



The Franciscan Times

Summer 2006

A QUARTERLY NEWSLETTER HELPING MEMBERS OF THE THIRD ORDER OF THE SOCIETY OF ST. FRANCIS SHARE THEIR COMMON JOURNEY THROUGH NEWS FROM FELLOWSHIPS AND INDIVIDUALS, REVIEWS OF BOOKS AND TAPES, POETRY, STORIES, ESSAYS, REFLECTIONS, MEDITATIONS, GRAPHICS, AND WHATEVER THE HOLY SPIRIT MIGHT BLOW OUR WAY ♦

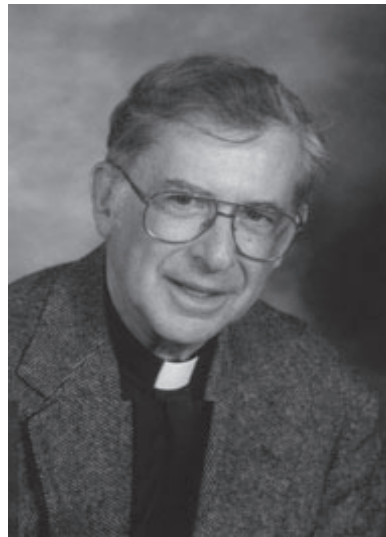
John Scott, 1st Guardian of the Third Order (1930-2007)

compiled by John Brockmann from obituaries and an earlier Franciscan Times article by Anita Catron

In the early 1970's, John was encouraged to make the Third Order independent from the First Order, to have its own governance and to develop more Franciscan vocations. Until this time the Third Order had been closely aligned with the First Order friars in spirituality as well as church matters. The first step was taken, not without its challenges, and today we are a separate organization incorporated in the State of New York.

John Scott was a priest for more than 40 years, and a Franciscan for more than 49 years. In every way John was an active Franciscan and an activist. In Paul Lyons's book, *The People of This Generation: The Rise and Fall of the New Left in Philadelphia* (University of Pennsylvania Press, 2003), John was described as follows:

In the fall of 1962, while most undergraduates were joining fraternities, cheering on the Quakers on the gridiron, carousing at the annual rowbottom riots, preparing for careers as pre-law, pre-med, pre-dent, engineering, or accounting majors, a small group of somewhat liberal, somewhat bohemian rebels found a home at the Christian Association (CA). The CA had representation of nine clergy from a variety of denominations. One of them was the Rev. John M. Scott, who became rector of St. Mary's Episcopal Church and Episcopal chaplain at Penn in 1962. Scott had arrived in Philadelphia already an activist in battles against racism. He quickly entered the struggles in nearby Chester over overcrowded, inadequate schools in black neighborhoods, joining the demonstrators, getting



Political Activism and Faith— A Canadian Candidacy

Ty Ragan

My personal rule talks of my being a voice for the voiceless. It is a simple line to attempt to describe a life long call God has placed on my heart throughout my journeys: from a high school student standing up against hatred in my community, to a writer who battled governments to protect the arts, to a simple letter writer for Amnesty International to a street pastor petitioning the provincial government of Alberta not to close a desperately needed homeless shelter that was seeing God's miracles pour out.

It was these actions that led to this line being written in my rule, and to my becoming more active within my country of birth, speaking out to protect the social programs church leaders helped to build (social services, disability, public health care). It culminated on January 23, 2006 when Canada held a Federal Election, after eight weeks of an official campaign that I participated in as a candidate.

My nomination was secured with Canada's New Democratic Party on May 5, 2005, and my campaign began minutes after. Some would ask: why would I take this step as a youth pastor, and a member of the Third Order, Society of St. Francis? There were other ways. For me it was a unique way to reach out to the community I live in and get down past the surface issues to raise awareness across a city about the amazing agencies, organizations and people that are trying to stop the bleeding of the pain of poverty and devastation we are wreaking on our environment.

As a candidate door knocking I found that what was needed was a listening ear, and someone willing to help direct

John Scott (cont.)

arrested, spending five days in jail. Scott would remain in the forefront of a variety of social justice struggles at both Penn and St. Mary's until his retirement in 1993. (pp.107-8)

In 1964, he was charged with inciting a riot and assault and battery, and he and 120 other demonstrators were jailed following a protest of segregation in the Chester public schools. He often joined clergymen of other faiths in acts of protest. He and a group of nonviolent clergymen were stopped by the Philadelphia police when they delivered an antiwar letter to Cardinal John Krol in 1968. John was among protesters in 1969 at the Selective Service's regional headquarters building at 1421 Cherry St. when they read the names of the 31,379 American soldiers killed in the Vietnam War. He was arrested again that year by the FBI at a Philadelphia Quaker coffeehouse when he and 16 other demonstrators chained themselves together to protest the draft. Edward Lee, former Episcopal chaplain at Temple University, said:

John provided space at St. Mary's to train draft counselors and those rejecting the draft. I participated in nonviolent demonstrations with him to integrate Girard College in the 1960s, promote voter registration, and protest the war. John later supported social change for gay and lesbian rights.

During his tenure as rector at St. Mary's, a large number of both women and men were sponsored for the priesthood. He was an active supporter of Integrity, the GLBT advocacy and support organization. He founded the University City Hospitality Coalition, a program to serve meals and provide other support services to the hungry and homeless people in University City churches whose work still continues today.

He leaves a loving family including his wife Frances, three children, and three grandchildren.

Canadian Candidacy (cont.)

people to the parts of government they could talk to, in some cases someone to act as advocate to those government or non-profit agencies on behalf of the person. The most shocking thing that I found after listening to individuals that said "having a strong faith would hamper you in public life" is how many people were comforted when I said I would pray for them. After speaking those words as well, many people asked for me to simply pray with them there on their doorstep, or after a debate, or at a bus stop.

Campaigning for a political party is hard for someone with strong beliefs and principles because it is not sim-

ply yourself being put forward, you have to support a platform. I look at the core values of the institution and decide if they fit within the context of my rule of ministry. I have found, at least in the Canadian Parliamentary system, that specific policy points become harder to impose even if your party achieves power because you are always succeeding a previous government, and there are always economic limitations. I found it easier to be able to step away from the platform and open up a dialogue with the people of my community; I took a pastoral outlook and realized winning was irrelevant. This unique calling for this season (eight months) had given me the opportunity to reach out to those that were hurting and in pain, those that may never darken the doorways of a church or know where to go for help.

There was also the winter election conundrum, because traditionally during an election the candidate do massive fundraising for their campaign to be able to purchase signs (which are once used and then disposed of to landfills never to decompose) and brochures, and go around in thousand dollar suits making promises they cannot keep.

My message was simple: I will listen and try to make things better, for I have hope that a better world is possible for us all. My attire was simpler—blue jeans and a hoody, as a youth pastor, not a politician. I did not feel comfortable in the trappings of the office. Finally when it came to fundraising I looked out at the hurting and those in need, saw and toured many organizations that helped children with developmental disabilities, abused seniors, and the homeless, and I knew I could not ask for money for a campaign. Rather I took the initiative of disseminating the information for people to direct the donations they would have sent to me to these amazing non-profits

that were producing miracles for God's children.

When it was all over, and the votes were tallied I was third of five on the ballot and just felt a peace. Why you ask? Some would say I failed my calling by losing. I felt a peace because I was proud of the hard work of my volunteers. I was amazed at how even with donor burnout we managed to get agencies monies they otherwise would not have received this season and that I had always spoken from my heart and held to my beliefs. The best and most humbling part was the Wednesday night after election day being able to face the youth I minister to and let them know that when I say one person called by God can make a positive impact no matter where they are called, it is true.

Eulogy for William Sloane Coffin—for Peace on Earth Day, April 22, 2006

Jim Crosby

William Sloane Coffin died a week and a half ago, Wednesday the 12th. He was 81 years old. I never had the privilege of meeting him, but I felt like I knew him, like he was one of my mentors, and I was delighted when Mark Berwick asked me to say a few words to you about him.

Probably the best thing I can do is share with you some of his words. He was famous for his eloquence and persuasiveness—for his way with words. He was also, first and foremost, a spokesman for an ethic of love. And he was a true patriot, one who carried on a lover's quarrel with his country when he saw it failing to live up to that ethic. Here's a sample:

"Here in America we believe that our ability to make nuclear weapons is tantamount to a right to make them. We also believe, in this land of Adam Smith, that our ability to make money is also tantamount to a right to make endless amounts of it. But we have only the ability, not the right, to end life on this planet—only God has the authority to do that; and we have only the ability and not the right to gain more and more possessions for ourselves; that is if 'the earth is the Lord's and the fullness thereof,' and we believe in a Lord who proclaims, 'Let justice roll down like mighty waters.'" (Credo, 98)

In that passage, William Sloane Coffin was combining three themes that have become precious and inseparable to me: Justice, Peace, and the Integrity of Creation. Like Mary and others of you I went to the Texas Pax Christi conference three years ago at St. Ed's that used that phrase for its title. I later learned that the World Council of Churches has been employing it for a quarter century or more.

Put those words together—Justice, Peace, and the Integrity of Creation. What do they mean to you? How

do you relate to each of them? And what brings them together for you? I submit to you that William Sloane Coffin is a worthy guide, support, and companion along the way as we try to integrate these themes in our individual lives and our life together in community.

