

# Franciscan Times

March, 1985

Dear Third Order brothers and sisters,

Here it is again, finally, The Franciscan Some-Times! The TIME to get it together is what has been lacking in my life. Now I've got all of your newsletters and other things you've sent, sorted out and I'm ready to go!

Thanks to everyone who has sent news and thoughts; And an invitation to all to share with us by sending news to me at 2020 Hauser Blvd. Helena, MT 59601.

I had an opportunity, in February, to take my first plane trip and go to a meeting of Coalition 14 in Scottsdale, Arizona. We stayed at the Franciscan Renewal Center there, and it is a beautiful place. It was so strange to leave a world which was covered with snow, where the temperature had been around 0° for weeks, and arrive in a summer-time world of 75°, sunshine, and palm trees! As we traveled in the taxi from the airport at night, it was so odd to me to see, in the light of the headlights, familiar things like Wendy's and Mini-Mart -- and then, in the median strip, orange trees with oranges on them!

Read on, to find out what your fellow Tertiaries have been doing since last November....



Joanne Maynard

We'll start, naturally, with.....

Andrew Wilkes of the Arizona Chapter, St. Mary of the Angels, attended Chapter at Little Portion, and shared his thoughts about it in their newsletter. He gave a report on the growth rate of the Third Order at Chapter, saying that we will double our membership of professed tertiaries by 1990!

Marie conducted a Quiet Day at St. Michael's, Coolidge in December. One January 5, they celebrated the Eucharist and had an Epiphany party. Jonathan made a trip to Nicaragua and put together a slide show, which he presented to interested groups.

New convenors were installed in November: Jim Cain for Phoenix, Deanna Gursky for Tucson. Marie, Jim, Deanna, Darlene, Holly, and Andrew renewed their vows and Marnee, Jonathan, and Luann renewed their novice vows.



The Chi-Rho Fellowship (Chicago Area) gathered to celebrate the novicing of Connie Coligny in December, and heard a meditation given by Mark Drish. In January, they met at the Church of the Ascension for Mass, meeting, and lunch, with a meditation by Kathy Klein. In February, they had a Quiet Day directed by Brother John Charles.

Their newsletter is called "The Voice of the Turtle" -- and here he is.

BOOK REVIEW --

Ecumenical Directory of Retreat and Conference Centers, 1984, Compiled by Br. Philip Deemer, BSG (Jarrow Press, 4630 Geary Blvd. Suite 200, San Francisco, CA 94118 \$32.00).

This book was published in June, 1984, and is as up to date as it is possible for such a book to be. It is designed for use by individuals and groups planning retreats, workshops, seminars, quiet days, study courses, and other similar events, listing ecumenical conference centers by state.

Each entry includes address, rates, accommodations, schedule, and whatever information was available to the editor.

The book is well printed and easy to read and use. Although it is dated "1984," it will be useful for a longer period of time.

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How about November's "inside-out" Franciscan Times? I asked the printers to put on a red cover...and they put the cover on the inside!

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NEW UMBRIAN FELLOWSHIP -- san francisco

On December 31, the group saw in the new year at Grace Cathedral, taking part in a 11 p.m. Eucharist, preceded by an all-Bach organ recital by John Renke. On January 4, they enjoyed a 12th Night party at Mary Ann Jackman's, with potluck and Eucharist, followed by carolling. Mary Ann is now chaplain for the San Francisco and South Bay people. Gary Ost is chaplain for the East Bay and north. Becky Goldberg was noviced in January.

On Feb. 1, everyone brought a candle for the Candlemas Eucharist, which was followed by a potluck and discussion of the Rule. The Eucharist was celebrated with special intentions for the recently departed James DuBois, John Fitta, and Brother Sebastian.



**The greatest possible contribution which any one of us can make to the world is just to be ourselves- at our best.**



The New York Fellowship met for Evening Prayer and Eucharist on February 11, and again on March 19 (St. Joseph's Day). The programs at these meetings centered around the Rule. Their Spring Retreat at Little Portion is planned for May 17-19.

They have begun a Prayer Chain to alert members about prayer requests by telephone.



Walter C. Fox sends: "Greetings from Cape Cod, winter's wonder land. We have more snow here than they have on the ski areas. It's not man made. This is our Christmas present. I retired from the LIRR in September of last year. We sold our house on Long Island. Felt kind of sad leaving our L.I. Fellowship. Never dreamed that I would find one here, but I did. (In Brewster, MA) A new Fellowship just starting up. We meet every Friday night for evening prayer and a little singing and sharing. Two of our members made their novice vows: Fred Jones and Peters Jones. No kidding; they are not related, just good friends. Besides myself, there are 3 aspirants. We are so young, please keep us in your prayers that we might keep growing. I will keep you posted."

