



The Franciscan Times

Summer 2003

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.

Franciscan Witness at General Convention

Masud Ibn Syedullah

More than a thousand Episcopalians and other Anglicans from far and wide gathered in Minneapolis, Minnesota from July 29 through August 8, for the 74th General Convention of the Episcopal Church in the USA. Among their number was a modest, yet significant representation (some twenty something) of Anglican Franciscans from both the First and Third Orders. What an appropriate place to find Franciscan presence at work.

At the core of the Franciscan tradition is God's call to Francis to rebuild the Church. From that time forward, Franciscans have prayed and worked to be God's instruments to strengthen the Church and to further its mission. The General Convention of the Church is such a place where that kind of work is done and is greatly needed. This year it was particularly important to remember, "Where charity and love prevail, there our God is found." What a joy it was to see Franciscans involved in so many dimensions of the life of the Church at General Convention.

Governance of the Church

Franciscans who participated in the legislative matters of Convention included Mark Mac Donald, Bishop of Alaska and Mark Sisk, Bishop of New York, in the House of Bishops, and Carol Tookey, a priest of Navajoland, in the House of Deputies.

Our Provincial Secretary, Caroline Benjamin, and Formation Director, Barbara Baumgarten, both worked

for the House of Bishops Secretariate: Caroline, (seen on national news) as the Action Recorder and Barbara, as Message Secretary. In addition, Barbara also displayed a chasuble of her own creation in the ecclesiastical art show of Convention. Several of her works were also used during the morning eucharists as visual images to foster prayer and meditation.

The TSSF Booth

A Third Order booth in the Exhibit Hall provided a great opportunity for convention goers to learn about the Third Order, The Society of Saint Francis, and to meet some living, breathing Anglican Franciscans. Hats off to Julia Bergstrom, Provincial Chaplain, who served at the booth for the duration of Convention. Also, to Beverly Hosea, who served at both the TSSF booth while tending the adjacent booth for the Society of the Lamb (a devotional community promoting Christian prayer and meditation), an expression of Beverly's Franciscan ministry. Other Tertiaries volunteered time at the booth as well, including Betty Wood (who also tended her own booth of jewelry and religious art), Bill Graham (who also served on the Volunteer Security Staff for Convention), and yours truly, Masud Ibn Syedullah. Hundreds of persons visited the booth during the ten days of Convention to get literature about the Third Order and to discuss what it means to be a part of religious community in the Episcopal Church. For some, it was the first they had heard of

From Left to Right: Br. Clark, Masud Ibn Syedullah, Br. Justus, Br. Dereck, Betty Wood, Stephen Schaitberger, Julia Bergstrom, Hope Koski, Bill Graham, Darrell Powell, and Beverly Hosea.



Franciscan Witness at General Convention (cont.)

religious orders in the Episcopal Church. For other, it was an opportunity to sign a list, indicating that they would like to explore living in community with us. Our Brothers and Sisters of the First Orders were also highly visible at Convention as they served alongside other conventual communities at the booth for the Religious Life.

Search for a Bishop Protector (Our Episcopal Counsel and Link to the House of Bishops)

Convention was also a perfect time to interview several bishops who have expressed interest in serving the Third Order as our next Bishop Protector. I extend many thanks to Barbara Baumgarten, Julia Bergstrom, and Anita Catron who have assisted me with the interviewing process. Having begun with an initial list of about fifteen bishops, at this writing, we are considering three: the Rt. Rev. Gordon Sruton, Diocese of Western Massachusetts, the Rt. Rev. Michael Garrison, Diocese of Western New York, and the Rt. Rev. Michael Curry, Diocese of North Carolina. Election of the Bishop Protector will occur at Chapter in October. In preparation for Chapter, I invite you to submit any concerns or opinions of what you would hope to see in our next Bishop Protector to the Provincial Secretary, Caroline Benjamin.

Community Enrichment

General Convention provided special opportunities for fellowship among Franciscans, as well as rare opportunities for expressions of pastoral care to those in the Minneapolis area who are sick and homebound. There were two gatherings of Franciscans around meals: a dinner at a downtown restaurant with Tertiaries and First Order Brothers, and a breakfast which included Tertiaries, First Order Brothers and Sisters, and bishops who have ties to the Franciscan communities, including the Primate of Brazil, who is very supportive of the burgeoning Franciscan orders in Brazil. That was a particularly inspiring gathering as the discussion included ways to make our presence and witness known more in our several dioceses. A sizable group paid a pastoral visit to Ann Walton and her husband who is homebound. Julia Bergstrom, Caroline Benjamin, and Barbara Baumgarten visited Mary Metcalf, one of the senior members of TSSF, in her 90's.

In this time, when the Church and the world struggle with the challenges of diversity - living with "the other" - it is encouraging and strengthening to be part of a Community committed to making a conscious effort "to spread the spirit of love and harmony" in the Name of Christ. Continue to pray and work towards the fulfillment of God's call, to rebuild the Church.

Ministers Provincial Meeting - London - 12-16 May, 2003

Keith Slater tssf Minister General

The Ministers Provincial gathered recently at St Edward's House, London for their biennial meeting. Present were Dorothy Brooker (New Zealand), Rosemary Faure (Africa), Val Tibbey (Australia), Dick Bird (Europe), Masud Ibn Syedullah (America) and Keith Slater, the Minister General who convened and chaired the meeting. At this meeting Masud was appointed as Assistant Minister General.

Such international gatherings give the opportunity for sharing the life of our world-wide Order, and of addressing the issues which confront us in the light of the Rule of the Third Order.

As an international Order we are growing. At the time of the meeting there were 3,003 Professed and Novices in the Order. It was reported that there is a constant round of inquirers with many moving into formation as Novices. Discussion also focused around the recognition that formation is an on-going process as Tertiaries. The Order is taking root throughout the world with some noticeable fast-growing areas such as Papua New Guinea and the Solomon Islands, as well as a recent beginning with 10 Novices in South Korea. There is also an emerging interest from a group in Brazil. Even so, comparatively, the fastest growing Province is the European Province.

In the light of the difficulty that the smaller Provinces of New Zealand and Australia have in forming and caring for Tertiaries in isolated areas the Ministers agreed to support these Provinces on a limited basis from the Central Fund. The African Province is already supported through the African Travel Fund which was established some years ago. *(continued on page 6)*

At The Third Order Booth: Julia Bergstrom, Stephen Smith, and Betty Wood.



Simplicity and Justice In Action: Putting Our Money Where Our Mouth Is.

Cecile Evola

When I was asked to write an article on money and investing my eyes got as big as flying saucers! I am not an investment broker, nor am I hip to the financial lingo of the times. What I am is a Franciscan who continually struggles with money...the spending and the saving of it...when, how, and if to invest it....living from paycheck to paycheck holding her breath and trusting God in between....and asking for help from others in times of financial crisis.

I was asked to write this article at the Southwest Convocation held the weekend of June 6-8th at the Life Giving Spring Retreat Center in Boulder City, Nevada. A discussion was facilitated on Simplicity and the things in our own lives that help and hinder it. We looked at this issue from differing perspectives using scenarios that might pop up in our daily living. We questioned the underlying spiritual issues in the problem. This got us stretching our minds, talking to each other and taking self-examens throughout the weekend. Up until this point, the M word (money) had not been mentioned!

