



The Franciscan Times

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

Fall 2010

Emmett Jarrett, RIP

John Brockmann, Editor of the Times

It is quite hard to capture all the facets of a life, anyone's life, because God creates us as faceted diamonds that shine and sparkle differently to others' eyes depending on how they are turned or how the light moves. And with Emmett, it is even more difficult to capture his facets. Thus this article is a pastiche of articles and poems, pictures and references to Emmett on YouTube, a speech and a description of his funeral.

Obituary *New London Day* (newspaper)

The Rev. Emmett Jarrett, TSSF, 71, of St. Francis House, 30 Broad St., New London, died there at 5 p.m. on Saturday, Oct. 9, 2010, surrounded by his family and the St. Francis House residential community. He had been diagnosed with bile duct cancer in December 2008, and undergone two rounds of treatment before the cancer took increasing control of his liver. He continued to live a life of love and service to the community exemplified by his work with the Homeless Hospitality Center, the Voluntown Peace Trust, and his participation in the ongoing life of St. Francis House.

Fr. Emmett was born in Alexandria, La., on Feb. 21, 1939. He attended local public schools and after flunking out of Florida State University served in the U.S. Army from 1959 to 1962. He worked his way through Columbia University discovering his vocation as a poet and wrote his honors thesis on "William Carlos Williams American Meter." He taught English in Crete from 1966 to 67, wrote a study guide to Shakespeare's "Hamlet", and continued writing poetry.



On his return to the United States in 1967, he helped found Hanging Loose Press, published several books of poetry including, "Greek Feet", "God's Body", and "4-Telling" with Marge Piercy, Dick Lourie, and Bob Hershon and in 1969 was included in the anthologies, "31 New American Poets and New Directions 21." During this time he taught in the Humanities Department of St. Ann's School in Brooklyn, N.Y. After "meeting Jesus on the Taconic State Parkway," he attended the General Theological Seminary in New York City and was ordained deacon and priest by Bishop Sherman of Long Island in 1976. He served his curacy at St. Stephen's, Westminster, London, while working on a doctorate at Kings College on "The Theology of William Blake." Later he served Episcopal churches as rector of St. John's, Bowdoin St., Boston, Church of the Ascension, Silver Spring, Md., and St. Michael and All Angels, Stone Mountain, Ga.

He and his wife of 27 years, Anne Scheibner, met as staff to the Brooklyn Urban Hearings on "The Role of the Church in the City" in 1980. Fr. Emmett served as national president of the Episcopal Urban Caucus from 1992 to 1995. He edited two EUC publications: "For The Living of These Days: Reflections on the Rule of Life of the EUC" and "To Heal the Sin-Sick Soul: Toward a Spirituality of Anti-Racist Ministry." After he became a member of the Third Order of the Society of Saint Francis (TSSF), he and Anne returned with their children, then ages 14 and 10, to Anne's home region of southeastern Connecticut in 1999. Their intention was to try an experiment in "intentional Christian community" which became St. Francis House at 30 Broad Street in New London: "a

place of prayer, a house of hospitality and a center for peace and justice ministry.”

In 2005 a new collection of Fr. Emmett’s poetry, “Wild Geese Flying South” was published by St. Francis House’s Jubilee Publications. Last week “Broad Street Blues: A Reader in Radical Discipleship”, which he co-edited with Sarah Jarrett arrived from the printers. Broad Street Blues chronicles the development of the ministry at St. Francis House. Modeled in part on Dorothy Day, Peter Maurin, and the Catholic Worker movement and starting with the idea of listening to and engaging with neighbors, the work of St. Francis House takes shape with different members of the House engaging in various endeavors.

In the winter of 2003 Fr. Emmett helped organize support for opening the winter emergency shelter in December instead of waiting until January 1. In response to the City of New London’s shutting down the Social Services Department in 2005 and Bill Walsh dying in the woods on the New London-Waterford boundary in 2006, Fr. Emmett convened the Task Force which led to the formation of the Homeless Hospitality Center and the provision of year-round shelter and support for those seeking a way out of homelessness. He was a founding member of the HHC board.

With the Rev. Eric Swanfeldt of Uncasville and other walkers, Fr. Emmett participated in three of the now annual Peace Pilgrimages starting in 2006 and walking between 270 and 800 miles each year. In 2008 he gave the closing statement at his trial as one of 34 defendants arrested for their Guantanamo witness at the Supreme Court in Washington, D.C. He was a regular participant in the Saturday Peace Vigil of the Southeastern Connecticut Peace and Justice Network and an active participant in the Mock Terror Attack resistance in New London in 2005 when \$16 million was spent by the Department of Homeland Security to simulate a chemical warfare attack on New London.

Homeless Advocate, Peace Activist Emmett Jarrett Dies

Kathleen Edgcomb New London Day 10/12/2010

Emmett Jarrett, an Episcopal priest known for his love and kindness to all, died Saturday the way he lived - at peace, in a home filled with books, religious icons and a community of family and friends.

“We were all there with him. He shared his life and his love of life, and he shared his death with us all. It was a privilege and an honor,” said his friend, Paul Jakoboski, vice president of Gemma E. Moran United Way/Labor Food Center.

Jakoboski has lived for the past 18 months at St. Francis House, the home at 30 Broad St. that Jarrett and his

family opened to any and all.

Jarrett, 71, helped organize the New London Homeless Hospitality Center Inc. and was a popular figure in the antiwar movement. For years he was a regular at peace vigils at the base of the Soldiers and Sailors Monument, participated in three Peace Pilgrimages across Connecticut and was arrested several times while protesting the war in Iraq.

But he is most remembered as the man who opened St. Francis House on Broad Street 10 years ago. It was an experiment by Jarrett and his wife, Anne Scheibner, to create an “intentional Christian community.” It was a place to pray, a center for peace and justice ministry, and a home that welcomed the homeless, those in transition and those looking for a more spiritual life.

“To me, he was the closest thing to Jesus Christ,” said Judy Mann, a member of Temple Emanuel in Waterford who met Jarrett 10 years ago and helped him start the homeless shelter.

“He emulated goodness in everything he did. He had an angelic aura all around him. He was the most peaceful man I ever met,” said Mann, director of volunteer services for the New London Community Meal Center Inc.

Jarrett, who was known as “Father Emmett” to most of those who knew him, had a background in English, wrote poetry, served in the Army from 1959 to 1962 and became an ordained Episcopal priest after “meeting Jesus on the Taconic State Parkway.”

His wife said he had some kind of spiritual experience on the highway in upstate New York and decided to devote his life to living in what he called a “beloved community,” where people are committed to paying attention to what’s happening to the poor and the marginalized around them.

“He wanted to bring peace to a world that has lost its way,” his wife said.

Jarrett served Episcopal churches in Boston, Silver Spring, Md., and Stone Mountain, Ga., before coming to Connecticut to be closer to his wife’s family in Stonington.

Dick Marks of Silver Springs, who arrived last week to be with his friend during his final days, said Jarrett had an uncompromising view of Christianity that was not just “something you do turning out every Sunday morning.”



"He changed my spiritual outlook," said Marks, who has known Jarrett since 1987. "He made me much more concerned about our neighbors and all people around us."

Nora Curioso's first encounter with Jarrett was in 2006 when Jarrett and others were carrying coffin-shaped boxes through Norwich to protest the Iraq war.

"He felt people should see the coffins of soldiers that the government was not letting us see," said Curioso, who works at St. Francis House. "I think his legacy will live on not only in New London. ... Homeless people around the county were touched by him, even if they never met him."

Cathy Zall, executive director of the Homeless Hospitality Center, said she met Jarrett in 1999 when she read a letter he wrote in an Atlanta, Ga., magazine about "intentional Christian communities."

Zall, who lived in Old Lyme at the time, called him. "I was instantly sucked into the vortex of him," she said.

Jarrett challenged people to live with more concern for others than for themselves, Zall said. "He could have been a high-paid rector in a big Episcopal church, but wanted to live according to the Gospel - among people who needed him," she said.

Jarrett, who allowed homeless people to live on his porch and offered his home to anyone in need, was diagnosed with bile-duct cancer in December 2008. Up until a few days before his death he was active and attending community events, including the Homeless Dance fundraiser last month at Ocean Beach Park.

Father Emmett Was True to his Beliefs

New London Day newspaper 10/13/2010

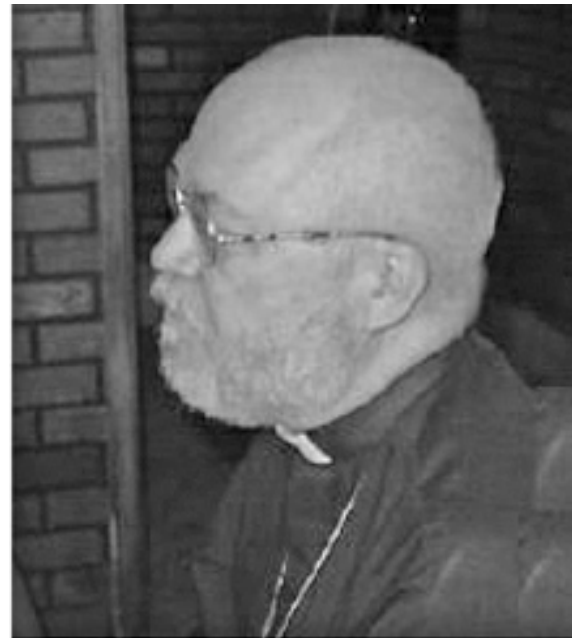
In his second letter to Timothy, the Apostle Paul, facing death and imprisoned in Rome for preaching the Gospel, writes, "I have fought the good fight, I have finished the race, I have kept the faith."

So too did Rev. Emmett Jarrett.

Father Emmett, who died Saturday at age 71, was a principled, spiritual and gentle man. He projected an aura of peace and serenity while at the same time burning with a passion about injustice.

He saw injustice in a society that too easily cast aside into homelessness people who, for whatever reason - mental illness, addiction, sickness - could not keep up with life's demands. He saw injustice in a world that devoted so much of its resources to developing weapons of war and destroyed young lives in those wars. He saw injustice in the imprisonment of "enemy combatants" at Guantanamo without the opportunity to challenge the legality of their custody.

And so this Episcopal priest, the founder of St. Francis



House in New London, fought the good fight. Rev. Jarrett was instrumental in 2006 in the opening of the Homeless Hospitality Center in the city, providing year-round shelter to adults with no other resource. An Army veteran, he marched for peace and advocated for nuclear disarmament. And in 2008 he was among a group of protesters arrested for civil disobedience outside the U.S. Supreme Court in defense of the rights of the Guantanamo prisoners.

These were not popular activities, to be sure. But for Rev. Jarrett it was never about popularity; it was about finishing the race and keeping the faith.

Father Emmett Jarrett, R.I.P.

William Hogeland (author of The Whiskey Rebellion)

Emmett was an inveterate spiritual and political radical, an advocate for the homeless and for nonviolence, and a warm, intense man who believed what he said in this video: "God is the power of the people." Liberal secularists and Christian conservatives alike will dissent from Emmett's vision, but Emmett didn't just say it, he lived it; there haven't been many like him. In the 1960's and early '70's, before his religious conversion and ordination and his launching of what he called "intentional Christian community" in New London—a direction in which I didn't follow him—Emmett was my teacher in poetry, close reading, writing, and the relationship between radical (then countercultural) politics and visionary experience. I first learned Blake from him, for which alone I'm grateful, but he also took special care of my early efforts in writing, very much including the expositional, with a keen eye for weak structure and usage and encouragement for sounding

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like oneself, and for a natural flow between criticism and creativity. And he knew history and brought it alive, connecting it directly to literature. I was lucky to know him when I did, and I'm glad now I sent him *The Whiskey Rebellion* when it came out — exploring the evangelical communalism of some of the Rebellion's antecedents had made me think of him again, with gratitude — and to have had a chance to see him, in '06, after many years out of touch, when I had lunch with him and his wife Anne, with whom he co-founded St. Francis House. He just really seemed great that day, and tireless, and right where he should be.

"And was Jerusalem builded here, / Among those dark Satanic mills?"

Statement to the Court: United States District Court, Washington, DC

My name is Father Emmett Jarrett. I am an Episcopal priest and a Third Order Franciscan. I live and work at St. Francis House, a Catholic Worker house in New London, Connecticut. I appear in the United States District Court today in response to a summons to answer the charge of "Demonstration in Restricted Zone," issued by the police on 18 April of this year. I was one of fourteen persons who sat in front of or chained themselves to the fence at the White House on 18 April 2007.