(Walter's address is Fishermen's Landing RR 3, Brewster, MA 02631)

SOUTH EAST REGIONAL CONVOCATION

"Peace" was the focus of tertiaries who gathered at the Convent of St. Helena in Augusta, Georgia on September 28-30 for the fifth annual Southeastern Third Order Convocation. Several brothers and sisters journeyed considerable distances to join the Convocation, while others enjoyed the convenience of the relatively central location of the Augusta site.

Br. Chad, S.S.F., visited from New York, sharing several meditations on inner peace. In his closing meditation, Br. Chad cited a portion of Paul's letter to the Ephesians, which captures a part of his weekend message: "so Christ came and preached the Good News of peace to all...It is through Christ that all of us...

are able to come in the one Spirit into the presence of the Father." Ephesians 2:17-18

In open group discussion, those present grappled with the subject of international peace. Several expressed frustration in seeking to deal effectively with international tensions. The dialogue ended, however, on a note of hope: though we work for peace and pray for peace, we must, ultimately, entrust the peace of the world to God.

At the Saturday Eucharist, the group displayed the product of its collective efforts over the early part of the weekend -- a colorful "Peace" banner in mosaic style. In a glorious celebration, several tertiaries renewed their vows, one was noviced, and two were received as postulants.

All enjoyed sharing and song on the final evening of the Convocation, joining together in the words of the song "Weave":

We are many textures, we are many colors,  
Each one different from the other.  
But we are entwined with one another,  
In one great tapestry.  
Weave, weave, weave us together.  
Weave us together in unity and love.  
Weave, weave, weave us together.  
Weave us together together in love.

The next S.E. Regional Convocation will be September 28-30, 1985 at Camp Mikell in Toccoa, GA (north Georgia mountains). The contact person is Pete Brewer, 4669 Hairstown Crossing Place, Stone Mountain, GA 30083.

-- David Nard



LILLIES OF THE FIELD FELLOWSHIP

Their November meeting was the occasion for a discussion of "Thanksgiving." One thing they were thankful for was that Sally Hicks has been commissioned by Habitat For Humanity to create special patchwork wrap-around skirts to be sold to help raise funds for building the first "Habitat" sponsored home in the Metro Denver area.

(continued, pg 4)

## Lillies of the Field (continued)

Their December meeting was unusual; Sally presented a test which helps people recognise their basic personality profile. She also brought charts that provided useful suggestions on how that knowledge could be helpful in one's religious and spiritual development.

Their January meeting was conducted by Dorothy Storey, who discussed a book of Franciscan themes.

Brother Geoffrey, the Minister General of the Society of St. Francis, visited the Denver area in early March, at the invitation of Fr. Kale King, area chaplain for Idaho, Wyoming, and Montana. He also visited Wyoming. He conducted a quiet day in the Denver area.

Dearlie Moline, convenor of the Fellowship, entered and won the Diocesan Poster Contest. Her winning poster will be duplicated and sent to their companion diocese, Southern Malawi. The theme of her poster is from a song in the "Cry Hosanna" book; "Let the prayer of our hearts daily be: God, make us your family." With the help of a Malawian seminary student, she translated those words into Chechewa and used them as part of the design. Her prize was a beautiful hand-carved African crucifix.



### WATER

*Water, which bubbles in a brown-leaved pool  
And quickly overflows the mossy rim  
To flow a dancing brooklet clear and cool,  
Is water still, if it be sipped from slim  
Engraved goblets that of beauty are  
A frozen form; or drunk from ugly cup  
No added crack or chip could further mar.  
Water from both do thirsty red lips sup.*

*And love is like and ever love remains.  
When offered you in plain, discolored clay;  
Drink gratefully; nor heed the many stains;  
Nor deign to sneer: forget not what I say,  
"This living water of eternity  
Each drop receive with great humility."*

-- Nina L. Andrews

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### MILWAUKEE FELLOWSHIP

On December 8, they met for Eucharist and luncheon. Fr. Robert Goode was there to receive the vows of Ed Smith, who was professed. Earlier, they had met at the Cathedral of St. Paul in Fond du Lac, and the discussion was on "The Ways we Serve: Prayer" from the Way of St. Francis. In January they discussed "Study" from the same book. Br. John George was with them for this meeting.

In February, they attended a quiet day directed by Brother John Charles, SSF. In March, their discussion was on "The Ways we Serve: Work."