Well into the second day of the Convocation, we arrived at the topic of Simplicity and Justice. We were asked to raise our hands if we had ever discussed our finances and thoughts about money with our spiritual directors. A very few hands went up. We talked openly about lifestyle changes, choices or practices that we could suggest in the scenarios in order to simplify the financial lives of those mentioned. Then, we naturally translated this into our own lives and choice making. Somehow, putting a voice to our own concerns and financial problems was an easy extension of the topic. We asked, "How could we make our financial lives 'more seamless or cleaner' so that they matched our beliefs, ethics and morals? How could we make more room for gifts of the Spirit in the dealings with our money?"

We are still thinking of those answers, but some that came up had to do with Social Investing and Micro Loans and had to do with "putting our money where our mouth is." We asked the question, "How do we want our money to represent us in the world?" How can we use our money to support those beliefs and causes that are important to us?

Do we want our money to stand for peace and empowerment, clean air, fair trade, gender equality, fair labor standards? Investing in things that support our values is social investing. We can do this through our retirement accounts, stocks, bonds, mutual funds or micro

loans by applying affirmative screens. We can invest our money to make a statement of our beliefs and build a bridge between money and our ethics and values.

Pursuing wealth at any cost has produced much suffering in the world. Examples are sweatshop labor, gambling, environmental devastation, cigarette smoking, -the creation of weaponry, the support of oppressive regimes, the production and sale of alcohol, the torture of animal testing. You can use an avoidance screen in some or all of these areas so that you do not give your money in support of things you do not believe in.

I would like to recommend a book called "Investing with Your Values: Making Money and Making a Difference" by Brill, Brill and Feigenbaum. It is a good reference guide to learn about the issues involved in social investing. You can learn about different types of investments...like what is a mutual fund, what is a high load...etc. It details and rates various mutual funds in regards to social screens, provides a list of companies that are screened for affirmative social issues, sorts out companies that are pro-working mothers in regard to day care and other issues, provides lists of companies that are environmentalists and also provides lists of companies that are notorious for releasing poisonous amounts of toxic chemicals, or that are military contractors, supporters or designers of nuclear power plants, weapons manufacturers, fire-arms dealers etc. It details companies and resources for community investing, micro lending and lists names, addresses and web sites of various agencies that fight for specific causes...i.e. Friends of the Earth, Co-op America Sweatshop website and many others.

There is a common myth that if you invest socially and screen for environmental and ethical criteria that you are limiting your returns and will make less money than if you invested otherwise. This is untrue. In 1990 the Domini 400 Social Index was begun and in the years from 1990 until 1999 (when this book was written) it outperformed the S&P 500!

Community Investment:

Some funds' investments are targeted in the critical areas of affordable housing and economic empowerment for low and medium-income entrepreneurs. Some of these funds provide micro loans to individuals and to small business associations. Some also provide loans to the poorest of the poor to buy a dairy cow or to bring water to a desolate and dry village. Many borrowers are women who are working against great odds to become economically independent.

To read more about Community Investing, begin by

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Simplicity and Justice In Action (cont.)

reading Alex Counts's "Give Us Credit," the history of the how Muhammad Yunus began micro-lending in Bangladesh and Chicago and began the Grameen Bank which now lends out over \$500 million a year to over 2 million borrowers.

A good book to learn the basics is *Investing on a Shoestring* by Barbara O'Neill which gives one the nuts and bolts of investing. I hope that this article will get you thinking about what voice and power your money carries. Is the voice of your money saying and crying out for what you want it to? When it does, this is Simplicity and Justice in Action.

The annual meeting of Chapter will convene at Little Portion Friary, October 8-12 to address matters of our Third Order life and mission. Professed members of the Third Order are invited to submit topics of concern or matters that they would like Chapter to consider or explore. Please send any ideas you have to the Provincial Secretary, Caroline Benjamine, by September 15 at P.O. Box 1030 Bandera, TX 78003 USA or caroline.b@indian-creek.net

**Update on Kathryn Challoner's Medical Missions to Africa**

Kathryn Challoner

I leave on my third mission to Liberia on Sunday..(July 13)

Monrovia is in a state of siege and has been devastated and looted -anarchy prevails with children armed with semi-automatics roving the streets. There are over one million starving, sick refugees packed into this city - without food or shelter or clean water. Cholera epidemics are raging.

Only two medical units are operating:

1)The International Red Cross surgical/trauma unit where I have been assigned in the Emergency receiving area to stabilize and triage and resuscitate...They have treated over 600 gunshot wounds and bomb blast patients - mostly civilians and mostly women and children.

2) The clinics and field tents operated by Doctors Without Borders.

All other hospitals have been evacuated or destroyed.

I am going in with 12 bags of medicines and antibiotics and medical and surgical supplies and surgical instruments and medical teaching material -the value of which is easily over \$100,000.00.

Prayer would be appreciated - as well as continued advocacy to have our nation send in a peace-keeping force so that humanitarian aid may reach this war-torn country.

Update on the Update-July 22

Kathryn reported that she is being evacuated to Freetown after she spent three days in the U. S. embassy in the Liberian capital of Monrovia. She reports being inside the embassy compound when U. S. Marines arrived by helicopter to protect the embassy and to help evacuate non-Liberians from the capital, which is being heavily shelled by rebel and government forces. The *New York Times* reports today that Liberians have laid the bodies of their relatives killed in the attacks outside the embassy gates in a desperate appeal to the United States to intervene in the worsening violence in their country.

"Lord - make us instruments of thy Peace."

When individuals and/or local TSSF fellowships create websites that reference TSSF, it should be clearly indicated that the site is not an official site of the Third Order, Society of St. Francis in the Americas. Additionally, a link should be included to www.tssf.org

Franciscan Aid

Terry Rogers

For many years in the Third Order I had heard about Franciscan Aid, but didn't really know much about it. Recently I decided to find out more, so I got in touch with the TSSF in England, where Franciscan Aid is located. What follows is based on the material they sent me, which was so interesting that I thought we in this Province should know about this project.

Franciscan Aid is a charity registered in the United Kingdom, under the care of Trustees appointed from the European Province of the Third Order in close association with the First Order. Meetings are held three times a year.

The objects of Franciscan Aid are to relieve poverty and advance education of deprived people throughout the world, particularly from Third World countries whose needs may not be covered by other agencies and those with whom the Franciscans are in contact and whose needs are known so that they can be aided quickly and precisely.

The Trustees receive requests from First Order Sisters and Brothers and from Tertiaries. They are reviewed by the Minister Provincial of the area where the request originates.

Grants are divided between individuals and institutions. Some persons are assisted to complete their secondary education; some receive a small grant to start an income-generating project, especially if they have to care for a family, as with AIDS orphans.

Assistance has also been given to institutions providing vital social services. Grants are not given for people to travel out of their home region for education.

Funds are received through donations to the Third Order, and the income is disbursed in grants. Here are the guidelines the Trustees consider:

- 1) All requests require an SSF/CSF/TSSF sponsor.
- 2) There has to be some realistic expectation of progress reports on the person/project for whom assistance is sought.
- 3) The sponsor (or close contact) needs to see this progress for themselves.
- 4) It needs to be determined whether the "cause" is appropriate for a small aid agency rather than one of the larger ones.
- 5) It needs to be established what the relationship is, on the ground, with the local church - in particular, the local Anglican bishop.

