



The Franciscan Times

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.●

Spring 2000

The Provincial Norms

Over the last couple of months, controversy has reigned on the AngFran-L online discussion group concerning the *Norms* of our Province. What are they? Who created these things? Will I live up to them?

Following the lead of the First Order Brothers, Carol Tookey reviewed the minutes of past chapters and collected items that were voted on and passed. Many have been reported here in the *Times*, so none of this is "new".

Fellowships and convocations are heartily encouraged to discuss these *Norms*, and to offer feedback to members of Chapter. The Northeast Convocation is making the discussion of these *Norms* a special focus of its meeting. If you would like to attend, even if you are not from the Northeast Region, you are encouraged to come. Contact Bonnie Barnidge in Delaware who is handling all the reservations and mailings for this convocation. At least three Chapter members will be present to hear your feedback.

About the Norms from our Provincial Minister, Anita Catron

The following were passed and approved at Chapter meetings over the last ten years or so. They were compiled in one document in order to help Chapter members carry out their duties, and to inform those of us who were new of actions undertaken at previous Chapter meetings. As is our custom, they have been published in the minutes of each Chapter meeting over the years. In effect, they are informational and help all Third Order members, in many respects, to interpret the current *TSSF Statutes* and *TSSF Constitution*. The *Statutes* and *Constitution* are commended to your reading and understanding as well.

The Third Order American Province Society of St. Francis

Norms of Chapter

(An abridgement of Chapter's decisions; year of meeting indicated where possible in parenthesis at the end of the decision.)

BURSAR/BUDGET

- Reimbursements for the current calendar year have to be submitted by 09/30. (1998)
- Convocations are open to all tertiaries, but Chapter doesn't budget funds for these. (1995)
- The Spring issue of the *Franciscan Times* sent out around the time of pledge cards needs to contain a spreadsheet of the previous fiscal year with actual totals as well as budget for the coming year. (1998)
- Contribution statements are sent to members one time per year in the third quarter of the fiscal year. (1992)

MEMBERSHIP

- Inactive Members. Professed members are expected to report (yearly), renew their vows annually and pledge to the Third Order. If there is no response to a request for clarification of status by the inactive member to two letters and two phone calls by the Area Chaplain, we will consider the lack of response to constitute a request for release from vows, which will be acted upon at the next Chapter. (1998)

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"NORMS" OF CHAPTER (continued)**CHAPLAIN/PASTORAL**

- Area Chaplains should send newly professed members a letter of welcome. The newly professed should give the Area Chaplain some information about themselves. Newly professed should be provided a one-page summary of the responsibilities and privileges of profession by the Chaplain. Newly professed should report four times the first two years then review the frequency of reporting with their Area Chaplains. It was determined that all other professed should report at least once a year. Area Chaplains are to encourage isolated tertiaries to report as often as they choose. (1992)
- "Recognizing that the consumption of alcohol is a serious problem for many others, the Chapter of the Third Order, American Province, Society of St. Francis, in session on the Feast of St. Francis, 4 October 1990, directs that at all Third Order functions (fellowship meetings, convocations, etc.) where alcoholic beverages are served, non-alcoholic beverages be also readily available and as attractively served as the alcoholic beverages." (1990)
- "Resolved that the Chapter of the Third Order, American Province, Society of St. Francis, affirms that Christ indwells all persons regardless of sexual orientation; we affirm that we welcome to our services of worship and to all occasions for fellowship all persons; and we affirm that we welcome and encourage full membership in this Order for persons of all sexual orientations. Further, we encourage those of us who would do so, to educate ourselves and others in the Church about the current pressing issues of lesbians and gay men in a society that is frequently hostile to them; and we commit ourselves to action to end ignorance about, prejudice toward, and discrimination against lesbians and gay men in the Episcopal/Anglican Church and in society at large." (1990)

CHAPTER

- Convocations each shall be allowed to nominate at least one of their members to Chapter to ensure geographic representation. (1996)
- Chapter doesn't fund the same outreach projects for two consecutive years. (1996)
- Chapter is held the first Wednesday after October 4, but never on the 4th of October.

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How Do the Norms of the American Province Differ from those of Other Provinces? An Internet Dialogue

Sun, 06 Feb 2000

From Muriel Adey, Member of Chapter

Everyone should know that some ephemeral idea called "norms" seems to govern some counselors. It is unfair to all who join that they aren't presented with a copy together with the *Principles* and told that they are expected to adhere to both if they want to become novices. On the other hand, wouldn't it be simpler if everyone in the novitiate worldwide were given the *Principles* only? Those whose prayer life is nourished by Offices can continue, or begin, to do them, while others pray best in other ways.

Did you notice in the extremely well done Newsletter received recently that there is reference to some changes to the as-yet unshared "norms"? When I read that I wondered what many of us would make of it!

And did you notice that the Community Obedience printed in the front of the *Principles and Rule* was accepted as the basic obedience every part of the worldwide TSSF has in common?

Please write, phone, discuss at Fellowships and make your opinions known.

As one who made her profession while still in England, then moved to Canada and in so doing came under this ECUSA way of doing things I have found my life-time vow tested over and over again, and my heart goes out to any who move to this continent from other parts of TSSF who are born and bred Anglican, and even more for any who are from other branches of the Christian fold.

May God's love and peace be with you all, and God's reconciling Spirit too.

From John R. Snyder

This question is addressed to TSSF members in Australia, New Zealand, Africa, Europe, i.e., outside the American Province.

In the *TSSF Constitution* (which of course is the Constitution of the whole Third Order), item 4.2.d says

The Personal Rule of Life will normally include some commitment, clearly stated, in each of the following areas: 1. The Holy Eucharist; 2. Penitence; 3. Personal Prayer; 4. Self Denial; 5. Retreat; 6. Study; 7. Simplicity; 8. Work; 9. Obedience.

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“NORMS” OF CHAPTER (continued)

- Chapter is held at Mt. Sinai, NY, due to the added expense of moving Chapter elsewhere, additional work involved, and that the Corporation legally needs to meet in New York. (1991)
- There is now no election of Chapter members from the Caribbean but we continue the practice of the fellowships in the Caribbean of electing a representative for Chapter's consideration to co-opt with voice and vote. This would be recorded in the minutes only. (1989)

FORMATION

- A Spiritual Director should not be a member of the Novice or Postulant's local fellowship. (1994)
 - It is inappropriate for postulants and novices to be members of and following requirements of other religious orders. (1994)
 - "The policy of the Third Order, American Province, Society of St. Francis, is normally not to accept into formation any person incarcerated in a penitentiary; no material containing names and addresses of tertiaries is to be sent into prisons." (1991)
 - The policy that the formation of the terminally ill may be shortened at the discretion of the Formation Director but a minimum of one year in the novitiate will be required." (1991)
- * Procedure for persons not in communion with the See of Canterbury who may be in TSSF formation or desire to enter formation: (1999)
1. The individual makes request or application to the Formation Director.
 2. The Formation Director consults with the Chaplain and the Minister Provincial; they may seek out additional input at their discretion.
 3. With the agreement of the Minister Provincial and Chaplain, the matter is referred to the Bishop Protector as per the Constitution of the Order.
 4. The person to be accepted should be willing to receive communion at Third Order gatherings.
 5. The person should have a perceived call to a Third Order vocation, regardless of church affiliation. The person should be willing to live the Rule (TSSF Constitution, Principles and Order for Admissions and Renewals).
 6. The procedure will be approached on a case-by-case basis.
 7. This procedure represents a change as outlined and approved by the I.P.T.O.C. body of ministers and representatives in Brisbane, September 1999. All other provinces have non-Anglican TSSF members.

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Do the Norms of the American Province Differ from Other Provinces? (cont.)

(For those not familiar with them, these nine points of the *Personal Rule* are described on the TSSF website <www.tssf.org>.)

In the American Province, we not only have commitments in each of the nine areas, but we also structure the *Personal Rule* into those nine sections, i.e., we start out with a section called Holy Eucharist, then list our commitment(s) regarding the Eucharist; then we do the same with each of the other eight areas, in turn.

My question is this: is this also the custom where you live? Or do tertiaries in your area use other formats for their *Personal Rule*?

In 4.2.c there is the statement, "The *Personal Rule of Life* should be drawn up according to the Statutes of the Province ...," which suggests that Provinces could have different ways of structuring the *Personal Rule*. I'm curious as to whether this is the case.

From David Walker

Team Rector of Bramley etc

Chair of Faith and Justice, Sheffield Diocese

In the European Province we have a standard pro forma which gives the nine headings, and then we fill in our *Rule* under each. There are also guidance notes to suggest examples of possible entries under each.

Robert Dimmick

Reading, England

I don't know about others in the UK, but yes, my *Rule of Life* is drawn up to cover the same nine points. We also complete an annual report which covers much of the same ground.

