



The Franciscan Times

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.

Winter 2009

TSSF Praying Presence at Lambeth

Terry Rogers

In the city of Canterbury, a five minutes' walk from the cathedral, is an enclosed green space known as Greyfriars. A small river runs through it, and it contains gardens full of blossoms and a small meadow of wildflowers. Next to the meadow is a small building, all that's left of the medieval Franciscan friary once built here. Upstairs is a little chapel in the custody of SSF, and three SSF brothers live on the grounds of the enclosure. Down along the river, over a footbridge, and past more gardens is a large white house, and on the lawn was a shining white tent with tables, chairs, vases of flowers, and Franciscan pictures, which was used for hospitality. This was the setting for the TSSF Praying Presence during the Lambeth Conference from 7/16 to 8/3.

Our TSSF Minister General, Dorothy Brooker (from New Zealand) and the TSSF European Province Minister Provincial, Richard Bird, were there for all this time, joined by Ann Savage-Lewis, a tertiary from Wales. Our own Sister Joyce CSF and Brothers Eric and Max SSF came from California to join the Praying Presence for many days, and a number of tertiaries from the UK came for an hour, a day, or several days. I came for the

last nine days and stayed with Ann in the large house, which was being renovated to be the new home for the SSF brothers there.

Our days had this schedule:

- 9 am Morning Prayer
- 10-11 am Bible Study in St. John's Gospel
- 12 noon Eucharist
- 2-3 pm Contemplative Prayer
- 5:30 pm Evening Prayer

At every time of prayer these words were used: "We pray for those taking part in the Lambeth Conference, for those who declined the invitation, and for those who were not invited."

During the day, both for times of prayer and for hospitality, we welcomed visitors from the Lambeth Conference (held at the university on the outskirts of the town) - bishops, their spouses, other lay and clergy participants and volunteers working at the exhibition hall. On the first Sunday afternoon that I was there we welcomed many of the Franciscan bishops protector and tertiary bishops, their spouses, and the Franciscans working on the chaplaincy team for the conference. All relaxed in this place of quiet beauty and enjoyed tea, scones, and fresh strawberries and cream. It was a treat to see Gordon Scruton, our own Bishop Protector,



At the Eucharist



Contemplative Prayer in the Tent

(continued on page 2)



Getting Read for Stations of the Cross: Holding the Cross-Dick Bird, Minister Provincial of the European Province; In sunglasses-Dorothy Brooker, Minister General; In dark shirt-Bishop Keith Slater from Australia, former Minister General

there, as well as to meet tertiary bishops from all over the world.

My time there was a wonderful blend: lots of quiet focused prayer in community, as well as Franciscan mirth and story-telling. Each day we served morning coffee and tea and a simple sandwich lunch to visitors and those joining us in the prayers.

The TSSF Bishop Protector in Southern Africa, Merwyn Castle, came to celebrate the Eucharist for us one day and over lunch talked about his diocese and its work with AIDS patients and AIDS orphans. Brother Reginald, SSF, celebrated for us on the 55th anniversary of his profession and told us stories about Brother Algy, one of SSF's founders (see the Devotional Companion, November 23rd). Bishop Mark Dyer, the retired bishop of Bethlehem, Pa. (where CSF once had a house) shared our Bible study one morning, and told us about his month with the Missionaries of Charity in Calcutta, working with the sisters on the streets, and being asked by a disfigured and homeless man with leprosy to lay hands on him, which, with great trepidation, he did. "I have never in my life," he said, "except for the Eucharist, felt so close to Christ as at that moment."

And we Franciscans all felt time melt away, and the reality of Francis' own conversion was present to us.

I was there for one Friday and participated in the Stations of the Cross, and was so moved that our previous Minister General, Bishop Keith Slater from Australia, came down from the conference that day just to join us in the Stations. We made a small procession all around the wildflower meadow, stopping at intervals for each station, with Dick Bird carrying a handmade wooden cross. I became very aware of the thickly planted meadow, filled with purple, white and gold flowers, all about knee high. I began to see it as an image of the

church, the purple flowers on the same level with all the rest, but adding their own vivid color, the whole meadow completely dependent on God for its life, for water, for sunshine, for fertility—vibrant with health and beauty.

On the last day of the Conference there was a 6 pm closing Eucharist in the cathedral, only for Lambeth participants. Ann and I went down and stood on the sidewalk near the cathedral gate, where the bishops and their spouses would walk down from where their buses dropped them off. It took about an hour for busload after busload to make their way on foot through the street lined with volunteers with golden sashes. This was our first and only chance to really see all the people we had been praying for. Only in actually seeing them would I have ever truly realized how many of them are not of European descent—at least half. There they came, dressed in all shades of purple as well as some other colors, tall and short, dark and light, bishops and spouses. We began waving at them and calling out, "God bless you, bishops! God bless you, brothers and sisters! Travel safely! Go in peace!" for the hour's time that it took for all of them to reach the gate. Nearly all of them returned smiles and waves, and those we knew beamed and rushed over to hug us and thank us and all Franciscans who were praying for them. And those thanks include all of you in the Province of the Americas, whose prayers were added to ours.

Canticle of Creation Pilgrimage

Wes Patterson

In the week leading up to 4 October, thirteen TSSF members conducted a pilgrimage around the 4-corners, visiting sites in New Mexico, Arizona, Utah, and Colorado. Our goals were three-fold: to celebrate the beauty of creation in this unique landscape and multi-cultural area, to observe the impacts of our lifestyle on this fragile ecosystem, and to look at alternative lifestyles that are more sustainable and harmonious with God's Creation - all in the context of a shared spiritual journey.

Pilgrims enjoy a Canyon de Chelly overlook on our "Brother Wind" day. Left to right, Carol Tookey, Pat Milliren, Terry Rogers, Caroline Benjamin, Ashley Steinhart, Amy Nicholson



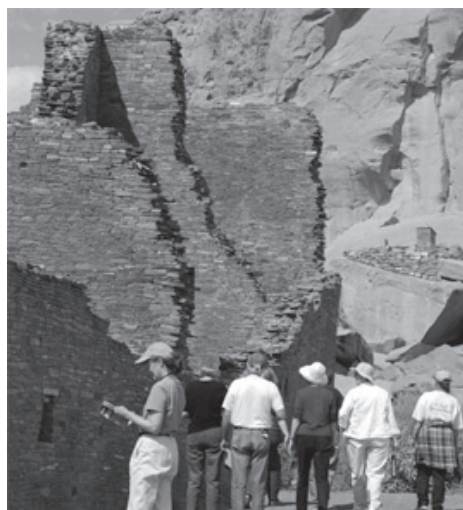


At Canyon de Chelly, we move down to the canyon rim for a prayer. Left to right, Pat Milliren (almost out of frame), Ashley Steinhart, Carol Tookey, Becky Thomson, Amy Nicolson, Caroline Benjamin, Gil Nicolson

Monday we traveled to Farmington NM and stopped and prayed near the Four Corners Power Plan fueled by rather dirty local coal. When we stopped to view the plant and its plumes of polluting smoke and carbon-dioxide, we spontaneously began picking up the litter along our road. If only the pollution from the plant were so easily removed from our atmosphere! We celebrated a moving Eucharist at the side of Shiprock, an imposing mountain holy to the Navajo and visible from afar in every direction. Monday afternoon we traveled to Window Rock AZ.

Tuesday we visited Canyon de Chelly in Arizona, where we learned about a people that were forced in the 13th century to leave their homes because they had developed a population and lifestyle that could not be sustained through a drought. Tuesday afternoon we traveled to Bluff UT.

Wednesday in Bluff we walked through the Stations of Creation - a 12-station walking meditation based on Francis's Canticle of the Creatures. Ashley had found a dozen powerful photos on



Pilgrims prepare to enter Pueblo Bonita in Chaco Canyon, on "Sister Death" day. Left to right, Pat Milliren, Terry Rogers, Gil Nicolson, just a tiny bit of my head, Amy Nicolson, a tiny bit of Caroline Benjamin, Janet Wakefield, Carol Tookey.

the web to mark the stations that emphasized the bible readings and reflections in the text written by Colin Wilfred SSF. Following the stations, we were able to walk to the bank of the San Juan River and spend some quiet time in meditation about how each of us can help to preserve our world.

Thursday we traveled to Cortez CO, where we had a lunch of locally-grown ingredients at Let It Grow, accompanied by some insights from the owner about the importance of gardens and of local ingredients that don't require more energy calories for transportation than we realize in consumption. We then visited Turtle Lake Refuge, where Katrina introduced us to some non-typical foods (weeds?) that are readily available locally. At sundown, we visited the Ft Lewis College Hesperus Observatory. Many of us had our first opportunity to see the extent of Creation, from the moons of Jupiter to an emerging galaxy well beyond our Milky Way.

Friday we visited Carol's solar-powered home in Aztec NM - a clear example of a life style with minimal carbon footprint. On our return to Albuquerque, we visited Chaco Canyon, a national park that includes extensive stone structures built 850-1250 AD, and abandoned when a drought caused food production to drop below levels needed to support the population. Is there a message here for us?

Saturday 4 Oct we celebrated Eucharist and returned home, with wonderful spiritual development growth, and an enormously important appreciation for the need for all of us to change our life styles to protect God's Creation.

Terry Rogers
Franciscans can lead the way in protecting God's creation on Earth!

Here are some of my memories from the Pilgrimage:

* We had a eucharist out in the desert, using a rock slab for an



Caroline Benjamin and Terry Rogers explore Pueblo Bonita in Chaco Canyon, on "Sister Death" day.

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*Kneeling, Left to Right, Pat Milliren, Judi Thomas, Ashley Steinhart, Terry Rogers, Wes Patterson
Standing, L to R, Caroline Benjamin, Carol Tookey, Janet Wakefield, Becky Thomson, Butch Trainor, Judy Trainor, Gil Nicolson, Amy Nicolson.*

altar, bringing to my mind the words, "can God set a table in the wilderness?"

- * We visited St. Christopher's Mission in Bluff, Utah, founded by H. Baxter Liebler TSSF, a Connecticut priest who came west early in the 20th century and served the Navajo for many years; we found his grave in the churchyard. I also spent time praying in the mission's small humble cemetery in a nearby field.
- * A wildlife expert met with us in a picnic area on the bank of the San Juan River and told us about the effect of dams and non-native species on the plants and animals in and near the river.
- * We each were asked to bring a small vial of water from our own watersheds, which was poured into a common bowl. We then renewed our baptismal vows and were blessed with the water.
- * We walked along a path on the rim of Canyon de Chelly and sat gazing at the rose-red-orange canyon walls, glowing in the afternoon sun. On the canyon floor we saw a ribbon of rich green foliage and we rested there in wordless contemplation and wonder.

Janet Wakefield

Of the many beautiful and a few disturbing sites we passed or visited, one image particularly remains in my mind - the FCPP - the Four Corners Power Plant near Farmington where we stopped and prayed. The FCPP and its sister plant, the San Juan Generating Station, are among the largest power plants in the U.S. These plants are emblematic of environmental controversies

and concerns all over our country. They are the main contributors to the 6th worst air pollution in the U.S. (Farmington, NM area), causing respiratory problems (asthma), high CO2 emissions, and mercury pollution to the water. (Don't dare eat the fish!) Since these plants and a controversial plant about to be built are on the Navajo Reservation, EPA regulations do not apply. They do, however, supply needed jobs to a very poor people.

As we drove along, we were encouraged to think about and explore alternatives. In the Southwest solar power is an obvious solution and some people are pioneering the way. We visited Carol Tookey's new solar powered home and saw the panels and their infrastructure. Some people are even able to sell their excess power back to the grid. New housing developments could be required or given incentives to be solar / alternate energy powered.

We need to consider our own regions/localities and explore what kind of alternative energy makes sense in them. I live in northern New York, so solar power alone wouldn't be a good choice, but wind power is very feasible and in fact it is growing here. I mean to learn more about this.

De-centralizing power production has advantages - local control is more apt to create local interest and awareness and ownership (both literal and figurative). Local power production is also less vulnerable to natural and man-made disasters. And the same could be said for local food production.

As we go more local for both energy and food production, we become more personally involved and we build relationships and connection with others.

Bill McKibben, author of *Deep Economy*, says connection is the basis of happiness! Funny how it all fits together - Creation/joining the Mystery/deep ecology/awareness/moving toward the One.

My commitment is to be/stay connected, to support local green food and energy production, to share the joy and beauty of the natural world.

Becky Thomson

The prints of the photographs I took during our pilgrimage arrived this week. I stopped today and spent time reviewing the remarkable event we experienced in the Four Corners area. I find I am unable to describe what happened then.

Oh, there was the intellectual aspect of the Retreat. I really felt challenged by the presentation on the Franciscan Theology of Creation, by the extensive bibliography, and the very thoughtful discussions at each site. I will be chewing on the information like a cud for a very long time. I feel challenged to do something for my

community. I am researching Community Gardens in New Orleans, where I will be moving. There is quite an active association there.