In recent years support has been given to:

- * Children in sub-Saharan Africa and Southeast Asia whose parents have died of AIDS, to assist with schooling.
- * Provide a bread oven for income generation to the Ministry of Women in Papua New Guinea.
- * Assist with re-training Sudanese refugees so they could take up paid employment in Cairo.
- * Assist the Melanesian Brotherhood in the Phillipines to set up a community center.
- * Provide instruments for a marimba band and a place to make them secure in a Cape Town church, thus keeping a group of young people from roaming the streets.
- * Sponsor two students for midwife training in Zambia by paying registration fees.
- * Provide carpentry tools to set an orphan up in business in Zimbabwe.
- * Help a visiting chaplain to provide extra health care for prisoners in the central maximum security prison in Zambia.
- * Assist with setting up a Community Care Center for battered women in Honiara, Solomon Islands.

You may contribute by check or money order to the Treasurer: Clive Cresswell, 17 Treseders Gardens, Moresk, Truro, Cornwall, England TR1 1TR. Further inquiries should be directed to: Faith Cairns, Secretary, Franciscan Aid, 51 Alton Road, Poole, Dorset, England BH14 8SP, jandf@cairns51poole.fsnet.co.uk

Editor's Note. Contributions from the American Province to Franciscan Aid have long been a funded item in our budget as passed by Chapter.

Sharing Our Blessings: The Care Team and the Milagro Fellowship

Cecile Evola

Our small fellowship wanted to develop a ministry that we could all participate in. We were all doing "our own ministries" but wanted to do something together. One of our newest members, Postulant Randy Elliott, had recently gone to Birmingham, Alabama to be trained to form and orient Care Teams. When Randy got back he was very excited and we asked him to tell us what he had learned. After that initial Discovery Event, we decided to be oriented as Care Team Members.

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Sharing Our Blessings (cont.)

We are sharing this information with you because one of our goals is to empower other groups to develop Care Teams in their communities. The following is a brief introduction.

CARE TEAMS have been supported by Episcopal Churches since 1994. A CARE TEAM is a group of 6 or more people who are organized to offer practical, emotional and spiritual support to someone with a health concern or other special need.

TEAM allows the members to do what they love to do...with the time they have...and when they are able. This is very different from the 1:1 volunteer approach. In the volunteer model, we are often afraid to get too involved for fear of doing too much, getting emeshed in other people's problems or getting overwhelmed by trying to do it all.

The CARE TEAM forms around a "friend" that is in need of care. They do not presume to be able to "do it all" for their "friend" but just to do what they can and what they love to do. Examples are making a scrap book, gardening, cooking a meal, walking a dog, shopping, praying, phoning, taking in a movie...and much more.

We decided to join with members of St. John's Cathedral to form an AIDS Care Team. We contacted the New Mexico AIDS Services (NMAS) and networked with them. They hooked us up with our first Care Team Friend, Joey. He was a street smart New Yorker; he had gang involvement and was a recovering addict. When we met Joey, he was unable to take any AIDS medication due to severe liver damage from hepatitis. He was also dealing with AIDS-related dementia. The team formed around Joey and his needs. Our support was specific to what he wanted. We soon found out what a wonderful sense of humor he had and we enjoyed getting to know him through talks and meals together. Some of the team took him to medical appointments and others provided him with opportunities to relax and have a friend. Many planned to cook for him because he craved a home cooked meal. (Joey was a lover of cheesecake.) Some of the team hardly had a chance to get involved...one day, he was found dead in a motel. He was staying there because his landlord wanted to tear down the house she rented to him and had evicted him. We were all very upset that he died alone. We grieved with the "shoulda, coulda, wouldas."

Shortly thereafter, Randy spoke with Joey's case manager at NMAS who wanted to tell him what a difference the Care Team had made in Joey's life. She said that our support and friendship had been invaluable to him.

Our Care Team was involved with Joey for about 2 months. In that short amount of time, we touched his life and made him happier. We also made new friends ourselves, were able to reach out to someone who was suffering physically, emotionally and spiritually, and work together for a common reason doing the things that we enjoyed. We reached out that hand of love...

If you would like more information about The Care Team, visit their web site at <http://www.careteam.org>.

Ministers Provincial Meeting (cont.)

The Ministers noted the wide usage of the daily Community Obedience recognizing again that it is prayer that unites us world-wide as an Order. A revised version of the International Prayer Cycle has now been released for daily usage in conjunction with Provincial Prayer Cycles.

Attention was given to recognizing sign-posts for our commitment to the Order.

A three-fold principle was discerned: (i) annual renewal, followed by (ii) reporting, as our individual Provincial Statutes detail, and (iii) the giving of our financial contribution to support the on-going life of our Order.

The recent re-structuring in the European Province also helped us to recognize another guiding principle: the local fellowship group is the basic unit of fellowship and care.

The Ministers proposed that a principle be adopted by all Provinces in the election of Ministers Provincial that assures the best democratic process within each Province. It is based upon the recognition that every Professed Tertiary has the right to take part in the election process for the Minister Provincial, the particulars of which to be determined by each Province.

It was reported that the production of formation materials in other languages, as well as being aware of using models of formation which respond to varying literacy levels, is being explored. Provinces, and specifically in recent times the European Province and presently the African Province, are also seeking to put in place appropriate structures for their life within the parameters of the Constitution, and in the light of being an international Order.

A lengthy discussion took place which gave the opportunity for the Ministers Provincial to share some of their issues and challenges, and to identify that the leadership role is demanding and needs to be of the nature of 'being among' the members, presenting and re-presenting the Franciscan vision, working collaboratively, giving encouragement and affirmation.

Discussion and the development of possible approaches focused around fostering younger leadership. It was recognised that we were discussing a two-fold issue: (i) the attraction and vocation of younger members, as well as (ii) the nurturing of younger members in leadership. Provincial Chapters are asked to give this particular consideration.

A particular exploration of vocation and the spiritual life is happening in the European Province through a group of Tertiaries who term themselves 'solitaries.' In discussing this emergence the Ministers recognised that the Principles speak of the three Ways of Service: Prayer, Study and Work, and also, the essential component of our life as an Order - being community. It was felt that a space for prayerful discernment of how this sits within our understanding of the Third Order is needed.

Another particular interest is the emerging passion and involvement in matters of peace and justice, and ecumenical and interfaith activity, in the light of the world situation. In America and Europe, Peace and Justice and Integrity of Creation bodies have been established. Also important interaction is occurring/ being encouraged between denominations (e.g. in America, the Joint Committee on Franciscan Unity Secular being initiated by the North American Roman Catholic Franciscans with non-Roman Catholic Franciscans) and other faiths, (particularly with Islam).

The American Justice and Peace and Integrity of Creation Commission has as its brief: (i) to identify for the Third Order, social and environmental concerns that need to be brought to our attention; ii) to educate/ inform the Third Order, of resources of information about various social and environmental concern, e.g. websites, articles, books, conferences, rallies, and the like; (iii) to suggest projects and actions to Chapter, Fellowships, and to the general membership that address particular social and environmental concerns. The European Province is doing explorative work with Christian Aid.

Following discussions with the Trustees of Franciscan Aid, the Ministers are agreed that Franciscan Aid be recognised as a work of the Third Order.

Following discussions with the other Orders of the Society and the excellent work of Sister Joyce CSF a new production has been released entitled, 'Walking in the Footsteps of Christ - The Historic Documents of the Society of Saint Francis'. This booklet will take the place of 'The Book of Roots' and will be made available to Novices and Professed. We are indebted to the Trustees of the First Order Central Fund for agreeing to fund this booklet for the whole Society.

