



The Franciscan Times

A 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. •

Fall 2009

Minister Provincial 2009 Annual Report

Ken Norian

As I write this year's report I am reflecting on the fact that at a Chapter twenty years ago I was professed in TSSF. Much has changed in those twenty years. Little Portion Friary was in a house down the hill from here, and the chapel I was professed in is now an ignominious garage. Alden Whitney was the Minister Provincial, and the Provincial Chaplain, Marie Webner received my vows. I had hair and my beard was brown. Marie Webner is, by the way, an active Associate. So much has changed. And yet... so much is the same.

If someone had suggested that October 14th, 1989 that I would one day be writing the Minister Provincial's Annual Report I would have thought the were delusional. I still find it difficult to comprehend. There are so many in our Order who are, in my mind, better qualified. But, as the old saying goes, God doesn't call the qualified, but qualifies the called. So, here I am another year....

During the two decades that I have been professed in TSSF, it would be easy to reflect on the many changes that have taken place. We are a much more inclusive community than we were with respect to issues of sexual orientation. We have a web site, and the majority of us communicate via email. We have a corporate credit card and a budget that is done electronically instead of by hand. The Ministers Provincial from our several

Chapter 2009 Attendees: (front to back, left to right): Bett Wood and Sr. Jean; Anita Catron (former Provincial Minister), Lynn Herne (Provincial Secretary), and Br. Derek; Pamela Redhead and Barbara Leonard (Provincial Chaplain); Ken Norian (Provincial Minister), Marla Asson (Fellowship Coordinator), Patty Kennington (Formation Director), Tom Johnson (Bursar), Nancy Menning (OEF Minister General), Steve Best; (back row) Patrick Mendes, (SFO, National Minister), Dominic George, Patronalia Hanley-Brown, John Brockmann (Times Editor) and Dom Jubal Pereira Neves (Newly professed and Bishop of Sul-Occidental in Brazil)

provinces are in regular communication with each other via email and Skype instead of the occasional letter and meeting every two years. We no longer have a Formation Director for men and another for women.

Still amidst the many changes, our core Principles are the same—even if they have subsequently been phrased in the first person. We remain a community that challenges others... and each other. We remain a witness to Franciscan values and spirituality in the Anglican Communion and in the wider church. We continue to struggle to live a life in the world, in the spirit of Francis. Our common journey as Tertiaries in community with one another supports us in our individual ministries and journeys.

In most ways, the past year has been a stable, peaceful year in TSSF. There have been no major crises or conflicts.

Personally, this has been a more challenging year for



me than I have experienced to date. While prostate cancer has been referred to as “the champagne of cancers”, its diagnosis and treatment still brings with it many adjustments. Much of my emotional, mental and physical energy has been spent on dealing with the ramifications of the diagnosis. There are physical side effects of treatment that, while not life altering, are more than a little annoying.

I am so thankful for the amazing outpouring of support, encouragement, and practical assistance of the entire order, especially from the members of Chapter.

My travels this year were somewhat curtailed. I was not able to join the other Ministers Provincial at the bi-annual gathering that was held in Perth, Australia in August. I am so grateful that we were able to be represented by a former Minister Provincial, Anita Catron. I am still poring over the many pages of notes that she took!

I was fortunate to be able to connect with a large cross section of other Franciscan and others in Christian Communities during this past year.

Every year, the NAECC (National Association of Episcopal Christian Communities) gathers with representatives of many of the other Christian Communities in North America. It was my first time at this gathering and I was somewhat apprehensive of how our status as an order not officially recognized by the American House of Bishops would play out there. I am thrilled to report that TSSF was fully embraced. I was chagrined to discover that the years we spent in discernment of how to comply with the requests of the House of Bishops brought us further along toward creating a safe community than the others – who continue to report each year that they are journeying toward compliance.... though none are even close to compliance! The four days spent with sisters and brothers from other communities was an amazing experience. Amidst our



Our Three Provincial Ministers Past and Present: Masud Syedullah, Ken Norian and Anita Catron



Ken Norian (TSSF Minister Provincial), Nancy Menning (Order of Ecumenical Franciscans (OEF) Minister General) and Patrick Mendes (Secular Franciscan Order (SFO) National Minister)

different charisms, sizes, and experiences there was so much we shared in common. The NAECC sponsored a booth at General Convention and TSSF was fully represented. A Powerpoint presentation was displayed together with brochures that were made for the occasion—both featuring TSSF. So, regardless of our status with the House of Bishops, we remain in regular communication (through email and a Facebook page) and fellowship with the other Christian Communities in North America. (For a semi-official TSSF Facebook page, go to: <http://tinyurl.com/ydmpsu9>)

I was able to spend much of several days at the 1st Order SSF Chapter, and I continue to rejoice in the close relationship that we enjoy.

One of the highlights of the past year was to return to the OEF (Order of Ecumenical Franciscans) Convocation and Chapter. We sometimes talk about differences that exist among members of TSSF. Well, I can assure anyone who entertains a notion that significant differences exist among members of TSSF that they are nothing compared to the differences that exist among the brothers and sisters of OEF! And yet, there is such a wonderful sense of community they enjoy, such a deep love and respect for each other, and an amazing sense of joy and mutual encouragement. OEF challenges all those who might suggest that differences in theology or polity are insurmountable to close relationships in Christ and Francis.

The above is a lead-in to where TSSF stands amidst the controversies in the Anglican Communion. Despite the turmoil that continues to swirl around

the Anglican Communion we have, for the most part, continued to persevere with joy. There have been a handful of folks who have been called to move in other directions. There are Tertiaries who are resident in dioceses whose bishops have left the Episcopal church, and we should be mindful to raise them up in prayer and be willing to offer support.

A number of years ago, there were a minority of individuals in the Anglican Communion who felt that they were not being listened to, and were being marginalized by the majority. Over the decades, the scenario has flip-flopped such that those who hold to traditional/conservative views are now the minority. We must be sensitive to extending the same hand of fellowship to those with whom we disagree even if they are the new minority.

We continue to maintain a close fraternal relationship with the Secular Franciscan Order, and will be represented at their Chapter later this month by Joan Verret. I would like to share a few points from their *Tau* publication: Franciscans always show respect, even to

people who disagree with them; we seek to dialogue with people rather than dominate them; we seek to relate to others rather than cause separation; and we are aware of the power of the Holy Spirit at work in the church and in us.

The reports of the various office holders reflect a community that is basically healthy and vibrant. There is, and will always be challenges amidst growth. And, we all realize that the officers carry out their roles and responsibilities while being attentive to the requirements of family and full time job responsibilities. I would like to extend my thanks and appreciation to all the ex-officio members of Chapter, together with all those in the order who serve—convenors, assistant formation directors, formation counselors, area chaplains, assistant chaplains, and the various “other leaders” who contribute to the work and charism of The Third Order. The elected members of Chapter represent the needs, concerns and perspectives of all of the professed.

May God’s Spirit direct our hearts, minds and spirits this Chapter and always.



