helps. As your new Chaplain I look forward to meeting more of you and finding ways, with your help, of improving communication, continuing formation for professed, and fostering spiritual growth.

The Chaplaincy is a pastoral role, so I would see myself as a "caring presence", as we called it in Befrienders. I shy away from the spotlight, and I'm more comfortable listening than being "up in front". The courage to be in

a leadership position comes from reminding myself that all I *have to do is love*: love God, others, and myself.

Let us give thanks for the ways that TSSF is blessed and blesses others through spiritual disciplines, caring Franciscan communities, and Christ-bearing service. I am so frequently inspired by fellow tertiaries who are growing in faith, encouraging and caring for each other, and serving families and communities. Good things are happening. Christ and Francis live!

*Newly Elected Provincial Chaplain Julia Bergstrom*

#### **CONVOCATION NOTES**

##### **ATTENTION CONVENERS:**

The Franciscan Times will reach interested and/or isolated tertiaries in your region (and elsewhere) who might make plans to attend your gathering. Advance notice and a name of a person to contact will be helpful to them. Please send the details to:

R. John Brockmann TSSF,  
P.O. Box 277, Warwick, MD 21912-0277.

**Convocation Reports from Far and Near****Southeast Convocation—Atlanta***by Yvonne Willie*

Dear Brothers and Sisters, Greetings!!

I hope all is well with all of you. If you missed the Convocation in Atlanta, you missed a spirit-filled weekend. Masud Syedullah, our retreat leader, sang from Taize music and spoke about God from the angle of trees, their roots and branches. Like the trees, he said, we are firmly planted in the ground of our being, the source of all, God. With this as his main theme, he enlarged upon it with input from many of us.

This Convocation required a lot of work. My heartfelt thanks to each of you for your participation. The hard work of the committee really paid off. Frank, I thank you for all the work as bursar and registration person. To Lucy Blount, Robin McLendon, Kathi Jacob, Carl Marbury, Nancy Hamner, Sue Tidwell, and anyone I may have forgotten to name, thank God for you.

Reflection time was truly meaningful as we walked or sat among the beauty of the trees surrounding us, or watched the river as it meandered downstream reminding us that like our belief in God, it continues its flow even if it reaches obstacles in its path. With God at our side, the river, like us, finds ways to continue its flow by either going around or over such obstacles. May we all learn from this lesson in faith.

We were especially blessed by having several members of Chapter with us. Anita Catron, our Minister Provincial, led the discussion by updating us about what is going on in our Order. She was ably assisted by Masud Joan Verret, John Tolbert, Dee Dobson and Roy Mellish. Sister Elizabeth of the First Order Sisters updated us on the happenings in their Order.

On Saturday, October 7, from 10 a.m. to about 2 p.m., in the Coe Conference Room of the Cathedral Church of the Advent, our Fellowship growth will be shown by the progress of several persons in various stages of their Franciscan journeys. Topping the growth is Kathi Jacob who will be received as a professed member during the Holy Communion service. Also, there will be a reception for her in Clingmon Commons afterwards. I hope all of you can help celebrate this great occasion.

I am thrilled to announce also that Marla Kelly will be noviced, and Constance Daniel will be received as a postulant, the first step in the journey. Our blessings to all of them.

Bettye Anne Lancaster became an Associate of the First and Third Orders recently. She was received by her priest at her church. Congratulations to her.

On another note, I have received several sets of home retreats. They come in packages of three at \$12.00 for the package. Please come prepared to buy them if you are interested. You are required to do at least one retreat a year. If you cannot join a group for a retreat, you may do one at home. These booklets could help you. If interested, please come prepared to buy them.

Last, but certainly not least, Lucy Blount has agreed, after prayerful consideration, to become our convener next year beginning in November. I personally thank her for agreeing to do so. Unfortunately, she will not be able to join us Oct. 7.

I thank all of you for your cooperation during my six years (minus six months) of being your convener. Now, new blood will help us continue our journey in the Order.

**Caribbean Regional Convocation 2000 - Trinidad—Part 2***By Julia Bergstrom*

In the last Newsletter you heard a few things about my trip to Trinidad. I mentioned that there was representation from Tobago, a smaller neighboring island, and from Jamaica, and from me in the Virgin Islands. I had wonderful hostesses, Germaine Fell-Smith in Tobago (with her beautiful garden and peaceful atmosphere), who showed me the beautiful town of Scarborough, and the lofty fort with a breath-taking view, and a museum. The museum had wonderful displays of artifacts from the early native tribes, the tragic record of slavery, and exotic artifacts from Africa. In Trinidad I stayed with Jacqueline Richards who also took very good care of me. I really enjoyed our conversations, and our fascinating tour of Trinidad.

The convocation itself was a great experience for me. The theme was St. Francis our Inspiration. It is good to be reminded of what first drew us to the Third Order, —the compelling personality and life of Francis. We prayed, sang, and attended church together. We also had a powerful healing service. (By the end of the weekend I finally remembered everyone's name.) As an isolated tertiary, this was a great experience for me. I got to see Gloria and Hugh Waldron again, and had a Trinidadian feast in their beautiful home. At the convocation I shared a room with Pamela Redhead-Mongroo, whom I already knew from Chapter.

As you can see, I had a great time!

**African Chapter***by David Bertram (Asst Prov Chaplain, African Province)*

TSSF Chapter and Retreat, Northern Region of the African Province, convened at the Cathedral of the Holy Cross, Lusaka, 1st and 2nd July 2000.

Present at Chapter were Aaron Chipongoma (Guardian), four members of the Copperbelt group, three members of the Lusaka Group, Maureen and I from Harare. There were no representatives from the Tanzania Group. The Lusaka Group needs encouragement. The Copperbelt Group is growing. Some of our members are to be followed up.

A message of gratitude is to be sent to the other Provinces for their contributions to the Africa Travel Fund from this Chapter, and also a message of condolence on the death of our former Minister General, Alden Whitney. "Knit Together in Community and Prayer" and the Third Order Monthly Prayer Cycle had already been circulated with the African Province newsletter, Pax et Bonum.

As a fund-raising project for the Third Order in Zambia, it was decided to design a Franciscan greeting card that could be used as a Christmas Card and Easter Card. Tertiaries could then resell these cards to members of their churches for TSSF funds. Other regions might also take advantage of this suggestion. It would also make the TSSF more visible.

Chapter was followed by the Retreat, was also held at the Cathedral, beginning that afternoon. We attended Holy Communion in the Cathedral on Sunday morning, and met again for the Retreat.