My most personal link to Uncle Bill, my one degree of separation, so to speak, is through Zoey Forbath and this book that she gave me. Zoey was in my Senior Theology class two years ago. To her, William Sloane Coffin was simply "Uncle Bill." In his post-stroke hand, he inscribed it: "To Jim Crosby, with best wishes and lots of hope! Bill Coffin"

And I still have Zoey's card: "Mr. Crosby, Hope you had a wonderful Christmas! Sorry this is late but I wanted to read it first & talk to him about it a bit... Zoey"

She had grown up calling William Sloane Coffin "Uncle Bill", and it was great to be around Zoey as she approached adulthood and grew in appreciation of her beloved Uncle Bill's place on the national scene, and more importantly of what he stood for, the kind of person that he was.

He was born in 1924. His family was wealthy and accomplished. He first thought he would be a concert pianist. He served in the military in WWII. Then he went to seminary. Then he worked with the CIA for three years during the Korean War, convinced of the righteousness of the cause of stopping communism.

In the mid-50s, after his stint in the CIA, he graduated from Yale Divinity School and was ordained as a Presbyterian minister. He had become disillusioned with U.S. policy, and with the CIA in particular, due to its role in overthrowing Mossadegh in Iran in 1953 and orchestrating the coup in Guatemala in 1954.

From 1958 until 1975 he served as Chaplain of Yale University. During that time he organized Freedom Riders for the Civil Rights movement, supported draft resisters during the Vietnam War, and became a leader of Clergy and Laity Concerned.

Part of his eloquence was using humor to good effect. He was prone to tell college audiences, "Remember, young people, even if you win the rat race, you're still a rat."

He followed his tenure at Yale with a decade, 1977-1987, as pastor of Riverside Church in New York City. He openly supported gay rights from that pulpit. He wrote to the Catholic bishops of the U.S.: "For Christians, the problem is not how to reconcile homosexuality with scriptural passages that condemn it, but how to reconcile the rejection and punishment of homosexu-

(continued on page 4)

Eulogy for William Sloane Coffin (cont.)

als with the love of Christ." He served as President of SANE/FREEZE (now Peace Action), throwing his rhetorical powers into the struggle for nuclear disarmament. "The world," he said, "is too dangerous for anything but truth and too small for anything but love."

Because of where we are I want to presume to share with you a sonnet I wrote four summers ago. Its title is "Call to Service."

*Our service now is called to transcend what
it always has been understood to be.
We thought it was to God especially
as resident in needful human skin.
Today, however, it's revealed to us
that God is resident in Barton Springs,
our water that's increasingly gas-filled
and toxic; in unique amphibians,
these salamanders, similarly gassed,
and floating, dead, to surface, near extinct.
Our service is requested—ozone needs
us, so do topsoil, animals and plants.
The Earth, the Universe, call us to claim
our rightful, humble place, be whole again.*

I see that as my confession of the need to transition from a Christian humanism that puts an emphasis on peace and justice between people, to an ecological Earth citizenship that adds that third piece in an integral way: concern for the Integrity of Creation.

I see William Sloane Coffin doing that, too, and so I close with his words:

"Caution lest we exhaust our natural resources and kill ourselves in the process—that kind of caution is not enough. What we need beyond caution is reverence. What we need beyond practical fears are moral qualms. Unless nature is 're-sanctified' we will never see nature as worthy of ethical considerations similar to those that presently govern human relations." (111)

"President Bush rightly spoke of an 'axis of evil,' but it is not Iran, Iraq, and North Korea. Here is a more likely trio calling for Herculean efforts to defeat: environmental degradation, pandemic poverty, and a world awash with weapons." (111)

Can you hear Justice, Peace, and the Integrity of Creation in that?—environmental degradation, pandemic poverty, and a world awash with weapons...

Coffin said, "[T]he new doctrine of stewardship will have to go hand in hand with the old doctrine of social justice, for in an age of scarcity the question of equity can no longer be deferred. Needed is a soulful kinship with the land and with each other." (113)

And finally, he wrote, "It may be that as civilization advances, the sense of wonder declines. But it is ironic that just as technology frees us to be full human beings, not mere survivors of earth's rigors, at this very moment we may be about to lose the whole planet because we have lost our sense of wonder. For finally only

reverence can restrain violence, violence against nature, violence against one another." (113)

So thanks to Uncle Bill, William Sloane Coffin, for being an articulate voice for Justice, Peace, and the Integrity of Creation. May we all be inspired by his example and walk together into that soulful kinship with the land and with each other.

Franciscans International

Leslie McBeth

One quarter of the world's population lives in extreme poverty, where communities are chronically deprived access to resources, choices, security and power.

Franciscans worldwide live and work among communities that are directly affected by extreme poverty and other injustices. On a daily basis, sisters and brothers minister to people who have been pushed to the margins of society. They witness, first-hand, the violations of human rights that regularly occur in countries around the world.

At the same time, these atrocities that take place on the local level are frequently reinforced by decisions at the international level. A cocoa farmer in the Ivory Coast, for example, may struggle to earn a living because of the international regulations that control his country's trade policies. And Franciscans working with him recognize that if these international policies continue, the situation will become more destructive and will limit the farmer's potential to enjoy an adequate standard of living.

For nearly 800 years, Franciscans have been bringing attention to the issues of justice, peace and creation and raising consciousness about the social injustices of the world. Drawing on St. Francis' example, Franciscans International (FI) encourages governments to respect the underlying principle that all individuals must be treated with human dignity. Franciscans International provides a forum for Franciscan brothers and sisters to use their first hand- experience of working with the poor and marginalized to influence international policymakers at the United Nations.

Following the request and mandate of a Franciscan provincial or superior, Franciscans International initiates advocacy work on a particular issue that directly concerns the Franciscan family. Generally, the UN addresses issues in two categories: themes – which are current issues throughout the world – and countries, where the national situation requires specific attention. Some of Franciscans International's present thematic issues include trafficking in human beings, forced labor, religious freedom, the right to development and HIV / AIDS; Colombia, India, Togo, West Papua and the

Democratic Republic of Congo are among the current country issues.

The diverse staff at Franciscans International includes professionals and volunteer interns who have come from 14 countries. Staff members provide formational opportunities for grassroots Franciscans by leading practical workshops and training sessions on domestic and international law. As coordinators and assistants in the Advocacy, Communications, Development and Administration departments, recent university graduates volunteer as interns at Franciscans International's New York and Geneva offices. The yearlong program is a unique opportunity for interns to combine their faith experiences and service interests.

In New York, September 2005 marked the start of Franciscans International's Africa Program. Fr. Michael Perry, OFM joined FI to direct this important new initiative. Fr. Perry has over 10 years of experience working in the Democratic Republic of Congo (formerly Zaire,) and 25 years serving the Church and peoples of Africa. Currently, plans are underway to conduct training programs for Franciscans in Africa which will focus on Catholic Social teaching, peace building and reconciliation, and access to medicines for children with HIV/AIDS. The Africa Project is made possible by the generous support of the North American/Pacific Capuchin Conference. However, these funds will not cover all costs for the training program, and FI is still actively seeking funds in order for the project to come to fruition.

For nearly 20 years, FI has been a Non-Governmental Organization (NGO) at the United Nations (UN) in New York and Geneva, Switzerland. With Economic and Social Council (ECOSOC) status at the UN, Franciscans International contributes to the UN's programs and goals, and consults governments on local policies. FI also aims to educate and mobilize Franciscans from all branches of the Franciscan Family tree – including the Third Order, Society of St. Francis - on international issues of justice and peace. For more information, to arrange a visit with FI staff, or to join the mailing list for FI's free bi-monthly newsletter, contact Leslie McBeth at mcbeth@fiop.org or (212) 490-4624.

Poor Children's Assistance Project

Pastor Nicholas Louis juste

(Background: The Chapter 2005 voted to send outreach money in the name of the Order to this project. This is their thank-you note.)

Greetings in Jesus precious name. I'm very happy to write you in order to thank you for all financial aid you sent to support us in our ministry to the poor children. With the money you have sent we bought clothes and foods for the children.

Also we invite you to come in our two periods of semi-

naries in the month of July. The first begins from 14 to 17 and the second from 21 to 24 . We plan to train the kids, youth, and adults. We also plan to play, go to the beach, visit some places in morning and at afternoon, and have revivals in the church. Last year we missed you. But this year we hope we'll be together for we now have a president and there is security.

Also we have about 7000 people without Bibles in our ministry. During our two periods of seminaries, we would like to give to each one a bible. Each Bible costs \$7 (US). We know somewhere in Haiti we could buy them with a low price.

Furthermore, pray for us because we now have two places of ministry where many people are suffering from T.B, typhoid, and malaria. One place is located to some kilometers from city Soleil outside of Port-au-Prince and the other place at Aux Anglais (England Haiti) where several hundred are dying. We would like to find money to help them in medical care and also to give them some food because some of the diseases are caused by malnutrition.

Please be welcome among us. If not you may send several people. I will be in the mountains peaceful and safe.

We should be so glad to receive your phone number and email address. Please let us know when you will come so we will pick you up at the Airport. To know more about us in Haiti fill free to contact Pastor Jerry and Esther. Please don't send us any boxes, only write us on Lyn-Air, PO Box 407139 Ft Lauderdale, FL 33340.

Editor's Note: TSSF does not have an official position on any donations its members may make to outside organizations, and that such donations to not preclude the responsibility that each has to their financial support of TSSF.