The Ministers dealt with two particular proposals that will need discussion by the Provincial Chapters.

(1) Regarding the Minister General: When a Minister Provincial is elected as Minister General, that Minister Provincial will resign from the post of Minister Provincial and that Province will proceed to elect a new Minister Provincial. This picks up the established principle that a Tertiary hold only one Office at any one time.

(2) It was suggested that the Principles be re-cast in first person plural. This would make them more personalised for our reading.

The next gathering of the Ministers will be 24-26 August 2005 prior to the Interprovincial Chapter, 26 August - 4 September 2005, at the Franciscan Centre at Canterbury. This will happen at the same time as the Joint Chapters of the First Order with the opportunity for shared time together for worship, fellowship and study.

Masud Ibn Syedullah (The Americas); Keith Slater (Minister General); Dorothy Brooker (New Zealand) kneeling; Val Tibby (Australia); Richard Bird (Europe); Rosemary Faure (Africa)



A Response to Joe Scheeler's Question to the Editor in the Last Issue About Hunting and Franciscans

Weston F. Cook, Jr.

Dear Brother Scheeler,

Your question "should a "true" Franciscan kill an animal, even for food" moved me profoundly, Joe. The apparent spiritual distress that gave you the courage to raise this issue touched me even more. Throughout its history and even in this era of ecological mission and ministry, Christianity has dismissed and demeaned most attempts to give serious consideration of what God's concern for animal life might require of us or

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MINISTER PROVINCIAL
The Rev. Masud I. Syedullah
EDITOR

R. John Brockmann
ASSOCIATE EDITOR

Jacqui Belcher

EDITORIAL STAFF

Anne LeCroy, JaneEllen Traugott, Anita Catron, &
Terry Rogers

Editorial contributions and all
correspondence should be sent to:

R. John Brockmann
P.O. Box 277, Warwick, MD 21912
jbrockma@udel.edu

Where to Send Changes—

For Name and address changes

For Convocation Dates

For Profession & Novicing Dates

For Notification of Deaths

Send Them To the Secretary of the Order:

Caroline Benjamin

PO Box 1030

Bandera, TX 78003-1030

caroline.b@indian-creek.net

For chaplaincy matters contact:

Chaplain of the Province

Julia Bergstrom

34A-23 Mountain Estates, St. Thomas, V.I. 00802

jbergstrom@attglobal.net

Dear Brother Scheeler (cont.)

what their existence means for our relationship to the God who created us all. Yet who, forgive my presumption, is better suited to voice these issues within the Christian community than we Franciscans? You, Joe, marksman that you must be, have gone straight to heart of the contradiction. How to reconcile killing animals for food while blessing their lives before God and trying to model Franciscan compassion?

Your love, Oh Lord, reaches to the Heavens,

And your faithfulness beyond the skies.

Your righteousness is like the forested mountains

And your justice is like the pounding oceans.

You save both people and animals alike, Oh God.

How precious, Oh Lord, is Your relentless love. (PS 36)

Let me begin by stating that I am a vegetarian and work part time in animal welfare. I regard being vegetarian as a calling, as a permanent and joyous fast, as a component of the more merciful lifestyle that Christ and Francis beckon us to live. For myself, I cannot reconcile Christ's call to "Be merciful" with the horrors of the slaughterhouse. When I remember the Lord's call to "feed the hungry," I cannot buy quarter-

pounders for my family of four, knowing the pound of meat we will eat required twenty-five pounds of plant food to produce. When I read in the prophets how Yahweh often calls himself "Lord of all flesh," I can no longer bring myself to eat flesh. I pray for animals – including deer. I am, shall we say, biased.

Both the Torah and your Amerindian family traditions agree – the taking of animal life is an act of dreadful significance. The Levitical code, just like the ways of the Chippewa-Cree, demand a homage to the Creator and to the victim. For Yahweh, an animal not killed in accordance with his limits is murdered. Like Native-Americans, God takes animals very seriously – maybe that's why he makes covenants with them no less than he makes them with us. But imprisoned by the Greek philosophical heritage that decrees our kind as "rational" and them as "soulless," few Christian thinkers, saints, and mystics have dared explore what God's love for animals requires of us, his servants. Even Franciscans, perhaps terrified of accusations of "sentimentality" or "Bambi-hugging" – the animal-abuser's verbal "Bunker Busters" – have shown very little insight or initiative regarding the issues of ecology, poverty, and cosmic compassion raised by questions of animal spirituality. Job's call to "learn from the animals" has not earned our teachers any greater respect. Balaam's donkey is the only animal in Scripture to converse directly with man – and why does God give her this power? So she can beg for her life, offer her devotion and humility in the face of Balaam's irrational, murderous rage.

You asked for a direct answer, my brother, so here directly is mine. Unless you must hunt to survive, Joe, my counsel to you is to give up hunting. Growing up in New Hampshire, every year I would find dead animals that had died horribly of gunshot and arrow wounds. The animals slain would, I am sure, have preferred to live with whatever quality of life they could attain. Maintaining the so-called "balance of nature," frankly, is not my problem. Why do people who profess concern about the "balance of nature" wreck that balance by crushing the environment under the vast numbers of befouling waste-products, and gargantuan resource consumption of millions of meat-victim animals? I would also ask you – and anyone else concerned about the well-being of humans, animals, and this planet – to give prayerful consideration to the Franciscan compassion inherent in a meatless diet. As the Eucharist, that most vegetarian sacrament and one of God's great acts of animal liberation reminds us, God takes food very seriously.

However, about being a "true" Franciscan, to discern and assess that quality requires powers of insight this

little brother, sinner that I am, conspicuously lacks. Heck, I was Tyrannosaurus Rex for forty years! I am appointed judge over no man – or woman. So even if you continue to hunt and enjoy meat, Joe, do not be paralyzed by charges of hypocrisy. Continue to perform the Blessing of the Animals, to pray for them, to honor them, and let them be among your companions on your Franciscan walk. The stewardship role God imposed on our kind in Genesis demands we care for animals; they need all the blessings they can get from whatever hands invoke them. Our Lord, whose favorite image of himself was a sheep-child, refused to let contradictions confound him.

There are two books I'd really like to recommend that will stimulate your thought and prayer on the role of animals in our relationship to the Lord. One is The Reverend Andrew Linzey's ground-breaking *Animal Theology*. Who knew that an Anglican priest, Arthur Broome, founded the first SPCA in England in 1824? [Father Broome, dying a pauper like Francis, was buried in a potter's field and his grave is unmarked, lost.]

Joe, your devotion to the dignity and spirit of our fellow "dustlings" suggests you would also enjoy – and maybe use – Linzey's, *Animal Rites: Liturgies of Animal Care*. These liturgies cover a range of human-animal services and commemorations, derived entirely from orthodox Christian traditions.

As Mom liked to say, "You asked me. So I told you." May all offended by what I have said, especially you, Joe, forgive me and pray for me. May we not only bless animals but become blessings to them – and each other. May God – and we – rejoice in all his works.

Thich Nhat Hahn to visit U.S.

from John Snyder

Well known peace activist, Vietnamese Buddhist monk Thich Nhat Hahn, will tour the U.S. this September, coinciding with the publication of his books, *Opening the Heart of the Cosmos: Insights on the Lotus Sutra* and *Joyfully Together: The Art of Building a Harmonious Community*. Hahn will lead several retreats, including one for the U.S. Congress September 12-14 (as of mid-June, 80 legislators had signed up). On September 14, the public is invited to hear him speak at the Washington Hebrew Congregation, Washington D.C.