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TSSF BASICS

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)

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For Name and address changes

For Convocation Dates

For Profession & of Novicing Dates

For Notification of Deaths

To the Secretary of the Order:

Caroline Benjamin

PO Box 1030

Bandera, Texas 78003-1030

cb05@swt.edu

For chaplaincy matters contact:

The Rev. David Burgdorf, Chaplain of the Province
40-300 Washington St, Apt. M204, Bermuda Dunes,
CA 92201

**Do the Norms of the American Province Differ
from Other Provinces? (cont.)**

Jane Burrell

Bridport, West Dorset, UK

I am sure that this question has been answered by several tertiaries within the European Province, but here's my penny's worth. In Europe our Rule is based upon the nine sections outlined in John Snyder's posting: "1. The Holy Eucharist; 2. Penitence; 3. Personal Prayer; 4. Self Denial; 5. Retreat; 6. Study; 7. Simplicity; 8. Work; 9. Obedience."

During our postulancy, we are helped by our Novice Counselor (and others—usually professed tertiaries within our Area) to draw up a workable Rule. The aim is to prepare a Rule which will be a skeleton—one which can be added to, but not subtracted from (although there is even flexibility in that).

Each of the nominated sections require a few sentences outlining our commitment. For example, under "Eucharist" we might say that we shall undertake to celebrate it every Sunday and on all the major festivals.

The Rule is there as a framework, not a straitjacket. Annually we undertake to keep it, yet there are times

"NORMS" OF CHAPTER (continued)

8. This does not constitute a change to our TSSF Constitution or Statutes, but clarifies them.

RULE AND INTERPRETATION

- Two Sacramental Confessions per year are required. (1996)
- Prayer obligations. All members are to read the *Principles and Rule* and pray the *Community Obedience* daily. (1996)
- Chapter affirmed the I.P.T.O.C. making decisions on the common wording of the Rule of the Third Order, and that we should endeavor to make a commitment to decisions taken by I.P.T.O.C. concerning it. (1993)
- The current duly authorized editions of the books of common prayer as set forth in the several Anglican provinces that comprise the Third Order, American Province, Society of St. Francis, are the standard rites of the Daily Office used by members of the Third Order. Authorized editions of the books of common prayer from provinces of the Anglican Communion beyond those within the American Province of the Third Order may be used as alternative rites. In addition, office books published by Orders within the Society of St. Francis also may be used for alternative rites. (1999)
- The requirement for an annual retreat means a quiet day or silent retreat which optimally should be for a whole day of quiet with a night on either end of it. A retreat may be done at home; materials are available from the sisters of the Community of St. Francis for home use. (1999)

MISCELLANEOUS

- The profession cross is the only and sufficient "habit" of the Third Order.
- As an acknowledgement of our profession in the Third Order, American Province, Society of St. Francis, the use of the letters TSSF after our name is permissible. Likewise, novices may use the suffix n/TSSF. This is not to be used as an accreditation for counseling or spiritual direction or the like, but as a visible sign of our life in communion with the Order.
- There is no official logo for the Third Order. The Dancing Francis is MaryAnn Jackman's creation and she is to be asked for permission to use it. The guidelines she has established include: (1999)
 1. Any tertiary may use it to generate fellowship retreat or convocation scholarships, or for use on fellowship newsletters.
 2. It also may be used for items to be sold at convocations, diocesan conventions and so forth, as long as ALL

proceeds go directly for TSSF use of some kind, such as to raise money for direct fellowship or TSSF use.

3. The Dancing Francis logo is not to be used for personal profit.
- Travel and registration reimbursement should be supplied to First Order Visitors to regional convocations. Visitors are to sign up for our regional convocations during Chapter so that either a brother or sister will visit each convocation and be willing to present a program if invited to do so. Advance requests for particular Visitors or experts on certain themes/topics are considered when the schedule is being made. Communication between the convocation coordinator and the Visitors is encouraged. If the SSF/CSF Visitor presents a program, an honorarium is appreciated. (1999)
 - Associates belong to the First and Third Orders not just to the First Order.
 - Mailing List. The Third Order mailing list should not be given out to other organizations.

Do the Norms of the American Province Differ from Other Provinces? (cont.)

when it is impossible to keep to the letter of the Rule, just as there are other times when we pile on the commitment to suit our needs. The framework remains the same...as a guideline, a rule of life. We discuss the Rule with our Spiritual Director two or three times a year.

I have known tertiaries who have found it impossible to adhere to some of the sections. For example, the wife of an army officer with commitments which precluded even a couple of days away from base. There is no way that she would be penalized for her inability to keep part of her Rule—and rightly so. As tertiaries, we are in the secular world with commitments galore. There will be times when our Rules have to be flexible.

From Graeme Nicholas
Christchurch, New Zealand

In New Zealand as far as I can tell many tertiaries do follow the heading provided but that is not required as a format. Commitment in each of the area listed is still the normal expectation, but just how that is structured and given priority within a rule is between the member and their spiritual director.

From Andrew Dotchin

St Martin's School, Victoria Street, Rosettnville, Johannesburg

The African Province, of necessity, is a lot simpler than other Provinces because of low levels of literacy and high costs of material, postage and transport. Some thoughts about the issue which has cut a few up lately.

- The Office is not mandatory but most manage to use the Community Obedience.
- The Rule of Life is the same with its nine sections.
- We can change counselors if need be but most counseling is done by post, only a few have a nearby counselor. It is not uncommon to come to an agreement about a "comfortable" counselor with the Novice Guardian.
- Meetings are arranged monthly but most manage between 4 and 6 meetings a year. Some cannot get to meetings at all but are still welcome in the family.
- Sacramental confession is recommended but no massive emphasis on it, nor questioning by counselors as to its use.
- We report on keeping of the rule twice a year as a novice and in the first year of profession and once a year after that.

AND NOW for my three haporth on the whole issue: Francis saw that some people were not called to, or able to fulfil a vocation to the First Order. For that reason he called the Third Order into being to do something that the First Order could not do. The First and Second Orders and clergy in the Third Order have a different prayer and spirituality vocation and obligation than others. The Third Order is not the First Order without habits and dog collars—we are something different. If I had a more "regular" vocation I would fit in with the Benedictines and the Dominicans, but that is not my calling. One of the reason I am in the TSSF is that I don't have to play priest all the time, and, if too many priests joined, I might find it uncomfortable too.

Yes, some of us have a more intense and determined prayer life than others but if we think one way is better than another because it is organized we have not yet heard the gospel. God made us all gloriously different and it is precisely this DIFFERENCE that Francis saw when he called us to the Franciscan life. Drifting from the Rule as a guideline for spirituality to a community in which the Rule becomes rigid railway lines from which we dare not deviate is life destroying and will stifle our vocation.

We much encourage one another to grow in God and there are many different ways to do this—but we must

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Do the Norms of the American Province Differ from Other Provinces? (cont.)

never legislate that one form of spirituality is more holy than another.

From John Tolbert, Member of Chapter

So far in our discussions, we've only talked about what is required concerning the nine sections of the Rule of Life, especially the section on what is required under the area of Obedience.

It may well be that many of these things we have been discussing as "required" are merely common practices in the respective provinces. But it will depend on how everyone on each Provincial Chapter feels about the importance of these practices as to whether a vote to change would be easy to get.

I still believe there are enough differences discussed so far, that barring some matters which are local in nature and their not being necessary to the process of formation, a study should be made with the goal being to standardize some items in the Rule to be common to all Provinces (i.e., Confession, the Daily Office, etc.).

The human being is a very territorial creature and is not always ready or willing to make a change on their "turf" because a thing is done differently in someone else's area. But in the case of a common Rule among the TSSF, I think it is important that we are "One Body under One Rule". Of course, there are always things that must be particular to the different Provinces, but such items can be covered under statutes and each province's constitution.

From Muriel Adey, Member of Chapter

Two of the norms in the American Province are mandatory, and I was obliged to change my Rule of Life when I was transferred to this province in ways that I would never have pledged to where I was professed, namely Daily Office as per authorized books and mandatory Sacramental Confession.

I would say that these did "greatly impinge on my daily living".

When Community Obedience was first printed on the inside cover or our *Principles* I felt like I was coming home at last—something basic and familiar. Used with the daily portion of the *Principles* and intercession list, the Community Obedience has much more relevance for me to the way I live my life as a Tertiary than the solitary saying of Daily Offices.

Newcomers and The Norms

by David Burgdorf, Provincial Chaplain

To the Third Order, I am a newcomer. It's not just that most of the members have actually been professed longer than I. The Order we are part of has been around since the early 1200s in the Western Church and, in our renewed part of it, since the 1920s. That encompasses a lot of accumulated experience and wisdom, to say the least. Just about the time I think I "know it all," I am brought up short by the wonder of this long-running experiment of Gospel living. I am a newcomer in the current of Third Order life.

As a member of a 12 Step Program for about twenty years, I am struck by one often sharp contrast between that program and Third Order life. Traditions in 12 Step Programs favor unity of purpose and help for the newcomer. The assumption is that newcomers are "inspired" to come either by their desperation or the hidden purpose of a Higher Power, sometimes both.

Meetings consciously strive to "live in the solution rather than the problem." By contrast, our TSSF meetings, whether they are in local fellowships or convocations or "online," can easily become mired in the problem of the day. I often wonder how many newcomers are really dying to hear about frequency of confession or intricacies of the Daily Office, etc. Opinions galore- marvelous things- yet who is thinking of the newcomer? If a newcomer needing the "medicine of immortality, the Cross" stayed for second, third or fourth rounds of this wrangling, they'd be getting a placebo...or worse, a poison.

