



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 ♦

Summer 2005

Upcoming Election of Provincial Minister at Chapter 2005

By John Brockmann

According to our Provincial Statutes, a Provincial Minister serves for three years, and can serve no more than three full consecutive terms. Masud Syedullah will have completed his first term at the 2005 Chapter, and he is anticipating a job change within the coming year and will not be able to run for a second term.

In May of the year in which a term of office of a Provincial Minister expires, each professed member may nominate a professed tertiary for election as Minister Provincial by sending a message to the Provincial Secretary. Such nominators have until July 1 of that year to send in their nominations. The three nominees are: Terry Rogers, Ken Norian, and Anita Catron.

Below are their answers to three questions I mailed to each:

- * What 3rd Order experience would you bring to the post of MP?
- * What do you see as the major projects or foci of attention during your term as MP if elected?
- * Anything additional...

Read the answers; discuss their relative merits with your Fellowship or in your Convocations; and let Chapter members know your views.

During the coming Chapter in October, the nominees will present themselves to Chapter, answer questions, and then one shall be elected by the members of Chapter. This then is your oppor-



Terry's Statement

When asked to write about the role of Minister Provincial, I decided to go to the *Principles* for help. From Day Three, "The object of the Society of St. Francis is to

Terry Rogers



Ken Norian

build a community of those who accept Christ as their Lord and Master and are dedicated to him in body and spirit." In thinking about the Minister Provincial I find myself thinking about our community as a whole. Whatever health and strength is in the Order has come from the prayers and work of so many people, living and departed. In the last few years, I've had the chance to meet many Tertiaries beyond my own region. I have been blessed to see how much down-to-earth holiness there is in TSSF and how the light of Christ shines through those "in the ordinary professions of life."

In whatever way I may be called to serve the Third Order, I hope to keep my eyes on the object of the Society as set forth in the *Principles*. Many of my brothers and sisters have been examples for me of the day-to-day actions that build community: caring for one another, especially the sick and those in trouble; fostering a spirit of joy and welcome in our gatherings; doing our work for the Order diligently and prayerfully; speaking of and to each other in charity; being ready to forgive; accepting criticism humbly and peacefully; seeking to grow in wisdom and knowledge; turning to God again and again to redeem and heal us when we fall short.

And the stronger our community, the better we can act on behalf of those who suffer from violence,

Anita Catron



Election of Provincial Minister (cont.)

exploitation, and discrimination; and the better we can be responsible brothers and sisters to all creatures on earth.

All our administrative tasks are done to support these purposes. Thanks be to God for this vocation, and may we persevere with joy.

Editor's note: Terry has been an AFD and Assistant Chaplain, and is a member of Chapter and of the TSSF Justice, Peace, and Integrity of Creation Commission.

Ken's Statement

When I think of how I see myself, it's as a father (to five teens!), husband, and Tertiary. These are, in order, the most significant things that define me.

In 1984 I was drawn to a spirituality that was charismatic, contemplative, ecumenical, evangelical and sacramental – all at the same time. I've found, in the Third Order, a way of life that supports who I am and what I do. With respect to what I do... I've earned my living for most of my life as a manager. Most recently, working in the financial community "on Wall Street" in New York City for Reuters. There are very real challenges working in an industry that personifies all that Francis was not about while attempting to espouse a Franciscan spirituality.

I've served the Order as Area Chaplain, Formation Counselor, Formation Class Leader, Fellowship Convenor and Webmaster. I've been profoundly blessed in the past several years serving on Chapter as Bursar. I've had the opportunity to share with countless members of our community on a variety of levels and in travels to many different areas and countries within our Province. Over those years I've come to appreciate the diversity of our community, while rejoicing in the variety of ways that each of us, as individuals, makes the Good News present to those with whom we encounter in our lives as secular Franciscans. We seek to live out Francis' challenge amidst our individual lives and vocations.

Francis, more than anyone, did not want to be the "the head of an Order". He saw himself as an instrument of God to share the message of love and reconciliation with our Creator. Francis realized, though, that when humans are called together in groups, some sort of organization and structure is necessary.

In the past nine years, I have worked with two Ministers Provincial very closely as Bursar, and more briefly with a third during transition. I have had the opportunity to participate with many individuals in our Order's leadership on Chapter and on Standing Committee. I have grown with our community as we have developed and look forward to contributing to

the development of our vocation as individuals and in our outreach to others in the world.

In my professional life, I have over twenty years of both managing and collaborating with varied groups of people to achieve goals and objectives. In addition to direct management, I served for eight years as a General Manager of a university radio station with over 100 volunteer staff, so I also have an appreciation for the unique requirements of non-monetary motivation.

The years ahead will be exciting ones for our community as we continue to reach out to our Spanish speaking brothers and sisters as well as our brothers and sisters in the southern hemisphere of the Americas. There are initiatives with other Christian Communities within the Anglican communion that need to continue to be developed and ongoing dialogue with other secular expressions of Franciscan spirituality in the Roman Catholic church and the Order of Ecumenical Franciscans. There is ongoing discernment and action regarding our participation with ECUSA's House of Bishop's Committee on Religious Orders and Christian communities. Amidst the Anglican Communion's ongoing challenges around our understanding of issues of sexuality, we have an opportunity to be peacemakers and reconcilers. As Franciscans, we are particularly called to continue to pursue peace and justice in the greater worldwide community.

While very confident of my skills and abilities in the professional world, I feel humbled by the thought of taking on this role in the shadow of those who have gone before. I receive affirmation, however, in the reading from the 24th day of our *Principles*, and would "confidently attempt it through the power that is made perfect in weakness."

Anita's Statement

Having been a counselor, AFD, Fellowship Coordinator, Minister Provincial for two terms, and organizer of two Provincial Convocations, I understand most of the systems we currently have in place for an ever-growing and complex Third Order. I also organized the selection process to choose our current Bishop Protector and am active in the Brazilian Inclusion Process and Latino-american Formation Program. Participating in these ministries opens me up to an even greater capacity for sharing my passion for Franciscan spirituality in an International Third Order. I believe no other religious community in the Episcopal/Anglican Communion has the depth or the breath that ours has, in conjunction with our Brothers and Sisters of SSF, CSF, OSC and the Associates. I have been a professed member of the Third Order since 1982.

If I were elected Minister Provincial, I would turn my attention to BACC-DP. What is that, you ask? These

are the areas of focus I feel impassioned about: 1) to be accountable, 2) to celebrate, 3) to communicate, 4) to diversify and unify, 5) and to pray.

Being *accountable* to oneself, to the Order and to God in the area of spirituality, being good stewards of the money we have and keeping faithful to the Third Order Community Rule and our personal rule, without being so inflexible that we lose our joy and zest for life. We can *celebrate* our God-given talents and the ministries we choose (or that choose us), the many cultures we share in the Province of the Americas, and the joy of our Franciscan nature. With all of our modern technology, it is easier today than ever before to *communicate* at all levels, but the personal level of communicating should remain at the heart of our lives. This includes caring for the isolated among us, as the poor, the sick, the elderly, and the non-conformist. We can devote more energy to continuing to build up the Formation, Chaplaincy, and Fellowship programs, providing resources to grassroots projects. I'm personally struck by what it means to be an "Isolated Tertiary in Utah." It is incumbent upon us to make every Tertiary feel like an important and loved individual in the Third Order, Province of the Americas.

To *diversify and unify* means that while the world is smaller these days, we cannot neglect the Ecumenical, Interfaith, or Christian Unity initiatives we have started; these should be encouraged. Should we not include our Lutheran Brothers and Sisters to celebrate with us, per the Concordat confirmed between the ELCA and the Episcopal Church? Are there others, as underserved segments of our Order, for example African Americans, to invite? And can we not re-affirm the value of each human being as a loved individual and child of God regardless of orientation? We are asked to continue to *pray* for our brothers and sisters—wherever they are—and to lift one another up in prayer. We can even hold the notion of solidarity up as a virtue with respect to the peoples around the world who struggle to survive. We are privileged people! May God grant us the strength and the will to do our work upon earth!

Why me, Lord? I retired a year and a half ago and I have the time and the energy to devote to the Third Order. I want to share with others the passion I have for the Third Order Franciscan life, as it permeates my very being. Thank you for considering me for your future Minister Provincial. Anita Catron

Further Reflections on the Guyana 2004 Medical Mission

Tupper Morehead

Thank you, brothers and sisters of the Third Order, for enabling myself, my wife Sheila, and Milan Schmidt, M.D., to visit the villages of Imbaimadai and Jawalla in region 7 of Guyana. As you know, Imbaimadai is home to Charles and Celian Roland, and Jawalla is home to Winston and Dorina Williams. Brenda Mae Stewart of Kingston, Jamaica worked tirelessly over the period of a year to make arrangements with TSSF, the Guyanese government, The Church of the Province of the West Indies (The Most Rev. Drexel Wellington Gomez, Primate), and the Diocese of Guyana (The Rt. Rev. Randolph Oswald George, Bishop) so that a short-term medical mission trip might become a reality. Brenda met us at the airport and attended to every detail of the mission. She also arranged for us to meet another Tertiary, Eunice Edwards, of West Coast Berbice, Guyana. Brenda enabled us to have a discussion with the Chief Medical Officer of Guyana, and invited Bishop George's wife to have tea with us.

As I reflect upon our time in Guyana, I am moved by the presence of the Holy Spirit in community. I live in Norris, a small town in the Appalachian region of Tennessee, yet I have brothers and sisters in Guyana, Jamaica, and throughout North and South America; these brothers and sisters love me, pray for me, and welcome me into their homes as part of their family. This family of Tertiaries extends around our fragile planet Earth, and this family holds me in its arms of steadfast love every day of my life. As I pray daily using the The Third Order, Province of the Americas, Society of Saint Francis Intercession List, I am aware that the spiritual presence of our community is as vital a part of me as my own breathing.

Love in community allows a white, privileged physician raised in affluence in the U.S. to let go of fear and become completely dependent upon his Amerindian brothers and sisters living in the interior of Guyana, the poorest country in South America. Although to visit a far away place without central air-conditioning and heating, roads, automobiles, television, electricity, plumbing, potable water, or anti-terrorism squads might make some Americans uncomfortable, I felt no fear. Rather, I felt the love of God in community with Franciscan Tertiaries in Imbaimadai and Jawalla, and I was continually cognizant of the ongoing prayers of my brother and sister Tertiaries back home in the States. In spite of the obstacles of hurricanes, rearrangements in travel, sleeping in airports, getting medica-

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Further Reflections (cont.)

tions through airline security agents, it was love in community that fortified me with endurance, faith, humor, and persistence.

That same love in community causes me to reflect upon the reasons why our brothers and sisters in Guyana and throughout most of the world must live without clean water, housing, food, education, and access to healthcare. Simple things, like immunizations, mosquito nets, vitamins, toothbrushes, soap, clean water for washing and drinking, flooring, shoes, antibiotics, antifungals, alcohol, anti-parasitics, contraceptives, condoms, and tuberculin skin tests are not available to these, our brothers and sisters.