In Chapter's attempt to always be supportive of our Provincial Minister's actions no matter how odd, six members put on temporary TAU tattoos in solidarity with Ken Norian's new real TAU tattoo

Franciscan Gold - The Story of the Third Order, Society of Saint Francis in Australia, Papua New Guinea and East Asia 1959 – 2009

In July, at the General Chapter and Conference in Sydney, Denis Woodbridge’s history of the TSSF in this Province was launched. *Franciscan Gold* reveals a significant tension between the spirit of our movement and the need for more organization as the membership grew in number. It is a story about people, and how they tried to respond to God’s love in the spirit of St. Francis.

Denis Woodbridge was ordained priest in 1960, and was professed in The Third Order in 1972. Through membership of The Third Order SSF Denis has found the shape of Christian discipleship.

Copies of *Franciscan Gold* are now available: E-mail orders: provincial.secretary@tssf.org.au

While copies last, you may order them for AUD\$35 (US\$32), including postage and packing anywhere in the world. (see, <http://tssf.org.au/resources2/>)



From the Bursar

So Who Is This New Guy?

Tom Johnson

As your new bursar, I've been asked to tell you a little bit about myself, and why I have agreed to serve the community in this way. Let me address the last item first.

There are several reasons I responded to the call to serve as bursar. First, I am retired and have the time. In retirement, I was looking for a way to serve the Franciscan community in a more intentional way. I have considerable experience in business, and have used, for years, the accounting software that Ann Harris has been using. I live within twenty miles of Ann's home for a convenient transition. And, in this day of Homeland Security regulations, opening a new checking account in another state is very problematic, so not having to change banks is a great advantage.

Much of my youth was spent overseas with missionary parents – first, China, and then, Bolivia. Later, as an adult, I worked for two years each in Venezuela and Colombia. Since I learned Spanish as a child and have continued to use it quite regularly, I am fairly fluent in the language.

Besides the four years in Latin America with the American Bible Society, I also served in their office in Chicago, and later in the New York headquarters where I was senior executive for fund raising and public relations. Subsequently, I was executive vice-president for a major advertising agency, after which I opened my own agency specializing in raising funds for charitable non-profit organizations.

I was ordained to the Episcopal priesthood in 1998 after serving as an ordained Presbyterian minister for some 30 years. I served as Vicar of St. Hugh of Lincoln Mission, Idyllwild, CA; Rector of St. John's, Indio, CA; and Vicar of Santa Rosa del Mar in Desert Shores, CA where we purchased property and put up a church building.

I was professed in the Third Order in March 2002 and am deeply grateful for the spiritual growth that has come my way through following Francis. Undoubtedly, the highlight of my time in the Order came earlier this year when I was asked by Anita Catron to represent the

Order in receiving the profession of our very first tertiary in Central America. My wife Susan and I traveled to Costa Rica for the occasion. Good Shepherd/El Buen Pastor church was full on Sunday morning as Bishop Monterroso presided, I had the privilege of preaching, and retired Bishop Ramos Orench along with two priests from the parish participated in the Order of Admissions. Please keep our new tertiary Milton Chaverri in your prayers since he is truly an isolated tertiary.

We've Got Some Financial Needs

Despite the difficult economic times, some Franciscan brothers and sisters maintained their support of the Order, and we made it through the year in reasonably good shape. I am sad to say, however, that the support we receive comes from a small minority of the professed. **Nearly two-thirds of our brothers and sisters contribute nothing to the financial support of the Order.** This, of course, limits our outreach, our ministry, and our growth. Pray with me that more will be led to share in our vital ministry. Also, pray for me as I endeavor to carry out this important task for our

Bursar for US

Tom Johnson
214 Leafwood Way
Folsom, CA 95630
tjohnsonret@gmail.com

Bursar for Canada

Gordon Arthur
405-5100 Capital Drive
Burnaby, BC V5B4S7 Canada
Gordon@ecumenist.com

Bursar for Caribbean

Pamela Redhead
23 Third Ave. Gadjadhar Lands
Princes Town, Trinidad, West Indies
predm@hotmail.com

Third Annual Global Meditation, A Winter Feast for the Soul

Bonnie Barnidge

A Third Annual global meditation, *A Winter Feast for the Soul*, will be held from January 15 to February 23, 2010, forty days for forty minutes each day. Last year nearly 10,000 people in twenty-nine countries participated. These were from many faiths, including Muslim, Buddhist, and Christian. For us, Third Order Franciscans, this spiritual practice combines easily with our daily Office that generally involves, at least, twenty or thirty minutes a day. As needed, we can add additional minutes from our Office (e.g. add Vespers and Compline to Matins) or from the following categories: quiet focusing

on the breath, prayer, yoga, martial arts, contemplating sacred texts, and/or practicing the expressive arts, such as painting, writing and journaling. There will again be guided meditation on-line, if desired. This year they will include: Vipassana Buddhist, Christian Centering Prayer, Sufi, New Thought, Tibetan Buddhist, and a special channel for children (four minutes duration). If needed, we can divide the forty minutes into segments that would total a forty minutes per day practice. What could be a better move toward peace within and among than a global meditation practice that, for us, can incorporate our own daily office?! For additional information, go to the website at www.winterfeastforth-esoul.com. A pdf file of the 2010 brochure and other tools, including a five minute documentary describing the vision, are available from the web site. If you desire, you can make your commitment official by signing up. Chapter voted to commend project to the attention of everyone in the Order.

Assisi Performing Arts Music Festival Announces A Pilgrimage Opportunity

A unique opportunity is available for a ten-day pilgrimage in Assisi, Italy. Sightseeing trips are available to locations such as Siena, Rome, Orvieto, Gubbio and Assisi. Participants are able to attend lectures about the life of Saints Francis and Clare as well as lectures on the culture of Italy. Participants are also able to attend the vocal and instrumental concerts of the music festival, and can even participate in the Festival Choir alongside outstanding instrumentalists and singers.

The dates of the Assisi Performing Arts Music Festival are July 2 to July 16, 2010 with the Pilgrimage from July 2-July 12, 2010.

Assisi, located on Mt. Subasio with a breathtaking view of the Umbrian Valley, is a spiritual city where Saints Francis and Clare lived. Assisi has many medieval churches: the Basilica of St Francis, a three-layered church with many frescoes by medieval artists including Giotto; St. Clare's Church, San Damiano Church where the Poor Clares lived; and the Cathedral of St. Rufino.

The cost of the Pilgrimage is approximately \$3000 depending on the exchange rate at the time of booking. Airfare, meals, and lodging are included.

For more information, please visit: assisiperformingarts.com and call Artistic Director and Founder Greg Scime at (908) 217-6464. E-mail: assisifestival@yahoo.com.

The Feast of Mary Magdalen 2009

Alonzo C. Pruitt

I began working full time as the Under Sheriff and Chief of Chaplains for the Sheriff's Office of Richmond, Virginia, in March of this year, after serving part-time the past three years. Mind you, this was after twenty five years as a parish priest working in one of Chicago's poorest neighborhoods, and in the Bedford-Stuyvesant section of Brooklyn.