Maureen and I would like to thank the Guardian and members of the Northern Region for inviting us for Chapter and the Retreat. It was a great honour to take part in these events. We are especially grateful to the Tennekoon family for hosting us. We were made very comfortable and greatly enjoyed their hospitality.

A message from the Northern Region Chapter of the African Province to the other provinces:

*We the members of the TSSF in Zambia thank you most sincerely for the sacrifices you have made in sending financial aid (through the African Travel Fund). In the past*

*Morning Prayer with the Northeast Convocation on the rock cliff at Graymoor*

*leaders of the TSSF from UK, Zimbabwe, South Africa and Tanzania have been able to visit us through your generosity. Thanking you, and may God richly bless you.*

We also wish to express our condolences on the death of Alden Whitney, whom we (Rogers Banda and Kisani Tennekoon) met at the African Province Chapter in Cape Town, in 1996. He will be fondly remembered.

### **Order of Ecumenical Franciscans (OEF) Chapter/Convocation (photo-page 20)**

*By Fred Ball, OEF Provincial Minister*

The annual Chapter and Convocation of the Order of Ecumenical Franciscans was held at the Pallottine Renewal Center in Florissant, MO, July 6-9 of this year. The gathering began with the annual Chapter meeting where issues were discussed, persons elected to profession and decisions made. TSSF Chapter members will be happy to know that the same kind of issues they deal with are shared by their ecumenical counterpart. The Convocation began following the Chapter meeting.

Three speakers presented material for discussion and reflection. Benet Fonck, OFM, from the St. Louis area, spoke of a model of Franciscan life and ministry, discussing the interplay of prayer, study and work in our way of living in the steps of St. Francis. The Rev. Michael Vosler, an ordained minister in the St. Louis area and an OEF novice, shared a model of urban ministry from his parish. Those in ECUSA who are familiar with the concept of "Total Ministry" would have found his material very familiar, although he does not use the term total ministry. Br. Jude, SSF, who is a Jungian analyst, gave material on the spiritual journey through a Jungian perspective and helped participants find areas of the Shadow in our own lives to work on.

*(continued on page 12)*

Prayer and liturgy were woven throughout the four days together. We began with footwashing on Thursday evening – a humble beginning which exemplifies life in community. We shared “Water communion” on Friday morning when persons brought samples of water from all over the US. These waters were mingled and used as holy water throughout the weekend. A candlelight labyrinth walk on the grounds was enjoyed by participants (although the mosquitoes got their share of enjoyment out of it!) one evening. On Saturday night a Festival Mass, complete with incense, with Novicings, Professions and Renewals was held. Daily offices, accompanied by meditative music, kept the gathering grounded in communal prayer.

The participants were warm in their welcome to me. I came away with a greater appreciation of the fact that what binds us together in this little Franciscan part of God’s family is ever so much greater than the petty differences that continue to divide us.

was afraid to go to an American parish! We made inquiries of our friend, with whom we stayed one night. A retired priest, he assured me that the Jacksons would be welcomed right there in their local parish of Ascension, Vallejo. He is going to alert the rector, a good woman who is totally welcoming to all. I do hope that the Jacksons will come to feel at home in this country.

Joan Kidd has contacted Anath and offered him a ride to TSSF San Francisco fellowship meetings, but he seemed reluctant to attend. Perhaps it is the same fear. Or perhaps his health is just a barrier, which is what he said was the problem. We must remember, too, that he has never had a fellowship in the Virgin Islands and has always been an “isolated tertiary.”

*Anath Jackson & Stu Schegel*

### Fr. Anath Jackson—Oldest TSSFer

By Stuart A. Schlegel

[www.rainforestwisdom.com](http://www.rainforestwisdom.com)

Fr. Anath Jackson was 80 years old the day I interviewed him (today is actually his birthday!). He is legally blind and has had a stroke recently. He was professed in St. Thomas, Virgin Islands at Candlemass in ‘39 by an American priest who was Third Order, but since there had never been any other tertiaries in the Virgin Islands until Julia Bergstrom arrived, he has been isolated and largely out of touch with the Order.

Fr. Jackson couldn’t remember much of anything about his novitiate or about the rule in the old days under Fr. Joseph, whom he never met or corresponded with. He recalled that their “habit” was a small square of gray cloth which he wore around his neck as a scapular. He said that the Third Order meant a lot to him because it kept him “spiritually alive.” Most of the time he spoke at length about local church politics over the years, saying again and again “Now, don’t write this down!”

I thought he was a sweet man, and his wife was lovely, both quite sophisticated people. Here is something he didn’t want made public, but which touched me very much. Fr. Jackson and his wife have not been going to church, partly because of his health and partly because their daughter felt very unwelcome when she went to a church in Orange County (a hot bed of conservative people in California). He asked me to inquire around and recommend a church where he would feel welcome and not be humiliated. The request was shocking and heart-breaking to my wife and me. Imagine! He

### Otis Smith Dies in Philadelphia

From the July issue of *Pennsylvania Episcopalian*:

“The Rev. Otis Smith Jr., deacon at St Martin’s in the Fields, Chestnut Hill, died of cancer on June 6 in Philadelphia.

Born in Savannah, Georgia in 1933, Smith graduated from Temple University. He worked as a social worker and then for many years as an elementary school teacher. Smith was baptized at Church of the Advocate, Philadelphia, in 1960. After retiring from teaching, he entered the diocesan diaconal ministry program, sponsored by St Augustine of Hippo, Norristown. He was ordained last October. Survivors include two cousins and many friends. A requiem Eucharist celebrated by Bishop Charles Bennison was held on June 10 at St Augustine’s.”

### First in a Series of bilingual articles “Sister Campbell”

By Kathleen and Angel Collado

[First in a series of bilingual articles that Kathleen and Angel will be offering.]

To me Brother Francis's greatest gift to the church was his uncompromising dedication to our Lord Jesus Christ. Francis's legacy is one of unconditional faith, love, compassion, and mercy. Truly Francis illuminated the people of the “Dark Ages” and continues to inspire people of all ages to illuminate their generations.

When I began my Third Order journey, my formation director asked me what two examples of Francis's life most inspired me. I responded that his embrace of the leper, and his divestment of his earthly goods, including the very clothes his father had given him and his coming under the mantle of the bishop.