T S S F Publications

The Principles of the Third Order of the Society of Saint Francis for Daily Reading (\$2.50)

Order of Admission (\$1)

Spiritual Director Guide (\$2.50)

Statutes (\$1)

Devotional Companion (\$4.50)

Please Note:

The TSSF Directory is not to be used for solicitations of any kind that are unrelated to Third Order, Province of the Americas, issues.

Dorothy Virginia Storey (1923–2006)

Nick Pijoan

Dorothy V. Storey was born in Denver, Colorado on August 26, 1923 and entered into rest on June 4, 2006 in Littleton, Colorado. She was life professed in the Third Order on October 2, 1983 and attended the Lilies of the Field Fellowship meetings on a regular basis including the last meeting on May 13, 2006. A Memorial Service (Burial Office and Mass of the Resurrection) was celebrated for Dorothy at St. Timothy Episcopal Church on June 10, 2006 with TSSF members Rev. Allen Hall, Mary Lou Hall, Mary Alice White and Nick Pijoan attending. The Rev. Bill Riedell, Deacon, referred to Dorothy "as a great lady." Mary Alice White, who



Jean Treece on the left, Dorothy in the middle and Mary Lou Hall on the right. This photo was taken in 1992 at a Third Order Fellowship retreat in Colorado.

knew Dorothy for over 25 years, referred to her as a great praying person. She said that if you asked her for prayers, you could count on her to get the job done. Mary Alice also remembered that Dorothy could water ski on one leg! Dorothy's son, Scott, said she loved animals (except birds), dancing, singing, good mysteries and parties. She was a deep believer in the Lord and was able to overcome her health challenges because of her good sense of humor and devotion to God. She had a Jack Webb approach to understanding things and would question in that "just the facts, ma'am" style. Even when her health weakened her she still offered her home for fellowship meetings. She is survived by her husband, Bill, a sister, 3 children, 2 grandchildren and 2 great grandchildren. We will sorely miss her.

A Visit With Mary Metcalf on Her 100th Birthday

Emily Nesvold,

Walking into Mary Metcalf's room at the Episcopal Church Home in St. Paul MN feels like entering a chapel. Mary's room is filled with lovely pictures, icons, crosses, and many, many books. Mostly, it is filled with the graciousness and gentleness of a woman who is

clearly grounded in God. Mary is the matriarch of the Minnesota Fellowship, having celebrated her 100th birthday November 25, 2005.

She was born 20 miles outside Philadelphia, and was raised and educated on the East Coast. Shortly after Mary graduated from Bryn Mar, her family moved to the Twin Cities where she met her husband, George, on a golf course. George became an Episcopal priest and served in World War II as a chaplain while Mary cared for their three children back home in Minnesota. Eventually Mary and George purchased property in a very lovely rural area not very far from St. Paul where they built a house and chapel. The chapel was used for retreats and gatherings for many years. It became a tradition for the Minnesota Fellowship to celebrate Francis Day there.

She taught herself Greek sometime after the age of 60. When asked how, Mary said "If I came to a new lesson and couldn't get my mind around it, I would tell myself 'you got the last lesson so you can get this one.'" When asked her secret to longevity, she replied, "I haven't the faintest idea, but I drank a lot of milk."

Mary said that she can't remember just when she decided to become a Franciscan, but that it seems like she has always been one. Whenever we visit Mary we are gifted by her loving presence.



Mary Metcalf on her 100th Birthday.

When individuals and/or local TSSF fellowships create websites that reference TSSF, it should be clearly indicated that the site is not an official site of the Third Order, Society of St. Francis in the Americas. Additionally, a link should be included to www.tssf.org

Minister's Musing

Minister Provincial Ken Norian

Lent's long shadows have departed.... as I write this in the Second Week of Easter. I volunteered for a shift on the night watch after the Maundy Thursday service and, having worked overnights for many years, felt moved to sign up for the wee hours of the morning. It was a powerful time of prayer, reflection, reading, and just thinking.

One of the things I was thinking about is a phrase I heard not long ago, "Jesus doesn't call the qualified—he qualifies the called". This process of qualification as Minister Provincial has had me cramming as I've not done since college!

There are a few things that we are really focusing on as a community. The first is the planning for our 2007 Provincial Convocation (Endicott College in MA, 6/26–7/1/2007). We have also been reestablishing ties with Franciscans International, a Non-Governmental agency in the United Nations. The Third Order participated with the Secular Franciscan Order (Roman Catholic) and the Order of Ecumenical Franciscans in a weekend retreat sponsored by the Joint Committee on Franciscan Unity (our brother Masud Ibn Syedullah chairing that committee). I was invited to attend a regional Chapter of the SFO and have been made so aware that despite some theological differences between denominations, the Franciscan spirituality that we share binds us together in a way that seems so much more relevant to how we live our daily lives and vocations. The vocation of being a Franciscan is not being a member of a club or organization—it is truly who we are.

It struck me in my thoughts during that Maundy Thursday night watch that I felt such a connection and deep fellowship when speaking with Franciscans from the Roman Catholic Church, UCC, Presbyterian, Methodist, Baptist, Lutheran and many others despite our varied positions on a multitude of issues. We were able to focus on what binds us together as Christians and Franciscans and on what we are called to DO as Christians and Franciscans. It also struck me that if we are able to engage in active fellowship and mission with such a varied group of denominational Franciscans, the issues that confront the Anglican Communion should not present a barrier to our fellowship which is a "bond founded in our common union with Christ". At the General Convention of ECUSA Tertiaries will be engaged in prayer and witness, to being instruments of Christ's peace in a time of conflict and confusion. As I wrote in a letter a couple of months ago, I would like us all to pray and work to uphold "the Franciscan vision of the Church's mission as embracing the leper,

practicing nonviolent love, Gospel-based discipleship and walking the way of the cross to incarnate Christ's proclamation of the Reign of God in our daily life."

I would also like to bring to our community's attention a matter that will be formally decided on during our next Chapter regarding our standing with ECUSA as a Christian Community recognized by the House of Bishops Committee on Religious Orders and Christian Communities. Some of these requirements include an annual meeting by each Tertiary with the Bishop Protector or his designee, sexual harassment prevention training for all Tertiaries, and background checks.

The Chapter and Standing Committee have given much thought and prayer to considering how it could meet the requirements established by the House of Bishops to remain classified and listed as a "Christian Community" by the Episcopal Church in the USA.

TSSF is a worldwide Order widely recognized as such within the Anglican Communion and by many other denominations and organizations as well. Our accreditation derives first, of course, from God, then by our Rule, and finally by our Constitutional position as one of the four component parts of the worldwide Society of Saint Francis (First Order Brothers, First Order Sisters, Third Order and the Poor Clares).

As we understand, the requirements have been established not only for our members who live in the United States and are members of ECUSA, but all members of the Order in the Province of the Americas would have to meet them. This means that members of other Anglican Provinces would be required to meet requirements established by the House of Bishops of ECUSA. This would leave the Order open to meeting standards established by other provinces. In addition, many of the standards would require significant changes in our Provincial Statutes and possibly the Constitution of the Order. This would require the approval of the Inter-Provincial Third Order Chapter.

We have found the process of considering these requirements and examining our life as an Order to be very helpful and have dedicated ourselves to developing safe community and conflict resolution policies and procedures based on The Principles of the Third Order.

May God's peace and joy be with us all.

"Where there is patience and humility, there is neither anger nor worry". (Admonition 27)

Provincial Convocation 2007 Basics

Dates: June 26-July 1, 2007

Site: Endicott College, Beverly, MA (outside Boston on Massachusetts Bay)

Housing: Dorms with singles or 2-4/room

Facilities: Swimming pool, beach, gym

Cost: Housing and meals per person:

Singles--\$476; Sharing--\$426; Children 7 and over--\$386; Children under 7--\$322

Commuter (5 days with lunch and dinner)--\$340

Commuter (daily with lunch and dinner)--\$60/day

Scholarships: Available, based on need and application; not to cover transportation

Deadlines: Registration deposit fee (\$100)—February 1
Balance due—April 15

Child Care: Children are welcome! There will be plenty of play spaces available and children will be welcome for worship, fellowship, and most activities. Parents/guardians will be assisted by the Hospitality/Family Committee in planning childcare once we know who is coming. Children's programming may be provided if there are sufficient young participants.

Transportation: From Logan Airport (Boston) there are 2 options—Logan Express Bus Service to Peabody (near Beverly) for \$20 (seniors-\$18 and children free) or Commuter Rail to Beverly for \$4.50; local tertiaries will provide car or van transportation to college (and to stations for return).

Program: FRANCIS: SAINT, FOUNDER AND PROPHET is the theme. Bros. Bill Short and Wayne Hellmann, OFM, editors of the new trilogy by that name, will be providing an interactive presentation on Francis. If you thought you knew everything there was to know about Francis, think again. They have new and provocative information about our Father Francis that makes him even more relevant for our troubled world.

In addition to the main presentation, there will be opportunities for worshipping and living in community, some right-brained activities to engage our theme from the art and music world, as well as breathing the sea air, opportunities for things like whale watching, roaming the streets of fishing villages, or visiting historic Boston. Most of all, it is a time to be with brothers and sisters of our Franciscan family – attaching faces to those names that we pray for daily and renewing relationships with those we have known

Minister General Pilgrimage to Brazil

The Rev Dorothy Brooker, TSSF Minister General

In my Diocese in Aotearoa, New Zealand, we are keeping a year of pilgrimage visiting places in our Diocese. That allows those who pilgrim to listen afresh to the history of the Diocese. It was good preparation for my next pilgrimage journey, across the Pacific to South America, and in particular, Brazil.