In some ways, it was a very questionable decision for I was not only choosing to significantly reduce my income, but I was also choosing to work in a dangerous, dirty, and difficult environment with a large number of people who were at one of the lowest points in their lives. The Richmond City Jail was built in 1964 to accommodate 892 people. Most days, the population tops 1500, and people have regularly slept on the floor until the current administration took over in 2006. The men's section is not air conditioned; 90 degrees outside means that it is 105 or more inside. And with the air thick with heat, it is even more laden with anger and despair. Incarcerated here are folks charged with crimes ranging from nonpayment of child support to murder of a child. The variety of the inmate's needs are vast.

The United States has but 5% of the world's population, yet 24.6 % of all the people on Earth who are in jails and prisons are incarcerated in THIS country. Virginia Senator Jim Webb is right when he says that "we are either the most evil people on earth, or there is something criminally wrong with our system of justice."

It doesn't help if you're poor, addicted to drugs, or are mentally handicapped like "Stephen". Sixty-three years old, white, (which means he helps make up the only 10% of the people in our jail who are not black or Hispanic) addicted to crack, he strangled his mother one day when she confronted him about his drug use. His siblings had left him to live with their aged mother despite the fact that "Stephen" is developmentally disabled; more limited than most people in terms of problem-solving abilities.

The Sheriff asked me to be responsible for the mental health tier, which makes sense on one hand since I have a Masters in Social Work but which on the other is very curious since a number of people have concluded that I'm quite mad myself. I was sane enough to get help and so there are now more than seventy local clergy and laity who come into the jail each month to pray the Offices with inmates who are not permit-

(continued on page 6)

Feast of Mary Magdalen 2009 (cont.)

ted off their tiers, to offer pastoral care and spiritual guidance, and to lead Bible study, Christian education, yoga classes, as well as to conduct Jumma services for Muslims on Fridays.

As a recovering alcoholic myself, I know the importance of "making" meetings, so in addition to the two I lead each week, another priest, my AA sponsor, also adds three other meetings to the support for recovery that we provide.

There are also chaplains who lead formation prayers for the Deputies who do the real "heavy lifting" of correctional work dodging the urine and feces that sometimes come flying out of the cells as well as the rage that festoons our antiquated facility.

The building was not designed for large groups to gather for worship, so on weekends we take turns inviting different tiers to the dining hall and I use our small chapel for the daily Eucharist I recently began. There are so many people and so many things to do:

- making sure that 4500 meals are served daily, with the understanding that male and female residents cannot be in the hall at the same time;
- getting clothing and bedding exchanged;
- ensuring medications are received;
- enabling attorney visits to take place; and
- breaking up fights

that only a relatively small number of people get to attend the Eucharist each day.

On the Feast of Mary Magdalene, a great day for revelation, "Stephen's" tier was scheduled for worship, and he came, and in giving him Communion, I felt a little bit like our Little Poor Man felt when he embraced lepers. Having worked with "Stephen's" tier, and having supervised the social work interns from the local university who come for field placement and who work with my "Stephens", I had come to know him some, and the one thing that I identified with even more than his guilt about his sin was his astonishment that our loving God forgives penitent sinners.

We are very blessed as members of Christ's Church and of the family of St. Francis. Even those of us who make questionable decisions sometimes get to profoundly understand what it is to "visit the sick, feed the hungry", and to "remember those in prison." It is, of course, quite stirring when I was in a Fatherhood class recently to be face to face with someone who has beaten his wife particularly since we know that every

12 seconds a woman in this country is physically or sexually abused. It is even more to pray about to hear that person say that his father beat his mother and that our class had helped him see that he had been "reading an old script whose lines were not (his) own."

There is, as you can imagine, a great hunger to make things better and to see people change, but a deeper yearning is often satisfied in being present to pray and to try to make a difference.

Guess that's why I'm a Franciscan.

Katherine Douglas Palmer

Centre Daily Times, October 3, 2009

Katherine Douglas Palmer died October 1, 2009, at Foxdale Village, of complications from Alzheimer's disease and small strokes. Kathy was professed in 1983, and served as Area Chaplain for western Pennsylvania and Ohio for a number of years

She was born in Winnipeg, Manitoba, on December 26, 1928, the daughter of George Kelsey William Watson and Ruth Erskine (Carson) Watson. After her mother's death in 1934 in the midst of the depression, her father found he was unable to support his three daughters, and she moved to Arlington, Virginia where she became the foster daughter of Francis C. Cary and his wife, Gladys, close friends of the Watson family.



Her aunt, Sister Helen of the Episcopal Order, Sisters of the Holy Nativity, who always remained a loving and inspiring presence in her life, facilitated Katherine's move.

The Carys later moved to Wilmington, Delaware, where Kathy completed high school and then enrolled in the University of Delaware. Two years later the Carys moved to Wisconsin, and Kathy completed a B.S. in English and French at the University of Wisconsin-Madison. It was there that she met Howard Palmer, to whom she was married in Waupaca, Wisconsin in 1951. She and Howard moved to Providence, Rhode Island in 1952, and then to State College in 1955.

Kathy was a person of wide interests and wide sympathies, a devoted and very active Christian as well as an educator and supporter of various types of outreach. She served for seven years as Coordinator and teacher in the Christian Education program of St. Andrew's Episcopal Church. In that context, she also was co-

founder of the Clothes Closet at the church, which served the Centre Region with free clothing for more than 30 years; she was a Lay Reader, a Lay Eucharistic Minister, a Stephen Minister, and a member of the Prayer Chain of the parish.

She was noted for her hospitality to those in need. Kathy and her husband opened their home, often for extended periods, to refugees and others in need of housing assistance, such as participants in the Southern Student Project, the Vietnamese Refugee Program, refugees from the USSR, a graduate student with lupus, two single mothers, and others, in all more than two dozen persons over the years. She taught English as a Second Language, where she participated in the Community Education Program, and she did much free teaching of ESL when asked.

Kathy served for many years in the "A Friend" help-line ministry. She was active in the Association for Retarded Citizens, serving a term as president and co-founding the Carousel Playschool for retarded children. Her love of those in need also led her to participation in the Park Forest Day Nursery for some years. Most of Kathy's activities and accomplishments followed naturally from her buoyant and unselfish personal qualities and her faith. She was known for her devotion to friends and family, her cheerful demeanor and winning smile, her readiness to reach out to others, her love of the arts, especially the visual arts, music, and the dance, and her profound and lively Christian faith, characterized by dedication to the church, prayer, and study accompanied by actively practiced compassion and generosity. She loved simple things—birds, flowers, sunsets, young children, dogs, a walk in the early evening, or a picnic in the park. She had a special and blessed gift for appreciating the good and the true and the beautiful and for communicating that with joy.

Her ashes are interred in the columbarium at St. Andrew's Episcopal Church. In lieu of flowers, contributions in her memory may be made to The Parishioner's Ministry at St. Andrew's Episcopal Church or to the Third Order, Society of St. Francis, 3681 East Curtis Drive, Sacramento, CA 95818.

