

Franciscan

Newsletter of the Episcopal Third Order family



Times

Vol. 1, No. 1, 1982

Easter tide

The Gospel Now-Convocation Theme

The theme, "The Gospel Now," was shared in an address by Brother Allan Barnabas, Sister Cecelia and Brother Robert Hugh. Each shared insights for all to benefit from.

Brother Allan Barnabas shared much need for the miracle of a smile. Sister Cecelia shared the need for quiet time with our Lord in addition to the regular offices. Brother Robert shared the importance of living the Gospel as Francis did. At the end Brother John George suggested we take some time and let it all soak in before we return to our daily routines back home.

... I believe "Convocation 81 in Seattle" can best be summed up with John's Gospel Chapter 15; "I am the real vine, and my Father is the gardener... You did not choose me; I chose you and appointed you to go and bear much fruit, the kind of fruit that endures... and so the Father will give you whatever you ask of him in my name. This then, is what I command you; love one another.

Brother Allan Barnabas gave us some homework; to see Jesus in the person next to us, to touch them tenderly, to ask them if anyone has told them they love them today... I love you, I love you, I love you... also to tell Jesus that we love him. How can we see Jesus unless we see him in our neighbor?

Sister Cecelia stressed the importance of our fellowships and also the need to be supportive of each other, to remember our brothers and sisters in lands where a letter asking what it's like to be a Franciscan in, for example, Zimbabwe... can be supportive of their work and can give us greater insight into our Franciscan family.

Brother Robert reminded us... we are called by God to be instruments of his peace, channels of his

grace, we are called by God to be agents of his reconciliation and to ask ourselves... "What first step can I take today?"

Tapes of the Convocation are available at a small cost of \$1.00 each plus \$1.75 for postage and handling. The tapes available are:

1. Overview 1981 TSSF Convocation (reports of delegates to England),
2. Brother Allan Barnabas, (side 1) and Sister Cecelia (side 2).
3. Brother Allan Barnabas.
4. Brother Robert Hugh.

Mail requests with check or money order to:

Roberta Beisel
2830 St. George Drive
Garland, TX 75042

Br. Wulfram Writes

The following is from a letter written by Br. Wulfram from Dar Es Salaam, Tanzania, dated October 25, 1981. Br. Robert Hugh shared the letter at Chapter.

Dear Robert Hugh,

All is well with us here. We are getting very excited now as we see our small house in the city on the way to completion. As you might have already heard that we are building a small house in the Dar Es Salaam city which we hope it will be our hostel and agency. We hope it will accommodate five people at a time.

It has become a symbol to us of how much we owe to the generosity of friends in Europe, without whose interest and support we would never reached this point. The warmth, kindness and friendship of so many people have given us the encouragement to go ahead with our plans. However, we still need windows, doors, and some furniture, I was just wondering, do you think there could be anybody there

See Br. Wulfram, page 2.



Pictured together in the courtyard at St. Thomas Center our novice directors, Ken Cox and Glen-Ann Jicha.

Glen-Ann shares... "Chapter/convocation this year was a week of great beauty and power; how I wish you all could've been there. Somehow, the spirit of St. Francis walked among us perceptibly and we were able to share with others in new ways as healing and growth took place within us as individuals, as a Community, and as part of the whole Franciscan family."

How long?

How long

Before we see

As He sees

Before we love

As He loves?

Abba, Daddy

I want you,

I love you.

Thank you,

For being You.

July 1978

Elaine Schofield

Brother Wulfram . . .

who may be interested to pay for those things? Or to pay for some of those things! We shall be more than grateful to know about it.

Br. James Antony is returning back to us from U.K. in next January and he is supposed to be living in that house and it is really a shame that it hasn't got windows and doors on it. But if you can't get anybody to pay for our windows and doors, please don't panic we shall understand it. But in case there is someone who is interested to give us something for it then please address on cheque like: The Society of St. Francis A/C Dar. or if it is rather a big sum of money, cable it to the Society of St. Francis A/C. Account number 73X196, Clock Tower Branch N.B.C., P.O. Box 9002, Dar Es Salaam, Tanzania East Africa.