My friends and I came to Washington that day to answer a similar charge based on an action in this courthouse on 12 January 2007—the fifth anniversary of the use of the U. S. Naval Base at Guantanamo, Cuba, as a prison camp. We sought then to call attention of the court to the imprisonment of several hundred persons at Guantanamo—without charges or an opportunity to face their accusers, without adequate legal counsel, and without the privilege of habeas corpus as provided in the U. S. Constitution. It is widely reported that these prisoners have been and are being tortured. Their condition is a "legal limbo"—as they are not brought to trial in civilian courts for criminal acts, or tried under the Geneva Convention as prisoners of war. As a veteran myself, I am aware of the protections for persons accused under the Uniform Code of Military Justice. But these persons—called "detainees," by the government—have no such rights or protections. So we sought to speak on their behalf, and to ask the courts to insist that our country live up to its legal principles with regard to those held at Guantanamo.

Charges against us based on the 12 January action were dismissed on 18 April. Many of us then marched through the streets—to the Capitol, congressional office buildings, the Supreme Court, the Department of Justice, and finally the White House—dressed in orange jump suit prison garb, some with black hoods over our

heads—to call attention to the plight of the men imprisoned at Guantanamo. We ended our march at the White House, where we were arrested for "demonstration in restricted zone."

Emmett Jarrett YouTube Exhortation

<http://www.youtube.com/watch?v=wLH6DYII030>

Lectionary Reflections for the Day of Pentecost

Emmett Jarrett (Witness Magazine)

Two very different pictures of the gift of the Holy Spirit to the church at Pentecost confront us in our readings today. But both of them speak the same message of the Spirit's power to triumph over death and sin, and the church's commission to proclaim the Gospel of new life and forgiveness to the world. This mighty Word of God was spoken from the margins of the Roman Empire. We who live at the center of another Empire, in a world of war and greed and arrogance, hear the same message when we allow the Spirit of God's risen Messiah to take control of our lives. Whether it's in a big dramatic event, like the fifteen million people around the world marching against the Empire's war on Iraq, or in a small gathering of people in a more intimate setting planning to liberate their neighborhood, the word we hear, the word we are sent to proclaim, is the Word of life and peace, forgiveness and salvation. A dangerous word, a word of power, the peace of the Crucified and Risen Christ.

Father Emmett Jarrett, TSSF for the Southeastern Connecticut Global Call Organizers

To stop militarism, we must do what we can to stop the machinery that takes patriotic and ambitious young Americans to turn them into what another age called "cannon fodder." We must stop doing "business as usual," and make our usual business the work of self-determination for all peoples, freedom for all citizens in our country and the world, and a just distribution of the world's resources. Nonviolent direct action is the only way to genuine security for all people and authentically democratic social change. The end is in the means. As war leads only to war, so nonviolent action leads to a peaceful world.

We believe that a just, equitable, sustainable and participatory society is not possible in a world dominated by war and based on the selfish interests of a few masters of corporate wealth. Only when we are all involved directly in the decisions that affect our lives will we have genuine democracy. An end to the US-led occupation of Iraq, an end to a world based on military power and war, is possible. Join us in nonviolent direct action against the war and help to create a new world of justice and peace for all.

**“The Peace of God is the Power of the People”:
Remembering Emmett Jarrett (1939-2010)**

Carl McColman

I met Fr. Emmett in 1995 when his church, St. Michael and All Angels in Stone Mountain, hosted a “Lenten Oasis” event featuring one of my heroes, the Anglican theologian Kenneth Leech. I learned that Fr. Emmett and Fr. Ken were good friends, as Emmett had studied under Ken some years back in London. From that event, I developed a warm acquaintance with Fr. Ken (who recently was kind enough to endorse *The Big Book of Christian Mysticism*), but also began to meet with Fr. Emmett for spiritual direction, a relationship which continued until 1999, when Emmett and his family moved to Connecticut to create an intentional community based on Franciscan spirituality and devoted to work for peace and justice.

What this means is that Emmett had the rather thankless task of providing me with spiritual guidance during the time when I was growing increasingly alienated from the Episcopal Church—and increasingly drawn toward Neopaganism. Emmett was very gracious to me as I would come in to his office month after month and basically detail all the reasons why I was becoming increasingly unhappy in the church. Toward the end, little more than politeness kept our conversation together. I projected onto Emmett my conflict about the church, and became increasingly guarded as I expected him to simply disapprove of the choices I was making. Meanwhile, I suspect he may well have come to regard me as just another self-involved middle class white guy who would rather save a moth or a snail than help people who were hungry (he never said as much to me, so this could be my projection as well. That’s just the sense I got from our conversations). But he remained kind toward me no matter how at odds our ways of looking at things seemed to be, and we did not formally end our spiritual direction relationship until he moved.

Emmett put me on his mailing list after he moved to Connecticut, and I admired his courage and vision to engage in work with the forgotten members of his urban community while building a genuine community of hospitality. Every now and then we would trade emails, and when I found my way back to Christianity and began working on what would become my Christian mysticism book, he very generously responded to a number of questions about mysticism and the Christian life that I sent his way. I quoted him on page 122 of the book. I told him I was using that quote, and he seemed a little embarrassed, for among other things he said “I’m not sure what mysticism means anyway.” That didn’t bother me, since I’m not sure what it means (and I wrote a book on the topic!)—but I liked what Em-

mett had to say, because he saw mysticism as subject to an overall life in Christ that is geared toward both personal and social relationships. In other words, true mysticism is always about “love your neighbor as yourself” as much as it is about loving God. Hopefully I was able to convey that message throughout my book; and I credit Emmett, and Ken Leech, as being the first mentors to really communicate that foundational truth to me.

Although I never saw Emmett again after he moved, I learned from Ken this summer that Emmett’s cancer (which he had been fighting since 2008) was terminal. Immediately I called Emmett, and we had a lovely conversation. I was struck by the authentic serenity I could hear both in his words and his voice. I pray that I will be able to face my own death, when it comes calling, with such grace.

Pilgrims pray with their feet, one step at a time

Tracy J. Sukraw

Fourteen days and three states into a six-week, 800-mile walk around southern New England, a small band of self-proclaimed peace pilgrims made a mid-October weekend stop at the Cathedral Church of St. Paul in Boston. Though ready for a rest, they said the layover was less about putting up their own weary feet and more about stirring others to step forward onto a path toward peace. “Some of us have been talking for a long time about peace, justice and care of God’s creation. Now it is time to walk because our talk is not enough,” the Rev. Emmett Jarrett, TSSF, one of the pilgrimage’s organizers, said in his Oct. 12 Sunday morning sermon at the cathedral church. The day before, the pilgrims had joined an anti-war rally on Boston Common, where, they noted, there were lots of young people among the few hundred or so gathered but little if any visible Christian presence.

The courage required of a peace activist, Jarrett explained in an after-church interview, has a lot to do with persisting even when no one else shows up to join the cause. In his view, the church as an institution is occupied with its own maintenance and not ready enough to take a countercultural stance.

More generally, the burgeoning global economic crisis has largely diverted public attention away from war in Iraq and Afghanistan. But the message Jarrett brought to the cathedral was that the two are not unconnected. He wanted to remind his brother and sister Americans that they are implicated and to invite them to choose another way.

“We are all somehow engaged in a society that is engaged in war,” Jarrett told the cathedral’s adult forum.

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Earlier, in his sermon, he had characterized the most urgent of this country's foreign and domestic struggles as consequences of a kind of identity crisis that he traced back to the U.S.'s response to the terrorist attacks of Sept. 11.

"Nine one one: The nature of our emergency as people, as a country and as a church is that we have lost our way. We don't know who we are anymore, and so we don't know where to go or what to do," he said.

He cited James Carroll's observation in a recent Boston Globe column that the \$700 billion committed by the government for a Wall Street bailout should be a familiar figure to Americans, since the same amount gets spent every year by the Pentagon.

"The point is to understand the relationship between war as the preferred option of our country and the continued racism, militarism, poverty, materialism and moral failure among our people and around the world," Jarrett said. "And for that reason, to understand that, some of us walk."

The pilgrimage started from New London, Conn., on Sept. 28 and made a circuit through Rhode Island to Boston, where the group split, half going north to Manchester, N.H., and half west to Springfield. The groups would reunite in Hartford and continue through New Haven, finishing up back in New London on Nov. 9.

Along the way they were visiting churches, synagogues and mosques, schools, colleges and seminaries, with

other walkers joining them along the route for a week, a weekend or just a day or two. They were listening to people's stories and collecting their articulated desires, to be compiled into what they call a "Peace and Justice Charter"—"a beautiful document of people's yearning," as Jarrett described it.

Interview with Emmett Jarrett

Tracy J. Sukraw

What are you learning from your walk?

Humility and courage. I'm a Third Order Franciscan. The only saint quoted in the rule is Bernard of Clairvaux, and he says that any spiritual community must be founded on humility if it's going to have any chance of success. What do we understand about a nation being humble? I don't begin to justify terrorist actions, but what if our country after 9/11 had chosen not to lash out with power and enormous strength, but instead to humbly say, what can we do to find out what caused this? What I'm learning is to connect the personal virtue of humility, which I work at like all of us, with the idea that there is something for the community to be humble about as well.

In terms of courage, it doesn't take a lot of courage to walk. You just have to stay off the main roads! Part of it is to be willing to have only a handful of people—or even nobody—show up. And that's O.K. There it is.

Why the no-show, do you think? I don't hear the church talking about peace much.

No, you don't. The churches largely are not involved in the peace movement. What if the Episcopal Church said: We don't buy the war. It's not a just war, we can't participate, let's not pay war taxes. And some of us, this is our commitment; we earn sufficiently little money not to pay taxes. And yet live very full lives. You don't need a lot of money to be happy.

Why are the churches not involved?

Partly we're so concerned with institutional survival and maintenance that we don't take courageous stances. I mean, many people do in many situations. The work that people do, for the homeless, for social justice, all those things are great. But when it comes to conflict with the main society, we're very very hesitant about that.

What are you hearing from people along the way?

A real concern for what people's children's lives are going to be like. It's clear that our children's lives are not going to be like ours. In part that may be a good thing. We might get closer to some realities. I mean, I'm not hoping for a depression, but with the economic turn-down, we may have to stop being as consumerist as we are. I hope we do stop being as consumerist as we are.

It sounds like this is as much about storytelling as it is about walking.

Absolutely. That's the thing. We show up—we're stupid enough to walk 800 miles in six weeks, and that attracts people to come and say, who are these nuts?—and then we have a chance to ask them to tell us their stories, tell us what they yearn for. And as often as not, what you yearn for is connected to a story somehow.

How is the act of walking biblical?

Well, if you think about it, Jesus walked up and down Palestine. People go on pilgrimages to Canterbury, on pilgrimage to Rome and to other kinds of holy places. A pilgrimage is a walking to some place for a purpose, and the purpose is always a spiritual one, always to get in touch with the center of one's self, which is somehow the center of God's heart. Life is a journey, and it's on a road.

What can people do in their day-to-day lives to work for peace?

What's wrong with our society and our world won't change on Jan. 20 [inauguration day]. People can make a public witness. It's important to say these things we believe in public. Associate with people in your churches, in your synagogues. Get involved with interfaith concerns. There are secular people who are yearning for peace. All those kids out on Boston Common yesterday, very few of them seemed to represent faith communities, but they're working for peace. We can learn from them. They can learn from us. Frankly, in environmental terms, the culture is going to have to live more simply. It's possible for some of us to begin to do that now. One of the best meals I ever had—and I love good food, rich food—was with Phil Berrigan [peace activist and Ploughshares Movement cofounder] at Jonah House in Baltimore. We had some lettuce and tomatoes grown in their garden, some bread they had baked themselves, some peanut butter and some jellies they had made and water. It was nourishing, it was healthy and it provided

TSSF at the funeral: Joyce Dupont, Gary Mongillo, Ken Norian, Janet Moore, Masud Syedullah, Danni Bellows, Bill Breedlove, Paul Jakoboski, Rick Bellows, Jocelyn Linneken

a table around which conversation could happen. And of course, that's the Eucharist, isn't it. You know, we gather for the wedding banquet, as in today's Gospel reading [Matthew 22:1-14], we eat and drink and are nourished in both body and spirit, and that's where the kingdom begins to be.

Fireflies in Winter: Imagine Peace

Emmett Jarrett

*Think of a baby, sucking at his mother's breast,
her eyes, half-closed, brimful with satisfaction.*

*Or the urgent yearning of a boy to discover,
touching the body of a girl, an answer.*

*Imagine a man at work in the heat of day:
he digs the ground where the vine is planted, prunes
the bare brown arms that reach into the arbor.
See him stretched out under the fig tree, tasting its fruit.*

*Think of a woman walking through her garden:
she stoops to pinch the suckers from tomatoes,
pick blueberries, gather an apron full of peas.*

*Imagine an old man and woman, in front
of the fire on a winter night. They look out
at the cemetery: the moon shimmers
on the ancient snow. Headstones peep out
from the white carpet like houses on a village street
lit from behind by fireflies.*

The Power of the Powerless: A Sequel

Emmett Jarrett

"What then is to be done?" Vaclav Havel asked that question in 1978, recalling Lenin's question at the time of the Russian Revolution of 1917. We ask the question of ourselves today. What is to be done?