I went on the pilgrimage seeking some peaceful time with God. I needed to get away from all the "white noise" of my too busy, too complicated, too empty life. I looked forward to having time to just be. I did receive what I sought and so much more. I had the absolute joy of gentle quiet and loving conversations with God and brother and sister Franciscans.

I love the west. I savor the huge vistas of the High Desert. I really loved seeing the places I have wanted to visit for so long. It gave me a chance to look with a different set of eyes. I was able to make great memories of places I love.

Perhaps the photograph that I found myself returning to look at the most was one that spoke of quiet love. It is a shot of Carol driving the van. She and Ashley did an amazing job handling those large vans on very challenging roads! It is when I look at that photograph of my dear friend that I am reminded of a non-tangible, perhaps unanticipated aspect of the week. There was so much quiet love, acceptance, and community with fellow Franciscans. Carol and Ashley worked so hard to plan a truly remarkable pilgrimage. They gave us the chance to see, hear, taste, experience the theme of the week in an atmosphere of friendship and cooperation.

We are a odd lot, we Franciscans. Yet, I had the opportunity to have a great Retreat in an atmosphere of such friendship. Carol, hunched over the steering wheel with the vista out the window behind her reminds me of all the loving effort she and Ashley put into this pilgrimage.

Oh, I ramble because I am still sorting out so many thoughts and feelings, so many experiences, so much worship, so much love, silence, and song.

Pat Milliren

Perhaps the most moving experience for me was walking into the Church of the Good Shepherd, an Episcopal mission on the Navajo reservation, early one morning for shared silence and later, morning prayer. What caught my eye most was not the enormous empty cross with large silver embellishments hanging in the center. It was the small and delicate Stations of the Cross along the walls on each side of the sanctuary. All the figures were Native American. They brought tears I could not fully understand that kept erupting during our service. I've thought a lot about this experience. Perhaps it was the realization in a different way that Native Americans have helped Christ bear so many burdens of our (non-Native-American) lives and culture. Perhaps, extending that idea, it was the realization that the Earth itself

and all (non-human) inhabitants help Christ bear the burdens of our continuing excesses and privileges. As I wrote to my niece yesterday, I realized that usually I see the Stations of the Cross in the context of men and women of Christ's day relating to/helping Christ. These stations in the Church of the Good Shepherd brought the story forward for me, into the last century, and into today, through the agony of the Earth. I suspect this experience will be with me a long time.

Caroline Benjamin

Carol Tookey and Ashley Steinhart couldn't have been planned this pilgrimage any better and every aspect of it obviously had the imprint of their loving touches. There was so much beauty to see and experience that it far outweighed the ugliness of some things (like the power plant on the Navajo reservation spewing pollutants into the air and San Juan River). I came out of the whole experience with hope that, if we all do what we can to make the environment better, we'll save Mother Earth and her resources.

The green committee at St. Christopher's in Bandera asked me to make a presentation about this trip yesterday to the adult Sunday school, which I did, and they seemed spell-bound and enthused about making positive changes in their lives. Someone asked whether I came back hopeful or discouraged, and I assured her that I was hopeful because I knew that we could spread the message like yeast in bread--expanding out from ourselves. Our priest asked me to start getting the word out to our congregation about things we could do on a personal level by having a short entry in each monthly newsletter. I told him it would be easy to have a box on a page with something each person could add to their lives easily. I gave them the environmental action handout we were given, on "avoiding, seeking, and advocating." I told them I was doing advocating by talking with them and they could pass the message on to their circles of friends. So, THANK YOU, dear sisters!!

From Barbara Leonard, Our Provincial Chaplain

"Community is first and foremost a gift of the Holy Spirit, not built upon mutual compatibility, shared affection, or common interests but upon having received the same divine breath, having been given a heart set aflame by the same divine fire, and having been embraced by the same divine love."

Henri Nouwen

Book Review: A Deeper Faith: A Journey into Spirituality by Jeff Gollither (Tarcher/Penguin, 2008)

Masud Ibn Sydullah

A Deeper Faith is an extraordinary book of spiritual guidance. Written in a style reminiscent of C.S. Lewis' *Screwtape Letters*, Jeff offers spiritual direction in the form of letters, responding to letters sent to him from a spiritual directee. Such an approach helps to create a sense of intimacy and personal care as Jeff engages the questions, concerns, and life situations of the directee.

A Deeper Faith is written for a broad spectrum of people on a spiritual journey. While being absolutely appropriate and helpful for dedicated Christians, it is quite accessible to the seeker – the one who is not quite sure of what path they may want to take, but are committed to responding to the call of Spirit in their lives.

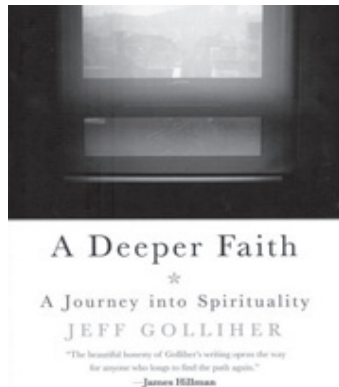
The book is honest, addressing nearly all aspects of human experience and the life of faith. Jeff courageously shares his own experiences and challenges of faith and faithfulness. Remarkably he strikes a balance – telling enough of his own story to be self-revealing without being self-indulgent. The style convincingly conveys the relationship of a faithful spiritual director/soul friend sharing with another on a spiritual journey.

Organized in chapters relating to the Liturgical Year of the Church, one is able to relate the concerns of the letters to the themes of the Church Year, as well as have empathy with both the director and directee as the author guides us through what one of the collects of *The Book of Common Prayer* calls, "the chances and changes of life."

I highly recommend

A Deeper Faith, and since we are just about to enter Advent, it would be a perfect time to begin. However, wisely, Jeff has written this book so that it really does not matter when, or with what chapter, one begins to read. In any case, one is invited (and guided) into *A Deeper Faith*.

Jeff Gollither, Ph.D. is an Episcopal priest, cultural anthropologist, environmentalist, and spiritual director. He is parish priest of a parish in the Diocese of New York and also works for the Office of the Anglican Observer at the United Nations, serving as the environmental representative for the worldwide Anglican Communion. A professed Tertiary, Jeff is a member of the New York City Fellowship.



Litany for Transition

John Dotson

A couple of years ago I was discussing my upcoming retirement from my IT management job with Fr Howard Hess, my spiritual director at the time. We discussed how we go through many transitions in our life with things ending or dying and other things starting or being born. Fr Howard suggested that I write a personal litany to pray as I lived through my transition into retirement. So I developed this litany as a personal litany that I initially called "My Litany for Transition". Hopefully it will be useful for others going through the transition of their lives.

Most High Omnipotent Good Lord let me praise and exalt you in all things and in all seasons of my life. I ask for your blessing in this time of transition.

For all that is coming to an end I praise and thank you Good Lord.

My God and my all

For all that is beginning, I praise and thank you Good Lord.

My God and my all

For all that is continuing, I praise and thank you Good Lord.

My God and my all

I thank you my heavenly Father for all your blessings in the various seasons of my life.

My God and my all

Holy Lord, I know you are always with me. Help me to be more aware of your presence in this time of change.

My God and my all

Holy Lord, I know you want to guide me in your way. Help me to discern your path for my life.

My God and my all

Holy Lord, source of all my strength and assurance. Grant me peace and confidence in this time of transition.

My God and my all

Good Lord, I thank you for blessing me with ministries in my past. Give me discernment of the ministries I should pursue in my future.

My God and my all

Holy Lord, I thank you for the gift of time in which to live my life. Help me to be a good steward of this gift. Help me to make time to pray, work, learn and play in this new season of my life.

My God and my all

Holy Lord, I thank you for all the gifts you have given me. Help me to be a good steward of your blessings of skills, talents, time and things

My God and my all

Good Lord, I thank you for the gift of Love. Help me live in love of you, others, myself and creation.

My God and my all

Good Lord, I thank you for all that I am. Help me live in true humility.

My God and my all

Good Lord, I thank you for the gift of joy. Help me live in joy.

My God and my all

Holy Lord, I thank you for your loving patience with me. Give me patience with others and myself

My God and my all

Good Lord, I thank you for the gift of peace. Help me live my life in peace with you and all your creatures.

My God and my all

Holy Lord, help me to make you known and loved in all my environments

My God and my all

O Lord of love help me to spread the sprit of love and harmony among all creation.

My God and my all

Holy Lord, help me in my efforts to live in simplicity.

My God and my all

May our blessed Lady pray for me.

May Saint Francis pray for me.

May Saint Clare pray for me.

May all the saints of the Third Order pray for me.

May the holy angels watch over me and befriend me.

May our Lord Jesus give me his blessing and his peace.

AMEN

So I share my celebration...

Barry Bishop, Associate

I took a quiet walk the other night

Long after most folks here were asleep--

Letting what was there be present in ways

The others may never realize--

Letting myself be embraced, caressed

In the soft fullness of the night.

Fireflies sought out darker recesses

Where mercury lights don't reach

And played their silent light show

Beneath Scorpius and Sagittarius.

Crickets in the weeds and even a bullfrog

Through the trees sang their joy.

The air was cool to the skin and full of

Pungent Chinese chestnut scent.

What is true patriotism? Is there an answer

To the "meaning of life, the universe, and

Everything"? We often look too far and wide

For what already is all around us,

Which calls for us to let go, be silent,

Let It come forward in wordlessness,

Fill us with the wonder of Life again,

Remind us in the Light we are not alone.

Assisi Music Festival Retreat Group 2009: July 7-17, 2009

John Michael Fox

The Assisi Music Festival offers a retreat group with unique musical and spiritual experiences that cannot be matched anywhere else. There are 6 days in Assisi, three days in Rome, and sightseeing in Orvieto, Siena, and Assisi. Mass and Vespers are available as well as lectures on art and history as it relates to St. Francis of Assisi and Italy. Retreat members are welcomed at concerts of the Assisi Music Festival and participation with the festival choir is optional.

The cost of the retreat is \$3000 depending on the exchange rate at the time of booking. This includes airfare, room and board at a very nice hotel, and for all events of the festival. Airline taxes are extra.

As a concert violinist with the festival and a Franciscan tertiary, these trips are indeed pilgrimages and events that I will never forget the rest of my life. These trips stay with me my entire life in that they are experiences in growth spiritually and musically! Please contact if interested:

Greg Scime, Artistic Director

Assisi Music Festival

P.O. Box 53

Summit, NJ 07902

(908) 217-6464

www.assisiperformingarts.com

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TSSF Active and Growing in Middle Tennessee

John Michael Shrewsbury

On June 15, 2008 Marla Asson, Fellowship Coordinator for our province, received approval from the Standing Committee for the official formation of a fellowship in the middle Tennessee area. The new fellowship, the Wind, Water, Fire, and Earth fellowship, consists of four members, three professed and one novice, who live in and around the Nashville area of Tennessee. I began serving as the fellowship's first convener. When I moved to Nashville seven years ago from Florida I



John and Nancy Dotson, Marcheta Claus, John Michael Shrewsbury, Joyce Wilding, (Center- Fellowship Banner made by Rivers Tyler).

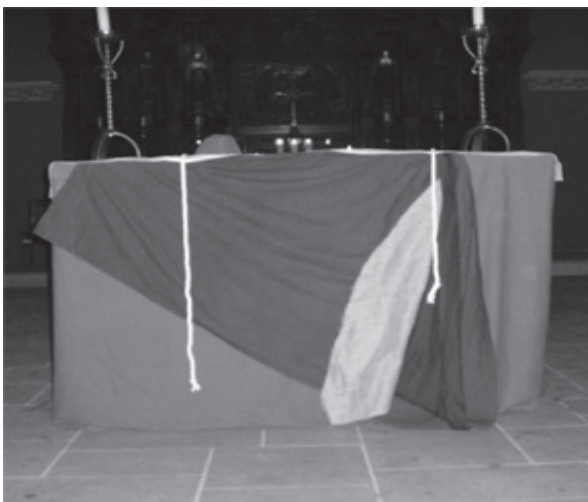
was a member of a large fellowship, but I found the closest TSSF

member was an hour and a half away and the closest fellowship, Birmingham, was three hours away. The fellowship in East Tennessee is about four hours away.

Shortly after moving to Nashville, Joyce Wilding, a new aspirant, contacted me and we began meeting to discuss our Franciscan journey staying in close contact. Joyce completed her formation and was professed in

Altar at Christ Church Cathedral First Friday Francis Tide Celebration

Boston last year at the Provincial Convoca-



Liturgical dance in front of altar at Christ Church Cathedral First Friday Francistide Celebration

tion. In the mean time, Charlie Palmgren moved to a town just outside on Nashville. Marcheta Claus, a fellow parishioner of mine, discussed the Third Order with me and began her formation. She is now a Novice. So with three professed and a postulant, we appealed to Marla Asson that we were ready to be a fellowship. (We had begun this conversation with Joan Verret, Marla's predecessor, who needs to keep current with our meetings and activities and passed the information of the budding fellowship on when handing the reins over to Marla. Both Joan and Marla's guidance and support were critical to the fellowships formation.)