With love and prayers
Br. Wulfram, SSF

Chapter responded with a check for \$1000.00 to help with their need. Brother Wulfram writes in response to receiving the check . . . "We are very happy and grateful to you for this money towards our new building in the city . . . all of us would like to send you our deep thanks . . . to our brothers and sisters who made it possible for us to go on with our construction work. Tomorrow I shall go to the wood workshop and order some windows and doors. Your money can buy five doors and four windows. . . . Our love and prayers to you all. Yours in Christ our Lord, Br. Wulfram, SSF Guardian."



Retreat To Be At Bishop's Ranch

A Third Order retreat is scheduled for July 30 through August 1 at the Bishop's Ranch, 5297 Westside Road, Healdsburg, CA. The phone number is (707) 433-2440. Brother Jason is making the arrangements. All Tertiaries are welcome to attend. If you are interested, contact Brother Jason.

from the guardian

Events coming up:

The Southeast Regional meeting to be held in Augusta in March has been cancelled. Keep in mind the latter part of September. More details in the future.

June 21-24, 1982 there will be a regional meeting in Albuquerque, New Mexico planned by Arizona - Colorado - New Mexico - Utah. Further information will be forthcoming.

The Chicago meeting in August, 6-8.

The First Order Chapter Meeting at the Ranch was an experience never to be forgotten. The only word to describe it is Resurrection!!!

One of the changes at the First Order Provincial Chapter Meeting, that brought forth the most excitement was the plan for novice formation. Brother Derek, the Novice Guardian, outlined the master plan. Beginning in September, 1982 all novices will be at San Damiano Friary for the purpose of in depth formation, for the period of one year.

It is anticipated that a house will be established in Minneapolis to be at least initially allied with St. Mary's Hospital, at which hospital-ity can be offered to families and

others seeking treatment at St. Mary's and from which friars can study or work at the Rehabilitation Center and/or Hospice.

In the planning for the future (1985-86) is a proposal for a House of Prayer.

Brother John George was elected Guardian of the Bishop's Ranch Friary. As you know, John George has been our Provincial Visitor on the East Coast — a position he has filled with great perception, sensitivity and enthusiasm. We are most grateful for his attitude, his time, and his gifts, that he has so willingly shared with the Third Order, and wish him well in his new endeavor.

At the present time (After the 1st of April, when John George leaves to begin his duties in California), Brother Justus will be our Visitor on the east coast. In the fall when Brother John Charles completes his book, he will share the work with Brother Justus. We look forward to their ministry.

At the time, the Provincial Minister, Brother Robert, has not appointed a west coast visitor. Inquiries and needs are to be directed to Brother John George at the Ranch (after April 1st) until otherwise notified.

Thoughts from Lee Malloy On Beginning Fellowships

For at least five years I have watched the fellowship here (Minnesota) grow and learn and change. I remember that initial meeting with Brother Mark Francis when we decided that we did, in fact, want to be a fellowship and we shared with each other what we thought that might possibly mean. We began meeting four times a year . . . that was a commitment, at that time, which we felt we could make. It was a realistic one for us and set the precedent for a greater number of meetings during the year, later on. We have been using the Roman Catholic Secular Franciscan material "Fully Mature with the Fullness of Christ" which they use for formation and which we have, as well



Brother Robert and Brother Alan Barnabas shared ideas at Convocation.

as other fellowships, used for fellowship study. Using this we have discovered just how valuable consistent study is. Included with this are appropriate references from "The Way of St. Francis."

Suggestions for beginning fellowships: With the questions "Do we really want to be a fellowship?," some discussion of including (adopting) isolated tertiaries, possible ways of staying in touch with them; of purpose, i.e., "What are we here for?," and some discussion, perhaps, on special difficulties which may arise and using meeting time most effectively. We have spent so much time on formation, and that was necessary and continues to be so.

We have grown so close and that, of course, is the crowning, yet ever growing joy, of having asked and continuing to ask those original questions. Having decided that we want to be a fellowship we have worked at making that happen. And that, I think, is one of the major keys in all of this . . . fellowship happens because we all, with God's grace, *make* it happen, talking and talking and sharing more and more openly, learning to laugh and cry and pray together.

Thoughts from Dorothy Nakatsuji On purpose of fellowship

A fellowship group is not an end in itself. It is an extension of the larger T O family/community. Each individual is on his/her own spiritual journey set within the framework of Franciscan vocation.

