



# 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●

Winter 2000

## Alden Whitney Passes on the Minister General Responsibilities to Keith Slater of Australia

This was the homily delivered by The Rev. Alden Whitney, M.D., retiring Minister General, on 26 September 1999 in St. Lucia, Queensland, Australia at the final IPTOC Evening Prayer Service:

In the Name of God: Creator, Redeemer, Sanctifier  
AMEN.

The text I've chosen for this afternoon is taken from  
Luke's Gospel, Chapter 24, verse 23—

*".....they came back and told us that they had indeed seen a  
vision of angels who said that he [Jesus] was alive."*

My Brothers and Sisters in Christ and Francis:

This service of prayer, renewal of vows, and the  
installation of Keith Francis Slater to be the fourth  
Minister General of The Third Order comes at the  
end of a wonderful week of collaboration and  
fellowship amongst all the Orders of The Society of  
Saint Francis. I daresay our being here together is  
the realization of a dream, a vision (if you will)  
received by many of us quite a long time ago.

Dreams and visions and voices from God have  
been integral in the Franciscan story. Furthermore,  
we were reminded earlier this week that all hu-  
mans possess the divine capacity to dream dreams  
and to actualize them.

Bonaventure tells us that as "Francis left town to  
meditate out- of-doors and as he was passing by

*Keith presents Alden, the outgoing Minister  
General, with a gift of a book. Later at Keith's  
installation, Alden gave his sermon.*

the Church of San Damiano which was threatening to  
collapse with age, he felt urged to go in and pray.  
There, as he knelt and prayed before the painted image  
of the Crucified, he felt greatly comforted in spirit and  
his eyes were full of tears as he gazed at the cross. Then  
all of a sudden he heard a voice coming from the cross,  
and telling him three times, 'Francis go and repair my  
house. You see it is falling down.' Francis (says  
Bonaventure) was terrified at the sound of the voice,  
but the power of its message penetrated his heart and  
he went into ecstasy."

We know of course that Francis took the urging  
literally for some time until the Holy Spirit clarified for  
him the intention of the voice that he had heard.

In a similar vein, Pope Innocent III received messages  
from God and one of them occurred in a dream whilst  
he was asleep. There is that image of the Pontiff lying

*(continued on page 2)*

**Whitney's Homily (cont.)**

in bed asleep with his head propped on his hand—as if he had dropped off into slumber as he was reading—and he dreams that the Church is falling over, so that it lies tilted and useless. And we know that after that, the Pope legitimized the ways of and the mission of Francis' growing band of Little Brothers. Their Rule and the Principles it embodied were affirmed, and the Order grew and became influential and effective in its aim to spread the Gospel and in doing so to emulate Jesus in lives which embraced poverty.

We all have dreams which may convey pertinent messages for us. There is one dream I recall which I dreamed twenty-five years ago. In it, I was lying in hospital in bed, having had a serious chest operation. The surgeon stood at my bedside and told me:

"I regret to tell you, Dr. Whitney, but we opened your chest and examined your lungs. Unfortunately, it was too late, for we saw that your chest is riddled with lung cancer, so we just closed you up!"

The dream had a powerful effect upon me. I woke up at once, aghast at the message of the dream, but grateful that it was indeed a dream. I had been a smoker for 24 years, and was still smoking at least 30 cigarettes a day. But somehow that dream had the power to kill the denial that had kept me smoking. And later that day, as I was driving somewhere in the car, I opened the window and threw an almost whole pack of cigarettes out the window. And that (by the grace of God) marked the first day that I began to think of myself as a non-smoker. And my life was changed. I had smoked my last tobacco.

In Luke's story about "The Walk to Emmaus" there are some women who had told Cleopas and his companion that they had been that morning to the tomb where the body of Jesus had been laid—that the body of Jesus was gone—but that they had encountered angels in a vision who delivered to them a message that Jesus was alive. And of course we know how the story goes on from that point.

The Interprovincial Chapter of The Third Order has a story to tell this week. It's a story inspired in part at least by the vision we gleaned from studying a passage from William Countryman's book, *The Good News of Jesus*. This is what it says:

*"The GOOD NEWS offers only one principle for interaction among human beings. That principle is the equal love of self and neighbor. Every action is good insofar as it conforms to it and bad insofar as it doesn't. It is the principle that must guide both our private, and wherever possible, our public lives if we wish to be people who live*

*out of THE GOOD NEWS...*

*To move toward a world in which the principle of love is taken seriously will still be a long and difficult process, but it should be possible now in ways that it has not been in the past. We have had ample evidence in this century of the terrible wrongs worked by ethnic and racial hatreds by the contempt of one class for another, or by sexual arrogance. The world will not be safe for any of us until it is safe for us all. However difficult the principle of love, and however demanding and hard at times to define, love is the only moral principle that opens a door to the future. When I truly believe that I am as human as you and you are as human as I, that God loves us indistinguishably, I shall begin building a different kind of world."*

IPTOC has seen a vision of angels who say that Jesus is alive. Tertiaries in all the five provinces have talked about our Third Order as a people knit together in prayer and community, open and ready to include all people.

I daresay we have been flexing and stretching this week, as we explored the themes, and formulated concrete proposals which are meant to encourage provinces as a whole, and fellowships and individuals as the parts thereof. We have celebrated our diversity, and asked each Tertiary to be risky in embracing and effecting in their lives particularly the 7th, 8th and 9th days of our Principles.

I think it's worthwhile to rehearse them again. And some of you may hear some slight but important changes in the wording of them.

**Day Seven—The Second Aim**

To spread the spirit of love and harmony. The Order sets out, in the name of Christ, to break down barriers between people and to seek equality for all.