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I am often asked the question in another form. Where are the Martin Luther King, Jr's and the Gandhi's of today? Who will lead us to the promised land? Who will be our savior? My answer is: we do not need a savior. We need to trust our experience and begin to live as free men and women today. The Buddhists say, when the pupil is ready, the teacher will appear. I say, when we are ready to say No to the lie and begin to live in freedom, we will produce our own leaders, and walk together into freedom. As Ella Baker said in the Civil Rights movement, "We don't need leader-centered movements; we need movement-centered leaders."

The first thing we have to do is recognize that we are not free, that our imperial American ideology has blinded us to our slavery. Havel wrote:

The post-totalitarian system is only one aspect - a particularly drastic aspect and thus all the more revealing of its real origins - of this general inability of modern humanity to be the master of its own situation. The automatism of the post-totalitarian system is merely an extreme version of the global automatism of technological civilization. The human failure that it mirrors is only one variant of the general failure of modern humanity.

This is our problem. The Soviet Empire is gone. Why does the American Empire still have a military budget that squeezes out education, housing, health care for citizens and exports arms to client states? Why are we still working on the militarization of outer space, when no one but North Korea is threatening us with missile attack? What ever happened to the "peace dividend"?

Once we recognize our situation, we must, like the "dissidents" in Eastern Europe a generation ago, begin to build "parallel structures" of society where we can exercise our freedom as people.

Whether we are religious or not, we must recognize the spiritual dimension of our crisis, and honor the traditions that have nourished us in the past: Christian, Jewish, Muslim, and others, including the best of the tradition of secular society informed by the free expression of faith by people who believe in the God of justice and peace.

Those of us who are Christians have a special responsibility. We must claim the mantle of Jesus and the prophets. We must begin to live as they lived, not in a ghetto of faith protected by the armies of our Empire. We must refuse to offer the pinch of incense to Caesar, and be willing to die for our faith rather than kill, to live for Christ rather than "kill a Commie" or a Republican or a terrorist "for Christ."

We must follow Gandhi's example and work together on "constructive programs" for individual and commu-

nal well-being. At our "Fear Free Zone" in New London last week we named a number of such possibilities, including housing, creative work, art and music, alternate forms of transportation (bicycles don't require dependence on oil!), continuing film series, work with returning veterans and families, counter-recruiting in schools, more and more "fear free zones."

Furthermore, we must not try to prescribe the outcomes of our conversations in advance. Joanne Sheehan pointed out in one of our task force meetings that the beginning of resistance to fallout shelters and civil defense drills in New York City in the 1950's was a small group of individuals from the Catholic Worker and the War Resisters League. I couldn't help noticing that our mock terror attack resistance was rooted in the same configuration: St. Francis House and the War Resisters League. Our conversations around the Soldiers and Sailors Monument in New London's Union Plaza doubled the number of people committed to resistance. These new resisters will bring their own visions and interact with ours to produce a new agenda.

Speaking of the organization of economic life in the "post-democratic" world that would succeed "post-totalitarian" states in Eastern Europe, Vaclav Havel said:

I believe in the principle of self-management, which is probably the only way of achieving what all the theorists of socialism have dreamed about, that is, the genuine (i.e., informal) participation of workers in economic decision making, leading to a feeling of genuine responsibility for their collective work. The principles of control and discipline ought to be abandoned in favor of self-control and self-discipline.

Students of Gandhi will think immediately of swaraj - the "self-rule" which went far beyond Indian independence from the British Empire, to include each person's responsibility for himself and his neighbors, and each community's responsibility to their own people and other communities.

These virtues will be no easier for us to achieve than they have been for Indians, or South Africans, or Poles, or Czechs, or African-Americans in the U. S. But they are the means to the goal of nonviolent life in our country, *nuestra America*, "our America."

September 15, 2001

Emmett Jarrett

*Finally the images
Of the Boeing 767
Slicing into the World
Trade Center tower
Have faded from television
Sets, replaced by pictures
Of the President praying
At the Washington*

*National Cathedral
For the technological
Capacity as well as
The bloody-mindedness
Needed to bomb the
Perpetrators in Afghanistan
Into some other age
Or place or time.
It's a cool autumn
Morning in New England
I reach into my closet
For a woolen vest
Untouched through the
Summer months
On the lapel is the anti-
Death penalty pin
I wore when we rang
The chapel bells at
Connecticut College
Last spring every time
An execution took place
In the United States
It says: "Why do we
Kill people who kill
People to show that
Killing people is wrong?"*

Emmett Jarrett's Funeral

Rick and Danni Bellows

Many people from all walks of life were present at our brother Emmett Jarrett's burial rites. Starting with a vigil on Wednesday night, rich and poor came to honor this advocate for peace and justice, to greet his family, to pray, and to listen to live musicians: a harpist, a band, an organist, and other musicians, that played well into the night. After the third hour of the Vigil, Tertiaries led a Transitus service which honored our patron, Francis's appreciation for "the wounds of our Lord", an appreciation which Emmett had shared. A bell was rung 44 times for Francis, then after a pause, an additional 28 times for Emmett who was 71.

Throughout the vigil, Emmett's body, dressed in his Franciscan chasuble and stole, his feet in sandals, was in a simple pine box. (Apparently such boxes are used for Jewish and Orthodox burials. Why has this been kept from Episcopalians?) On Thursday morning, an hour before the funeral, the lid was placed on the box with family present.

After the Gospel, people were given a brief opportunity to share a story of Emmett. Poets spoke of Emmett as a poet. One of the many homeless people spoke of him as their advocate. A Muslim Imam spoke of him as a bridge builder who spent time with the Islamic community during a difficult time. A tertiary spoke of how Emmett's focus on people had been evident in his reaction to his truck being damaged, "It's only

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Native American Prison Chaplain at Funeral

a thing!" About a dozen people spoke from the heart, and miracle of miracles, all were brief!

To us, the most meaningful ritual was at the end of the committal. Emmett's coffin was lowered into the ground, and then Bishop Ian Douglas explained Emmett had requested we all be invited to sprinkle his grave with holy water and then throw dirt in. Each in turn did exactly that. This took time, but it was very meaningful time. It was a beautiful way to face reality with hope.

As the line neared the end, tertiaries Danielle Bellows and Masud Syedullah sang Saint Francis's *Canticle of the Creatures*, as requested by Emmett. Verse 6 expressed that reality we faced with hope: "For death our sister, praised be, from whom no one alive can flee." Our brother Emmett, who in life invited all people to pursue peace through humble service, had directed this invitation to be sung, "Let creatures all give thanks to thee, and serve in great humility." All sensed that elusive peace we pursue.

We are grateful we could celebrate the life of our friend Emmett who knew how to laugh, feast, and fast and whose deep spirituality, tender compassion, and quest for justice has touched the lives of so many still walking this earth. May his life and work continue to inspire us to find and do what God would have us do in this world.

What People Expect of Franciscans: God's Mission for Us in Today's World

A Sermon preached at the Holy Eucharist for Justice, Peace, and the Integrity of Creation at the Provincial Convocation of the Third Order, Society of St. Francis, June 27, 2007

Emmett Jarrett

As I was preparing to come to this Convocation last week, friends asked me where I was going. To a gathering of Third Order Franciscans, I explained. Their eyes crossed. What could be better, I asked, than spending six days with 129 Franciscans? Answer: Spending six days with 130 Franciscans!

Our Minister Provincial, my friend Ken Norian, mentioned yesterday that in the early days of the Order, "chapter" was not a leadership group making decisions for others, but a gathering of hundreds – even thousands! – to pray together, renew their commitment to Christ and one another, study the Scriptures, and discern God's call to them for the future. Rather like our Provincial Convocation!

Let us remember the difference between an institution and a movement. In an institution, a few people at the "top" make decisions for the many "below." In a movement, the people who do the work make the decisions!

So – I am privileged to be with all of you today to speak of a growing "movement" within the Franciscan family, and indeed in the Church as a whole. Not just Anglican Franciscans, and not just the Episcopal Church.

That movement is, I believe, a movement of the Spirit. That movement is people responding to the leading of the Holy Spirit. It is a movement of disciples who want to respond to Jesus' command to "love one another" as he loves us. It is this kind of love that will, I believe, help us to put the internal conflicts in our Church in perspective, and work together as disciples on the mission of Jesus Christ: to proclaim the Kingdom of God as it comes near to us in Christ's love, and to heal those who are broken by the savage power of the American Empire.

This movement of the Spirit in our time is founded on our growing awareness that the mission of Christ is to proclaim and practice *God's justice* in a cruel and destructive world, *God's peace* in a world at war, and to *care for God's creation* in ways that reflect our understanding that it is not ours to own or exploit or destroy but to care for tenderly as a mother for her child – or, perhaps better – as a mature person cares for an aging mother.

The mission, therefore, of the Church, and of the Franciscan family, is the mission of God's justice, peace, and

the integrity of creation.

We are not naïve about this mission. It's not a matter of bird baths and soup kitchens, important as those are, but about the *revolutionary transformation of society* – starting with our society in the United States of America. We must stop the wars in Iraq, Afghanistan, Palestine, Darfur, and elsewhere, and start a revolution of values to break the cycle of endless war that we are running on like lab rats on a treadmill.

How can we do this – we who are sinners ourselves, no better than our ancestors? It is not easy and the task will not be done in a few days or even years.

But remember the context of Jesus' new commandment to love one another as he has loved us that we heard in today's Gospel [John 13:31-35]. Judas, the disciple who betrayed him, has just shared intimately with Jesus a morsel of bread, which the Lord had dipped into the stew at the Last Supper and given to his friend, perhaps even placing it in his mouth! Judas has now left the table and gone out to betray Jesus to the religious and imperial authorities, who will torture him and murder him on the cruel cross. When Judas leaves, Jesus says, "Now is the Son of man glorified" (John 13:31), and then he gives his disciples the "new commandment" of love. It is not to warrior heroes or plaster saints that Jesus commits his mission, but to us. The test, for us as for the first disciples, is love. People will know that we are his disciples if we love one another.

* * *

In March of this year, Carol Tookey, TSSF, and Craig Robert Miller, of the Order of Ecumenical Franciscans, and I attended a conference of 137 members of the Franciscan Family in Baltimore as your representatives.

The 134 others were Roman Catholic Franciscans, and they organized the conference, but we were made welcome by everyone, beginning with the Friars of the Atonement from Graymoor.

We gathered to pray and reflect and talk together to discern whether God is calling the Franciscan Family to speak with one voice in the center of world power about justice, peace, and the integrity of creation. Again, rather like those early Franciscan "chapters." One of the speakers, Joe Rozansky, OFM, a Midwesterner who works in the OFM JPIC office in Rome, posed the issue as a question: "What

Receiving Holy Water to Sprinkle on Emmett's Casket

do people expect of Franciscans?" This was his answer: "People expect three things of us: *commitment to the poor; peace-building and nonviolence; and care for the creation.*"

That question, and those answers, make sense to me. I invite you to think about them as you go through our time together at Provincial Convocation, and reflect on how we are meeting these expectations, and what more we can do together, ecumenically, to meet the Lord Jesus' test of love for us as disciples and Franciscans.

First, commitment to the poor. Christians are committed to the poor because Jesus was committed to the poor. Not only did he teach that the poor are "blessed" (Matthew 5:3), but the Son of God "became poor although he was rich, so that by his poverty you might become rich" (II Corinthians 8:9). St. Francis in his time embraced poverty because Jesus Christ was poor, and to follow Christ meant to be poor with him.

The Churches in our time have nearly forgotten the poor Christ. Our "affluenza" has led to what Gibson Winter once called "the suburban captivity of the Church." We must return to the Lord, in whose footsteps we follow, by embracing the poor.

Leonardo Boff, the Brazilian Franciscan, in *Francis of Assisi: A Model for Human Liberation*, reminds us that the Church has gone through three stages in its relation to the poor. Originally it was a Church "of the poor" because its members, even though not all were slaves or impoverished, were powerless, an enemy of the state, a threat to the Roman Empire by their very existence, subject to criminal penalties as an illegal religion.

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This changed when the Emperor Constantine embraced Christianity in 325 A. D. and made it the state religion, an "Established Church." The Church became rich in worldly terms and a lot of Christians went to the desert to found monastic communities that sought to live in the poverty of Jesus. The rest of us enjoyed the spoils, built big churches, and exercised power. But the Church never completely forgot the poor. (How could we?) We became a Church "*for the poor*," established schools and hospitals, benevolent societies and sanctuaries for the needy. A powerful Church, identified with the powers, took care of the poor in a paternalistic way, as a matter of charity. Everyone had his or her place in this world: the rich, to obtain salvation by doing good works, gave alms to the poor. The poor learned patience under their afflictions, and provided occasion for the rich to give alms.