Fellowship meetings are the time, place and more importantly, the atmosphere within which we give and receive the spiritual nourishment we need to go out and fulfill the responsibilities inherent in our daily life. It's where we can share not only our joys and successes but also the turmoil and suffering in our lives with sisters and brothers who understand and do not judge.

We are in the midst of Christ's love and are free to be . . . to be who we are. There are various paths, detours and obstacles on our Franciscan spiritual journey so that meetings may often have a specific topic for discussion: (e.g.: the Rule or study topics.) However, these are ways to meet the needs of individ-

uals and the primary focus remains spiritual nourishment. We need the opportunity to be who we are rather than always doing and learning.

Thoughts from David Nard On a New Fellowship

We have struggled here in Savannah with finding the best formula for us. We were originally meeting once a month and discussing a different part of the Rule each month. It was going real well until some of the inquirers began to drop off leaving only 2 or 3 of us at meetings, which were at night, and just began to seem a little inappropriate. The other problem with this was that we really didn't know one another very well and we weren't developing any real feeling of "community." Most of us are new Franciscans, and not real well grounded in our Franciscanism, so we were all a little hesitant to take a leadership role if our professed brother couldn't be there.

About a month ago we decided we would try something different for a while, so we are now meeting each Monday at noon to say the noon office and have our intercession prayers for the Order, listen to a meditation, and just have some prayer time together. We finish with a few minutes of fellowship, maybe over lunch, then we are on our way. Thus far the result has been very good. I think the quality of our time together has improved considerably, and we are developing a much better sense of "community." We are thinking about a quarterly or once a month evening or Saturday meeting so we could add more detail to our study and formations.

The most positive part of all of this is the working together to work out how we are going to best form our local Franciscan Community. The Lord must be in this, because he keeps us going.

Fellowship Study Suggestions

Roman Catholic Secular Franciscan material "Fully Mature with the Fullness of Christ." A formation program for lay Franciscans based on the new rite of Christian initiation for adults. By Benet A. Fonck, OFM.

"Formation of Lay Franciscans," by Fr. Philip Masguard, OFM. Available from Franciscan Herald Press, \$1.50.

David Nard writes, "It is an excellent study course and new candidate instruction into the Third Order.

"Third Order Vocation," available from St. Anthony's Messenger in Cincinnati, \$4.50. David also writes, "It is excellent in fellowship organization and study guide for Franciscan formation."



Pictured together at St. Thomas center . . . Kale King and Gloria Goller.

Kale will continue to serve as member of Chapter. Chapter regretfully accepted his resignation as guardian. We are thankful to have the benefit of Kale's pastoral ministry and wisdom as a Chapter member.

Gloria Goller and Warren Wagner are to be commended for their efforts and arrangements for Chapter and Convocation. Thank you both for a job well done.

SPECIAL NOTICE

The brothers at Little Portion are *considering* the following:

A tertiary, or a couple (at least one of them a Tertiary) who would be willing to spend a year at Little Portion to interact with the brothers and to look after the guest house. If you are interested and wish to be considered, please contact Brother Justus, Little Portion Friary, P.O. Box 399, Mt. Sinai, New York 11766.



Francis of Assisi tried for twenty-five years to be a somebody. He went to parties, wore fancy clothes. He, like all of us, really liked a good time. Yet Francis had a serious side also. He wanted to do something meaningful with his life — for himself and for others too. Through prayer and painful searching, he decided to lead a simple life, living like the poor whom he wanted to serve. He chose to be a nobody so that he could fill his life with everybody. And he sought to share his life with like-minded brothers. He wanted to be part of the Christian community — but he didn't want to be an ecclesiastical functionary or bureaucrat churchman with status and power. There are brothers and sisters (some of whom are teachers or priests or social workers) who try to live like Francis today. Of course, they'll never be exactly like Francis. But they are trying to do the same thing in their own way. They're unique too.

How are you sharing a simple life of brotherhood and service? This Easter may we shine forth with the radiance of Christ and proclaim the Good News.



The Gospel Now, What First Step Can I Take Today?

Hilfield Friary - 1981
Notes from Dee Dobson

May 29 — Grother Geoffrey gave his welcoming address, with thank-you's. He mentioned that 60 years ago Hilfield started work with the wayfarers. That it was 50 years ago that Br. Douglas, etc., took vows. The meeting was primarily to talk, not to be a legislative group — that the conference was a culmination of the work of the past two years. The conference would be mainly in groups.

