

Editor: Mrs. Edward Webb, 4008 Buckingham Road, Baltimore, Maryland 21207

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CONVOCATION IN APRIL
Now is the time to register.

Who: All postulants, novices and professed tertiaries are invited.
When: Friday evening, April 22, through Sunday noon, April 24.
Where: Mt. Sequoyah (Methodist) Assembly (conference center) Fayetteville, Arkansas
Travel: By car, bus, or airline (Frontier Airlines or Scheduled Skyways)
Train is not practical.
Program: Fellowship with your tertiary brothers and sisters.
Br. Geoffrey, SSF, Minister General, will speak.

Accommodations:

- (A) \$13.75 per person, per day. 2 or 3 persons to a room with bath.
 - (B) \$12.25...4 to 6 persons, sharing a bath.
 - (C) \$11.25...Multi-person room, bath in hall.
- There will be a credit of \$2.35 if the Sunday noon meal is not wanted.

Registrar: Mrs. John (Eunice) Hamilton (501) 442-4087

Other local tertiaries:

Mrs. Warren (Carolyn) Banks, 1109 Sunset Drive, Fayetteville
Dr. Wray Wilkes, 319 Holly Street, Fayetteville

Please use the registration blank which is enclosed with this Newsletter.

R.S.V.P.

Enclosed with this mailing is a card for you. Please fill in the information and return the card promptly to the Secretary. (In Trinidad, please contact Br. Dunstan, SSF.) If you have a question, write it at the bottom. However, the most important thing is that we hear from you. We are checking our mailing list, calling the roll.

NOTE FOR PROFESSED TERTIARIES

As soon as possible - at least by March first - please send in nominations for Chapter and Guardian. An election must be held this spring. Chapter members represent you as decisions are made. Meetings are held once a year, and there is money in the budget for transportation. Between annual meetings, Chapter members are called on to vote by mail for novices requesting profession. Nominations are also needed now for the office of Guardian. The Guardian plans and calls meetings of the Chapter and Standing Committee. Please include the name of your nominee for Guardian in your list of nominees for Chapter - in case someone else is elected Guardian, and you want your person on Chapter, at least. Although you may not have met tertiaries who do not live near you, from our past Newsletters you should have some idea of those who have been active. Each professed tertiary has the right to nominate up to five professed brothers and sisters. For full details, see our Provincial Statutes.

The nomination form is enclosed as the bottom half of the Convocation registration sheet.

A PERSONAL LETTER
From Robert Goode

I have offered to write to you out of concern for my brothers and sisters, who like myself are appalled by the agonies we are being asked to endure over the question of women priests. In discussions with other Chapter members I have pointed out that our problem is many-faceted. Scriptural authority, human

sexuality, the received nature of the Faith, Catholic concensus, etc. are all involved. Our brothers and sisters represent just about all the possible positions in the Church and we continue to be a "mixed bag" as an Order. This is a time for heroic charity, communication, and a lot of time on our knees.

I still find as yet no reasonable and viable alternative to the Episcopal Church. There are already four splinter groups busily beating their own drums. Most of them seem more concerned about appearances and right-wing politics than the Gospel. None of them has the earthy, warm, embracing qualities I have come to look for in a truly Catholic atmosphere. Some of them sound Jousenist, and most of them have rather exotically derived episcopates, to say the least. The other legitimate Catholic Communion all require an assimilation of an ethnic tradition foreign to me. Having grown up in Irish Boston, I can say this also applies in some instances still to even the Roman Catholic Church.

We also have to face the fact that discontented priests who feel they can command the allegiance of 100 or more persons are often very much aware that they are likely candidates for the episcopate of a splinter church.

If you feel strongly enough, this might be a good time to reread some of the great heroes of the Oxford Movement. They operated in an atmosphere far more hostile than the present one. In addition, the clergy at least faced the possibility of civil penalties and imprisonment as well as ecclesiastical censure and deprivation. Our religious orders themselves were born into what seemed an impossible situation. And remember, our communion endured over three hundred years of prohibition of the religious life. Despite that, we still had our Little Giddings and our Nicolas Ferrars.

Those of us who are considered conservative (odd, since I am a socialist and love the new Prayer Book!) must ask ourselves how important the Franciscan life is. It is precisely that kind of life born in the spirit of the Passion and Franciscan penance which may be the means of our healing. Do not abandon it lightly.

It is true that I cannot say, as I once could, that I will live and die a priest of this Church, though I may die trying. We Franciscans have been very adaptable and undaunted. After all, did we not go to the tents of the Sultan himself? Share your agony with me, or the Guardian, or another Chapter member. I even invite you to call me collect at (219) 533-3830 if talking will help.

Let me also express to those of you who are concerned, my own feelings of confidence in the Chapter and its sense of fraternity and charity. At least in the Third Order, nobody is steamrolling anybody else.

Those of you who read this who do not find any objection in what is going on should bear in mind that the problem is real and dangerous. These are my own personal feelings and opinions, and don't represent those of any official faction.