Tertiaries accept as their second aim the spreading of a spirit of love and harmony among all people. They are pledged to fight against the ignorance, pride, and prejudice that breed injustice or partiality because of distinctions of race, gender, sexual orientation, color, class, creed, status, or education.

**Day Eight - The Second Aim cont'd**

Tertiaries fight against all such injustice in the name of Christ, in whom there can be neither Jew nor Greek, slave nor free, male nor female; for in him all are one. Their chief object is to reflect that openness to all which was characteristic of Jesus. This can only be achieved in a spirit of chastity which sees others as belonging to God and not as a means of self-fulfillment.

**Day Nine - The Second Aim cont'd**

Tertiaries are prepared not only to speak out for social justice and international peace, but to put these

principles into practice in their own lives, cheerfully facing any scorn or persecution to which this may lead. So, we have dreamed dreams this week and seen visions and heard voices—dreams and visions, and voices that declare again that Jesus is alive. And in doing so, I think that our vocations have been renewed once again, and that we have been empowered to carry away from this beautiful place the fruits of our work to the more than 30 countries where Tertiaries live. Pray with us please, that the renewal we have begun here is in fact just a beginning. AMEN

### **Guyanese Tertiary, Fr. Charles Roland, Goes to the World Bank as Delegate**

by John George Robertson SSF

The Peace and Justice Group sponsored Fr. Roland's trip to the US for the World Bank meetings in DC. Fr. Roland is an Amerindian from a community in the on the Guyanese, Venezuelan, Brazilian border. His people are very isolated; no phone, no mail, no roads, yet there are about 20 tertiaries living in this region. Fr. Roland pastors five churches, and most are a day's walk apart. One, however, requires two days in a dug out canoe and another day walking. Charles had never been to a developed country. It was his first time on a jet, seeing an escalator or an automatic door. For a man so far away from his usual surrounding, he always was calm, gentle and welcoming.

Charles came to be part of a 12-member delegation to the World Bank IMF annual meeting to present the necessity of Third World debt forgiveness. The time was apparently blessed because things are now moving in Washington around debt forgiveness.

While in DC, Charles preached at St. Luke's Bethesda, a large parish whose rector had served in Guyana. St. Luke's, as a result, has committed to building a new church in Guyana as well as offering to support Fr. Roland in a six month sabbatical in DC where he would be part of the parish and continue his work concerning the forgiveness of foreign debt. (Margo Williams, a DC area Tertiary, organized this.)

Malaria is a very serious problem in Fr. Roland's community. Margo arranged for him to meet the leading expert on malaria at the National Institutes of Health, and several of us have begun researching ways to get malaria medication for our sisters and brothers in Guyana.

After DC, Charles came to Brooklyn and spent several days with us here at St. Elizabeth's after which he went on a week's retreat at Little Portion. He then flew to Columbia, South Carolina to speak at a statewide

ecumenical teach-in on debt forgiveness. They tried to get him to be interviewed on CNN, but he did not wish this because he was concerned that his comments on US TV might have caused problems back in Guyana. I hope that Mark Barwick [new TSSF postulant] will write something to tell us about the SC trip.

Charles then came back to New York, spent St. Francis Day with us here at St. Elizabeth's, a couple of days with a friend from Guyana and then went to attend the Third Order Chapter. Here are some comments from Ken Norian on his time at Chapter:

*We had a SUPER time meeting Charles at the TSSF Chapter. I've tried to be fairly tuned in to Third World issues - having a son from Haiti, etc. But, it is always a powerful reminder of the issues facing folks who are forced to sleep in trees and whose only source of power is 12volt solar...*

*On the last day of Chapter, Charles shared that they have no musical instruments in his church, though there are some who could play a keyboard if they had one.*

*Chapter gave \$300 to Charles to purchase an electronic keyboard, and Dunstan offered to drive Charles to the mall before he left to bring one back with him. I can't recall when I've seen someone so happy...*

**Charles wrote this letter to describe his visit:**

*Greeting to you in the Jesus' name and our Brother Francis. I write to say how much this visit to the US has meant to me, as I have never dreamt of coming here in such a beautiful country and which is so vast and so populated with people.*

*The reason for my coming here was to attend the Jubilee 2000 on the topic of cancellation of Third World debt of which Guyana is one of the countries mostly affected.*

*To be honest with you I did not really know about the*

*(continued on page 5)*

## **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* (\$4.50)

*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)

**The Franciscan Times**  
 is a publication of The Third Order  
 American Province, Society of St. Francis.  
 Send Subscription Inquiries to Editor  
 (\$10.00 (US)/Year)

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**Where to Send Changes—**  
 For Name and address changes  
 For Convocation Dates  
 For Profession Mandates & Record of Novicing  
 For Notification of Deaths  
 To the Secretary of the Order:  
 Caroline Benjamin  
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 Bandera, Texas 78003-1030  
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 The Rev. David Burgdorf, Chaplain of the Province  
 40-300 Washington St, Apt. M204, Bermuda Dunes,  
 CA 92201  
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### What's the Difference Between the Third Order and the Associates?

by Sr. Jean, CSF, Secretary to the Associates

This is a question that is often asked by people learning about the Society of St. Francis, by those who are considering becoming Associates, as well as by Tertiaries. Some people feel that because the Society of St. Francis has a Third Order there is no need for Associates.

In short, the difference is a difference in vocation. The vocation of a Tertiary is to be a vowed member of an order, whereas the vocation of an Associate is to be a member of the Franciscan family as a companion to the orders. The Third Order is just that—a religious order. Or to put it in the canonical language of ECUSA, it is a recognized Christian Community. The Associates are also just that—men and women who are associated with a religious order. Associates wish for a deeper knowledge of God and to follow in the way of St. Francis in companionship and in bonds of friendship with the brothers and sisters of the three orders of our Society. The Third Order has a formation process requiring monthly reports, work with a counselor, and progression from postulancy to novitiate to profession

of vows. In contrast the Associates have no formation program and they do not make vows. There is also no expectation of lifelong vocation as an Associate.