At Francistide this year, our fellowship participated in Christ Church Cathedral's (Nashville) First Friday Celebration on St. Francis on October 3, 2008. John and Nancy Dotson, professed members from East Tennessee, joined with us in the celebration. The service began when I sounded a Chinese gong 44 times. The TSSF members processed in with the worship leaders led by the fellowship's banner made as a gift to the new fellowship by Rivers Tyler of the San Damiano fellowship of Florida. The TSSF members also participated as readers in the service. The service also included liturgical dancers and concluded with a Eucharist on an altar draped in brown to look like Francis's habit.

Though our fellowship is young and small, we are filled with enthusiasm as we support each other in our Franciscan journeys, and anticipate growth in spirit and numbers as we go forward.

Forgiveness

Pamela Redhead

This was one of the reflections for Caribbean Convocation 2008 held in Nevis. The presenter was The Rev. Canon Alson B. H. Percival PhD, Priest of St. George and St. John parish, Nevis. We had presentations on: Forgiveness, Reconciliation, Peace, Love, and Togetherness. What follows is his presentation on forgiveness.

One's journey is a life lived from inside, a life in which the things he experiences are in constant conflict and dialogue with all that he experience without.

Things within are: dreams, memories, images, symbols and the presence of Him whom he encounters in a deep silence. Things that are without are: people and events, such as joy, happiness, sorrows and the Him he encounters in others.

The critical task of the Church is to enable people to become journeyers and not wanderers. This can only be achieved when the people of God are serious about their own journeys to the point where they are willing to share their experience with others, not as those who have arrived, but as fellow journeyers who are able to receive as well as to give.

The more faithfully one listens to the "God's" voice within, the better one is equipped to react to what is sounding outside. Only one who listens and is conditioned by the God within can speak so that others can receive God for themselves.

Dr Weil makes the point, "the mind and emotions often have the power to heal, just as they have the power to keep us stressed. I have seen serious medical problems resolve themselves when patients fall in love. Other doctors observe that, when patients deal with their anger, they experience a turn for the better."

In *Survivor, Bill Clinton in the White House*, John F. Harris records the following situation. Vincent W. Foster became the Deputy White House Counsel and worked directly for the Clintons. Besides White House business, he handled significant chunks of their personal legal business that carried over from Arkansas. When the pressure of the job became unbearable, especially over the White Water affair, Foster committed suicide. He left a suicide note saying "I was not meant for the job, or the spotlight of public life in Washington. Here, ruining people is considered a sport." This brilliant man could not deal with the anger surrounding him, and he ended his life.

What then is forgiveness? It is letting go of things that are done to us by others and the abandoning of revenge

and resentment for these persons. Dr Katherine M Piderman writes: "Forgiveness is the 'act of restraining yourself from thoughts and feelings that blind you to the offence committed against you.'"

What are the disadvantages of holding on to offences committed against you?

1. They reduce your ability to deal with things in a rational manner.
2. They reduce your freedom to be a moral agent in the community.
3. They reduce your feelings to understand and show empathy, compassion and love.
4. They cause you personal hurt for as long as you keep those offences welled up within you.
5. They cause you to react negatively each time you meet the person, or persons who caused the hurt
6. They cause part of your life to lose its positive-ness.
7. They darken or blindfold you from seeing the good in others.
8. They change your eating habits, and distort your facial appearance.
9. They compel you to use external stimulus e.g., alcohol, cigarettes, pills etc.
10. They stress you out leaving you lethargic.
11. They cause you to live in self-pity asking "Why me?"

Not to forgive causes one to be hurt dearly. It does you well to remember that all of us at sometime or another have either hurt or was hurt by someone, either by something we said or did. Sometimes the hurt becomes more severe because of who did the act or said the words, and we feel justified for not forgiving.

One gentleman remarked, "When I went to pick up my children from school, I noticed a woman driving a green van in the carpool lane in front of me. On both sides of the van were big, yellow lemon decals that said, "I regret doing business with FORD." The lemon probably expressed not only an opinion about her vehicle but also her sour experience and her bitterness."

I felt sorry for her because it seemed she was living a life bound by un-forgiveness. Then I realized that I was no different. I felt angry toward someone who had hurt me years earlier. The seed of my bitterness had grown into a sour fruit tree. Many who knew me had tasted its fruit: my ugly, harsh words.

That afternoon I prayed, admitting my pain and

(continued on page 10)

Forgiveness (cont.)

confessing my bitterness. I could feel the weight of my un-forgiveness lift as God filled my heart with forgiveness. For the entire week when I drove to pick up my children, I pulled up behind this woman in her van and prayed for her.

For your own good, forgive. Forgiveness does not mean condoning what happened or forgetting what happened—far from that. The offence will remain part of your life and especially so whenever there is a meeting of the individual or individuals.

Forgiveness is experienced by all of us when God is on the throne in our hearts. Simply put, when our hearts are circumcised (Deut. 10:16), we can forgive and move on to grip and focus on the positive parts of us.

God wants us to be so free of evil harboring within that He gives us this admonition through Matthew, "If you are offering your gift at the altar and there remember that your brother has something against you, leave there your gift and go, first be reconciled to your brother then come and offer your gift" (5:23-24).

Taking this forgiveness stand does not mean that we let the other person off the hook of his responsibility for the hurt caused; neither does it justify the wrong that was meted out. We still do not like what the person did, we are not excusing the act, but we show love for the person as one belonging to God.

I am not here painting a picture of a pie in the sky by and by; forgiveness is a process of change. It is easy for some persons to let God and let go, while for others it can be difficult and will take time. The process is different in each of us, but, the earlier one recognizes the value of forgiveness, the quicker one is saved from unforgiving sufferings.

Forgiveness does not always cause a new start (reconciliation) between two people because one of the persons may have left the island, and there is no further contact with that person, or that person may have died. Nonetheless, in all cases forgiveness is possible. It begins with the hurt person and by extension it reconciles the person with himself.

God can take a sour heart and make it sweet. Keep constantly in your heart those who are bitter about the past. In life everyone has one of two choices—hold on to anger, resentment and thoughts of revenge or embrace forgiveness and move forward. You choose.

Let us pray: Compassionate God, we surrender past hurts to you today. Allow us to find freedom and forgiveness. Heal our hearts of all bitterness. Amen.

Report from Guyana

Fr Matthew David Boyan

St. Lucian, Wakapoon

Due to heavy rains during the months October, November and December 2007, crops in the hinterland were damaged and are now causing food shortages, mainly of our staple food, cassava.

During the heavy rains on the 29th of December at 2.30hrs, there was a heavy earthquake, the first I experienced in my lifetime. After seeing the damage done by the heavy earthquake, and the erosion of the sand on which the Church is built, the message was clear enough for us to think seriously about building a new Church (or a temple) seeing that repairs would not be possible, since all our valuable logs in the forest are sold out to lumber dealers—logs such as Green Heart, Purple Heart, Locust, Wallaba, Silver-balli, and Kabo-Kalli just to name a few.

On the 4th of January parishioners agreed that we would build a new building, this time a concrete one with the dimensions 50ft x 20 ft. The proposed building was drafted out by one of our members, Don Atkinson, and was quite agreeable to the members. So far the estimated cost is \$1,790,000.00 G (Note \$1US = \$200G). This total is not official since the cost of material is rapidly increasing daily.

St James, Waramuri, Moruca

St. James is experiencing similarly the situation like St. Lucien. There also, parishioners agreed that a new Church be built, but this time it must be of concrete. The size – 40ft x20ft.

In 1885 St. James Anglican Church was established and since then three wooden buildings were built to worship in. Presently the buildings are beginning to drop piece by piece. Seeing this situation of the building, we know it is our duty to give all maintenance to this needy cause, but it is not possible to do so. Once again our forest is now like an empty nut shell; all valuable timbers are gone.

Like St. Lucien, the total cost of the building is \$1,200,000.00 (G\$) Figures shown are not official, since, because of the growing cost of materials, that is not yet to say.

St. Nicholas, Manarin

Finally, the St. Nicholas Church building is now under general repairs. With the remains of timber, luckily they can be used, and we are certain there would be enough to meet our needs.

With His Lordship's permission concerning the above mentioned Church, parishioners and myself are making every effort to combat what is before us. We do not

have any banking account, so every effort will be done by self-help, we know this. We will knock and seek. Yes. In St. John's Gospel 14:14 - "If you ask any one for anything in my name, I will do it."

RIP: Gary Hachadourian's Last Report

Carol Tookey

In August, the Four Corners Fellowship lost a dear friend and Franciscan brother. Gary was born September 24, 1944 and died August 21, 2008. He was born and raised in Springfield, MA and attended Brown University. He attended the California School of Professional Psychology in Los Angeles and spent his professional career as a Clinical Psychologist integrating his spiritual understanding of life with his professional practice. He was married to Joyce Hachadourian for 20 years. He had two sons who live in California.

As a part of his legacy to the community, he shared his last Third Order report, written in June of this year and sent to his Area Chaplain Becky Thompson, with the fellowship, and which I share with the larger community with the blessing of Joyce. In my 20+ years of reading reports as part of formation, it is among the most powerful report I have seen. Gary wrote:

This year, Sister Death moved into my home and body, in the form of a condition that usually is quickly fatal, cancer of the pancreas. God visited me in this way.

I don't mean this sarcastically, facetiously or ironically. If one is willing to experience personal and spiritual development, I can't think of a more direct way to focus and hasten the process than by taking the opportunity to embrace and befriend mortality. Among the number of endangered patients I've met since my diagnosis in November, 2007, I feel, in one way, the most pain for those who can't seem to work at adjustment, for whom the torture is worst.

What it has come to, thus far, is this. My true prayers are limited to two words: "Dear God, Dear God, Dear God." As I experience them, they are words of petition and praise (a petition for understanding and holding).

I work at knowing that God is with me in minutes or hours of hurt and difficulty, and at allowing Him to be so, as well when I'm currently unchallenged and fine.

The institution of the church has been of remarkably little help. It seems to be only what I bring to it, in terms of occasional love of liturgy that has benefit. That, and the community of our small church on the Navajo Reservation, and the counseling I do with a surprising number of clergy, both Episcopalian and non-

St. Francis is beloved, and my profession to the Third Order is treasured.

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Epecially recently, there has been a strongly developing sense of collegiality with Jesus. I see him in the garden on the night of his arrest, wanting not to die--Imagine how rich life felt to him!—but allowing that it was God's will that mattered. This is the embrace. It is this allowing and choosing of death in order to defend the capacity to love, love being more important than life that makes him a guiding friend.

Current (nontraditional) treatment will extend my time; there's really no adequate indication, yet. Whenever...I hope my last breath can be one of love.

Our little community has been so richly blessed to count Gary as one of us, and he will be deeply missed.

RIP: The Rev Dr. Claudio Norberto Alves da Silva, Recife, Brazil

As related by Francisco Sales, son of Claudio
My dad was born September 29, 1934 in Brazil. He was a hard working man and had a hard life until he had a more regular life in the 1980's. He was a veterinarian by training and also an MD. He graduated as a veterinarian and then in medicine. He tried psychiatry,

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sports-health medicine, endocrinology, and then ophthalmology. After graduating in medicine, he quit his veterinary career and continued as an ophthalmologist (he did research and wrote articles as well). He was a Roman Catholic seminarian at the age of 10, locked in a monastery in Pernambuco (northern Brazil), but he ran away with the help of one of his brothers. It had been his mother's and father's decision to place him in the monastery.

Many decades after, he entered the Anglican Seminary to do the senior "pastoral" course for handicapped people. He would rather have been retired, but wanted to help the church in her need for ministers. So he was ordained to a special diaconate and special priesthood ministry and worked at the Anglican Church in Caruaru (Diocese of Recife) until his health went downhill. He moved back to Recife, kept working (for work to him was quite a medicine!) for a couple of years, but from the beginning of that year he started reducing his work hours, and some months ago he stopped. He made many efforts in the fight against cancer. He had had cancer for 15 years, and he was almost 74 (this September), but things got worse and he died on July 29, 2008.

I miss him very much, but he was suffering a lot, so we keep thinking of his final rest instead of he's not being here with us. He was married to my mother, Maria Isabel de Melo Silva, also a Third Order member. I am one of three children: Claudia, Norberta and I. He had 5 grandchildren. He became a Franciscan in 2001.