Pilgrims are people who journey in faith into the unknown. How true this was for me. Leaving the security of the plane at Sao Paulo (the largest city in Brazil of more than 11 and a half million people), I was met by Brother Cezar, SSF, a First Order Brother, and Anita Catron, TSSF, who is the Consultant for the Third Order Franciscans in Brazil, and our journey began. Little did I know that although we had some sense of itinerary we would find ourselves planning the next day or days on the spot, responding to the fellowship requests to visit and finding the cheapest, easiest and safest way to get there.

Little did I know that in a short three weeks, Anita and I would have traveled 16,000kms (10,000 miles) by plane, bus or private car, visiting Sao Paulo, Sao Gabriel, Porto Alegre, Erechim, Belo Horizonte, Brasilia, Recife, Caruaru, Salvador and Rio de Janeiro.

As we met with fellowships and spent time with those who were Office Bearers, time was spent in helping to equip and to enable them to fully understand the structure of our Order more fully.

It was good to catch up and spend time with the Rev. Francisco Sales ("Chico"), who was present at IPTOC, and who has been elected as the regional Minister.

It was also apparent that some felt isolated, since they

Francis Preaching to the Fish and Whale—Logo for Provincial Convocation 2007 (Sr. Pamela Clare, artist)



were far away from the fellowship meetings, and it was a wonderful opportunity to show them a way to feel "community." The Brazilian and American websites are a good example of community.

Brazil is part of a large continent with eight Dioceses and two Missionary Dioceses, most with a growing Franciscan Third Order, all finding that the Franciscan way of meeting Christ anew in those they meet to be humbling, exciting and challenging. The Church in Brazil (Igreja Episcopal Anglicana do Brasil) lives like all our Provinces in seeking ways to discern and to dialogue with those in our Anglican Communion who walk a vastly different path.

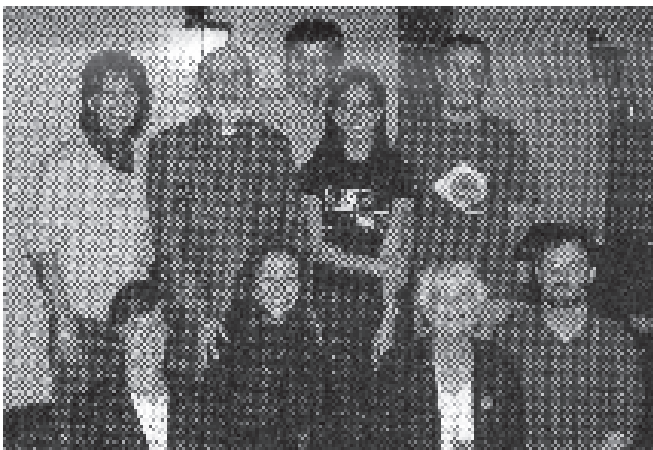
The encouragement and support from all the Bishops we met (speaking to seven out of the eight) and encouraging three of them who are in TSSF formation was of real importance.

At that moment the elections were taking place for Chaplain, Formation Director, Secretary, Treasurer and Fellowship Coordinator on the regional level. Once this has been completed, they will be able to help the many novices and postulants to discern their call to a religious life. The world-wide TSSF community needs to support and uphold them in our prayers; many of them are working in areas with the marginalized and the very poor.

The reason for our visit was to formally receive each fellowship and to present each Professed with their Profession Cross. This was done during a Eucharist, or other services, as well as informal gatherings. It was good to have the Diocesan Bishops present at each place. The Primate (our deputy Bishop Protector there) was also in attendance at one such gathering.

As we received each fellowship we used the following words, with Anita translating into Portuguese:

"At the Interprovincial Third Order Chapter, August 2005, held in Canterbury, England, it was unanimously



agreed that the Order of St. Francis in Brazil be recognized as part of the Third Order of the Society of St. Francis and to be joined with the Province of the Americas. As Minister General, it is with great joy that I am here to receive you and to recognize you as Professed and Novices and to encourage those who are beginning their journey as Postulants. To those who are Professed we now present you with your Profession Cross. Wear it as a member of our Order. Wear it proudly and may the Lord accept your offering and give you grace to persevere. To those who are Novices and Postulants, may the Lord continue to bless you on your journey towards Profession."

This short ceremony was concluded with the Blessing St. Francis gave to Brother Leo. There are two First Order brothers, Cezar and Evanildo, who were to be received at some point by Brother Jude and Brother Tom from the Province of the Americas, arriving as we left.

It has been a great privilege to represent you all as Minister General with the newest members of our family, and I thank you all for enabling this to happen through our Central Fund. It has been a wonderful privilege to travel with the Brazilian Consultant Anita, who was my voice in Brazil each day.

Now that I have returned home, what are the highlights?

- Praying the Office with the Brazilians, using Portuguese and English, with a real sense of the spirit of God in our midst.
- The warmth and the hospitality wherever we went.
- The gratitude of the Third Order members for our being there.
- The wonderful food.
- The encouragement and the support of all the Bishops, three of them in formation.
- The real interest of so many to know more about what it means to follow in the way of St Francis and St. Clare, and applying it to their daily Christian walk.

May we all walk with the words of St. Francis on our lips, "peace and all good to you."

Back: Christina Winnischofer, Dom Orlando (Primate IEAB), Juliano Cavedon, Ana Lucia Machado, Dessordi Leite.

Front: Anita Catron, Andrea Machado, Minister General Dorothy Booker, Paul Bassoto. Porto Alegre Fellowship.

The Franciscan Times
is a publication of The Third Order
Province of the Americas, Society of St. Francis

Minister Provincial
Ken Norian
Editor
R. John Brockmann

Editorial Staff
Lyndon Hutchison-Hounsell, Anita Catron, &
Terry Rogers

Editorial contributions and all
correspondence should be sent to:
R. John Brockmann
P.O. Box 277, Warwick, MD 21912
jbrockma@udel.edu

Where to Send Changes—
For Name and address changes
For Convocation Dates
For Profession & Novicing Dates
For Notification of Deaths
Send Them To the Secretary of the Order:
Caroline Benjamin
PO Box 1030
Bandera, TX 78003-1030
caroline.b@indian-creek.net

For chaplaincy matters contact:
Chaplain of the Province
Julia Bergstrom
34A-23 Mountain Estates, St. Thomas, V.I. 00802
jbergstrom@attglobal.net

African Province Has a New Minister Provincial

Neil Heslip, Provincial Secretary, African Province

The African Province has a new Minister Provincial, the Rev David Bertram. David is Rector of Christ Church, Polokwane (formerly Pietersburg) in the Diocese of St Mark, the most northerly diocese in South Africa, abutting on to Zimbabwe.

David is a born and bred Zimbabwean. He trained for the ministry at St Paul's Theological College in Grahamstown in South Africa and was subsequently ministering for many years in Zimbabwe. He came to live in South Africa in September last year.

Report on the Latinoamericano Ministry for Standing Committee—January 17, 2006

Anita Catron

Since Chapter 2005, I have gone to Puerto Rico to do the profession service of the Rev. Luis Guillermo Rivera. It is the first profession service in Puerto Rico, a very joyful time. The Rt. Rev David Alvarez, Bishop of Puerto Rico, presided; Fray Luis Olmo (RC Capuchin) preached; I did the profession service. About 35 people were in attendance. Four people are aspirants.

Shortly before this, Bryan Husted, an American living and teaching in Monterrey Mexico (and Spain) was noviced, with a mandate sent to his parish priest. This is the first activity in Mexico since the Catrons left Mexico in 1980. Approximately five others in Mexico are aspirants.

In Brazil during the busy month of December, the Brazilian-professed members selected three candidates for Regional Minister. They were the Rev. Josafa Santos, the Rev. Luiz Sirtoli and the Rev Francisco Sales. The Rev Francisco of Recife was duly elected as the Minister. They are in the process of electing other leaders, such as chaplain, formation leader, treasurer and fellowship leader. These positions all reside on the regional level and will coordinate with their provincial counterparts.

All information about the Brazilian Franciscans has been submitted to the Provincial Secretary for the 2006 Directory. While not all information was available at the time of publication, we went ahead to include as much as possible.

I thank Chapter members for their support and friendliness toward the two Brazilian representatives to Chapter 2005, the Rev. Josafa Santos of Bahia and the Rev Claudio Linhares of Caruaru. They enjoyed themselves immensely, and brought home many new ideas to the Franciscans in Brazil. They posted a report on Yahoo grupos.com.

Guyana Needs

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

Jim Kelsey, Bishop of Northern Michigan, Becomes a Novice

(from Church In Hiawathaland, March 2006, p. 4)

Jim Kelsey, Bishop of Northern Michigan, became a Novice at the Winter Gathering. The accompanying pictures show the ceremony with Masud ibn Syedullah.

Bishop Kelsey wrote of his decision to be a part of the Franciscan community:

Francis of Assisi was one whose own example was of a Christian life which put aside personal wealth and material comfort for a simple life style which was focused on love, joy, humility and a generous offering to others. He embraced a love of Creation and all of God's creatures, he was a passionate peace-maker, a musician, and he discovered how to conquer his personal fears and foibles such that he was able to reach out and touch the lepers and the poor and other outcasts within the society of his day. From the time of Francis himself, members of the Third Order have found a freedom and strength through the discipline of regular prayer, study, and work to extend these principles which they hold in common and through their world-wide community. Becoming a Novice in this Order is an important step for me in my personal journey and it meant everything to me to be surrounded by members of the diocesan community as it happened.