My first spiritual director was a Roman Catholic sister at a Franciscan retreat center. One day she gave me an inspiring book called *Francis the Gospel of the Poor*. Francis became a mirror of the light of Christ to the people of his generation. Few people could afford a hand copied Bible, so Francis reflected the Gospel stories by living them out among the people of his time. God calls us to become Gospels for the Poor in our generations. In these articles I would like to consider people who are walking with Francis by becoming “Gospels for the Poor,” and people whose lives are like our Lord's ministry of five loaves and two fishes.

Case in point: “Sister Campbell”

Sister Campbell a Jamaican national, a frail woman of about 47 whom I knew when I served as a Christian Youth Missionary in Kingston, Jamaica in 1963-64. Sister Campbell was a warm Christian woman who worked 12 hours a day on her feet in an intensely hot, tin roofed factory for 6 days a week. On Sundays she worked at two services with the missionaries.

Sister Campbell's only son and supporter was in prison, and she lived next door to me in a residential one room apartment motel complex surrounded by a 7 foot cement wall. We had no plumbing, just an outdoor pit. We had become good friends, and she helped me to understand the culture and traditions of Jamaica. One night, during a time of political uprising, a sect of Rastafarians had killed several American missionaries. Just as I was going to sleep, a crowd of “Rasteman” began chanting “Death to the American Missionary,” outside my window. I could see their torches and soon rocks were being thrown over the wall toward my

window, and I could hear their machetes clanging against the metal gates of our compound. I huddled on the floor of my room clutching my Bible and praying the 23rd Psalm. Soon Sister Campbell went out and yelled: “This is a Canadian Missionary who works with me in our Holiness Church! Go Away!” Sister Campbell brought me to her room, gave me food and water, dried my tears, prayed with me and hugged me as if she were my very own dear mother. Then she made a bed of pillows under her bed like a mother hen caring for her chicks, just for safety, and she wrapped me in her very best sheet.

There I was by God's grace, saved, protected, loved and covered by a Mother of the Church, as Brother Francis was covered and protected by the Bishop and his mantle of the church. Soon morning broke, and peace was restored, but the elders of the church agreed it would be best to return to the USA, which I did about three weeks later.

Sister Campbell and I kept in touch by mail for several years. One day a tattered letter I had written was returned to me saying “Address unknown.” Now 37 years have passed since I first met Sister Campbell, yet she is still an abiding memory of God's love, compassion and grace which transcends race, culture and time. In her life I see the miracle of the five loaves and two fishes multiplied to me, and my cup runs over with praise and thanksgiving. Sister Campbell's story is a story of God's unconditional love and provision.

If I were going to write a book on “Franciscan Spirituality,” I might well call it “Sister Campbell, Gospel of the Poor.”

#### “Cinco Panes v Dos Peces”

Para mí el mayor regalo que el Hermano Francisco dió a la iglesia ha sido su dedicación sin compromiso a nuestro Señor Jesucristo. Verdaderamente Francisco iluminó a la gente de la Edad Media y continua siendo una inspiración para que todos de cada siglo iluminen a sus propias generaciones.

Cuando yo comencé mi viaje en la Tercera Orden (TSSF) mi directora de formación me preguntó cuál dos ejemplos de la vida de Francisco me inspiraron más. Respondí que 1) cuando abrazó al leproso y 2) cuando rechazó a su padre y sus propias posesiones así refugiándose bajo el manto del obispo de la madre iglesia.

Mi primera directora espiritual fue hermana de la Iglesia Católica Romana de un centro franciscano de retiros. Ella me dió un libro que me inspiró llamado “Francisco, el evangelio de los pobres.” Francisco se

(continued on page14)

**"Sister Campbell" (cont.)**

volvió en espejo dando la luz de Cristo para la gente de sus tiempos. Poca gente de su época pudo comprar una Biblia, por las circunstancias, ya que tenían que ser escritas a mano porque no existía todavía imprenta. Así reflejaba Francisco la Biblia en su manera de vivir. Dios nos llama a ser como Biblias para los pobres. Por medio de estos artículos quiero mostrar el ejemplo de los que andan con Francisco por la vía de Cristo. Hay los que no conocen a Dios; la única Biblia que pueden "leer" es su propia vida. Son personas cuyas vidas asemejan a las del Señor y su misión de la multiplicación de los cinco panes y dos peces.

Ejemplo: La Hermana Campbell

La Hermana Campbell, nativa de Jamaica, fue una persona delgada, de 47 años de edad, que conocí cuando servía de misionera cristiana de jóvenes en Kingston, Jamaica, en 1963-64. La Hermana fue cristiana amigable con mucho ánimo y quien trabajaba 12 horas al día seis días a la semana. Trabajaba de pie en una fábrica con techo de metal y un calor intenso. Aún el domingo, su único día libre, trabajaba conmigo en la iglesia.

Ella tuvo un sólo hijo, su único apoyo, el cual fue encarcelado por razones de una vida dura. Así se quedó viviendo ella en un cuarto de un complejo de apartamentos rodeado de una muralla de cemento de siete pies de alto. No teníamos baños ni WC ni cocina, sólo un fogón donde cocinamos, y una bomba de agua. Nos hicimos buenas amigas y me enseñó la cultura y las tradiciones de Jamaica.

Durante una noche de desorden política, un grupo de "rastafarianos" mató a varios misioneros americanos. Causaron mucho ruido en la calle frente a nuestra casa. Al dormir pudimos oír a los rastafarianos que cantaban "muerte a los misioneros americanos." Por la ventana ví sus antorchas y sentí las piedras que tiraban a la pared hacia mi ventana, y podía oír el sonido de los machetes chocando contra el metal de la puerta principal. En ese momento me senté en el rincón del cuarto abrazando la Biblia y rezando el "Salmo 23." Poco después la Hermana salió y les gritó a los rastafarianos que "Ella no es americana, es misionera del Canadá, y trabaja conmigo en la Iglesia Peregrinos de la Santidad. Vayanse de aquí!" La Hermana llamó a la puerta y me llevó a su cuarto, me dió agua y comida, me abrazó y me secó las lágrimas como si fuera mi propia amada madre. Además rezamos juntas. Luego me hizo una cama de almohadas debajo de su cama como una gallina cuidando sus pollitos.

Con más seguridad ella me envolvió con su mejor sábana, y por la misericordia de Dios, fui salvada, protegida, amada y tapada por una madre de la Iglesia

de la misma manera que el Hermano Francisco, fue tapado y protegido por el manto del obispo de la madre iglesia. Llegó la mañana y fue restaurada la paz. Estuvieron de acuerdo los pastores de la iglesia que por el bienestar mío que regresara yo a América, y lo hice tres semanas después.