Come Rebuild & Restore: Use Words When Have To

Joyce Wilding

St. Francis of Assisi's words - *Come, Rebuild & Restore and Use Words When You Have To* - provide a good focus for a "faith in action" sermon. Many faith based environmental leaders struggle to find the best words to inspire better care of God's beautiful world. They hope their words bring forth action. A few leaders believe good visuals and icons without words can be an effective call to action. Many groups offer sacred scriptures and liturgies as well as outdoor nature experiences to transform hearts, minds and actions. Other groups offer science and religion programs that describe the environmental concerns of our time. Some leaders seek periods of reflection that are full of silence, deep presence and art-as-meditation to illustrate the scope of the ecological crisis of our times.

Every October, much is spoken and written about the saint who inspires us to bless animals, to be peace-makers and to promote simplicity with joy. I hope this

sermon will enable you to recognize St Francis as artist, a prophet and a healer:

- How can we connect St. Francis's phrase "use words when you have to" with faith in action?
- Why might Francis, Patron Saint of Ecology, want us to sit in silence and ponder the beauty in the world?

St. Francis' *Canticle of Brother Sun* celebrates Francis' belief in the universal brotherhood that can help us create a better world. His song enables us to behold a mystical vision of Christ. This vision brought a unity and dignity to all creation including the sun, moon, fire, water and Mother Earth. These are beheld as members of the family of God, all groaning together awaiting the revelation of the children of God.

This prayerful poem enables us to see Francis as a singer. We do not know what tune Francis used when he sang his Canticle. It may have been an early plainsong tune or French troubadour melody. We do know Francis loved to sing and dance this poem. He invited many to sing the Canticle. The brothers in his new order sang the Canticle as Francis was laid on the earth to die.

"Canticle to Brother Sun" provides a good foundation for penitential and celebratory liturgies that exclaim:

O God, be Praised for gifts of all Creation! O God, help us examine what we've done to your world. May our examination and petitions help heal the Earth.

Before we savor Francis's praise for the sun, moon, wind, fire and water, listen to few verses from Psalm 72. These words prepare us for Francis's canticle, especially as we praise Brother Sun, who signifies God Most High. This can help us address environmental concerns.

Psalm 72: 3-6, 8, 16-7. *That the mountains may bring prosperity to the people, and the little hills bring righteousness. He shall defend the needy among the people; he shall rescue the poor and crush the oppressor. He shall live as long as the sun and moon endure, one generation to another. ... May his Name remain for ever and be established as long as the sun endures; may all the nations bless themselves in him and call him blessed.*

That the mountains may bring prosperity to the people, and the little hills bring righteousness. He shall defend the needy among the people; he shall rescue the poor and crush the oppressor. He shall live as long as the sun and moon endure, one generation to another.

He shall come down like rain upon the mown field. He shall come down like showers that water the earth. He shall rule

from sea to sea, and from the River to the ends of the earth. May there be abundance of grain on the earth, growing thick even on the hilltops; may its fruit flourish like Lebanon, and its grain like grass upon the earth. May his Name remain for ever and be established as long as the sun endures; may all the nations bless themselves in him and call him blessed.

Brother Sun reveals the indescribable beauty of its maker. May we never block Brother Sun's glorious light. Let us give thanks for the human technology that corrected ozone problems and that developed solar power. And let us develop more economical solar power equipment as well as expand installation of solar power.

Sister Moon and her stars fill the night sky with beauty that brings forth awe, wonder and humility as we view the immensity of the universe. May the moon-glow and starlight remain always clear, bright and beautiful. Let this inspire us to eliminate light pollution that blocks the beauty of the night sky which marks the seasons. Like the moon, we must find more ways to reflect good light and good actions.

Praised be for **Brother Wind**, and for the air, clouds and all weather which uphold life in all creatures. Isaiah 45:8 describes the gifts from sky: *Your skies above distill moisture, and let the heavens rain righteousness...* How might the words from Isaiah help us grapple with contemporary weather conditions: dramatic climate change, more frequent and more violent storms that destroy communities, as well as humans, animals, plants and entire ecosystems?

Let us not be a bitter storm cloud, emitting impatience and flashes of anger that impede transformation. We must correct human behaviors that contribute to climate change problems.

Sister Water, you are sacred, useful, and vital to our life as described in Psalm 104:10 - *You send streams into the valleys and they flow between the hills.* The sight, feel, sound and taste of flowing water can evoke primordial images and sensations of life itself, pristine and cleansing to body and soul.

Daily, we learn that water is scarce due to drought resulting from alterations in the climate, over-consumption and waste. *When the poor and needy seek water and there is none ... this Isaiah 41:17* verse evokes images of dry places and thirst around the earth. In the 4th chapter of John's Gospel *Jesus promises living water to quench all thirsts....* The water of baptism signifies that God's love is limitless, beyond any human measure. Renewing our baptismal vows can remind us that we share a fundamental responsibility to care for what God has given us. We must recognize water rights, rights to wa-

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ter, and the right use of water as explicit means to show love for our neighbors and all creation. We need to expand water conservation, prevent water contamination, clean polluted water, restore and protect watersheds.

Brother Fire is vigorous, mighty and strong. He lights up the dark, warms us, provides energy for many of our needs. In Psalm 104, we read "*You make the flames of fire your servants.*" Each day humans burn enormous quantities of fossil fuels. We have enslaved Brother Sun with our greed. What kind of greed is involved in mountain removal to pull coal from the earth and to capture other fossil fuels? We must eliminate destructive fossil fuel production, distribution and consumption.

Mother Earth, your topsoil brings forth plants that produce many fruits, grasses and flowers of many colors. These sustain us!

We must eliminate farming practices that are killing parts of the earth, stop agricultural practices that exterminate wildlife and devastate their habitats, deplete groundwater, pollute waterways and foul the air. We need to support food security public policy and actions which preserve biodiversity in food production. Biodiversity maintains a healthy relationship among varieties of food crops and species on which they depend. We can expand purchases of local food crops that support healthy gardening and farming. These protect top soil as well as conserve water, native plants and biodiversity.

Peace with Earth is essential for Peace on Earth. Psalm 24 reminds us that the Earth is the Lord's. Praising Brother Sun, Sister Moon, Brother Wind, Sister Water

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Come Rebuild & Restore (cont.)

and Mother Earth help us remember the earth gifts are not our possessions. We must stop plundering the Earth and live a life of faith and action that witness our love for all God's Creation.

St. Francis "Canticle to Brother Sun" has been sung, danced, painted and written about for more than 800 years. Many of these works inspire us to live lighter on this earth, never forgetting those who are poor and marginalized. While preparing this sermon, I reviewed recent works of four people who have influenced my environmental ministry and increased my appreciation for Francis as artist, prophet, and healer:

- Bill McKibben, author and environmentalist, recently wrote - "It is perhaps only art that can shape culture, and without a cultural change, environmental policy and activism cannot stop the destruction of the planet." McKibben's new *Sustainability Revolution* program envisions, inspires and manifests cultural change.
- Abdel R. Salaam, Executive Artistic Director/Choreographer and co-founder of *Forces of Nature Dance Theater Company* believes that art can heal. Several of his new dances illustrate how humans can live in harmony with the ecosystems of the planet.
- Nancy Roth, an Episcopal priest, author, dancer and musician in her new book, *Grounded in Love: Ecology, Faith, and Action* inspires renewal of reverence for all life. Her sacred scripture and art references enable the reader to better understand that the eco-systems of Earth need dynamic care and conservation. Her Psalm 104 quotes and inflections inspire us to sing and praise God as long as we live.
- Phyllis Tickle, a renowned author and founding editor of the Religion Department of PUBLISHERS WEEKLY, in her Episcopal lay ministry and prayer retreats offers much contemplation, silence and poetry that renew hope. Her *Figs and Fury*, a chancel drama based on the life of the prophet Jeremiah, and *Prayer Is Place* endorse liturgical arts.

In April 2009, The Episcopal Cathedral of St. John the Divine will host two performances of Richard Harvey's and Ralph Steadman's magnificent *Plague & the Moonflower* an oratorio that "addresses the urgency of the salvation of earth from destruction". This oratorio was commissioned for the 1989 Exeter festival and has been performed at Canterbury and Salisbury Cathedrals. "Plague & the Moonflower" was filmed for an award winning BBC production. As an ECUSA Province IV Environmental Ministry Leader, I am endorsing these performances. I believe the instrumental and vocal music, as well as the poetry, dance and paintings in this

secular mass oratorio will expand "faith in action" in many environmental stewardship activities.

I believe every parish and Christian fellowship group can expand faith in action by celebrating St. Francis as artist, healer and prophet. This can be done with and without words. I pray that each reader of this sermon will find more ways to restore and rebuild what is broken on this Earth.

Photographs from the Joint Retreat of the Mustard Seed and Vineyard Fellowships

Janet Wakefield



Jane Ergood & Lynn Herne



Back: Walt Szymanski, Br. Jacob, Terry Price, and Paul M
Middle: Marcia Shaw, Lynn Herne, Janet Wakefield, Jane Ergood;
Front: Joy Mazzola

Is The Third Order Operating Legally?

Ken Norian, Provincial Minister and President of the Corporation

From time to time there are inquiries regarding the legal status of the Third Order. The following primarily applies to those members residing in the United States and their territories.

The State of New York, Department of State has certified the incorporation of The Third Order of the Society of Saint Francis, American Province, Inc. as a Not-for-profit Corporation as of 07/12/1968. Certificates of Incorporation are on file with the New York State Secretary of State and the President of the Corporation and his/her designee.

The U.S. Internal Revenue Service indicates in correspondence received on October 11, 2005:

In September 1994 we issued a determination letter that recognized your organization as exempt from federal income tax. Our records indicate that your organization is currently exempt under section 501(c)(3) of the Internal Revenue Code.

Our records indicate that your organization is also classified as a school under sections 509(a)(1) and 170(b)(1)(A)(1) of the Internal Revenue Code.

Our records indicate that contributions to your organization are deductible under section 170 of the Code, and that you are qualified to receive tax deductible bequests, devises, transfers or gifts under section 2055, 2106 or 2522 of the Internal Revenue Code.

Our Federal Identification number is 06-1398149.

To Catch a Rainbow

Kathy Henderson

I have always been a rainbow chaser. As a child, and now as an adult, I am always looking for the end of the rainbow to claim my pot of gold. In the last thirty years of traveling on my mail route, I have seen many rainbows across the skies, but have never seen the end of one. It always seemed that the closer I got to it the further away it was.

While driving last week after a warm rain there it was the best rainbow I have ever seen. Going over Willsboro Mountain I kept it in my sights and saw both ends very clearly. This was the biggest, brightest arch I have ever seen, and as a chaser I wanted it. Well, as it usually happens, I lost it and figured okay, maybe the next one will be mine. I got onto Route 87 north, riding along singing to the radio (rainbows always put me in a good mood) and there it was, right smack in front of me, calling me, daring me to find it's pot of gold.

Coming up to the Keeseville exit on the right there stands a field and there glowed the end of my rainbow. Without hesitation I pulled the truck over, put the four way lights on and opened my door, the whole time saying "stay there, stay there". I was being lured; my rain-

bow was talking to me, inviting me to come and soak in its beautiful, colorful rays. I stepped over a fence, walked across the soaked ground and entered into a colorful fog, feeling as if I was floating on air.

I was amazed at how big each band of color was as I stepped into the color blue. Once inside my color of choice I closed my eyes and took a deep breath. My rainbow had the "after a spring rain smell." As if I were a child I stuck my tongue out to find its taste, moist and sweet. As I stood there in silence with adoration and thanksgiving, the Holy Spirit abducted me. As my Heavenly Father held me, the only sounds I heard were birds singing and the sound of my own breath.

It didn't faze me that the traffic from the highway could see me; in those special moments it just didn't matter. Upon opening my eyes I was shocked to see two men and one woman standing in their own band of colors. I never heard them make their way to the rainbow; I never felt their presence around me. No one spoke—we didn't have to—we knew what each one of us was feeling at that moment. We were all rainbow chasers and we found our rainbow and what lay inside. We each offered a hand to one another, gave a squeeze to acknowledge we were all One being with the Father, and silently walked back toward our cars. As we were walking I looked down at the women's shoes, now completely covered in mud and said to her, "your shoes are in pretty bad shape." Her reply was "I can replace the shoes, but I can never replace what I just received inside that rainbow."

There was neither pot-of-gold, nor a silly little Leprechaun at the end of my rainbow. But what I did find was so very personal, and it has imbedded itself into my heart forever. I was once told, "you must taste all the colors of the rainbow to know what you want in this life," I only tasted the color blue and discover it's not what I want in this life but what my Heavenly Father wants me to do with my life.