The process for becoming an Associate involves sending an inquiry to the Secretary for Associates, who replies with guidelines for writing a Rule of Life and asks for a letter of recommendation. On receipt of the letter and a copy of the rule of Life, the Secretary sends the admission leaflet and asks the candidate to arrange with the rector/vicar to be received as an Associate at one of the church services. At the admission service, the candidate is asked the question, "What do you desire?" The candidate replies, "I wish to be admitted as an Associate of the Society of St. Francis and to help in its work as far as it is possible for me."

An Associate's Rule of Life works with the constraints and opportunities of their own life circumstances and provides structure to their spiritual life. The admission service does not involve a vow, but is rather a public declaration of their intention to live by the rule which is submitted. When Associates are admitted, the Secretary sends them a lapel pin with the crossed arms, copies of the Associates' Intercession booklet, a booklet of Franciscan Feasts, and a copy of the most recent newsletter. The Associates also receive the Associate's Office which is an updated form of a special office devised by the late Br. Sebastian, SSF, for the Associates in Trinidad in the 70s (which the Secretary discovered on her recent visit to the Caribbean). Associates are expected to correspond with the Secretary at least once a year. They are also put on the mailing lists of the various First and Third Order magazines to help them keep in touch with the life and work of their brothers and sisters. Associates who live near Third Order Fellowships are invited to meet with the Fellowships. Isolated Tertiaries and Associates who live in the same general area can also be a support for one another.

So, do we need Associates when we have the Third Order? YES! Associates are an important part of the Society of St. Francis. They are our friends and companions on the journey. The ministry of the Secretary for Associates is an important one in our Society because it provides for the needs of many people who are drawn to Francis and the Franciscan charism and are looking for support in their own spiritual life. Openness, generosity, and evangelism are important parts of the Franciscan charism and it is through the Associates that we make the Way of St. Francis available to a much wider group of people.

**Father Roland's Visit (cont.)**

situation which this heavy burden of debt was causing in my country. Then I too did not realize that so many Christian bodies, such as Franciscans International, the Peace and Justice Group and many others were in solidarity with these effects on Third World countries which face such hardship. Guyana is for one in a state of poverty, especially in the interior, where our native people feel the squeeze more. We do not have proper medical facilities, no drugs to treat the people who are sick. The education system is on the point of collapse, where there is no finance to pay the teachers. All these were reported, and I know for a fact that careful attention was taken by those who were listening. I'm now aware, and realize that many people in the US were not conscious of the real situation in Guyana, and I am happy that I was able to come and relate the true story of what is really taking place in our country by this. I will say that my visit was worthwhile and I have a new vision and understanding and which gives me new hope that brothers and sisters in the US are concerned and will voice our problems to higher authorities.

Well Brother John, I more than thank-you for the beautiful hospitality and support that all of you gave me while in the US, and I know that you were patient with me, for I felt I was awkward in so many things. I hope you will forgive me. I hope this letter would support what you asked me to write, and please convey my sincerest thanks to the organizations who helped to bring me here, such as Franciscans International, the Episcopalian and Catholic Dioceses in South Carolina and the Anglican Franciscan Peace and Justice Group.

With thanks, I must stop and please correct my grammar. Your brother in Christ and Francis,  
Charles

**Can't Make An Out-of-House Retreat?**

Pamela Clare, CSF

Sometimes it is impossible to make an away-retreat. To help solve this problem, consider the Home Retreat Booklets created by the Community of St. Francis. The Booklets consist of: a booklet containing ten meditations on various aspects of sacred places/sacred space which are intended to evoke memories of our significant places and the stories that go with them; and a series of four booklets in the Ignatian style, modified

*Father Charles Roland from Guyana and Pamela Redhead from Trinidad at Chapter*

to be more Franciscan in character. They are designed to be used during a month-long at-home retreat, so they each contain four weeks of daily scripture readings and meditations. However, they may be used in a variety of ways by retreatants. One booklet contains material appropriate for the Advent through Epiphany seasons, a second booklet is for Lent, a third is Easter-Pentecost, and the fourth can be used at any time. These are available by writing to Sister Pamela Clare, CSF, in San Francisco.

**Third Order Songbook Project**

By John M Fox

The Third Order Songbook Committee is requesting suggestions and musical ideas for a proposed Songbook to be used at future convocations and fellowship gatherings. Each musical piece 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. Please send suggestions and music by mail to John Michael Fox, PO 1731 Knoxville, TN 37901-1731; (865) 691-8897. —deadline of August 15, 2000— Please feel free to ask questions via my e-mail address: jmfoxtssf@netscape.net.

**New 1999 Books in the TSSF Library**

Rosemond McFerran, TSSF Librarian

We acquired 24 new books during the Franciscan year 1998/1999. Among them are several books about St. Francis:

Armstrong, Regis J. *St. Francis of Assisi*.

Bonsanti, Giorgio. *The Basilica of St. Francis of Assisi*. This is a beautiful book (sort of a "coffee table book") in that it has color photographs of the murals in the Basilica. It is painful because in a section at the back it shows the damage done by the earthquake.

*Francis of Assisi: Early documents*. This is volume 1 of the so-called "new omnibus." Volumes 2 and 3 are on order to be sent when they are published.

There are also several books about St. Clare:

Bartoli, Marco. *Clare of Assisi*.

Fonck, Benet A. *To Cling With All Her Heart to Him*.

Sr. Frances Teresa. *This Living Mirror*.