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The Minnesota Fellowship met on January 3 for Eucharist, supper, and a presentation on Apostolate by Milan Schmidt, a medical doctor in Family Practice.

In February, Kathy Staggs conducted a survey of the Minnesota Fellowship, and the evaluation of this survey was the topic of discussion.

(more on page 5)

Minnesota (continued)

The Fellowship plans a retreat on May 2-5 at the Villa Maria Center in Frontenac, Minnesota. Director will be Lee Malloy.

The Midwest Regional Meeting will be August 30-September 2 at the Franciscan Retreat Center in Prior Lake.

At their February meeting, they had a special guest, The Rev. Dale Trana of Parshall, North Dakota, who completed their formation program and went on to found a Third Order in the United Church of Christ.

In March, The Rev. Patricia Drake spoke on Apostolate.

The program for the Midwest Regional Convocation will include a quiet day, workshop led by Marie Webner, discussions, worship, and fellowship. The theme is "Sanctification and Renewal."



THE PHILADELPHIA AREA FELLOWSHIP is experiencing some light in the darkness this Epiphany! (Jean Carr sent in this report during that season.) In that light we were able to acknowledge our real leadership vacuum (perhaps too many chiefs and no Indians, but tired chiefs), and to admit that some of the more traditional forms of meeting together were simply not working.

A few of us gathered for my profession on January 6th (Epiphany) -- a simple, joyful occasion, after which we addressed both problems. We were grateful that Katharine Watt agreed to assume the responsibility of convenor, after, I might add, a super job of leadership at the Northwest Conference last fall. Also, a number of us will continue to work side by side at a neary soup kitchen (St. Francis Inn, Kensington), with some liturgical possibilities before or after.

Having agreed on a common day a month to "shoot for," we are rejoicing in the opportunities to join our Roman Catholic brothers and sisters in this way (including tertiaries) and to see what real fellowship emerges from this shared task. And in fact we are finding quickly that it is not a task, but an opportunity to visit the Lord in folk who are simply poor in different ways than we are poor.

We are embracing this new season with expectancy, grateful for all that has gone before upon which we can build.

--Jean Carr



#### Rest in Peace

Linda Seaver, widow of the Rev. Donald Seaver, who died in May, 1984, wrote a beautiful letter about her husband's last days. She said, "Throughout this time, he continued his cheery, laughing self, assuring all that he was at peace with the Lord, celebrating mass whenever he could, and counseling from his hospital bed where he was totally dependent on others for his care."

She also wrote, "Our daughter loves unicorns. When we discussed what to put on the bulletin cover for Don's funeral, she said she wanted a unicorn, but I told her that wouldn't be appropriate. We decided to go through Don's Franciscan file to see if we could find something. On the back of the August 1983 Franciscan Times was a small picture of a unicorn with the words "Unicorn -- symbol of God incarnate." My daughter copied this picture and we used it for the bulletin...

(next page)

(The Rev. Donald Seaver, continued)

I want to thank you for this, because it was very helpful for Rachel. I would like to know where this symbolism comes from. Can anyone help me?"

Linda asked that her husband's name be put on the anniversary list. I understand that the Franciscans won't be printing such a list any more, now that The Little Chronicle is no longer a monthly newsletter. Perhaps the Third Order could print such lists periodically?

Please do remember Linda, and Donald in your prayers. He died on May 24 of last year. Linda's address is Box 573, Ridgeway, Ontario, Canada LOS 1N0.



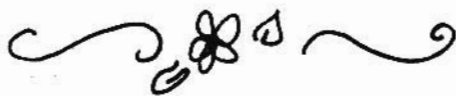
- \* Marcia Shaw of Norwich, New York, a postulant in the Third Order, is music director at her church, plus organist. She also is fixing up a 100-year-old house, and milks a cow daily!
- \* Joanne Maynard, Newsletter editor, is helping to plan a worship service, to be presented by the Helena chapter of Clergy and Laity Concerned, as a part of Central America Week. The service will be included in a prayer vigil for peace which will begin at 1 p.m. and continue until midnight.
- \* The Rev. Jose Valenzuela sent a program from the service of reception of two novices: Francisco Diaz and Oswaldo Alvarez, on December 6. Here is the collect from that service:



Oh Dios, quien dirigiste los ojos del bendito Francisco hacia la vocación de aquellos que tú escogiste para servirte en el mundo, concede tal gracia a los nuevos miembros de la Tercera Orden, Francisco Diaz y Oswaldo Alvarez, para que, junto con sus hermanos, siendo crucificados en Cristo, irradian al mundo la vida del Resucitado, quien vive y reina contigo y el Espíritu Santo, en solo Dios, ahora y por siempre. Amen.