Monrovia Liberia 2009

Kathryn Challoner

I was the only person from the University of Southern California Medical Center and was, in fact, the sole Emergency Medicine physician on site for this whole time period. My main job was to attend, teach and see patients in the Emergency Area of JFK hospital in Monrovia. This is the largest Government hospital in Liberia but the care is not free; the majority of patients must pay. The patients were all very sick, especially the

children. The most common diagnoses were malaria, sepsis, dehydration, typhoid, and anemia. There was a lot of orthopedic trauma and blunt trauma from motor vehicle accidents. Resources were very, very scarce—especially any lab tests and imaging. There is no CAT scanner or MRI machine in Liberia and only one working ventilator in the operating room. Several days after I arrived, the x-ray machine (which was very old and overheating) at JFK broke down and was not replaced while I was there. Hence emergency bedside ultrasound was worth its weight in gold.



The *Liberian Physician with a Bedside Ultrasound* funds to

purchase these ultrasound machines (and the autoclave in 2007) were a donation from the Sisters of the Community of the Transfiguration, an Anglican religious Order in Ohio. Free administrative management and support came from the Third Order of the Society of St Francis of which I am a life professed member.

There is simply no way to describe how valuable these donated machines were. I can give one example: a young man sustained a knife wound to the chest. No x-ray was available, but the ultrasound clearly showed a pneumothorax and no pericardial effusion. I put in a chest tube, drained the hemothorax and re-expanded the lung and the patient did well.

Redemption is the other Government hospital and does not have x-ray either. *Redemption* has even fewer resources than JFK but care there is free. They can do obstetrics and surgery; I donated an autoclave to them in 2007 and it is in constant use! I left one ultrasound machine at JFK and another at *Redemption*.

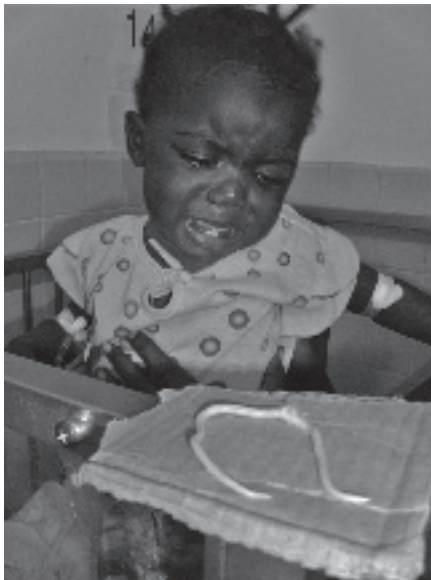
I gave a basic ultrasound course three times in Monrovia. JFK was too short staffed to have everyone attend at the same time so I gave the course twice over week one and week two. We practiced every afternoon with the patients. I then repeated the course at *Redemption* over the weekend. I estimate I taught about 20 physicians, the majority of the staff at both hospitals.



Moms and their Babies in the ER

The Liberian physicians were absolutely thrilled with these machines and were enthusiastically using them. Fortunately the physicians following me from the USA (from HEARTT— Health Education and Relief Through Teaching) are proficient with ultrasound and will be able to further cement the training and proctor the examinations the Liberian physicians will be undergoing.

I also stopped by Ghana on the way home and gave the ultrasound course there. They are pleading for a machine of their own at Korle-Bu hospital and a repeat course



This little girl had just coughed up this worm and was horrified - so was I! so that more of their physicians can learn how to

do this examination. (I hope to return with a specially priced, refurbished bedside, ultra-sound such as I left at *Redemption*; now I just have to afford it at \$1500.)

I have also taught this course in Ethiopia and met with the same enthusiastic response. There is absolutely no doubt that emergency bedside ultrasound is probably the best modality that can be exported to hospitals in Africa to save lives.

Glory

*Joe Stefan, SFO (reprinted from **Tau-USA**, Publication of the National Fraternity of the Secular Franciscan Order in the United States, Autumn 2009, Issue 64)*

Once there was a man whose name we didn't know.
He wanted Glory for himself and called its name out low.
So in his quest for Glory he pondered day and night,
and thought that he'd find Glory by joining the Third Reich.

So he signed up with the Nazis and practiced saying, "Sieg Heil!"

He thought if he got good at this he'd find Glory after awhile.
And in his quest for Glory, to a concentration camp he came,
his inferiors to eliminate. He called Glory by its name.

In this concentration camp, an escape had been made,
and so ten men had to die. The Nazis called it fair trade.
So this man who wanted Glory had the prisoners stand real still
and counted out ten men to torture and to kill.

One poor man begged and pleaded to maybe spare his life.
He told the man who wanted Glory he had a family and a wife.
Then another man stepped forward. "Just take me instead.
I'm a priest who has no family. No one will miss me if I'm dead."

And so the man who wanted Glory took the priest and the other nine,
and threw them in starvation cells to wait for them to die.
They had no food or water but Death just took its time
And when the cells were needed once again, the priest was still alive.

So the man who wanted Glory injected acid in the priest's veins
And in a dirty prison cell, Glory called the priest by name.
For the priest who died, Max Kolbe, was later called a saint
And the man who wanted Glory, well, we still don't know his name.

Glory can wear out your shoes; put holes in your hands and your feet.
Glory can raise you up tall when you thought you were sunk in defeat.

And if you're meek you will inherit the earth. You won't need fortune or Fame
when the Power and the Glory call you by your name.

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
 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:
 Lynn Herne
 7 Moseley Street
 Whitesboro, NY 13492
 lynnhern@juno.com

For chaplaincy matters contact:
 Chaplain of the Province
 Barbara Leonard 12860 177th Street N
 Marine on St. Croix, MN 55047
 leona001@umn.edu

The Community of St. Francis now has its revised edition of the CSF Office Book available. The suggested donation is \$60 (which includes postage). If you are interested or would like more information, please contact us at csfsfo@aol.com or 415-824-0288 or St. Francis House, 3743 Cesar Chavez St., San Francisco CA 94110.

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.

Prayer

Christine Eastmond (reprinted from The Chronicle, TSSF European Province, Summer 2009)

Has heaven heard from you today
 With praise and with requests,
 Or is God waiting patiently,
 For you to be His guest?

Our earthly bosses would not wait,
 For us to take our time,
 We'd get the sack if we were late
 Or came in after nine!

But God has patience with us all,
 And cares and understands
 So tell us all to boldly come
 To the Throne Room with our plans!

Then set aside a time with Him,
 Don't leave Him waiting there,
 He is the King of Kings you know
 So show Him that you care.

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.

Youth Fraternities vs. Youth Ministry

Kathy Taormina, SFO (reprinted from Tau-USA, Publication of the National Fraternity of the Secular Franciscan Order in the United States, Autumn 2009, Issue 64)

This is a question I get asked repeatedly throughout the year: "Is it better to start a Franciscan Youth Fraternity or is it okay if I just invite a few youth to activities that the SFO fraternity already has going on?"

My first question back is "Define *better*?"

My answer and the answer of the experts (the youth themselves) usually depends on their definition of better. What would be better for the SFO fraternity? What would be better for the youth? What would be better for the community, either the parish and/or civic community?

I have written, spoke about and demonstrated throughout the last ten years that the two most important factors in the Franciscan Youth movement are an open invitation and the acceptance by the SFO.