Something new is happening in our time. First in Latin America, and then around the world, Christians have begun to awaken to the injustice of poverty. We have begun to realize that the wealth some of us enjoy is related in profound ways to the destitution others experience. In Latin America this awakening was called a "*preferential option for the poor*," and so the Church has begun to be a Church "*with the poor*."

Thinking about the poor in these terms leads to a new understanding of what it means to be disciples. Those of us who are privileged – and wealth is not the only form of privilege – some of us are privileged by being white, or male, or "educated" – may give away money, but we cannot escape the privilege of race or gender. But we can begin to be *committed to the poor*, to stand with them. We can begin to see the world through the eyes of the destitute.

In my own life, that is where ministry with the homeless in New London, Connecticut, has brought me. To see the world as the poor see the world is to understand the role of wealth and power, and the ways in which I share in it. To stand with the poor is to opt for a different way of living. It may have something to do with discipleship, with love as not a warm fuzzy feeling but a decision to follow Jesus.

Second, peace-building and nonviolence. The Bishop of Assisi once said to Francis, "I think your life is too hard, too rough. You don't possess anything in the world." Francis replied, "My Lord, if we had possessions, we would need weapons to defend them."

Christians of all people should know that there is an intimate connection between possessions and violence, both personally and socially. When I think in terms of *my* money, *my* house, *my* wife and children, *my* profession, *my* country, I am not far from being willing to use force to keep *you* from obtaining what is *mine*. Peace

is not the absence of war in the Bible. Peace, *eiene*, *pax*, *shalom*, is abundance, community, family, safety, a covenant relationship with God and God's people. But when we equate our good with our possessions, we are willing to kill to protect them.

Last year, I went with a group of friends, led by a 75 year old United Methodist minister, on a two week, 270 mile walk around the State of Connecticut. We called it a "pilgrimage for peace," and said we were "praying with our feet." One of those pilgrimage days was September 11, five years to the day after the terrorist attacks on the World Trade Center and the Pentagon, the icons of U. S. economic and military power. But it was also the 100th anniversary of Mahatma Gandhi's first *satyagraha*, in South Africa in 1906.

The history of the 20th century – the bloodiest century in human history – world wars and the Holocaust, the Cold War and now the "war on terror" – is a history of millions slaughtered in wars that did not bring peace or democracy. But the same century, looked at from the perspective of the poor, is the century of nonviolent revolution. Nonviolent actions have brought freedom to India, South Africa, and our own Civil Rights Movement, the fall of the Berlin wall and the collapse of the Soviet Empire. No military force was used in these struggles, but the peaceful resistance of ordinary people brought an end to tyranny.

The connection between peace and the poor is not merely economic, but it is at least that. The U. S. spends \$2 billion a *week* on war in Iraq, but doesn't have money to provide good schools for our children or health care for 47 million uninsured, of whom a third are children. I've learned from my experience what the great American nonviolent advocate, A. J. Muste, taught: "There is no way to peace. Peace is the way." Francis likewise taught us to greet friend and "enemy" alike with the salutation: "May the Lord give you peace!"

Third, care for the creation. Christians, Jews, and Muslims declare that "we believe in one God, the Father Almighty, creator of heaven and earth." We did not create the earth on which and from which we live, God did. As Biblical people, we are not the "owners" of Creation. God is "the only landlord." Our faith invites us to imitate God by resting on the Sabbath. We are also taught about "Sabbath economics" in the story of the manna from heaven. God commanded the people in the desert to "so gather it that everyone has enough to eat. . . ." They did, and when they had gathered, "he who gathered a large amount did not have too much, and he who had gathered a small amount did not have too little" (Exodus 16:16,19). Each one had "enough," and "enough" is the biblical standard.

Because God knows our acquisitiveness, our possessiveness, God provided the Jubilee for the redistribution of land – the “capital” of early societies – every fifty years. Leviticus 25 teaches us that we cannot sell or own the land in perpetuity, because it is not ours; “the land belongs to the Lord.” Likewise we may not own slaves, exploit workers, or charge interest on loans. Bankers, beware!

This sense of the creation as God’s gift to be shared, rather than our possession to be owned, hoarded, exploited, points to the solution to the environmental crisis. There is, after all, enough for everyone to eat – even with six billion people on the planet. There is enough for all our need, but not for anyone’s greed. So the care of creation – the third expectation that people have of Franciscans – is related both to peace and the poor.

In Genesis, human beings are created to cooperate with God by tilling the earth and caring for it (Gen. 2:15-17). In Jesus’ teaching this vision of creaturely solidarity and of the earth as home is revived. “Notice the ravens; they do not sow or reap, . . . yet God feeds them. . . . Do not seek what you are to eat and what you are to drink, and do not be anxious. All the nations seek these things, and your Father knows that you need them. Instead, seek God’s kingdom, and all these things will be given you besides (Luke 12:24-31). Our vocation is to share, not only our wealth with each other, but the earth itself with the other creatures, to the praise of the God who created all of us.

Francis picks up this theme in the “Canticle of the Creatures,” composed at the end of his life. This is not the sentimentalized bird-bath Francis, but the realistic man of his times who knows his place among the other creatures because he has learned his place among the poor.

* * *

So there you have it. I believe people “will know we are Christians by our love.” We will be known as Jesus’ disciples, not by our liturgical correctness or our theological orthodoxy, or even by our Franciscan habits, but by our orthopraxis. We will be known by our fruits.

If we are what the Franciscan Family is calling us to be – *committed to the poor* so that we have poor members in our congregations, and our Church is truly standing *with* the poor, we will be disciples. If we are willing to make the changes in our lives that surrender possessions and embrace love of enemies, if we become *peace-builders* and actually *practice nonviolence*, we will be

disciples. If we *treat the earth*, our mother, whom we share with all other people and creatures, *with respect*, and acknowledge God’s sovereignty, we will be disciples – and Franciscans.

All this is practical stuff. We live it or we lose it. Dorothy Day, founder of the Catholic Worker, who was Franciscan in spirit if not a member of an Order, summed it up:

What we would like to do is change the world – make it a little simpler for people to feed, clothe, and shelter themselves as God intended them to do. And, by fighting for better conditions, by crying out unceasingly for the rights of the workers, of the poor, of the destitute – the rights of the worthy and the unworthy poor in other words – we can, to a certain extent, change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebbles in the pond and be confident that its ever widening circle will reach around the world. We can give away an onion. We repeat, there is nothing that we can do but love, and, dear God, please enlarge our hearts to love each other, to love our neighbor, to love our enemy as well as our friend.

Then Jesus will truly be able to say to us, “You are my disciples.” Then Francis will say to us, as he said on his deathbed to his first companions, “I have done my part. May Christ teach you to do yours.”

Emmett Leading the Way Back Home



A Pilgrimage to Guatemala

Francesca Wigle

When Aeren and Jeanine, new attendees at St. Hildegard's Community, shared with our community about an upcoming pilgrimage to Guatemala, I knew that I was called to participate. The experience was even more meaningful and amazing than I had imagined.

Why was our journey called a pilgrimage? Lumunos (the U.S. Nonprofit which organized the trip for us) described the pilgrimage as "an opportunity to deepen our connections with the Mayan people of Guatemala by working with and for them to help them build a school for their children. It's an opportunity for us to help build community, bridges of peace, and a place of empowerment for generations to come." The theme of our particular pilgrimage was, "God is always more."

Our group began each day with prayer and song before we climbed into the small bus to begin the two hour drive up to the highland village of La Puerta and we ended each evening after our two hour drive back to the Lutheran Retreat Center in Antigua with a meal and prayerful reflection about our experiences of the day.

The dedicated Mayan people of the village of La Puerta had taken the initiative to go to the nonprofit organization PAVA (Programa de Ayuda a los Vecinos) to ask them for help in building an elementary school in their village. In the evenings, the building could be used as a community center for the people. The goal of PAVA is to educate the villagers not to have fear of going to advocate to the local government for the land, teachers, and road infrastructure to get a school built. (After a 36-year civil war, fear of government is natural for the villagers.

Through self-empowerment the school project ends up a byproduct of their advocacy efforts and not a byproduct of PAVA's intervention.) To empower the people of

Children doing a Mayan ceremony to bless the cinder blocks.



La Puerta to act on their own behalf, PAVA had told them to obtain and clear land in the village, to hire two teachers and a principal, to get the village leaders and citizens behind the project and then let PAVA know. The villagers had done their part and were waiting. Lumunos and PAVA worked together to bring us there. Part of the money we paid Lumunos went to buy the building supplies for the school.

It was important on our first day in La Puerta that we meet the villagers and participate with them in a celebration and Mayan blessing of the first cinder block to be placed on the cleared land. All the elders and members of the village were present. The mayor of the state came, as did other area leaders. There was music and dancing. The two teachers and the school-age children of the village performed songs and participated in the Mayan blessing of the cinder block. It was a wonderful celebration. There were even fire crackers. We learned from the people at PAVA that it is a Mayan custom to really celebrate together a big community event. This is what brings all the people together for a project. Without it, the interest and dedication would not be the same. We had two high school girls with us on our team. They took time the first day to really get to know the kids of the village. The kids really related to them and we were off to a great start.

At the end of the ceremony, people laid out chalk lines on the land to show where the walls of the school would be built. On our second day there everyone pitched in to begin digging the trenches for the foundation to be laid. The villagers were a bit surprised when some of the women on our team grabbed pick axes and shovels along with the men. Later, village women began helping with the intense physical work also. Others of us learned how to bend rebar into rectangles and then create long columns of tied rebar to support the cinder blocks. Every step of the construction involved learning new skills. As a retired teacher I enjoyed working with the village kids and helping them form teams to get certain tasks completed. It was great to all be working together!

Each day significant progress was made in getting the ditches, rebar and foundation ready for the pouring of the concrete. The women of the village, led by the wife of the village elder, cut up delicious fruit for us to eat as a snack, and then made a wonderful lunch for us to eat. It was delightful. We took many photos of the villagers and soon learned that many of them had never seen photos of themselves before. One of the participants on our team had a portable printer which we could use to print photos for the villagers. They absolutely loved it! The kids followed us around saying, "Photo?" I took about 350 photos total. It was so wonderful to be able to share them with the villagers.

By the time we left on Friday, the land was completely prepped for the foundation. We have since received photos from PAVA showing us the progress on the building as the villagers continue to work on it. It should be completed by Christmas.

After working on Friday, we shared our “good-byes” with the dear villagers and boarded the bus to go for a trip to Panajachal. It is a town located on Lake Atitlan. We stayed in another retreat center there and had a few days to hike in the rain forest, travel by small boat across the lake to villages with some amazing programs (like reforestation of the forests, and creation of a fair trade coffee company where villagers could bring their coffee to sell), and even to visit Chichicastenango, one of the largest open air markets in the world. We saw volcanoes all around Lake Atitlan and also saw some volcanoes blowing up clouds of smoke as we traveled on the Pan American Highway from our village to Panajachal. It was sad to see how the recent tropical storms had caused devastation to areas around the highway and had caused some real landslides onto the highway. The people were working to get things back in order but it was not easy. I am very aware of the paths of tropical storms through Central America now.

As I think back on our trip, I realize how life-changing it was! To be welcomed by the villagers in the way that we were was such a blessing. It was so wonderful having the opportunity to work along with them. The mountains, lakes, volcanoes and rain forests were beautiful beyond belief. The hand-made Mayan style clothes the women wore were true works of art. I am already saving up each month for my next pilgrimage. Please feel free to email at fwigle@gmail.com if you would be interested to participate in a future pilgrimage.

Villagers cutting fruit for us. The village leader stands with them.



From the Bursar

In spite of the continuing economic malaise in our country, the financial health of the Third Order here has not suffered. Contributions from professed and noviced tertiaries during the fiscal year 2009-2010 increased by 5-1/2% -- from

\$46,407 to \$48,925. Even more significant is that the number of tertiaries pledging and/or contributing has increased significantly. This year, 250 members contributed to the support of the Order – 70% of the professed and noviced tertiaries in the United States.

Our Canadian sisters and brothers increased their support of the order by nearly 23% from C\$1,253.47 last year to C\$1,536.47 this year; and our sisters and brothers in Trinidad & Tobago and Nevis contributed T&T\$4,580 this year.

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Income and Expense

For the Fiscal Year 2009-2010, our income from Third Order contributions was \$48,925.40. Our Expenses were \$47,274.38, giving us a net increase of \$1,651.02.

Our expenses were well under budget, which is a blessing since our income did not come up to budget expectations.

Associates

Income from Associates this year exceeded expenses, and we move into the new year with a balance of just over \$1,800 available.

Budget 2010-2011

Our expense budget for the coming year is broken down into six general categories.

The category Servants provides the funds necessary to minister to tertiaries within our Province. This includes funds for the Minister Provincial, the Chaplain and Assistant and Area Chaplains, the Fellowship Coordinator, the Inquirer Correspondent, the Bursar and the Latinoamerican Ministry. The total budgeted for this category is \$8,750.00

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Web Blog for Associates

There is a web blog for the Franciscan Associates at <http://franciscanassociates.wordpress.com/>. It has meditations/reflections, prayers, list of library books, photographs, news, etc. Please visit the Associates blog, and add a meditation, reflection, prayer, photo, or news past or present, etc., for people to enjoy.