- \* The Rev. Kale King, Third Order Chaplain, has moved to Wheatland, Wyoming to serve as rector of All Saints' parish. This is the church where he began his active ministry 31 years ago. Most recently, he served as vicar at St. Agnes in Sandpoint, Idaho; St. Mary's, Bonner's Ferry; and St. Thomas, Newport. Before that, he was in "The Sub-Diocese of the Tundra" in Glasgow, Montana.
- \* Barbara Conroy of Cambridge, Massachusetts, has a new job as the Coordinator for Social Action for St. John's Parish in Boston. The group runs a seven day food program, serving lunch daily and on Thursday both lunch and dinner. They also have a clothing distribution center, food pantry, senior action drop-in advocacy program, and a peace and health program. She says, "It is a lot of work, and I love it."

THE COMPANIONS OF ST. FRANCIS in Vancouver, B.C. which includes members of the Third Order of the Society of St. Francis, is hosting the first Pacific Northwest Convocation on June 21-23. The Theme is "Franciscan Spiritual Heritage" (Our 20th Century Dreams).



Shirley F. Woods, Dean of the School for Deacons, Diocese of California, preached the sermon at the funeral of James Conklin DuBois on January 15, 1985 at Trinity Church San Francisco. These are excerpts from that sermon:

"Jim was another human being like ourselves, living through happiness and unhappiness; winning some and losing some. You might wonder how he could serve as a model of Christian living. Jim's life was a model for each of us because he possessed a key which opens the doors which so often seem closed with the locks of frustration. The key for Jim Dubois was Christian faith... Jim dimly realized that he had the key, but he was inept at using it...still he knew that there were such things as hope and grace so he continued to go to the place where he thought they might be found -- to church. There he found someone who was to lead him to the keyhole, which turned out to be Henry Ohloff's House. It was there that he found his way out of the maze of alcoholism. It was there that Jim stopped being a symbol of our contemporary life and became its model instead. He had found out that anyone can fall into a pit; but that here is in God's mercy a way out of that pit...

"So Jim was saved; he was led to safety by the famous "Twelve Steps." Like Job in the Bible story, Jim was set upon a new height and his feet were made sure. He realized that he needed more than the discipline of the Twelve Steps, and so undertook the life-long discipline of a Third Order Franciscan. From then on there was a new song in his mouth, a song of praise to our God.

"...He began his studies for the Diaconate to be one who can best minister to people in the world because he is himself in that world...On the morning of the Feast of the Epiphany, the closing scene began. Jim was rushed to the hospital. He was paralyzed, unable to speak...Then the miracle became apparent. God in his mercy gave Jim the gift of a last day of lucidity. Jim's bishop came and ordained him to the diaconate...we all knew that he considered this to be the crowning happiness of his life.

"...At last, that vast spacelessness opened up and the silence rang out with 'Greet James Conklin Dubois, the newest deacon of the Church.' And the choirs of angels sang, 'Glory!'"

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ANN HAGGETT of Whitefish, Montana was professed on December 8th. She writes: "Dick, Diane, Judi, and Donna gathered around the altar in the early morning. All the gals are in my group reunion of many years' standing, so I feel very close to them. Two gave readings and Diane led the music I'd picked. We even danced around the altar to "Lord of the Dance." This was followed by a home-style Eucharist and breakfast...For me, it was filled with joy and celebration. Diane and Judi gave me a circlet of flowers with pink streamers to wear on my head. With blue jeans, no less! Somehow the whole affair was uninhibited and Franciscan. A true high point in my life and journey."



WHERE YOUR TREASURE IS ---

"Imperishable Treasure, Investing in Heaven" is the title of a brief article that I found thought-provoking and helpful especially from a Franciscan viewpoint. Written by Daniel Boerman, it is in Issue 25 of the Navigators' Discipleship Journal of January 1985.

Mr. Boerman starts by thinking about ordinary savings accounts. For instance, "We can accept a broken transmission or a leaky roof much more easily if the money is available to pay for it. And retirement looks a whole lot better ..." But beware of the danger of thinking of money as our security, and the main preparation for the future. Jesus suggests we invest in heavenly treasure. It alone is sure, with rich returns.

But do we need to choose between earthly and heavenly treasure? "Is it wrong for us to save for our children? Should we give all our possessions to the kingdom?" He points out that something like saving money for a needy child can build both earthly and heavenly treasure at the same time. "The point is that our earthly treasure must not become an end in itself. It must instead be used as a means to achieve other, more important goals."

As we make decisions, we may notice a general trend. "Which way am I tending?" What is my primary source of confidence in life? What gives me my greatest joy? What inspires my strongest commitment?