Masud wrote concerning Bishop Kelsey's novicing:

It was an affirmation for me of the egalitarian spirit that is so characteristic of Franciscan spirituality. A bishop, like all of the baptized, is on a spiritual journey seeking to follow Jesus. He or she, like all of the faithful is in a process of discerning the voice of God and of learning how to faithfully respond to it. My perception of Jim was that he was indeed seeking to do just that as he came forward and expressed his desire to serve the Lord in the company of his brothers and sisters in the Way

Masud ibn Syedullah, one of the weekend's leaders, speaks to participants



of St. Francis. As I received Jim into the novitiate, I was reminded of our common humanity -- our common brother/sisterhood in the Body of Christ. It was an occasion of much joy and hope.



This was my second experience of receiving a bishop into the novitiate; in Brazil in 2004, I received the Bishop of Rio de Janeiro. (Bishop Celso).

Bishop Keysey being received as a novice by Masud.

Sr. Pamela Clare and Br. Clark Berge were two of the leaders for the weekend



A Poem by Rick Bellows

*Almighty God, who overcame the darkness by your never silenced Word,
 who did not abandon us, be our eye blind or ear shut,
 who in Jesus has seen the darkest dark of life and heard its noise,
 we thank you that death could not long dim the light of your love,
 or silence your Self Expression.
 Whisper that word to us-that early Easter word to Jesus.
 May it ever echo in our ear, and call us forth from our deafening
 dungeons of darkness.
 Raise us up to reflect your image as a mirror
 to magnify your mystery,
 to shine with your glory.
 Let the whole earth see you in us.
 Tune our hearts that we may resonate with
 your ever begotten Song of Love,
 your Redemptive Refrain,
 your Glorious Gesture of grace,
 the gift of life given again in Jesus Christ our
 Lord, who with you and the Holy Spirit ever lives,
 One God-there is no other-
 for ever and ever. Amen.*

From the Bursar: *Ann Harris*

We have had a very successful first quarter:

2006 Budget:	\$60,050
Income:	\$25,700
Expenses:	\$15,870

Our biggest expenses this quarter have been printing and postage, and outreach to Central and South America. Printing and postage are a big part of our budget and we are always looking at ways to reduce costs. A big thank you goes to our brother, John Tolbert, who does a great job of 'riding herd' on our current printer and mail service. Anita Catron visited Brazil for the reception of the Third Order in Brazil into our Province and also made a trip to Puerto Rico for the first Third Order profession in that country. I am sure we will be reading more about these two trips and the wonderful growth in the Province of the Americas.

Thank to everyone who has sent in a pledge. I have been acknowledging these by email, if your email address is in the directory. There will also be an end of the year letter that will keep the IRS happy.

NB (Nota Bene as the British say!) Important Note –

The P. O. Box in New York has been closed. Please send your pledge to the address below and if you have set automatic payment please change the mailing address.

Ann Harris, TSSF
3681 East Curtis Drive
Sacramento, CA 95818

Ill & Infirm Ministry

Carol Kent

If you were a letter writer or a telephone caller to members of the Third Order who are ill or infirm, would you please contact me, Carol L. Kent, tssf at my email address, srluke@sbcglobal.net or write me at home at 490 De Mar Drive, Sacramento, CA 95831. I am now coordinating this ministry after Dianne Aid. Unfortunately previous records were misplaced during a move, and we have to reconstruct our records from scratch.

If you are a member of the Third Order, and you were a part of this ministry, as a recipient of this service, please

contact me so that I can follow up with you as to where you are in terms of need.

Area Chaplains and Fellowship Conveners: If you have any members of your fellowship who could benefit from this ministry, either as a recipient or as a letter writer or telephone caller, please let me know their names and I will be happy to contact them.

SE Convocation

Julie H. Goodin

We are convening Sept 29th, 30th & Oct. 1st at Camp McDowell in Nauvoo, near Birmingham AL. Sr. Lynne Sharp CSF will be our presenter, Our theme will be : Living Our Rule:Franciscan Joy.

The Wolf of Gubbio Fellowship (Charlotte,NC) in conjunction with The Servants of San Damiano (the rest of central and eastern NC) are hosting the weekend. I am acting as registrar and can be reached by e-mail at dognut@triad.rr.com or by phone at 336-595-1575. or by snail-mail at: 5491 Lake Woussicket Rd. Walnut Cove NC 27052. We welcome brothers and sisters from anywhere to join us for this great weekend.

Pax et Bonum !

In Christ and Br. Fancis.

Pray for Peace, be a Peacemaker.

Julie H. Goodin TSSF

Trinidad Convocation

Patronalia Hanley-Brown

From left to right are The Rev. Canon Edwin Primus and Osmond McDonald and standing is Carlton Byron, a new postulant.



From left to right are:

1st Row -Left to right: The Rev. Lystra Barclay, Pamela Redhead, Carlton Byron, Patricia Hercules, The Rev. Winston Williams and Ann David

2nd Row: The Rev. William Breedlove, Jacqueline Richards, Francilla Rodriguez, Osmond McDonald, Josephine Crooks and Germaine Fell-Smith

Third row: Brenda Cummings, Winston Lewis, Esther Thomas, Doreen Betty Cooke, Millicent Ramcharan and The Rev. Canon Edwin Primus.



Fr. Breedlove, formation director from New Jersey and Fr. Winston Williams from Guyana were present. Pamela Redhead and Ozmond McDonald highlighted their trip to the interior of Guyana.

Greening of the House of the Lord

Joyce Wilding

Greening our houses of worship and homes involves understanding our interdependence with nature and sustainability issues. Sustainability combines concern for the well-being of the planet with continued growth and human development. It promotes meeting the needs of the present without compromising the ability of future generations to meet their own needs.

It's not easy being green or sustainable...but it's not unattainable either. Being green has become a shorthand expression for being mindful of how we treat all elements of creation.

Every time a light, a computer, or a motor is turned on, a power plant consumes fuel to generate energy. When fossil fuels are burned to produce electricity, pollutants are released into the atmosphere, affecting climate

change and increasing smog and acid rain. Switching to green power, renewable energy resources such as solar, wind, and methane gas from landfills is important. Energy conservation is also very important! However source of electricity and conservation are only one component of greening our churches.

In the U.S., houses of worship account for more than 5 percent of commercial building floor space. And they are regularly visited by some 44 percent of the population of the U.S., making them ideal demonstration venues for initiatives to promote conservation. No one can deny that when it comes to the environment, buildings are right up there with automobiles as polluters. With their air-conditioning and heating systems, they waste large amounts of electrical and fossil-fuel power. Toxic ingredients leach from building materials and foul the air. Thirty years ago, only a few environmentally minded architects cared about such things. But, that is changing. The following principles and practices enable every parish to green their buildings and grounds.

THE HANNOVER PRINCIPLES (adapted from Episcopal Jubilee 2000 programs)

1. Insist on rights of humanity and nature to co-exist in a healthy, supportive, diverse and sustainable condition.
2. Recognize interdependence. The elements of human design interact with and depend upon the natural world, with broad and diverse implications at every scale. Expand design considerations to recognizing even distant effects.
3. Respect relationships between spirit and matter. Consider all aspects of human settlement, including community, dwelling, industry and trade in terms of existing and evolving connections between spiritual and material consciousness.
4. Accept responsibility for the consequences of design decisions upon human well-being, the viability of natural systems and their right to co-exist.
5. Create safe objects of long-term value. Do not burden future generations with requirements for maintenance or vigilant administration of potential danger due to the careless creation of products, processes or standards.
6. Eliminate the concept of waste. Evaluate and optimize the full life-cycle of products and processes to approach the state of natural systems, in which there is no waste.

(continued on page 14)

Greening (cont.)

7. Rely on natural energy flows. Human designs should, like the living world, derive their creative forces from perpetual solar income. Incorporate this energy efficiently and safely for responsible use.

8. Understand the limitations of design. No human creation lasts forever and design can not solve all problems. Those who create and plan should practice humility in the face of nature. Treat nature as a model and mentor, not as an inconvenience to be evaded or controlled.

9. Seek constant improvement by the sharing of knowledge. Encourage direct and open communication between colleagues, patrons, manufacturers and users to link long term sustainable considerations with ethical responsibility, and re-establish the integral relationship between natural processes and human activity.

Father Al Fritsh, former Director of the Appalachia Science in the Public Interest (ASPI), program shaped the Environmental Resource Assessments (RAS) used by Eco-churches.

Focus of the Resource Assessment (RAS)

1. Physical facilities—guided by the question of how can the space be utilized to show that it is part of God's creation, this area's focus is making the site attractive to those outside the church community; physical plant, memorial trees, flowers, plants, etc.
2. Edible landscape – the purpose is to make the space friendly to neighboring creatures (human and non-human), using nuts herbs, fruits and gardens.
3. Water resources – water is a symbol of baptism. We can show respect by conserving water, using low-flush toilets, and getting people to think in different ways (like repairing leaky faucets, and preserving wetlands).
4. Wildlife encouragement – based on the idea that everything has a spiritual and practical application; does the space have birdhouses, wildflowers, and function as a wildlife sanctuary? The focus here is on simple ideas that can be undertaken easily.
5. Energy conservation and alternatives – evaluating the energy use “shows a lot about how we think of ourselves, and how we consume energy and the source of our electricity
6. Food preparation – is the food vegetarian? Organic? Sustainably grown? Does the church have a garden?
7. Waste management – with a focus on consum-

ing less; recycling; and, composting.