Southeast Convocation May 2010

Twenty eight Tertiaries from 8 southeast states and several fellowships met in Atlanta for their annual convocation. Brother Ambrose was their First Order guest. We were delighted to get to know more about his ministry and enjoyed his piano playing at our Saturday night talent show and at Eucharist.

Tertiaries from the TN *Wind, Water, Fire and Earth* fellowship facilitated the convocation meditations. Tertiaries from Georgia hosted the registration and hospitality events. Joan Verret and Charlie Palmgren served the first Eucharist and John Michael Shrewsbury led the renewal of vows and the life time vows made during this Eucharist. Ed Warner and Joan Verret were officiants of the closing Eucharist.

The *Wind, Water, Fire and Earth* meditations for this TSSF convocation helped participants reflect the beauty of all creation. They offered penitential prayers for better care of all Creation in relationship with God, our brothers and sisters, non-human life and our deepest self. Program highlights are provided below.

AWAKEN ELEMENTS WITHIN

- What are the elements within and around us?
- How do we awaken them?
- What happens after the awakening?

Eric Doyle in his book, *St Francis and the Song of Brotherhood*, teaches us that St. Francis' *Canticle of Brother Sun* is about a belief in the universal brotherhood that can help us to create a better world. Doyle takes this piece of poetry as a mystical vision of Christ seen through the eyes of St. Francis. This vision brought a unity and dignity to all creation -the sun, the moon, the fire, the water and mother earth as all members of the family of God, all groaning together awaiting the revelation of the children of God.

The poetry in the song says welcome and was read at the opening convocation session. See <http://www.scholaministries.org/recordings/> to hear this song.

Joyce Wilding led the art-as-meditation and

songs during this convocation. The meditation complemented the four 20 minute meditations devoted to wind/air, water/moon, fire/sun and earth/death.

Wind/Air/Weather - Weathergram prayer ties were made by each tertiary. A weathergram starts with a paper strip cut from a brown paper bag. Usually, a short poem of about ten words or less is written in italic-cursive script on this strip of paper - haiku works well. Some participants chose to just draw or color on their weathergrams. The weathergrams were hung on dead branches near the main meditation altar.

Participants were invited to take the weathergrams home and to hang them on the branch of a tree in their garden, or along a trail near their house. Weathergrams are left out between solstice and equinox or vice versa. Raw and incomplete when written, the weathergram needs nature's palette of wind, rain, sun and ice, depending on the season, to become a completed work of art. The weathergram experience is a creative experience that brings *wa* (Japanese for harmony) to the creator, the viewer, and nature.

Joyce Wilding collected the weathergrams that the participants left behind at convention. She is hanging these in the woods near a semi-pristine creek that runs by her home. These weathergrams hang on a spicebush tree that attracts butterflies. Each season Joyce will place three weathergrams on the spicebush tree. These will be blessed by air, water, sun, moon and soil that nourish the tree. The weathergrams invite those who see them to pray for better care of all creation.

Water: Each Tertiary was invited to bring water from his/home area. This water was blessed during the

Ed Warner and Joan Verret Prepare to Celebrate the Eucharist



Water Litany and mixed with water from around the world that Joyce brought to convocation. Before the Tertiaries received a water libation on their feet, they were asked to remember how beautiful are the feet are those who walk on many paths to make our Lord known and loved. During this libation, participants chanted - "As deer long for water so my soul longs for You."

Fire: Saturday Compline led by John Michael was opened with candle lighting ritual. From our Christ candle on the altar each person received light for his/her candle. As the room filled with light, Celtic poems and prayers about the source of light in the world were read.

Earth/Death: Participants were reminded that Earth is soil, dirt, topsoil, dust, clay; and the Earth is a planet, our fragile island, our home; the Earth is our mother, we must take care of her; and Earth is eco-systems, biosphere full of beauty; and Earth is supported by air, water and fire. We prayed:

Thank you for hands, for holding, for being held; for caressing and being caressed; for touching and being touched - thanks for hands.

With and without words we moved our hands to match the words of this prayer. We closed this prayer by placing our hands in folded classic prayer position; sat in silence and remembered the hands that have served us during this convocation and during our life.

Praying with Play-pray Dough

Each person broke off a piece play dough from one large ball of play dough and began to create art pieces that were evoked by the words they were chanting: *You shall be like a garden, like deep spring where waters never fail.* (Is 58:11)

Each placed his/her play dough "sculpting" on one tray in the center of the altar area. After a few moments of silence, the leader thanked each person for sharing his/her hand prints on the play dough. Each art piece was folded back into one play dough ball. This ritual reminded us that we come from one source and return to one source. A brief time was spent thinking about the beloved dust from which we come. We closed this meditation with the scripture readings and questions below:

Remember that you are dust, and to dust you shall return. Genesis 3:19 and 2:7

Will the dust praise you or declare your faithfulness? Psalm 30:10

How might these verses help us understand the beauty and origins of human life on earth, as well as, the hope and joy of eternal life?

How can we better appreciate our beginning with an understanding of our humanness as dust--assembled as we are from material elements in the universe?

How can we like St Francis embrace Sister Death?

Before our first lunch we heard the words of Wendell Berry, who has taught us much about good farming and health food:

Eating with the fullest pleasure - pleasure, that is, that does not depend on ignorance - is perhaps the profoundest enactment of our connection with the world. In this pleasure we experience and celebrate our dependence and our gratitude, for we are living from mystery, from creatures we did not make and powers we cannot comprehend.

Only five pages of handouts were given out at convocation. These pages were printed front/back on each page, on eco-friendly paper and placed in earth-friendly two-pocket folders. Some of these handout materials are provided in this article.

Each meditation focused on one of the elements described below. A song from Phillip Newell's *Sounds of Eternal Meditative Chants and Prayer* was sung during each of the four meditations.

Wind & Opening Chant: #6 Awake, Awake

Water: Ps 42 - #14 Chant As Deer Long,

Fire: Ps 85 - #4 Chant Let Me Hear

Earth: #10 You shall be Like a Garden

Note: In time, we hope to have photographs and meditations from the convocation <http://windwaterfireandearth.org/> and linked to other TSSF websites.

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Southeast Convocation (cont.)**Readings & Reflections: Awake Elements Within**

The readings below are adapted from Jeanie Graustein's 2009 sermon prepared for Earth Ministry's St. Francis Sermon Contest and from Joyce Wilding's 2008 sermon. As you read the paragraphs below, consider these questions:

- What creatures and processes do our lives depend on?
- What most amazes or delights us?
- What awakens the elements within us?

Praise our brother the sun, which brings us the day and the light; reveals the beauty of its maker - fair is He, shining with a very great splendor that signifies God to us!

Give praise for sunlight, which travels 93 million miles to reach Earth, warming the land and sea, making life possible through solar energy. Celebrate the beauty of sunrise and sunset. Pray that human activity will never block the sun's glorious light. Give thanks for new technology that keeps the sun shining in clear, clean skies. Read: Daniel 3:35, 40; Wisdom.13:3-5; Malachi 6:2 & Matthew 5:45 and 27:45.

Praised be my Lord for our sister the moon, and for the stars, which God has set clear and lovely in heaven.

Give praise for the vast reaches of the universe, billions of stars in billions of galaxies; for the explosive supernova death of stars, creating and sending the elements needed for life into our solar system. Praise the moon, which creates the tides, shaping the life of the shore. Seek ways to eliminate light pollution that blocks the beauty of night sky that marks the season. Read: Sirach 43:6-7.9.

Praised be my Lord for our brother the wind, and for air and cloud, calms and all weather, by which you uphold in life all creatures.

Give praise for the balance of gases in the atmosphere, making life possible; for the winds that move clouds of moisture, giving us rain; for the ozone layer, protecting life from harmful rays; birds, bats, butterflies, and all creatures of the air. Strive to understand and respond to current weather conditions impacted by climate change. Pray that we not become bitter storm clouds that emit impatience and anger that impede transformation. Read: Isaiah 45:8; Psalm 17; Hosea 6:4 & 14:15; Luke 12:54-5.

Praised be my Lord for our sister water, which is very precious and serviceable to us.

Gratitude for water that makes all life possible and for

the water that comprises more than half the substance of a human body; for oceans, wetlands, streams, lakes and all the creatures that teem in the waters. Gratitude for flowing rivers, captured as renewable energy and for the waters of Baptism. Acknowledge water rights, rights to water and right use of water as explicit means for showing love of neighbors and all creation. Expand water conservation, prevent water pollution, restore and protect watersheds. Read: Psalm 104:10, Isaiah 41:17 and John 4.

Praised be my Lord for brother fire, through which you give us light in the darkness; he is bright, pleasant, very mighty, and strong.

Give thanks for non-renewable fossil fuels, products of ancient sunlight accumulated over the ages, burned to give us heat, light and transportation. Gratitude for candles and flames that light our sanctuaries and rituals. Ask forgiveness for greed that is involved in mountain top removal that pulls coal from earth and other fossil fuel extractions that damage eco-systems. Read: Hebrews 12:29, Exodus 3:2, Mark 9:48 and Revelations 1: 14 and 4:5.

Praised be my Lord for our mother the Earth, which sustains us and keeps us, and yields diverse fruits, and flowers of many colors, and grass.

Give praise for photosynthesis by plankton and plants, converting sunlight, carbon dioxide and nutrients into food for other creatures. Gratitude for earthworms, bacteria, fungi, and all small creatures that create fertile soil, as well as for bees and all pollinators, whose work is essential for the fruitfulness of many plants – rice, wheat, corn, barley, oats, millet. Let us honor the bread and wine we offer and receive at our altar tables. Help us prevent soil pollution, topsoil loss and destructive farming/agricultural practices. Seek more ways to maintain biodiversity of food crops and species on which they depend. **Peace with Earth for Peace on Earth.** Read: Genesis 1:10-11; Psalm 24 and Colossians 1:16.

Praised be my Lord for our sister, the death of the body, from which no one escapes; woe to him who died in mortal sin! Blessed are they who are found walking by your most holy will, for the second death shall have no power to do them harm.

Give praise for all the elements of the earth that form our bodies, cycling through us from the plants and animals we eat, returning to the Earth when we no longer need them. Sister Death, you take our breaths as we die, return to dust and rise again. Help us to know that we are Beloved Dust not just any old dust, but living and self-conscious dust and spirited dust with

self-transcendence. Teach us to better understand our humanness as dust--assembled from material elements in the universe. May we never forget that death comes before resurrection. Like St. Francis, may we find serenity in death and know that death's sting and power has been transformed with the risen and glorified Christ. Read I Corinthians 11:26. Books: *St Francis and the Song of Brotherhood* by Eric Doyle & *Beloved Dust: Tides of the Spirit in the Christian Life* by Robert David Hughes, III enhance the reflections and readings above.

Our closing Eucharist hymn below expresses much of our meditations about Elements Within that need to be awakened. We sang this to "Abide With Me" tune.

*The burning love that fired the blood of stars
and arched across creation to combust
as wisdom, peace, and justice through the worlds
still burns and circulates in each of us.*

*The rushing wind that drove the cosmic tide
and swooped to earth to animate our dust
still drives the waves of cosmogenesis
and moves and broods and breathes in each of us.*

*The living waters that refreshed the thirst
of simple swimming cells and then was thrust
up through the veins of every living thing
still satisfies the deepest thirst in us.*

*The union of created life and God
eludes our understanding, but we trust
that here and now and through the sweep of time
we each exist in God. And God in us.*

Songs For The Cycle: Fresh Hymn Texts by Michael Hudson
Meditation for John 17:20-6

Three Franciscan Orders, One Family

Francesca Wigle

The Joint Commission on Franciscan Unity met at St. Edward's University in Austin, Texas this September. Joan Verret and Masud Syedullah represented the Third Order, Society of St. Francis (Episcopal). Anne Mulqueen and Ed Shirley represented the Secular Franciscan Order (Catholic), and Ione Parsons represented the Order of Ecumenical Franciscans.

Members of SFO, TSSF, and OEF in the Austin area were invited to a potluck dinner the last evening of the meeting. It was a wonderful meeting of the family. We shared about our calls as Franciscans and about some of the things we hoped to join together to do in the future. The members of the Joint Commission on Franciscan Unity were very excited about their role in

bringing us all together.

I shared some ideas from the Franciscan Action Network, where we all work together in the spirit of St. Francis. I also shared that Chris Hickman, SFO, would like me to join him in launching an internet university for online classes for all Franciscans. More information will be available as the project proceeds!

Several of us from SFO and TSSF gathered together to share a transitus service in Austin on the eve of the Feast of St. Francis. What a joy to bring the family together!