Miller, Ramona. *Praying with Clare of Assisi*.

I had been asked to acquire more books about gays and lesbians, and acquired the following:

Boyd, Malcolm. *Gay priest, An Inner Journey*.

Bono, Chastity. *Family Outing*.

Other new books of interest:

Chervin, Ronda DeSola. *Prayers of the Women Mystics*.

Habig, Marion A. *The Alamo Chain of Missions*.

Kesselus, Kenneth. *John E. Hines*. This is a biography of the former Presiding Bishop who passed away just recently.

Moore, T. *The Re-enchantment of Everyday Life*.

Normile, Patti. *Visiting the Sick*.

Wolter. *Forgiving our Parents*.

**TOP THIRTEEN ITEMS BORROWED**

1. Brother Sun, Sister Moon [video]

2. Br. Ramon. *Franciscan spirituality*

3. Timmermans, Felix. *The Perfect Joy of St. Francis*

4. Saint Francis, *Troubadour of God's Peace* [video]

5. Brown, Raphael. *True Joy from Assisi*

6. *Clare of Assisi* [video]

7. Crosby. *Francis, Model of Discipleship* [audio tapes]

8. Savary, Louis. *Spiritual Growth through Dreams* [audio tapes]

9. Vanier, Jean. *Healing our Brokenness* [audio tapes]

10. Corstanje, Auspicious van. *The Third Order for Our Times*

11. Edwards, Tilden. *Living Simply through the Day*

12. Fox, Matthew. *Exploring the Cosmic Christ Archetype* [audio tapes]

13. Williams, Barrie. *The Franciscan Revival in the Anglican Communion*

**2000 Convocation Information Thus Far**

- **Southeast:** 9/15-17, Ignatius House (Atlanta GA). Contact Yvonne Willie.
- **Western:** August, The Angela Center (Santa Rosa CA). Contact .
- **Midwestern:** 8/2-4, Franciscan Retreat Center (Libertyville, IL). Contact James Janiec.
- **Northern Mountains and Plains (NE-WY):** July. Contact.
- **South Central:** 3/31-4/2, St. Crispin's. Wewoka, OK Contact Cheryl Holmes.
- **Northeastern:** 8/25-7, Graymoor Friary (Garrison NY). Contact Bonnie Barnidge.
- **Trinidad/Tobago:** April. Contact Joyce Williams.
- **Guyana:** . Contact Gloria Waldron.
- **Southwest:** 4/28-30, Cooks Theological Seminary (Phoenix, AZ) Contact Pat Shelton.
- **Order of Ecumenical Franciscans:** 7/6-8, St. Louis MO. Contact Fred Ball.

**Saint Francis and the Lawns**

From an Anonymous Internet Contribution on AngFran-L

"Winterize your lawn," the big sign outside the garden store commanded. I've fed it, watered it, mowed it, raked it and watched a lot of it die anyway. Now I'm supposed to winterize it? I hope it's too late. Grass lawns have to be the stupidest thing we've come up with outside of thong swimsuits! We constantly battle dandelions, Queen Anne's lace, thistle, violets, chicory and clover that thrive naturally, so we can grow grass that must be nursed through an annual four-step chemical dependency. Imagine the conversation The Creator might have with St. Francis about this:

"Frank, you know all about gardens and nature. What in the world is going on down there in the Midwest? What happened to the dandelions, violets, thistle and stuff I started eons ago? I had a perfect, no-maintenance garden plan. Those plants grow in any type of soil, withstand drought and multiply with abandon. The nectar from the long-lasting blossoms attracted butterflies, honey bees and flocks of songbirds. I expected to see a vast garden of colors by now. But all I see are these green rectangles."

"It's the tribes that settled there, Lord. The Suburbanites. They started calling your flowers "weeds" and

went to great extent to kill them and replace them with grass."

"Grass? But it's so boring. It's not colorful. It doesn't attract butterflies, birds and bees, only grubs and sod worms. It's temperamental with temperatures. Do these Suburbanites really want all that grass growing there?"

"Apparently so, Lord. They go to great pains to grow it and keep it green. They begin each spring by fertilizing grass and poisoning any other plant that crops up in the lawn."

"The spring rains and cool weather probably make grass grow really fast. That must make the Suburbanites happy."

"Apparently not, Lord. As soon as it grows a little, they cut it - sometimes twice a week."

"They cut it? Do they then bale it like hay?"

"Not exactly, Lord. Most of them rake it up and put it in bags."

"They bag it? Why? Is it a cash crop? Do they sell it?"

"No, sir. Just the opposite. They pay to throw it away."

"Now let me get this straight. They fertilize grass so it will grow. And when it does grow, they cut it off and pay to throw it away?"

"Yes, sir."

"These Suburbanites must be relieved in the summer when we cut back on the rain and turn up the heat. That surely slows the growth and saves them a lot of work."

"You aren't going believe this Lord. When the grass stops growing so fast, they drag out hoses and pay more money to water it so they can continue to mow it and pay to get rid of it."

"What nonsense! At least they kept some of the trees. That was a sheer stroke of genius, if I do say so myself. The trees grow leaves in the spring to provide beauty and shade in the summer. In the autumn they fall to the ground and form a natural blanket to keep moisture in the soil and protect the trees and bushes. Plus, as they rot, the leaves form compost to enhance the soil. It's a natural circle of life."

"You better sit down, Lord. The Suburbanites have drawn a new circle. As soon as the leaves fall, they rake them into great piles and have them hauled away."

"No! What do they do to protect the shrub and tree roots in the winter and keep the soil moist and loose?"

"After throwing away your leaves, they go out and buy something they call mulch. They haul it home and spread it around in place of the leaves."

"And where do they get this mulch?"