Br. David, SSF, of blessed memory, used to say, "I am a novice for the rest of my life." Like one of my 12 Step buddies who introduces himself as "a recovering know-it-all," we novices need to be concerned about how teachable we are. Zen Buddhism speaks of "beginner's mind," meaning the freshness and immediacy of moment-to-moment experience, of being open and teachable. If I find in myself a compulsion to talk and argue that is way out of proportion to the desire to listen, it ought to be a clue that somethings out of whack on my spiritual path. In our Formation Program, if a person is found incapable of listening to others or unwilling to be taught, that person will probably not be professed.

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Food for the Poor

By Way of Information from the Provincial Minister,
Anita Catron.

During each Chapter, the Outreach Committee assesses various outreach requests in conjunction with an approved budget. In the past the Order has given to Bread for the Poor which is quite similar to the program described below from Father Mike Cassell. The following is an example of the sort of information the Outreach Committee reviews, and one of our only stipulations is that the Order does not give to the same organization two years in succession. Perhaps you too might consider sending in an outreach request like Father Cassell's.

Some months ago, my wife Sharon and I went with a group for a week in Haiti, touring the work and facilities of Food for the Poor, Inc, an organization that has raised over \$550,000,000 for the poor of the Caribbean. Through the efforts of Ferdinand Mahfood, a highly successful businessman who was converted to Christ, and committed himself from then on to service to the poorest of the poor, this work has grown beyond the wildest imaginations of all. Their mailing list is well over a million and a half, urging people to reach out and serve Christ in the poor. Our tour took us to a fishing village destroyed by recent hurricanes. Food for the Poor has rebuilt the town and school, provided fishing boats with motors for the villagers, freezers to keep the fish until they can be gotten to market, schools for the children, homes for street people, latrine facilities for whole villages, leprosariums, hospitals, arid staff homes for the handicapped, and training for skills like carpentry, plumbing, electrical work, and auto repair. And, of course, food, food, food, daily served with love.

This remarkable apostolate is thoroughly ecumenical responding to needs of the poor regardless of religious label or lack thereof. Our own Episcopal Church has been the recipient of funding for special projects. My own parish of St. Joseph's is yoked to a school by the same name in Haiti. Their priest has visited us several times. I remind myself that Haiti is closer to me than Disneyworld in Orlando. In Haiti, the average age at death is forty; infant mortality is 50% by the age of one. People are forced to live in their own excrement because the land is constantly flooded. Children run about the roads with absolutely nothing on living at levels lower than the most badly treated dogs in our own country.

Visiting such a place has caused my priorities to be radically reordered. I can feed a family of six for a year for \$25.00. For \$ 10.00, 1200 children will receive fifty pounds of beans and rice providing a complete protein meal for each. Then I look at my checkbook and how I prioritize my spending.

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First Two Begin Spanish Formation

Hattie Irish

Elsa Monica Silvestre and Francisco Leroy Irish became members of la Tercera Orden during La Admision al Noviciado de la T.S.S. F. in Santo Domingo, Dominican Republic on January 19, 2000. This first Spanish service of admission for the American Province took place in La Iglesia Epifania during a Mass celebrated by Fr. Donald Irish, who sent 15 years as a missionary in the Dominican Republic, and with Hattie Irish as the "oficiante".

Elsa said, "I knew God was working in me. . . I am so grateful because you encourage me..." Francisco is grateful too for the Spanish formation. These two started their journey with several others in October 1997. One was Fr. Robert Carlson, who, at the time, was serving as a priest in the diocese, has since returned to the state of Washington where he was received as a novice last year. There wasn't much TSSF material available in Spanish, just "Principios" and part of the Devotional Companion. Now there are twelve translated formation letters, and soon the rest, we hope, will be translated. Now there is a Spanish formation director, Fr. Roy Mellish, and a few Spanish speaking novice counselors.

If you know Spanish please contact Carol Tookey, because Juan Carlos Martinez, Cesar Sanchez and RP. Ramon Ubiera have all written their rules of life, and are waiting to get on with formation. (for more on novices, see page 19)

Third Order Songbook Project

Continues

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 able to be read easily by the community at large.

So far only one suggestion has been received. 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.

Sat, 20 May 2000

Dear Sisters and Brothers,

I am writing to inform you that our brother, Alden, departed this life peacefully today at 3:30 p.m. (EDT). His requiem will be at St. Paul's Church, Norwalk, CT next Saturday, May 27th at 1:00 p.m.

As many of you know, he was readmitted to Norwalk Hospital and into a hospice program about a week ago. He was kept as comfortable as possible. He had accepted the reality of his approaching death, and was yearning to be released from this life into the nearer presence of God. He was aware of and thankful for the supportive prayers and other loving expressions from each of you.

Masud Syedullah

I was not privileged to know Brother Alden as well as many of you: he came onto Chapter after I stepped down in '81, and was only present for half a day at the most recent Chapter where once again I was a member.

However, that is not to say that Alden did not greatly influence my life!

In the late 80's and early 90's, I was feeling very ambivalent about continuing to renew my vow and pledge in the North American branch of TSSF. Only my SD know how agonised I was. Out of the blue I got a phone call from Alden to say he would be in Vancouver for a conference - could I hitch a ferry and meet him for lunch. I did. I was able to freely share my conflicted feelings and feel understood, better yet, we found a quiet corner in the nearby Cathedral and Alden accepted my renewal. That was a major turning point!

Moreover, soon after that I read in the *Franciscan Times* that the Community Obedience which is now printed on the inside front cover of the *Principles and Rule* had been accepted by all the branches of the TO present at IPTOC, including the North American branch, as something to do which would help all the branches feel part of the worldwide TSSF family. As I understand it this was very dear to Alden's heart and a major contribution bringing all of us on the N. Ameri-

can continent closer to our European, African, Australasian brothers and sisters.

For me personally, my heart rejoiced to read once more the very familiar words of the Community Obedience which had nurtured my own formation before I crossed to this side of the Atlantic. As a direct result I felt at home enough, once more, to stand for election to Chapter. Brother Alden saved me from becoming a lapsed tertiary - and I give thanks to the Lord for his ministry. May he be in Peace and Joy for ever more.

Muriel Adey



The Rev. Alden Whitney, TSSF, Feb 19, 1934 - May 20, 2000. Minister General of the Third Order, Provincial Minister of the American Province of the Third Order, Priest, Doctor, Psychotherapist, Sheep Farmer, Friend, A Beloved Child of God

He was my brother in every sense of the word and I loved him enormously. If anybody out there has a doubt about how good and wonderful and full of integrity and holiness a gay person can be, here is your gloriously shining example, our former Minister General.

If anybody comes back at me for mentioning the G word this time, you're in for it, believe me. The shameless brazen dyke in me will come after you with a vengeance. I once told Alden over breakfast in an airport hotel in Chicago if everyone who was gay would come out, things would change enormously for the better. I didn't include myself in that number at the time, though the minute I spoke the words, God revealed to me for a fact that I should have. I confessed that to Alden recently. OK, Aldy, I've put my words where my heart is at last. You were out to all the world, in all your hopeful innocence & wonder. Me, too, darling one, after your shining example.

He had great wit and a sense of wonderful fun. We enjoyed each other so much. He said in his note he wished he could see me. I was thinking about flying east for a quick visit & my friend Jo said don't wait too long. I did. (I'm sorry about that, dear Alden.) The last time I

saw him was in San Francisco a year or so ago, and we knew when we said a lingering good bye then, I think, that we wouldn't see each other again. We kept up a lively daily email correspondence until he got so ill. I have missed that terribly.

I could tell you so many wonderful Alden stories, but I won't. They are mine and I'm going to jealously hold on to them for a while. At least until the pain is less.

May he rejoice in the company of the saints, in which he surely belongs. Rest in peace, my beloved brother.

*With love,
MaryAnn Jackman*

I have warm memories of Alden in several instances. One I will always smile about is the day Sue Heinsohn and I arrived at the registration table at the Provincial Convocation held in New Orleans. We were breathless and SO excited to be there. Alden, with that wonderful sense of humor, and fun-loving brother that he was came up to us and said, "Well, I see you two haven't taken your medication!" It was the perfect thing to say! You see, Alden knew that Sue & I are dear friends as well as being Franciscan sisters and that we are always excited and thrilled to be with those like us.

Later on during the Convocation, I attended the small group discussion Alden led with the subject being homosexuality (can't remember the exact title.) After Alden's presentation, there was some discussion. Terrified, but not daunted by the number of people (Our Bishop Protector, Jerry Lamb, being among them), I spoke up about an experience I had in trying to defend the position of gays in the military for about 30 minutes. I was hoping to get information or the name of a book which would give me better ammunition for the next time. The other person to whom I was directing the defense happened to be my employer, an attorney. A day or so later, Alden hunted me down and gave me a little book entitled *Letters from the Closet*. I will treasure it because the gift said so much about Alden and his spirit. We will miss him so much.

