

# Information



# Sheet

THE THIRD ORDER, AMERICAN PROVINCE, THE SOCIETY OF ST. FRANCIS MARCH, 1987

## MINISTER PROVINCIAL'S CORNER:

There are few of us today that do not have a conflict within us. Each and every one of us has difficulty in living with the challenge of the teaching of Christ.

None of us can hope to live this perfectly -- certainly never without the grace of the dogma of Christianity. Indeed, it is the faith that we receive from God that allows us to live. Paul stated that "There is no difference between slaves and free men, between men and women; you are all one in union with Christ Jesus".

For some of us, attempting to live the Gospel life in the way of Francis is a means of meeting our own spiritual needs. Granted that the appeal of Francis is far wider than any Christian group, nor is it contained within our own communion. It is unfortunate that many do not see Francis beyond the facade of being an animal lover, or the author of a well known prayer. We Franciscans, through reading and meditation, can reach the true faith. We can reach a deeper sharing of the humanity for which Christ died.

If we believe everything we read about Francis, we may have a hard time believing that Francis was human -- yet he was human. No doubt difficult to live with (are any of us difficult to live with?) and like all of us, I have to think that Francis, too, at times wondered if he were doing the right thing. In everything that is written about Francis, no matter how idealistic or how factual, the one strong thread (or rope, if you will) is the non-wavering, the continuous focalization, the directness, the simplicity and the confidence of his AWARENESS of God. He seems to have been the living example as stated in Romans 10:17, "So faith comes from what is heard and what is heard comes by the preaching of Christ."

One can assume that Francis' knowledge of scripture was part of his worship and that his knowledge of scripture was also a part of his intimate relationship with God. Through meditation, and according to Celano, it was scripture that he turned to when he wanted to know what God wanted him to do.

Do we turn to scripture when trying to follow God's will for us? Do we understand the scriptural message? Does it create a conflict with our understanding of today's world? The more we study, the more we meditate, the more we completely surrender our selves to God's will, the more we realize that for us to learn from scripture, we need the help of the Holy Spirit to understand it. In essence, we move from "knowing about God" to "knowing God" -- to have the desire to have the spirit of God at work within us -- to pray to God unceasingly with a heart free from self interest while bearing in mind that we all need to see the gospel lived if we are to believe it. Which brings up the thought, how is the Gospel best lived?

We know the greatest source of strength for our commitment to God is prayer. As Sister Cecilia says, "prayer does start with God....All prayer is a response to God and his love....God is the foundation of our praying."

As Franciscans, the "Office" is our firm foundation, our root in scriptures, even though the Eucharist is the center of our prayer and worship. Our response to spreading the Gospel can constantly be supported as we pray, as we look for Christ in each being, as we strive to see each creature as God sees them, loving them as God loves them.