Is it just our money that is required of us who live in America, where 80 % of the world's resources are controlled by 6% of the world's population? I have been enlightened by our brothers and sisters in Guyana, and I have realized that what is required is both our presence and our money. I don't know why it took me fifty years to realize this. Although our visit was short, the places and faces, the smiles and the laughter, the praying and the singing, the simplicity of realizing that each day is a gift—those things will last forever for both those Tertiaries in Guyana and for we Tertiaries from the States.

I understand the sacrifices that American tertiaries had to make to enable Sheila, Milan, and I to visit Roland, Celian, Winston, and Dorina. Some may have fasted, some may have begged, some may have dipped into savings and retirement accounts, some may have passed up buying a needed item, in order to make this outreach possible. We thank all of you. And we particularly thank you for your prayers, which took away our fears and eliminated all of the obstacles. We are a community without boundaries, and indeed our love and joy destroys all barriers between people. The Good News of Jesus of Nazareth and the Good News of Father Francis is "There is another way to live." In a culture where "Leadership" workshops, trainings, and classes abound, let us remember that Jesus and Francis call us to follow rather than to lead. Thank you all and thank you community for being countercultural, and providing the Fellowship meetings, the retreats, the convocations, and the *Principles* which have given me the freedom to follow Jesus and Francis, rather than to lead Jesus and Francis. *Pac e bene.*

Reflections of a Nurse Practitioner on the Medical Mission

Sheila Morehead

I can't remember ever being so excited about meeting new friends and being an instrument for God's mission. We have been on several medical missions before

but maybe because this one was in the planning stage for so long, I was really anxious to get there. That is until Mother Nature's interference resulted in one major hurricane after another to cause our plans to be so side railed. But as "GOD'S WILL" will be done, we went a day late from Tennessee to Georgia, to New Jersey, to New York, to bypass Florida to get to Trinidad and finally to Guyana 36 hours later than planned !

I was so saddened to hear that many people traveled long distances by foot and canoe to set up a welcome party for us on Monday in Imbaimadai. But because we couldn't get there until Tuesday, they ate the party food and made the long journey back to their remote villages.

We arrived in Georgetown, Guyana very late on Sunday night and were met by our warm Franciscan welcome committee , Brenda and Leonard Stewart. After 2 nights of no sleep our room was perfect if only it weren't located on top of an all night jazz club!

The next morning ,Tupper and I met our Franciscan mission mate, Dr. Milan Schmidt. There was a bond at first sight! After breakfast and more detailed instructions we packed up supplies and headed for our small plane that would carry us into the interior of Guyana to visit the indigenous people of Imbaimadai and Jawalla. We left the coast line and after over an hour of travel looking at rain forest and rivers we suddenly saw before us steep mountains. The view was awesome! We landed on a dirt covered field and were suddenly surrounded by smiling faces and warm welcomes from the village people who wanted to carry everything for us. We were probably the only white faces most of these people have ever seen but even the children were not afraid and ran up to us for hugs. Of course we went straight to the village Church of the Good Shepherd and were formally welcomed.

T S S F 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, Province of the Americas, issues.

My dream for this mission was to be a presence to let these people know that they were cared about and also to listen to their stories. I wanted to know about their needs, their concerns, their struggles and what brought them joy. I just wanted to hear their stories, and if we were able to do some health education and healing while we were there that would be good too. But most of all I wanted to live among them and share the Holy Spirit.

We were truly in another world far from the comforts of home but the true blessings were the ones we received from these beautiful people.

Over the next 3 1/2 days we set up 6 (four hour) clinics and saw 450 patients between Tupper, Milan, and me. Most of the time we saw patients with upper respiratory colds, skin infections, diabetes, abdominal pain, back pain and just fatigue. But I'm sure we were also seeing a lot of malnutrition, TB, worm infestation, and malaria. Our ability to do testing for diagnosis was very limited. We had to rely on the history we were told, (mostly through interpreters), and our 5 senses, along with just clinical gut experience. There was also a huge amount of the Holy Spirit flying around for support to us and the patients.

Some of our accomplishments were only short term fixes and when the vitamins, worm meds, and malaria medicine ran out they were back to where they had started. The long term effects of our visit will be more clear as time passes. Immediate reflections tell me that these native Amerindians have basic needs for human growth and development. Clean, safe water and proper nutrition is what they need first. They need carpentry assistance getting their housing up off the bare dirt ground. They should have basic tooth brushes and tooth paste. A visit by a dental team would be very productive. Education on healthy ways to dispose of garbage and human waste would improve their conditions. Birth control was the number one request by the women. The children complained of abdominal pain, fatigue and fever.

The Spirit Shop owner does have a satellite, a TV and a VCR. Some of the villagers asked for health education material to be sent in the forms of tape and written hand outs. The Spirit Shop man agreed to play the educational tapes for the community.

Would I go back to those primitive villages where there was no electricity, no running water and hot temperatures? YOU BET I WOULD!!!

I left a piece of my heart and soul with Amerindians of Guyana.

Report of Guyana Meeting, 7th May 2005

Pamela Redhead-Mongroo

Brenda Cummings and I spent a most wonderful and spirit filled weekend with our brothers and sisters in Guyana recently. Because flights are sometimes delayed, we decided to travel on the afternoon of Friday 6th so we could have the entire day on Saturday, the date selected for our meeting, available to us. Charles Roland and Jones Richards met us at the airport and spent part of the evening with us at our hotel room.

Saturday began with Mass at 6:30am, celebrated by Bishop Randolph George. With us were many of the clergy from the interior and members of the local church. Winston played the guitar and the singing was lively. We were able to meet and chat with Bishop George after the service. We then had a large breakfast with the 'interior' clergy.

We gathered again at 8:30am. With us were 'interior' clergy who were interested in hearing more of the Third Order, and Tertiaries and aspirants from the coastal areas who had by this time begun arriving. During the next hour, we gave an overview of some aspects of the life of St. Francis and the Third Order using material drawn from Chapter 1 of *Forming the Soul of a Franciscan*, then a discussion followed.

After a short break, we had a period of sharing. This was most enlightening. We were happy to meet Edwin Lewis for the first time and also learnt that Derrick Merriman was missing under suspicious circumstances, and they feared that he may be dead (even killed). We will have to wait for further news from his village or for him to show up at a future synod. Ignatius Jacobus was unable to attend since his leg was completely fractured when a boat engine he was repairing fell on it.

At the business session the following were discussed/decided:

- Charles and Celian's attendance at Chapter 2005
- Winston and/or Dorina's attendance at Chapter 2007
- Edwin and Theresa's attendance at Caribbean Convocation in 2006—and possibly their profession. They have been noviced since 1980, were in formation with Canon John Dorman, but communications were extremely poor. (They did not receive my letter of enquiry and in not getting a reply, I assumed they were uninterested.) They were living their rule.

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Report from Guyana 2005 (cont.)

- Financial donations to the Third Order with terms as agreed to at the last Caribbean Convocation.
- Fellowships – This is the scope for three fellowships:
 1. Coastal Region – 2 professed: Celian Roland and Eunice Edwards, Lerene Gordon and Marjorie White in formation, Desiree Peller and Ruby Haynes as aspirants
 2. Imbaimadai Region – 3 professed - Charles Roland, Winston Williams, and Dorina Williams, Philip Edwards as aspirant
 3. Pomeroun Region – 2 Professed – David Boyan, Jones Richards, and Ignatius Jacobus postulant. John Bennett is there also. He's professed, but incapacitated. They visit with him periodically.
- Needs:
 1. Communication aids – The cell phones will not work as there are no cell sites. Perhaps the CB (Citizen's Bands) Radios which are battery operated.
 2. Flashlights – the ones donated by Terry Rogers work well. The others suggested would probably work well too. Any help is welcome. They use lanterns too, but these are not so readily available now. (They make frequent use of flambeaus.)
 3. Other needs suggested are: knapsacks, tarpaulins for travelling, First Aid kits, Insect Repellant, Hammocks with nets, mass kits, microscope (for identifying the malaria virus)
- The vestments were very welcomed indeed. They were shared with all, non-Franciscans included. Everybody got something.
- We decided that our next general meeting (Convocation if fellowships are approved) would be on Saturday 6th May 2006.

There was then a much needed break for lunch in which we all shared, after which we had group/individual meetings – Professed with Brenda, Area Chaplain and Novices and Aspirants with me, Area Formation Director. Reports were done and submitted. Personal Questionnaire forms were clarified and completed.

We ended the day with Evensong, during which we

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A Planetary Crisis: Water and Sustainable Development

Jeff Gollither

Nearly forty percent of the world's people will suffer from severe water shortages within a decade. It is self-evident that we have entered, headlong, the crisis that we had hoped the 1992 UN Earth Summit would help us avoid.

The Dublin Principles of the 1992 International Conference on Water and the Environment are just as significant and problematic as they were a decade ago:

1. "freshwater is a finite and vulnerable resource, essential to sustain life ...";
2. "water development and management should be based on a participatory approach ... at all levels";
3. "women play a central part in provision, management, and safeguarding of water";
4. "water has an economic value ... and should be recognized as an economic good."

The phrasing "essential to sustain life," while true, does not state emphatically or clearly enough the significance of water. The fourth principle, concerning water's economic value, has opened the door to privatization, as well as corruption, which marginalizes the voices of women and whole communities in most parts of the world.

We must claim water as a Universal Human Right, yet the fact that this must be done suggests that our collective commonsense has been muddled by factors outside normal practical and moral reasoning. Clearly, water is "essential to sustain life." Without it, life would not exist. The same can be said for healthy food and breathable air. The extent to which water must be claimed as a fundamental right (even more a "need") is the measure of how much that birthright has already been lost and our spiritual understanding diminished. The extent to which we believe the fundamental right to water can be regained on the basis of its economic value is the measure of how much that right has already been given/taken away.

The whole question of the ownership of water (and water as "an economic good") has been an uneasy one on the international scene. Private industry has tremendous resources which can help solve the water crisis. However, solutions must be placed in humanitarian, ecological, spiritual, as well as economic contexts. A



large part of the crisis we have now entered results from the rejection of sustainability and the universality of human rights by powerful economic interests who favor competition to decide who will win and lose in wars for dwindling resources.

Thomas Berry, arguably the most prophetic voice in our time, has said that we are changing the chemistry of the entire biosphere. It is not enough to believe that this fact will affect our lives sometime in the future. Barry says that the chemistry of our bodies is changing now with the biosphere's. Water is much more than a right or a need. Water is a primordial manifestation of the sacred on earth. The sacred is about survival – real survival for the whole body of life, which is the reason religious traditions, especially those of indigenous peoples, have valued water so highly.

Through the water of baptism, Christians affirm their responsibilities to the whole human community, which, in practice, must include the web of life. Water symbolizes the possibility of rebirth, empowerment, and the hope of a renewed Creation. The substance of water itself and the natural design of watersheds express this spiritual meaning though their ecological properties of cleansing and healing. Yet, we continue to destroy watersheds, while poisoning what remains of a well that is running dry.