"They cut down trees and grind them up."

"Enough! I don't want to think about this anymore. Saint Catherine, you're in charge of the arts. What movie have you scheduled for us tonight?"

"Dumb and Dumber, Lord. It's a real stupid movie about..."

"Never mind I think I just heard the whole story."

### From Bill Wicks, National Minister of the Secular Franciscan Order (SFO-Roman Catholic)

I just returned from our National Fraternity Council gathering. It was a very good meeting. I shared with the group about my time with you all at Chapter at Little Portion.

The essence of my spirituality, my being, is Franciscan. I attempt to see everything through the lens of Francis of Assisi - a metaphor that I picked up at your gathering. We have so much in common. This was evident by your welcoming, and my comfort, both physically and spiritually, with everyone there. It was a joy to be among you all. For the most part, in our sharing, I couldn't tell if you were Roman or Anglican - except perhaps for the accent of Brother Robert. A goal of ours should be that we come together as often as possible. (Our website address is <http://www.nafra-sfo.org>.)

I always look forward to being together with my "Anglican" brothers and sisters. Peace and all good, Bill

P.S. SFOs will have their Quinquennial Congress in New Orleans July of 2002, right after ours, and we are invited.

#### 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.

*Teach Us to Number Our Days: A  
Liturgical Advent Calendar*

An New Book by Barbara Dee Baumgarten

This practical handbook for homes and church communities helps to enrich the Christian celebration of Advent through the creation and use of an Advent calendar. Writing for people of all skill levels, Ms Baumgarten provides instructions for a calendar made of paper or junk mail, a no-sew felt version, and a fabric version for more advanced stitchers.

*Teach Us To Number Our Days*, however, is more than a simple crafts book. Baumgarten provides readers with a brief history of the development of Advent in the Christian calendar, as well as detailed explanations of the various Christian symbols that can be used during the season. Paying attention to both the Old and New Testament symbols, as well as the Sundays of Advent and the Great 'O' Antiphons from December 17-23, this book is a complete guide to Advent for individuals, families, and churches.

Barbara Dee Baumgarten seeks to understand the relationship between visual art and theology. She has a Ph. D. in Theology and the Arts from the Graduate Theological Union in Berkeley, California. She is also a quilter and teaches quilting to others. Barbara is one of our Assistant Formation Directors.

A Review by JaneEllen Traugott

At last, a book that takes Advent seriously, and what a feast. It purports to be instructions on how to make an Advent calendar, but that's the least of it. Barbara has included everything from the Great O antiphons to baking the Christmas cookies, and everyone from St. Barbara to Rosa Parks. Her scholarship is good and her presentation engaging.

The actual making of the calendar is given step by step. It looks to me like a good project for older children, and would probably take the best part of a day. Once it's together, it's appropriate for the whole family.

There is a copy of this book in the library, and I highly recommend it for families with children. The text is appropriate for Middle School children through adults. Thank you, Barbara, for a balance between the quiet waiting of Advent and the reality of our Society.

**In Memoriam: Margaret M. Motley,  
TSSF and The Rev. Samuel W. Hale, Jr.,  
TSSF**

By Judith Gillette

Margaret M. Motley died in her home in Concord, MA, on the Eve of All Saints, at the age of 81. Margaret joined the Order in the late 80s and took life vows in 1991. Known for her wonderful smile and great kindness, Margaret was remembered as one who spread love to all with whom she came in contact, whose gift and mission was not only that of loving others, but of actively telling them so. She often said she felt blessed in her vocation, in the joy of finding this wonderful Third Order Family so late in her life.

Our sister Margaret was a woman of deep prayer, and a mystic soul. One of our corporate memories as a fellowship was the day that Margaret arrived late, entered quietly as another was speaking, and sat on the only seat left in the room. Within seconds, as one we became quiet, all turned toward Margaret, who looked radiantly happy. "Well, Margaret," someone remarked, "you'd better tell us what you've been up to, because your face is shining like Moses!" Having just returned from a three weeks stay in the Southwest, where she had daily walked into the desert for prayer, Margaret quietly began her story with "I've been with Jesus."

Our brother Sam will be remembered in much the same way as Margaret, for his gentle spirit, his welcoming embrace and openness of heart to friends and newcomers alike, and for his wisdom, humility and humor as a Confessor to many in the Community during our twice-yearly retreats.

Fr. Sam came into the Order in the early 80s, and took life vows in 1986, though his connection with the Society goes back to the 60s. Sam pastored churches in New England, New York State and Florida before retiring to New Hampshire, where he served as Area Co-Chaplain for New England as well as conducting services at a little St. Francis Summer Chapel not far from his home in Dublin, NH. The Juniper Fellowship treasured its mid-summer meetings in N.H., where we would worship at the little Chapel, and then troop back to Sam's house for a great luncheon and conversation with Sam and his beloved wife Jessie, who was also an Associate of the Society. Our wonderful sister and brother will be remembered above all for their loving-kindness, for their willingness to make Jesus known in any and all circumstances, and for the depth and simplicity of their faith in the goodness and mercy of God. Margaret and Sam, you will be greatly missed! May you rest in peace.



### Assistant Formation Directors Meet to Plan New Strategies

Carol Tookey, Formation Director

The Assistant Formation Directors met to plan and strategize for future developments in the Formation Program. Although no major changes are planned, some changes in emphasis are in the works. In the past the period of Aspirancy - from the time an individual initially applies to the Order until they are made a Postulant - has been essentially a holding pattern. We are going to be working more during this time with helping people to do some discernment about their vocation. This should give them and the formation team a better idea if we are compatible before formation actually begins. The group embraced the increasing emphasis that is being placed on the vocation to Third Order as being a vocation to Community and are trying to find ways of collaborating more with local fellowship groups in the formation process.