Expressions: An Occasional Column Would Francis Have Wanted a "Smoke Free" Greensboro?

The author, a tertiary of 40+ years, lives in the U.S. Her dedication to a contemplative life precludes giving her name as author.

My answer to the above question would be twofold. Francis in his earlier years tended to be a bit radical, maybe even intolerant to those of a different opinion. In his youth he would probably have supported the Smoke Free Movement because it was the radical thing to do. But in his later years Francis would probably have sought the Middle Road. He eschewed violence in all its forms, even in the form of self-righteousness and intolerance. I think he would have been the peacemaker; he'd have found the middle ground between the opposing sides and tried to defuse the rigidity of both parties.

So much of our present "politically correct" (PC) stance is really a form of intellectual warfare over philosophies and points of view. If we, as Franciscans, are called to be peacemakers, then the call cannot be limited. It must and will extend to all forms of warfare and violence, whether it is physical, intellectual, economic, or ethical. We are the people of the common ground, the middle road, and we are called to bring peace to both sides.

An editorial in the local paper has just suggested that there is also a middle way in this smoke controversy: Why not ban it in public places and places where crowds gather (restaurants, theatres) but leave private homes and property to the discretion of their owners? This sounds like such a mild and peaceable suggestion, but the squeals of outrage are deafening. This is what I mean by PC...this insistence on holding power over others, or this legislating of our personal code to force others to conform...of bullying anyone who won't blindly agree with our personal beliefs.

If you accept my definition of PC then you can see where it becomes a powerful weapon in the hands of the self-anointed "elite"...those who lust for the reins of power. This, I believe, is what is meant by corporatism...power in the hands of a ruling elite, a corporate body which imposes a form of feudalism over all the underclasses...and I think this definition could fit any label of totalitarianism. Freelance journalist and author, Molly Ivins, recently quoted Benito Mussolini: "fascism is the merging of government and big corporations. A better name for it would be corporatism." Ivins thinks we are seeing in this country...the rise of fascism again.

(continued on page 10)

I wrote a thesis in graduate school in which I stated that the most workable form of government would probably be a benevolent monarchy. My reasons for this were historical. As you know, the kings of old often fought against the aristocracy and were considered by the populace to be their champions against tyranny. Only when the bureaucracy gained power over the monarchy did the people become serfs to the aristocracy. Democracy today is our preferred ideal in western society. Sometimes, however, I harbor grave doubts because democracy is unusually vulnerable to the rise of an aristocracy-bureaucracy partnership. And we have no champions to hail our cause. I feel this is what we see happening today and it unnerves me.

My professor at that time said I was the last living monarchist! What a label to attach to a Franciscan!

Expressions provides a corner in FT to pursue current events and activities from the Franciscan point of view. Tertiaries are invited to submit their thoughts and musings to Janet Woodward, for upcoming issues. woodwardtssf@yahoo.com.

David and Anita Catron

By Michelle Bruno

Ed. A slightly longer version of this article appeared in *The Dialogue*, the newspaper of the Diocese of Utah. It is used by kind permission of the editor.

David and Anita Catron have discovered a way to live life simultaneously in two different worlds, the secular and the religious. As Third Order Franciscans, they have dedicated their lives to three principles—making Jesus known and loved everywhere, spreading the spirit of fellowship (that is, working happily with people of different race, color, creeds, education and opportunity to break down divisions in the world) and living simply. They do so while pursuing careers as financial advisors for American Express.

Anita, a New Jersey native, attended college in Maryland studying foreign languages hoping to travel and work internationally. She met husband David in a foreign language masters program at Middlebury College in Vermont that also included a year of study in Madrid, Spain. After they married, he went on to obtain a Ph.D. in romance languages from The University of Michigan and later taught at Indiana's Purdue University, The University of Michigan, and The University of Pennsylvania.

After a 15-year teaching career, David joined the publishing world working for Holt, Rinehart, Winston, a publisher of medical texts, and later for the University of Utah Press. During his Holt, Rinehart days, he and Anita were posted in Mexico, able to use their knowledge of Spanish and further explore their

interest in Latin culture. In 1991, David joined IDS Financial Services that became American Express. Having worked in the non-profit and for-profit housing arena over the years, Anita eventually joined David at American Express and also became an advisor.

David's journey toward participation in the Third Order began in 1978 when he was a professor at the University of Pennsylvania, attending weekly Eucharist in the chaplain's office on campus. The chaplain (the Rev. John Scott) was Guardian of Third Order Franciscans. When David first informed Anita of his desire to pursue a more spiritual path through the Third Order, Anita recalls bursting into tears. "She thought I was going to leave her," David says. Instead Anita, a Roman Catholic by birth who later became an Episcopalian, followed him into the Order and was herself professed as a Third Order Franciscan in a garden in Rome, Italy in 1982.

Anita's involvement in the Order grew. She became Fellowship Coordinator and later served as Minister Provincial for six years. She currently serves as coordinator of "Los Latinos," the Spanish-speaking members of the Order, with the goal of "widening the experiences among Spanish-speaking (Anglicans and Episcopalians) and encouraging them to take part in the Eucharist, sharing the word with other Anglicans."

David has been active and inactive over the years, he says, however he has recently become more involved with the Order's work in Brazil assisting them with their formation process.

David and Anita share differing viewpoints on how their involvement in the Third Order has impacted their lives individually and as a couple. Anita says, "It has allowed me to have a disciplined and focused prayer life. It wasn't enough for me just to go to church on Sundays and Holy Days. I start the day with prayer and it sets the tone for the whole day."

On the other hand, David has benefited more from the impact he has had on others. He says, "I don't pursue it [Third Order life] because it makes an impact in my life, but other people notice what you do and are drawn to what you do, even though you aren't acting like a saint or wearing a halo."

As a couple, their Third Order involvement has helped them to understand and interpret the dynamic interaction between two people in a committed relationship. David admits, "It helped us to respect each other's wishes and desires, the ebb and flow, being more active or less active in the relationship." David says, paraphrasing the words of Pastor William Sloan Coffin, "The best marriages are between those that can get along without each other." "Grounded but not gripping," David adds.

Both David and Anita agree that their professional work

both complements and revolves around their spiritual beliefs. Anita says, "We feel we can have an impact by doing what we do; working with individuals, families, churches and non-profits to draw up a plan and goals. We offer investments and insurance to reach those goals. The Catrons achieve a blend of their secular and religious work, they say, "by establishing a relationship [with clients] that is a long lasting and protective partnership." Anita adds, "We try to be mindful that everything we do for others is in a broader context. We work with clients in the spirit of the three aims of the Order hoping they will know that we care about them."

They have been active over the years at All Saints' parish where David served as treasurer for seven years and as a subdeacon. Anita has been a junior warden, subdeacon, involved in the women's group and a delegate to Convention.

As for the future, David says, "The older I get, the more I want to make a difference in people's lives. You want people to think or say, "Without you, I couldn't have done it." Anita says of her future, "My aims are to build relationships, not only with my family but with others and try to listen and not just look past them. That would be a good antidote for what's going on in the world."

My Early Days in TSSF

Mary Alice White

Scapular: 1. A sleeveless outer garment falling from the shoulders worn as part of a monk's habit. 2. Two small pieces of cloth joined by strings, worn on the chest and back under the clothes by some Roman Catholics (and Anglicans) as a token of religious devotion.