THE VALYERMO CONFERENCE: Fr. Paul Saunders and Mary Ann Jackman represented TSF at the Western Conference on the Religious Life in the Anglican Communion in the Americas (CORLACA), November 17-19, 1986. Representatives of six Christian communities and eight religious orders met at St. Andrew's Priory, Valyermo, CA, with the Rt. Rev. Frank Griswold (Chicago), our dynamic young chairman of the House of Bishops Committee on Religious Orders. Fr. Richard Valentasis served as moderator. The first evening, we shared something of each order's mission and the nature of our lives. Paul did a most eloquent job of telling the group about the Third Order. Fr. Andrew Rank, SSP, (CORLACA chairman) gave a brief history: CORLACA was begun in 1949 in the US as an informational clearinghouse for conventual religious. After Vatican II, an era of renewal changed the old model of the religious life. As the general view of ministry and deepening lay spirituality began to grow, conventual orders began to lose members; the nature of their work changed. Vocations were "no longer coming from a background of Anglo-Catholic piety, but from a Charismatic-Renewal base". CORLACA then became an active forum for sharing and support among conventual religious in a rapidly changing world. On the other hand, after Cursillo and similar Renewal experiences, ordinary parish life was not enough for many people; there was a need for discipline and vows, which brought an increase in secular vocations. This meeting and one previously held in the east, explored the possibility of widening CORLACA membership to include these growing Christian secular communities. Fr. Andrew said despite the wide variety of expressions, "there is just one religious life, one way of being in community". There seemed to be two distinct views of the validity of the secular vocation within the conventual community, one being "we are all individuals, living out our Baptismal covenant as individuals; there should be no tension between traditional orders and seculars: we are all doing the same thing." The other view was "Gospel living is primarily done in traditional Orders. Risking all for Christ is only possible in a classical celibate vocation." (to which a wonderful Charity Sister quickly responded: "I thought we got rid of that kind of antiquated thinking 20 years ago!") From conversations with other seculars there, that "tension" is a presence we must all deal with constantly, not only in gatherings of religious, but in our own local parishes and communities as well. The idea that valid religious vocation and commitment can be lived out in a secular context seems to threaten not only the very fabric of traditional religious vocation, but is sometimes interpreted by fellow parishioners as a false, "holier than thou" stance on the part of seculars. That's too bad, because it's a neither of these. On the one hand, we know from the kind of mutual cooperation and support often experienced within the Society of St. Francis' three orders, the two work together very well to everyone's benefit. On the other, seculars have much to offer in the parish and diocese, as well. An example of the effect of lack of understanding of the secular vocation among "traditional" religious: two conventuals were discussing finding time for personal prayer with all the responsibilities they had within their Orders. I found that to be something we have in common, and began to share my similar experiences. The sister seemed so astonished to find that I prayed at all, she immediately began lecturing me on the rudiments of centering prayer! So much for sharing... Though we're classified as a Christian community, Paul and I both generally felt more in common with the "traditional" orders. Many of the secular communities are new, and haven't developed the identity as valid orders that our 800 year history has given us. Some communities seemed quite dependent on the conventuals for advice on what to do, which will not necessarily help them develop that very quickly. Two exciting statements: "one of the functions of the secular communities is to identify and live Gospel values; this is shocking to the church, which often accommodates values that are not Christian", and the consequent "Religious are dangerous: the job of religious is to challenge the Church's values and be dangerous; if they aren't doing this, they aren't doing their job." The setting was glorious: the Southern California high desert. Our RC Benedictine hosts were wonderful, particularly the well-named guestmaster, Br. Francis Benedict, who made me think "the Benedictines do, too, do it this way!" We had daily Mass in the spacious meeting room, but shared Offices with the Benedictines, joining in their liturgy. The contact with so many who are joyously living out deep commitments to serve the Lord, the sharing, the community, the entire experience was super. We're certainly not alone as seculars: a wide variety of Christian Communities is witnessing to the validity of this difficult way. It remains to be seen whether CORLACA membership will be opened to Christian Communities in the future, or a parallel secular organization will be created. The consensus was that we have much to offer each other in sharing these two different, but parallel, expressions of religious vocation. To describe the Conference in one sentence, all of us are as different as we could possibly be, yet absolutely one and inseparable in our commitment to the Gospel life in our Lord Jesus Christ. ---MJ

**YAY, MURIEL!** I just received a most wonderful invitation to the Priesting of our sister Muriel Adey, formerly our Formation Director for Women. Our love, prayers, blessings and joy will be with her on March 25 when she is to be Ordained at the parish of St. George the Martyr, Cadboro Bay, Victoria, B.C.

**FIRST ORDER NEWS:** Our First Order Brothers have a new Minister Provincial: Br. Rodney Godden assumes that lofty role on May 22. Our beloved Br. Robert will continue as Visitor (SSF liaison) to the Third Order, which would seem to give him much of the fun of his previous job, but none of the work and worry. Our love and prayers to both. Brs. Colin and Mel have left the First Order. Colin has returned to his home in Canada, and Mel is living at working at St. Mary's, Brooklyn. Sad news: Fr. James Markunas, (former novice Br. Mark Damian) departed this life in October, and Peter Nelson (former novice Br. Peter) died on January 14. Fr. Mark had a wonderful ministry in the San Francisco jails, and Peter was Senior Warden at St. John's, as well as an faithful and well beloved part of the San Francisco Third Order Fellowship. Both were members of St John's (my parish), and are greatly missed there and in the wider Church community as well. Sr. Jean, CSF has suffered a double loss: her father, Herbert Lait, died on November 7th, and her mother, Mary, died January 18th. Our deepest sympathy, love and prayers are with Jean. The Second Order's Chapter met on February 11th. I had a wonderful letter from Sr. Mary Katherine, who is doing very well, which told of their Christmas celebration with the brothers at Little Portion.