Dear Brother Alden, may angels lead you gently home and may God wrap you in arms of love.

*Love,
Cheryl Holmes*

Alden E. Whitney, a psychiatrist, priest in the Episcopal Church and proponent for the treatment of addictive disorders died May 20th, at Norwalk Hospital, of complications from lung cancer. He was sixty-six, and lived in Danbury, Connecticut.

Born in Worcester, Massachusetts to Edward Earle and Alice Eames Whitney, he attended Clark University and Cornell University Medical College. He trained as a psychiatrist at New York Hospital Cornell Medical Center, serving as Chief Resident at the Payne Whitney Clinic. He had a private practice in New York City and served as an Attending Psychiatrist at New York Hospital until 1972, when he joined the medical staff at Norwalk Hospital.

In 1975, he founded the Norwalk Hospital Addiction Recovery Program and served as its director until 1999, when he retired. He was a Diplomate of the American Board of Psychiatry and Neurology and also certified as a member of the American Society of Addiction Medicine.

In his mid-forties, he entered the Berkeley Divinity School of Yale University from which he was graduated. He was ordained in the Episcopal Church Diocese of Connecticut as a Deacon in June, 1983, and as a Priest in January, 1984. He served as an assisting priest at St. Paul's Episcopal Church in Norwalk.

He was a professed member of the Third Order, Society of St. Francis, International Religious Community in the Anglican Communion, an order inspired by the life and ministry of St. Francis of Assisi. He served terms as the Order's Minister Provincial, which encompassed the Western Hemisphere, and as a Minister General, encompassing the worldwide Third Order.

Over the past quarter century, Alden inspired recovery from addictive disease. As priest and physician and recovering alcoholic, his generosity of spirit touched the lives of countless people.

He was a long time resident at Brookside Farm in Danbury and is survived by his two brothers, Wesley and David, nieces and nephews, and many friends.

(From the memorial service booklet, St. Paul's Church, Norwalk.)

My God Was Reckless Love

by Harold Macdonald

My God was reckless love
a rushing forth for each beloved
with flag unfurled;
ignoring cost
to reach the lost
in the world.

My God was risk and danger
helpless in a manger
defenseless, weak.
It was for us, we are the prize
He left the safety of the skies
to seek and seek.

My God entered space and time
offended by the grime
of urban slum
God was the balm
anointing every ill and hurt and qualm.
O God come!

My God left the home above
to receive a mother's love,
and be a friend
to lonely, be they wrong or right
to those in darkest, endless night.
Let not it end.

My God was soft and tender
an Almighty Mender
of broken things.
To people in a loveless life
starving child, widowed wife
wholeness brings.

My God has died,
God tried and tried
but was reviled.
On the cross a ransom wrung
God's passion hung
a love so wild!

My God was Saviour come to die
I know why:
to sacrifice.
For each He won some special thing
for each a gracious gift to bring.
His life the price.

My God was, by most, forsaken,
yet by sin unshaken.
O'er brimmed with grief.
Desolate, he bleeds
The drops of blood are seeds
Of life, belief.

My God was free and spend-thrift;
Divine the life that healed the rift,
our inhumanity.
God has risen to the few
The news proclaimed; one or two
believe, including me,
Praise be!

Mission in Russia

By Robin Minney TSSF, European Province, now living in Moscow,

I am working with the Russian Orthodox Church, supported by the Church Mission Society, and have been here for almost five years. This must sound rather exotic, but the way it came about sets the terms under which we both live and work.

There has been an Anglican community in Russia since the first Anglican chapel was built in 1525, but we are not proselytizing for the Church of England. Our mission commitment is different, and we are working to help the Russian Orthodox Church, specifically within the Department of Religious Education and Catechesis of the Moscow Patriarchate.

During Soviet times, some seventy years, public Christian teaching was strictly forbidden. Only clergy training was allowed, with many upsets and interruptions, but other work with adults or children had to be in secret if at all. Consequently, the tradition of Sunday schools and adult classes was broken for two or three generations. But with the celebration of the millennium of the Russian church in 1988, which attracted worldwide attention, and then perestroika, a new sense of freedom was felt, and there were priests like the late Fr Alexander. Men were able to give public lectures and even invited on to radio and television. But almost no-one had experience in organizing classes and teaching the faith. Nearly three generations had grown up under strong atheist propaganda, and the traditions of the pre-revolutionary church had been broken.

WHY WE WERE INVITED

When the Department of Religious Education was set up, the man in charge wanted to develop its work as quickly as possible. In 1993 he founded the Russian

Orthodox University, and at the same time was looking for people to work in the Department, people who would develop Sunday schools, classes for baptism (tens of thousands of adults were coming forward at this time), write and publish new textbooks and other materials. There were also possibilities for religious education in state schools, work with handicapped children. In short he wanted to develop any relevant specialization for which staff, albeit part-time, could be attracted.

Clergy training, for which there had been some continuity although standards were shaken, comes under a separate department. For work with laity there was little experience, so Fr Ioann decided to look outside Russia. Apparently England has a good reputation for religious education so he turned to our Archbishop of Canterbury. The request eventually came to me.

In 1993 I was approaching retirement after several decades in religious education, both within the state system and in the Church, and with both children and adults. Unfortunately I did not speak Russian, but I reckoned I could learn another language faster than a fluent Russian speaker could gain the needed experience. I am still far from perfect, but manage to converse and even teach courses in Russian. This has really been my biggest difficulty.

THE RUSSIAN ORTHODOX UNIVERSITY.

Of course we come as a pair. Penny teaches Christian themes in English literature at the Orthodox University as well as at other institutes including the prestigious Moscow State University. Multiple jobs are normal in this country. Although she too speaks Russian now, she is able to use English for teaching. At first I did too, but unlike her I had to have an interpreter. She has organized the University library and is now starting a garden there, and sees this work as preparing students for leadership roles. She has helped some to travel abroad, and sees all this as an important aspect of her mission work, both because it gives them confidence as young Christians and helps them develop links with other churches and denominations.

LEADING FROM BEHIND

My own role in the Department is somewhat ambiguous. The Orthodox seem to have a soft spot for Anglicans because they see our Church as historic, that is apostolic, but not Roman Catholic. Russia has had a very troubled history on this score, especially with Poland at the time of the Counter Reformation. But all the same, as a non-Orthodox I cannot be invited to lead official courses within the Department of Religious Education, nor to run seminars in the various dioceses around Russia which send in requests for help.

But my position in the Department opens doors in other places. I have given several courses at an Orthodox evening institute of a fairly liberal color—students include protestants and even a Muslim—and a very prestigious Orthodox grammar school has me in for lessons in classical Greek with the 10th and 11th grade classes. I enjoy this very much and find the pupils well-educated, keen and ready to appreciate the books we read in Greek. I also get other invitations, both inside and outside Russia, and take part in conferences and publish papers in English and Russian (after careful correction from my Russian teacher!).

Like any big organization, the Russian Orthodox Church includes several currents of opinion. Decades of persecution have made many people conservative and suspicious, at times xenophobic. Part of my work is to help resist the temptation to reprint pre-revolutionary textbooks and the pretence that we can turn things back one hundred years, as if Bolshevism were just a temporary misfortune. In this climate, the Department of Religious Education has to present a straight front and make use of me behind the scenes.

I call myself a Consultant, and have had a guiding hand in the production of new books written by Russians, sometimes also finding grants for publication. I also attend some of the evening classes run by our department for the accreditation of Sunday school teachers and others. I do not actually lead any courses, but I am able to give encouragement to those I think are moving in the right direction.

Let me give an example. An experienced woman teacher with a background in art and literature runs a method course for teachers in training. She believes that children should not just be made to sit and listen but need to be active, given scope to work in groups, to paint, model, go on visits, think for themselves and discuss. She has got theory to back this up too. One glorious evening she had us in groups of four painting, then coming up in turn to show and talk about our work. I could not help thinking, "This is just like what we used to do in Durham. But aren't they clever? They're all talking Russian!"

I think of this as an example of a present-day missionary, letting other people, and more appropriate people, take the limelight. We know that there are still places where primary evangelism is needed, but in Russia help is needed within the local church, not outside it. There is a separate department of Mission of the Moscow Patriarchate, but when foreigners ask about missionary work within Russia, they are just as likely to be directed to Fr Ioann of our Department. For the present at least, this slow and painstaking work is the cutting edge.

SFO/TSSF Relations: So What is it Like to be a Visitor in an SFO Fellowship? An AngFran-L Discussion

In the last issue of the Times, Bill Wicks, the Provincial Minister of the Secular Franciscan Order, the Roman Catholic SFOs, wrote to say he enjoyed participating in our 1999 Chapter meetings. As a follow-up, I asked the AngFran-L discussion group about their experiences in partnership with the SFOs. Here are their responses.

From Dianne Aid

Our Fellowship (St. Clare) Seattle, Washington has joined with SFO in Tacoma on a few occasions. Tomorrow (actually today!) I am going to speak to their group as part of Christian Unity week. The relationship has been good, we feel welcomed and loved and not pressured. I am on their mailing list as well as one other of our members who has participated in their meetings. We found out about, and subsequently became members of, Franciscans International through the SFO fellowship (Cabrini) when Sr. Shell Balek was their speaker.