The deteriorating condition of freshwater across the planet threatens the integrity of religious life as a whole and erodes our ability to meet other crises in the present and future. What does it mean when water is so scarce that our primary symbol of renewal is no longer available? What does it mean when water is so contaminated, i.e., poisoned, that its primordial capacity to heal has been lost? What does it mean when this source and symbol of empowerment must be purchased from those who "own" it?

As members of the world's religious community, we must organize ourselves again in the spirit of the World Parliament of Religions and the Assisi Declarations, and take action. There is nothing to lose that hasn't already been lost, or threatens to be, and everything to gain.

Environmental Stewardship: Care for All Creation

Joyce Wilding

"Open, O Lord, the eyes of all people to behold thy gracious hand in all thy works, that, rejoicing in thy whole creation, they may honor thee with their substance, and be faithful stewards of thy bounty." Book of Common Prayer

The ecological crisis of our time calls us to find more ways to integrate how we worship, work, play, and live. Old ways of thinking are inadequate as we deal with unprecedented threats to our world — the destruction of habitats, the deterioration of air, land and water, over-population, injustice and oppression. New ways of addressing these problems are emerging. These ways will only be effective if they are based on an awareness of the sacred integrity of all creation and the interdependence of all life.

In addressing this ecological crisis, we should remember that the individual who goes to work each week is not a different person from the one who goes to a house of faith, lives at home or enjoys a favorite recreational area. Raising awareness with business people and church leaders is an important place to start.

More folks in the workplace and church need to know about the work of CERES, the Coalition for Environmentally Responsible Economies and how the CERES principles link corporate environmental responsibility with the bottom line. These principles cover environmental protection, resource conservation, risk reduction, product safety, public access to information and accountability. CERES and other sustainable environmental organizations promote "the triple bottom line" - environmental quality, social responsibility and economic viability. Sustainable practices enable us to meet the needs of the present without compromising the needs of future generations. (To learn more about CERES, see www.ceres.org).

Dr. Robert K. Massie, IV, the former CERES Executive Director, is an Episcopal priest with a doctorate in business policy from Harvard Business School. His work

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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

Environmental Stewardship (cont.)

has inspired many to make more “connections” between good business and environmental stewardship. He talks passionately about stewardship of creation and the origins of our current ecological condition. Dr. Massie believes that every Christian should explore the challenges that face stewards of creation and servants of Christ in an era of great ecological upheaval. That means exploring questions like: What impact will these ecological changes have on our families and communities? How should Christians and other people of faith react? How can we relate our actions to our faith and commitment to the gospel of Jesus Christ? What are the roles and responsibilities of church leaders, business leaders and others?

In our houses of worship, leaders and lay people often fail to connect their liturgy, learning and lifestyle with better care of creation. Our religious traditions could provide more rituals that celebrate the beauty and complexity of the origins and continued development of the Universe to renew our reverence for all life. Our formal religious programs need to give more attention to immanence of God that expands our sense of the sacred in the natural world. As we give thanks for the vast and amazing things taking place in the Universe, we may find more ways to protect and care for all creation. This could inspire us to live lighter on this earth never forgetting those who are poor and marginalized.

Each house of worship could encourage its ordained leaders and lay ministerial leaders to connect care of creation with religious ethics and practices. We could ask our divinity schools and seminaries to add or expand their eco-theology and earth ethics classes. This would lay a solid foundation for developing more servant leaders, who are dynamic environmental stewards. These stewards would be comfortable and effective asking each house of faith to conduct environmental audits. These audits might assess key components of the physical facilities, landscaping, water resources, energy efficiency, energy conservation and use of alternative energy, food service, transportation, parking and community relations. Recommendations should be made about ways to address the problems revealed by the audits. This may mean that more houses of faith would find more ways to serve the community while promoting earth sustainable principles.

See www.eenonline.org to learn about the national *Episcopal Ecological Network* that includes all Episcopalians who are helping our Church assume a leadership role in environmental ministry, just as our Church leads in other peace and justice issues.

(Joyce Wilding is a member of the Episcopal Ecological Network (EpEN) National Steering Committee. EpEN liaison to the Episcopal Science, Technology & Faith

Network, Co-leader of Sewanee ENTREAT Science & Religion programs and Environmental Ministry Leader of Christ Church Cathedral in Nashville, TN.)

Four Florida Environmental Ministry leaders (from three dioceses) who are planning a Sustainable Water Conference for October 2005 at Canterbury Conference Center in Orlando (more news about this in next Franciscan newsletter as well as other Care for Creation programs)



Practical Ways to Care for God's Creation

Joyce Wilding

[Ed. Note : This “Care for Creation fact sheet” is an example of how churchgoers in local congregations and dioceses can act in simple, effective ways to address environmental stewardship and justice in their homes and communities. While some of the organizations and programs listed below are specific to the Tennessee area, the author’s home region, similar groups and projects will be found in most parts of North America.]

The earth is the Lord's and all that is in it, the world and all that dwells therein. (Psalm 24:1)

Protect the environment, promote sustainable communities, and preserve the sanctity of creation with a ministry of:

- Reflection—Open our hearts through scripture, prayer, theology and liturgy.
- Education—Open our minds to learn and teach the issues before us.
- Action—Open our hands to implement projects.

Source of Light & Breath—promote green renewable energy, energy conservation, energy efficiency and clean air. Buy compact fluorescent light bulbs and energy efficient or Star Energy Appliances. Sign up for the Tennessee Valley Authority Green Power Switch or call your local power utility company.

House of the Lord—See the sustainable building practices of Southface Energy Institute and to learn how the U.S. Green Building Council promotes “Building A Sustainable Future.” Buy “green” products like Interface Flooring at Loews. Work with AIA Concerned Architects of America.

Gift of Water—protect and enhance our watersheds, restore water quality. Support the “Cumberland River Compact.” When and where possible, install water saving devices such as low-flow commodes and aspirators on sink faucets to conserve water. Replant parish campuses and home gardens with native plants and trees that are drought-tolerant and have low requirements for water. Devise drainage systems that allow rainwater to flow from gutters and drainpipes to spread onto lawn and landscaped areas of parish campus and in home gardens, thereby reducing water lost to sewer systems. Learn how some churches and their members are using rain barrels. Pave new or repave existing parking lots with materials that are pervious so that water penetrates and is sequestered in soil beneath parking area – reducing automotive oil and other automotive fluids in our local streams.

God’s Covenant with Noah—preserve biodiversity, native habitats and wilderness areas. Learn how to make a Backyard Wildlife Habitat in your yard and at your parish. Participate in an intergenerational Fall Honeysuckle-Pull, where members from the Episcopal Youth Fellowship and an adult ecology group work together to eliminate invasive plants that destroy native plants. The non-native, Japanese honeysuckle vines are turned into circle wreaths, used for the base of Advent wreaths. This eliminates styrofoam Advent wreath bases and minimizes man-made decorations on the wreaths that cannot break down in landfills. We use and reuse pine cones, dried berries. A variety of greens from church members’ yards are used to decorate the wreaths. After Christmas the greens can be composted. This whole project promotes the “reduce, reuse, recycle” slogan.

Buy and serve Bishop’s Blend Coffee—a Fair Trade, shade-grown organic gourmet coffee that benefits Episcopal Relief & Development. When you purchase Bishops Blend for you personal or parish use, you do the following:

- Provide funds to ERD for its domestic and overseas programs
- Support the Fair Trade agreement that ensures that coffee farmers are being paid a fair living wage and gain access to affordable credit
- Promote sustainable farming practices

Trees of Life—encourages sustainable forest management and endorse road-less forests in our state. Use less paper, buy 100% recycled or tree free paper when possible. Recycle your home and parish paper. Many office supply stores have recycled paper and all cotton paper. Call 800.641.1117 or contact GreenLine Paper for information on good green products.

Support the Religious Campaign for Forest Conservation (RCFC), a coalition of churches, synagogues and para-religious organizations that are joined by a common concern for forest conservation and wilderness as religious issues. The RCFC website includes information about “Opening the Book of Nature” (OBN), and reflects the views of religious organizations which are active on issues of forests and wilderness.

From the earliest days of Christianity to the present, saints and teachers, such as Irenaeus, Basil, Bonaventure, Luther, and Calvin, urge us to read “the book of nature” that we might experience God and gain insights into the spiritual life. Explore what reading the book of nature means through spending time outside in periods of quiet and reflection, followed by discussion. St. Basil wrote that the works of creation begin one’s story.

Garden of God—implement healthful gardening practices. Choose foods less dependent on use of pesticides in farming. Choose alternatives to chemical pesticides for lawn care and mow your lawns less. Use earth-friendly lawn mowers. Support Community Based Gardens (CBGs), local gleaning projects, and annual CROP walks.

Celebration of the Word—integrate creation into our liturgy, celebrate God as Creator. To find worship resources and special liturgies visit the Episcopal Ecological Network (EEN) website.

Guyana Needs

Our tertiary priests in the interior of Guyana have very little in the way of vestments. Two boxes of donated vestments were sent this year, and more are needed. Also requested are home communion sets, as these priests frequently travel to isolated communities with just a backpack. If you or your parishes have such items to give, please mail them to Terry Rogers, 54 East First St. #2A, NY NY, 10003. For those outside the USA, email Terry at terryr@pocketmail.com to see about the best way to send items.

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Memories of Glenn-Ann Jicha

From Amory King

May she rest in peace! The Third Order was an important part of Glenn-Ann's life- we have much to thank her for. She served on Chapter for many years, being very much involved as we changed from being an adjunct of the Society of St Francis to assuming our own full identity and responsibility as the Third Order. She served as Formation Director and was a guiding light in the Chicago Fellowship. My earliest memories of her date back to those first General Convocations in the 70s and 80s. Hospitality was one of her true virtues! Kale and I were among the many who stopped to visit on our way through Chicago. On one visit, Glenn Ann asked me to go along with her to visit some folks. We went to a small, very plain nursing home to visit a tiny black bed-ridden woman. I was stunned when she introduced me to Margaret Suthern. Margaret's name had been one that resonated with me for a long time as I prayed through the TSSF Directory! I suddenly knew a new dimension of prayer and of our life in community!

From Kale King

Glenn-Ann whom I lovingly dubbed "Big Mama" (as compared with Dee Dobson's "Mama San") shared nearly all my years on Chapter as a thoughtful and enthusiastic Franciscan. Besides her wonderful hospitality—which Amory and I experienced in Chicago and in her own Fellowship and home. She was one who kept encouraging me as a sometimes doubting Chapter member and later as a Guardian, out of place in that new role. When I did resign mid-term, it was a lovely letter from Glenn-Ann that made it clear that it was not a disgrace to recognize reality. She may have been out of the mainstream for a few years; she certainly held the Order in her prayer as long as she was able.

From Ann Harris

I have very fond memories of Glenn-Ann. I think of her and smile. She embraced life, warts and all, and this gave her insight into others as they also faced life's ups and downs.

As Formation Director she had empathy for all aspirants but she was also very firm on what the Third Order was and what it had to offer. I know she faced hardships in her life as we all do. She had a big, big heart, and I am sure Francis recognized a kindred spirit when they met face to face.