La Hermana Campbell y yo mantuvimos comunicación por correo muchos años hasta un día me devolvieron una carta deshechada con un mensaje que no hubo tal persona en esta dirección. Han pasado ahora 37 años desde que conocí a la Hermana Campbell, pero todavía existe viviendo en mi memoria como un espejo de amor, compasión y gracia de Dios, la cual traspasa la raza, la cultura y el tiempo. En la vida de la Hermana veo el milagro de los "Cinco Panes y Dos Peces" multiplicados para mí; por eso doy alabanzas y gracias a Dios. El cuento de la Hermana Campbell nos habla del amor sin fin y la provisión de la vida de Dios.

Si fuera a escribir un libro de espiritualidad franciscana, pienso que un buen título sería "La Hermana Campbell. Evangelio de los Pobres."

**San Francisco De Asís Por Paul Sabatier**

*A Spanish Review by Roy Mellish*

San Francisco es fuente inagotable de vida en relación con Dios; de actitudes y maneras de vivir la vida cristiana. La obra de Paul Sabatier da un sabor especial y diferente al mismo tiempo que actual en la versión que nos ocupa.

Esta simple pero magnífica obra fue presentada por primera vez en español con motivo del VIII centenario del nacimiento del Poverello.

Paul Sabatier, que nació en Saint Michelle de Chabrilanoux (Francia) el 3 de agosto de 1858, sintió de pequeño la vocación al ministerio de su Iglesia. Fue por obligación familiar que cursó estudios en la Facultad de Medicina de Montpellier. En 1880 inicia estudios de Teología en la facultad Protestante de París. Fue él quien despertó un interés extraordinario por el tema franciscano en su tiempo.

Su maestro, Ernesto Renan, es quien lo entusiasmó y comisionó, por así decirlo, a dedicarse al estudio del Seráfico Padre.

Eventualmente Sabatier fue a vivir en Asís, donde con otros hombres de letras, fundan la Sociedad Internacional para los Estudios Franciscanos. En 1902 Sabatier fue nombrado "Noble de Asís" por el Ayuntamiento de la ciudad.

Antes de Sabatier, los estudios franciscanos eran llevados a cabo solo por religiosos franciscanos. En la segunda mitad del siglo XIX hay un fuerte resurgimiento de estudios franciscanos que culminan con la obra de Sabatier.

Habiendo muchísimas fuentes para el estudio de “la cuestión franciscana,” todo dependía de cuales fuentes se usan: la oficial o de oposición, o la espiritual. Los que usan la versión oficial de la vida del Santo, consideran material accesorio, tardío, espureo o legendario a las otras fuentes.

Sabatier invierte los valores y usa el material que no era oficial, pero que para él mantiene, conserva y transmite el mensaje palpitante y no adulterado de Francisco. Su material fue el de Fray de Leon, una biografía más antigua y alegada al santo. Esto motivó a otros autores a buscar otras fuentes. Todavía hoy se buscan .

La publicación de la “Vie de St. Françoise d’Assise” agradó, debido a la solidez de la documentación y el amor con que el autor analiza y describe el alma del santo. Desgraciadamente no fue publicada en España. Obra de escritor y teólogo Protestante? jobra incluida en la lista de libros prohibidos? rechazada por la Iglesia Católica?

Probablemente, porque manifiesta en forma cruda el ideario evangélico del Sermón de la Montaña en la vida del santo. Esto era contrario y renido con los afanes temporales de la corte pontificia. Presenta al poverello como un hombre liberal y liberado contra la tiranía romana; presenta en su vida la ley del espíritu por encima del derecho eclesiástico.

Presenta Sabatier una visión que considera a San Francisco como simple, sin propósito de vida religiosa, separado de Roma. Esto indigna a la Curia. Su “Edición de Guerra” de 1918 sale mucho más atenuada, incluso acepta la llamada Indulgencia de la Porciúncula y las estigmas del Monte Alvernia. Esta es una versión más objetiva y serena, sin la imagen de heridas sanguinolentas como fueron descritas más tarde.

La versión de Sabatier todavía incluye hechos y juicios que chocaran con la sensibilidad de algunos. Estamos advertidos, pero es una obra escrita con amor. Dice Sabatier en el prólogo que “el amor es la verdadera clave de la historia.”

La lectura de la obra es liviana y entretenida. Se avanza ligero. Describe instantes antes descritos como milagros, de una manera humana, totalmente posible y creíble sin dificultad, sin boato religioso. Describe la experiencia del santo como algo que le puede suceder a cualquiera que este en buena relación con Jesús. Su manera es verdaderamente refrescante .

Es evidente, sin embargo, que Sabatier siempre saca a relucir el poder y la imposición de la Curia Romana. Se le concede al santo la aprobación de su regla porque . . . Como negar una vida imitando la de Jesús, a quien supuestamente el Papa representaba— taba! Se le impuso sin embargo, la tonsura como símbolo de fidelidad, lo

que los ligaba a la maquinaria y autoridad eclesiástica. Esto llevaría a los convertidos a una institución eclesiástica. En el futuro, muchos, dice Sabatier, deberían— rar la libertad perdida, incluso morir por ella.

Esta obra da una descripción muy apegada a la experiencia de vida de San Francisco. Ha sido un placer editar / comentarla luego de “hojearla”. El “original” resalta en cada página y es un gozo leer partes y conocer de cerca esta figura extraordinaria de la “imitación de Cristo”, por así decirlo. Aun leyéndola a vuelo de pájaro y “por encima”, la humanidad sin aditivos del Santo nos refleja la encarnación que Dios por amor nos reveló. La recomiendo como una muy buena fuente de inspiración a los lectores de habla hispana, especialmente a mis hermanos franciscanos .

### ***My Saucepans Speak to Me of God***

*Noel Lovatt, (From European Province’s Winter 2000 Chronicle)*

My saucepans speak to me of God!  
How can that be? I hear you say.  
‘They’re nothing but pieces of metal and plastic  
And wood, perhaps, for handles —  
Yes, that’s it, you think of wood coming from trees  
And trees, so Francis said, should praise their Lord,  
So maybe wooden handles speak of God’

No, no, not wooden handles but the whole,  
It comes from His creation;  
Iron or aluminum mined from rocks,  
Oil to make plastic spouting from the ground  
In prodigal richness,  
Transformed by humankind  
Following the inventiveness of Him we worship,  
Designed and polished to be beautiful  
A joy to hold and serviceable.

They stand ready, clean and shining,  
Ready to do my will  
And that of Him who brought me  
To this place and to this time.