8. Transportation and parking – to blacktop an exterior area raises the temperature of the area, and may not be necessary; it's important to use a pavement with porous surfaces, such as Easy flow parking.
9. Indoor environment – what makes the building and materials safe and healthy? What programs model a safe and healthy environment?
10. Community relations – if the church is empty six days a week, invite groups to use the space; create a walking trail that invites the community into the church.

The Episcopal Diocese of Minnesota established an Environmental Stewardship Commission and wrote a resolution which included the following statement: If our structures and activities are a reflection of our awareness of Creation, then our church buildings, grounds and related activities are outward and visible signs of our inward and spiritual grace of commitment to God's purposes in harmony with all Creation. The Commission then directed their planning groups to engage in building actions and cultural activities with prayerful considerations about the impact these actions will have on our Earth home. To carry out this approach they agreed to:

- use renewable, sustainable clean energy;
- concentrate on reduction of energy by retrofitting and/or replacing inefficient heating/cooling, plumbing and ventilation systems; use energy-efficient, low-impact construction materials and procedures;
- properly dispose of construction and packaging waste;
- make careful, educated decisions on the origin, impact and disposal of cleaning, maintenance and office materials (See references below for 100% post-consumer recycled paper.);
- use landscape designs and maintenance that are in harmony with the surrounding ecosystem, center around native flora and fauna, decreasing use of pesticide and herbicide chemicals and proper disposal of yard waste such as grass trimmings and branches; and
- plan and execute all church-related activities so as to maximize use of public transportation, alternative transportation (such as walking and biking), and car-pooling.

Green building is an investment for the future. Studies show that people learn better and workers are more productive in green buildings. Cost effectiveness is

much greater and the overall effort less if you start focusing on greening at the beginning of a building / remodeling project. It is possible that energy and water conservation can cover any extra cost incurred by green building. It is an action that makes a teaching statement about stewardship and what's important to us as Christians.

Some of the difficulties that churches face revolve around people not seeing environmental ministry (Care for Creation) as part of their faith. Our faith can grow by enfolding earth-friendly practices and principles into all of our daily lives. Every church should have a mission statement that includes:

Promote a relationship of awe, reverence and love toward God's creation, a creation entrusted to us and to which we belong; encourage the church to live a spirituality that expresses our love for Earth, its people, and all its creatures.

A New Book By Susan Pitchford: Following Francis: The Franciscan Way for Everyone

Adapted from Susan Pitchford's Q&A for Morehouse Publishing

It's not often that a recently professed tertiary gets comments on their books like this from Richard Rohr, OFM:

"Not one more book about Francis! Yes, but this one with breadth and depth and humor and even practicality. You will not be bored or disappointed!"

And perhaps it's not very often that a sociology senior lecturer whose 2002 book was in the publish or perish world of the University of Washington in Seattle takes time out to write a spiritual book offered for sale from Morehouse. Susan Pitchford, however, has done all of this with her book that came out in May. To give you a taste of her work, here is her own Q&A concerning the book.

Does the world really need another book about Francis of Assisi?

There are a lot of books about Francis out there—I wonder if any saint has been written about more than he has. Francis has always been popular, of course, but I think our need for his example and teachings is more urgent than ever. Even from a distance of 800 years, Francis speaks with such wisdom to the questions facing us today: questions about wealth and poverty, about consumerism and status, about peace-making, reconciliation, honoring each other and the earth. At the same time, Francis was a man of his time, a man with a medieval heart and mind. But that kind

of distance can actually be helpful. Someone said that the past is a foreign country, and meeting a person from another time can be as instructive and "assumption-busting" as meeting a person from another society. So although there are a lot of books about Francis, I don't think we've come close to hearing everything he has to tell us.

How is your book different from the others, then? What does it add to what we already know about Franciscan spirituality?

There are books that tell us about Francis, and there are books that suggest how we can incorporate some of the Franciscan way into our own lives. But I think very few people are aware that they can actually become Franciscans, or why they might want to. This book tells about my own experience of getting to know Francis through the formation program in the Third Order, Society of St. Francis. Third orders have been around since before Francis' own time, and they offer ordinary people from all walks of life the opportunity to join a religious order in the context of their family and work "in the world." Francis himself founded the Franciscan Third Order, and I expect I joined it for the same reason Dante and Desmond Tutu did: a hunger for a deeper relationship with Christ, and a need for a guide and companions for the journey. Of course, the Church itself provides us that, but so often our exchanges with others in our parishes get stuck at a pretty superficial level. There's something really powerful about being part of a community of people who are also drawn to Francis' particular style of discipleship, and have vowed to spend their lives together working seriously toward that goal. I wrote the book because I think a lot of people would benefit from being part of that community, but too few of them realize they've been invited.

So is this book written primarily for those who might want to join the Franciscan Third Order in the Episcopal Church?

No, definitely not. That would be a pretty small audience! First of all, the invitation isn't limited to Episcopalians; there is also the Secular Franciscan Order in the Roman Catholic Church, and there's the Order of Ecumenical Franciscans which includes Episcopalians, Roman Catholics, Baptists, Quakers and everybody else. There are also third orders in the Dominican, Carmelite and other traditions. But the book is meant for anyone who wants to incorporate elements of Franciscan spirituality into their life, to speak their Christian faith with a Franciscan accent. And because it's focused on the nine disciplines of the Third Order Rule (Holy

(continued on page 16)

Pitchford's New Book (cont.)

Eucharist, penitence, prayer, self-denial, simplicity, study, retreat, work and obedience), it should also be helpful to anyone who is interested in the classical spiritual disciplines, or in creating a personal rule of life.

Why would anyone want all this extra structure and discipline in their life? Don't we all have too many rules imposed on us? Why create another?

But we do recognize the problem of too little discipline and structure, and we have names for it: "cut adrift," "lost in space," being rootless, aimless and flabby. Contemporary western culture is constantly inviting us to live at a very superficial level, to distract and anesthetize ourselves so that we are never at risk of thinking too deeply or asking awkward questions. I think many of us feel a pull to a deeper level of existence, but cutting through the clutter of our culture takes work. I'm convinced that the person who writes a book called *The One Minute Mystic* will make a fortune, because we want that deeper life, but getting to it takes time, work and commitment that many of us just aren't prepared to give. Richard Foster's book *Celebration of Discipline* was a huge influence on me early on, because it taught me that freedom comes only through discipline: you're not free to run a marathon if you haven't trained for it pretty seriously over a period of time. Francis understood that, so the Franciscan way is one that involves work, self-denial and accountability, but the results are more than worth it.

What are the results? You've spoken of the Franciscan way, and of Francis' particular style. How would you describe them?

Two words come to my mind when I try to summarize Francis' spiritual style. The first is "delight"; Francis was a man who delighted in God and in everything God had made. That included the birds and the flowers most people were too busy to notice, but it also included the poor and the lepers most people turned away from in disgust. Francis used to make up love songs to God in French, and he would dance down the road playing "air violin" and singing them at the top of his voice. He had a sense of wonder that most adults have lost. That is a big part of his charm, and what draws so many of us to him eight centuries later.

The other word I think of in connection with Francis is "passion." Francis loved God with a single-minded intensity that comes as quite a surprise in the modern Church, where the life of faith is too often fragmented, half-hearted and bland. There was nothing bland about Francis' love, and because he loved Christ so intensely,

he longed to share in his Passion as fully as possible. Francis embraced suffering with the same energy and fervor he brought to everything else, and this is why his approach is best described as "passionate." He knew both faces of passion, intense desire as well as suffering. His desire to be one with Christ was so strong that it included being one with him on the cross. There's no greater love than that, and someone who can point the way to that kind of love is about as good a teacher as you'll get anywhere.

This seems a long way from the Francis in people's gardens. Most people seem to get the part about the birds and flowers, but we don't hear so much about the lepers and the cross.

I wonder how many Franciscan articles and talks have been titled "Beyond the Birdbath." Most of us cringe at the sentimental images of Francis because they strip the man of his radical message. Francis didn't spend his life telling people to be nice, and be sure to stop and smell the roses along the way. He said that if you have a possession and someone else needs it more than you do, keeping it constitutes theft. That was a countercultural message in his day, and it's even more so in ours. Francis treated beggars and lepers with the same respect he gave to princes and popes; how many of us can say that? Our society tells us we can have it all and do it all, so we live scattered, fragmented lives and struggle to find meaning in them. Francis knew the one thing he wanted, and because he laid aside everything else to pursue it, he was a truly free human being.

What are you hoping readers will take away from this book?

I hope they'll get to know Francis better, and be both challenged and charmed by him. I hope they'll find his passion contagious, and get a sense of the extraordinary adventure the Christian life can be. And I hope that those who would benefit from embarking on that adventure within a Franciscan community will hear the invitation to come and check us out. In the book I tell the story of the Benedictine monk who described Franciscans to me as "a little.., out there." It's a fair characterization, and anyone who identifies with it is welcome to be out there with us.