From MaryAnn Jackman

Dorothy Nakatsugi is another one who knew Glenn-Ann well. The three of us were an unholy trio at Chapter—all militant smokers and pushy about it! (Mea culpa! Sorry, guys!) I think Glenn-Ann gave up serving on Chapter when she could no longer smoke on airplanes.

She had a special devotion to Our Lady and especially loved the one in the grotto behind the Poor Clares' retreat house where we held Chapter before the brothers moved back up the hill to LP. Once when she was alone in the living room during a break, the Lady came in and joined her. We all saw that Lady doing things — dancing, waving to us...Glenn-Ann was very sad to find the brothers had destroyed the grotto and the statue when the property was sold, and they moved back to LP.

Though I had heard glowing things about Glenn-Ann from Brother Robert Hugh long before that, I first met her when Dee Dobson recruited me to help her when she got snowed under



as Formation Director. In those days, the Formation Director did it all herself, and as TSSF began to grow, it became way too much for one person to handle. We each took a pile of new rules, and she went upstairs to work, and I stayed in the dining room. After a very short while, we both began to shriek with laughter at some of the stuff people sent in (yes, guys, it's true... I still remember one of the funniest lines — "I will not date men or indulge in other shallow pursuits." That dear heart didn't last long), and we recognized each other as kindred spirits from then on. Be assured, there were also some really fine rules in those piles that weren't hilarious at all.

Wherever she went, there was fun, but she also possessed a deep spirituality, loved Cursillo and was devoted to teaching the Catechesis of the Good Shepherd.

About Joe Boulet—Professed for 58 Years

John Michael Fox

Joseph Boulet was born February 22, 1920 in Houston, Texas. The son of a Baptist minister, his mother died when Joe was 5 and his father, Joseph Eugene, was remarried in 1926 to Beulah. After graduating from high school in 1936, Joe studied engineering at Northwestern University and worked for GM making galvanometers during the World War II. After marrying Barbara in 1942, their honeymoon started when they attended the White Sox–Yankees game hours after the wedding! Joe took part in Clergy Training of the Diocese of Minnesota and was ordained to the Priesthood on December 21, 1946. Joe was professed in the Third Order on February 10, 1947. Barbara and Joe have four sons: Francis, Toby, Mark, and Nick, and many grandchildren. Throughout his career, Joe served as a Rector and Assistant Rector in Minnesota, Wisconsin, Texas, Tennessee, and Georgia. In 1986, Joe and Barbara retired to Lenior City, TN where they have been since.

In the days Joe started as a Tertiary, reports were sent to the Friars using a form that recorded specifically when the Rule was not followed. His father-in-law knew Father Joseph, and thus Joe befriended him. Once after visiting Little Portion, Joe sent Father Joseph a lamp to read by as a gift, and Father Joseph sent a letter of praise to Joe! When Joe's position in Dallas, Texas ended, Brother Dunstan recommended him for another in Greenville, Indiana.

Joe has read an enormous amount of material about the Church. When I became friends with Joe as an aspirant in 1994, he told me he read 700 books a year including the Thomas Aquinas *Summa Theologica* which he later told me he has read twice through! In the 1950's,

Joe was part of a group that discussed how small and larger church groups processed information and decision making decades ahead of the mainstream church. Joe feels that "Tertiaries need quite desperately to function as a group, to support and care for each other, and to offer their affection to each other as fellow Tertiaries." Groups should consider limiting themselves to "no less than 9 and up to 15 to function ideally." "Less than 9 can risk intimacy within the group that is too close and more than 15 can encourage the risk of splitting up." Joe complains that few within the Order understand this process of groups today. Joe encourages more prayer and thought on how to be in a small group. Everything Joe has done as a priest has been accomplished with gentleness and nurturing and this reflects his concept of groups. Joe was both a member of Land of the Sky and the Portiuncula Fellowships.

Joe and Barbara presently reside at a nursing home in Knoxville, TN.



With the Leper's Kiss

Harold Macdonald

With the leper's kiss Saint Francis left the world
 It was the wall's small gate to open field
 Where sun and breeze see blossoms meekly yield
 and joy waves in the wind, a flag unfurled,
 and in the air the bleat of Christ the Lamb.
 Where death is spring, and all again begun
 the inmost life is bright with morning's Sun,
 where sound the living words, I am, I am!
 Not of the world yet one with all that is
 (More so, than those who wish to leave it not
 content with that which they themselves begot)
 Possessing all yet knowing naught is his.
 It is God's goodness fills before and after
 the Poverello heard the sound of laughter.

Tales from the Convent Part II

Alison Hegeman

In the years that I lived in the Poor Clare's Convent, I was asked dozens—maybe even hundreds—of times if I was testing my vocation. The answer was always no, and it left my questioners puzzled. What was I doing there then?

It happened like this: When I moved from Houston, Texas, to Northport, Long Island, I came with my daughter, her husband and their four children. My son-in-law was transferred to work on the proposed Marriott in Uniondale and they asked me to come with them. I was living contentedly in Houston, and although I didn't like the heat, I'd been there over thirty years, and I had lots of friends. My daughter used to bring the children by every day on the way to school for a *drivethrough kiss*, she said, and again on the way home.. My son-in-law is a dear: "We don't want a maid or a nanny, Mom; we just want you." So I returned to the north. I say 'returned' because I was born in Canada and spent my early years there and another dozen or so outside Philadelphia.

When we first got to Long Island, we went to Christ Church, Port Jefferson, because it had been recommended to us by friends in Houston. To our surprise, there were two nuns there every Sunday, two elderly (I hate that word, especially applied to me, but I'm going to use it anyway) women in long brown robes and black veils. They were obviously my own age, and I was delighted to get to know them. How often does a lay person get the chance to become friends with Religious?

In time, I asked Sr. Mary Dorothea if she would be my Spiritual Advisor. She agreed, and I visited her in the Poor Clare Convent in Mount Sinai. We sat in the small parlor and talked. After a couple of visits to the convent, I asked Sr. Mary Dorothea if they could use volunteer work at the convent. I had in mind typical office work, you know, like typing. She said she'd ask the Reverend Mother. The following Sunday she reported that the Reverend Mother had said yes, and that I could come and work in the library.

For the next three months I went to the convent every Monday morning and worked in the library till lunch at noon, and back to the library till about 4 p.m. I said it was on the 5th floor, but the Sisters called it the 3rd—because of the funny way the convent was built! Anyway, it was way up high, and I could look out over all the tall trees on Old Post Road and see the boats in Mt. Sinai Harbor. It was a great view and I enjoyed working up there.

I sorted the piles and piles of books on the chairs, on the floors, everywhere. I catalogued them and put



Alison and Les Hegeman

them on the shelves where they belonged. I love books, and I was fascinated by the range of the titles. It wasn't my favorite job, though; I preferred regular office work.

And then the morning came when I drove up the steep and winding driveway, to find Sr. Mary Philomena standing in the doorway, waiting for me. "You're God's gift to the convent," she greeted me. Surprised, I shrugged. "I've just been working in the library," I muttered.

Turns out the Reverend Mother had left the convent, and the Episcopal Church, and joined a commune in Virginia. The Reverend Mother was the office worker, the business administrator, the file clerk, the typist, the editor of their quarterly paper, etc., etc. As a result, Sr. Mary Philomena was feeling as though she was up a creek without a paddle. I turned out to be the paddle! I went from volunteering one day a week to three, then four, then five, just about 40 hours a week.

This went on for some months, and then my son-in-law was transferred to Barbados, and I chose to stay on Long Island "I'm here every day," I said to Sr. Mary Philomena, "why don't I just move in?" And that's how I came to live in the convent the first time, anyway. I think I moved in and out two or three more times in the following ten years! However, whether I lived there or not, I did the office work, and most of their driving.

There was one dear old lady named May. I don't remember her last name. She'd been coming to see the Sisters and staying at the Friary for years. "I've known the Sisters for twenty-five years," she said to me more than once, "and I've never been inside the convent. How come you get inside?"

"I work there, May" I responded, more than once.

A Sunset (11/10/04)*Francesca Wigle*

Enmeshed in the flow of traffic
 Like a fish making its way to natal sand,
 Longing for rest and nourishment,
 My eyes move briefly from pavement to sky
 A sunset so striking that
 I am reminded of a volcano
 Oozing a wondrous liquid
 From its fiery orifice!
 I pull off the road and alight.
 Mesmerized by the sky's majesty,
 I stand silent and attentive.
 The brilliance of the neon orange
 Filters to salmon and then pink,
 Splaying its wonder across the sky
 Bright blue fading to pale at earth's edge.
 Reverent and still, at last
 I find my Self!
 Freed from the metallic shell
 I am again grounded and whole.
 My heart opens.
 My soul fills.
 The colors before me change
 As clouds move unhindered.
 It is breath-taking!
 It is life-giving!
 Suddenly I am aware of life's drama before me...
 Car doors slamming,
 People, tired and hungry,
 Grocery carts creating
 A symphony of cacophony.
 I look again and grieve.
 Can it be?
 Figures moving in oblivion.
 Busyness dominates the scene.
 "Keep moving. Go faster!!
 There's no time to stop and dally."
 Cars are roaring angrily
 And moving past.
 The scene is confusing.
 When does one have permission
 To watch a sunset?

When does one have time?

The answer startles me with its simplicity!

We are free to choose,

To make time for God and earth.

Nature invites us with glowing sunset arms.

Frankie*Andy Wilkes (from the European's Province's Winter 2004 edition of The Chronicle)*

(Andy Wilkes is a tertiary in the Chichester area. He works as a Fire fighter and is also a member of a Christian motorcycle club called the Cycle Disciples. In an attempt to bring St Francis alive to a modern and possibly indifferent society he has written the following story.)

If you have read 'Andy's Testimony' (on the Cycle Disciples website at www.cycledisciples.co.uk) you may have seen the names of some of the people who have inspired me and wondered 'Why St Francis?' Before we talk about the medieval saint, I want to tell you about a friend of mine called Frankie.

I have known Frankie since we were at school together. I don't know why he was called Frankie because his real name was John, but his mother called him Frankie and it sort of stuck. Now Frankie always had the best of everything. His parents own a big expensive clothing shop right in the middle of town, and his father travels all over the world to get the best deals. When he left school Frankie worked in their shop for a while and was never short of cash, I can tell you. He was always dressed in the best clothes, always ate the best foods and you wouldn't believe the parties he used to put on. There were things that went on at those parties that I just couldn't tell you!

When the last war broke out Frankie and I signed up. Mind you we had to lie about our age because we were only 16. We didn't fare too well either, I was injured early on and sent home, but Frankie was captured and taken prisoner. That must have been really tough for him, 12 months in captivity, and it affected his health too. To tell you the truth he was never really the same again. I suppose both of us had to grow up quick that year. After his release Frankie took a while to recover but when he did he signed up again to fight overseas. His parents were of course very proud of him and made sure he was kitted out in all the latest gear. They also gave him a nice set of wheels—a Mercedes I think—to send him on his way. But he didn't get far. He had some sort of strange vision, a conversion experience I suppose. He said God had spoken to him in a dream,

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Frankie (cont.)

and that was when he became a Christian. God had told Frankie he had plans for him but didn't say what. From then on Frankie decided to live his life as close as possible to the Gospel of Jesus Christ. He sold the car and gave away all his expensive baggage and came home on an old motorcycle.