Their numbers do overwhelm me. I enjoy the periodic get together, but, I really am fed in my Franciscan walk when I gather with our cozy, small fellowship of professed, postulants and friends.

From: Laura Hoffman

Well, as a new SFO (and RC), Maybe I can answer a little. I have just come from my first SFO meeting. I think it was probably a meeting of the eleven strangest people (sel included) I have ever been to in my life. Our meetings follow an organizational pattern, apparrently: formation issues/discussion of following Francis, sharing our experiences, holding evening prayers.

There is an SFO web site that shows the regions of the country divided up by fellowships, so you might want to go there and look for someone near to contact.

From Alice Bangs

I haven't personally met with any Secular Order Franciscans yet, but I have had pleasant conversations with several people at various Catholic churches in the area in trying to find an SFO community. I was given names and numbers of churches, individuals, and the office of the Diocese in Richmond. This was during the week much of Virginia was under snow and ice, so the process of reaching someone at the end of these numbers took a while.

Finally, I was able to talk to a lady who had been an SFO fraternity minister. Her group met and still does at

a church in Virginia Beach. She said she would be glad to take me to the next meeting which is scheduled for Feb. 20. She said my being an Anglican counterpart gives them the opportunity to practice Franciscan ecumenism within their own community. Then I discovered that she lives just a couple of blocks away from me!!

From Walter Beazley

I live in the city of Dartmouth (right next door to Halifax) in the province of Nova Scotia, Canada. My experience - 4-5 years ago now - was very positive. I am the only Tertiary in Nova Scotia; when it was time for my profession I asked one of the local SFO folks to receive my vow and pledge (with the mandate of the American Province Chaplain, of course). It was a wonderful celebration in our Parish on a Sunday afternoon - the Feast of the Stigmata in 1995. Margaret Anne SFO and Fr. Arthur Guthro SA (Society of the Atonement) were in the Sanctuary; five or six other members of the SFO Fraternity were part of the congregation that day. I have a standing invitation to attend the local SFO Fraternities monthly meetings although I have only made it once so far.

Short Bits

Brother Hugh wants everyone to know that more information about the next pilgrimage he'll be leading will be in the next issue of the *Franciscan Times*.

On the Associates

Does anyone know if the Associates are open to non-Anglicans?

Yes, non-Anglicans may be Associates—that is one of the differences between Associates and Third Order which I failed to mention in the recent article in the *Franciscan Times*.

Sr. Jean, CSF—Secretary to the Associates

From Muriel Adey

And, as we learned at IPTOC, non-Anglican/non-Episcopalians can be members of the TSSF in other provinces, this difference between the Associates and TSSF has disappeared.

Despite the frequency with which I use AngFran to develop my stories, I must say again that AngFran-L is for the enjoyment of Franciscans anywhere but in no way is it the official organ of the Third Order, American Province, Society of St. Francis...John Brockmann, *Times* Editor

The Community Obedience

by Carol Tookey, Formation director

At their 1996 meeting, the Chapter of the Third Order affirmed the Inter-Provincial Third Order Chapter's decision that all members of the Third Order, in every province would use the Community Obedience daily. Although the various provinces differ in their culture, language, in the circumstances of their lives, and in some of their disciplines, the Community Obedience is a way that we demonstrate our life in community with Anglican tertiaries throughout the world.

The Community Obedience is found on the inside cover of the Principles for Daily Reading and consists of the prayer: "Both here and in all your churches throughout the whole world, we adore you, O Christ, and we bless you, because by your holy Cross, you have redeemed the world"; a reading from the Principles; and intercessions for our brothers and sisters. It may be followed by the one of the blessings printed in the booklet, or by the Daily Office.

It is expected that each professed tertiary, as well as all those in formation, would have this as a regular part of their personal rule of life under the heading Obedience.

Please Keep In Your Prayers

From Treese Allen

Sister Ruth's companion, **Magnus**, a St Bernard dog, has to have two surgeries on his elbows. One of them has already been performed successfully, and Sister Ruth was able to come up with the \$1000. for it. However, she now needs another \$1000. for the second surgery.

I am sending this out to my TSSF siblings in the hope that you might be willing and able to send \$10. to Sister Ruth to help pay for Magnus' second surgery. I know that \$10. is a lot of money for many of us Franciscans, but even if you're only able to send \$1., I know that Sister Ruth would greatly appreciate it. Here is the address: Community of St Francis St Francis House 3743 Cesar Chavez St San Francisco, Calif. 94110

Sr Mary Dorothea PCR Dies

JaneEllen Traugott

Sr Mary Dorothea PCR died in her sleep on the 29th of January. She was the last member of the Order of Poor Clares of Reparation in the American Province. Sr Mary Dorothea PCR (Eleanor A Wilson) was 83.

Br Ramon Dies

Brother Ramon died at 2.15 am this morning (Monday 5 June) at Glasshampton, surrounded by his brothers. His funeral is expected to be on Thursday 15 June in Worcester Cathedral. (Br. Ramon wrote *Franciscan Spirituality and The Heart of Prayer*.)

TSSF Helps Form the National Association of Episcopal Christian Communities

Four of the Episcopal Church's Christian Communities met with Bishop Rodney Michel of the House of Bishops' Standing Committee on Religious Communities in late February, to report on the formation of NAECC, the National Association of Episcopal Christian Communities. Five of the church's eight canonically recognized Communities have voted to proceed with the formation of this association, which Bishop Michel has hailed as of vital importance for the spiritual growth of the Episcopal Church. As he told the gathering, "You are spokespersons for your community, your parish church, and the Episcopal Church." Religious life is one of the best-kept secrets in the Episcopal Church, and Bishop Michel called on the communities to be more active in the dioceses in which they are resident, taking part in diocesan conventions, and furthering the mission of the church whenever possible.

Sparked by input from George Gray (Community of the Paraclete), the association defined its purpose: to "share and communicate the fruits of the Gospel, realized in community, with the church and the world." This year's meeting, the third such conference of communities, focused on discernment and formation, and began to explore the Rules of Life followed in each community. Bishop Michel stressed the importance of the discipline of the Daily Office, common to most Rules, as a means to foster a sense of community. As conference convenor Tobias Haller (Brotherhood of Saint Gregory) put it, "an invisible wave of prayer washes over the world several times each day as people around the globe open their prayer-books and breviaries, whether alone or in choir." Carol Tookey (TSSF) added that given the international character and the flexible rule of her community, the Office is being prayed in many ways by many voices.

The next step for the association is the adoption of by-laws, which will be explored at the next conference. Further information on NAECC can be found at its website: www.naecc.org.

Short Bits

Our brother, Peter Stube, rector of the Church of the Redeemer in Springfield, PA, has been nominated for Bishop of Lexington.

The election will be held on September 30th.

People's Campaign for Nonviolence

by Francesca Wigle

As Franciscans we are all called to be peacemakers, or, in the words of the TSSF Principles, to be "prepared... to speak out for social justice and international peace." I would like to tell you about a wonderful opportunity we have to do that in Washington, DC, July 1-4, 2000 at the People's Campaign for Nonviolence. The schedule of events for those four days is as follows:

*** Saturday July 1 ***

7:00 p.m.: Panel discussion at Howard University Chapel with Helen Caldicott, Mairead Maguire, Daniel Berrigan, Jim Lawson, Jonathan Schell, Arun Gandhi, Marian Wright Edelman and John Dear. (Social following)

*** Sunday July 2 ***

9:00 a.m.-5:00 p.m.: Nonviolence Training at Howard University (with Jim Lawson, Neera Singh, Richard Deats & others).

5 p.m.: The Dalai Lama speaks on the Washington Mall.

8:00 p.m.: Evening vigil and breaking the fast for an end to the death penalty at the Supreme Court.

*** Monday July 3 ***

9:00 a.m.-12:00 p.m.: Interfaith service and vigil at Lafayette Park and the White House.

*** Tuesday July 4 ***

2:00-8:00 p.m.: Vigil, passing out leaflets at the Washington Monument, prior to fireworks.

I invite you to join members of the Peace and Justice Group of the Society of St. Francis, Brother John George (First Order), John Snyder (Associates) and me (Third Order) as we come together from different parts of the SSF family to speak with one voice for peace. If you are interested, please contact me at francescaw@prodigy.net or 11701-B Bayou Bend, Austin, TX 78759 or (512) 335-5686 for more information and to let us know that you are coming.

If you are interested in Peace and Justice issues, please contact Francesca Wigle for more information.

No Exiles or Refugees, No Conquerors or Conquered by Terry Rogers

The message came in December on the Franciscans International email bulletin board: a ten-day Pilgrimage/Retreat for North American Franciscans in El Salvador and Guatemala. Thus in March I found myself and 23 Roman Catholic Franciscans, in a bus on the mountain roads of Central America, singing show tunes, Irish ballads, and golden oldies at the tops of our voices. We were friars, sisters, Third Order Seculars, and several folk from Franciscan parishes. The purpose of the trip was threefold: to learn from the faith of the people, to learn about the current economic and political reality of El Salvador and Guatemala, and to

build bridges between Central American and North American Franciscans.