Do we fall into the trap of regarding treasure in heaven as something God owes us in return for our good works or our giving, an earned reward?

How can I increase my awareness of heavenly treasure? Some ways are: a gift of money or possessions to someone in need, deeds of kindness, personal "practice of piety" (prayer, Bible study). As a complement to these, we need to simplify our lifestyles. "It will not be possible to give more to God, to fellow Christians, and to the needy without self-denial and self-sacrifice."

I thank Daniel Boerman for bringing these reminders to my attention.

*O let us bless  
the Father, and  
the Son, and the  
Holy Spirit -  
praise him, and  
glorify him above  
all, forever.*

*HAVE YOU  
MADE A PLEDGE  
TO THE THIRD ORDER?  
ARE YOU KEEPING  
UP? WHAT ARE YOU  
DOING WITH YOUR  
TREASURE?*

-8-

*Helen Webb*

\* \* \* \* \*

*Praise be to Thee,  
my Lord,  
for Sister Moon -  
and for all the stars which  
Thou hast placed  
in the sky -  
clear, lovely, and fair*

\* \* \* \* \*



## A SPECIAL BOOK

Have you read "The Experience of Praying," by Sean Caulfield, O.C.S.O., Paulist Press 1980?

I find it a delight, and an open window to a wider world, full of wonder and new thoughts. The book jacket describes it, "more about the experience of praying than about the science of prayer. Although it does contain some prayer exercises, it is not a recipe book for meditation or the contemplative life. Basically this is one man's reflection on his growth in prayer. It is a sometimes funny, sometimes painful account of a Trappist monk's struggle to come closer to God and more in touch with his own hidden, real self. In a series of brief chapters, Father Caulfield touches on basic themes of the spiritual life - themes such as self-sacrifice, poverty in Christ, solitude, work, watching and listening, and the times and spaces of prayer."

One snatch of what I read today seems like a refrain of a Franciscan song:

"And He is like splashes of color and sunlight glittering on water. He is the sounds and the music and the laughter. He is storm and lightning, night and day, buttercup and tropical fish. They are his word as he unceasingly fantasizes them into existence from the depths of his being. They are because he is, and he holds all things in the hollow of his hand. All things mirror him."

- Helen Webb

### *From Sojourners Magazine*

#### **Popcorn parmesan**

You've heard of veal parmesan and eggplant parmesan. Sojourners can often be seen eating popcorn sprinkled with parmesan cheese (particularly on Thursday nights during *Hill Street Blues*). We think this new taste sensation could revolutionize eating the way toaster pastries and stove-top stuffing did. For those with an eye for health, no need to worry about the hazardous effects of salt or cholesterol dangers of butter--and popcorn parmesan is a complete protein!

Check out the movie line for *Gandhi* at your local theater and find out how many radical Christians are smuggling in cans of parmesan cheese under their coats. This is just the beginning. By the year 2000 popcorn parmesan will be served at inclusive Italian restaurants everywhere.

SPRINGWATER HOUSE, A FRANCISCAN HOUSE OF PRAYER, has been opened in the village of Delaware Water Gap, PA, by Samuel Thomas Strauser and Sharon Rose Strauser. The house has served those of many religious faiths as well as a variety of lifestyles.

The couple, along with their two children, Joshua and Zechari, live a full time life of contemplation and active service. The normal day would include preparing vegetarian meals, sharing tea with guests, routine tasks, study, prayer, and substantial periods of silence as well as much time in the arts, music, and nature.

Samuel Thomas and Sharon Rose are members of the Franciscan Third Order as well as associate members of John Michael Talbot's, Little Portion Community in Eureka Springs, Ark. Before joining the Roman Catholic Church, Samuel was ordained as a Fundamentalist minister and the couple operated a contemporary Christian music night club, "Club on the Rock," near Philadelphia, PA.

For information, write: Box 450, Delaware Water Gap, PA 18327



PAT MAHON of Oregon writes that she and her husband have bought nearly 42 acres in Central Oregon for their observatory, hoping in time to build a nice house and retire there. Her husband will take up, what is now his hobby of astronomy as a full time occupation. Pat herself never intends to retire. She's made a list of books she has ideas for and would like to write, and it came to fifteen! She's sent article to many magazines, and some "Episco-Cat" pictures to the Episcopalian.

She's had many adventures, such as thawing out frozen plumbing and having her car break down. She also managed to shut her thumb in the car door. She says that the best things you can give to your kids...and to yourself...are roots and wings, and she has found both in her new home.