## CONVOCATION DATES

**SOUTH CENTRAL:** APRIL 24-26, 1987, Convent of the Sisters of the Sorrowful Mother, Broken Arrow, OK. Contact: Gail Smith, Rt. 1, Box 2992-1, Dennison, TX 75020. Phone: (214) 465-3735 or 465-2630.

**WESTERN PENNSYLVANIA:** JUNE 12-14, 1987. Contact: Beverly Starenko, 705 Crest Ave., Charleroi, PA 15022.

**SOUTHWESTERN:** JUNE 26-29, 1987, Albuquerque. Contact: Joe Cooper, 4207 San Isidro NW, Albuquerque, NM 87107.

**WESTERN:** JULY 31-AUGUST 2, 1987, El Rancho del Obispo, Healdsburg, CA. Contact: Alan Vlach, Westmont College Math Department, 955 La Paz Road, Santa Barbara, CA 93108.

**NORTHEASTERN:** AUGUST 28-30, 1987, Greymoor Friary, Garrison, NY. Contact: Helen Webb, 4008 Buckingham Road, Baltimore, MD 21207.

**SOUTHEASTERN:** SEPTEMBER 25-27, 1987, Camp Mickell, Toccoa, GA; Contact: Heber Peacock, 16 Pine Meadow Drive, Asheville, NC 28804.

Mark your calendars! These Convocations are our time together in actual community, and always a richly rewarding experience. All novice counselors are especially encouraged to attend the convocations this year. Your Formation Directors are making very special plans for counselor training (based on the methods used in our AFD training session), which we will be offering at several of these. This should be fun as well as highly instructive! South Central has already got us scheduled. Western and Northeastern planners, take note! And who knows where else we'll turn up? Watch this space...

**FRANCIS' WORDS TO THE EARLY TERTIARIES:** "All those who love the Lord with their whole heart, with their whole soul and mind, with their whole strength and love their neighbors as themselves and hate their bodies with their vices and sins and receive the Body and Blood of our Lord Jesus Christ and produce worthy works of penance: Oh how happy and blessed are these men and women when they do these things and persevere in doing them, since the Spirit of the Lord will rest upon them and He will make His home and dwelling among them. They are the children of the Heavenly Father whose works they do, and they are the spouses, brothers, and mothers of our Lord Jesus Christ. We are spouses when the faithful soul is joined to our Lord Jesus Christ by the Holy Spirit. We are brothers to Him when we do the will of the Father Who is in heaven; mothers when we carry Him in our heart and body through divine love and a pure and sincere conscience and we give birth to Him through his holy manner of working, which should shine before others as an example. Oh,

how glorious it is, how holy and great, to have a Father in heaven! Oh, how holy, consoling, beautiful and wondrous it is to have such a Spouse! Oh, how holy and how loving, pleasing, humble, peaceful, sweet, lovable, and desirable above all things to have such a Brother and such a Son: our Lord Jesus Christ, Who gave up His life for His sheep and who prayed to the Father saying: Oh Holy Father, protect those in your name whom you have given to me in the world....Bless and sanctify them and I sanctify myself for them. Not only for them, but for those who through their words will believe in me so that they may be made holy in being one, as we are one....Amen." -- Francis of Assisi: First Version of the Letter to the Faithful (from Francis & Claire: the Complete Works, trans. Regis Armstrong, OFM CAP. & Ignatius Brady, OFM; Paulist Press)

FYI: THE CANON ON RELIGIOUS ORDERS: Since we are now "official" with the House of Bishops, it seems to me we all need a copy of this canon. It does contain information we need to know, since we must comply with it. So, here it is:

Title III, Canon 28 (1985)  
Of Religious Orders and Other Christian Communities

Sec. 2 (a). [Christian Community defined] A Christian Community of this Church under this Canon is a society of Christians (in communion with the See of Canterbury) who voluntarily commit themselves for life, or a term of years, in obedience to their Rule and Constitution.