The trip was scheduled so that we could celebrate the twentieth anniversary of the assassination of Archbishop Romero, March 24, in San Salvador. We visited the Hospital of Divine Providence for cancer patients, on whose grounds Romero had lived and in whose chapel he was shot as he began the offertory at the Eucharist. We prayed and grieved at the University of Central America, where the six Jesuits, their housekeeper, and her daughter were

killed in 1989, and where the martyrs of Central America are commemorated in a museum and a chapel. With many international visitors and with thousands of Salvadorans, whose love for him is so strong, we took part in a joyous Eucharist in memory of Bishop Romero in the newly renovated and opened cathedral.

After the Sunday Eucharist in a Franciscan parish, we talked with the parish lay teams that work with youth, health care, and catechesis. In this large urban neighborhood the parish has also created and sustained eighty Christian based communities! We shared rice and beans with a small farming community, former guerillas who had received land as part of the 1992 peace accords, and who had returned twice to rebuild after floods had destroyed their houses and crops.



One special Franciscan connection was a visit a few of us made to a convent of Central American Poor Clares. Their light and airy grille was thrown back and we sat on either side of a small wooden ledge, and the longer we visited the giddier they became, outdoing each other in telling stories, teasing each other, their eyes gleaming with laughter.

Another was a visit to Mezquital, a very poor community on the outskirts of Guatemala City, where six North American friars live as part of their formation program. Their house, like that of their neighbors, was simply built of thin logs, a tin roof, and cardboard sheets nailed on as the inside walls. I sat for a few minutes in their chapel, where the San Damiano cross and the Virgin of Guadalupe were resting on soft, worn, golden-brown cardboard walls, and felt that I never wanted to leave.

One of my last thoughts in Central America was that prayer is a country where there are no exiles or refugees, no conquerors or conquered, where we all speak the same language, and everyone is welcomed.

On Forming an Intentional Residential Community—An E-mail Dialogue

From Dianne Aid, March 11

Several of us in the Diocese of Olympia (mostly connected in some way with St. Clare Fellowship, TSSF) are talking about intentional residential community. It has gotten to the point where I called the Bishop yesterday. HE DOES NOT THINK WE ARE OFF OUR ROCKERS!!! He has given me a contact to talk to (via e-mail). My question, does anyone out there have any experience with forming residential communities or know anyone we can be in touch with?

From John R. Snyder

Well, the sisters of St Helena used to have a house in Seattle, but someone told me that it had closed down. There are a lot of active co-housing groups there — co-housing being an attractive alternative to actually living in the same building. My wife and I met with such a group out near Woodinville once. The public library reference desk keeps a list of community organizations and could give you a phone number for a co-housing activist organization. Personally, I would call Vicki Robin at the New Roadmap Foundation and talk to her. She knows of lots of different residential experiments, both spiritually-based and otherwise. I wouldn't assume that the traditional "religious house" model is necessarily the best for you. I'd explore all kinds of different arrangements. Above all, I'd start with a good deal of clarifying conversation amongst the group. What does each person hope to gain from living together? What does each person imagine it will

be like? How attached is each person to their particular vision of common life? What psychological (and I don't mean spiritual) needs do the various individuals bring to the community? Any group living together begins to function somewhat like a family, and all the family-of-origin issues come to the surface eventually. This can be devastating to the group if they're not prepared for it or if they're not committed enough to the group to weather the storms. I'd try to discover up front as many of the differences and challenges as possible. You may think you know these people, but in fact there are probably even new parts of yourself that will emerge once you're living together — not always nice new parts of yourself either.

I would have at least some conversation about the real mundane details of how it will work. You know, things like how you'll keep the refrigerator stocked with milk ("What? You don't eat dairy products?") Talk about money — the number one thing that families fight about (a statistic from my wife, the marriage counselor) — because money symbolizes a lot of things for people: security, power-sharing, commitment, etc.

Eventually I'd write up a charter for the group, putting in writing the principles and practical agreements on which the group will base its life. Maybe this seems obvious, but I've seen groups just go out and start looking for a house as their first step (and I can see that you're not doing it that way). Part of the charter would describe specifically how the group will provide for continuing regular discussions and the evolution of the relationship and charter once you're all together.

I think this sort of thing is pretty hard to pull off these days. People's jobs are so demanding, and forming a residential community is not unlike getting married or having a baby—it's one of those things that reorients your life in difficult and unpredictable ways, and it takes a lot of energy, time and focus—resources that many employers believe are exclusively theirs. I don't mean to sound negative—it can be wonderful— but only if all the right ingredients are present.

From Mary Ann Jackman

I would add one more: figure out exactly how the group will let people leave. Nobody really likes to make pre-nuptial agreements, but with groups it is absolutely necessary. Money, property, joint "custody" or shares of things can dissolve any family into bitterness and rivalry. Even establishing a leaving-in-love rite would be good. The church has thought - vaguely - about creating a friendly divorce ceremony, but they're not there yet.

Good luck! Group living always reminds me of the old saying: I LOVE humanity, it's PEOPLE I can't stand !

2000 Convocations Still To Come

- **Southeast:** 9/15-17, Ignatius House (Atlanta GA). Contact Frank Romanowicz.
- **Western:** 8/11-13, Franciscan Renewal Center (Portland OR). Contact Joan Kidd.
- **Midwestern:** 8/2-4, Franciscan Renewal Center (Libertyville IL). Contact Tom Janiec.
- **Northern Mountains and Plains (NE-WY)** None this year.
- **Northeastern:** 8/25-7, Graymoor Friary (Garrison NY). Contact Bonnie Barnidge.
- **Guyana:** . Contact Gloria Waldron.
- **Order of Ecumenical Franciscans:** 7/6-8, (St. Louis MO). Contact Fred Ball.

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

Convocation Reports:**The Trinidad and Tobago Convocation**

by Julia Bergstrom

Sixteen attended the convocation including myself. Because of the short notice, and the fact that they chose a weekend when Carol Tookey and John Brockmann had graduations to attend, no one else from the States came.

Brenda Stewart came from Jamaica, with her husband, Leonard, who is now an associate. She is so full of energy. Two came from Tobago, Emeris McKenzie and Oscilla James. I spent a day on Tobago, staying with Germaine Fell-Smith, whose husband died recently. She says her Franciscan sisters have been very supportive. I checked-in with the retiring Bishop and Bishop Branch, and had a nice conversation on the telephone.

The Southwest Convocation

by Anita Catron

At the end of April I attended the **Southwest Convocation** with 14 others at the Cook College and Theological School in the Phoenix area. There were one associate and two visitors, along with Brother Jude, the SSF presence.

The presenter for the weekend was The Rev William Greeley, the Archdeacon of the Diocese of Arizona. Being a classmate of our very own Masud Syedullah at Seabury Western, he already impressed us. His presentations were about healing, wholeness and wellness. Paraphrasing what he said, this is what I took away.

He compared the healing process of the spirit to a membrane of skin, which keeps things out or keeps things in. Sometimes we create a membrane to be a "religious" such as with a rule of life. He explained that what we as

humans see as wholeness may not be what God envisions, and not what we expect, although in both cases it may be wholeness. Often we fail to see that we are healed or that others are healed. God heals in unimaginable ways. As with dying, we may die with a dreaded disease or in a natural way, but we may choose to die "healed"—healed of our sins, healed of our mean-spiritedness and healed of our hurts from days gone by.

One of the most penetrating questions he asked us to meditate on was "Do you want to be healed and be whole?" Humans seem to want to determine their outcome for healing for themselves or others. How often do we pray that so and so be healed of his/her infirmity. Father Greeley suggested that instead we could be open to God's way of healing and to his methods and timeframe.

Before we are healed, he suggested that we first identify our pathogen. What is attacking us emotionally, spiritually, experientially or physically? Once identified, we have to decide if we want to be healed. If we decide no, we may continue to carry around our baggage or feelings of victimization to make us comfortable, to keep the status quo.

Or, we can say yes to God's healing power. In this case we must realize that there is a cost to the commitment to God. Will we be brave enough to carry through? Can we trust in God enough to have it his way? Can we let go of our own power to let God do it? These are serious questions for us to contemplate.

Father Greeley's suggested methodology was

- 1) identify the pathogen and
- 2) name it. Once named, we have power over it.
- 3) Ask God to heal us of it.
- 4) Be assured that he will heal us in his time and in his way. Be open to it.

(Continued on p. 20)



Food for the Poor (cont.)

Years ago, when I was serving as rector of a downtown parish in Niagara Falls, I was concerned at the collapse of the infrastructure of the city in the wake of the departure of the chemical industry there. Stores were being boarded up, people were moving to where they hoped work could be found. I remember discussing this with a priest friend known for his work with the poor. He said, "Mike, as long as we concentrate our efforts on the poor, the Church will always be relevant." Those words have haunted me through the years. They are still true.