Anne Mulqueen, SFO, Joan Verret, TSSF, Ed Shirley, SFO, Ione Parsons, OEF, Masud Syedullah, TSSF

Practicing the Presence of God on the Appalachian Trail

Lance Renault

I guess it all started on Grandfather Mountain in North Carolina in the summer of '09. Several of us were hiking the mountain that day and one of our number was recounting his recent hike on a section of the Appalachian Trail. He was fielding questions when someone asked, "Have you thought about picking up where you left off on the trail?" His response was, "That's all I ever think about." Something clicked in my head and heart. Never before had I ever thought about hiking the AT, but I turned to my friend Keith and said, "Keith, next year you and I will turn 70. Let's do the AT." Keith's response without hesitation was, "Let's do it!" For me the turn of heart and mind was so sudden that I like to think of it as a kind of Damascus Road experience. For the next nine months my focus was on preparing for the AT.

On April 5, 2010, Keith and I started hiking from the southern terminus of the trail at Springer Mountain, Georgia. Keith would be hiking 2,179 miles all the way to the northern end of the trail at Katahdin Mountain in Maine. I would go 1,073 miles to Caledonia State Park, Pennsylvania, with plans to complete the second half in 2011.

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Everyone who hikes the AT adopts a trail name. Mine was "Pilgrim" because, as a Third Order Franciscan, I would be looking for God's presence in this experience. I saw this hike of about three months duration incorporating several Franciscan practices and disciplines: retreat, solitude, simplicity, self denial, prayer, and examen. I didn't attempt the Daily Office because we travel as light as possible on the trail, and I didn't want the extra weight of the prayer materials, though I did have the Bible loaded on my smart phone.

Though not a retreat in the conventional sense, I spent hours alone with God each day on the trail. This, combined with the solitude of the forests and fields, set the stage for quality time in reflection and prayer. My daily prayers were essentially prayers of intercession for my family and for friends whose names God impressed on my spirit. Simplicity and self denial is pretty self-evident on a hike like this. Carrying a 30-35 lb. pack limits what you can take in creature comforts, so in addition to the pack bag itself, I carried only a tent, sleeping bag, food, cooking equipment, one change of clothes, miscellaneous personal care items, and a cell phone.

Among the spiritual disciplines, the daily examen is where I struggled. I had been using a method of daily examen described by Dennis Hamm in America, May 1994. It includes the five steps:

- Pray for Light
- Review the Day in Thanksgiving
- Review the Feelings that Surface in the day just concluded.
- Replay of the Day.
- Choose One of Those Feelings (Positive/Negative), Pray from It.
- Look Toward Tomorrow

For some reason on the trail, this did not work well for me. Perhaps because of my limited interaction with other people during the day I did not experience a very wide range of feelings. As I reflected on the dilemma, I decided to reshape Hamm's model and came up with the following new model for my examen.

- o Express thanksgiving for God's blessings in the day just concluded.
- o Ask God to bring His light to my remembrance and discernment of my thoughts, words, and deeds in the day just concluded.
- o Examine my thought life for the day. Was there anger, guilt, a critical spirit, fear, or confusion? Or was I living in God's presence, reflecting on his blessings.

Scripture anchor: Finally, brothers, whatever is true,

whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute –if there is any excellence and if anything is worthy of praise— dwell on these things. [Philippians 4:8]

- o Reflect on my words during the day. Were they negative, dismissive, used to marginalize any person or group? Or were they positive, affirming, and healing?

Scripture anchor: Like apples of gold in settings of silver is a word spoken in right circumstances. [Proverbs 25:11]

- o What actions did I employ to serve God and others? Did I go the extra mile? Did I break out of my comfort zone to be a blessing to someone else? Was my service hidden or public?

Scripture anchor: Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter-- when you see the naked, to clothe him, and not to turn away from your own flesh and blood?" [Isaiah 58:6-7 Verses 8-12 complete this teaching from God.]

- o In a spirit of humble confession and repentance commit to God those thoughts, words, and deeds that came up short. In a spirit of thanksgiving, praise God for the opportunities he gave me to reflect His presence in my thoughts, words, and deeds during the day.
- o Face my immediate future. How will I use my thoughts, words, and deeds as I look at the tasks and interpersonal encounters that I expect tomorrow? Whatever I anticipate, turn it into prayer – for help, for healing, whatever comes spontaneously. Then round off the examen, with The Lord's Prayer.

Did this examen and the other disciplines produce any tangible results? Let me take a moment to talk about my hiking partner Keith, a man of sweet spirit. We are very different from one another in some ways. Those differences could be cause for tension and perhaps going our own way on the trail. It's a known fact that very few hiking partners, unless they are married, stick it out for the length of the trail. This may be because of differences in personality, different hiking styles and speeds, sickness or injury of one of the partners, or problems at home requiring one to leave the trail. For Keith and me, the partnership grew stronger over time turning into a lasting bond of deep friendship. I have to give the credit to God for the quality of our friendship and a very successful hike.

Haiti: Finding Nourishment After Disaster

Joan Shelton

On the evening of January 12, 2010, Nadia Edmonde, her little boy, and thousands like them, were about to become the poorest, most grief-stricken, most vulnerable people on earth.

That evening she was fixing supper in her small home in Port-au-Prince, Haiti. A young mother of only seventeen years, Nadia was cooking for her husband, her in-laws and her small son, aged 2. That evening the earthquake took her husband and in-laws, her own



Fr. Jean-Alphonse and Orphans in the Parish Courtyard

parents, their homes, and any way to support herself and child in the desolation that was now Haiti's capital.

Where to go? What to do? Grieving and destitute, nothing left but the clothes on her back, the teen-aged mother picked up her little boy and set out for her place of origin, Torbeck. Journey by car or bus? Forget about it: too costly. Streams of refugees, destitute like Nadia, were carrying their toddlers and walking the 70 miles or so to bunk in with hard-up friends and relatives.

Like most of Haiti's country towns, life in Torbeck has always been hand-to-mouth. Because the land is exhausted, and the central government has always channeled resources away from the countryside to the towns, there's no infrastructure, no work, and seemingly no future for its young people. Many left to find work in the cities; many of them had been sending money home. Now survivors like Nadia and her toddler are back, with no means of support, no job prospects, nothing but their surviving children and some hope for the future. Among them are many orphans, who'd lost either one or both parents. These are the

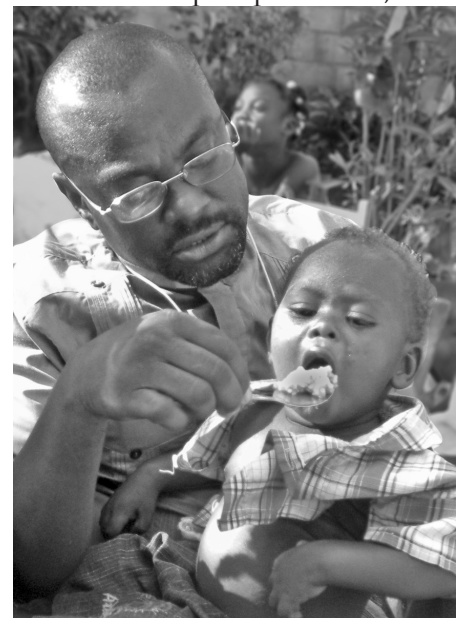
most vulnerable of all.

At St. Paul's Episcopal Church, Torbeck, its Vicar Fr. Jean-Alphonse responded as any Christian man would. He welcomed the stragglers in. Of course, like any good vicar, he formed a volunteer committee in the parish to help with this overwhelming challenge. Refugees kept flooding into town. After two months, in tears, he phoned his former seminary teacher, Joan Shelton TSSF, to beg for help feeding his orphans, now totaling 100.

Based on costs of one simple meal a day—cracked corn, rice or bulgur wheat with fried vegetables, maybe green pea sauce with a little canned haddock, soup on Saturday and maybe a little chicken with red sauce on Sunday—it costs \$.73 US per day per orphan, or \$ 500.00 US for all, per week. This is their main or only meal each day.

American or international aid to Haiti goes almost exclusively to Port- au-Prince and the earthquake belt. Almost none trickles down to little country towns where cracked buildings are still standing. Meanwhile Nadia, her little boy and the other 98 orphans are some of the most destitute, unprotected people on earth. Please help Fr. Alphonse to help them.

Alphonse and his orphans are now directly linked to a 501(c) (3) non-profit fund at Joan's church in Washington. There's no overhead, and all gifts are tax-deductible. Checks should be made out to "St. Stephen's Community Center Inc.", with "Haiti Orphans" on the memo line, and sent to St. Stephen and the Incarnation Episcopal Church, 1525 Newton St., Washington DC 20010.



Fr. Jean-Alphonse Feeding Toddler

Introducing Liz Baker

—*Note from the Editor. I hope Liz has here initiated a new column in which those recently professed introduce themselves to the rest of us. Please send in your short introductions!!!*

A native of Alabama, I have lived in several states across the USA but am glad to be back home in Alabama. My husband, two dogs and I live in a farmhouse in the woods atop Lookout Mountain. We share our acreage with deer, rabbits, raccoons, whippoorwills, wild turkeys, many other birds (including bluebirds nesting on our front porch), and a variety of other critters. I am a retired school psychologist. I attend St. Joseph's on the Mountain Episcopal Church in Mentone, AL, and am active in Outreach activities there. My passions are social justice and the elimination of extreme poverty and hunger in the world. I was introduced to TSSF by Paddy Kennington, and I knew at once that it was where I belonged. I am grateful for the support of all the Third Order Franciscans (especially my wonderful counselors) who have supported my formation process, as well as my spiritual director, friends and family. I am looking forward to the next leg of the journey as a professed Franciscan.

"Isolated Tertiaries" and Families of Alcoholics

David Burgdorf

About twenty-five years ago, when I was working as an addiction counselor in Minnesota, Bishop Anderson asked some eighty clergy gathered at a mandatory conference how many were either in recovery from addiction themselves or came from families where parents were addicted. Frankly, I didn't think it was a very discreet question. (It completely violated the tradition of anonymity in 12 Step groups.) The thing of it was that the clergy trusted him and each other sufficiently to raise their hands at will. My quick count was that fully three-quarters of the people in the room did raise their hands.

Ah, so that's what's going on, I thought. I had been with many clergy who were very indirect about expressing their own feelings until, of course, push inevitably came to shove and they would "lose it," becoming rageful and, after the storm passed, shameful. I had known clergy who were intense and not readily given to humor. I knew clergy who were perennially lonely. Then there were the controllers.

My own experience in SSF, with its confrontation of alcoholism in its midst, led me to join Al-Anon 30 years ago. (Al-Anon is a 12 Step support group available just about wherever Alcoholics Anonymous is for people who have concerns about someone else's drinking.) It

helped. In fact, it helped so much that I put attendance at weekly Al-Anon meetings in my rule under "self-denial." The self I need to deny is the self that would like to handle my problems with easy piety or denial rather than learning some real steps to redemption and change. Action is the key, summed up in the phrase: "Trust God. Clean house. Help others."

My experiences as a Provincial and Area Chaplain have convinced me that, like those at that clergy conference, many good people in the Third Order struggle with an inheritance of alcoholism/addiction in their families. It can be a dodge or avoidance to cover these painful problems "with a thin veneer of religion," as Dietrich Bonhoeffer would say. Groups like Al-Anon and Adult Children of Alcoholics exist to help people transform their painful "legacy of the heart."

The problem with avoidance of that legacy is that humans tend to repeat what is familiar. "You either repeat or you recover." That's a phrase heard in the rooms of AA and Al-Anon. We repeat what we learned. Where did we learn it? In our families. If the family were under the influence of alcohol or other drug addiction, some of what we learned, familiar though it may have been, was just crazy, including "people pleasing" thinking like "I will be good enough when someone else says so." Or we become crazed, fighting against everyone and everything, but mostly against ourselves and the family messages we grew up with.

I used to think that the issue of "isolated Tertiaries" was geographic because of the huge distances in our Province of the Americas. Now it occurs to me that frequently isolation is voluntary, and it stems from our own personal issues of separation from ourselves. But there is hope. 12 Step and Franciscan spiritualities of surrender both point us through pain to fullness of life and joy.

Francis, Moral Reasoning and The Shadow Side of Capitalism

Harry Coverston

In the Summer 2010 edition of *The Franciscan Times*, John Fox of the European Province provides a very interesting summary of *Franciscans and Money*, compiled under the aegis of the TSSF Study and Prayer. It is, indeed, a provocative consideration of "realistic alternatives to offset the motivation for gain which drives capitalism..."

In the section entitled "The Shadow Side of Capitalism," Fox references a recent play by David Hare about the credit crisis embroiling much of the first world in which one of the actors remarks "Capitalism only works well when greed is balanced by fear." It is indeed a "trenchant comment," as Fox notes but it is hardly self-evi-

dently true nor is it all that might be said about the subject. For Franciscans, I wonder if the more trenchant comment might be what Francis of Assisi would have said about this?