Every strength and grace of our Franciscan training is called for in this difficult period. Let us not be found wanting.

With respect and love to all my Franciscan brothers and sisters.

Gooch+
(The Rev. Robert Goode)
Assistant Chaplain
Member of Chapter

Standing Committee, continued

By official vote of Chapter, we concur with the ratification of the S.S.F. Constitution (international). It can now become part of our official documents.

We have had inquiries from two Lutherans who are interested in becoming part of the Third Order. Preliminary approval has been granted by our Bishop Protector.

A number of tertiaries are wrestling with the problem created by the decision of General Convention. Robert Goode, Assistant Chaplain, has been in touch with several of them, and has a keen perception of the overall situation.

PERSONAL NEWS

We rejoice in the professions of the following:

Pat Mahon - October 14

The Rev. Jeremiah Williams - October 4

Caroline Moran - January 6

The Rev. Robert Brandt took part in a production of "A Man for All Seasons" in January at St. Ann's Church in Sayville, New York, and his picture appeared with others in a local newspaper.

Wayne Conboy, of Ontario, is now trying his vocation with the Society of St. John the Evangelist in Bracebridge, Canada. However, he still welcomes news of our Third Order. Mrs. Ward (Lee) Malloy has moved with her husband and family to Kiel, Wisconsin, and will be missed as former Co-Convenor of her area's fellowship.

Joseph McCoy, of Memphis, Tennessee, reported that the St. Joan of Arc Fraternity of the Roman Catholic Third Order of St. Francis, in which he took an active part, has had to disband because they were unable to find a spiritual director. Fr. David Burt is leaving the Rectorship of the Church in Clinton, Mass. and asks for prayers as he and his family ask God for a new direction and a new call to ministry. His home address continues to be: Partridge Hill Road, Harvard, Mass. 01451.

LIBRARY

So much material has come in, with more expected, that the new listing of books will have to be included in the next mailing, along with mention of some of that other material. Meanwhile, we can mention the following, which are available through our Librarian, Mrs. Lawrence Mahon (Pat), 1990 S.E. Mulberry Avenue, Portland, OR 97214. (In fact, she has recently had serious surgery, and her husband has graciously agreed to "hold the fort" until she can take over again. Please remember Pat in your prayers.) The Little Brothers of St. Francis, Mission Hill, Mass. sent a brochure and their first Newsletter, January 1977. Hat Rock Valley Retreat Center Message No. 22 from Father Liebler and Companions dated December 1976, includes the news: "No new pastor having appeared on the horizon, Father Liebler is carrying on." National Franciscans Communications Conference Newsletter, Winter 1976 mentions tips for news releases, among other things. Prayers are requested for Fr. Roy Gasnick, President, who recently suffered a heart attack. "Good News from Naramata Centre" in British Columbia (Nov. 1976) sketched activities planned for summer 1977 with a variety of educational opportunities. The Society of St. Francis and CLUSTER staff have a brochure describing the project which our SSF novices are working with in Yonkers, New York.

Some people have asked, "What is a Spiritual Director?" The following definitions were published by The Bishop's Prayer Commission, Diocese of California. The third category, Spiritual Guide, is the sort of person we mean by Spiritual Director (rather than the other two types).

Spiritual Companion - The key concept of a spiritual companion is sharing. The spiritual companion shares his or her own spiritual pilgrimage while hearing the story of others. Successes, failures, frustrations, puzzlements, and feelings are exchanged. Advice may be given and received. Encouragement and understanding are offered.

Spiritual Teacher - Knowledge. The key concept of a spiritual teacher is the imparting of knowledge. The spiritual teacher is knowledgeable in one or more of the following areas: ascetical theology, prayer techniques, devotional literature, writings of great mystics, lives of the saints, traditional and modern Christian devotional techniques, non-Christian devotional techniques which may be used in a Christian framework, theology of prayer, a variety of psychological schools and techniques which relate to prayer. Spiritual teachers may or may not be on their own spiritual pilgrimages, but they must be able to teach effectively one or more of these subjects to individuals or to groups. They may or may not choose to share their own pilgrimages.

SPIRITUAL GUIDE - DIRECTION. The key concept of a spiritual guide is individual direction. Spiritual guides have at least some knowledge in all of the areas detailed under spiritual teacher, and they apply this knowledge to the "formation" of the souls they guide. Spiritual guides should be on their own pilgrimages and under guidance themselves. They must have a relative lack of ego-involvement and be able to guide others on paths and in techniques which are not part of their own pilgrimages. When appropriate, they share their own insights and experiences. They may or may not be confessors to the persons they guide. Their basic approach is to meet regularly with the persons they are guiding, in order to hear accounts of spiritual discipline and progress, and to make additions, deletions, and adjustments in the rule of life which those persons under direction have assumed. Spiritual guides may function as consultants, giving advice and discussion suggestions with the persons they are guiding. By agreement, they may have authority over the persons they guide.