My saucepans cook the food I serve to others  
Those given me by God to tend and nurture,  
And visitors who turn my mind to Christ:  
“What’er you do for them, you do for me.”  
As bread and wine is taken, blessed and given  
By one who ministers,  
So my saucepans and I minister  
To those needing nourishment and love and company;  
Who then go forth in strength and joy?  
As ministers elsewhere within the world.

**It Depends Whose Hands It's In—A Poem The Fellowship/Formation Connection***Heard on the Internet***A** basketball in my hands is worth about \$19.

A basketball in Michael Jordan's hands is worth  
about \$33 million.  
It depends whose hands it's in.

**A** rod in my hands will keep away a wild animal.

A rod in Moses' hands will part the mighty sea.  
It depends whose hands it's in.

**A** sling shot in my hands is a kid's toy.

A sling shot in David's hands is a mighty weapon.  
It depends whose hands it's in.

**T**wo fish and five loaves of bread in my hands is a couple of fish sandwiches.

Two fish and five loaves of bread in God's hands will  
feed thousands.  
It depends whose hands it's in.

**N**ails held in my hands might produce a birdhouse.

Nails in Jesus Christ's hands will produce salvation  
for the entire world.  
It depends whose hands it's in.

So, stop holding on to your concerns, your worries,  
your fears, your hopes, your dreams, your families,  
and your relationships.

Put them in God's hands, because  
It depends on whose hands it's in.

**A New Piece of Music***(Metrical paraphrase by John R. Snyder, based on words of St. Francis, translated by Regis L. Armstrong)***Where charity and wisdom grow**

Where charity and wisdom grow

No ignorance or fear can be;  
Nor anger or disquietude,  
But patience and humility.

Where there is poverty with joy

There is no avarice or greed.

Where there is rest and mindfulness

The soul from anxiousness is freed.

Where rev'rence for the Lord stands guard

No enemy can enter in.

Where hearts are clear and merciful,

Compassion's light must shine within.

*Suggested Hymn Tunes: Canonbury, Tallis's Canon (Hymnal #25), Conditor alme siderum (Hymnal #26), Maryton (Hymnal #660)**By Carol Tookey, Formation Director*

Last winter a survey was sent out to all of the Fellowship Convenors to get information about the fellowships and to find out how the fellowships and formation teams might work together better. As you can imagine, the answers were as varied as our fellowships. Many of the fellowships wanted to participate in the formation process in some way or another. Here are some ways that would be helpful. Much of this is covered in the Fellowship Convenor's Handbook so this may be reviewed for those who have read that very helpful book.

- **Discernment** - We are asking aspirants to work through a discernment process and suggesting the use of "Listening Hearts" by Susan Farnham et al. In this process, the person seeking discernment puts together a discernment team to help him/her hear how God is calling the individual. Fellowships could serve as discernment teams, not only to new aspirants, but to others in the fellowship who are trying to hear God's word for them at varying places in the journey.
- **Process** - The process of formation is long and sometimes complicated. It helps if the fellowship is giving the same message as the formation team. People need to know that the process itself is what's important, not just the outcome. Aspirants can expect that there will be a time of waiting at the beginning. We are in an ongoing process of recruiting and training new counselors, and old counselors retire or take time off. Professions and new aspirants come in spurts and floods, so the availability of counselors varies greatly. Because our formation program happens largely through the mail, and because we work with volunteers with many other commitments, processes like novicings and professions take time. We always tell people not to plan specific dates for these events, because we can't anticipate how long it will take to get letters back and forth across the country. We live in a society that expects things to be done yesterday. However, we Christians live in Kairos time. Waiting is an essential thing to learn in the Christian journey. Formation is a good place to begin learning this, if we haven't already.
- **Problems** - If people are having problems in formation, please guide them to the people that can help. If they're not communicating well with their counselor, or if they're not getting responses, have them contact their Assistant Formation Director. Often we don't know that the counselor is having a



life crisis or has moved unless a novice or postulant tells us. If there is a problem or question that the Assistant Formation Director can't answer, it should be directed to the Formation Director. If the problem is with the actual format of formation itself, this should be directed to the Formation Director and, if necessary, the Chapter. The Formation team serves under the direction of the Chapter.

- **Support** – Lastly, and most importantly, people in formation need your support. Pray for those in formation in your fellowship. Make newcomers feel welcome. Boundaries are the challenge of every community – we need them to know that we are a Christian family. But they have to be permeable enough to invite in those whom God calls to join us. Share your own journey. Suggest reading materials that might be helpful and loan books, journals, and materials that have helped you. Make telephone calls, write notes, “do lunch” – all ways to help the person in formation realize that this is Christian Community that they're learning to live into.

Thank you for all that you do to help Aspirants, Postulants and Novices to find their way in answering God's special call in their journey.

**NAECC, the National Association of Episcopal Christian Communities**

The Third Order, Society of St. Francis is a member of the NAECC, an organization of mutual sharing and encouragement among the nonresidential religious orders in the Episcopal Church. Interested in finding out more about them? Here are some websites and addresses:

- Brotherhood of St. Gregory  
<http://home.earthlink.net/~bsg/>
- Sisterhood of St. Gregory  
<http://home.earthlink.net/~bsg/ssg/index.html>
- Life in the Lamb Community  
<http://www.lil.org/>
- Community of the Paraclete  
<http://www.halcyon.com/epi/parish/commun.htm>
- Worker Brothers and Sisters of the Holy Spirit

*Their website describes them as a mixed order of lay and clergy without regard to marital status. The order is also open to teenagers. The Sisters were founded 1972 and the Brothers in 1979. They are Benedictine in orientation. Their habit is a smock for adults with white rope; a sweatshirt for teenagers; red for sisters; and grey for*

*brothers. They see their primary purpose as providing an opportunity for individual spiritual growth within a group.*

Post Office Box 1704  
Alamogordo, New Mexico 88311-1704

Central Province  
509 Margis Lane  
Belton, Missouri 64102

Northeast Province  
Star Route, Box 17-A  
Plainfield, Massachusetts 01070

Southern Province  
73 Fourth Arty Road  
Fort Leavenworth, Kansas 66027

- The Hie Hill Centre  
26 Chittendon Hill Road  
Westbrook, Connecticut 06498

*Their website describes them as a mixed order of lay and ordained seeking to live out their baptismal covenant in light of the Benedictine tradition. They're focus is on conservation, manual labour, and hospitality.*

As more information becomes available, the *Franciscan Times* will pass it on.