Letters were read from Benet Fonck and Brother Michael. Further welcoming was extended from Br. Bernard. Br. Colin Wilford explained about the services of worship: Morning Prayer — American Province. Mid-Day — Franciscan. Evening Prayer — European Province. Compline — Australian Province. Presentations: Sunday — European Province. Monday — New Guinea & Australia (Pacific Province). Tuesday — American Province. Wednesday — South Africa.

Archbishop Robert C. Runcie thanked us for being invited — his first visit to Hilfield. He stated that

he knew Bro. Douglas and Father Algy, quoting Fr. Algy as saying, "Addresses are not to be remembered, but to be received." Ours is an age of conference and consultation, and our representatives are members of the vigorous movement in the catholic church. He further stated that we should be able to pass the five tests to discover whether we are spreading the gospel — Biblical tests:

1. Does your message come over as something new and fresh, or is it tired and stale?
2. Does it disturb? The Gospel challenges suppositions. Is it a case of the bland leading the bland? Niceness is not the Gospel.
3. Is it excessive? Take your breath away with its claims? Does it go beyond anyone's natural expectations? Saints are extraordinary because what they do goes to excess.
4. Does it bring joy? The Gospel should set us free from dismal thoughts. This is precious of the Gospel. Martin Luther said, "As I



Panel sharing of delegates to England. (From right to left) Br. Allan Barnabas, Dee Dobson, Kale King, Br. Justin, (not on panel but in the picture is Br. John George).

drink my glass of German beer, the Gospel runs its course."

5. Does it promote love? Does it set us free from concern, self-esteem?

All five of these tests are essential. They need to balance each other. These qualities can be blended as we live with grace.

Most scaring is the way St. Francis hastened to bring the gospel to practice. We can hardly fail to be impressed with Matthew 10:7-19. Poverty, as considered in this passage shows we have fallen short. Our concern should be the way of poverty — personal, social, global. At the time of Francis there was much fantasy. The Church was very possessive. Francis took the road of poverty to identify with Jesus. From the first, the pursuit of poverty had a personal element. In England the revival of Franciscans brought relief to the poor. Must be associated with actual poverty. There is a need for this insight; the need is evident in our own social life. We are born into distraction and congestion. There is much to live with, and little to live for. Fasting is indispensable to recover from this way of life. The practice of shedding of clutter and distractions is needful in order to have a purity and simplicity of vision. Franciscans have always traveled light.

A life of indignation with betrayal can be turned into a life of joy. Here at Hilfield we have tranquillity and beauty — expensive. Franciscans should be found with the sick and delapidated, should be with the lepers of society, with the homeless, the mentally ill, etc. Even in Francis' day global implications were extensive. Men moved into the universities because we have a thirst for knowledge. We now have the opportunity to build on work already done. There are no limits on brotherhood, no geographical limits, neither human rights or utilitarian are as fundamental as brotherhood. Brotherhood, under our Father, can do something to keep the world from destroying itself.

Hope and pray we will balance the personal poverty of spirit and the global implications. Hope in the way of poverty. Find the five points, take some risks, but in it find joy, a way of love. The personal, social and global need to be

given expression in the risk of following the Gospel.

Franciscans as an Order should consecrate the freedom of travel. The international dimension should be considered. Third Order witness to responsibilities can be more global. They can be a bridge between those who abandoned and those who are trying to find the Gospel. Third Order can make a noise, where it is inappropriate for Friars to do so. Poverty for Third Order — simple, prayer.



Francis lived with a tired, legalistic church. He didn't leave it, he changed it.

May 30 — Welcome to Br. Geoffrey by Br. Anselm; Geoffrey gave Address.

May 31 — Bishop Hereford felt that it was important that we not be thrown by what the Archbishop said . . . that there is a real place for larger houses, as well as small houses. He felt that it was important that, if you work on the fringes, you can get back to the normal stream for spiritual refreshment and living in the community.

He further stated that we cannot completely identify with those we work with, especially poor. They do not regard us as the same because we chose to do the work. They expect us to be different. Don't be obsessed about images. Do the right job and then the right image will emerge. It is essential that the Church now speaks. We must be prophetic (the Church). The Third Order must address itself

to justice, and justice is political. This does not mean it is necessary to be party-minded. We need bases to be renewed and refreshed.