In the Basilica of Santa Croce in Florence, Franciscan religious have worshipped and worked among the poor there since the mid 15th CE. Among the many famous Renaissance era figures buried in the floor of the Tau cross shaped basilica are artist Michelangelo, scientist Galileo and Nicolo Machiavelli, the political writer best known for his work *The Prince*.

Machiavelli's work was devoted to advising the hyper-competitive merchant princes of tumultuous Renaissance era Italy how to maintain power. His counsel is best summed up by this trenchant comment: *"It is better for the Prince to be feared than loved."* Alternately revered and scorned by his readers, Machiavelli's conscious and intentional rejection of Christian charity and common human compassion as guides to political and economic behavior has often been termed **realist** - as opposed to more **idealist** - approaches to power.

David Hare's assessment of capitalism above embodies this vision of human nature espoused by Machiavelli: *unless there is a fear of punishment, human beings will act out of greed and self-serving motives without limit or regard for others.* With a few major exceptions, such as been the orthodoxy of much of western thought since Augustine of Hippo constructed the concept of original sin in his *City of God* in the 5th CE.

The presumption that greed and self-serving behavior tempered only by fear as the defining aspects of human nature has shaped the understandings of most western thinkers since Augustine. They range from political writer Thomas Hobbes - who spoke of "the war of all against all" without fear of a powerful sovereign to keep acquisitive human nature in check - to Adam Smith's *Wealth of Nations* and Karl Marx's *Das Kapital* whose economic theories summed up human existence in terms of acquisitiveness. While these visions have been dominant and often seen by many as self-evident and thus unquestionable, western history has also produced visions of human nature which have been both more generous and thus more complete if not more accurate. The vision of Francis of Assisi is clearly an exception to this realist dogma which flatters itself with the self-assessment of being the only realistic vision.

Francis is hardly the only thinker to draw this narrow vision into question. Historian Jeremy Riffkin's recent massive work, *The Empathic Civilization*, provides a thorough assessment of the most recent anthropological findings regarding human origins and development. Riffkin concludes that it was precisely humani-

ty's ability to cooperate, work together and construct complex social networks, which insured us survival as a species. *The Empathic Civilization* draws into question social Darwinist notions of rugged individualism and incessant competition as the key to survival of the fittest. In so doing, Riffkin raises an obvious question: *Why would self-focused acquisitiveness restrained only by fear of punishment be any more "realist" in describing the human condition than visions which adequately account for altruism and compassion, human traits readily observable in daily life?*

To understand what Francis might have contributed to a discussion of the moral questions surrounding capitalism - which was already incipient in the mercantile practices of his own day - it is important to recognize that all moral reasoning is not born equal. While democratic societies insist that all members have a right to form, hold and espouse their views, that is hardly to suggest that all views espoused are of equal value to any conversation.

Lawrence Kohlberg, a Harvard ethicist and psychologist, began studying human moral reasoning in the 1950s and ultimately observed members of cultures as widely removed from each other as Mexico, Taiwanese communal society and undergraduates at America's elite universities. Kohlberg found that moral reasoning proceeds along a three level, six stage continuum in which self-focused criteria form the lowest, least developed levels of reasoning and a universalizing ethic of care forms the highest.

Kohlberg would readily have understood David Hare's assertion that *"Capitalism only works well when greed is balanced by fear."* Indeed, children as young as two or three operate out of what Kohlberg described as pre-conventional moral reasoning in which self-interest is the primary focus. At Stage Two, the primary question by which moral decisions are determined is simply *"What's in it for me?"* The consumer advertising industry has capitalized on such moral reasoning. Most adults ultimately transcend pre-conventional reasoning as their predominant mode of moral reasoning but lower stages transcended always remain a part of one's moral reasoning base. Actual moral decisions may be based upon any of the six stages depending upon context and individual concerns.

Kohlberg would also have recognized Hare's assertion that self-focused reasoning requires fear to balance it. Stage One moral reasoning, engaged by small children in the hands of much more powerful adults (as well as adults in prison settings) asks the question *"What must I do to avoid punishment?"* It is the reasoning often ob-

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Francis, Moral Reasoning and The Shadow Side of Capitalism (cont.)

servable in highly punitive – and often largely ineffective - campaigns to deal with crime with parent-child titles such as *Three Strikes, You're Out* and *Zero Tolerance*.

Kohlberg found that by adolescence, human beings generally came to reason based upon factors outside their own immediate concerns which he called conventional reasoning. Stage Three moral reasoning focuses on the approval of significant others ranging from parents to teachers and clergy to one's peers. "What would *they* say?" is the question raised by this stage of moral reasoning which often expresses itself in tribal, sectarian thinking ranging from the fear of being seen as "uncool" by one's middle school peers (or fraternity brothers) to the fear of gossip in small towns. Kohlberg found that Stage Three moral reasoning often marked the thought of religious organizations, particularly those strongly focused on purity and a distinction between the elect and the damned.

At Stage Four, Kohlberg observed that the unnamed but powerful "they" whose approval dictates moral reasoning expands from identifiable significant others to the level of social institutions. Called the law and order stage, the question asked by those whose predominant moral reasoning functions at Stage 4 is "What if everybody did that?" Concerns for the good of the nation-state and social institutions such as public education, the legal system and religious traditions are focused here. "My country right or wrong..." exemplifies conventional moral reasoning (though that is only a portion of Senator Carl Schultz's quote, the remainder continuing "...when right to be kept right, when wrong to be set right.") Kohlberg found that the predominant moral reasoning used by most human beings develops to Stage 4 Conventional by the 20s and early 30s and, for the vast majority, develops no further.

Yet, Kohlberg found that a small number of human beings transcend conventional moral reasoning. Rejecting the "tyranny of the they" which marks conventional reasoning, post-conventional moral reasoning Stage Five focuses on principles of justice rather than mere legality which often turns on political power. Human rights, human dignity and "liberty and justice for all" members of a society are concerns for post-conventional reasoning which readily recognizes the ongoing potential for a majority in democratic societies to use its power to tyrannize its less powerful minorities. Post-conventional ideals are often expressed in principled foundational statements such as the US Bill of Rights, which requires due process and equal protection of laws for all residents within the country.

Finally, in a tiny handful of human beings, post-conventional moral reasoning comes to be expressed in a Stage Six Universalizing Compassion in which all human beings, indeed, all living beings, come to be seen as worthy of concern and fair treatment. Portions of the Episcopal Baptismal Covenant are structured in such terms: "Will you strive for justice and peace among all people, and respect the dignity of every human being?"

Kohlberg had trouble finding examples of this stage but pointed to some historical figures such as Jesus, Gandhi and Martin Luther King, Jr. He noted that for such persons, concern for the world became paramount rendering them prophetic and self-denying in their drive to seek justice and right relations for all living beings. Such lack of concern for one's own safety and welfare has often resulted in martyrdom of Stage 6 moral reasoners at the hands of populations whose moral reasoning was exposed for its limited development and its potential harmfulness. Stage Six Universalizing Compassion is embedded in notions like the image of G-d on every human face in Hebrew Scripture, the Great Commandments fleshed out by Jesus through the Good Samaritan parable and the Golden Rule found in every human culture for the last 3000 years.

Clearly, assessing Francis of Assisi on a modern scale like Kohlberg's is fraught with dangers. Francis must be seen in his own context if he is to make any sense at all. In Francis' time, the Roman Catholic Church of the 13th Century was on high alert for dissent already bubbling up in its midst in the form of Cathars and Waldensians which the church presciently recognized as precursors of the Reformation of the 16th Century. Francis' warning of "woe to those who die in mortal sin" found in his *Canticle of the Sun* and his insistence upon obedience to mother church and respect for its clergy and teachers among his orders reflect at least as much a recognition of the real dangers his new order faced from the church hierarchy as any tendency toward conventional moral reasoning.

However, where Francis' spirit is most clearly evidenced is in his concern for the poor and particularly for the lepers. Conventional wisdom of the middle ages suggested that those exiled outside city walls due to poverty and disease ceased to exist as human beings entitled to dignity and respect. They became objects of scorn and fear to be avoided at all costs. Francis' embrace of the leper dramatically rejected such conventional wisdom and his premature death, which bore evidence of his own eventual infection with leprosy, suggests the costly selflessness with which he pursued his calling to serve the outcasts. Francis' understanding of his many brothers and sisters, each bearing the

image of G_d even when hiding behind the distressing disguise of poverty and deforming illness, is dramatically at odds with a capitalist vision of human beings as "human resources," the means to material ends, the suppression of whose wages and benefits directly translates to profits and share-holder returns.

Francis' embrace of the natural world in which he saw the goodness of G-d in every aspect of the Creation - from the wolf of Gubbio to the birds who endured his sermons - also reflects a post-conventional moral reasoning. It values the members of Creation for their own sakes rather than seeing them simply as means to human ends, a view which evidences conventional values if not pre-conventional self-focus. His personification of the Creation - Brother Sun, Sister Moon, even Sister Death - speaks to a relational approach to moral reasoning which requires consideration for all living beings and all aspects of life, the marks of a Universalizing Compassion of Stage Six. Such an understanding stands in stark contrast with a capitalist view which sees the Creation in terms of unlimited natural resources available for human exploitation regardless of the impact on the planet restrained only by fear.

But Francis' most direct commentary on capitalism comes from his philosophy of *sine propria*, being without property, which required poverty of first and second order Franciscans and simplicity of life among his many tertiaries. For Francis, those whose hands are occupied with holding onto and defending material goods do not have hands free to serve the poor whose poverty often is directly related to the abundance of those with full hands. As in his understandings of human beings and the larger Creation, Francis understood material wealth in relational terms: *How does the excess of a few relate to the deprivation (and denigration, in a society which measures value in monetary terms) of the many?*

A Franciscan approach to capitalism is probably not best represented by a balancing of Stage Two greed with a Stage One fear of punishment. Rather, Francis called human beings to reason at their highest levels of humanity, not at their lowest common denominator. Francis' own examples invite his followers to reconsider this subject from a relational standpoint, which sees human beings as subjects, not objects, and includes the very Creation itself. Such considerations might well include questions like these:

- What impact does my consumption level have on the Creation? Does my consumption respect my brothers and sisters of the Creation?
- What impact does my pattern of consumption have on those at the bottom of the social food chain

whose image of G-d is often hidden beneath the distressing disguises of poverty and illness? How might my privilege be related to the deprivations of others?

- Are my hands so occupied with grasping at material goods that they are unable to serve others? To what end?
- How do we as a people learn to balance the consumption necessary for life with consideration for all those aspects of Creation such consumption impinges upon?
- How can we become the more conscious, considerate, fully human beings which Francis embodied and to which his life and teachings call us?

Clearly capitalism has a shadow side. We ignore that part of reality at our peril. And while presuming the worst of human beings is probably neither terribly realistic nor helpful in dealing with the shadow, presuming that all human beings can and will approach the world in post-conventional terms simply because of the example of St. Francis is naïve on a good day.

Francis was called to rebuild the Church. Our task is much more difficult. In a world where irresponsible consumption patterns fostered by a largely unregulated capitalism threaten the very Creation itself, we are called to rebuild our very way of being human. In that undertaking, the vision of Machiavelli is only minimally helpful; even *The Prince* recognized that fear as a motivator has only a limited effectiveness. The vision of Francis calls us to something more. And it is our ability and willingness to answer that calling that may well determine our own future as well as the future of the good Creation itself.

Minister Provincial Annual Report

Ken Norian

Reflecting now, that as I wrote last year's report I had recently completed a regimen of external beam radiation for prostate cancer and days before had just had radioactive seed implantation. The timing worked well, as a week or so after Chapter I was not feeling well at all.

Happy to report that I'm feeling about 80% better symptomatically and all the test results have been negative!

Amidst a tough year economically I've been blessed with a very, very busy year at work. With five kids there is bound to be lots of good and not so good things going on. Amidst it all, my Franciscan vocation has

(continued on page 26)

Annual Report of Minister General (cont.)

continued to support, nurture and encourage me.

Reflecting back on the past year, the most gratifying theme to me has been the interconnectedness of the Franciscan family. Through activities sponsored by the Joint Committee for Franciscan Unity and gatherings of the Order of Ecumenical Franciscans I have been encouraged how Francis' vision and spirituality spans denominational lines. Amidst theological and liturgical differences there is such a depth of sincere fellowship that makes whatever differences we face within the Anglican Communion seem so small....

Among the similarities between the secular Franciscan communities is that we all share the challenge of living into a rule of life amidst our vocations many of which are not "religious" in nature. I've been encouraged that we face similar challenges as communities... and similar joys.