One last thing I want to mention and perhaps the most important of all to this experience is what I found inside my rainbow: As many colored bands that there are in a rainbow, you would think that inside of each colored band would be the color that you are standing in.....let me correct that. Inside, they are all the same color...just goes to show that no matter what we look like on the outside, we are all the same on the inside, I believe this to be our message from God:

*I have set my Bow in the clouds,
And it shall be a sign of the
Covenant between me and the earth.*

Genesis 8:13



(above) Bishop Mark MacDonald TSSF and his son Blake

(right) Marilyn Mincey



(below) Drs Gordon Arthur and Becky Goyan



Western Convocation 2008

Marilynn Mincey

Two years ago, at the Western Convocation at Mercy Centre in California, Dogwood Fellowship stepped out in faith and offered to host the 2008 Western Convocation, in British Columbia, Canada. It would be the first convocation ever held in Canada. We were few but we had a dream and we knew with God's help we could do this. I asked for prayer and help at the healing service within the Eucharist. I asked for God's blessing on our plans. Everyone laid hands on me and prayed that God's will be done.

Plans went well in the beginning. Our fellowship grew almost immediately. First by the immigration from the UK of Dr. Gordon Arthur TSSF, who holds a PhD from Kings College in Theology. Next to arrive was Rebecca (Becky) Goyan PhD, a professor of Chemistry at Simon Fraser University and an email friend of Gordon Arthur. Becky combines some wonderful gifts that our fellowship desperately needed. She is from a Lutheran/ Anglican family background. She has been the catalyst in starting a Campus Ministry at SFU. She excels as a musician playing both keyboards and guitar and in addition, she is a liturgist.

Both Gordon and Becky worship at St Timothy's Anglican in the Vancouver suburb of Burnaby. Their priest, The Rev Stephanie Shepard, was also interested in pursuing Franciscan spirituality. Our last fellowship priest died several years ago so we were in need of someone to celebrate the Eucharist and journey with us. Gordon and Becky invited Stephanie to join us and she accepted.

The fellowship continued to grow. Michelle Gallagher joined us with her rich spiritual background from Paraguay and her ability in the Spanish language. We would like to invite those of other ethnic and language backgrounds to join us. After about a year of email correspondence John Johnston attended a meeting and joined us.

Two of our members are not able to attend all meetings for different reasons and our last convenor has left the Third Order. However we carried on with prayer and the Eucharist at the centre of our journey.

Our dear brother Bishop Mark MacDonald TSSF agreed to be our theme leader for the convocation. He was in the process of moving his family from the frozen north of Alaska to the humid east of Toronto, Canada, to become the first National Indigenous Bishop for the Anglican Church of Canada. Even with the new responsibilities as shepherd for the Inuit peoples of Canada on their journey of the spirit he found time to be our shepherd for the weekend.

Next we chose and reserved space at a retreat centre for the convocation. We began plans in earnest so that the liturgy and the programs would bring us together and feed us spiritually.

In the spring of this year about four months before the Convocation was to take place we began to worry. Not many had sent in their registrations and deposits. We had promised the retreat centre a certain number of attendees. We would need to pay for all we had promised.

We sent out emails and letters, and met together and prayed and talked to the retreat centre persons. It appeared that we would have to cancel the whole thing. We were so upset. With the dip in the US economy, the increase in gas prices and the cost flying into Canada, it looked like the convocation would not happen. Personally, I got in God's way. I had many emails and phone calls back and forth with Frank and Gordon trying to decide what to do. We seemed powerless to make this happen. Sound familiar? Suddenly I had an epiphany. Since God wanted this to occur we all needed to get out of the way and let God do it. And so it came to be. And it was very good.

After all of the wringing of hands God sent 33 faithful souls to participate not counting Bishop Mark's three beautiful children and another Priest, Emilie Smith, who wandered in Friday evening. She bicycled from Vancouver that is a good hours drive by car. Emilie had been an inquirer several years ago, and now she was back. This brought the total to 34 which is the exact number we had promised the Retreat Centre would attend.

The date of August 8th arrived as we knew it would. The sun shone brightly. There was great JOY!!! meeting and greeting friends old and new as they arrived at Rosemary Heights Retreat Centre. As each arrived hugs were passed around. Even those who were late and missed dinner because of traffic and back-up at the border, were fed a hot meal in the kitchen of St Josephs hall and a warm loving spirit flowed everywhere.

Frank Jones and his wife Diane, novice members of Dogwood Fellowship, led the hospitality and John and Michelle greeted all and distributed nametags and wonderful bags made for us with love by the women of St Timothy's. Everyone was escorted personally to their rooms and settled in.

After dinner we listened as Mark began his weekend reflections. Our theme was CROSSING BORDERS, stepping out in faith as Francis did to follow Christ. Next we moved to the chapel for Holden Evening Prayer, followed by Gordon Arthur's closing message



(above) Anne Harris, Glenda Rice, Stephanie Shepard, and Bill Breedlove (below) Dominic George, Gordon Shields, Area Chaplain for Western Canada, Frank Jones



(above) Michelle Galligher, Gordon Arthur, Emilie Smith, Steve Best, and Bill Berge (below) Susan Pitchford, Anne Harris, Steven Best, and Dianne Aid



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for the evening "Close the Door and Pray". We returned to our rooms in silence until breakfast.

Day two began with Centering prayer in the Chapel followed by Morning Prayer and then breakfast. Conversation around the tables is one of the highlights of convocation. We were brothers and sisters sharing our experiences and our gifts. Many shared their travel stories and many personal recollections of the last time we had been together. We spoke of our Provincial Convocation last June in Boston. Those who attended remembered the heat of the east coast, the great singing and program speakers who made the convocation so memorable. We spoke of the possibilities for 2012 and how it could include all who wish to come. We spoke of ways to cut the cost of our convocations and how we could go about raising more funds for our scholarship and bursary accounts.

After breakfast we returned to our meeting room for Bishop Mark's second reflection. He spoke of how the spirit moves through us to the world outside if we reside in the "Gospel Zone," where we are formed and nurtured by the love of God. How Jesus in all of his life and ministry wanted to touch those outside the Gospel Zone to bring them closer to him. How he sought a relationship with the poor, the blind, the lepers, the dying. Jesus longed to reach out to those that society considered undesirable. Jesus wants that relationship with us and we receive that gift by putting God first in our lives.

After the reflection we broke for refreshment and then began a time of information giving and gathering. Dianne Aid TSSF, of the St Clare Fellowship based in Seattle, Washington, spoke of her work through her church with the Hispanic congregation and the peace and justice issues that are part of that ministry. She led the group in a theological reflection about immigration and the pros and cons as they affect us and the immigrants. We spoke of early immigration, of Abraham and Sarah, Joseph, the Holy Family, the Exodus. We spoke of the fear of immigrants, the job loss, the changing neighbourhoods, language problems and fear of a loss of identity. We spoke of generational bias, white immigrants being privileged, the shame of our treatment of immigrants when we are from immigrant parents ourselves. The discussion was very illuminating.

Next we had the pleasure of having Susan Pitchford TSSF the author of, "Following Francis," with us for the retreat. Even with her severe back pain she rallied to the cause and spoke of her experiences following Francis and how she came to write the book. Then to our surprise she launched her next book. She is now writing about "Love in the Darkness". She explores how to follow God from the depth of depression—when life

is not what we planned—when we or a loved one are very ill mentally or physically. We were so excited by Susan's words to us that we cannot wait for the publishing date to arrive for her new offering.

Bill Breedlove TSSF our Formation Director spoke next. He flew all the way from New Jersey to be with us. He was most informative, answering questions and taking time to give assistance to those in formation. He also spoke of the great joy and great logistical challenges with the formation of Third Order Franciscans in Brazil.

Gordon Shields, our Area Chaplain and the rector of St Chad's Anglican Church in Winnipeg, Manitoba, spoke next. He spoke to us of his duties as area chaplain. He discussed reporting to your area chaplain and how often this should occur.

He spoke of the great joy now in his area to have two other priests who are tertiaries and how they want to form a fellowship. Bill Breedlove was very helpful to Gordon. Hopefully we will have a fellowship in mid-Canada.

We have five members from our own fellowship in the formation process this fall. Two have already submitted documentation and are soon to be postulants and the others are beginning to write their spiritual autobiographies. I thank God everyday for the gift he has given our fellowship. It is truly amazing grace.

After lunch on Saturday we had a time of rest for those who needed it or for a walk in the woods. I led a group who walked through the wooded areas surrounding the retreat centre stopping 14 times in front of simple wooden crosses to recite the beautiful words of the Stations of the Cross written by Br. Justus.

At 3:00 pm we gathered in the chapel for the celebration of the Eucharist. Bishop Mark Macdonald was the celebrant. Deacon Kate Salinaro assisted him. The Rev Steven Best of Renton, Washington led the service for those who were renewing their vows. The chapel at Rosemary Heights is beautiful, and the words of the Eucharistic prayers and the music filled us with God's grace.

Dinnertime arrived shortly after Eucharist. Later we gathered for a time of fun and games and dessert. This included wine, fruit, coffee, pie and ice cream and fresh berries. Oh my! a good time was had by all. I believe it was St Augustine who said, "If you are going to sin, sin boldly." I fully admit we were bold in our over indulgence of the feast that was before us.

Holden Evening Prayer was sung in the chapel at the end of the evening and we retired sated to bed.

There is one amusing note to the weekend. I never realized that Franciscans must have their early morn-

ing caffeine fix. You can imagine my amazement when my cellular phone rang in my cell at 6:00am Saturday morning. There were Franciscans outside the locked door of St Joseph's Hall wishing coffee (so much for silence). They were billeted in Trinity Hall which had no facility for coffee. In my jammies I scampered to the kitchen to plug in the coffee pot that I had thankfully prepared the evening before and then ran to the door to let the righteous remnant in! They laughed and talked while the coffee perked, and they ate muffins while they chatted. A very friendly crowd they were. I excused myself to dress and then returned to serve them. Sunday morning I was prepared. I got up before they arrived and set the coffee on, unlocked the door and also turned on lights in the chapel for those who need to pray very early. They came in at 6:00 on the dot, and half of the pot was gone before the rest of us stirred for Morning Prayer at 7:30.

Sundays are never long enough at a convocation. After Morning Prayer we had breakfast, followed by Bishop Mark's last reflection. The Eucharist at 10:30am was celebrated by The Rev Gary Ost of California, which included the laying on of hands. The service was followed by the announcement of next year's venue that will be northern California. The final meal together which always feels like the last supper. Then we had a brief moment for travel details, some quick messages and photos and then goodbyes.

Those who had the joy of driving some to the airport got to have a last minute visit. We drove Kathryn Challoner and her husband to the airport and also Bett Wood and Bill Breedlove. Others delivered some to SeaTac airport between Seattle and Tacoma. Some just went home if they lived near by. I miss them all. We are so close in heart as Franciscans and so close in spirit.

I remember the last words of Bishop Mark's Sunday reflection. The world lives as Adam and Eve lived after they shared the fruit of the tree of the knowledge of good and evil; they **Take, Abuse,** and **Hide**. They take what they want and because of their guilt in disobeying God, they hide. Those who live in the Gospel zone **Receive** the bread of life from God. They **Bless** it. **Break** it, and **Share** Gods love.

I thank God for the blessing of this convocation and I wish for all who attended and all who were there in spirit the Peace of Christ.

More on Mark MacDonald—a portion of his letter to the Diocese of Alaska

My task over the next few years is to mid-wife the creation of a Native Jurisdiction within the Canadian Church. Being offered this position is both a great honor and an enormous challenge.

...I have spoken quite often of the importance I attach to this work by the Canadian Church. We have been involved as partners at many levels. Though this is very similar to the experience of the Church in New Zealand and the Maori people and, to a great extent, takes its inspiration from it, this is a unique event in the life of the Anglican Communion. It is an amazing fulfillment of the work of many Native people and their friends for decades. It is an amazing unfolding of the Gospel promise to First Nations People in Canada. In my opinion, it is the most important work that anyone could do in the Church at this day and hour. As many people have said, it will bring transformation to the whole Church.

During the last few months, we have worked out many of the details that will make this possible. I have received the Presiding Bishop's support for this move, and I will remain a part of the American House of Bishops, at least for the next few years. Not the least part of this is the great amount of prayer and discussion that took place between my family and close spiritual advisers. At present, the tentative date for my assumption of my Canadian duties is March 1. My family will move later. With me, they are looking forward to this opportunity.

...

Alaska has meant so much to me. I feel much has been accomplished, but in many things I feel I have just scratched the surface. It is my hope and expectation that much of what I have sought for in this position can only truly be achieved in the work I am now called to do.

There are a number of things I wish that I could have accomplished and that causes some regret. It is my hope and prayer that the initiatives begun in the past several years will by the grace of God, continue and flourish. I trust in the Grace of God that has been my help and companion throughout, often operating both through events and through many of you. It is hard to put into words how grateful I am to all who have made such an impact on my life and ministry. Thanks be to God for his goodness. May God bless you.