His father was furious when he found out and told his embarrassed friends that Frankie had suffered from a nervous breakdown. He tried to get Frankie back to work in the shop again, but instead Frankie started hanging around with the minister in the old church just out of town. Also he loved to just cruise round those lanes all day on his old bike. One day when Frankie was out riding he saw a down-and-out, a tramp, begging beside the road. Frankie had always had a real problem with these guys and treated them like they had leprosy or something. Anyway, this time he felt different and stopped to help. He gave money to clean the guy up and to clothe and feed him. Then he began hanging around at the local drop-in centre, caring for the homeless and cooking their meals. At about this time he had another weird mystical experience in a church. While he was praying God told him to help repair the tumbledown church. That was when he decided to give up everything. He sold all his possessions and opted for a minimalist existence. He spent most of his time labouring on the old church and became a sort of down-and-out himself. Nevertheless, he started to attract a few guys who also wanted to help with the building work and the work at the dropin centre.

One day his father found out that Frankie had been siphoning off money from the shop to give to the church and he went mad. He frog-marched Frankie down to the local magistrate's office at the town hall and demanded all his money back. Frankie just stripped off all his clothes right there in the town centre, in front of the mayor, and threw them at his father's feet. Those clothes were everything he had left and I think it was the mayor who threw a coat round him! That was the big split with his family, and from then on he just lived from day to day. He spent months in the countryside living off the land and came to have a real respect for the animals and birds. He even had some of them eating out of his hand. Because of his powerful testimony he was a popular preacher at the local church halls and people even gathered in market places and shopping malls to hear him. The minister from the old church had taught him well and his preaching was always in accordance with church teaching. In fact, the churches loved him too because he had a way of influencing local councils and officials. The churches always managed to capitalise on his popularity. More and more

of the local guys wanted to join him, to give up everything and drop out of society, to help the poor and homeless. There were even women who wanted to join, so they got together as special outreach teams working with women and praying for them.

Frankie formed a real brotherhood of guys around him, many of them from well-to-do backgrounds and well educated. He wrote a sort of code of honour for them, to make sure they all remembered what they were trying to achieve. Frankie often sent them out on preaching missions abroad and soon they became quite famous. When the war in the Middle East broke out, Frankie and a couple of the guys took a trip over there. He wanted to help bring about peace, and despite the danger to himself, managed to talk to both sides, the Christians and the Muslims. He couldn't prevent the war but he made a big impression on both sides. It was said that he almost converted the Muslim leader to Christianity! Obviously with such a hard life and busy itinerary he was burning himself out. Occasionally, he used to take time out, sometimes to a favourite countryside retreat where he could be alone. He would pray for hours and sometimes even days on end. He spent a lot of time praying about the crucifixion of Christ. One day whilst in prayer he had a very powerful experience, and I mean powerful! I don't know how it happened, none of us could explain it, but some say he had marks on his hands and feet that looked like wounds. After that he wore gloves all the time, but it wouldn't surprise me if the rumours were true.

The hard life really took a toll on his health. The best doctors in the country tried to help but after a long and painful illness Frankie died at the age of 45. For the last 20 years of his life he had lived as a Christian. He made such an impression on everyone that the church is talking about some special award or honour or something. He was an amazing guy and a very dear friend.

Of course, I don't really have a friend called Frankie but the above was the true story of St. Francis of Assisi, taken out of its 13th Century Italian context. I believe that St. Francis still has one of the most powerful testimonies in the history of Christianity.

- He gave us an example of a life totally dedicated to the Gospel of Jesus Christ.
- He inspired thousands of people with his powerful testimony.
- He led a renewal within the church, led by his love for God.
- He founded three enormous Religious Orders for men and women.
- He inspired a peace movement to express the love of God.

- He launched a new powerful missionary drive within the church.
 - He caused the church to look anew at its treatment of the poor.
 - He gave the world a new way of looking at creation.
- And he did help to repair the church, not just that little church out of town but he helped to build a better Church for all of us.

If you have any thoughts or comments about this short life story, please contact Andy by email on andy@cycledisciples.co.uk or by a letter to 17 Duncan Road, Chichester, W Sussex, P019 3NQ.

Make Music for thy Lord to Hear!

Andrew Baker (from the European Province's Winter 2004 The Chronicle)

Stafford tertiary Andrew Baker has produced a CD of Franciscan music, for Franciscan Aid, and Cancer Research UK, which is colourful, simple and entertaining, but which is also a serious attempt to write as a Franciscan composer in the 21st Century.

As a composer I have written choral music, chamber music, symphonies, all kinds of things, largely to be performed locally in Stafford. My style is traditional classical, but always aiming to be clear and to make the point as simply as possible.

What Would it mean to be a Franciscan Composer?

There have been several Franciscans who were composers. Tertiary composers include Palestrina, Gounod and Liszt. Liszt certainly wrote music on Franciscan subjects (a huge oratorio on St Elisabeth of Hungary), but I am developing a peculiarly Franciscan viewpoint. Some of this may sound a bit odd to some people, but it is only my own version of Franciscan tradition.

The key notes of the Franciscans are humility, love and joy. Some where beneath these is an exploring spirit, looking for God in the world, and a belief in the value of individuality. Composing is a way of exploring the world, finding meaning and a language to communicate that meaning. Music is never just the sound.

Missing from action in this issue—"Olden Days Memories." 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.

It's easy to see St Francis simply as a person who loved animals. 'Nature,' or 'Creation,' to the medieval mind was everything that is, including living things, rocks, air, fire, thoughts, images, stories, all interconnected and part of a harmonious cosmos, all revealing the Unity of God. (Cosmos means a harmonious unity. It's the word St John uses in the opening of his Gospel.)

Our 21st Century view of nature can be very materialistic. There is nothing more real than music, which can have an emotional effect, come alive in the relationship of listener, music, and performer, pass the time, remind us of things, and have symbolic meaning; just the same as Nature, in fact. The Puritan Peter Sterry wrote of the 'hidden music' in everything, heard when the diversity of Nature, light and dark, sings together. Music is the purest way we have of 'translating' that language.

This may seem strange, but as soon as a composer sits down to write with any kind of subject in mind she is in a philosophical meditative state. She might not be analysing intellectually, but she is looking for the real quality of things and asking how to find a symbol to express it. Music is a language of symbols. It is only partly expressive or emotive in its direct effect, and even when it does have an emotional effect the composer may have produced that effect through the calculated use of musical symbols, a particular harmony, an instrumental sound that sets off memories or associations, or the use of form, which is as important in music as in painting. A particular flute phrase is quite different according to its context. Music is not supposed to have a 'magical' effect. It is both emotional

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Make Music for thy Lord to Hear! (cont.)

and intellectual. The listener listens, which is, as counsellors know, a sharing. You don't expect music to do something to you!

A Medieval Method

For this first CD of what will be an ongoing series of musical explorations, I wanted to find a musical equivalent to the formality of icon painting. As a 21st century attempt to put myself in the medieval mindset I have used Medieval-Renaissance modes. These modes (different scales starting on each white note on the piano) have particular expressive qualities which match their traditional symbolic meanings, planets or muses. The ancient view of the cosmos is based on the laws of harmony, projected into space. The ancient idea of planets circling earth, each emitting their own note (the music of the spheres) was based on the assumption that the cosmos must reflect the natural laws of harmony. In other words the miracle of the musical scale, explained by Pythagoras, came first, and the ancient cosmology followed it. When St Francis sang of Sun, Moon and Stars he would have thought of archetypal symbols reflected in everything, not lumps of fire or rock in a black void. This is how everyone thought before Isaac Newton. Many people would say that the old view of the universe, as brought to life in Dante, is more 'true' than the mechanical system, because it was about meaning and relationships, not physical truths.

This has nothing to do with predictive astrology. Even St Augustine argued that predicting the future from the stars was stupid (not evil) because we all have free will. He would certainly have believed the stars represented these archetypal qualities that we associated with Mars, Venus, Saturn and the rest. That was simply what the cosmos was like.

Ancient Christians accepted this holistic universe. If we try to impose religion onto a materialistic view of the universe we start treating God like a scientific law. This is what happened in the 18th Century with the Deists.

Harmony is still true, even if we see the universe differently. The ancient harmonic symbols still seem to express underlying archetypal qualities in all things.

To the medieval philosopher (following Boethius) music came in three kinds. *Musica mundane* (the music of the spheres; the harmony behind all things), *Musica instrumentalis* (music as music), and *musica humana* (the harmony of the soul). The same laws of harmony apply to all.

Putting Self Aside to Reveal Truth

To use these modes, with the simplest harmony, is like an icon painter being restricted to a few significant

colours and images. The 'hidden music' of the earth is a more complex mixture. The end result sounds pretty much like my music always does, but I had to write in a Franciscan questioning mood, 'How do I do this? What does this mean? The listener need not worry about any of this theory or philosophy, but the composer does. She has to be concerned with the building blocks of Nature, just as a scientist, but she thinks in notes rather than atoms. The very act of composing is a sacred task, and the gift of harmony is so extraordinary and precious that we should not treat it casually, or think of it just as 'Self expression' or physical gratification.

The music, as I say, is as simple as possible, sometimes serious and intense, sometimes just fun. There are lots of good tunes!

My first Franciscan project is 'A Franciscan Octave'. Eight pieces celebrating Franciscan tradition. Following this will be music, in a more worldly and mixed style, exploring places, memory and people who seem to reveal Peter Sterry's 'hidden music.'

All these things are in the form of charity CDs. All the income (after the very low cost of copying) will go to Franciscan Aid and Cancer Research UK.

The eight short pieces are written for a digital orchestra, but can also be played 'live'. The sound is very realistic, played from Sibelius 2 music processing, through a Roland JV1010 sound module with orchestra card.

I. St Francis before the cross

The work begins with St Francis's intense devotion to the cross, particularly the crucifix at San Damiano where he heard a voice saying "Rebuild my Church." The mode used at the start is that associated with the vision of the cross in Dante's Paradise.

II. The salutation of the Virgin

St Francis's devotion to the Virgin was "inexpressible", according to Thomas of Celano. This piece tries to avoid sentimentality and tries to include both joy and tragedy.

III. A quiddity (Duns Scotus)

Following Duns Scotus Franciscans tended to believe that it was the individuality of things that mattered. There may be archetypal realities in Nature, but everything sings its own song. This is a piece which is just itself, a scherzo, mixing all the moods of the eight modes.

IV. The Lover and the Beloved (Ramon Lull)

Ramon Lull explains that his book of meditations was inspired by Sufi poetry. Franciscans have always had close relationships with other faiths. They may have

wanted to convert people, but by showing common truth rather than by force.