Editor's Note: Susan's book is published by Morehouse, and I found it available from Amazon.com for about a 1/3 off the Morehouse price. Its ISBN number is 0-8192-2235-6.

Fr. Joe Boulet died on June 23 in Knoxville from complications after hip surgery. His wife, Barbara, remains at Shannondale Retirement & Assisted Living Facility, 7424 Middlebrook Pike, Knoxville, TN 37909. In his honor, I would like to reprint the article written about him last summer by John Michael Fox. [Times Editor.]

Joseph Boulet: Professed 59 Years

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

In 1986, Joe and Barbara retired to Lenior City, T where they have been since. In the days Joe started as a Tertiary, reports were sent to the Friars using a form that recorded specifically when the Rule was not followed. His father-in-law knew Father Joseph, and thus Joe befriended him. Once after visiting Little Portion, Joe sent Father Joseph a lamp to read by as a gift, and Father Joseph sent a letter of praise to Joe! When Joe's position in Dallas, Texas ended, Brother Dunstan recommended him for another in Greeneville, Indiana.

Joe has read an enormous amount of material about the Church. When I became friends with Joe as an aspirant in 1994, he told me he read 700 books a year including the Thomas Aquinas Summa Theologica which he later told me he has read twice through! In the 1950's, Joe was part of a group that discussed how small and larger church groups processed information and decision making decades ahead of the mainstream church.

Joe feels that "Tertiaries need quite desperately to function as a group, to support and care for each other, and to offer their affection to each other as fellow Tertiaries."

Groups should consider limiting themselves to "no

less than 9 and up to 15 to function ideally." "Less than 9 can risk intimacy within the group that is too close and more than 15 can encourage the risk of splitting up." Joe complains that few within the Order understand this process of groups today. Joe encourages more prayer and thought on how to be in a small group. Everything Joe has done as a priest has been accomplished with gentleness and nurturing and this reflects his concept of groups.

Joe was both a member of Land of the Sky and the Portiuncula Fellowships.

From Terry Rogers

From Terry Rogers

I met Joseph at a southeast convocation many years ago, and had two long and interesting phone conversations with him more recently. Each time I remember his telling me how much he loved to read St. Thomas Aquinas. Now what kind of a Franciscan is that?

Actually it makes me think of Dante's *Divine Comedy*, in the canto "Paradiso", where Dante has St. Thomas Aquinas, a Dominican, singing the praises of St. Francis.....and St. Bonaventure, a Franciscan, singing the praises of St. Dominic. Joseph's devotion for St. Thomas came straight from a warm and generous Franciscan heart. In our last phone conversation, I remember his telling me about some issue, I can't even now remember what, that he, an elderly retired priest, was excited about coming to see differently than he had all his life. There had been a

discussion in his fellowship that had sent him in this new direction. I was so moved by his ability to let God show him something new, to admit that he had some growing to do. We must have talked for an hour, and he told me stories just like I had known him for years. At times like that one deeply knows the reality of our Order as a family of brothers and sisters.

From John Dotson

Joe was a founding member of the East TN fellowship along with John Tolbert and myself. Joe had lived his rule of life from 1947 to 1987 without any knowledge of fellowships and little or no contact with other tertiaries. He prayed four daily offices. He was a wealth of knowledge. Joe was particularly interested in group dynamics and community. I think he planned to write a book on group dynamics. I learned much from Joe.



Franciscan Reflections of General Convention: A Prayerful Presence in Columbus and Across the Province

Terry Rogers

The body of Christ, the ark of salvation, the vine and the branches, the sheepfold, treasure in earthen vessels...

Praying for several hours a day in the Meditation Chapel at General Convention was a time to anchor myself in the church, "that wonderful and sacred mystery." I started making a list of scriptural and traditional images for the church, so those images could fill my imagination both in the chapel and as I went out and talked to people. There was a powerful contrast between the timeless church and the church very much in time—yet they're one—like the unity of Christ in the Incarnation.

The new Jerusalem, a royal priesthood, stewards of the secrets of God, salt of the earth, the bride of Christ....

Gazing at the San Damiano cross we had brought of course made me think of the Franciscan call to rebuild the church. Each day we discovered more Franciscans: exhibitors, volunteers, deputies, bishops, convention secretaries, etc.. Each were focused on the given task, so there was not nearly enough time to really visit with anyone, yet we were able to count on our mutual affection and helpfulness, and many of us shared Evening Prayer each night.

Living stones, the temple, a light to the nations, Christ's ambassadors, the kingdom of God.....

There were two very large icons in the chapel, one of Jesus and the other of Mary holding the Christ child. Praying in the presence of these images—human bodies and faces—began to get through to me: every human being, made in God's image, in whom Christ dwells, created to shine in glory like the golden radiance of these icons. I am so blind to this reality, so quick to dismiss and to judge.

When I see the icon, the body of Christ, I am looking right at the church, beautiful and richly alive.

Emmett Jarrett

Susan Pitchford, in her new book *Following Francis: The Franciscan Way for Everyone* [see review in this issue], refers to Franciscans as "the lunatic wing of the Church" and a number of us were at the Convention as part of a *Franciscan Witness of Prayer and Fasting* for our Episcopal Church. I counted at least 20 Tertiaries, four First Order brothers, and two sisters from the Community of St. Francis, as well as two or more tertiaries from other Franciscan religious communities. We may not have been lunatics, but we were different! We weren't official delegates; we weren't advocating any positions; and we weren't selling anything. We were Franciscans who came to fast and pray.

The Third Order has never before had a formal presence at Convention, although the First Order sisters and brothers have. Terry Rogers observed that this was the first time in her years as a tertiary that "the Order has sent me to do something." Indeed, we were sent by chapter which endorsed our prayer and fasting witness

Date	Convocation	Location	Contact
August 4-6, 2006	Western	Mercy Center; Burlingame, CA	Joan Kidd
August 18 – 20, 2006	Northeast	Xavier Center; Convent Station, NJ	Ed Schneider
August 25-27, 2006	Southern California	Sierra Retreat, Malibu CA	Wai Wah Hillam
September 29-Oct 1, 2006,	Southeast	Camp McDowell, AL (near Birmingham)	Julie Goodin

TSSF Web Page

Ken Norian, Minister Provincial

In 1996, the Minister Provincial Alden Whitney, asked me to take a stab at creating a domain for TSSF and doing a web page. We were pretty cutting edge at the time, even though I had no experience in that area and the web page was VERY simple. It's had a couple of revisions over the years, but remained pretty basic.

I am happy to announce that Clint Hagen n/TSSF from Texas has taken on the role of Webmaster. It is a great page that gives us a wonderful presence on the web.

Thanks and Kudos to Clint! And, be sure to check out the "new" www.tssf.org

As a reminder, several "internal" documents are found at <http://www.tssf.org/TSSFVault.htm> Email Ken Norian (ken@tssf.org) for the password.

at its meeting in October. The idea came from the August 2005 meeting of IPTOC in Canterbury, England, where the assembled leaders of all three orders sent a letter of support to Archbishop Rowan Williams and all the Anglican Communion primates for their efforts for unity in the Communion in a time of division and conflict. At Convention, we passed out a prayer card with the "instruments of your peace" prayer on one side, and an explanation of our witness on the other. This said in part:

We believe our Church is afflicted by the "deaf and dumb demon" that the disciples were unable to cast out (Mark 9:14-29), of which Jesus said, "This kind cannot be driven out by anything but prayer and fasting." In company with Anglican Franciscans around the world, we are here to offer a model of moving forward as Church: walking in the way of Saint Francis of Assisi whose embrace of the leper and the way of nonviolent love knit together a universal family of Christians, rooted in the Gospel, growing in joy and simplicity, and extending a Reign of God marked by justice and peace.

People present at the Convention, no matter what their positions on the various issues that divide the Church, expressed gratitude for our prayers and our openness to the Spirit's guidance and willingness to pray for everyone. Our presence seemed to lighten the solemn tone of the first few days of Convention, which was indeed serious about the issues confronting the Church, and we shared in the general excitement when the election of the Rt.

Rev. Katharine Jefferts Schori of Nevada as the XXVIth presiding bishop of the Episcopal Church.

The brothers and sisters in their brown habits fit in with fellow religious at the Conference of Anglican Religious Orders in the Americas (COROA), but tertiaries were present in the Meditation Chapel and throughout the Convention area talking with bishops, deputies, exhibitors and visitors about the Church and asking them how we could pray for them. Every day at 6 p.m. we prayed the evening Office in the Chapel for the intentions people had expressed. Some were for the Spirit's guidance for Church leaders, others for healing and

various personal intentions. We prayed for all.

We came from all over. I came from New London, Conn. picking up Terry Rogers in New York City and drove to Columbus. Carol Tookey drove from New Mexico and arrived the same day. The three of us "anchored" the Franciscan Witness, along with Amy Nicolson and her husband Gil from North Carolina. Ruth and Bob Manson from Pennsylvania were active, as well as Betty Wood from Wyoming and Dianne Aid from Seattle, and Charlie McCarron from Long Island.

Our Bishop Protector, Gordon Scruton of Western Massachusetts, was there, along with Bishops Jim Kelsey of Northern Michigan, Mark Sisk of New York, Mark McDonald of Alaska, and Nedi Rivera (an Associate) from Seattle. Dom Celso Oliveira of Rio de Janeiro, Brazil, was introduced to us by Anita Catron, who was also present. Brothers Jude, Clark, Eric and Wade, from SSF and Sisters Jean and Maggie from CSF were also present and active.