(b). [Official recognition] To be officially recognized such a Christian Community must have at least six (6) full members in accordance with their Rule and Constitution, and must be approved by the Standing Committee on Religious Orders of the House of Bishops and be registered with said Committee.

(c). [Bishop Protector or Visitor] Each such Christian Community of this Church shall have a Bishop Visitor or Protector, who shall not necessarily be the Bishop of the the Diocese in which the Community is established. If, however, the Bishop Visitor or Protector is not the Bishop of the Diocese in which the mother House of the Community is situated, he shall not accept election without the consent of the Bishop of said Diocese. He shall be the guardian of the Constitution of the Community, and shall serve as an arbiter in matters which the Community or its members cannot resolve through its normal process.

(d). [Dispensation from commitment] Any persons under full commitment in such a Christian Community, having exhausted the normal process of the Community, may petition the Bishop Visitor or Protector for dispensation from that full commitment. In the event the petitioner is not satisfied with the ruling of the Bishop Visitor or Protector on such petition, he may file a petition with the Presiding Bishop of the Church, who shall appoint a Board of three Bishops to review the petition and the decision thereon, and to make recommendation to the Presiding Bishop, who shall have the highest dispensing power for Christian Communities, and its ruling on the petition shall be final.

(e). [Permission to establish a house] Each such Christian Community may establish a house in a Diocese only with the permission of the Bishop of the Diocese.

(f). [Provision for legal ownership of property] The Constitution of every such Christian Community shall make provision for the legal ownership and administration of the temporal possessions of the Community, and in the event of dissolution of the Community, or should it otherwise cease to exist, to provide for the disposition of its assets according to the laws governing non-profit religious organizations in the State wherein the Community is incorporated.

(g). [Not regarded as a Parish or Institution] It is recognized that each Christian Community is not a Parish, Mission, Congregation or Institution of the Diocese within the meaning of Canon 1.7.3 of these Canons, and the provisions thereof shall not apply to such Christian Communities.

PROFESSED:

Robert Affleck, 10/26/86  
Warren Beal, 11/20/86  
(Clyde) Pete Brewer, 12/14/86  
Jack Fowler, 10/3/86  
Heber Peacock, 11/8/86  
Alan Vlach, 10/4/86  
(Glorianna) Dodie Walker, 11/12/86

NOVICED:

Sheila Fling, 10/26/86;  
Mary Louise Hartenstine, 11/9/86  
Nancy Kangas, 1/17/87  
Ella Maria Mora, 1/17/87  
Alison Trenholme, 10/11/86  
John Wheeler, 2/7/87  
Sybil Yearwood, 11/20/86

WITHDRAWN/RELEASED: Victoria Dean; Mark Evans; Barbara Henry; John Faires; Greg Frazier; Edward Friedlander; Donna Groth; Elizabeth Marks; Christopher Romine; Dorothy Schliemann.

NOTE: Several people in the New Umbrian Fellowship asked what the "withdrawn" list reflected. I suspect there are more of you with similar questions, and so I offer this explanation: Since formation is a time for exploring if a Third Order vocation "fits", people sometimes find that it isn't what they want, and choose to withdraw from formation. Sometimes this is temporary -- for instance, sometimes seminarians find it difficult to handle the demands of school and candidacy for Holy Orders AND formation as well, etc. Sometimes it's just not what people want to be doing, or they discover they are really Benedictines at heart, or whatever. That's part of what the novitiate is for. Sometimes, though quite rarely, the Formation team will decide that a Postulant or Novice should not continue. (There's no shame in that -- this crazy lifestyle is just not always suitable for everybody!) Sometimes a Professed Tertiary will decide that this is not for them, after all, and will petition Chapter for release. (This must be voted on by Chapter, just as Profession is.) Since TSF is open only to those who are in communion with the See of Canterbury, people sometimes become Methodists or Roman Catholics, or whatever, and then, even though Professed, they are no longer able to be part of this "branch" of the Third Order. (Third Order Franciscans, of course, began and continue to thrive in the Roman Catholic Church and there is a Protestant branch, too, begun by The Rev. Dale Trana (UCC), who founded this after going thorough formation with us, so in this case, leaving us doesn't necessarily mean leaving the Franciscan Third Order!)