The youth need to know they are most welcome to just come and see what this "Franciscan Charism" is and how we live it to its fullness. They need to know they will be accepted for who they are, and where they are, on their spiritual journey to God. Can those two elements be fulfilled by only being with the youth occasionally? Sure! Can they be attained by starting a YouFra fraternity and gathering consistently? Most definitely, but these are not the *ONLY* ways!

Youth ministry involves the whole person and the whole fraternity, sometimes even the whole Region! It is an ever-changing, dynamic, life-giving (and receiving) proposition between people, involved in God and faith, and whose ultimate goal is to discover God's purpose for their lives. Franciscan Youth ministry centers on a three-fold methodology: human, Christian, and Franciscan.

How we bring this about is not as important as bringing it about! Starting a Franciscan Youth fraternity may be beyond the scope of your fraternity, but that does not mean that youth ministry cannot be started and experienced. Most youth will be open to the invitation, if they do not feel pressured into future decisions. Let them come and see us, living and experiencing our Franciscan way of life in the real world.

I have always said that we as SFO are not out to make "baby Franciscans," but if we truly live our charism, we may open the way for the youth to be interested in a long-term relationship with God through Francis and Clare. We can be God's instruments!

Most parishes have a CYO, Teen Life or other type of youth group. These groups usually need a chaperone

for their service projects. Volunteer to be one! Make sure you wear your Tau Cross. One of the youth might ask "What's the T for?" It's an opening for dialogue. It just takes one person from your fraternity to get involved. Your participation with the youth means a lot to them even if they do not tell you.

Have a pizza party for the Altar Servers; hold a movie night; help with one of the youth fundraisers. When we have a fraternity social, we can invite youth. Have a retreat for them. We can also pray for them and be a good listener. Our youth today need positive encouragement from those of us who have "been around a bit." We may not see anything immediately from our involvement, but it's something that the youth will remember for a long time.

GET INVOLVED! The gifts are everlasting!

Starting and Growing in the Third Order

*Pam Hall, from Manchester did some archaeology on the life of the Third Order in Manchester and, in researching the past, calls us to look towards the future. (reprinted from **The Chronicle**, TSSF European Province, Summer 2009)*

A chance remark can often lead to surprising developments! In 2008, I had come to the end of my term of office as Joint Convenor of the Manchester Local Group and was looking for a new interest. An idea for a project was sparked off in me by a remark made by Brenda Stephenson, sometime TSSF Ecumenical Officer. Brenda had spoken of a similar project, to recover what she called the 'graced history' of the community at Freeland. She wondered whether all the members of our Local Group were fully aware of their own history.

Since I knew that was not the case, I began to do a little research into our origins and development. I wonder whether Chronicle readers might be interested in this, or would wish to undertake a similar project themselves?

The methodology was simple. I relied entirely on conversations and note taking, which I wrote up into a paper and read at our September meeting in 2008. Much more might be done with the use of a taperecorder or by taking photographs if one wished to create a permanent record.

I summarise our history very briefly here, since the personal details will be of interest only to our own members, and may be regarded as confidential. What might be of wider interest is the development of the Group's life, and how we coped with our own growth, our successes and setbacks.

The Manchester Local Group dates from about 1973 and was brought into being by a clergyman from

Hampshire, a professed Tertiary, who moved up to the North West with his wife (who supplied me with most of my information) and their four young children. Acting on advice from some First Order Brothers, who at that time had a house nearby, now closed, they attempted to create a Local Group — called a Small Group in the terminology of the time — after initially making contact with a Group in Blackpool, about fifty miles from Manchester.

The Group, at first consisting only of themselves and another married couple (whose names are lost to history quite quickly attracted others from local churches who felt themselves drawn to the Franciscan way.

The early structure was of informal, and fairly infrequent, meetings in members' homes, where the emphasis was on mutual support through prayer and personal relationship. However, as more ordained members joined, the pattern became one where emphasis was laid on regular celebration of the Eucharist. It is interesting to draw a parallel with the worship-life of the wider Church, where the Parish Eucharist was becoming the main, or only act of corporate worship offered.

To give an impression of the spiritual life of the Group, I would have to say that at the time I joined it, in the early 1980's, it was defined by the conservative, male clergy who led it. There were women in the group, but many of us, in the early days, were subsumed into the organisational life of the Anglican Church and no distinctively feminine spirituality could have thrived.

Women were not to be ordained until 1992. When they were, it split the group, with both Chaplain and Convenor resigning. This period I would describe as the second phase of our Group life. It was carried forward by strong, charismatic individuals with a deep devotion to Francis and to the Church. Worship was highly ritualised. Autonomy was valued, and there was some suspicion of any control being imposed from the Centre. To a degree, Manchester perceived itself, and perhaps was seen by others, as a maverick Group, perhaps acting under that 'Lancashire Law' which is sometimes spoken of in the Church. This characteristic made it difficult for a newcomer, who thought she had joined an Order with a uniform character (and was, in any case, hopelessly out of her depth!)

The departure of an ultra-conservative element seems in my memory to mark the beginning of our third distinctive phase of life. It was signposted by our adopting a settled, permanent place of meeting in the City's centre, which replaced meetings in our very scattered homes. Meetings became monthly, rather than bi-monthly and alternated between lunchtime and evening sessions. We began to do things together more. For example, we began to make Retreats as a group,

where previously these had been a matter for private arrangement. We even ventured on pilgrimage together, with members taking off for Rome, Assisi and other sites in 2003 and 2005.

We have also begun as a Group to take more seriously our Franciscan commitment to study, by undertaking regular readings and discussions from Celano's First Life of St Francis. Personal friendships have flowered, as better communications have been established, by regular Reports of Meetings being circulated, and by the use of a Prayer Cycle.

In tandem with our own reviving life came the major restructuring of the Order that occurred around the year of the Millennium. Our own Area was re-named after consultation, the Mersey Valley Area and we met to plan a banner showing some of the features of the Area which would be carried in procession at the York Chapter of 2006.

During this buoyant phase we have gained confidence in ourselves and begun to reach out to the wider community. One of our members has taken a major role in the project to restore the abandoned Franciscan Friary, known locally as Gorton Monastery which has featured in several recent TV programmes — an amazing undertaking, and surely in the true spirit of Francis. Other members put together a 'Franciscan package' of information and vision sharing which was successfully presented in a local church, and may be adapted for use elsewhere, as opportunity arises.

So where are we at present? We have fifteen members, with 13 Full Professions and 2 Novices, while two Enquirers are currently waiting in the wings. We continue to consider our weaknesses, such as occasional low attendance at meetings, and the vexed question of 'absentee' members, while also celebrating our strengths. Manchester Local Group is growing, not only in numbers, but also in mutual trust, as we share news of the events of our lives, pray regularly for one another, and allow ourselves time to enjoy one another's company.

Brenda Stephenson left us two questions: Is every member of the Group aware of its history? How far are members doing things in a certain way only because that is the way they have always done them?

I have found it a very fruitful exercise to try to address these points in respect of our own Manchester group, and hope, in submitting my findings to the *Chronicle*, to encourage other Groups to attempt the same.