Franciscans at the Convention met together on Friday, June 16, to share with one another what the Lord is doing

in our various Orders. It's not possible to say what the "effect" of our prayer and fasting was on the life of the Church gathered in convention, but we didn't do it for effect. We see our witness as part of our Franciscan charism of poverty and joy to be shared with the wider Church. We believe God will use our work to God's own purposes, still a mystery to us.



L to R: Terry Rogers, Anita Catron, Betty Wood, Amy and Gil Nicolson, Emmett Jarrett (Carol Tookey was the photographer)

Ruth and Bob Manson

Bob and I were glad to have the opportunity to attend

General Convention 2006 as Volunteers and as part of the Third Order of St. Francis Witness of Prayer and Fasting. We joined with other Franciscan Tertiaries in the Meditation Room at Convention for brief periods of time, as well as serving as pages in the House of Deputies for five sessions and as House Services volunteers for the ECW Triennial for one session. At other times, we were free to visit either the House of Bishops or the House of Deputies or to go to the Exhibit Hall. We were also able to attend open Committee hearings. We did not take advantage of the opportunity to speak at the

(continued on page 20)

hearings, because the Franciscan Witness was a non-partisan activity.

It was interesting to see how the legislative process works. We were impressed by the rules that prohibited applause, cheering or jeering at the sessions. The intent was that people were to listen to one another. Applause was permitted only for welcoming or honoring someone, such as Representative of other provinces or other denominations. Also impressive was the respect with which the presiding officers in both houses received all contributions to the debate with a simple, "Thank you."

Extreme care was taken to be sure that no one intruded in the business of either house. Pages made sure only deputies entered the House of Deputies and only Bishops entered the House of Bishops. A bishop could not enter the House of Deputies unless someone from his or her deputation came and got him or her. Notes and messages sent between participants were screened so that no nasty comments were sent. I was not aware of any notes not being delivered, however.

The overall sense we had was that everyone was working very hard at trying to reach some sort of consensus. It did seem however that that House of Deputies were more interested in holding the Church together than were the House of Bishops. Yet Bishop Duncan shared with people from our diocese on Saturday following the convention the depth of caring among even bishops who disagreed.

Some evidence of that could be seen when we observed sessions of the House of Bishops.

**We came from all over—
Connecticut, New York
City, New Mexico, Wyoming,
Pennsylvania,
Washington State**

We followed one resolution from committee hearings to the House of Deputies and then to the House of Bishops. Some good progress was made toward responding to the Windsor Report in the committee. After some debate the Deputies passed the resolution as written, with amendments that seemed against compliance voted down. But the House of Bishops reversed that decision, insisting on the amendments that were not friendly. The resolution went back to committee, who recommended a special committee of two bishops and two deputies be appointed to deal with it. We had returned home before it was acted on again. We learned later that their report was voted down. An attempt was made to reconsider it, but that was voted down.

It was exciting to be present when the announcement of the election of Katharine Jefferts Schori was made. I gasped in utter shock. As a woman, I couldn't help re-

joicing over the fact that a woman for the first time had become the head of a major Christian denomination. However, I was saddened with the realization that at least three diocese were certain to find themselves in an absolutely untenable position. There was absolutely no middle ground. I shuddered to imagine the response of the rest of the Anglican Communion—particularly the Global South. And I knew that there would be people who were sympathetic to the election of a woman, but not with that particular woman's views.

It was discouraging to see the House of Deputies spend the whole session on Monday, June 19 arguing over ground rules for discussion of Windsor Report resolutions. We began then to despair of anything positive coming out of the remaining days.

In the closing days after Bob and I had left the convention, only a resolution proposed by the Presiding Bishop and pressed upon both houses passed in response to the Windsor Report. People have been praying for clarity, and we got it, but it was a different clarity we had hoped for.

It was painful for me to realize that there was already some reluctance on the part of conservatives to worship at the convention Eucharists. Bob and I attended one service which was very thrilling. We also attended a Forward in Faith service on day seven of the convention, and it poorly attended because people were tired of going to an alternative location.

Some of the most memorable parts of the experience for me were chance meetings with old friends whom I have not seen in years, meeting other Franciscans for whom we have prayed so that we now can put faces to their names when we pray for them, and casual meetings with people we never met before from other parts of the country.

I feel greatly indebted to our bishops, deputies and alternates for the intensive work they did on our behalf during those ten days. Knowing how disoriented and out of touch I felt when we got home, I'm sure they must all be exhausted in every sense of the word.

My prayer now is for what happens in the days and months to come may be done in love. It is my hope that we can all accept irreconcilable difference with grace, and can still love people with whom we disagree.

Yvonne Koyzis Hook

Ten days before the start of General Convention, the question came up on the Tssf-yahoo group forum as to what we as Tertiaries could do to support the efforts of Convention, and of the Episcopal Church in general. It was suggested that we organize a 24-hour prayer vigil to run continuously for the entire duration of Conven-

tion, and I was asked to organize it. I emailed all the Franciscans in the U.S. (if you didn't get an email about this from me, you may want to make sure your address is correct in the directory) and by the first couple of days of Convention, all our slots were filled! Most of us signed up to pray for a slot one hour a day; some signed up for different slots depending on their changing schedules. Some signed up for two slots, and some who were not able to make the one hour commitment agreed to do their daily office with special intentions, or to hold Convention in their prayers during their travels that week.

All in all, I heard from about 30 tertiaries, which is an amazing level of participation for something that sprang up spontaneously! We were able to keep a continuous chain of prayer for General Convention operating the entire time it was in session. I especially want to thank those who signed up to pray in the wee hours of the night—bless you for your commitment!

For myself, I found this vigil to be both deeply rewarding and very frustrating! As a very high energy person who usually dashes off morning prayer in 15 minutes, the commitment to pray for two hours a day (I signed up for two slots) represented a great challenge. The overwhelming lesson I learned from my praying is that I now feel called to begin praying for spiritual renewal—both for myself and the Episcopal Church. After a lifetime of being a Christian and 12 years as a professed tertiary, I would like to fall back in love with God again! I think this is God's call to all of us.

A Prayer From Minister General Dorothy Booker's Linked in Prayer

(A project by the New Zealand Mother's Union, 1986)

I may never hear him acknowledge you

Dear God and Father of us all _____ does not accept you or the redemptive work of your Son, Jesus Christ.

But I believe that the love we have for each other is a love which, in the sacrament of marriage, has been blessed by you.

We are together, enfolded in your love.

I believe that in loving him and giving of myself I am giving you.

I believe that in loving me and our children he encounters love, and you are love.

I may never live to hear him acknowledge you as creator, redeemer, friend, but, in love and trust, I continue to surrender him to your boundless mercy with praise and thanksgiving.

A Franciscan Cycle for Anglican Prayer Beads

Alison Bush

I am a tax preparer, and it was April 15th. It was holy Saturday, and it was my _0 birthday. You might guess, then, that it was an extremely stressful day. However, my rector used a quote from Desmond Tutu in her Easter letter, and it struck me as a perfect prayer as part of my Anglican prayer beads.

The Cross

May the power of your love, Lord Christ, Fiery and sweet as honey, Wean my heart from all that is under heaven, So that I may die for love of your love, Who were so good as to die for love of my love. Amen.

The Invitatory

The Prayer Attributed to St. Francis (BCP p. 833)

The Cruciforms

Goodness is stronger than evil; Love is stronger than hate; Light is stronger than darkness; Life is stronger than death; Victory is ours through Jesus who loves us.

The Weeks - Say one line on each bead

Where there is hatred, let me sow love; Where there is injury, pardon; Where there is discord, union; Where there is doubt, faith; Where there is despair, hope; Where there is darkness, light; Where there is sadness, joy.

Exit Bead

My God and My All, who are you, My sweetest Lord and God; And who am I, a poor little worm, your servant? Most Holy Lord, I wish to love you. Most sweet Lord, I wish to love you. O Lord, my God, I have given you My whole heart and my whole body; And I most earnestly desire, if only I knew how, To do still more for you. Amen.

The Cross

My God and My All!

Send in your contributions for the Fall issue by October 4

Inside this Issue

- John Scott, 1st Guardian of the Third Order, 1
- Political Activism and Faith—A Canadian Candidacy, 2
- Eulogy for William Sloane Coffin—for Peace on Earth Day, 3
- Franciscans International, 4
- Poor Children's Assistance Project, 5
- Dorothy Virginia Storey (1923–2006), 6
- A Visit With Mary Metcalf on Her 100th Birthday, 6
- Minister's Musing, 7
- Provincial Convocation 2007 Basics, 8
- Minister General Pilgrimage to Brazil, 8
- African Province Has a New Minister Provincial, 10
- Report on the Latinoamericano Ministry for Standing Committee—January 17, 2006, 10
- Jim Kelsey, Bishop of Northern Michigan, Becomes a Novice, 11
- From the Bursar, 12
- Ill & Infirm Ministry, 12
- SE Convocation, 12
- Trinidad Convocation, 12
- Greening of the House of the Lord, 13
- A New Book By Susan Pitchford, 15
- Reflections of the Life of Joseph Boulet, 17
- Franciscan Reflections of General Convention, 18
- TSSF Web Page, 18
- A Prayer From Minister General Dorothy Booker's Linked in Prayer, 21
- A Franciscan Cycle for Anglican Prayer Beads, 21
- Hot News, 22