The second meaning of 'scapular' was my first introduction in the fifties to the Order of St. Francis. I was on Altar Guild at the old St. Mary's Episcopal Church in Denver with Alice Trout. As we worked, I noticed she had a string attached to her bra strap. "What is that?" I asked. She pulled on the string and brought forth a tiny square of gray cloth. "It means," she explained, "that I'm a member of the Third Order of St. Francis." Inquiring further I found that the Tertiaries met once a month at St. Mary's or in some other church or more often in someone's home.

"How great that you are reminded of St. Francis, not just Sundays but every day through your scapular," I said rather liking that strange word and peculiar practice.

I began to attend the monthly meetings where Father James Mote of St. Mary's and Father Justin Van Lopik of St. Andrew's were members. Our meetings consisted

of reading one chapter from *The Little Book of the Rule for the Third Order Secular of the American Congregation of Franciscans* and meditating thereon. *The Little Book of the Rule* observed "Would you know St. Francis? Read his rule. Would you know his rule? Study his life."

In those days we all abided by the rule as laid down in the Little Book and did not venture to make up our own rule. That was thought at that time to be presumptuous. I remember the eighth rule was to do one act of charity every day even though it be no more than to throw a crumb to a bird. I do not know for sure, but I should think our precepts in making a rule today are based on those in *The Little Book*.

We always had refreshments and always collected an offering for the Third Order because as far as I know, no one made a pledge of money in those days.

By the way, once we were professed, we did indeed wear a gray scapular, as in the first definition above, and a knotted white rope around the waist when we attended meetings. Once we had car trouble on the way to a meeting, and Fr. Mote remarked should some one see us they would think we were on the way to a masquerade.

But I'm getting ahead of myself. I must have attended meetings for several years before I thought seriously of becoming a novice. Why did it take me so long? I suppose it was a serious commitment and one I didn't want to enter into lightly. But finally in 1959, I did indeed become a novice. In those days, when we were professed, we took the name of a saint as our name within the Order. I chose the name of Sister Magdalene Claire at my profession on October 2, 1961 at St. Andrew's Church and Marjorie Nevels, mother of one of our priests, became Sister Mary Dominica. We were received with much ceremony and, of course, it was a momentous occasion for us both.

In those days, we reported directly to the brothers at Little Portion. I remember Father Hugh answered one of my reports with the following which I quote verbatim:

Dear Sister Magdalene Claire:

Thank you for your report and note.

Please say the 84th psalm as penance for the reported infractions of the regulations.

God bless your striving to obtain the great virtue of Humility, which is basic in the development of the Life of Christian Perfection. (Note: Alas I'm still striving!) I think it is a good idea to have a checklist and to mark it at the close of each day. The Lord grant you His peace!

Faithfully yours in Him,

Fr Hugh, O.S.F.

(continued on page 12)

My Early Days in TSSF(cont.)

By the way, the monthly report of Tertiaries was formidable to say the least (see copy of the two-sided report form on the opposite page).

In 1968 at the urging of Peter Funk I became a novice mistress. That's what it was called at that time. In other words, novices reported to me, and I answered them. It had become too much for the brothers to do this work of direction as our numbers increased. This was a fruitful if fairly arduous job since I taught full time, and had three teens at home. In 1971, I asked to be relieved of this responsibility when my husband died in March of that year, and I went through a very stressful period.

I do not know the date of Brother Robert Hugh's arrival from England and the merging of our Order and the English Order into the Society of St. Francis. I only know that there came a renaissance within the Order. Other brothers, of course, came. I believe actually it was 1960 that I first met Brother Robert when he visited Denver. He told a small group of us what the brothers did in England as well as at Little Portion. Now that I think back upon it, I believe that his enthusiasm and knowledge of the brothers' work is what really inspired me to become a full-fledged tertiary in the first place. He then and now means so much to the Order and has influenced hundreds of people, I'm sure, to become Third Order people.

Another beautiful occasion was getting to meet and know Father Joseph a bit. He had been living in Orlando, Florida, and my friend, Marie Thompson, valued him very much. He came to Denver and stayed with Marie for a while. Once I was driving him to Marie's house in North Denver when he suddenly asked if I had read the book, *The Naked Ape*. I think it had not been long published, but he must have been in his early eighties at this time, and had a remarkable capacity for keeping up on books and other matters too, of course.

Another fond memory of the early days took place shortly after my husband died in 1971. Two young brothers (Jeremy and Chad) came to Colorado on vacation. They stayed in Denver with the Sisters of St. Anne, an Episcopal order. They wanted to be able to spend some time in the mountains, and I was able to secure for them St. Raphael's, for a few days, a cottage in Evergreen about 30 miles from Denver. The sisters of St. Mary's, I believe, owned it at that time. Maybe they just rented it for their summer retreats. At any rate, the two young men were delighted. I drove up to see them and brought my seven-year-old grandson, Brian, with me. Brian has never forgotten how they carried him piggyback and taught him the rudiments of the recorder. They were delightful.

Aftermath: After many years in the Order I'm still enthusiastic. We meet every other month in each other's homes. Mary Lou Hall and I were co-conveners for a long time, but now Whitney Heim, a young woman with two small children, who teaches piano, among other things, is our convener, and we are thankful for her enthusiastic leadership. Well, this is just one person's reminiscences of the "olden times." I hope you have found it interesting, though sketchy and limited.

If you have some of your own "olden days" memories, the Franciscan Times would be VERY interested in publishing them for all the newbies of us to read and learn from. Any pictures or illustrations would be gratefully included, treasured, and returned in good order.

Help Spread the Word About CSF

Pamela Clare, CSF

The Community of St. Francis in San Francisco is a small, intimate group. But, we would like to be larger. Surely, there are some women in the Americas who would be called to life in the First Order, if only they knew that we exist! In the past ten years, we have had very few inquiries, even fewer visits, and almost no one has come to test her vocation with us. We are a too-well-kept-secret!

We are currently in the midst of a membership development plan and we ask your help. We need to get our brochures around the country. Would you consider becoming a CSF parish or diocesan representative? What you would do is receive a small packet of our brochures and then find ways to distribute them in your local area, your parish or diocese. (Mailing doesn't work. I work in a parish office and I know what happens to unsolicited mail.) However, if someone took the responsibility of placing brochures in a tract rack in their parish, took brochures to place on a resource table at diocesan convention, personally handed a brochure to someone on the Commission on Ministry or involved with vocational discernment in the diocese.....the brochures may get to people who would love to know about us, rather than end up in the garbage can.

If you feel you could help us, please contact me.

Pamela Clare, CSF
CSFsfo@aol.com
415-824-0288

3743 Cesar Chavez St. San Francisco CA 94110



Monthly Report of the Tertiaries of the American Congregation of Franciscans on the Outer Rule As Summarized in the Prologue

Reports are due on the First Friday of each month except from those professed tertiaries who for special and individual reasons are obliged to report less frequently. Penalties or censure who fail to report for two consecutive months are automatically dropped from the Roster of the Order unless an explanation is given. Regular and prompt making of reports is the chief means of perseverance, of keeping in touch with the Order, and of securing needed advice regarding the Rule and the development of the Franciscan spirit. The penance shall be returned with another printed sheet for the next report; but tertiaries are asked to remember that the report can be made equally well by submitting the envelope of the Rule as ordinary mailpiece if the printed form is mailed. Reports made within two days before or after the First Friday are considered to fulfill the Rule without undue censure or penalty.