V. Going mad for Christ (Jacopone of Todi)

Jacopone 's 13th Century poetry is angry, tortured and wildly ecstatic!

VI. The miracle of St Clare

St Clare maintained the integrity of Franciscan tradition after St Francis's death. There is a story (which I first knew from Respighi's orchestral work 'Church Windows') that when she was unable to leave her sick bed the cathedral Mass appeared to her in a vision. Hence she is patron saint of television!

VII. The Earthly Paradise (Dante)

Dante was very likely a member of Franciscan Third Order for lay people. His Divine Comedy is strongly Franciscan in its emphasis on real individuals, even Beatrice who is a real person but also a revelation of God. This piece follows very closely Dante's meeting with the mysterious Matelda and the return of Beatrice, who addresses him: 'Look well, I am, I am Beatrice'.

VIII. The Harmony of the World (Francesco Giorgi)

Francesco Giorgi, a Venetian friar, wrote a monumental book 'De Harmonia Mundi' which was a huge influence on the Elizabethans, both celebrating the underlying harmony of Nature, but also helping to introduce Jewish cabala to Christians. This did a lot to increase tolerance. Giorgi may have been a political schemer. He advised Henry VIII favourably on the legality of his divorce, which certainly raised his profile. This dance follows Giorgi's harmonious plan, all based on threes for the Trinity, for a Franciscan church in Venice.

(copies of a "Franciscan Octavo" at € 7.50 can be ordered from Andrew at 32 Cowan Dri. Stafford, ST 16 3FA, Tel. 01785245450, or by email at ajbakeresq@hotmail.com)

New Music from Philadelphia

Compassion is Mandala's first CD. It comprises eleven songs written and composed by Tertiary, Scott Robinson, and his friends Aino Solderhielm and Andi Hunt. "The music is reverent and calls to the higher nature of the listener. The soundscape is an infectious melange of American folk, orchestral, near and far eastern instruments with a modal overlay of liturgical song styled in minor keys."

The songs are inspired by the Psalms, Gospels, Hebrew scripture, Gregorian chant, the 12th Century Persian mystic Rumi, Phillip Brooks as well as contemporary authors. Some of their songs were a featured part of the Northeast Convocation in 2004. Bill Breedlove, our interim Formation Director and co-organizer of the Northeast Convocation, wrote: "Mandala gave a presentation at our Third Order Franciscan Northeast Convocation on prayer that combined a rich musical presentation with spiritual exploration and insight and a mood of celebration and joy. Mandala's program greatly enriched our experience that weekend."

The Rev. Susan Teegan-Case of The Arts and Spirituality Center, Philadelphia wrote: "I (and those around me) especially enjoyed your...performance...it was INCREDIBLY beautiful and is still in my mind and on my heart." While Michael Norman, Managing Director, Call to Renewal, Washington, D.C. wrote: "Mandala's fusion of music, meditation and poetry from the great spiritual traditions of East and West is amazingly successful and deeply satisfying."

The CD is released on LuxMusica Records, an independent label which promotes audiophile quality recordings of sacred world music. The CD may be purchased directly from the LuxMusica online store for only \$13.95, or through CD Baby or Amazon.com for \$15.00.

(You can hear song samples from the CD at <http://www.mandalaband.net/cds.html>)

PS I caught Scott on the fly just as he was leaving from Philadelphia to give a concert on Cape Cod, but he did promise to write his version of "What it means to be a Franciscan composer" for our next issue.

| Convocation | Dates | Center | Location | Contact |
|---------------|-------------|----------------------------|---------------------|------------------|
| Western | August 5-7 | St. Andrews House | Union, WA | Joan Kidd |
| Northeast | August 26-8 | Xavier Center | Convent Station, NJ | Lynn Herne |
| S. California | August 26-8 | LA Diocesan Retreat Center | Los Angeles | Wai Wah Hilliam |
| Southeast | Sept. 23-25 | Camp McDowell | Birmingham, AL | Frank Romanowicz |
| OEF | July 7-10 | Palatine Renewal Center | Florissant, MO | Fred Ball |

Can You Help With the Latinoamericano Ministry team?

Anita Catron

Dear Spanish-speaking Tertiaries,

I need your help to build up the Latinoamericano Ministry team that is part of TSSF. In the Latinoamericano Program currently there are several professed individuals and some in formation. We want to promote TSSF even more among our USA and Canadian dioceses and in Latin countries.

The current professed are from Mexico, Columbia, Ecuador, and the Dominican Republic. Those in formation currently are in Puerto Rico and Mexico with several new inquirers in process in the Caribbean. Many of the professed tertiaries had been neglected over the years because our focus was not there, but over the past 3 years we have picked up speed and nurtured them!

Thus far in our Latinoamericano Program we have:

- a. Nurtured those already professed and those in formation in Latin countries.
- b. Created brochures and other materials translated into Spanish by a professional translator. This is an ongoing process, as more needs to be done.
- c. Responded to hits on our website from Spanish speakers.
- d. Sent Latino Bulletins to our Spanish speaking Tertiaries and to the English speakers living in Latin America. (So far I've done two this year.)
- e. Designed two bulletins (done by The Rev Luis Guillermo Rivera) for distribution in his own Diocese of Puerto Rico.
- f. Held two "Franciscan Dialogue Days" (organized by The Rev Luis Guillermo Rivera) in the Diocese of Puerto Rico with the blessings of the bishop. (I presented at one of them.)

Are you willing to help? If so, please complete the survey by August 15 and return to me by email. Thank you very much.

Paz y bien,

Anita Catron, Latinoamericano Program Coordinator,
TSSF anitacatron@mac.com

Survey Questions:

1. Do you **speak** Spanish?
 - a. Are you comfortable having conversations in Spanish with a Spanish speaker?
 - b. What level of fluency do you have?
2. Do you **write** in Spanish?
 - a. Describe your training or your ability?
 - b. Have you had experience writing in Spanish. Please describe it.
3. Have you **lived** in a Spanish speaking country for a period of time?
 - a. How long?
 - b. Where?
 - c. What were the circumstances of your stay?
4. Have you **visited** a Spanish speaking country for a vacation?
 - a. Which one?
 - b. For how long?
 - c. Your reaction.
5. Do you have **contacts** with bishops or staff in Latin America?
 - a. Are you willing to contact them on our behalf?
6. Are you or have you been a **counselor or AFD** for Spanish speakers?
 - a. Tell me which and describe your experience.
7. Some of **the tasks** needing to be done are
 - a. Contacting Dioceses with heavy concentrations of Latinoamericanos (LA, Chicago, Pennsylvania, Texas, Southwest Florida, Miami, etc.) by making an appointment with the Latino Ministry Coordinator and then reporting back to me.
 - b. Contacting Seminaries to introduce them to TSSF regarding Spanish seminarians.
 - c. Mounting a booth at a Diocesan Convention to promote TSSF (Spanish).
 - d. Finding other opportunities.
8. Can you **commit** to being at the 2007 Provincial Convocation to have a meeting?
9. Are you professed, a novice, a postulant?
10. Are you willing to help in this project?
 - a. How much time can you allot to it?
 - b. What exactly would you like to do to help?

Distance

David Burgdorf,

At the last Inter-Provincial Third Order Chapter in Brisbane, I had the pleasure of becoming acquainted with a delegate from the English Province. I was Chaplain of the Province of the Americas at the time, so I was familiar with many challenges we faced. At one point, I asked him how far he drove to fellowship meetings, "Oh it's a drag," he said (humorously, I trust); "It's at least 15 miles!" In my mind, I was comparing that with the two and a half hours I drive (one way) to fellowship meetings every two months. Therein lies a major difference between the two provinces.

Distances can be hard to imagine. Br. Robert Hugh, SSF, an English brother who joined the American Province in the late 1960s when OSF and SSF merged, used to explain American distances to English Franciscans using comparisons such as the distance between Seattle and Miami resembling that between Moscow and London. Now, with more outreach from the American Chapter to groups of Franciscans in Mexico, Guyana and Brazil, distance becomes almost unimaginable.

In the early 1970s, when the late Br. Mark-Francis, SSF was Chaplain of TSSF, American Province, he took pains to teach us that TSSF "is a community, not a pious confraternity." He frequently exhausted himself going from Fellowship to Fellowship seeking to build community, Christian men and women embracing the ideals of St. Francis, caring about the world and each other. The challenge is, of course, how to sustain caring for each other when the distances are so vast. There is a kind of entropy that easily sets in, especially for newly professed members, after the structured routines of novice formation drop away, like monthly rule reports to the novice counselors. To deal with this, the Province of the Americas has evolved a couple of mechanisms to help build in the spiritual and communal connections of professed people.

The first mechanism is the "definite discipline" of Third Order life. The American Province has persisted in identifying not only daily prayer but praying of the Daily Office and use of annual confession as norms of our corporate life. It is not, in my opinion, a form of "works righteousness" that makes us any more acceptable to God than we already are by God's grace, love and fellowship. It is about praying in a particular way with our brothers and sisters who are absent from us. The Community Obedience, with its Provincial Intercession List, provides another way of being connected to those in this Province and throughout TSSF. There was a tract written by St. Peter Damian called *The Book*

of the Lord Be With You. In it, the author asks the question (to paraphrase), "When I pray the Church's prayer, the Daily Office, and I come to the part where it says, 'The Lord be with you,' should I answer 'and also with you' even though I pray alone?" He answers his own query, "Of course you should. When you pray, you pray with Christ and with the Church. You are just filling in their words." It is important for those of us who live at great distances from our brothers and sisters to know they are with us in these small acts of surrender, much as any solitary Moslem knows that, at stated times of the day, when he bows down before God, he does so with a vast community throughout the world.

Another tool the American Province has for dealing with the needs of "isolated Tertiaries" is the network of Area Chaplains. The province, consisting of Canada, Caribbean Islands, the USA, and Brazil is currently divided up into thirty-two areas. Usually Area Chaplains are veteran Tertiaries or Novice Formation counselors who understand both the varying gifts of Third Order life and the challenges of distance. Area Chaplains collect and respond to annual rule reports from each of the professed sisters and brothers in their areas. Sometimes the Area Chaplain is the one living farthest from the geographic center of the fellowship. This is the case in my area (Southern California), where the Area Chaplain lives 4 ½ hours from me; she seldom gets to Fellowship meetings, but she stays in regular contact with all via email, phone or notes. She will see all of us annually at the Area Convocation in Los Angeles, where we normally also meet a Chapter member and either a SSF Brother or CSF Sister.

Distance, as we know from our Franciscan lore, is as much a matter of attitude as of geography in building community. When St. Francis opened his mind and heart to the leper, the culturally defined distance between them disappeared. Likewise, when Tertiaries are motivated to be brothers and sisters to each other, geography becomes less of an obstacle. I once lived in a fellowship where I could drive in 45 minutes to monthly meetings in the center of a large urban area. When I got there, however, the members were habitually polarized by their "positions" on issues of the day, with a result similar to what a friend calls "the joys of an interdenominational picnic in Belfast." In this case, meetings were like the proverbial sandpaper against the vocation to religious life: "either they polish the grain to a high luster, or they destroy it." There was little growth of the Fellowship in those days, in spite of the fact there was a large seminary just up the road, and we did get plenty of visitors. Inquirers probably assessed that they could fight and be terminally right back in the parish. If TSSF offered no higher plane

Distance (cont.)

for discipleship, why bother? TSSF is a microcosm of the Church. We have members from every conceivable camp. The way we approach sharing, wounding and reconciling, can be a model of community for the Church or it can add scandal.