**Franciscan Retreat Centre at Stroud Sees New Life**

by Barbara Hume & Marion Wiley

[An article from the new inter-provincial communication organization headed up by David Bertram (Asst Prov Chaplain) in the African Province.]

Early this year, the Clare Community at Stroud, in the Diocese of Newcastle (NSW) closed down, following the departure of Sr Angela Solling to the United States and the move of Sr Andrea Sutherland to the Community of the Holy Name in Melbourne.

A group of supporters, with a passionate concern for this beautiful and holy place of God, are seeking new ways in which this site can be used.

I was a novice sister in England when hundreds of people throughout the Diocese of Newcastle NSW came to a piece of land outside Stroud to spend their weekends puddling in mud. Without that help, the ongoing support of parishes through food hampers, and the local Stroud community, the Community of St Clare, could not have even considered such a huge undertaking.

The Monastery of the Blessed Virgin Mary was truly built upon the foundation of these generous people—

*(Continued on p. 18)*

the apostles and prophets. It continued to be held together through the 1980s (I spent 1984-87 at Stroud) and 1990s by the mortar of what Julian of Norwich called "my even Christians."

Who would have thought (certainly not me) that 13 years after leaving Stroud I'd be back, this time as part of a management team looking into the feasibility of using the venue for Samaritans staff and volunteers for various uses, and to offer welcome to private retreatants, school groups (for days and weekends), youth camps, and parish groups.

I am very much aware that the support of the local people remains strong, and I believe many would wish the place to continue to be a sacred place in the diocese for people to "come away awhile" with God.

The first meeting saw 14 people, representing various interested groups who may well be able to use the facilities, gather around a lovely log fire. We all saw the potential as well as the hard work ahead.

We were unanimous in feeling it is important to be sensitive to the past (remember the buildings' dedication to the Glory of God), sensitive to the Franciscan brothers who will remain neighbours, and awake to the possibilities of the future.

The management committee met again on 1 September to go through the buildings and draw up a list of just what needs to be done - building repairs, cleaning, soft-furnishing, carpentry, gardening and grounds clearing.

The Samaritans Foundation has taken on this project by leasing the property for 12 months from the Franciscan Trust. On the Feast of the Stigmata of St Francis—17 September—the Brothers held an open day for visitors and we used this opportunity to have a simple hand-over ceremony.

There is much to be achieved: much to look forward to. The management committee will be organising working bees over the coming months. The first will be on Saturday, 7 October, for general cleaning, gardening and light maintenance.

PLEASE PRAY FOR US [from the *Anglican Encounter* (Journal of the Diocese of Newcastle)]

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### *Franciscans Canada* Issue 1 Easter 2000 **One Person's Ministry**

By Lyndon Hutchison-Hounsell.

I am just at the beginning of the second year of my novitiate. I am a priest living in Guelph, Ontario, but, at present, my primary work is as a stay-at-home Dad.

I have two children, Emma, 4, and Thomas, 7. My wife Chris is also a priest; she works as the assistant at St. George's Anglican Church here in town. I have also worked a great deal on the Board of Management for Canterbury Hills Conference Centre located in the Dundas Valley, a portion of the Niagara Escarpment. This work involves a focus on environmental conservation and respect for God's creation.

Over the past couple of years, as I have been in the formation process for the Third Order, I have noticed that there are few scattered Franciscans in Canada. I thought that it would be helpful for us to know a little more about each other: what nurtures our spirit, our ministries, and our dreams and passions. Since I have used email, I have also noticed that our numerous American sisters and brothers often discuss their own national political issues and action. For all these reasons, and with the encouragement of two of our sisters, Muriel Adey and Diana Finch, I thought it would be useful to start this newsletter.

Each column will focus on the following aspects. First, "People of Francis!" will list key contact people in Canada. In the future it will simply include changes to the list. This section will also include information on how to begin the process of becoming an Associate or a member of any one of the Orders of the Society of Saint Francis. Second, "People with Spirit!" will include particularly inspirational prayers or poems or stories that may help to nurture our spirit. Third, "People with Work" will include a short narrative about the work one of us is doing as a minister of Christ following in the footsteps of Francis and Clare. Finally, "People for Justice!" will include a short article and information regarding justice issues here in Canada and how we can act and make a difference in our country and in the world.

My hope is to keep this newsletter contained on two sides of a letter sized piece of paper. My goals are simplicity and community. I hope this newsletter can become an opportunity for us to share and support each other here in Canada. I invite any comments, ideas, and submissions. It seems appropriate that this first issue would be the Easter 2000 issue. Hopefully this newsletter will be for us a sign of the Hope and New Life of Christ in our Franciscan community scattered across Canada. Franciscans Canada will be published quarterly. (It costs \$1 PER ISSUE PER PERSON to publish this little quarterly newsletter. Any donations would be gratefully accepted. Write to the editor and publisher, The Reverend Lyndon Hutchison-Hounsell, for further information.)

### A New Part of the Journey Begins for MaryAnn Jackman

by Anita Catron

On behalf of the 1999-2000 Chapter, it is with much love that we bid farewell to MaryAnn as a member of Episcopal Third Order, and wish her well on her new spiritual path with the Roman Catholic Secular Franciscan Order.

MaryAnn was a member of TSSF for 30 years! Her contributions to the Order are numerous and staggering for any one person to have accomplished. As a new member herself years ago, she saw a Third Order that was a rigid shadow—some would say—of the founder, Father Joseph. She has been part of the historical change from the closely-held alliance with the SSF brothers to the current self-governing Order among the world-wide Third Order of the Society of St. Francis. Not only was MaryAnn a devoted member, but she readily became a leader. She was Formation Director, wrote most of the second wave of Formation Letters, organized the structure for Formation and much more!

When we see the “Dancing Francis” logo—such as on the masthead of this newsletter—we should think of MaryAnn. She designed it! This was only one of her many creative abilities. As a writer and a speaker, she always had a sense of humor, and never took herself totally seriously.

She goes with our love and prayers to our sister Order among the Roman Catholics. Even in this relationship, she was a pioneer for having attended RC meetings long before ecumenism was “in.” Now, of course, our brother Bill Wicks, National Minister of the SFOs, joins us for our Chapter, and our own Father Masud joined them at their most recent Chapter. The seeds were planted many years ago in MaryAnn’s garden, and we are harvesting the benefits. For that we give thanks.

Life moves on, one life joins another life, and life partners need to be near one another. And so it is in MaryAnn Jackman’s life. Hence, MaryAnn has moved from Oregon now to a new life in Tennessee with her life partner. Becoming Roman Catholic was part of this transition.