In response to questions about Third Order Community/Third Order Community Houses — try to see if they fly. There is much communal living. The danger is that just because it is Third Order it would not necessarily mean that they can live together. The right people have to be with the right people. This can be done in two forms: a group of 2 or 3 could be together to meet a particular need. Usually there is not a specific need. The other way is with a leader, one person who identifies a particular need, and is usually a dominant figure.

Notes from one of the group sessions — SSF stands for stability and challenge. Reconciliation is a major part of our life. The Society is meant to be prophetic in that we point to the reality of God. But with all that, we have to see people as people and respect their freedom. It is the responsibility of the prophetic to agonize with people, and suffer with people in their frustration. Our neutrality is our empathy.

June 2, Sister Frances Hewlett — The Roman Catholics are struggling the same as we are. She has no problem with us all meeting as Franciscans — differences are used to develop our lifestyle today — hers mainly from the English point of view.

Jesus is for the world, regardless of culture or country. Francis and his brothers took no part in the ravages of the 13th century, but did influence changes in the Church. Being a Franciscan is following the teaching of the New Testament. Francis was neither anti-cleric nor pro-cleric. He saw evils, but looked deeper to where all met in faith, in the body of Christ. The freedom to think what I like is all right as long as we can meet in Christ. Francis preached to the poor. We cannot go back to the 13th century. We are ourselves. ("I have to be me.")

The answer is in our transformation of the Holy Spirit to what Christ is asking us to do in 1981 in His body the Church. There are many forms of piety — each goes back no more than two or three hundred years. We are responding

to a need. A vocation depends on the Holy Spirit. Since the beginning, there are only 30% of Roman Catholic religious groups left. Many are dying out because they will not change.

Poverty is controversial — must be looked at in order to have renewal. R.C. Sisters do not vow poverty, but vow to sharing — meaning poverty is hard to discern. Christ worked for his living, was poor. Old Testament idea of poverty was a curse from God. Scripture gives us guidelines, goals, and ideals. Our task is to interpret these for today. Jesus took less in all ways that we might become rich. Early Christians asked — where do you put your faith, in possessions or in Jesus? The mark of faith is how Christians loved one another.

Franciscans of Francis' time became rich. They had to think through life style. Francis first submitted to Jesus and then became poorer. We are committed to live Gospel poverty. We have to scrutinize to determine a choice to be made and how we are to live our vows. Each one is called to our unique response to God's call — tolerance is important. Tolerance is not to make judgments as to others' response to God's call. We may engage in dialogue, but may not judge. We require prayerful reflection. Prayer is a tool. The primary means of establishment of the Kingdom is prayer. Our Mass and Office is the platform on which we move into our personal relationship with God. Our lives at times must be withdrawn, and then at times in the middle of activity. We must withdraw for renewal. If we don't take time for withdrawal, for quiet, for the inner voice, God can't get in.

Leave your houses and go into the world. We belong to Christ. The directed retreat is an important tool that can be used.

Additional notes from the groups — Br. Bernard: We need to be aware of reconciling and a caring role. Do Christians need to be neutral or take sides? Reconciler — loving both sides — refusing to categorize. Franciscans should be doers not just speakers. To love each person when in conflict is to meet them at the Cross. Being a Christian means compassion, and love must accompany hard words.

Others: Prayer is the priority in Page 6.

our life. It is possible to be too much in the structure of prayer life — if it fails, there is collapse.

Humility, love and joy are needed in a community life. Reconciliation is Franciscan. We as Franciscans should be reconcilers rather than prophetic.

Sister Cecilia: The message of God - redemption, forgiveness, eternal life. To share we must be rooted in prayer, daily. How much do we share this message? We share by attitudes, lifestyles and communications. We must always be ready to give a reason for the person that is in us.

June 4, Br. Geoffrey — Every country has a need for reconciliation. We have talked much of prayer — as a loving action, not as an escape. This was a great meeting of our Society, at the level of the Gospel. We are one family in Christ. This we have experienced this week. We have said little on how we can help the Third World. Some issues were barely touched on.

The meeting of the 1st and 3rd Orders should also be on a local and provincial level.

The Gospel is the means of salvation, and must start within our lives. We need faith and conviction to take the first step.

And what first step can I take today?