Points of the Ten Regulations

- Regulation 1. (a) Obedient greet before meals, times; (b) after meals, times. Regulation 2. Bowing: (a) Fridays, times; (b) Ember Days, times; (c) Lenten Wednesdays, times; (d) Vigils, times; (e) weekly Wednesday abstinence (for those who have assumed that rule), times; (f) Ash Wednesday, times; (g) Good Friday, times. Regulation 3. (a) Obedient morning prayers, times; (b) evening prayers, times; (c) obedient daily Office, times; (those who are in Divine Office or Little Office shall in place of the foregoing specify how many Hours of the Office have been recited times); (d) daily Mass for Am. Cong. Frats. or some prayer for their intentions, times; (e) obedient daily Our Father and Hail Mary for intention of all our brothers and sisters, times. Regulation 4. Obedient daily (or, in case of those bound to Sacred Rule, half) to make at least daily (5 minute) meditation, times.

- Regulation 5. Obedient (a) daily masses, times; (b) monthly Communion, times; (c) weekly Holy Communion, times. Regulation 6. (a) Failed to make at (or, rehearse) Mass once a month for the Am. Cong. Frats., times; (b) failed to attend monthly Fellowship of those in work, times. (No report is to be made regarding abs.) Regulation 7. Obedient the daily act of charity, times. Regulation 8. Obedient duty in case of a departed territory, times. Regulation 9. Obedient to make a will (this applies only to those who have property), times. Regulation 10. I am now striving to gain the status of times. Regulation 11. (a) Failed to make my report promptly, times since my last report; (b) failed to wear the Little Habit, times; (c) failed to use my penance, times.

Points of the Sacro-secular Rule

- Chapter XIII, 3. Failed to say Mass on Sunday, times and on week days, times On fulfillment of the four times weekly demanded by the Rule). Chapter XIII, 4. Missed times study shows last report. Chapter XIII, 5. Failed to make at least two days retreat in the last twelve months, times. Chapter XIII, 6. Worn cardinal dress without due reason, times.

Signature

Religious Name (unless a postulant) F. J. F.
Gender, Name and Address
Note: Brothers prefer "Monks" or "Priest-Monks" to the religious name. The professed prefer "Father," "Brother" or "Sister" as the case may be. Oblates prefer "Oblate" to the "T. J. P."
This report covers the period from:
#

CONVOCAION NOTES
ATTENTION CONVENER:
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
jbrockma@udel.edu

TSSF Publications
The Principles of the Third Order of the Society of Saint Francis for Daily Reading (\$2.50)
Order of Admission (\$1)
Spiritual Director Guide (\$2.50)
Statutes (\$1)
Devotional Companion (\$4.50)
Please Note:
The TSSF Directory is not to be used for solicitations of any kind that are unrelated to Third Order, American Province, issues.

Summary of the Southwest Convocation*Hattie Irish*

The Southwest Convocation was held June 6-8, 2003 at The Life-Giving Spring Retreat Center, Boulder City, NV. Eleven hearty souls from seven states from New York to California braved the hundred degree temperatures. There were Bro. Jude, an inquirer, a postulant and eight tertiaries with a total of 107 years of profession in TSSF.

Terry Rogers adroitly lead a program on SIMPLICITY ...what helps and hinders living simply i.e., wealth, property, cluttered minds, information overload, noise, attachments, image/status, lack of organization and discipline, lack of truth. How does TSSF help us: witness of church, equality of status between lay/clergy in the Order, equality of status between those in formation/professed, self-examination, non-judgmental, wise use of money in the Order, fellowships, generosity, support for troubled fellowships and for individuals in formation and professed and the gift of laughter. Also we are helped by our rules of life, spiritual direction, spiritual friendship, music and prayer, leaders who teach & preach by word & examples in our churches. We also met in small groups to discuss solutions to practical questions we all face in our various capacities in the Order.

Everyone contributed freely. Br. Jude preached at the Eucharist on Saturday afternoon held a mile away at the Chapel of the Holy Family, St. Jude's Ranch for abused, neglected and abandoned children. Fr. Irish, Hattie's husband, celebrated, and three renewed their vows of profession.

Sunday afternoon, six people stayed over and we had a hot tour of Boulder Dam and a Dominican dinner at Hattie's cooked by Francisco and Meblys Irish, who met with Anita about Spanish formation.

Terry read a note from Carol Tookey about the possibility of next year's convocation being held in the Four Corners area. Cecilia Evola, from Albuquerque, is following up on this.

Looking with the Eyes of Francis (cont.)

Christ is wisdom and so, balance, justice, righteousness. There is in the rule a particular concern for the weak, the sick and the young.

But there is also measure. Benedictines must not be stingy, but neither must they be excessive. It's a good rule for the greedy and the addictive and those whose emotions and passions run away with them too easily because it holds that excess within limits. When Benedict met an ascetic chained to a rock and performing all sorts of weird austerities his response was "Let Christ be the chain that binds you." He means, take on

the yoke of Christ, the wise and gentle rule of Christ. Don't court drama but practice faithfulness. Francis is full of joy, charisma, the tears of the desert fathers. Benedict's joys are sober and quiet. He is not in favor of laughter, and, terrible though that sounds, I think his reason is that laughter can be (perhaps more often than we like to realize) a form of cruelty, mockery, of reducing others to caricature.

Then, third, when Francis looks at Christ he sees the suffering Christ. The stigmata came two years before his death. He identifies with Christ crucified. The Paschal mystery is not confined to the liturgy, but is discerned in the fabric of ordinary, messy, worldly life. And that enables those who follow Francis to live with both joy and pain. They know that life and death are interwoven and inseparable. There is devotion to the wounds of Christ, a recognition of the presence of Christ in the wounds of others and in oneself. What I think this gives to Franciscans is a generosity in dealing with failure and unforeseen change. When Benedict looks at this aspect of Christ what is central for him is the obedient Christ. The first word of the rule is "Listen:" "Listen, my son, my daughter." Obedience is a dangerous virtue when it is blind and involves an abnegation of responsibility. It is certainly an unpopular virtue today. But Benedict's obedience is very much to do with that listening to, submission to, reality which is always a kind of death to the clamoring ego, the "me, me, me: I am special-I am different-I am superior."

Benedictines enter the suffering of Christ by daily dying to all that. Not for nothing does the divine office begin with "O Lord open my lips." I cannot even speak without grace. I am dead, speechless, until Christ brings me to life to praise him. So Benedict and Francis. The flavor of devotion is different, the life style is different, the pattern of prayer is different. Francis goes out, Benedict stays in. Francis has no home. Benedict has a home which encloses a desert in the heart.

So today we praise the wisdom and folly of God in the cross of Christ and the shape of that cross scored into our lives, calling us to convert to Christ, the wise and compassionate, following him in poverty and humility, joy and sobriety, suffering and obedience, and through them to the risen life where he is all in all and we see him face to

Hot News Goes
Here As Pasteup

Walking in the Footsteps of Christ to Replace Book of Roots

John Brockmann

Walking in the Footsteps of Christ: The Historical Documents of the Society of Saint Francis edited by Sister Joyce, CSF and published at Hilfield Friary in England will soon be arriving in your mailbox. This new book replaces the *Source Documents for the Living Tradition of the Society of St. Francis* (Commonly known as the *Book of Roots*) (1978) which was long a part of the postulant's packet but which has been out-of-print for some time. Since the Society of St. Francis is a Franciscan Order of twentieth-century foundation and organized within the Anglican Communion, it is important to know our continuity to the Franciscan movement in general and our own Anglican development in particular. Moreover, it is this later area which has benefited most from this new book.