We wish you well, MaryAnn; you are with us always.  
TSSF Chapter and Anita Catron

PS. I remember first attending Chapter as the Fellowship Coordinator many years ago, and having met MaryAnn. In stature and knowledge, she was a giant of a person in my eyes. Personally, I thank you, MaryAnn, for your support of me in my ministry as Minister Provincial.

### Snapshots of Franciscan Life

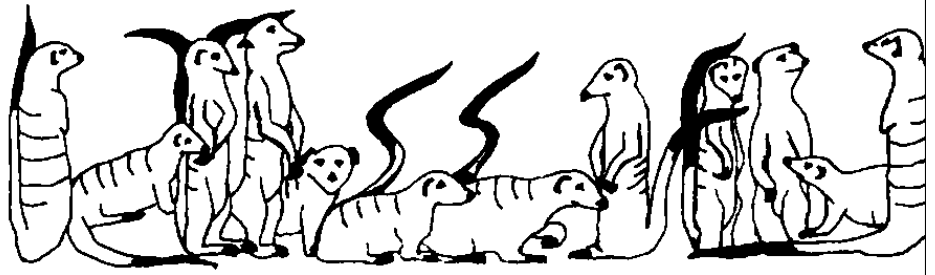
This is the first in a continuing series I hope to publish in the Franciscan Times about our everyday Franciscan lives and our ministries. I hope that this series will put some flesh and bones on all those names we pray for each day in our Order. My first snapshot comes from a new novice in Canada, Bart Begalka.

Bart Begalka was raised a Lutheran and became a Christian & Missionary Alliance pastor. Thirteen years ago Bart joined the Anglican Church. He was born and raised in Washington State and now lives in Burnaby, B.C. where he is a registered clinical counsellor specializing in child therapy. He has two daughters, Melanie (12) and Elizabeth (8). He was recently made a Novice. Bart wrote to me about his ministry:

“I am the co-founder of a counseling agency for children and parents of separation & divorce (our modern-day “widows and orphans”—James 1:27). About half of our clients are lower income. I feel that I am often in the role of a peace-maker. In order to be able to serve the lower income families we rely on donated space (owning no property) and on grants and donations (begging). Peacemaking, “emotional nursing,” owning no property, begging—the ministry often feels very Franciscan.”

*Bart Begalka, a new TSSF Novice and His Family in Canada*

Please send your snapshot and words modeled after Bart’s in length and style to Editor, Franciscan Times, PO Box 277, Warwick, Maryland 21912.



**2002 Provincial Convocation: 6/25-30, (Santa Barbara California).**

Now you can see the meercat logo for our Provincial Convocation coming up in 2002. The meercats represented here are famous for their communal living and integration. Our theme is Discernment in Community, and we will be using as our touchstone the book *Listening Hearts* by Susan Farnham et al. The book summarizes the best in Christian discernment and is the result of a project by the Diocese of Baltimore to improve their own methods of discernment. Barabara has tentatively agreed to be the first of our keynote speakers and to present a continuing retreat during the convocation so long as we all do our homework in Fellowships and Convocations.

***Two Orders, One Journey (cont.)***

favors an interpretation of poverty as simplicity compared to material renunciation and in the case of married members an understanding of chastity as fidelity compared to celibacy. There has been at least in one instance an effort to formally establish a friary, and, though rather short-lived, it established a precedent which could likely be repeated.

It would appear to me that though there are distinctions between the two orders, there will always be the bond that we share both in terms of our Franciscanism as well as a profound gratitude on the part of OEF to TSSF for having worked with our founder to facilitate our birth a little over seventeen years ago. In this respect though we are two distinct orders, we shall always experience a certain oneness.

*OEF Chapter and Convocation (Fred Ball, Minister General, is back left, and our Formation Director, Carol Tookey, who was visiting is 6th from right in back right under the sun, with Br. John George next to her and Brother Jude is on back right. OEF founder, Dale Carmer is front left.*

Chapter urges you as an individual, as a Fellowship, and in your convocations to read and work on retreat exercises as given in the Listening Hearts collection.

Here is a list of the Listening Hearts series available from Morehouse Publishing:

*Listening Hearts: Discerning Call in Community* (\$9.95; in quantities of 10 or more, \$9.00)

*Listening Hearts: Manual For Discussion Leaders* (\$5.95)

*Retreat Designs and Meditation Exercises: Guidelines for Retreat Leaders and Covenant Groups* (\$9.95; in quantities of 10 or more, \$9.00)

These books can be ordered at 1-800-877-0012.

A Call for Papers, art, exercises, plays, etc. will be forthcoming in the next issue of the Franciscan Times, so start thinking of what you could offer the rest of the TSSF community around the theme of Discernment in Community.

**European Provincial Minister at Franciscan International Study Center\***

Carolin Clapperton, the European Province's Minister Provincial, has had the opportunity to take up one of the places that has been offered to Anglican Franciscans to study full-time this coming term. Two tertiaries, one CSF sister and six SSF brothers will be living together as community as part of the wider Study Center community and will have courses in Franciscan Studies tailor-made for each of them individually.

This is the first time that an offer such as this has been made to the Anglican Franciscans in this way and is a significant ecumenical initiate. It is particularly opportune that Carolin is taking this sabbatical to undertake these studies at a time when the European Province is placing such an emphasis on formation .

Please hold her in your prayers as she embarks on this journey of exploration and learning. Please also pray for all those who will gather to be part of the Anglican Franciscan presence at the Study Center as they build community together.

*\*This article has been excerpted from the European Province's Third Order News distributed electronically in Adobe Acrobat format and may serve as a model for how our province may distribute news and updates in a more timely, inexpensive fashion.*

**Archbishop Tutu Receives The 2000 Delta Prize for Global Understanding.** (Found in the *Delta Sky Magazine*, September 2000, p. 165)

As a fitting sendoff for Archbishop Tutu on his way back to South Africa, he was awarded the 2000 Delta Prize for Global Understanding. This prize recognizes Tutu's contributions to helping end apartheid in South Africa and promoting reconciliation in the country after apartheid's end.

Tutu accepted his prize in July at a gala dinner and ceremony in Atlanta. The event also included a symposium featuring Ali Mazrui, creator of the nine-part PBS documentary *The Africans*. University of Georgia President Dr. Michael F. Adams welcomed the guests—including Delta Air Lines Executive Vice President and Chief Marketing Officer Frederick W. Reid, who is a member of the selection committee—to the ceremony. Adams and Reid then presented the award to Tutu.