Yours in Christ,

The Rt. Rev. Mark MacDonald

From the Bursar:

Good news - We have ended the fiscal year with funds to carry over to the New Year!

Everyone in the US and Canada will be receiving a copy of the budget for 2009 and a pledge envelope shortly (if you have not received one already.) Our income exceeded our pledged expectations, and combined with lower than expected expenses this was a good year. We were able to keep our expenses as low as possible by reviewing and changing our printing and mailing costs, using telephone conference calls and programs like Skype instead of meetings, and by scouring the internet for lowest travel cost.

A word about pledges –

- T When you let us know the amount that you intend to contribute in the coming year that is very helpful in keeping to the budget that Chapter approves based on last year's figures and plans for the coming year.
- T The amount that you pledge and contribute is not disclosed. When I am asked if someone's pledge is current I look back over the year and if we have received a contribution from you I simply answer "Yes".
- T 2009 is going to be economically challenging for many of us so if you need to change your pledge please let me know. Our province does not have a fixed or 'suggested' pledge amount. We operate with faith that funds will come from our brothers and sisters, one dollar or many dollars, to support our community. As someone once said, "A river is made up of many drops of water and every one of them is precious"
- T So please send in your pledge and follow through with a contribution. If you live outside the US and Canada please contribute locally so that the funds may be used within your own country to support our Third Order community.

On a different note, Chapter approved the motion to act as administrator for the funds that Kathryn Chaloner collects for her medical missions in Africa. At the moment she is fundraising to purchase an ultrasound machine to replace the X-ray equipment that was destroyed by war. These funds are held separately so

if you would like to contribute please make your check out to TSSF and write medical mission on the memo line. I am sure we will be hearing more from Kathryn as the mission progresses.

There are some remaining T shirts, mugs and mouse pads. They are available to individuals or if Fellowships would like to have some to use as a fundraiser to build up a scholarship fund please contact me.

The Associates fund is building slowly and has been sufficient to cover all of the Associate expenses to date. If you are an Associate please send your donation to the address below.

If you have any questions or concerns please contact me. Peace and joy to all my sisters and brothers!

Ann Harris

3681 East Curtis Drive

Sacramento CA 95818

anntssf@gmail.com

Bursar for Canada:

Gordon Arthur

405-5100 Capitol Drive

Burnaby, BC V5B 4S7 Canada

Gordon@ecumenist.org

Minister Provincial Report 2008

Ken Norian, Minister Provincial, Province of the Americas
Three years have passed since I was elected Minister Provincial of this province. Funny how three years can seem to drag...or fly by, depending on one's perspective.

I have come to a greater appreciation of the balance between continuity with the past and facing challenges as they present themselves while at the same time trying to create a vision for the future. At our 2007 Chapter, several new members were elected and several new ex officio officers elected representing the first significant change in Chapter leadership since I became Minister Provincial. Change is good and necessary, but it brings with it a sense of uncertainty and the sense of uncharted territory.

When I, to use a much worn phrase, "let go and let God" I realized that the Spirit of Christ and Francis has been so present in the members of Chapter and our officers. Amidst all of the conversation (and some would say turmoil) in the Anglican Communion, TSSF has persevered and continued to be a witness to Gospel values in a spirit of love, joy and humility.

It is a testimony to our faithfulness to the charism of Francis and Clare that we, as a community, have continued to make our Lord known and loved and spread

the spirit of love and harmony while living in a spirit of simplicity. In our humble way at the General Convention of The Episcopal Church and at the Lambeth Conference we were witnesses to the Franciscan spirit of reconciliation and building of bridges. Within TSSF there are a wide range of opinions. It is self evident that we are a very inclusive community. One of my favorite quotes is from the former Presiding Bishop of The Episcopal Church, "The fullness of truth seldom resides in one point of view and therefore we need to hold ourselves open to the possibility that our own perspectives will be enlarged by those of others with whom we disagree" (Rt Rev Frank Griswold). Our ongoing mission to embrace this dialogue with all has been, is, and should continue to be a part of our identity.

As Tertiaries, we have roles that we fulfill in our lives. We may be clergy, social workers, health care workers, partners, husbands, wives, business people, etc. That's what we do. Who we are is more at the core of our beings. We are Christians, Anglicans (most of us), and Franciscans. The Third Order, Society of Saint Francis is not a club or organization – it is who we are! Amidst all of our individual lives and ministries, this community continues to provide a foundation for our spirituality and understanding of how we live our lives as members of the body of Christ. Reviewing some old notes from the 1998 Chapter, I found some comments we were asked to come up with to capture our feelings of what TSSF means to us. There were a few that particularly resonated with me:

- Unconditional love and acceptance from others



Chapter October 2008

(Front, Left to right): Barbara Leonard (Provincial Chaplain), Bett Wood (Chapter member from Wyoming), Marla Asson (Provincial Fellowship Coordinator), Anita Catron (former Minister Provincial, now Chapter Member from Utah). Sr Jean (Visitor and Minister Provincial CSF)

2nd Row: Patronalia Hanley-Brown (Chapter Member from Nevis), Lynn Herne (Provincial Secretary), Patty Kennington (New Provincial Formation Director), Ken Norian (Provincial Minister), Ann Harris (Bursar), Bill Breedlove (Stepping-down Provincial Formation Director)

3rd Row: Christina Winnischofer (Representative from Brazil), Pamela Redhead (Chapter Member from Trinidad), Ed Shirley, Visitor from the SFO)

Back: John Brockmann (Franciscan Times editor, Chapter Member from Maryland), Dominic George (Chapter Member from California), Br. Tom Carey (Visitor and Assistant Minister Provincial CSF), Br. Leo Anthony (SSF)

Missing: Steve Best (Chapter Member from Washington State), Yvonne Hook (Associates Secretary), Bishop Gordon Scruton (Bishop Protector, Bishop of Western Massachusetts)

with a similar commitment.

- Mutual support, especially in ministry and living the Gospel life.
- Shared prayer, study and fellowship.
- The gift of living by a Rule of Life.

The Third Order represents a blend of things that Francis inspired - contemplative prayer with a charismatic flair; periods of quiet counterbalanced with periods of active ministry; evangelical; liturgical; simple and uncomplicated; Christ centered.

One consistent focus over the past number of years is to highlight the communal implications of TSSF and the responsibilities that individual Tertiaries have to participating in and building that community. We have been encouraging those in formation, as well as sisters and brothers who were professed in the past to understand TSSF not as a pious association of individuals but a community. Dispersed, yes – but a community nonetheless. I encourage and recommend to all the Community Obedience as a daily way of remembering

our community in prayerful support. Many in leadership roles assume that all Tertiaries regularly make this offering of prayer, but my experience leads me to believe otherwise. So, please encourage this in your local fellowships and in your conversations with other Tertiaries.

My first two years as Minister Provincial was one of "playing to my strengths"—organization, structure, dealing with problems that inevitably arise—all with a Chapter that existed with the former MP.

This past year was one of working with a significantly new elected Chapter, and several new officers in key roles. As I have reflected and prayed about what my goals and aspirations are if elected to another term I realize that I must move out of my comfort zone as a manager – reinforcing our existing ethos, and continuing to build a vision for TSSF amidst the changing landscape of Anglican Christianity.

Clearly, our core principles are found in our Principles! For the most part, though, The Principles tell us what to do. The question of how to do it is left up to the individual members of the community. Most of the integration of the Principles and our personal rules of life to how we express our Franciscan charism is left to individual members of the community to express. Nonetheless, we should continue to seek out opportunities like General Convention and Lambeth to be a witness to Franciscan bridge building, peacemaking and reconciliation as an order. Not all expressions need be of the scale of a convention or worldwide gathering of Anglicans. But, we should seek out opportunities to share with others the spirit of Francis and Clare. We need to pray for the power of the Spirit to empower us to be as open to share and talk about our faith and spiritual experience as our founders were.

Reports from other office holders will detail specifics of the past year, so I will not go into detail here. But the excellent work they have done to create a strong formation program, care for the professed, work with fellowships, ensure a solid financial position, facilitate communication to Tertiaries, preserve our focus on justice, peace and integrity of creation issues and outreach to Spanish speaking brothers and sisters have all contributed to a strong and vibrant community.

I would specifically like to thank Anita Catron and Bill Breedlove for their efforts in working with TSSF members in Brazil. The health of the order there is good and getting better.

Speaking of Bill Breedlove, I would also like to extend my personal appreciation for the initiatives he has taken and the success he has had as Formation Director. His vision, leadership and incredibly hard work have been made evident through strong and well-formed candidates for profession. Bill assures me that, while he will be stepping down as Formation Director, he will continue

to be active in TSSF in general, and specifically in the formation program.

Through our relationships with other Franciscan communities including the Order of Ecumenical Franciscans and the Secular Franciscan Order we recognize and celebrate the common bond that should exist among all of God's children. We thank SFO and OEF for joining in our chapter. I was privileged to attend the OEF Chapter, and Joan Verret is representing TSSF at the SFO Chapter meeting at the same time as ours this year. We also continue to work with and pray for the brothers and sisters in CSF and SSF – recognizing our special bond as members of the Society of Saint Francis.

As Minister Provincial I have come to a greater appreciation of the interconnectedness of all of the provinces of TSSF globally. I have been mindful to include chapter members in communication and information regarding the other TSSF provinces and will look to cascade some of this information to all members of our province.

Finally, I would like to commend the work of the Franciscan Action Network to our continued financial and prayerful support.

FAN is a grassroots, faith-based legislative advocacy organization with a growing national base of organizations and persons who are inspired by the witness and example of St. Francis and St. Clare of Assisi. FAN's work is presently supported by 41 Franciscan organizations throughout the United States as it works to build a base of persons who can propel this movement forward. FAN's mission to bring a coordinated and effective voice to matters of justice, peace and care for creation to Washington, D.C., throughout the U.S., and

beyond is achievable, but we need committed people to make this vision a reality.

Our own Emmett Jarrett serves on the FAN Commission that forms the core of individuals who makes their work possible. We should look to leverage the 41 Franciscan communities involved with FAN in our JPIC initiatives.

May we continue to seek to be knit together in community and prayer so that we may glorify God's name after the example of Saint Francis and win others to God's love.



The Three Minister Provincials: Ken Norian, Anita Catron, Masud ibn Syedullah

The Gully Bank Project Kingston Jamaica*Revd. Canon Ernle P Gordon*

The brothers and sisters of the Third Order of St. Francis have been involved in a project that seeks to make connections with people who live in the 'Inner City' where the social conditions have not met the required standards with regard to environmental living conditions.

On Tuesday the 16th of December 2008, members of the Third Order of The Society of St. Francis, distributed books, pencils, football shoes, literature about the life of Jesus and the apostles to over 100 children. Many of these items were to assist the school children attending Basic Schools, Preparatory Schools, Elementary Schools, some High Schools because many parents who live in this depressed area are unable to purchase these books. We were able to give three boys used computers that they could use to explore the information of the 21st century.

It was very interesting to know that an older man took some information that could assist him in helping to bring the 'Good News' to the people in the community, in a very clear and simple manner. There was adequate material for evangelism. It was obvious that some of the religious material which was available assisted some of the people in their quest to learn more about the life of Jesus and the mission of the Church today. It was amazing how the children were thirsty for the literature that opened their eyes to the life and witness of the Apostles in the Early Christian Church.

The relationship between the Third Order of St. Francis Members and those in the community was very touching, because they were cognizant of the spirituality of Franciscans. Interestingly, some are still coming for schoolbooks, and we have distributed many to children in the St. Paul's Area, which involves another Inner City area, which is within the Cure of St. Mary's Church. The Third Order was the only religious organization that gave the children books and other materials to enhance their education. Although light refreshments were served, food was never the main focus of our mission. It is how we showed love to the other person in a simple manner. Whenever we visit the Gully Bank again, we have to cater for at least 200 people who need to be evangelized and for someone to love them, rather than using them.

2009 Winter Feast for the Soul: January 15-February 23, 2009*Bonnie B. Barnidge*

Dear Ken

I am enclosing a few brochures for the 2009 Winter Feast for the Soul. It is an effort to unite spiritual seekers in a 40 day worldwide spiritual practice. Their first venture was in 2008. It received the attention and endorsement of the Dalai Lama, the head of the Sufi Order International, and various Christians. Viewing their website and link to their DVD, as noted in the brochure, is inspiring.

I wondered if our Third Order would want to participate, but did not hear about this in time to submit an agenda item for Chapter. Thus, I am writing to you in case you or anyone you know might be interested. I will also send a copy of this with brochures to Barbara Leonard as our Chaplain. I have already sent copies of the brochure to our Delmarva Seasaw Fellowship members. Here's how I would describe this event.