Distance in community life is what I've been addressing here. There are the geographical distances which plague, or at least challenge, the American Province. There is the willed distance that keeps others at arm's length, if only to be "right" and avoid stretching. My conviction is (contra W.B. Yeats) that the center can hold as long as we are talking about Christ the center, the rock, the anchor who is doing the holding. Whether it's 15 miles or three thousand between us, it's the center who holds us in love who animates and draws together our Third Order life.

Our Library

Terry Rogers

In March of this year, the TSSF Chapter approved the appointment of Edie Burkhalter to be the new librarian. And what might you find in our library?

Traditional classic authors like Francis and Clare, Bonaventure, Julian of Norwich, Walter Hilton, Ignatius of Loyola, Thomas Aquinas, John of the Cross, Teresa of Avila, Thomas a Kempis.....as well as important theological and spiritual writers of the 20th century such as Thomas Merton, Henri Nouwen, Richard Rohr, Evelyn Underhill, C.S. Lewis, Martin Buber, Leonardo Boff, Catherine de Hueck Doherty, Murray Bodo...

And how does it work? Couldn't be simpler. You can look up the catalog on the web at <http://www.tssf.org/library.htm>. Then email Edie at EdithAnne54@att.net and ask her to send a book. TSSF pays for her to mail it to you, and you're responsible for mailing it back to her.

Why do we have a library at all? While many of us have access to good libraries, and many of us can afford to buy books and love to prowl through new and used book stores, this isn't true for all of us. What could be more Franciscan than to share a library? How grateful we are to those who donated books over the years, to Rosie and others who maintained them, to every person who faithfully returned a borrowed book (hint, hint).

Some books in our library are out of print, and are therefore a very special resource for us. Some of the books listed as resources in *Forming the Soul of a Franciscan* can be found in our library.

I'll close by highlighting some of the books in our

library that I have very much enjoyed:

- *This Poor Sort* by Peta Dunstan. Peta is an SSF Companion (that's what Associates are called in England) and a historian. She's written a history of the Society of St. Francis in England—a wonderful immersion into a major stream of the revival of the Franciscan life in the Anglican Communion—lots of good stories combined with historical insight and depth.
- *Parables of Judgment and Parables of the Kingdom* by Robert Farrar Capon. An Episcopal priest from Long Island, Capon is one of the brightest and wittiest authors on religion I have ever encountered. So much to think about plus a brilliant and conversational style.
- *The Shape of the Liturgy* by Dom Gregory Dix. Written by an Anglican Benedictine in the mid-twentieth century, it's a massive work of scholarship on the history of the Eucharistic liturgy. While some chapters are way too academic for me, the first half of the book is like a gripping detective story about how our Eucharist evolved. Beautiful readable prose style.
- *Addiction and Grace* by Gerald May. So helpful to me - he's a Christian psychologist who looks through spiritual and psychological lenses at the addictive patterns in our lives.
- *The Practice of the Presence of God* by Brother Lawrence. He was a 17th century French Carmelite brother who worked in the kitchen and wrote notes about placing himself in God's presence in all his comings and goings - simple like a spring of fresh water.
- *Simply Bonaventure* by Ilia Delio. She's a contemporary R.C. Franciscan sister and theologian who's written a book about Bonaventure for non-scholars. If you want to take a serious look at Franciscan theology and spirituality, Bonaventure is a must, and this is a great place to start.
- *Abandonment to Divine Providence* by Jean-Pierre de Caussaude. Authored by an 18th century French Jesuit, this book of addresses to a convent of nuns has been widely read and loved. Beneath the traditional language of piety, there's magnificent teaching about Divine Providence that sets my heart dancing.

Do please take a look and see what interests you. Since not everyone has access to the internet, Fellowships might print up the list and make it available to members (which might generate some good discussion about books). If you're not in a Fellowship, ask your

area chaplain or formation counselor to get ahold of a list for you.

And when you read something you like, consider writing a brief review for the *Franciscan Times*.

Note: Because of the cost of returning books from the West Indies, a local TSSF library is being established there.

Rosie and the Library

A library should be like a pair of open arms.

Roger Rosenblatt

As a young child, Rosie McFerran played out her dream of being a librarian. She made her home into a library, and asked her neighbors to come to her house so they could choose books they wanted to read. She pasted "Date Due" slips in all her books, and a code letter indicating if they were fiction or non-fiction. Some of her books still have these slips in them.

Thirteen years after graduating from college, she went back to library school. After graduating, she worked at Los Angeles State University, and then a private publishing company before moving to Davis to take a position in the library at the University of California at Davis where she worked up until her retirement. Rosie's house in Davis is full of books, music and jigsaw puzzles that she has generously shared with her friends. She opened her house for Quiet Days and prayer groups until her health required that she cut back her activities.

Rosie was professed in the Third Order in 1980 and is a founding member of the Sacramento/Davis Fellowship. She has served the Order as a Formation Counselor, Assistant Formation Director and as the Librarian for the Order. She has also shared some of her poetry with the Third Order and 'Angelus' is included in the *Devotional Companion*.

When Rosie acquired the library in the mid 1980s she bought many new books to reflect the changes in the church; like the "new" prayer book and women's ordination. "After I received the library books from Pat Mahon, the former librarian, I acquired material on both sides of all questions, and to reflect what had been happening in the church recently," Rosie said. "I also bought books on Francis, and acquired a lot of tapes for the benefit of the sight-impaired. I brought the cataloging up to date and input it into my computer."

After more than 20 years as the Third Order librarian Rosie felt the time had come to retire. A large amount of material that was not being circulated was donated to the Bread of Life Center in Davis where it is being widely used. The current library contains all of the

Franciscan material as well material referenced in the reading lists in the Formation Letters and everything that has been borrowed over the years. Any Postulant, Novice, or Professed Third Order can use the library. Ask the librarian for the book you would like to check out by author, title or subject. When the librarian mails it, she will give you a due date, and instructions for returning it.



Prayer Attributed to St. Francis

Larry Harrelson

The Prayer attributed to St. Francis is one of the best known and most loved prayers in Christendom. Countless people have been comforted and guided by the deeply spiritual, encouraging, challenging, and well-crafted prayer. "Lord, make us instruments of your peace...." The prayer may be found on Page 833 in the Prayer Book.

The prayer invites us to become actual incarnations of God. In the first half of the prayer, we pray to sow love in hatred's field, bring pardon to offenders, be a non-anxious unifying presence in divisive situations, see God's faithfulness in doubting times, hold hope in the face of despair, bear light in dark times, and share holy joy in sad moments.

The second half of the prayer sends the clear message that our life is in God and about God. Rick Warren made "It's not about you" popular in his best-selling book, *The Purpose Driven Life*. However, the *Prayer attributed to St. Francis* already had made the point. We are not to seek to be consoled but to console, to be understood as to understand, to be loved as to love.

Both the Prayer and Rick Warren are right. It is not about us. The lesson seems hard at first and needs constant re-learning. Amazingly, we find fulfillment as we "live the Gospel life" and follow "the poor Christ" (Francis' words). In the conclusion of the Prayer, we realize that "it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."

The Prayer Book describes the prayer this way: "A

(continued on page 22)

Prayer Attributed to St. Francis (cont.)

Prayer attributed to St. Francis." Why? First of all, this prayer is not found in any of St. Francis' writings. Secondly, the prayer is an early 20th century composition. The anonymous prayer was published in a small magazine in France in 1913 and, after being sent to the Pope, in the Vatican newspaper in 1916.

According to Lawrence S. Cunningham's excellent book *Francis of Assisi; Performing the Gospel Life* (Wm. B. Eerdmans, 2004), the connection of the Prayer to Francis came about in this way:

"Shortly after the Roman publication of the prayer in *Osservatore Romano*, a French Franciscan had a poster made up for the benefit of the Third Order of St. Francis...depicting Saint Francis holding the Rule for the Third Order in one hand and the Prayer for Peace in the other. Under the prayer was a note of its source, and this annotation: 'This prayer sums up Franciscan ideals and also represents a response to the urgent needs of our age.'"

Indeed.

Report of Guyana Meeting (cont.)

had renewals. Supper followed. After we ate, we were told what the dish was. (I refuse to say what we ate!!)

Of course with such a fulfilling day planned, Brenda and I had no intention of traveling back to Trinidad that evening. We over-nighted at the hotel and were able to join in Sunday worship with Celian at St Georges' Cathedral. It was Mother's Day, and all women got corsages! I long wanted to worship there. They say it is the largest wooden building in the world. Charles, Celian and their granddaughter, Keisha, accompanied us to the airport and waited around to wave us good bye as we boarded the plane.

Indeed, I can end with the same comment as I started: Brenda and I spent a most wonderful and Spirit filled weekend with our brothers and sisters in Guyana.

Attendees

- Jones Richards Professed
- Winston Williams Professed
- Charles Roland Professed
- Celian Roland Professed
- Matthew David Boyan Professed
- Lerene Gordon Professed
- Eunice Edwards Novice
- Marjorie White Novice
- Edwin Lewis Novice
- Philip Edwards Aspirant
- Desiree Archer Peller Aspirant
- Ruby Haynes Aspirant
- William Brenner Inquirer
- Alfred David Inquirer

Thank you, Barbara

Barbara Baumgarten has stepped down as Formation Director of the Province after amazing service both here in the States with the creation of the new *Forming the Soul of a Franciscan*, and internationally with her work in Guyana and Brazil.

Thank you for choosing the Third Order.

Thank you for your commitment and dedication to the Third Order.

Thank you for serving the Third Order and the formation program so ably.

Thank you for loving the Third Order.

Now as you discern the way in which God has called you to serve the poor in another part of His vineyard, know that our love and our prayers go with you. With God between us we will never be separated. May you, your family, and your ministry be blessed, and may a new TSSF Fellowship spring up where you land. God bless you, dear sister.

The Third Order Chapter, May 2005

Episcopal Christian Communities Find Common Ground in Revived Association

Representatives of eight Christian Communities met in New York City in May to map out the future of their national association. Chaired by the Rev. Masud Ibn Syedulullah, the meeting revived the National Association of Episcopal Christian Communities (NAECC), which is made up of religious communities canonically recognized by the House of Bishops.

In the year to come, NAECC plans a campaign to increase the visibility of its members, including a brochure and a website. The association also began an effort to explore revision of the Church canons to clarify that members of churches in full communion with the Episcopal Church, such as the Evangelical Lutheran Church in America, are eligible for membership.

The Rev. Br. Tobias Stanislas Haller, Brotherhood of Saint Gregory, was elected as Chair, with three other officers: Vice-chair, Cathy Cox, Rivendell Community; Treasurer, Bill Farra, Community of Celebration; and Recorder, Br. Carle Griffin, Community of the Paraclete.