Below is a book review she sent:

BOOK REVIEW  
God and the Astronomers  
 by Robert Jastrow

Published, 1978, by W. W. Norton & Co., Inc.

Jastrow begins by saying, "When an astronomer writes about God, his colleagues assume he is either over the hill or going bonkers." He then goes on, telling the reader that while "from the start" he was "an agnostic in religious matters," significant evidence of the "big bang" convinced him that creation had a beginning. Since a creation implies a creator, God must exist. His well illustrated (including some color) short volume goes on to cover the history of the development of the big bang theory. He includes a chapter on the work of Slipher, de Sitter and Einstein and one on Hubble and Hamuson, giving special biographies of Hubble and Einstein. One chapter clarifies the law of the expanding universe, another the birth and death of stars.

His last numbered chapter covers "The religion of Science." He uses Augustine's answer to the question, "What was God doing before he made Heaven and Earth?" "He was creating Hell for people who ask questions like that." He explains some arguments used against the big bang and points out their flaws. He concludes, "For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries." His final supplement traces the first billion years. The book reminded me of Einstein's comment, "Science without religion is lame. Religion without science is blind."



*By The Rev. Larry Hardy TSF*

Spirituality is the process whereby a person feels some connection with the reality of God and this connection brings with it wholeness. I suspect that it is the ability of man to encounter God that sets him above the animals. One can say that man has a spiritual quality in his earthly life, that is, that in man we find reflected the image of God. Not only are we speaking about physical man but that unexplained quality that sets him apart from the rest of the animal kingdom.

In my life both as a scientist and a priest I have seen many dead human bodies. The lifeless body, no matter how well the cosmetics are applied, lacks that essence that makes it alive and filled with spirit. To be spiritual seems to be unique in mankind. It was this quality in man that demanded a spirituality in his divine creation. We can only identify with God because he contains not only creation and salvation qualities but that which sets him apart — the quality of spirit. Indeed the Bible defines God as spirit.

Spiritual direction is the concern and love of one person for another. Some people seem called to a ministry of spiritual direction. For some reason, perhaps only known by God, there are some people who seem to have an ability to exude a spiritual quality that they cannot hide under a bushel. The spiritual directors have to have some knowledge from their own experience of the spirit to help others find their way into relationship and union with God. In the words of one writer on spirituality, a director is a *soul's friend*. He or she is a friend that will encourage another to dare to experience God in an intimate way. This friend is a true friend for he will be concerned with your life regardless of its present quality. A spiritual director is not one who has achieved the ultimate experience of God but is one who truly tries, along with St. Paul, to achieve the "mark that is Christ Jesus himself." The spiritual director should use his ministry only as Henri Nouen has stated — as a "wounded healer."

Prayer has seemed to be the way we can come into close unity with God. However, it must be sincere prayer that

has been illuminated by the light of Christ himself. Man does not naturally pray. He must be taught to pray. While man has a natural tendency to want to create the idea of God, he does not relate naturally to Him. It is man's enlightenment through Christ that turns his words of praise, confession, thanksgiving, intercession and supplication toward God. Bonhoeffer, in *The Cost of Discipleship*, states: "The disciples are *permitted* to pray because Jesus tells them *they may* because through Him they can know the father . . . . That is to say, the disciples pray only because they are followers of Christ and have fellowship with him. Only those who, like them, adhere to Jesus have access to the Father through Him. All Christian prayer is directed to God through a Mediator, and not even prayer affords direct access to the Father. Only through Jesus Christ can we find the Father in prayer.

Those of us who are Franciscans attempt to see in St. Francis of Assisi one person who attempted to lead a life in concert with Christ and therefore with God himself. We do not imitate Francis, we only see his humility and devotion as guideposts in a journey toward the experience of God.

Francis was in reality a very simple man. It is his simplicity that is compelling. Francis believed the gospel in a very concrete way. He was a literalist.

In the *Rule* of 1221 Francis saw the roots of his order in three texts from Matthew and one from Luke. These he saw as fundamental for any Christian and his friars in particular. These texts are as follows: "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." (Matt. 19:21). And, "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24). Elsewhere he (Christ) says, "If anyone comes to me and does not hate his father and mother, and wife and children, and brothers and sisters, yes, even his own life, he cannot be my disciple." (Luke 14:26) "And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands,

for my name's sake shall receive a hundredfold, and shall possess life everlasting." (Matt. 19:29).

If one were to sum up Franciscan spirituality, it would be with the words simplicity, devotion to Christ alone, poverty, obedience to the gospel, and chastity. Francis believed and attempted to live out these ideas as Christ had laid them down.