The Formation Chapters (formerly "Peter Letters") were reviewed and revisions were suggested. Barbara Baumgarten, writer and theologian, has agreed to be the editor.

A good time was had by all, and we even had time to hike in the Loess Hills of western Iowa and to take in a movie. I was extremely impressed by the quality and dedication of people that we have serving on the formation team. Their collective wisdom and hard work is greatly appreciated!

### The Other Mary

Dixie Anne Mosier-Greene

When they dragged me out of town to stone me, I hardly cared.

I feared the pains to come but it would end the pain within. Their contempt and spittle had bruised me for many years: this time they'd use stones.

God, let their aim be sure!

Then you appeared.

You heard their righteous cries to cover up their own infidelities, rage at my defiance of their carefully structured lives.

You saw my wounds—the amputations of my soul—necessary for my profession.

I saw the sorrow in your eyes:

"There are no heroes here only victims"

Victims of our own finitude.

Seeking fulfillment in joyless sex.

Wanting eternal significance in just five minutes.

Transacting business in the name of love.

No heroes, only victims.

When they fled your calm appraisal, dropping stones in their haste,

You turned to me and said, "No more. It never worked—it will never work.

God made you better than this"

I huddled on the ground far more crushed by compassion, broken asunder by love, presented with new possibilities—passions redirected.

I was suddenly more than the sum of my sins and larger than my emptiness.

I had a hoard of coins bought with pieces of my life

—lying about love

—lying on my back.

Indulging their lusts.

Enduring their contempt,

Growing smaller day by day.

So I traded it for perfume: expensive, sensual, passionate, lovely (the way I liked to consider myself when I was really in denial.)

Until I met you.

You saw beyond the unlovely whore.

My body became once more

The tabernacle of my soul—a holy place—

And my life began anew.

Hesitantly I slid into the room knowing the others saw only a whore.

I broke the jar, ointment pouring out through my hands onto your hair delighting in sensual touch and smell, enjoying their appalled surprise.

You took my hands and pulled me round:

"You need not do that—all I want is you"

I split apart: a broken vessel, a freed spirit.

Falling to my knee, I had nothing left.

I washed your feet with my tears.

And so I was cleansed.

To each man I had given a few moments and no thought.

You—I knew I'd follow you

Anywhere—forever.

I had just never thought it would be to the foot of a cross

standing a woman among women, grieving and forgiven.

I died—we died—all creation died that day.

I would have traded it all to have you back again:

I'd have gone back to whoring to add one more day to your life.

Would that you had left me dead among the cast stones!

Far better than I feel this emptiness once more—without you!

I can feel the demons ready to rush back in.

How could you have seared me with your love and abandoned me to myself?!

Damn you and your fine words!

Soon the women will come to bind your body in prayer and spices.

But I demand a moment alone with you— what's left of you.

So I shall go to your tomb and sit outside the stone

—remembering love

—longing for you

—waiting for death.

What else is there to do?

How else could it end?

## Reviews of Some Books on Healing and Prayer

### *Not All of Us Are Saints: A Doctor's Journey with the Poor* by David Hilfiker, MD

A Review by Tupper Morehead, MD

Dr. Hilfiker writes as a family physician practicing "poverty medicine" over a decade. He chose to live with his wife and young children in the inner city of Washington, D. C., in the same area in which his patients lived. His prior experience was as a family practitioner in rural northeastern Minnesota for seven years before realizing "that the constant stress of my work no longer allowed me to receive the blessings of rural practice."

Dr. Hilfiker pulls no punches as he openly and frankly discusses the difficulties, obstacles, frustrations, and joys of practicing medicine and living among the poor and homeless. He relates his personal reflections as he travels along his own spiritual journey among the patients and coworkers. In his words this is "a book about a journey, a journey that began both as a struggle against injustice on behalf of those abandoned by the rest of us and as a search for my own spiritual center." By using individual personal vignettes of medical conditions among the homeless, Dr. Hilfiker effectively addresses the dimensions of inaccessibility to care and discrimination based on class, race, or culture among the poor in a very complex, often dispassionate, system of managed and mismanaged care.

As a physician who has practiced medicine for 28 years, I can easily identify with and relate to the stresses that Dr. Hilfiker succumbed to in private medical practice. As I read this book, I longed for that feeling of serving others, especially the poor, the sick, and the broken-hearted. I sensed the honest feeling of frustration and helplessness as a physician that was portrayed by the author. Yet, I also sensed the inner peace of realizing your own limitations, knowing that you have answered the calling of Christ to serve Him.

Anyone who may be contemplating giving up their present position in the traffic jam on life's highway to take the less traveled road of committing their life to serving the poor would benefit by reading this account of a journey among the homeless of Washington, D. C.

### *The Healing Power of Faith: Science Explores Medicine's Last Great Frontier*

A Review by Anne Osborne

I tend to be a skeptic at heart, and following that mindset I read *The Healing Power of Faith* by Harold G.

Koenig, and found it rather good. I was very pleased with the rigorousness surrounding tests of the efficacy of prayer. Not only were those who were prayed for healthy enough sooner to make a statistical AND financial difference, but prayers said AFTER the event were also statistically effective.

## Want to Take Some Franciscan Study Courses in Canterbury England Next Fall?

Anita Catron has recently received an offer of two spots in the Fall studies program at the Franciscan Study Centre. If you are interested after reading the material below, send your name to Anita and a self-addressed, stamped, business-size envelope to the editor of the *Times* to receive a copy of their four-page application form. The following was sent to us by them—

### Who we are

The Franciscan Study Centre was opened in 1974 as a Franciscan house of study at Canterbury to provide formation for students preparing for pastoral ministry in the Franciscan tradition. Today the FSC is home to students from the whole Franciscan movement and to a number of lay men and women who wish to study in a Franciscan milieu. The FSC is situated next to the campus of the University of Kent at Canterbury (UKC), on a hill overlooking the ancient city, renowned as a place of pilgrimage since the martyrdom of St Thomas a Becket in 1170. The Franciscans first came to Canterbury in September 1224; their return to the city in 1973 re-established this historic connection.