Br. Tobias Stanislas said, "We spent our first evening together telling about our communities and the many ministries of our brothers and sisters. I expect future meetings to be hosted by members in every region of the U.S. We also committed ourselves to offer support to fledgling communities and to active participation with the House of Bishops Standing Committee on Religious Communities." Br. Tobias Stanislas, as Chair, will serve as the NAECC representative to this body.

Present at the meeting were:

- Brotherhood of Saint Gregory (BSG): Br. Richard Thomas Biernacki, Br. James Teets, Br. Tobias Stanislas Haller, Br. William Francis Jones
- Sisters of Saint Gregory (SSG): Sr. Elizabeth Mary Burke
- Third Order, Society of Saint Francis (TSSF): The Rev. Masud Ibn Syedullah
- Community of Celebration: Bill Farra, Mary McKown
- Little Sisters of Saint Clare (LSSC): Sr. Mary Agnes Staples
- Community of the Paraclete (OCP): Br. Cane Griffin
- Rivendell Community: Cathy Cox
- Companions of Saint Luke - Benedictine (CSLB): Abbot Michael-John Austin

Resources from CSF

Sr. Pamela Clare writes to say that the sisters have run out of copies of the *CSF Office Book*—the lovely gender neutral version of the Office and Psalms with 60 canticles...a goodly number of them original. Pamela Clare needs to know how many to have the printer make, so you need to put in your reservation for a copy no later than January 1, 2005.

Other resources available from CSF is The Home Retreat Series (reviewed in the Winter 2000 issue of the *Franciscan Times*). Each Home Retreat consists 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 to be more Franciscan in character. The Home Retreat Series is 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. 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.

A new resource from CSF are the T (Tau) csf Cards: various Franciscan cards (prayer cards, note cards, Christmas cards) produced by Sr. Pamela Clare, CSF. You can see some of them in the pictures on this page, but if you would like to see a brochure regarding the cards, contact Sr. Pamela Clare.

Sr. Pamela Clare, CSF
Community of St. Francis
3743 Cesar Chavez St.
San Francisco, CA 94110
PamelaClareCSF@aol.com

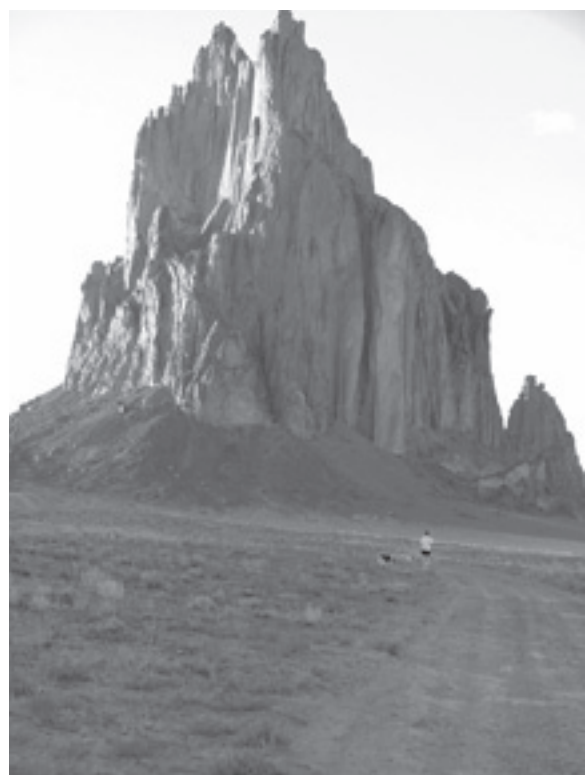
Rock of Ages

Jonathan Steinhart

For almost twenty years I have had a spiritual love affair with a Rock. It is, however, no ordinary rock. Millions of years ago it had its genesis as lava, deep in the earth, in the late Eocene Epoch of the Cenozoic era, after the great dinosaurs had disappeared and the first mammals began to dominate the landscape. Through a volcanic opening, the earth spewed magma. Over eons, the volcanic walls surrounding the solidified magma eroded and left a massive plug, the size of a skyscraper, jutting 1700 feet into the air from the desert below. The Rock is such a landmark that pilots, passing over the Four Corners in the Southwest, often point it out as they fly toward Monument Valley. It is the cultural compass for a series of well-known mystery novels set on the Navajo reservation; it has a marathon named after it; it has been featured on the face of a postage stamp. It is sacred to the native people, the Diné (Navajo), who live nearby and call it Tsé bit' A' í (Rock with Wings). More commonly it is called the Shiprock.

This is not a distant love affair. I know the Rock up-close and personal. Since 1986, I have worked as a physician at Northern Navajo Medical Center, a federal hospital of the Indian Health Service in the town of Shiprock in northwest New Mexico. When I came to live in Shiprock, completely by chance, I was assigned

Be my strong rock, a castle to keep me safe
Psalm 31:3



a small house on the hospital's housing compound with a front window that looks directly at the Rock. The compound sits on a slight hill above the town, so I have an unobstructed view of the Rock. As the raven flies to it, and no doubt many here do, it is no more than 10 miles, which, in this panoramic desert landscape, seems but a long jog. I have jogged by it, climbed around its base, and meditated in its shadow. Over the years, it has become a dynamic presence for me, a natural formation through which I catch glimpses of the Holy.

Shiprock is the first thing I see each morning as I look out my front window. Sometimes it is bathed in the first light of dawn, a new creation emerging each day from night's darkness. My westward-facing window means that it is the last thing I see in the evening, silhouetted against the chromatic curtain of New Mexico sunsets. It has the appearance of a tall clipper ship sailing smoothly over a tranquil sea of sand, powered by frequent desert winds. In a different light, on a different day, at another angle, its shape changes. Sometimes, it looks to me like a rock cathedral, a solid Notre Dame with immense Gothic arches of solid lava, dominating the nearby town of Shiprock and the wider landscape. Like Churchill who beheld and drew strength from an intact St. Paul's Cathedral each morning after another night of the Blitz, I wake and the Rock gives me strength and inspiration to face another day.

For all its massiveness and power, this Rock has an intimate side. It has its crags and crevices, where a swallow may nest. In the shadow and coolness of a rocky recess, one can hide and listen, like Elijah, for that still, small voice of God. I have gone to the Rock on a summer evening and reposed my small vulnerable body at the base of the fluted columns. From there I survey the landscape. If the earth shifted, the columns would crash down and I would perish. Yet, I feel sheltered from sun and wind in this rocky embrace. A hawk circles on an updraft from the Rock, and a breeze whistles through the crevice: I think I hear a small whisper, an intimate plea to be still in body and mind. Although I am overwhelmed by the size of this rock, yet I am not afraid.

There have been times in my life when problems seemed overwhelming; when my human abilities and strengths were not enough. I called out to God for help; for some assurance that, even if things could not be changed, there was a power greater than I that would, at least, acknowledge my difficulties. I needed a power that

could give me some distance and perspective to help me beyond my confusion, grief, or anger. I needed the view from the top of the Rock. I remember several occasions when I reached out from my soul toward the Rock for consolation. Twice I received phone calls of an unexpected death in my family. Both times, I went to the window and looked westward toward the Rock for comfort. Hearing the news of 9/11 at work, I walked home and watched on television the destruction of the Twin Towers, which bear some similarity in size and shape to the Shiprock. I watched two magnificent buildings crumble like sand castles as the jets pierced them, and I gazed out my window again at the Rock, which stood firm. I found consolation in the constancy of the Rock.

I have also gazed at the Rock in happier times. Three years ago, just before I was to be married, I looked out of my window toward the Rock. It had been my companion during my long bachelor days, and I knew that when I returned to my home with my bride, life would not be the same. But, I would now have someone with whom I could share this powerful and intimate symbol. The morning my twin sons were born at our hospital, close to a year ago, I gave thanks and drew strength from its familiar face, receiving once again the powerful message: 'your life has changed irrevocably. It will *never* be same again.' Such wisdom from pillars of stone!

The Shiprock is, for me, a symbol of God's stability and permanence. However, the symbol is never the

You forgot the Rock who begot you, unmindful now of the God who gave you birth. Deuteronomy 32:18





I love you, O Lord my strength, O Lord my stronghold, my crag, and my haven. Psalm 18:1

thing itself. With enough time, wind and erosion, even the Shiprock will be razed to the desert floor. In the 19 years that I have observed it, I have noticed no major breaks from its silhouetted structure. Yet, I have seen evidence of fragmentation from the volcanic dike that radiates from it. If I do not go to the Rock for many months, when I return, I see boulders, now strewn across the desert floor, newly eroded off the Rock.

My reflections on the Rock have largely celebrated its masculine attributes: its power, permanence, stolidity, and strength. The landscape surrounding the Shiprock and that of the Hebrew Scriptures are very similar: arid, harsh, barren—qualities that do not easily evoke the feminine. Such images bespeak patriarchy and Desert Fathers. Yet, there is much discussion these days of regaining the feminine aspects of God, which were present from the beginning but have been too little recognized. The Rock, like God, is neither male nor female. Its masculine attributes are easily seen, but I like to think that at its source is a molten heart of lava, a feminine manifestation of God's presence. I would call this its Shekinah, radiating to this arid world a divinely feminine spirit of warmth and compassion.

Most days in our sunny Southwest, the sky is turquoise and clear. But even here, there are

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storms in the winter that can keep the skies gray and obscure the Rock. I can look westward and see the storms coming: thunderstorms and monsoon rains in the summer, snow and ice storms in winter, and dust storms in the spring. I can see the clouds, dust, and moisture swirl in and envelop the Shiprock, for minutes, hours, even a day or so. When this happens, I feel somewhat disoriented that my lava lodestar has vanished. I believe with everything I know and feel that it is there; yet, like God, I cannot see it. Nevertheless, I know, when the clouds disperse, the dust settles, the snow stops falling, I will see it again. The Rock will be there!

What is the Shiprock to me? It is not a stony and inscrutable sphinx. It does not inspire fear; nor do I worship it. In the presence of this natural wonder, I am filled with admiration and inspiration, and to its Creator I offer my obeisance and awe. Daily, I draw a deep, reverent breath when I see the Rock. It is a magnificent creation, an icon, and a solid window through which we, those who have lived with it for a day or many years, can see something of the face of God. For almost two decades, I have been blessed beyond measure by this Rock of Ages. I know someday when I leave it, I will mourn the loss but remain forever changed.

I call upon you from the ends of the earth, With heaviness in my heart; Set me on a rock that is higher than I. For you have been my refuge Psalm 61:2-3



Part of the spiritual commitment to the Order is an annual, monetary pledge. One hundred percent of those in Formation comply with this requirement, however only 45% of the professed members made a monetary pledge in 2004. Some are under the impression that giving in Fellowship meetings is sufficient, but that is not the case. Since you may have forgotten about this requirement, this issue of the Times includes an envelope to encourage your pledge.

Send in your contributions for the Fall issue by October 4!

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