In regards to documenting our continuity within the Franciscan movement in general the old book and this new book include:

- The Reconstruction of the Primitive Rule of St. Francis
- The Later Rule of St. Francis
- Testament of St. Francis
- The Testament of St. Clare
- The Rule of St. Clare

However these documents are based on the new translations available from the Armstrong, Hellman and Short series *Francis of Assisi—Early Documents* (1999) which include very interesting marginal notations of what scripture is being used by Francis or Clare.

Moreover, these five documents which were originally in the 1978 *Book of Roots* are now supplemented by Francis's Earlier Exhortation to the Brothers and Sisters of Penance. It is from the Brothers and Sisters of Penance that our own Third Order derives, and thus this document is of particular interest to us.

In illustrating our own Anglican development two documents originally called the *Principles of the First Order* and the *Principles of the Third Order* are now

The Delaware Fellowship Receives the Profession of Alice Bangs earlier this Spring. From (left to right in front of the organ) were Lois Haggerty (aspirant), Angie Rummel and Nancy Woodward (novices) and Janice-Marie McDonald (new novice). In alb and stole is John Brockmann, interim rector of the church in which the profession was received.

With John as pastor, the profession was able to be done within the context of the Franciscan Eucharist distributed by Chapter in 2000.

more specifically titled and introduced as the *Provisional Rule and Constitution of the Brotherhood of St. Francis of Assisi* (1931-2) and the *Principles and Rule of Life of the Christa Prema Seva Sangha* (1934). There is a glossary that defines some of the peculiarly Hindu words used in this later document, and the introductions that set the historical context for both these documents is most enlightening.

Like the earlier documents that benefited from the new 1999 translations of Franciscan documents, these two documents also benefit by the use of the original documents held in the SSF Archives of England's Hilfield Friary.

The larger page size, the more readable type, and the pleasant amount of white space all make it easier for a twenty-first century, Third Order Franciscan to enjoy reading of their roots.

Take a Sad Song and Make It Better

By Jim Crosby

"Take a sad song and make it better." I guess that's what all of us have been trying to do in our various ways since September 11, 2001. For my part, though I have never really abandoned the commitment to nonviolence and social change that caused me to register as a conscientious objector to the draft and participate in Vietnam War protest marches thirty years ago, 9-11 has definitely caused me to significantly dial up both my study of nonviolence and my activism for peace.

Two authors that inspired me through fall, winter and spring of 2001-2002 were Jim Douglass (*The Nonviolent Coming of God*) and Eknath Easwaran (all of his books). Douglass especially has caused me to appreci-



ate more than ever Gandhi as interpreter of Jesus. The nonviolence of Jesus has been so lost since Constantine and Augustine (with the exception of the historic peace churches and a few saints like Francis) that it took the fresh eyes of a Hindu seeking to liberate his country from ostensible Christians to help us return to the gospels and see how radical Jesus was in this regard. Easwaran has written beautifully about meditation, Gandhi, and the Bhagavad-Gita, among other things.

So, by the Spring of 2002, I was very ready for two great blessings: discovering the local Episcopal Third Order Franciscan fellowship and connecting with a handful of people who were trying to start the Austin Center for Peace and Justice. After a year of regular meetings during which I got to know people in both groups better, the Austin Center for Peace and Justice sponsored its first Basic Workshop of the Alternatives to Violence Project (AVP).

It was a great delight to me that, not only were six or eight of my new friends from the Peace Center able to take part, but so were four of us from the Heart of Texas Fellowship – Francesca Wigle, Cindy Ybarra, Mark Casstevens and me. For icing on the cake, my oldest son, Justin, also participated.

When we had to come up with alliterative adjectives for wither our first or last name, I couldn't come up with a good "J" word to go with Jim, so I was "Considerate Crosby." Justin used his graffiti-tagging name as his adjective, becoming "Just Justin."

We got good practice using "I" statements through the weekend, and role playing conflict resolution in various situations. I loved just being there with Justin and my fellow Franciscans.

A month later we met again for the AVP Advanced Workshop. Justin couldn't be there because he was in Mexico doing a seven-week volunteer job in the area of Xilitla. I missed him. Still, it was another great weekend and I felt like we really consolidated a lot of what we learned in the first workshop. Francesca, Mark and I represented the Franciscans, and had a blast. (After all, there was a good reason for her to call herself "Fun-loving Francesca" through both workshops!)

Part of what I saw happening was the nonviolent peacemaking community in Austin sinking deeper roots and making strides in coming together as a community. I am very hopeful that we can continue in this direction, get trained as trainers, and begin offering conflict resolution workshops to more and more people in Central Texas and at Franciscan Retreats. I'm eager to work with my friends to "take a sad song and make it better!" [Editor's Note. More information about the workshops can be found at www.avpusa.org.]

Looking with the Eyes of Francis

Angela Tilby, Vice Principal of Wescott House, preached this sermon at the Cambridge area's Francistide Eucharist on 5 October 2002.

(reprinted from the Third Order TSSF Chronicle (*European Province*) Summer 2003

I am not a Franciscan tertiary and I don't think I would be one, but I can't help but be attracted by the kind of discipleship that Franciscans seek to live out. Compassion, simplicity, poverty, joy are always attractive and surprising qualities. I think my *attrait*, which was a term that used to be used for spiritual inclination, has more to do with Benedict and the Benedictine rule, though I am not one of those either. But when you look at Benedict and Francis together or rather when you look through the legacy of Benedict and Francis to Jesus Christ there are striking contrasts which point, perhaps like parallel lines, to an even more striking convergence. The Christ loved and worshipped in each tradition is the same Christ.

If I try to look through Franciscan eyes at Christ I see first the poor Christ, the dispossessed Christ. I see Francis throwing away his possessions in a kind of wild joy at the freedom it gave him to attend to and be with Christ's poor. It is easy of course to sentimentalize this. Poverty is not charming or romantic. There is a frozen poverty of spirit in affluence which to follow would be death and joylessness. Looking at poverty through Benedictine eyes I get a rather different take on it. For poverty read humility. The ladder of ascent to God in the rule of St Benedict begins by going down not up. Down into smallness and quietness of my essential humanity. Where Francis pulls off his clothes, strips for action and suffering, Benedict puts on the habit, the discipline of habit in every sense; that means regular, measured prayer and an ordered life. But both paths converge at the point at which conversion displaces the "I." I remove myself from my possessions, riches, security. Or I remove myself from status, from individual choice.

Then if I look for a second time through Franciscan eyes at Christ I see of course the compassionate Christ. Christ who dwells in the outcast and the leper, the hidden, fellow-sufferer, who meets me in my need. No one has understood that quite as Francis did. He unpacks the incarnation to us in a way which is deeply challenging and provocative and liberating. Compassion is not just a fruit of meditation, an action to which we are impelled by the Gospel. It is the Gospel; it literally saves us. The vision of Francis requires active compassion. At this point looking through the eyes of Benedict, I see compassion in the shape of wisdom.

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Hot News Goes Here As Pasteup

Send in your contributions for the Francistide issue! The deadline is October 1.

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