The programme of studies is reviewed from time to time to ensure that the needs of the Franciscan movement and the wider Church continue to be served. The most recent review, in 1996, resulted in some of the FSC's Theology and Franciscan Studies courses being validated by the University of Kent, an English university.

Students and teachers at the FSC come from all over the world and from many different backgrounds. Although most are part of the Franciscan family, there are also a number of lay people who have chosen to live and work according to the Franciscan ethos in a Franciscan setting close to one of Europe's most historic cities.

### What courses do we offer?

Broadly speaking, there are seven types of course:

- Franciscan Studies for students wishing to deepen their understanding of St Francis, St Clare and

(continued on page 12)

## Some Reflections on IPTOC October 1999

### Part 1. from New Zealand's Third Order News

The three Orders met at St. John's Anglican College Brisbane, part of the University of Queensland, built on a bend of the Brisbane River, a beautiful setting with lush growth and much bird life. It was spring and we were blessed with lovely weather.

I have never before seen so many First Order Brothers and Sisters in one place! There were about 30 from the European, American, Australian & New Zealand and Pacific Provinces, one Clare Sister from Stroud, and 16 of the Third Order representing our European, American, African, Australia & New Zealand Provinces!

For the first two days of the Chapter we were all together on a course "Discerning God in the Third Millennium" led by the Director of Spirituality from Brookfield in Brisbane and a Mercy Sister, Elaine Wainwright. It was a thought provoking and challenging couple of days! Here are a few quotes to dwell on...

"We are created in a God shaped blank, we fill it throughout our lives."

"God is in, , creating, and giving life to the universe."

"The body of God is the universe."

"Do we have to forgive God for what we expect God to be"

"We are shaped and fashioned by what we love."

"Our lives are hidden in Christ and our membership in the Third Order entitles us to nothing but the privilege of servanthood."

And some questions to ponder: What is it that we, uniquely, as TSSF offer to the world in the Third Millennium? What is our vision and dream for the third Millennium?

We were asked to affirm the deep longing and searching for God, as found in Francis. To receive life, generosity of spirit, acceptance, loving the unloved, abundant life and transforming power.

For the next three days the First and Second Orders met separately to sort out the nuts and bolts of community life, and the Third Order to discuss their focus paper "Knit together in community and prayer, open and ready to include all people." The daily Eucharists in the lovely

chapel were led by a different Province each morning, an enriching experience. "Become what you receive—the body of Christ!" Wondrous!

Another highlight was the Life Profession of Brother Peter Christian on the Saturday evening. It was an inspiring, joyful service, followed by a typical Franciscan party. We met with the Brisbane Tertiaries on Sunday afternoon when they renewed their vows. Another joyful occasion. Enriching memories of prayer, discussion, liturgy, encouragement, beauty, joy, laughter, and new friendships. It was a privilege to be part of IPTOC.

Want a copy of the American Province's response to the IPTOC focus paper "Knit together in community and prayer, open and ready to include all people"? The 20-page response summarizes many, many conversations at Convocations, at Chapter, in online discussion groups, and in letters. For an electronic copy, send an e-mail request to John Tolbert at [jtolbert@mounet.com](mailto:jtolbert@mounet.com), or for a paper copy, write to Dee Dobson in Miami (address on page 3).

(Reflections from Europe—continued on page 12)

*Provincial Ministers Meeting at IPTOC in  
October, from L to R: Carolin Clapperton  
(Europe), Keith Slater (Australia), Dorothy  
Booker (New Zealand), Ann Kotze (Africa), and  
Anita Catron (America)*

**Franciscan Studies in England (cont.)**

Franciscan history, theology and spirituality. Some of these courses are validated by UKC;

- Renewal Course in Theology and Spirituality — for students wishing to develop their understanding of Christian belief and the teaching of the Church;
- Validated Courses in Theology — leading to a B.A., Diploma or Certificate in Theology, validated by UKC;
- Courses for Ordained Ministry — for students preparing for ordination;
- In-service Courses for priests, deacons and lay people engaged in pastoral ministry;
- Courses in Theology and Spirituality for women undertaking novitiate training;

There are available spaces for about six brothers (Br. Hugh is going) and two TSSFers. These are not scholarships, but opportunities to be chosen to go to study there, live at the Franciscan Centre, and pay one's own transportation and tuition. Candidates are to send in their names to the Ministers Provincial who will jointly decide who will go.

## Some Reflections on IPTOC October 1999

### Part 2. from The European Province's *Chronicle*

By Marion Nevell, Assistant Provincial Chaplain,  
European Province

IPTOC meets every six years and is attended by the Minister General, the five Ministers Provincial, the five Provincial Chaplains and one professed tertiary from each province, sixteen people in all. The delegates from Europe were Caroline Clapperton, myself and Alan Williams, representing a younger generation of tertiaries. Australia hosted the meeting, which took place in Brisbane at the University of Queensland from 18 to 26 September 1999. To me, the setting was magical. The campus was situated on the river bank. To get into the city we took a boat, the 'city cat'; it was quicker than the bus. The central courtyard was like an Oxford quad but much bigger. There was a huge lake with fountains and lots of waterfowl and trees everywhere, gums, wattles, palm trees of every sort and many unknown to me, and, as it was early spring, blossoms of all kinds. In the college grounds we saw lizards, possums, flying foxes and an amazing number of birds, mynah birds, bottle birds, a frogmouth and of course kookaburras. They made their presence felt when the light changed

at dusk and dawn, 5am onwards, mostly it seemed under my window.