BOOKS TO SHARE WITH A FRIEND

In Pursuit of Wonder. Once we realize that life is a gift, we begin to wonder of its meaning. Faith in God begins in wonder, and in wonder faith increases.

Joan Mitchell

To wonder is to be a little more than curious about all things that bombard our senses. Curiosity asks who moved in down the block, or how a new engine works, or what makes plants grow.

Investigation usually satisfies curiosity. But to wonder is to ask questions that must be lived rather than answered.

Wonder finds a perpetual surprise in living that keeps life from wearing out in routine. When thought of as daydreaming, wonder can be a means of escaping from problems. But when thought of as a way of opening inward and outward, wonder can help us find meaning in life. One of the purposes of this book is to help the reader make use of his or her "sixth sense ability" and wonder with a purpose.

We take the wondering process seriously, for it was in wonder that faith in God began. In the Old Testament, "fearing the Lord" means much the same as "turning on to God" means today. Fear in this sense means "awe, amazement, wonder." The Jewish people saw God acting wonderously in history, in their lives.

God is still acting wonderously in our world. Life is given to us without our asking for it. But once we have life, we have the ability, the command, and the power to discover its meaning. Hopefully, the place God has in your life will become clearer to you as you learn to use both you "I" and your eyes and begin to wonder consciously, on purpose and with purpose.

This is much more a book to do than it is a book to read. Share the discoveries and activities in it with a friend . . . and find the wonder in each other.

Published by:
Winston Press
Paperback

Practicing the Prayer of Presence. A meditation drawn from classical spiritual literature to help us deepen our awareness of God's presence and give added meaning to work, study and prayer in daily life.

Adrian vanKaam and Susan Muto

The authors show how prayer is not just an activity isolated to a corner of everyday life. It involves our awareness of ourselves, a stance toward the world, a way of handling all the problems and anxieties that crop up in addition to our responsibilities in daily life. We need to deal with a thousand different things, they show, in order to fasten our attention on the reality of God's presence and its meaning in our own expanding consciousness as we meet the world about us.

Each new moment, whether it is something that occupies front page

presentation on the newspaper or whether it takes place in the silence and solitude known only to God, is invested with an importance of eternal weight and one that requires a whole series of important attitudes such as calmness, attentiveness, gentleness, concentration, and humility if we are to draw from it the fullness of its significance.

The result is refreshingly different and richly rewarding meditation on the meaning and value of the human person and the Christian vocation to intimacy with God.

Published by
Dimension Books
Hardcover



A Practical Guide to Spiritual Reading. A daily program for reading the best writers, for keeping a journal of progress and for measuring step by step performance in the spiritual life.

Susan Annette Muto

Guidelines for practical reading and sample programs are presented and it is made clear how they can be adapted to different audiences. The guidelines help us to read in the right way. Rooted in spiritual theology as developed by the great spiritual masters of the Church, they stress and develop the formative dimension of spiritual reading.

The author points out that the main approach to this art is not exegetical, informational, or literary but formative. This means we are to read Holy Scripture and spiritual literature in such a way that these texts help us to tune in to the inner life form or direction that God has meant for us from eternity.

Because spiritual reading done in the right way, helps us to find and unfold the mystery of this hidden life form, such reading is called formative, and spirituality approached from this perspective is called formative spirituality.

Curiously enough, for all this interest in spiritual reading, there are few, if any, really handy guides for the general reader or for a retreat master, spiritual director, or director of formation who wants to know how to establish for himself or for those under his care, a practical, workable program of spiritual reading.

Published by:
Dimension Books
Paperback

Note: Recommended as a must for each Novice Counselor because of the tremendous resource of classical writings with a brief synopsis of each one.



Br. Allan Barnabas as he begins his address on Love.

News From Guyana

This is part of a letter from the Rev. Canon John Bennett, of Guyana, South America. He's writing about Wakapoa Village, on the Lower Pomeroon River, where Catechist David Boyan lives. They are two of the several postulants in Guyana.

"Wakapoa is a delightful area. There are several small islands on

which people live. During the rainy weather when the water is high you can go from island to island in straight lines. You can use a motor boat if you care to. We Anglicans have 3 congregations who are conscientious church people.