Last year in Sun Valley Idaho a group of 50-60 people meditated for a 40 day period. It attracted global attention and will be done again this year from January 15, 2009 to February 23, 2009. This spiritual practice could be worldwide for people of all faiths. The 2009 Winter Feast has received the endorsement of the Sufi Order and a letter of blessing from the Dalai Lama. We, Franciscans, can join in this interfaith movement. We already spend time meditating with our Daily Office. Let's do 40 minutes for 40 days. We can join individually or in groups, perhaps Fellowships. Let's be a supporting religious order. For additional information, go to the website at www.winterieast-forthesoul.com. A pdf file of the 2009 brochure and other tools, including a five minute documentary describing the vision, are available from the website. If enough of us persons of this globe can find personal peace in meditation, perhaps we can translate that into an accommodation for world peace.

News from Other Provinces

Musings from the Minister Provincial

John Hebenton TSSF, Minister Provincial (reprinted from Tau [New Zealand Province] St Francistide-Advent 2008)

On the 3rd of October, I was on the BOP area retreat with Brother Christopher John SSF. As part of the retreat read the *Transitus* and celebrated Francis' passing from death to life. As we remembered Francis' passing I was reminded of some of his last words, "I have done what was mine to do, may Christ show you what is yours to do!" These are very important words, and seem to me to capture some of our longing as an Order over the last few years.

At our recent chapter we heard several areas report on their struggle as we age. It is getting harder to get to meetings, find places for retreats, and even find enough people to fill the various roles. At such times it is easy to get despondent, and to wonder how we can market ourselves better, and to recruit new members. But we need to be careful about how we use such language, and remember that we are a Religious Order, not a Rotary Club (not that I have anything against Rotary clubs, it is just that they are different).

Recently I was reading a book on Mission Shaped Spirituality. One of the comments made in the book was that our task as a church is not to be relevant but to be authentic. That really struck a bell for me. What does it mean to be authentic to our call to be Franciscan? Who is God calling us to be, as individuals, as Areas, as a Province, as a worldwide Order? To put it another way, what is Christ showing is ours to do? There are no easy answers. No magic solutions. But it is exciting, knowing that God does call us to grow in our understanding of what it means to be Franciscan, and from that what is ours to do.

Report From Provincial Chapter

Alan Williams Communications Coordinator (reprinted from Third Order News [European Chapter] issue 35, November 2008)

I am constantly aware that as members of Chapter we pray alongside one another in chapel and surround our proceedings with worship. I also value the moments when we share in the amiable fellowship of silence.

Those gathered at Ely the weekend of 17 to 19 October had traveled from across the British Isles and Sweden, to meet together as First, Second and Third Order sisters and brothers. How good it is once a year to be joined by the Ministers Provincial of the First Order, and a sister from Freeland – most often this is the elected senior sister (I am trying to avoid Abbess as a

word, but there it is), and we share thoughts and plans about the life of the Society of Saint Francis. There is a great sense in which the vows we share – of poverty, chastity and obedience – even where they are lived out in differing ways, are a bond between us all.

It is because of this that we need to remind ourselves and one another that as Tertiaries we belong to a **religious** community, not a secular one. And it is key here that our Roman Catholic counterparts are the **Secular** Franciscan Order – we in the Anglican Communion are a fully constituted and recognized religious community.

Speaking with members of local groups and areas, I have also come to realize that the workings of Provincial Chapter impinge very little on the life of a Tertiary, unless Chapter decides on a course of action with which they do not agree. And then the third of our vows is honored in the breach. It seems to me that we quickly forget that we have promised to follow the rules, the Rule of the Order, in fact, as well as our Personal Rule of Life.

In no way are members of Chapter there to lord (or lady) it over the Order – each has been elected by the Province to represent them (and to act a Trustee of the Charity we are), and make decisions for the common good. Yet, just over five hundred of us cast our vote for the Minister Provincial, out of some 1800 professed Tertiaries. Participation matters and voting matters, in the same way that being an active member of our local group matters very much.

It is in this way then that learning about one another in our groups and areas becomes valuable – reading our *Chronicles* and *Third Order News* helps form and inform us, so that we can feel less distanced from the body which has been elected to do the thinking and deciding on our behalf.

I had intended to write about some of the decisions taken, and information discovered at the meeting. Br Sam SSF, Sr Helen Julian CSF and Sr Alison OSC (Sr Paula having had a painful mishap the day before) were with us, and we leant that the move from Stepney to Plaistow of those who were living in Halcrow Street went well; that the Hilfield Project is going along very well; that the First Order now has split a province so that we now have two: The Solomons and Papua New Guinea Provinces have come into being. The Korean Sisters are soon to be received into the Community of St Francis, so there will be a CSF House there.

We had a discussion about administrative arrangements since we no longer have an administrator, and information about this will be sent up to Groups as soon as firm decisions have been made. We also commend to all Tertiaries the courtesies due each one of us

as children of God whatever our feelings or those of others about the Presidency of women at the Eucharist. We elected 32 Novices to profession, and agreed to the release from vows of 5 Tertiaries, and commended 6 departed sisters and brothers to almighty God, and all this was done with prayer and concern.

Much more was said and done. You only need to ask. The minutes, once ratified, are available for reading. Ask your Area Minister or Link Tertiary. Oh, and we said farewell to Dick Bird, and welcome to Joanna Cooney as Minister Provincial.

Creation-centered Spirituality and Francis

Anne Moody (reprinted from *Tau [New Zealand Province] St Francistide-Advent 2008*)

It was Rowan Williams who said in a 2004 lecture 'The temptation, the failure, the blunder, the discovery of figures in the Christian past is a matter of how Christ in his Body speaks to you, giving you something that you need for your holiness and your discernment.' It was while doing some reading around the subject of Creation-Centered Spirituality that I had the real sense that Francis of Assisi is just that for me. Creation-Centered Spirituality (CCS) is a theology of blessing about a different kind of power.

Moorman explains this as, not the power of control or the power of being over or being under, but the power of 'fertility'. This model has four pathways: *Via Positiva*, *Via Negativa*, *Via Creativa* and *Via Transformativa*. Each pathway speaks of an aspect of a person's spiritual journey, and this can be seen very powerfully in the spiritual life of Francis. It is a theology that speaks not of linear ways; rather one that weaves its way, in and out and up and down.

Via Positiva speaks to us of joy, of wonder and of the holiness of God's creation. Francis' journey to joy was by way of a circuitous route. We are familiar with the many stories about his early life as a rich and popular pleasure-loving youth. His experiences as a soldier fighting for his Pope disillusioned him and he found himself challenged by a voice asking him where he was going. The response to his answer was "Which can do better for you, the Lord or the servant?" This was the beginning of his *Via Negativa* experience: the journey of "letting go and letting be."

The beginnings of *Via Creativa* can be seen after his return to Assisi when he was once again the "master of the revels" partying in high style. But another spiritual experience led him to assert that he had fallen in love with Lady Poverty. He started to give much away—using his father's money! And his thoughts were full of the plight of the poor: the beginning of *Via Transformativa*. On a trip to Rome Francis had his first experience,

dressed in a beggars clothes, of begging for food; a huge learning curve as he realized his repulsion of the poor had gone: a *Via Negativa* and a continuation of the *Via Transformativa* experience in his life.

Perhaps the best known of the stories of Francis is that of embracing the leper, so continuing this journey of *Via Transformativa*. This proved to be a healing time for both giver and recipient which leads into the *Via Positiva*. Francis recognized that Christ was present in this experience and he saw plainly God's vision for him. He went on to live with the lepers in their isolation outside the wall, coming to know absolute joy. When Francis wrote his *Testament*, he recognised this event as the turning point of his life.

And of course the all-important visitation before the San Damiano cross in which he heard, "Francis, go and repair my church which, as you see, is falling down." At last he knew what it was God wanted of him; *Via Positiva* and *Via Creativa* intertwining. There followed months of loneliness, hardship and uncertainty as he let go fully of his family in a dramatic fashion, perhaps both a *Via Negativa* and a *Via Creativa* experience. Francis took delight "in letting go even of letting go." This journey took him from an understanding and sharing of others' suffering, to a physical rebuilding of a church, to identification with Christ's suffering and passion that affected him deeply.

The experience that sent him out as an evangelist was on St Matthias' day in 1206 when he heard the gospel about the apostles being sent out with nothing. For Francis this was the fruition of the years of journeying through times of *Via Positiva*, many periods of *Via Negativa*, *Via Creativa* and *Via Transformativa*. From that day on he wore no shoes, and used a piece of rope for his sash.

His charisma was such that thousands joined him: something shown to him in a vision. He had many years of traversing each of the stages of CCS. His faith in God throughout was firm, if at times a little shaken. It has been said that when he was dispirited (*Via Negativa*) that he would read a psalm of thanksgiving, which uplifted his spirit. (*Via Positiva*) It was not the physical stones and mortar that was meant in the vision of rebuilding the church. Instead it was, is, the care of others, the acceptance that all are equal in God's eyes, the spreading of God's love to others in action [and occasionally even words!] The rebuilding was, and still is, loving one another. The final verse of the *Canticle of the Sun* acknowledges from his own pen that Francis indeed reached the *Via Positiva* fully before he died—that is, he knew without question, a deep inner knowing, that God loved him and all people.

World Poverty: Franciscan Reflections

(reprinted from Franciscan PRAYER and PRAXIS Justice Peace and Creation Network News Issue 11 - November 2008)

Franciscans International (FI) has published *World Poverty: Franciscan Reflections*—a collection of essays and stories on the impact of global poverty." For 25 years, Franciscans International, an NGO with General Consultative Status at the United Nations, has been advocating on behalf of the world's poor and vulnerable. A collection of stories written by experts at international human rights organizations, as well as Franciscans working at the grassroots worldwide, this unique anthology evaluates both policy and praxis, and gives voice to your concerns for those suffering from the misery of extreme poverty.

The book's fresh perspectives on development, human migration, and the environment make it a pragmatic foundation from which to address poverty. *World Poverty - Franciscan Reflections* is a clarion call to the global community to change the structures that create, maintain and exploit poverty. FI is distributing the book free of cost, but would be grateful for donations. To order a copy, please visit their website www.franciscansinternational.org

From Poverty to Power by Duncan Green

From Poverty to Power is essential reading for anyone involved in change processes around the world. A new take on development for the 21st century, Oxfam International's new book provides critical insights into the massive human and economic costs of inequality and poverty and proposes realistic solutions. These are a few extracts:

Introduction and core argument - In recent memory, a combination of pressure from below and enlightened leadership from above has produced some remarkable exercises in redistribution. In several East Asian countries, for example, elites have embraced the long-term case for equality, to prevent social division and to stoke a thriving economy.

Civil society and change - Many civil society organizations see themselves as 'change agents'. Often their work is painstaking and almost invisible, supporting poor people as they organize to demand their right.

Climate change - A dwindling band of economists still question whether the benefits of doing something about climate change justify the costs in terms of foregone growth and poverty reduction, taking the view that future costs and harm are much less important than current costs.

Are active citizens and effective states compatible?

The rise of strong states over the past two centuries

is littered with famous names. These leaders inspired a sense of national pride and identity, but their fame seldom stemmed from their commitment to democracy.

Economic debates at the centers of power - Economics is a broad but divided discipline, comprising dozens of schools of thought covering almost every aspect of human existence and spanning the political and philosophical spectrum. However, this rich diversity of analysis and insight is seldom visible in the economic debates at the centers of power.

The future of small scale farming - High commodity prices, growing demand for biofuels, a possible shift to low-carbon agriculture, booming consumer demand in the cities and in the North for year-round supply, and growing markets for organic and Fair Trade products could all work in favor of small farmers in the coming years.

Changes in Roles, Chapter 2009

Ken Norian was reelected as Minister Provincial for his second of three consecutive terms.

Patty Kennington was elected as new Provincial Formation Director.

New Bursar Needed

Ann Harris announced that she would be stepping-down as Bursar at the next chapter when her term is up. Below is the job description of the bursar. If you are interested or would like to nominate someone else, please e-mail Ken Norian.

The Bursar, under the direction of the Provincial Minister, is responsible for:

1. Receiving the pledge cards, and the pledge monies of the Third Order members, as well as all other incoming funds.
2. In January of each year send a record of contributions made during the preceding year to each member.
3. The Bursar shall maintain the provincial accounts, pay bills, and dispense reimbursements
4. Prepare financial reports for Chapter, including the annual budget, and publish financial information to the members on a regular basis.
5. Have the accounts audited by an independent auditor once a year.
6. Maintain the directors and liability insurance for the Order.
7. Serves as a member of Chapter and the Standing Committee

Safe Community and Conflict Transformation Covenant

Third Order, Province of the Americas Society of Saint Francis

Approved by Chapter, October 2008

The Third Order, Province of the Americas, Society of Saint Francis endeavors to ensure that all activities and work in which it is engaged uphold the Christian values of love, truth, justice and forgiveness. We are part of God's creation, made in the image of God. We are free to make choices: to love, to create, to reason, and to live in harmony with creation and with God. We live apart from God and out of harmony with creation when, as human beings, we misuse our freedom and make wrong choices.