I remember seeing a crucifix with the body of Christ unlike any I have ever seen before. The body of Christ was obese, his stomach obscenely hanging out over his loincloth; his arms hung like loaves of bread from his bones, his chin had triple folds. He looked more like a depiction of the Buddha, rather than our Lord.

The sculptor was telling us something. The Church, the Body of Christ, is all too frequently self obsessed, far too concerned about its buildings, its staff its programs, its own membership. So frequently, the needs of the poor in this country and abroad are at the very bottom of the list. How about you? How about your parish?

The Franciscan priority is to the poor. It is to be number one with us. It is to reflect the life of Jesus who had nowhere to lay his head; friend of the wealthy, yes. But far more focused on the nobodies of the world, the ones with the broken wings. The naked and the **nameless homeless**.

St. Vincent de Paul used to say, "The poor will forgive us our gift of bread, if we do it with love." We Franciscans we Christians, have a need to give. Francis received far more from the leper than he gave him.

I am privileged to work full time for Food for the Poor. I feel anointed to do so. After 42 years in the priesthood in parishes, my "retirement" will now be spent in serving the poor in a more direct way than I have before. I also am working with Kairos on selected weekends in this ecumenical ministry to prisoners. I am so very happy to be given this opportunity. I feel anointed. My Franciscan vocation is coming to its apex. I am among all men most richly blessed.

Father Mike Cassell

P.S. Contact Father Mike or more information about Food for the Poor.

Short Bits

Brother Robert Hugh wants everyone to know that more information about the next pilgrimage he'll be leading will be in the next issue of the Franciscan Times.

Three reflections by the American Province representatives to IPTOC

(In the last issue we read IPTOC reflections from other provinces; in this issue we catch up with three of our own reflections as requested by the UK *Franciscan Chronicle*)

"Therefore, brothers and sisters, holy partners in a heavenly calling..." Hebrews 3:1

From Anita Catron, Minister Provincial

The experience of the 1999 Interprovincial Third Order Chapter (IPTOC) in Brisbane, Australia, was one I shall remember fondly. It confirmed again that I have been called to follow Christ in the way of St. Francis. I remembered that it had been almost twenty years since my profession in that small lush garden far from home. Indeed I have been called to pray unceasingly. I have been called to love my brothers and my sisters, those whom I know and even those whom I do not know half way around the world. Further, our Third Order aims tell me that I have been called to live simply, to spread the spirit of love and unity within the family of God and to make our Lord known and loved everywhere.

The IPTOC papers each provincial delegation wrote helped us have an early understanding of one another from province to province but also within our own provinces, where distances are great, and cultures, languages, devotions, and practices are varied. Each Franciscan province truly has its own rich and varied heritage to be cherished and celebrated.

In Brisbane, I had a chance to test once again my various Franciscan callings. I was in a new and different location; new people; new way of expressing the English language; new cultures—both indigenous and Australian; new foods (scones!); new ways of praying the daily office; new reasons to love my Franciscan family. And yet, it was as though I belonged to this

(Continued on p. 18)

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.

new, far-off setting. During my lifetime I have lived in three other countries and six different American cities, experiencing the diversity of life each offered. To my amazement, my heart recognized the Franciscan charism everywhere I lived or traveled.

One could say, after all, that I've been well grounded in the Third Order Principles for Daily Reading, the intercessory prayers we say for one another around the globe, the Third Order Constitution, our own provincial statutes, the new Guide to Love and Harmony: "What first steps can I do today." Suddenly, the community obedience prayer "Both here and in all your churches throughout the whole world..." took on true meaning. Besides the institutional ways of recognizing my callings, there was the mere "being" with one another in study, prayer, work (meetings!), meals, and sightseeing. To me these are all clear callings to witness Jesus in the lives of others wherever I may land or with whomever I may be. They even teach me something about myself, that while I am special according to God's gift of grace, so is everyone else in God's creation. I am called to love others and that love we share really is the glue of our community. Or, as William Countryman said in his book "the Good News of Jesus", unless I realize that you are as fully human as I am, there is no love (paraphrased).

Interacting with my tertiary brothers and sisters from other countries at IPTOC was part of the heavenly calling I have experienced. We were indeed fortunate to have the advantage of meeting with our First Order brothers and sisters, and one second order sister as well, completing the Franciscan family. Both our diversity and our similarities bind us together. Hence, we are called upon to be lovers, paving the way in this needy world of ours toward our ultimate, heavenly calling with God. Our journeys, then, may all be diverse, but the faith we share and celebrate in Christ and Francis, is the same. For that we give thanks.

From Joan Verret, IPTOC representative and Fellowship Coordinator of the American Province

The jumble of sights and sounds and the discovery of sameness and differences at the Interprovincial Third Order Chapter have finally melded together into an experience that has identified for me the worldwide aspect of our Order. We came to IPTOC from diverse geographical locations and from varying social and economic levels within our own provinces.

The societies and cultures that we live in color our understanding of Francis and Clare. There are vast differences in "norms" of behavior in our own provinces let alone throughout the world. The status of women, especially ordained women, educational

opportunities or the lack of opportunities, and economic security are just a few examples of the differences that we experience.

Our language at first seemed the same but nuances of meanings and sometimes totally different definitions of the same word or phrase led to confusion if not misunderstanding at times. And yet we came together united by our Christian faith, lived out by us through our Franciscan spirituality.

The Eucharist united us in thanksgiving and praise. The daily offices brought us together corporately to pray and study. As Scripture was read with various accents and pronunciations, I thought it must be pleasing to God to hear us all together, united in worship.

Our differences in preferred food and drink, accents etc became very secondary to our discovery that we are the same at the core of our beings. We are united in an Order that "sets out in the name of Christ to break down barriers between people and to seek equality for all." We all offer the Community Obedience, and we attempt to live up to our Rules. Our vocation calls us to prayer, study and work. Hopefully others see in us humility, love and joy.

There is a bond between us that transcends language, custom, nationality and race. We are united in and for the love of Christ and Francis.

From David Burgdorf, Provincial Chaplain

A symbol, according to one of my teachers, "throws together" many experiences and makes them all available in one picture or word. As I reflect on the many moments of the First and Third Order Interprovincial Chapters in Brisbane last September, my brain has "thrown together" many experiences in one symbol. The picture is not, in fact, from any of the scheduled deliberations of brothers and sisters from around the world.

At one point, as a friar was professed in St. Philip's Parish in Brisbane with a church packed with family, parishioners and Franciscan friends, a high pitched drum began a rhythm about half a regular heart rate. The most amazing sound came from the back of the church. Around the font were seated twenty or so very dark-skinned men and women from the Torres Strait Islands. The four-part praise song they began was unfamiliar to me, but its very strangeness and otherworldliness impressed on me the breadth of people God's love touches. These people were leading the praise of Africans, Americans, Europeans, Pacific Islanders, Australians and New Zealanders. Embracing us all with their unique sound, they pointed us and

helped us respond to the boundless Love, which drew us all together in the first place. Later on January 1, 2000, when television images of Pacific Islanders welcoming the new Millennium flashed around the world, I thought of the Torres Strait Islanders leading our praise. Even now, hours before I get up in California, they lead my praise in time on any given day.

Often, staying in the Franciscan Way in the USA can be challenging simply because we live so far from each other. Remembering that the song praising God's love precedes and follows us around the globe shortens the distances and throws us together again into the immense community of the Beloved.

Newcomer (cont.)

When I visited the Trinidad Convocation a few years ago, I remember my brothers and sisters there singing exuberantly, "This is the day that the Lord has made./ Let us rejoice and be glad in it." This is the day- to renounce and turn. Renounce the evil, deadening contentiousness and hype that rend the world and the Church and turn to the one who has overcome death and the grave. That will be cause for rejoicing. Not just when I get around to making a confession, but when I, ever the novice and newcomer, pray today for healing, there will be joy this day.

Some words to the sick or elderly-

Your Third Order Rule is meant to be an offering of love (as the Formation Letters say) rather than a burden. If the limits of sickness or age render it consistently difficult for you to make the offering you've taken on, do this: phone or write your Area Chaplain and tell this person what limits have arisen for you. Let that person know what you'd prefer to do; that way you can both "make it official" and be relieved of some of the guilt that inevitably accompanies letting go of old commitments. Please do not leave the Third Order because your circumstances have changed. You probably need our prayer and we definitely need yours. Your praying the Community Obedience would be a blessing to all of us.

Br. Juniper's Seesaw Fellowship with Two of Their Four New Novices: (from l to r) Alice Bangs and Angie Rummel are Center Two in Back Row—Not Pictured are Other New Novices Nancy Woodward and Paul Garland. In front are John Brockmann and Russ Bohner, and on either side of our new novices are Frances Baum and Bonnie Barnidge.

More Thoughts on Novicing from Two New Novices

On April 2nd I finally was able to meet with Third Order Franciscans in the flesh! A three and a half hour drive from Norfolk, Virginia, across the Chesapeake Bay Bridge-Tunnel, and up the Eastern Shore brought me to Angie Rummel's house in southern Delaware. Angie is a long-time Franciscan and a fellow postulant who was to be noviced with me. It was like coming to a family reunion, with my being the out of town cousin meeting the clan for the first time.