"One is at S. Lucian's, Kororite Island, the first island in the savannah, where David Boyan functions. About 4 or 5 miles from there in the upper Wakapoa creek there is St. John the Baptist's where there is another set of devoted church folk; then about 5 miles further on we have William Austin's where another set of church-going Christians live. I used to visit these places once a month in the past, but the cost of traveling has risen so sharply in the last few months that I can only afford to visit every three months. A pity, but that's the way it is.

'Wakapoa' is derived from the Arawak word, 'Wakokoa,' which is a type of pigeon plentiful in the area. Most of the islands have Arawak names: Kokorite is a kind of palm tree.

Anwana - a carrion crow

Waromuri - a kind of harmless ant

Katauro - the place with a lot of bush-ropes

Masari - a type of shrub

Kaporoto - a tree that bears a special kind of edible fruit

Makurio - wasp

Mora - a type of hard, heavy wood

Asa Kabura - Asa District, 'Asa' is the name of a small, very tasty fish

I hope to go to Wakapoa in March and spend Passion Sunday, Palm Sunday and the first half of Easter Day, as well as the other days of course — in a feeble attempt to put right, or rather to make amends for past neglect. Sincerely, John Bennett +"

Feb. 5, 1982

HELPFUL HINTS FOR SPIRITUAL DIRECTORS

Most of these are not new. Hopefully, they will simply provide a fresh presentation of a few "oldies but goodies" regarding spiritual direction.

(Continued next page)

(1) "COME, HOLY SPIRIT."

A prayer at the beginning of every session, no matter how brief, immediately plunges director and directee into the business at hand. Inviting the directee to lead the prayer can give the director a good clue as to "where he is at." Also, frequent internal supplications as simple as "Come, Holy Spirit" during the session will often provide great insights. And, if possible, a crucifix or picture of Jesus or our Blessed Mother on a wall where the director can see it during the session, can provide a powerful focus for these prayers as the session proceeds.

(2) "LOVE OFTEN BEGETS FRIENDSHIPS."

St. Francis De Sales claims that friendship provides the best context for the growth and development of the penitent or directee. He advises a confessor to strive to be a friend to the penitent and to let himself be loved as a person and not regarded as simply a possessor of sacramental power. The relationship which St. Francis describes is reciprocal; so he also advises the penitent to approach the confessor with the confidence he would place in a friend.

"The tone of friendship influenced the method De Sales used in responding to his penitents. From his writings we know that his confessional responses were not of the nature of regulations or orders but simply friendly advice. Because he

assumed that his penitents had a strong desire for moral goodness, he did not believe they would benefit from having something imposed on them by another. His great respect for the freedom of the individual led him to support that freedom in whatever way it was moved to God. Such support did not call for legislation or endless detail. De Sales once remarked to his friend and penitent Jane Frances de Chantal: 'I have often told you that one should certainly not go much into detail with the exercise of virtue; rather, one ought to proceed quickly, candidly, childishly, in good faith, *grosso modo*.'" (Raymond Studzinski, OSB, *The Minister of Reconciliation: Some Historical Models*)

(3) "THE HEALING OF MEMORIES."

Most of us are familiar with this beautiful expression relating to the power of the Holy Spirit. The Linn brothers' books on this subject are very well known. (The Healing of Memories). More and more spiritual directors are resorting to this great gift early on in the process of directing anyone. Many of us are burdened by influences and experiences from our past that may be weighing us down and creating undue fears and anxieties. To spend time over a period of months having the directee read up on this gift and to pray over her/him periodically as the Holy Spirit opens up various areas can greatly assist her/

his growth in the spiritual life.

(4) "PRAY FOR OUR DIRECTEES."

One of our functions as spiritual directors is to be an "intercessor in the night," i.e., to pray for our directees in quiet moments. Baron Von Hugel, that famous spiritual director, took this task so seriously that he would pray for the persons he directed three times a day. Often, we reach an impasse concerning where to go next when dealing with a specific problem or direction. Intercessory prayer and sacrifices such as fasting and almsgiving are potent weapons in our spiritual armory. Also, to offer up all of our activities of a complete day for one of our directees can be most helpful in bringing God's light to our penitent as well as bringing us some added God-filled energy.

These last two observations are more directly applicable to the directee.

To be continued

If you have items of interest to the Third Order and would like them included in the *Franciscan Times*, please submit copy (typed if possible), photographs and/or art (black and white if possible), to either:

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