The Delta Prize, established at the University of Georgia through an endowment from the Delta Foundation, honors individuals or groups who, by their own initiative, have provided opportunities for greater understanding among cultures and nations. Awarded annually, The Delta Prize calls attention to a variety of

contributions to peace and cooperation: grass-roots projects that diminish hostilities in a particular region of the world, international programs that facilitate communication or commerce among different peoples, and leadership in the solution of global problems.

The Delta Prize is unique in that top students from the university's prestigious Foundation Fellows program participate in the selection process by researching information on nominees. Nominations are solicited worldwide, and forms can be accessed from the Delta Prize Web site.

**2001 Convocations Information Thus Far**

- **Southeast:** September, Ignatius House, Atlanta. Contact Jacqui Belcher.
- **Western:** 8/10-12, Angeleus Center.
- **Midwestern.**
- **Northern Mountains and Plains (NE-WY) .**
- **Northeastern:** 8/24-6, Graymoor Friary (Garrison NY). Contact Don Josephs.
- **Trinidad/Tobago:** 5/4-6, Contact Pamela Redhead-Mongoo.
- **South Central:** 5/18-20, Cedarbrake Center, Belton TX. Contact Francesca Wigle.
- **Southwest.**
- **Guyana.**
- **South California:** 9/14-16, Spiritual Life Center, Onmza., Contact Dorothy Hawkins.
- **Order of Ecumenical Franciscans:** 6/28-7/1.

**Peace keeping in Melanesia**

by the Revd John Pinder who recently re-visited Solomon Islands (from *Anglican News*)  
 Solomon Islands used to be known as 'the happy isles' but now the T shirt says it all, proclaiming the 'not so happy isles' and listing all the causes of the current devastation. Tension between two groups from neighbouring islands had been mounting for 18 months. It finally erupted in a series of shoot outs in June. The sisters had agonised whether to evacuate their training centre which is in an isolated and vulnerable spot and there had been reports of violence robbery and rape in villages close by. They decided not to evacuate but to work with the Franciscans and members of the Melanesian Brotherhood to try to bring about a cease fire. A peace camp was established in no man's land with the brothers and sisters trying to keep the two sides apart. At the moment there is a fragile cease fire to the east of Honiara. On the west side the situation is more volatile. Because of this the Anglican secondary school, Selwy College and Kohimarama Theological College were evacuated during May and June.

(Continued on p. 22)

**Peace keeping in Melanesia (cont.)**

The reasons for the conflict are complex. 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 some twenty thousand Malaitans left the island earlier this year. In June it was the turn of the Malaita militants to seize the initiative. They raided the police armory with the collusion of Malaita members the police and Solomon Island defence force and took over the capital in early June. 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. The economy of the country is in ruins, tourism is dead, the police force has melted away. Guadalcanal militants recently blew up the town water supply, domestic rubbish is uncollected and the oil companies have withdrawn credit facilities for the electric company. To the great distress of Anglicans in Solomon Islands the Archbishop of Canterbury, due to visit in July, decided to cancel his visit, despite assurances from all sides that there would be no threat to his safety.

Enter 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 group boarded the three patrol boats of the Solomon Island "navy", removed the keys and placed them in their chapel at Tabalia. For the last three 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. Many residents have suffered from looting, and there is much anxiety and tension, but now people at least know that if there is a major threat the brothers will soon be on the scene. Even commercial companies have been asking for the brothers to act as security guards.

Inevitably in such a situation, rumors abound and there are remarkable stories of the brothers' powers. Guns jam when aimed at them, a young man who foolishly broke a brother's walking stick was later admitted to hospital with paralysis. Despite the brothers' best efforts, one of the patrol boats was comman-

deered to fire on a group of villagers gathered on the beach, but word quickly got around that the brothers had put a jinx on the boat when the bullets passed harmlessly over the heads of the villagers and on the way back to base the propeller fell off. Without any doubt, the Anglican religious orders in Solomon Islands have shown amazing courage, literally putting themselves in the cross fire and going backwards and forwards across the lines to try to reduce tension and bring support and comfort of villagers in the battle zone.

Peace talks are now under way at last and are likely to drag on for weeks. There are fewer guns to be seen in Honiara and some police are returning to duty. There will be difficult questions over disarming the rival groups. Many have suggested the brothers should monitor the handing in of weapons, but there should be some international monitors as well. Much overseas assistance will be needed will be needed to rescue the education service which is on the brink of collapse and the medical services and to develop the economy away from the capital to other islands.

Meanwhile the brothers and sisters continue to patrol the roads and man the peace camps although they are exhausted with all the demands being made upon them. In a fitting recognition of the work of the Anglican church's witness for peace and reconciliation, the government of Solomon Islands has recently awarded a knighthood to the Archbishop of Melanesia, the Most Reverend Sir Ellison Pogo.

**Subversive Orthodoxy: Traditional Faith and Radical Commitment by Kenneth Leech**

*A recommendation by Muriel Adey*

It has a lot to say! Kenneth Leech lived and worked on Cable Street in the East End of London from 1958-63, and he gives a vivid description of the life there.

He also describes the priests whose ministries influenced him greatly, including Brother Neville SSF.

In the 1940s, when I first met some of the Friars, they spoke of the earliest days of their mission on Cable Street. Policemen would patrol only in pairs! Neighbours told the first Friars to arrive that they would be murdered in their beds if they persisted in leaving doors unlocked. The AngloCatholic priests who brought the colour and sounds of ritual to otherwise very drab, urban slum lives, and the radical commitment they and the Brothers showed, makes, for me, the subtitle more evocative than the real title, and epitomises the Franciscan Way, in my opinion.

The book is a modest \$6 Canadian, which is about \$3 US. Well worth the money.

**Chapter 2000 Members and Visitors: Front to Back, Left to Right—**

Ken Norian (Bursar), John Brockmann (*Franciscan Times*), Anita Catron (Provincial Minister), Masud Syedullah  
Fred Ball (OEF Provincial Minister), Brenda Cummings (Tertiary Visitor from Trinidad), Caroline Benjamin  
(Provincial Secretary), Julia Bergstrom (New Provincial Chaplain)

Br. Jude and Sr. Pamela Clare (First Order Visitors), Brenda Stewart (Tertiary Visitor from Jamaica), Muriel Adey,  
Joan Verret (Fellowship Coordinator), Carol Tookey (Formation Director), Pamela Redhead-Mangroo (Caribbean  
Representative and Assistant Formation Director), John Tolbert  
David Burgdorf (Newly Retired Provincial Chaplain)

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**Send in your contributions to the Lent/  
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