One can't study the life of a group of which one is a member without reflecting on one's own contribution to it, both conscious and unconscious. *Chronicle* readers might find, as I did that if they wish to undertake similar work it will lead them also into a most useful consideration of their own spiritual journey within their group.

Attending a Conference with the Franciscan Action Network

Francesca Wigle and Dianne Aid

Francesca Wigle

In September, Dianne Aid and I were honored to represent TSSF at the Franciscan Action Network Chicago Conference on Immigration Action. We received a whole-hearted welcome as Episcopal Franciscans and were able to work in partnership with sisters, friars, and other secular Franciscans to approach immigration issues and concerns from a Franciscan point of view. FAN's mission is to "transform the world in the spirit of Francis and Clare of Assisi." This formed the basis of the call to our nation to begin treating immigrants in a humane, compassionate, and moral way. Celano, in the *Second Life*, Chapter 5 observed "...the soul of Francis melted toward the poor, and to those to whom he could not extend a helping hand, he at least showed his affection." Our discussions were very fruitful and a stark contrast to what we hear on the nightly news about immigration! FAN offered many concrete ideas on how we can work to make a difference in how immigrants are treated in our country. For more information, please check out the Franciscan Action Network Website.

Dianne Aid

I was honored to be able to attend the Immigration Conference sponsored by the Franciscan Action Network. This conference was on the heels of the national gathering of the New Sanctuary Movement that met in New York City the week before (what a delight for me to meet up with Terry Rogers, TSSF at a demonstration in front of an immigration detention center in New York City). The communities of faith are really organizing to hopefully bring about a comprehensive immigration reform that is compassionate and realistic.

We hear about the estimated twelve million undocumented immigrants in this country. Who are they? As this statistic of twelve million, they are faceless people, often stereo-typed. If we would look at just a little slice of that number, for example, ten families who are members of my home parish, one would find 10 families of at least one un-documented person and the rest either legal permanent residents or US citizens. Among these ten families (all recorded members of the Episcopal Church), children have grown up in our parish. One young woman is brilliant and has dreams of being a lawyer. Currently she cannot receive any scholarships because her parents are undocumented although they have been in the country for 21 years. Her grandmother, a US Citizen has petitioned for her son, and currently the waiting period is 20 years. It simply does not work.

Both the New Sanctuary Movement and the Franciscan Action Network gatherings highlighted through workshops, stories (from people victimized by the current punitive immigration enforcement system), what the faith communities are alarmed about and therefore advocating for change and accountability.

To enter the United States without documentation is a civil

matter and is not subject to prosecution. It is an administrative matter determined in an immigration court. In recent years, increased raids and detentions have mirrored treatment of criminals. Detainees who are not criminals are jailed, sometimes for months. Children have been detained in prison-like settings.

Comprehensive Immigration Reform supported by most major Christian denominations, Jewish and Muslim communities as well as labor and businesses includes:

- Reunification of families (this is a priority for the faith communities)
- Fair labor practices for all workers
- A pathway to legal status and U.S. Citizenship
- Due Process in immigration proceedings.

The 75th General Convention of the Episcopal Church passed a resolution (B009) affirming the above and called for a moratorium on raids and enforcement of immigration laws by local law enforcement agencies. The resolution also called for support of the spirit of the Dream Act which would allow students who were brought to the US as small children continue their education and be granted legal status after two years of college or service in the U.S. military.

To be updated on interfaith actions, please visit the Franciscan Action Network Website, or the Episcopal Public Policy Network. Ana White, immigration policy analyst will be able to add you to the list (awhite@episcopalchurch.org).

Thoughts on Surrendering a Driving License

Mary Woodward (*reprinted from The Chronicle, TSSF European Province, Summer 2009*)

'Very truly, I tell you, when you were younger, you used to fasten your own belt and go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.' (John 21 verse 18-NRSV)

I could rewrite this - Truly, when you were young you jumped into your car, fastened your seat belt, put your foot on the accelerator and went wherever you wished. But when you grow old, they will take away your driving license, someone else will fasten the seatbelt of *their* car around you and there is no guarantee that the place where they will take you will be your first choice of destination.

The DVLA [Driver and Vehicle Licensing Agency] has demanded the return of my driving license because of a medical condition — penalty for non-compliance is a fine of £1 000. This has led me to reflect how much the life of the Order nowadays depends on clocking up considerable mileage by car.

I read with great interest the 'Reflections of a Rural Area Minister' from Andrew Anderson in the *Winter 2007 Chronicle* especially his plea for someone to invent the Third Order Car, 'Small, brown and electrically powered.' But just how essential is all this traveling? This comes from one who has

recently finished a six-year stint as an Area Minister in a fairly rural part of the country and before that was Regional Chaplain for the West Midlands. I had considered that the M40 was built especially for my convenience in getting me quickly to Birmingham.

How do we build and maintain community when we are widely dispersed and our individual circumstances are so different and a fair number of us are becoming less mobile and in some cases housebound?

I have now been professed in the Order for forty-five years and have always felt very much part of a community but I have experienced this in different ways. There are two directional pulls in the life of the Order - the vertical - from ourselves upwards to God and the horizontal - from ourselves outwards to our fellow Tertiaries. The balance between the two has shifted over the years.

Perhaps you will forgive me some personal experiences. There were no local groups when I joined the Order. I recall traveling from Manchester to be noviced at a meeting in Liverpool. It was a small meeting - perhaps twenty at the most. One had traveled from the Lake District and another from the coast of North Wales. We did not meet often, but there was a deep sense of commitment that made a big impression on this young novice. The predominant pull at this time was upwards.

After profession, I sailed to work as a missionary teacher in Madagascar and for the next twelve years, for practical purposes, became a solitary. Yet throughout this time prayers and letters wonderfully supported me. I was annually renewed *in my absence*.

I returned to live in this country with a young family and was still a nondriver. Renewal involved a complicated annual bus journey to a neighboring town with a toddler in a pushchair. The fellowship was warm although we met rarely. As the Order expanded our own Area was created and the small groups really took off. The horizontal pull became more marked. By now I had become a driver and taking responsibility in the Region involved many miles of driving and also many enriching fellowships.

And now, as age begins to take its toll, I see the possibility of becoming again a solitary. Andrew Anderson says that *'the decision to make the Local Group the centre of Third Order life and the ending of renewals in absence have given life a sharper edge and a stronger sense of belonging'*. I would take issue with him here and claim that the edge was very sharp and the sense of belonging very strong when I first joined. Perhaps some of this was lost in the period of rapid growth. Yet every change may bring losses as well as gains. I wonder if the stress on more local meetings may have restricted our view and turned us inwards? Could we lose the vision of a worldwide Order?

Surely, the important thing about a Franciscan life of simplicity and joy is that it can be lived on the spot - where one is. And should we be so restrictive about Renewals? If we understand a vocation to be for life, then we need to make it possible for the housebound and those dwelling 'where mind and memory flee' to be included. The Manual does make provision for renewals to be made in the presence of the mem-

bers of the Local Group and where members are housebound or in a care home, surely two or three can visit and do a very simple renewal?

And when the time comes should we be ready to accept the beautifully simplified Rule of Life suggested by Mary Johnson.