1/26/87

Third Order, American Province  
Society of Saint Francis  
Budget, 1986

	1st Quarter	2nd Quarter	3rd Quarter	4th Quarter	Total	Budget 1986
Chaplain	600.00	1,318.90	1,073.00	386.18	3,378.08	3,500.00
Asst. Chaplain	237.72	189.40	763.78	61.23	1,252.13	1,500.00
Area Chaplains				350.00	350.00	1,000.00
1st Order Visitors	239.00	662.00	386.00	435.00	1,722.00	3,000.00
Sr. Cecilia	1,500.00				1,500.00	1,500.00
Regional Meetings			236.47		236.47	500.00
Scholarship Aid						250.00
Interprovincial Chapter			500.00		500.00	500.00
General Convention			1,000.00		1,000.00	1,000.00
Reserve for 1986			500.00		500.00	500.00
Reserve for future salary				2,000.00	2,000.00	2,000.00
Gift Shop	1,500.00				1,500.00	1,025.00
<b>TOTAL COMMUNITY</b>	<b>4,076.72</b>	<b>2,170.30</b>	<b>4,459.25</b>	<b>3,232.41</b>	<b>13,938.68</b>	<b>16,275.00</b>
Directors & AFDs	399.93	695.03	727.23	822.45	2,644.64	3,000.00
Counselors	278.00		198.91	22.75	499.66	100.00
Training		2,593.95			2,593.95	1,000.00
<b>TOTAL FORMATION</b>	<b>677.93</b>	<b>3,288.98</b>	<b>926.14</b>	<b>845.20</b>	<b>5,738.25</b>	<b>4,100.00</b>
Franciscan Aid Fund	500.00				500.00	500.00
Non-Franciscan Aid				500.00	1,000.00	1,000.00
1st Order & Clares			3,500.00		3,500.00	3,500.00
<b>TOTAL OUTREACH</b>	<b>500.00</b>		<b>3,500.00</b>	<b>500.00</b>	<b>4,500.00</b>	<b>5,000.00</b>
Information Sheet	123.60		43.07	381.46	548.13	2,000.00
Franciscan Times	321.44	320.97		621.14	1,263.55	1,500.00
Brochures & Booklets	169.45	268.00		1,120.66	1,558.11	1,500.00
Library						175.00
<b>TOTAL COMMUNICATION</b>	<b>614.49</b>	<b>588.97</b>	<b>43.07</b>	<b>2,123.26</b>	<b>3,369.79</b>	<b>5,175.00</b>
Guardian	601.87	1,416.99	618.69	798.05	3,435.60	5,000.00
Guardian's Discretionary	1,000.00				1,000.00	1,000.00
Secretaries (Ann, Gretchen)	546.83		1,282.50	684.86	2,514.19	2,500.00
Bursar	441.81	98.00		13.39	677.20	1,500.00
<b>TOTAL SERVANTS</b>	<b>2,590.51</b>	<b>1,514.99</b>	<b>1,901.19</b>	<b>1,620.30</b>	<b>7,626.99</b>	<b>10,000.00</b>
Annual Meeting:						
Travel			2,564.38	989.00	3,553.38	5,000.00
Accommodations				3,000.00	3,000.00	3,000.00
Standing Committee						250.00
<b>TOTAL CHAPTER</b>			<b>2,564.38</b>	<b>3,989.00</b>	<b>6,553.38</b>	<b>8,250.00</b>
(NSF)			40.00		40.00	
<b>BUDGET TOTAL:</b>	<b>8,459.65</b>	<b>7,563.24</b>	<b>13,434.03</b>	<b>12,310.17</b>	<b>41,767.09</b>	<b>48,800.00</b>
Brought Forward:	8.84	2.35	5.41	828.42	8.84	
Income:	8,453.16	7,566.30	14,257.04	12,015.94	42,292.44	
Expenses:	(8,459.65)	(7,563.24)	(13,434.03)	(12,310.17)	(41,767.09)	
Balance:	2.35	5.41	828.42	534.19	534.19	

Number of pledges:

371