Our profession vows as Franciscans call us to community founded upon a Rule of Life which echoes these values and the fundamental call of our common baptism to recognize the dignity and worth of every human being. Destructive behavior regardless of its form comes from choices that cause us to live apart from God's will and, unfortunately, is not new within the Church. What is relatively new is the realization that it must be brought out into the open, acknowledged, and addressed. This more open stance opens the way for understanding, Christian love, and care to replace the secrecy, silence, and ignorance of the past. In the spirit of Francis and Clare, we are called to be reformers of the Church and society and to handle conflict non-violently and compassionately.

Within our Order, it is our intention to work toward a climate free of abuse, harassment, exploitation and any boundary violations which compromise our Christian witness as individuals and as a community. It is also our intention, when any such misconduct or misunderstanding surfaces, to deal with issues fairly and promptly, working toward healing with justice. It is our intent to show compassion for both the complainant and the accused at all times.

The Church carries out its mission through the ministry of all its members. All relationships within the Order are avenues of God's love and are vitally important to the overall health of our community. Those in positions of leadership within our Order—lay or ordained—hold additional responsibilities of power, trust, and responsibility. People often depend upon pastoral leaders at vulnerable times in their lives, especially during our formation process, seeking affirmation, support, and guidance.

In the care of souls, a pastoral leader enters into a trusting relationship with another, characterized by openness, nurture and grace. Ideally this special relationship

personifies Christ's message of love and healing. It is often intensely personal and therefore needs extra protection. It is the responsibility of the entire Order to maintain the integrity of this pastoral relationship at all times, and to protect those who come to us for guidance or help—emotionally, physically, and spiritually.

We understand that any misconduct or allegation of misconduct can seriously impact the work of the Order and so we, the members of the Order, solemnly commit ourselves to creating a safe community. We also recognize as our Order becomes a more diverse community, the potential for misunderstandings and conflict will likely increase. Our hope is that with God's help we can live more fully into this sacred covenant with one another and be transformed into the likeness of Christ.

Making a Complaint and the Response to that Complaint

When a formal complaint is made, it is received, evaluated and addressed as quickly as possible by those leaders within the Order who are best equipped to handle the issue. Those involved are supported in a manner consistent with the gospel values of dignity, compassion, justice, and forgiveness. Listed below are the types of issues in which a formal complaint is likely to be appropriate. Other concerns which arise within the life of our Order that do not meet these criteria should first be addressed with the person or persons directly. If that is unsuccessful please contact your local fellowship convener or the provincial or area chaplain of our Order for guidance and support.

Definitions of Criteria for a formal complaint

(Please refer to the appendix and local civil or canon law for further clarification of these definitions).

1) Inappropriate Conduct

This includes any behavior that disrupts the spirit of Gospel love and harmony within the Community that has a very serious potential for harm and does not clearly fall within the other complaint categories below.

2) Emotional Abuse

Emotional Abuse is defined as a pattern of behavior that attacks a person's emotional well-being or development. It could include name-calling, put-downs, isolation, humiliation, corruption or systematically ignoring the person, whether adult, adolescent, or child.

3) Physical Abuse

Physical abuse may be defined as the physical injury of maltreatment of any person by another regardless of age, gender or social position.

4) Sexual Misconduct

For the purposes of this covenant sexual misconduct is defined as nonconsensual activity, including sexual harassment, sexual exploitation or sexual assault (commonly called sexual abuse).

Initiating a Formal Complaint

A formal complaint may first be made as an oral complaint to the Minister Provincial (MP). If no response is received in ten working days, the complainant is free to contact the Bishop Protector. If the complaint falls within one of the categories above, the MP will consult with appropriate officers within the Order and respond to the complaint in a timely and pastoral manner following the process outlined below.

1) Upon receipt of an oral complaint, the MP will request a written complaint and consult with the Bishop Protector and the Standing Committee of the Order. If appropriate the Standing Committee will appoint a Response Team who will begin an immediate preliminary investigation. If deemed necessary, legal counsel will be also be consulted. If an investigation is initiated, its purpose will be to determine the merit of the complaint and does not imply that the accused is guilty. If the complaint is credible the accused, if an office holder or leader within the Order, will be temporarily required to relinquish all official duties and responsibilities until the investigation has been completed and a final decision has been made. If the accused is the Minister Provincial, the complainant should contact the Bishop Protector who will delegate a proxy for the Minister Provincial for this process.

2) Written complaint. The written complaint delivered to the MP, and signed by the complainant, should include: complainant's name, address, and telephone number, a statement of the specifics of the misconduct with date, location and time, and the name and title of the accused. All signed complaints will be investigated by the Response Team. The RT conducts interviews, writes a summary report of the findings and submits that report to the MP. A judgment regarding innocence or guilt is not part of the report. If the complainant refuses to submit a signed complaint, the MP may, nevertheless, determine that a full investigation should commence and the complainant will be informed of the oral allegations. If the leader is clergy then the complaint will also be forwarded to the Bishop of the diocese where the alleged abuse occurred.

3) Reporting to Civil Authorities. If the complaint includes allegations of child abuse, elder abuse, or abuse of a disabled adult, appropriate authorities and or the police will be notified within 24 hours by the MP.

4) Support for complainant. The complainant is encour-

aged to have someone not impacted by the alleged misconduct, who can stand with them during the course of the investigation and the adjudication. The MP or Chaplain of the Order can assist in identifying this person. This support person may be present when the complainant talks with the MP or the Response team, and can assist in the preparation of the written statement and is the communication link between the complainant and the MP (hearing of progress, asking questions for the complainant, taking questions for the complainant).

5) Support for the accused. The accused is told of the complaint by the MP. The accused is encouraged to have someone not impacted by the alleged misconduct, who can stand with them during the course of the investigation and the adjudication. The MP or the Chaplain of the Order can assist in identifying this person. This person may be present when the accused talks with the MP and is the communication link with the MP (hearing of progress, asking questions for the accused, and taking questions for the accused).

6) Privacy. The privacy of all individuals is held in high regard and is maintained, to the extent possible, during the entire process. Because of the necessity of discovering facts and gathering corroborating information, complete confidentiality is not possible. Only persons directly involved in the case are contacted and, in most cases, names are disclosed only with permission. Individual needs regarding the extent of privacy will be dealt with on a case by case basis.

7) Actions in response to a complaint. The MP communicates with the complainant and accused separately to discuss the complaint, any discrepancies between what each has reported, and any relevant findings of the Response Team.

The MP then communicates with Chapter for discussion and decision. The accused and the complainant will then be informed of the final decision orally and in writing within 48 hours of the decision having been made—including any disciplinary or pastoral action being taken and possible steps toward healing and reconciliation. The MP, with the advice of the Standing Committee, will decide if, when, how, and to what extent information needs to be shared with other members of the Order who for, pastoral reasons, may be negatively impacted by any action taken by the MP and Standing Committee.

If allegations are found to be without substance, the investigation will be closed. If requested, an appropriate statement of exoneration may be made by the MP to the accused, the local fellowship (where appropriate) and all who may have been involved. Should anyone make an accusation of abuse of a physical, sexual, or

emotional nature against a member of the Order which is later found to be false and malicious, then disciplinary action will be taken against the complainant, which may result in release from vows.

Implementation

- (1) All pastoral leaders within the Order (including Minister Provincial, Chaplain, Assistant Chaplains, Formation Director, Assistant Formation Directors, Formation Counselors, Fellowship Convenor, Area Chaplains, Associates Secretary and all Chapter members) will be required to have taken an abuse prevention/boundary awareness class sufficient for the diocese in which they are canonically resident. This requirement shall be met within one year after having assumed office. If the particular diocese of a pastoral leader does not require or offer such a training then a suitable equivalent will need to be approved by the Chaplain of the Order.
- (2) The above referenced individuals, as a condition for holding their office, will return to the Assistant Provincial Chaplain a signed Safe Community and Conflict Transformation Covenant with the assistance of the Formation Director, Provincial Chaplain, and Fellowship Coordinator together with the documentation of their compliance.
- (3) Every candidate for Postulancy will include the Safe Community and Conflict Transformation Covenant. We request that each applicant read and sign this Covenant.
- (4) With the approval and input of the PC, FD, and FC, formation materials will be created by the Assistant Provincial Chaplain and team, to include a section on understanding safe community and conflict transformation principles from a Franciscan perspective as well as the responsibility of all members of the Order to support the creation and use of tools and resources to assist in this effort.
- (5) All TSSF sponsored meetings including children or youth shall require the attendance of the child's parent or guardian.

Appendix

Sexual Harassment

Sexual Harassment is engaging in comment or conduct that is known, or reasonably ought to be known, to be unwelcome. Sexual harassment is a behavior that has the effect of undermining, coercing, intimidating, humiliating or demeaning an individual on the basis of gender. Such behavior may be a single incident or several incidents over a period of time. Sexual harassment is not limited to a work-related activity.

Examples

- : threats or verbal abuse
- : unwelcome sexual remarks, jokes, innuendo or taunting about a person's body or sexual orientation.
- : distribution by mail, fax, or other electronic means of material of a sexual nature which potentially could be offensive.
- : displaying sexist, pornographic or derogatory pictures.
- : unwelcome invitations or requests or sexually suggestive remarks.
- : leering or other sexual gestures
- : unnecessary physical contact, such as patting or pinching.

Sexual Exploitation

Sexual exploitation is any form of sexual contact or invitation to sexual contact with an adult by someone who is in a position of authority, trust or power over that adult whether or not there is consent from that individual. Sexual exploitation refers to the act of taking advantage of the vulnerability of an adult, with whom there is a fiduciary relationship, for one's own pleasure or gain.

Sexual Assault

Sexual assault, commonly known as sexual abuse, is any intentional use of force or threat of use of force and involving some form of sexual activity, including, but not limited to, the examples listed below, against another person without his/her consent. Sexual assault is normally criminal in nature as defined by either state or federal laws.

Examples

- : kissing, sexual contact, fondling or sexual intercourse
- : bodily harm, threats to harm, assault with a weapon
- : incest, bestiality and gross indecency
- : sexual offences against young children, such as sexual interference, invitation to touching, sexual exploitation of a young person, exposing genitals to a child, juvenile prostitution, corrupting children, indecent acts.

Consent

Consent is understood as non-coercive. Consent has not been given if an individual agrees to any sexual activity under threat, or if consent is obtained through fraud or through the influence of a person with authority over that person. In many jurisdictions, children under the age of 18 cannot give consent. Under specific circumstances between peers, for children age 12-14 and with young persons age 14-18 consent is not valid

if the accused was in a position of authority over them. Specific ages may vary depending upon applicable law. Meaningful consent for sexual activity may not be possible in a fiduciary relationship in which one party has more power or authority, regardless of the ages of those involved.

Pastoral Relationship

A pastoral relationship is a fiduciary relationship in which a power differential exists between a member of the Order and any person who provides pastoral care, spiritual direction or spiritual guidance or hears confessions or receives confidential or privileged information. Examples of leaders within the order include Chapter members, Assistant Formation Directors, Formation Counselors, Assistant Chaplains, Area Chaplains, Conveners, and any other person holding a position of authority.

Safe Community and Conflict Transformation Covenant

Name: *(print)* _____

Title: *(print)* _____

Please initial each of the three lines below:

_____ I hereby acknowledge receipt of this covenant.

_____ I have read and understood the covenant.

_____ I understand that to serve the Society I must adhere to this covenant.

Signature: _____

Date: _____

(This signed form will be kept in a confidential file created for that purpose).

About the TSSF Website

Ken Norian

Forums

In an effort to promote communication and dialogue between Tertiaries there are a number of Forums that are available for use. Here's how to get to them:

1. Go to the TSSF web page (www.tssf.org).
2. At the top right of the page click on the word "Forums".
3. On the left of that page, click on "Register".
4. You will be prompted to click on a range of birth dates (for security purposes).
5. There is a registration agreement that you will be prompted to click on "I agree to these terms".
6. On the next page you will be prompted to pick a user name, password, and enter your email address.
7. Finally, there is a section with random letters and numbers where you will re-type what you see. (This is to prevent automated programs

from signing themselves into the forums.) You'll get a confirmation email.

8. At that point, log in, and start posting and reading. The "Chat and Reflection" Forum is a good place to start.

Secure* Part of Website

There is a host of information on our website, including most of our publications, that requires a user ID and password to access:

1. Go to: www.tssf.org
2. Toward the top, click on "Resources for Tertiaries"
3. On that page towards the bottom under "Documents of the Third Order" click on "Secure Area"
4. Enter as the user name: tssf (lower case) and for the password is: alverna (all lower case).
5. Peruse the documents

*"secure" in the sense of being protected from automated web crawlers that would put the information into search engines

Send in your contributions for the Spring issue by March 31

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