'I will make my Communion whenever it is brought to me and I will thank God every day.'

Above all, let us not demote to a second-class citizenship those whose circumstances entail a degree of enclosure. Has the Second Order something to teach us about belonging without visible contact? And do we need to rethink the balance between the vertical and horizontal?

Devotional Companion Materials

Errata

Terry Rogers and Carol Tookey

The following pages contain errata for the *Devotional Companion*. The changes are primarily corrections of scripture citations and a few additional lessons for the Eucharists. You can copy these pages, then cut them out and paste them over the citations in the *Devotional Companion*.

p. 16

Day of Thanksgiving for the Eucharist

Eucharist: 1 Corinthians 11:23-29

John 6: 47-55

1st EP: Psalms 23, 42, 43

Exodus 16: 2-15

John 6: 22-35

MP: Psalms 81, 147:13-21

Exodus 24: 1-11

Mark 14: 12-25

2nd EP: Psalms 110, 111, 116:10-17

Deuteronomy 8: 2-16

John 6: 51-58

p. 27

Eucharist: Song of Solomon 2:10-13 MP: Psalms 63, 149

Psalms 63:1-8 or 34: 1-8

Ecclesiasticus 2:1-9

2 Cor. 4:6-10

Matthew 14:44-51

Luke 12: 32-37

1st EP: Psalms 113, 147

2nd EP: Psalms 61, 66

Wisdom 6:12-19

Isaiah 54:1-8

Luke 11:33-36

Revelation 19:1-9

p. 31

Eucharist: Wisdom 3:1-9 MP: Psalms 21, 92

Psalms 37: 24-33

Isaiah 56:6-11

Luke 12:22-31

Romans 8:26-30

1st EP: Psalms 27, 42

2nd EP: Psalms 15, 112

Exodus 24: 12-18

Leviticus 19:1-2, 17-18

Matthew 5: 1-12

Luke 19:12-27

p. 19

Saturday: Thanksgiving for the Blessed Virgin Mary, for the Community of St. Francis, and for the Order of St. Clare

p.25

JULY 15

BONAVENTURE (1274)

First Order Friar

Collect: God our Father, we thank you for the blessings given to your Church through the holiness and wisdom of your servant Bonaventure: Grant that we may follow him in the way that leads to eternal life; through Jesus Christ our Lord. Amen.

MP Ps 21, 92 EP Ps 15, 112 HE Wis. 8:2-7, 16-18 Sirach 15:1-6 1 Kings 3:1-14
Ps. 16

2 Timothy 4:1-5 Mark 4:1-9 1 Cor 2:6-16
Matthew 5:13-19

JULY 19

FOUNDING OF TSSF (1917) THE AMERICAN CONGREGATION

Collect: O God, we thank you for having joined to the Society of St. Francis a Third Order, dedicated to your service. Grant, we pray, that being knit together in the spirit of love and unity, we your servants may glorify your holy name after the example of St. Francis and win others to your love, through Jesus Christ our Lord. Amen

Micah 6:1-8, Ps. 34, 1 John 2:15-17, Matt 20:25-28

p. 33 - Stigmata

Eucharist: Exodus 24:12-18 MP: Psalms 21, 92
Galatians 6:14-18 Sirach 39:5-11
Psalm 92 Luke 10: 1-16
Matthew 16: 24-27
1st EP: Psalm 62, 149 2nd EP: Psalms 15, 112
Exodus 24: 12-18 Isaiah 6: 1-8
Matthew 5:1-12 John 12: 20-41

p. 33 -St. Francis

Eucharist: Micah 6:6-8 MP: Psalms 71, 150
Galatians 6:14-18 Isaiah 52:7-15
Psalm 148: 7-14 or 121 Luke 10: 1-16
Matthew 11: 25-30
1st EP: Psalms 42 2nd EP: Psalms 27, 121
Genesis 1:24-31 Isaiah 6: 1-8
Luke 12:22-34 Matthew 10:5-22

p. 36

All Franciscan Saints

Eucharist: Ecclesiasticus 44: 1-15

Psalm 149
Revelation 7:9-17
Mark 10: 17-21

MP: Psalms 33, 117
Ecclesiasticus 2: 10-18
Luke 9: 18-27

EP: Psalm 145
Wisdom 3: 1-9
Revelation 21:1-4, 22: 1-5

p. 35

Eucharist: Tobit 12: 6b-9
1st EP: Psalm 15
Psalm 146:4-0 or 112: 1-9
Sirach 26:1-2
James 2:14-17
Matt 20:25-29
Matthew 25: 31-40
MP: Psalm 45
Proverbs 31: 10-31
Romans 12: 1-13
EP: Psalms 122, 127
Philippians 4: 6-13

Requiem for All Departed Franciscans

Eucharist: Wisdom 3:1-9

Psalm 23
1 John 3:1-2
John 6: 37-40

MP: Psalms 42, 43
Isaiah 10: 33- 11:9
Ephesians 2: 13-18

EP: Psalms 6, 47
Isaiah 2: 1-5
John 16: 23-33

Burial Office for a Departed Third Order Franciscan

It is customary for religious communities to have liturgies and ceremonies that are specific to the life of the community and the spirituality of its charism.

The Third Order, Society of St. Francis, as a religious community in the world wide Anglican community, has prescribed rites and ceremonies to mark its members transition through its cycle of life: Postulancy, Novitiate, Life Profession, Renewal of Vows, and various devotions specific to the Franciscan heritage to which it belongs.

This liturgy for the Burial of a Tertiary is meant to be a supplement to the standard Burial Office in the Book of Common Prayer, and may be adapted for use at the graveside rather than in the full service at the Church.

The Officiant for these additions would generally be the area Chaplain or Fellowship Convener, or another Professed Tertiary, and need not be an Ordained member of the Clergy.

Pastoral consideration of the family is of upmost importance and should be the first consideration in the selection of all or part of these suggested additions.

Following the Death:

- The family should be contacted by the Area Chaplain and/or the Fellowship Convener to offer support and provide a copy of these options to the family and their Pastor who will be planning the service.
- Contact with the Clergy person responsible for the development of the service.

Prior to the Service:

- When possible, either the night before the funeral or the morning of the funeral, it is desirable for members of the Tertiary's Fellowship to "Sit in Watch" with the body or

- Ashes and offer a Vigil Litany. (see BCP and ISSF Devotional Companion for resources)
- Candles or Torches in stands could be placed around the coffin or container of ashes.
- Readings from the "Transitus of St. Francis", selections from the Psalter, and other appropriate Franciscan readings may be used.

At the Funeral Service:

- Members of the Fellowship and other Franciscans may be part of the procession, or may have designated seating together.
- The Fellowship Convener or other selected Tertiary may lead the Liturgy of the Word for the standard Burial Office or this "Franciscan option".
- A Tertiary may lead the Prayers of the People.
- At the time of the Commendation the Tertiaries present may gather around the coffin or container of ashes as a sign of the Franciscan Community presence. They may process out following the family of the deceased Tertiary.
- A table could be placed in front of the coffin or container of ashes and set with symbols of the deceased Franciscan journey: Profession Cross, Icon or statue of St. Francis, symbol of his/her ministry, rosary, or other devotional items.