There were seven of us able to be there: John Brockmann, who had invited me way back in my beginning postulant days to join the Delaware Fellowship; Frances Baum, the "matriarch" and original Tertiary in Delaware; Bonnie Barnidge, our convener; Russ Bohner, a novice, and his wife, Anne; and Angie, our hostess who prepared a delicious dinner for the group, and who had invited me to spend the night.

It was an exciting prospect of having four postulants become novices. Unfortunately, Nancy Woodward and Paul Garland were sick and couldn't come. Nonetheless, four novicings in short order for one fellowship is pretty special!

The novicing ceremony was simple and moving. Afterward there was much laughter, lots of hugs, and the inevitable photo session. John had asked us to wear photographic clothes. He was kind not to mention faces—I'm usually the reason why multiple pictures need to be taken.

Did I really "feel different" after the ceremony? No, I don't think so, although I sensed for the first time a real

(Continued on page 20)



More Thoughts on Novicing from Two New Novices (cont.)

connectedness to my Franciscan brothers and sisters. There seemed to me to be a sort of benevolent glow over the rest of the afternoon and early evening that diffused details in my memory. I think I remember Anne saying something to the effect that the true impact of novicing would sink in later. I think that is the way I'd rather it be—not a big balloon of excitement that will soon pop, but a special milestone and marker on my journey.

Alice Bangs n/ TSSF

Potulancy, for me, was an introduction into the life of St. Francis and what it means to be a Third Order Franciscan. It was a thoughtful time in which I reflected upon many things, but especially upon the qualities of St. Francis and how, if ever, I could possibly be able to live in a way that would be fitting a Franciscan. As the end of my postulancy drew near, I knew I had to make a decision. I read and reread the Formation Letters. I talked with my Spiritual Director, members of my fellowship, my counselor and my formation director. They all were very instrumental in helping me further understand what it means to be a Third Order Franciscan. I spent much time in prayer at home and went on retreat.

Peace and Namaste, Nancy W. Woodward, n/TSSF

Worldwide Franciscan Hospitality

by Anita Catron, Provincial Minister

Recently while Sarah Wyman, UK tertiary, came to Salt Lake City, UT, to visit her family she visited with me for an afternoon. In 1997 I was offered hospitality at the home of three New Zealand tertiaries. In 1998 I was the guest of Carolin Clapperton in Scotland, and in 1999 I became acquainted with numerous Australian tertiaries who came to the installation of Keith Slater, our new Minister General.

All these occasions were opportunities to visit with one another as friends, first of all, but above all as fellow tertiaries from other parts of the Anglican world. We know about one another, we pray for one another, but there is no substitute for enjoying one another's company personally. I therefore suggest we consider exchange visits for a week's time or less in another province. It would have to be structured in some way so that visits are evenly distributed among cities and tertiaries, so as not to burden any one person who happens to live in a desirable place (ex San Francisco).

For example, I would be happy to invite a family to visit with my husband and me in Utah for one week in the summer (to enjoy hiking, the national parks,

summer outdoor concerts) or one week in the winter (to go skiing in our Olympic-quality, powdery mountains). We are 30 minutes from six ski resorts, with public transportation to all of them. Guests would have to be fairly independent (rent a car, e.g., although we now have a simple light rail system) so that host families could continue to work daily, but enjoy one another's company in the evenings. In exchange, my husband and I would go to the UK, for example, for one week, to visit with a tertiary family.

All provincial secretaries would be in a position to handle these requests. Caroline Benjamin will maintain the database of individuals who wish to be American hosts. To put your name on the American host list, contact Caroline at PO Box 1030, Bandera TX 78003-1030, USA, cb05@swt.edu or caroline.b@indian-creek.net, tel: 830-589-2401.

Southwest Convocation (cont.)

5) Be patient, persistent and thankful. If we don't recognize the healing now, we may in retrospect.

To complete the mix of weekend activity, we had great guitar music and divine singers, good food, and our choice of an outing at the Franciscan Renewal Center labyrinth and bookstore or to the Desert Botanical Garden. I chose the latter, and it was well worth it to see God's environment at work. It was a delightful, restful and spiritual weekend for me.

Gleanings from the Order of Ecumenical Franciscans' Newsletter *Fiddlesticks*

"A Brother of St. Francis" by Theophane the Monk

When I told the guestmaster I was a Brother of St. Francis, he promptly asked me to come and tell the community about St. Francis. When I agreed, he seemed very pleased and went right out to ring the great bell. They came in by the hundreds, monks and nuns, and sat down on the floor.

As soon as the guestmaster announced that I was a Brother of St. Francis, a buzz of excitement swept the room. In fact so obvious was their delight, that I asked them how they had come to be so interested in St. Francis. A sprightly old nun stood up and said, "Why, he was here, didn't you know?" With the broadest of smiles she continued, "We invited him once to make our visitation." I was sure she was pulling my leg. "That man he did us so much good."

Then they began to tell me the beautiful things he said - and the funny things. They laughed and laughed. Then someone got up to show me how he danced. Soon they were all up, singing and dancing.

All became quiet when an old monk started to tell how Brother Francis had spoken to them of the Passion of Christ, holding up his hand for all to see the wound. We wept, all of us. After a while I became aware that they had stopped, but I, I could not stop weeping. Then one by one they came, embraced me, and whispered, "Peace, Brother." Every last one of them came.

**Reprinted with permission by Crossroad Publishing Company - from the book Tales of a Magic Monastery by Theophane the Monk*

CheckThis Out!

Craig Robert Miller, n/OEF

I have two websites to recommend and two books. The finding of the first of these two websites was both accidental and serendipitous. I had been surfing the web in search of sites that might provide a scholarly approach to the study of the writings of St. Francis as well as those of early Franciscans. Somehow, as is often the case, I landed upon a page that addressed the subject for which I was searching, but then became intrigued with not only its content, but with its source. Through a bit of cut and paste and editing of the page address I found the home page of the site. Check it out at <http://home.peun.com/franciscanstor/>. This is a website of the Third Order Regular of St. Francis (TOR) and it is a feast for both the ears (great music if your computer can download it) and the eyes (wonderful graphics). The resources on this website are some of the best I've seen regarding the life of St. Francis, including some of his writings. There is a wonderful resource entitled "Method of Reading the Writings of Francis". One will find at this site excellent resources concerning the San Damiano Crucifix and the Tau Cross. The list of very readable and very useable materials goes on. Try it. You'll love it.

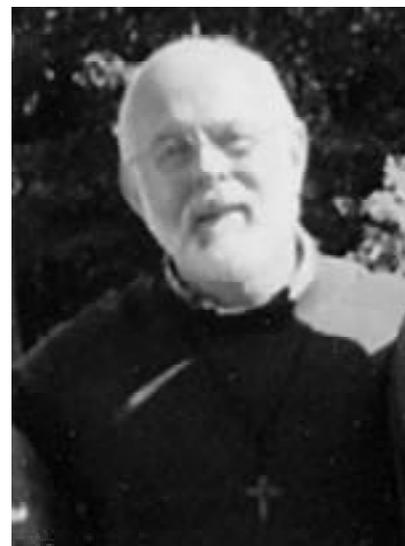
The second website that I would like to recommend is for those of us who would be or are "peaceful warriors". The centerpiece of this site, entitled "The Nonviolence Web" is a page of over 350 links to various sites that deal with nonviolent social reform. **Very Franciscan!** This site also includes an online newsletter entitled "Nonviolence Web Upfront" and numerous other surfable resources for getting involved in the ministry of peacemaking. All of this can be found at <http://www.nonviolence.org>.

Both of the books that I would like to recommend are of the "devotional" variety. The first which is specifically Franciscan is entitled, *Day by Day With the Followers of Francis & Clare*. This book, written by Pat McCloskey, O.F.M., and first published in 1981 under the title, *Franciscan Saint of The Day*, is a wonderful collection of brief biographies of the spiritual lives and contributions of various Franciscan holy men and women — some canonized and some beatified — and

offered as meditative readings on their feast days or days of recognition. I have found it a very useful resource for my practice of daily office and for broadening my understanding of both the Franciscan charism and our spiritual history. This book is published by St. Anthony Messenger Press and sells for \$8.95.

The second book which I have used as a source of quotes as well as daily reading is entitled *The Dorothy Day Book, A Selection from Her Writings & Readings* Published by Templegate Publishers and sold for \$10.95. This book is more of a collection of thoughts from those whose writings influenced Dorothy Day, the founder of the Catholic Worker movement, than it is of her own writings. Hundreds of very powerful and thought provoking quotes from such persons as Teilhard De Chardin, Thomas Merton, Fr. Alfred Delp, Martin Buber, Therese of Lisieux, Cardinal Newman, and long list of other historical as well as somewhat contemporary religious figures and philosophers make up this anthology of spiritual and thought provoking reflections that had a great influence of Dorothy Day. And yes, there are several quotes by and references to our beloved Francis. For those of us who are concerned with the matters of social and economic justice as a Christian calling, this little devotional book a must.

*Good-bye my friend, Alden. Godspeed.
Remember me in your prayers*



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Please send in your contributions to the Fall issue! The deadline is September 15.