This IPTOC meeting was special as for the first time First and Third Order Chapters met in the same place at the same time. All our worship and meals were shared and many of our activities. Worship formed the framework for everything else; morning prayer and Bible study after breakfast, a daily Eucharist at noon and evening prayer. Twice there was an evening vigil with exposition of the Blessed Sacrament which is not normally part of my tradition but in a chapel lit only by candles, adorned with strange and beautiful flowers and above all, the Presence and a silence made more profound by the chirruping of crickets outside, it remains unforgettable. There were many highlights of the time we spent together; the Aboriginal lady who told of her birth and upbringing in the bush, how she learnt about Jesus Christ from her mother, who had also taught her to pray. She brought three nephews with her who, traditionally dressed with paint and feathers, lit a fire and sang and danced round it. One of them played the digeridoo. We knew from the beginning we were in a land with a very ancient culture and tradition

Then there was the two day workshop we shared with the brothers and sisters of the First Order 'Discerning God into the new Millennium'. We were challenged about our images of God, and encouraged to see how culture and traditions enter into all our imaging. At the end of the week we all went to the life profession of Br Peter Christian at St Philip's Church, served by the Brisbane brothers. It was a wonderful moment when all the brothers and sisters present laid hands on him. Some of the music at the Eucharist was provided by a group from Papua New Guinea, deeply moving, especially the drum beat. The same group played at the party afterwards. Our final act together was the commissioning of Keith Slater as the incoming Minister General. All members of IPTOC confirmed his appointment by laying hands on him. All members of the First Order in Brisbane were present, as was the Bishop Protector of the Australian Province.

The business of the First and Third Order Chapters was conducted separately apart from two short but very useful joint sessions. About half our time was spent on business matters, the remainder on the IPTOC theme. It should be emphasized that no statement/recommendation from IPTOC is binding until ratified by a Provincial Chapter. The following points emerged, which have been ratified by Provincial Chapter, except for 3 which was noted but not ratified:

1. The Ven Keith Slater was confirmed as Minister General. He subsequently appointed Carolin

- Clapperton Assistant Minister General.
2. 'IPTOC has thoughtfully reviewed the evolution of the umbrella and constituent names of our Society. We understand and embrace the brothers' desire to keep their name. In view of the confusion caused by the defining of the whole Society and the First Order brothers as SSF, we would urge that the members of all the orders commit themselves to educating their members and others in the world about our interdependence as orders and our valuing the umbrella name SSF. We are 'The Third Order, Society of St Francis (N province) with the abbreviation TSSF'.
  3. The following statement contains the mind of IPTOC: 'Although the Third Order exists within the Anglican communion its ethos is to accept those who exercise God's call to the Third Order and are able to keep fully the Rule of the Third Order which intends that they will fully participate in the Eucharist when the Third Order comes together .
  4. IPTOC reaffirms the commitment by the whole order to use Community Obedience as part of the daily prayer of all tertiaries.
  5. A proposed change in the Day 7 principle: After the words 'distinctions of race' add 'gender and sexual orientation' and delete sex.
  6. It is not the policy of the Order to make collective pronouncements. We affirm members of the order who speak prophetically from time to time.
  7. Interprovincial communications to be strengthened by linking websites and by an Interprovincial newsletter, initially to be edited by Alden Whitney, European contact Alan Williams.

To prepare for our reflections on the chosen theme each province had submitted a report which had been circulated so that by the time we met, we had all read the reports from other provinces. These reports had much in common but were presented in very different ways. Our report was a report on our York Chapter

*A Covey of Ministers: From L to R—Bill Wicks, Provincial Minister of the Secular Franciscans (SFO-Roman Catholic), Alden Whitney, Retiring Minister General of TSSF, Fred Ball, Provincial Minister of the Order of Ecumenical Franciscans (OEF), and Anita Catron, Newly Re-elected Provincial Minister of TSSF*

on the same theme and so reflected some of the 500 or so tertiaries present and whose thinking may have been influenced by discussions at area and group meetings up and down the country. The problem at IPTOC was to weld together and make recommendations from five different reports and because of different cultures, needs and resources, they inevitably appear rather non specific. They come in the form of 'Encouragements' rather than rules and regulations, and are set out below. It is hoped that each province will select and work on some of them, and that the findings can be taken back to the next Ministers' meeting in two years time.

I have valued deeply the chance to attend IPTOC. More than anything I am now much more fully aware of belonging to the same order as people from many other cultures who have greatly enriched my understanding of the Franciscan way of life.

#### **Chapter Elections and Chapter Actions Concerning Formation for Non-Anglicans**

Anita Catron was re-elected as Provincial Minister, and Ken Norian was re-elected as bursar for a second three-year term.

To bring the American Province into compliance with other provinces, TSSF Formation for non-Anglicans was approved in principle with specifics to be decided on a case-by-case basis. Such non-Anglicans would have to (a) have a TSSF vocation, and (b) be willing to participate in the Eucharist at TSSF gatherings.

## From the European Province—

**Mission in Russia**

By Robin Minney TSSF, Purham Area, 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 C of E. Our mission commitment is difference, 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 world-wide attention, and then perestroika, a new sense of freedom was felt, and 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 was passed on through CMS

and 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 in RE 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 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-revolu-

---

tionary 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 attestation of Sunday school teachers and others. I do not actually lead any course, 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 intending teachers: 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.

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## **Coming Next Issue**

**Please send in your contributions on the following topics as soon as you can!**