The Burial Office

The following anthem may be said during the procession or following the entrance hymn

Most High, omnipotent, good Lord, to you be ceaseless praise outpoured, and blessing without measure. From you alone all creatures came; no one is worthy to call your name.

My Lord be praised by brother sun, through whom you lighten the day. He shines in brilliant splendor.

Be praised, my Lord, by sister moon and all the stars, that with her soon will point the glittering heavens.

By sister water, my Lord, be blessed; most humble, useful and chaste.

Be praised, my Lord, by brother fire; robust and bright is he,
and strong to lighten the night.

By mother earth my Lord be praised, what ever we need she
has upraised. Sustained by her through every hour, she brings
forth fruit, herb, and flower.

My Lord be praised by those who forgive for love of you, and
who bear weakness and tribulation.

Blessed are those who peaceably endure. With you, O Lord,
their reward is sure.

Be praised, my Lord, for sister death, from whom no one can
flee. Blessed are those who do your will and follow your
commandments still.

Most High, omnipotent, good Lord, to you be ceaseless praise
outpoured, and blessings without measure.

A Hymn may be sung

The Presider then says

The Lord be with you.

People

And also with you.

Presider

Let us pray.

Silence may be kept; after which the following collect is said by the Presider:

O God, who by the glorious resurrection of your Son Jesus
Christ destroyed death, and brought life and immortality to
light: Grant that your servant _____ being raised with
him, may know the strength of Christ's presence, the joy of St.
Francis's companionship, and rejoice in God's eternal glory;
who with you and the Holy Spirit lives and reigns, one God, for
ever and ever. *Amen*

The service continues with the Liturgy of the Word BCP pg.494

Additional lessons that may be selected:

Isaiah 6: 1-8 A vision of God in the Temple

Isaiah 52: 7-15 Let Zion Rejoice

Galatians 6: 14-18 Final Admonitions

Matthew 5: 1-12 The Beatitudes

Matthew 11: 25-30 Come to me...

Matthew 16: 24-27 The Cross and Self Denial

Here there may be a homily by the Presider, a Tertiary, or another person of the family's choosing.

The Apostles Creed BCP pg. 496

(If there is not to be communion, the Lord's Prayer is said here.)

The Prayers of the People:

- *Leader:* Lord, our (brother/sister) N. was washed in the waters of baptism, strengthened by Christ's body and blood in the Eucharist, and united with all the saints.
Response: All praise be yours, my Lord .
- Most High, omnipotent, good Lord, in the beginning you created brother sun to give light to all creation.
Response: Bring our brother/sister through the darkness of death to the light of everlasting life.
- By the light of sister star the wise men were led to Bethlehem.
Response: Lead him/her to the welcoming embrace of the Holy Family in heaven.
- By the force of brother wind you held back the waters of the Red Sea.
Response: Make a pathway for him/her into the freedom of your kingdom.
- Our Lord Jesus used sister water to wash his disciples's feet.
Response: May he/she be cleansed from sin and enter the communion of saints.
- You nourish all creatures with the fruits of our mother the earth.
Response: Make a place for him/her at your feast in paradise.

Burial Service for a Departed Third Order Franciscan

David Nard and Barbara Leonard and Her Pastoral Chapter Team

Pages 15-17 contain the newly developed burial service that is also to be added to the *Devotional Companion*. They are designed so the pages can be printed off and pasted into the current book.

- As our Father Francis sang to us the praises of Sister Death, *Response*: May he/she come into the glory of Resurrection life.
- Lord Jesus Christ, we trust in you and hope in your resurrection. Hear our prayer for our brother/sister N., whom you have called to yourself, and grant him/her eternal life. Amen

At the Eucharist

The service continues with the Peace and the Offertory.

The Eucharistic rite may be the Eucharistic Prayer of Saints Francis and Clare (Devotional Companion Pg. 120) or the selected BCP rite. (Preface of the Commemoration of the Dead).

The Commendation

BCP Pg. 499

The Committal

BCP Pg. 501

The Prayer of St. Francis, BCP Pg. 833, may be used after the Lord's Prayer.

The following blessing may be used at the conclusion of the Committal:

ALL. May the Lord bless you and keep you
The Lord show his face to you and have mercy upon you.
The Lord turn his countenance toward you and give you peace.
My brother/sister, the Lord bless you.

These resources and service suggestions adapted from:

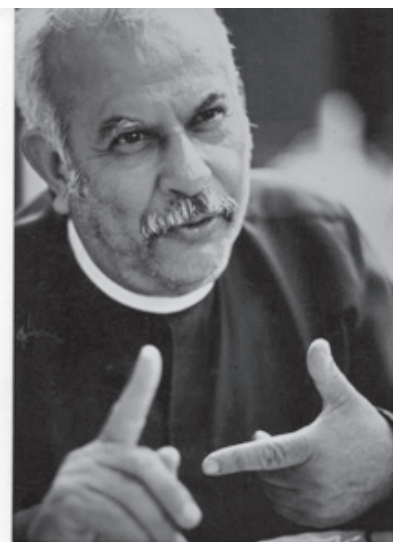
- *The Book Of Common Prayer 1979*
- *The Third Order Devotional Companion*
- *A Model Wake Service for Secular Franciscans*
- *A Transitus for a Departed Franciscan*
- *Other Franciscan resources*

The Rev. David P. Nard, TSSF @ 2009

RIP Rev Canon Jaime Enrique Virgilio Bedoya Baquero

Victoria Bedoya

The Rev Canon Jaime Enrique Virgilio Bedoya Baquero, born in Quito July 16th 1926, was first a Roman Catholic Franciscan. He withdrew from the Church when he saw several inconsistencies, and he found the Anglican Church. He was very faithful to Jesus Christ and to the Anglican Communion. He was also an exemplary father in our family, and he taught us values and virtues, and he especially guided us in our faith in Jesus Christ. Along with my mother, there were three children and two granddaughters. All of us belong to the Anglican Church. This is all that I can say now, except to add that he was an extraordinary man.



Send in your contributions for the Winter issue by February 1

Inside this Issue

- Minister Provincial 2009 Annual Report to Chapter, 1
- *Franciscan Gold: The Story of TSSF in Australia*, 3
- From the Bursar, 4
- Third Annual Global Meditation, *A Winter Feast for the Soul*, 4
- Assisi Performing Arts Music Festival Pilgrimage, 5
- The Feast of Mary Magdalen 2009, 5
- Kathy Palmer, RIP, 6
- Monrovia Liberia Mission 2009, 7
- Glory (a poem), 8
- Prayer (a poem), 9
- Youth Fraternities vs. Youth Ministry, 10
- Starting and Growing in the Third Order, 10
- Attending a Conference with the Franciscan Action Network, 12
- Thoughts on Surrendering a Driving License, 12
- SPECIAL—*Devotional Companion* Errata Pages To Copy and Insert, 13
- SPECIAL—*Devotional Companion* New Pages To Copy and Insert, "Burial Office for a Departed Third Order Franciscan", 15
- RIP Rev Canon Jaime Enrique Virgilio Bedoya Baquero