"The aim of the Society of St. Francis is to make our Lord Jesus Christ known and loved everywhere as Brother Fran-

cis did, to spread the spirit of brotherhood, and to live simply. This is the obedience which the Gospel lays upon us and which shapes our lives and attitudes." (*The Way of Saint Francis*)

The characteristics of our life are: humility, love and joy.

The ways we serve are: prayer, study and work.

The conditions of our life are: freedom from self (poverty), the total gift of self (chastity), and joyful abandonment to God (obedience).

Central to Francis and his order was, and is, the Gospel of Jesus Christ in its literal simplicity. Francis was perhaps the "hippie saint" committed to the personal ecology of man and the ecology of the physical world. He cared about the world that God has given man to subdue. He believed that conservation of creation was a responsibility of every man and especially the Christian.

Spirituality, apart from the Gospel is sterile. The Bible is the source book of the spiritual life. It is from the Bible that the concept of spirituality comes. Unlike Eastern spirituality, the Bible spells out and becomes the foundation of Christian spirituality. To be spiritual is to look to Christ and to follow him with devotion and obedience.



By Brother John-Charles, SSF

Religion in the Secular City: Toward a Postmodern Theology by Harvey Cox  
(Simon and Schuster, New York pp 304, with bibliography and index)

In this important and challenging book, Cox argues that we have already entered on a stage when theology is taking a step forward -- a step of which the mainline churches and seminaries are often unaware. He sees, whilst still valuing its achievements, that the Liberalism of the past several decades has run its course.

What, then, is to take its place? To answer this question Cox analyses the, for him, two most significant religious movements of our day: the resurgence of biblical fundamentalism and the emergence of the base Christian communities, especially those in Latin America.

Whilst the analysis of these, especially of fundamentalism, is not always satisfactory, I believe that everyone concerned for the future of the Christian faith ought to read and come to grips with Cox's arguments and predictions.

For Episcopalians, the book should drive home two vital points.

First, the growth of fundamentalism and its alliance with the new political right speaks to us of the longing for security in the midst of turbulence and uncertainty of our age. It is important to help people to see that the locus of security can truly be found only in Almighty God. There is a need as "the hungry sheep look up and are not fed" to return to expository biblical preaching and to that sound and consistent teaching of the faith which more than anything else can prepare our people to ground themselves in the givenness of the gospel and at the same time equip them to make sound ethical and moral decisions.

Secondly, the base movements speak to us of a need for smaller fellowships within which people can learn both to relate to others and find the strength which comes from sharing the journey in faith. The larger our congregations the more urgent is this need. Groups gathered for prayer and Bible study are the roots from which genuine renewal come.

I recommend very highly this splendid book and its rejuvenating insights.

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Education for Peace and Justice by Padraic O'Hare (ed) (Harper and Row, (9.95)

A number of distinguished experts from various fields discuss the basic issues which underlie any serious attempt on the part of Christians to relate their faith to social justice. This is a refreshing resource which should be of especial interest to Franciscans. It undergirds the possibility of action with sound theology, earthed spirituality, and challenging biblical insights.

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Celebration of Discipline: The Path to Spiritual Growth by Richard J. Foster  
(Harper and Row)

Here is a justly famed book which gives new life for the ancient disciplines of the Christian life. The author has also recently written a Study Guide for Celebration of Life which will assist readers to practice in their personal lives the disciplines dealt with in Celebration. It costs \$3.95. The two together are guaranteed to make you take seriously the demands of the Christian's life in the Spirit.

## VULNERABILITY

Dear Osprey  
of six-foot wing,  
proud fisherman of the deep;

You search for dead tree-tops  
or rocky pinacles  
to build your next and  
bear your young;

Dead tree-tops  
rocky pinacles...  
Please tell me more.

Why not the piney boughts  
of lucious green  
and cool protection?

Why so alone against the sky  
(yet not alone, for you've a mate)  
but vulnerable, exposed  
and terribly free?

My feathered friend, is it for God  
you live on high?  
And is He your deepest joy?

Lake Almanor, summer 1984  
Jean Carr

## 'I didn't know it was you!'

Lord, how could we have known  
You were hungry or naked or in prison?  
Why wasn't it on television?  
Then we would have known.  
All we saw was Biafrans  
dying of starvation  
and Vietnamese fleeing their homes  
in boats and oxcarts  
and that awful riot at Attica  
where so many prison guards  
were taken hostage.  
We didn't know you were  
in any of those places.  
How could we?  
You weren't on TV.  
Were you?



by John Killinger

**CATCHING THE CONSCIENCE.** By  
Horton Davies. Cowley. Pp. 169. \$7.50  
paper.

Horton Davies is a professor at Princeton University and teaches a course in "Religion and Modern Fiction." These essays have the clarity and structure which I imagine a good university lecture to have; I could imagine myself taking notes and preparing for a test. I mean this in the best sense: these essays are interesting, meaningful, and understandable.

The authors discussed are Gerard Manley Hopkins, D.H. Lawrence, Charles Williams, C.S. Lewis, Albert Camus, Graham Greene, William Golding, Francois Mauriac, Somerset Maugham, Sinclair Lewis, Peter De Vries, Flannery O'Connor, and Frederick Buechner.

In the introduction, the author points out the origin of the book's title — Hamlet's famous statement. "The play's the thing wherein I'll catch the conscience of the king." Davies says, "Catching the conscience has many artistic precedents for enticing the audience from its narrow, diurnal, stereotyped view to a more compassionate and reflective understanding of life."

In writing of two books by Greene and Mauriac, Davies says, "The glory of the Incarnation of the Son of God is that **this grace was revealed in squalor. The glory of the church of Christ is revealed when its priests, ministers, and laity are motivated by love for the loveless, when they are seeking amid the tarnished coinage for the image of God in which we are created. . . . Greene's priest has no discipline, and Mauriac's, no tact; they lack pride, they are utterly empty-handed, and they are the instruments of the grace of God.**"

The work of Flannery O'Connor is discussed in an essay titled "Anagogical Signals," in which the author explains that "O'Connor uses the term 'anagogical' to describe the deeper spiritual meaning contained in her short stories and novellas . . . to refer to the soul's relation to divine grace and to the soul's ultimate destiny. . . ."

Davies points out that O'Connor's deeper meaning is often difficult to gain for a variety of reasons: the grotesqueness of the characters, our unfamiliarity with the biblical images she uses, and our confusion of religion with ethics.

The final essay is on the writing of Frederick Buechner. This chapter ends, "He enables us, among other Christian insights, to recognize the image of God beneath the filth and the recriminations, the foulness and the failures. He enables us to recognize the image of God behind the unlikeliest of human exteriors."

This book is recommended to anyone for whom the great truths of religion are often most clearly seen by the round-about way of finding them in fiction.

JOANNE MAYNARD  
Helena, Mont.

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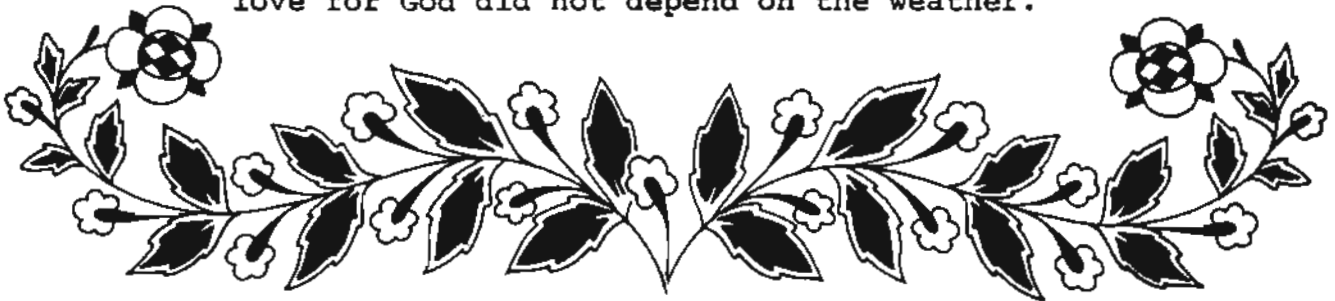
A MEDITATION

By Barbara Wilbur

ALL PRAISE BE YOURS, MY LORD, THROUGH BROTHERS WIND AND AIR,  
AND FAIR AND STORMY, ALL THE WEATHER'S MOODS, BY WHICH YOU  
CHERISH ALL THAT YOU HAVE MADE.

When I first decided to give my life to God, it was in the spring, and I gloried in the rise of new life within and without. But through it all, I wondered - "Will I still love God when it's cold, and a raw north wind is blowing, and the ground is covered with dirty black snow?"

Well, one night that winter the temperature had plunged to sub-zero range. I was due to be on duty at the Center and the car wouldn't start. So I walked, and after I got there I realized what I had done - and knew then that my love for God did not depend on the weather.



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Praise be to Thee,  
my Lord,  
for Brother Wind,  
and for air and clouds  
and all weather -  
for the seasons  
by which Thou  
supportest  
all Thy creatures  
in life

Mrs. William Cordtz  
26835 Madrone Dr.  
Cloverdale CA 95425

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