I am happy to report that our involvement with the Franciscan Action Network continues to grow. Many thanks to Francesca Wigle for an excellent job continuing the good work begun by Emmett Jarrett. I am very pleased to be able to say that our relationship with Franciscans International has been rekindled. I have had several opportunities to meet with them at their New York office. TSSF was a sponsor of their "Hear it from the Expert" series last summer, and our annual contribution will again sponsor their Fall Series. These programs, held at San Damiano Hall near Penn Station, NY include topics such as migration, millennium development goals, Islam in the 21st Century and others. This has been a great opportunity to meet R.C. Secular Franciscans and help make our presence felt in the greater New York Franciscan community in general.

Specific to TSSF, thanks be to God, our community is doing well. We are a community of people many of whom offer tremendous amounts of their time, energy and talents whilst attending to families, jobs, work and/or ministries. It has become clearer to me over the years that, while TSSF may engage in various ministries, our greatest gift is to be able to minister to each other, to be a supportive community to each other in our individual ministries.

By the grace of God, individuals continue to be drawn to Franciscan spirituality.., some following "the ordinary profession of life, dedicating their lives under a definite discipline and vows" in a largely Anglican context through the Third Order, Society of Saint Francis. Our Formation Director and team nurture these individuals over several years as they grow into their vocation. Our Chaplain and assistants minister to the professed and are attentive to their ongoing needs. The

Fellowship Coordinator and Convenors facilitate local community. The Bursar and Secretary attend to the tactical operations of our community. Elected members of Chapter represent the concerns of the community and articulate those concerns in conference calls and meetings. Dozens of "Other Leaders" are involved with ministry to ethnic regions, communications, literature, vocations development, internet services, Franciscan Unity, Peace and Justice Issues, inquirers, associates, and other areas.

Amidst the ongoing activities, there are continually new issues that need to be addressed, and older issues that need to be revisited. These are topics of membership concerns that we will be discussing. I would like to highlight some key topics I believe to be either the most challenging and/or that are particularly important to me:

- o Brazil: There continue to be ongoing challenges with respect to communication, formation and ongoing care of the professed.
- o Archives: The longer we delay action, the poorer the condition of the documents will become.
- o Vocations Director: This is a new position that needs to be more clearly defined.
- o Convocations: Convocations are an important way for Tertiaries to build community. For a variety of reasons, these gatherings are facing new challenges.
- o Associates: This area spans all three SSF orders. Whilst TSSF is now doing most of the heavy lifting, interaction with the other communities is important.
- o JPIC: Justice, Peace, and Integrity of Creation are key components of our ethos, yet there is no JPIC animator or committee.
- o Chapter Member Election: There are proposals from Caroline Benjamin that might encourage wider participation by Tertiaries in Chapter membership.

Due to scheduling conflicts, I was unable to attend the National Association of Episcopal Christian Communities, but was well represented by Anita Catron. We remain an integral part of secular religious life in the Episcopal Church here in the United States, and in the worldwide Anglican Communion.

In September of 2011, IPTOC (Inter-Provincial Third Order Chapter) will be meeting in New York State. These several week gathering will include the Minsters Provincial, Chaplains, and elected members from all of the provinces of TSSF. This gathering will coincide with the gathering of the Ministers of the component communities of the Society of Saint Francis. I am looking forward to my first participation at this gathering, during which a new Minister General of TSSF will be elected as Dorothy Brooker's two terms of office in that

role will come to a close.

As members of Chapter we should encourage all those who serve in our various groups and along side of us to do those things that help contribute to a strong community... Using the Daily Obedience, remembering by name each month our brothers and sisters, encouraging the professed to renew annually, report annually and contribute sacrificially. And as we are charged in the *Letter to the Hebrews*, "Let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another..."

As I begin my fifteenth year as a Chapter Officer and the final year of two terms as Minister Provincial two things come to mind. First, we all need to be praying about the nomination and election of the next Minister Provincial. I am also becoming more reflective regarding the blessing it is to serve on Chapter, praying that we will be open to the movement of the Spirit at this year's gathering.

Meet Bill Graham, Our New Fellowship Coordinator

Recently elected to the position of Fellowship Coordinator is William Graham from western Nebraska. A lifelong Episcopalian, Bill has been a professed member of the Third Order since 1976.

He grew up in the central New York village of Oriskany and attended Clarkson College of Technology where he received a bachelor's in Chemical Engineering in 1963. His undergraduate activities included serving as president of the Canterbury Club, working as editor of the Clarkson newspaper, and doing research for the National Science Foundation.

He spent his next seven years working in engineering for Sinclair's research division, first in the Chicago area, then in Philadelphia following a company merger. It was in Philadelphia where he made the decision to join the Third Order, being especially encouraged by his rec-

tor John Scott and by Brother Robert Hugh King-Smith. It was also there that he made the decision to attend seminary and seek Holy Orders.

Bill's seminary education included a year at the Philadelphia Divinity School and two years at the newly formed Episcopal Divinity School in Cambridge, MA. During that time he met and married Kathryn Lyon of Ithaca, NY. He received his M. Div in 1976 and was ordained deacon in 1977. In the year prior to his ordination, he had the fortunate of being under the spiritual direction of Frank Griswold.

Following ordination, Bill accepted a call to a small mission in eastern Nebraska and the Grahams moved west. That did not work out and in less than a year they moved to the NE panhandle, where Kathy found a teaching job, in order to spend a year deciding what to do next. He's still there. As Kathy puts it, "We found where God wanted us to be."

Bill then continued his schooling part time, getting a master's in Special Education plus an endorsement in Gifted Ed. He has been bivocational ever since. For a number of years, he was the only supply priest in the western half of the state. The last four years he has been rector (a quarter time position) of a small congregation near the South Dakota border that sits ten miles from the nearest town. The last dozen years, he has worked part time as an independent Special Education provider, contracting with schools and private clients.

(continued on page 28)

Chapter on the Front Steps of Little Portion Priory, Mt. Sinai, New York

Front to Back, Left to Right:

Anita Catron, Bett Wood, Br. Max SSF; Dessordi Leite (Brazil Rep.), Marilyn Mincey, Lynn Herne; Ken Norian, Bishop Gordon Scruton, Tom Johnson; Barbara Leonard, Paddy Kennington, Dominic George; Frank Jones (new Vocations Coordinator), John Brockmann; (Back Row) Bill Graham (new Fellowship Coordinator), Pamela Redhead, Patronalia Hanley-Brown, Sr. Pamela Clare



Bill has also done much work with youth ministries, especially summer camps and Happenings. He has attended three national youth events (EYE). In the 1990's he led an EYE workshop he called "A Meeting of Franciscans". That was a panel discussion amongst both historical and contemporary persons

Another area of Bill's interests is Peace and Justice. He has been an Episcopal Peace Fellowship (EPF) member since Philadelphia, chaired a diocesan committee and been a member of a Provincial JPIC team. He has chaired both district and state Peace Poster Contests for Lions Clubs International. Bill's also been secretary for the Province VI Council the last five years.



Other areas of activity include a long time interest in physical fitness. Bill raced three years for the Pennsylvania Bicycle Club, has ridden on twenty-seven of the last twenty-eight BRAN's (Bicycle Ride Across Nebraska), and teaches Spinning Classes (an indoor bicycle program) at his area YMCA. The last dozen or so years he has done competitive race-walking, highlighted by a pair of sixth places at the Nation Senior Olympics a couple of years ago and

Father Bill Baptizes a New Christian a Nebraska state games record in the five kilometer last summer for the 65-69 age group.

Meet Frank Jones, Our New Vocations Coordinator

Hello! My name is Frank Jones and on October 9th, 2010, Chapter elected me to the new position of Vocation Coordinator. I will give you a description of the position in a future communication. Right now, I should give you a brief idea of who I am.

I live on the Pacific coast of Canada in the city of Vancouver. I was born, raised and educated in this area. I have been married to Diane for fifty-four years, and we had five children, thirteen grandchildren, and two great-grandchildren.

My work history is diverse. For several years I owned and operated my own meat market. I worked as a stockbroker, taught secondary and post-secondary school, and been a banker. I'll be able to make use of many of these skills in my new position.

My faith journey began in the Anglican Church, then a few years in the Baptist and then the United Church of Canada (an amalgamation of Presbyterian, Methodist and Congregationalist churches). My wife and I taught for three years in an Anglican boys' school, teaching a variety of courses including catechism. As for my own religious education, I did a couple of years of post-graduate studies at Vancouver School of Theology in the Master of Divinity program.

My family life is very important to me. We make a point of endeavoring to get the two or three dozen of us together at least twice a year: a family picnic in August and our Epiphany brunch (instead of Christmas).



Continuing Formation for the Professed

John Brockmann, Editor Franciscan Times

In the Fall 2009 issue of the *Franciscan Times*, Pamela Redhead, a Chapter member from Trinidad, wrote an open call for volunteers to come up with options or even a specialized ministry in this area. We have been officially given the go-ahead by chapter this year, and I have been chosen as the coordinator of this effort. So far there are just a few of us, but here are some thoughts we have come up with so far—if you have any others or comments on the ones listed below, please send them by post or e-mail to either Pamela or me

- Establish for yourself a multi-year cycle (sabbaticals every seven years) with milestones (anniversaries

of profession that should be celebrated within a Fellowship and/or regional convocation). Just as there are traditional wedding anniversary gifts, flowers, and stones for different anniversary years (e.g., one's 7th anniversary is supposed to be a gift of copper or wool; the flower would be a jack-in-the-pulpit, and the stone would be an onyx (www.happy-anniversary.com/year-of-marriage/index) could there possibly be different colored profession crosses that could be bestowed on the 7th, 14th, 21st anniversaries of profession by the local fellowship or regional convocation?

- o Repeated pilgrimages beyond a retreat and not just a religious tourist jaunt. Every so often (every seven years a sabbatical) one should go somewhere and do something that is completely disconcerting and confounding of their knowledge and familiar surroundings so that one opens up to God in new ways and from new voices. It can be planned or it can be a re-defined experience (e.g., I have been unemployed for a year, but I could redefine it as a God-given opportunity for pilgrimage).
- o Sit at the feet of the abbas (like Kermit Bailey) and or ammas (like Margaret Butters) of the Third Order—those who have been professed for more than 20 years to learn of the wisdom of their experience—hopefully such words or stories of wisdom can be collected and printed at some time in the future—but we all need to acknowledge our elders in this tradition and take the time and opportunity to learn from them.
- o Write your spiritual autobiography since your profession—or in the future since you last wrote up your spiritual autobiography—the unexamined life is not worth living nor is it a good spiritual practice.

Do you know more about pilgrimages? Can you suggest books? Should they be done alone or in the company of others? Can you share your wisdom?

If you are an abbas or an ammas of the Order, please consider it to be your "Continuing Formation" to offer your wisdom to us younger ones.

We will be reporting on these continuing efforts in

Are Labyrinths Franciscan? Contemplative Community Orchards Certainly Are! (First in a Series)

John Brockmann

Right off the bat I have to say that I am not an expert in spiritual labyrinths designed as prayer tools. However, in the many times I have encountered them on the grounds of churches or monasteries such as Little Portion I can generalize that:

- o Labyrinths encourage a full-body participation in prayer as one prayerfully walks the paths;
- o Labyrinths are usually made of stone and arranged originally for buildings—they are man-made space.

On the other hand, contemplative community orchards while also encouraging a full-body participation in prayer while walking are also organic, food-giving, and full of teachable moments from the serendipity of God in nature. They are VERY Franciscan!

Many of our current parish projects are involved with food, feeding the hungry, and gardens. We are the headquarters of the town Ecumenical Food Pantry. We have a Community Vegetable Garden, a yearly Plant Sale, a Sunken Garden left from the mansion that used to be on our site, and Weight Watchers chapter meetings in the parish hall. All of these are about food, feeding the hungry, and gardens, but insufficiently explicitly sacramentalized. The *Community Meditation Orchard* will explicitly offer a connection between the spiritual and the physical world of plants, feeding, and hunger in a welcoming, inter-religious outdoor way.

We will begin with a dozen stone-fruit trees planted on the parish property that will grow and offer fruit to be dried, eaten off the limbs, or processed into applesauce, ciders, etc. The dried fruit can be donated to the food pantry or the soup kitchen. Or, like the Urban Orchard Project in Boston (see www.earthworksboston.org/urbanorchards) people can simply pick the fruit to eat.

However, like the Robert Frost Trail in Vermont (www.middlebury.edu/EL365A/Robert%20Frost%20Trail%20we%20hope.html) or the Annapolis Poetry Trail (www.whatsupmag.com/life-style/outdoors/09-03-30/Annapolis_Poetry_Trail_-_Have_You_Walked_It_Yet.aspx) the trees will have inexpensive plaques with a spiritual verse or proverb or aphorism at their feet that will invite the walker/viewer/meditator to consider the spiritual implications of the very concrete fruit tree before them:

- "God is the friend of silence. Trees, flowers, grass grow in silence. See the stars, moon, and sun, how they move in silence." (Mother Teresa)
- "You will know the tree by the fruit it bears." (Gospel of Matthew)
- "If I knew that tomorrow was the end of the world, I would plant an apple tree today!" (Martin Luther)
- "Vanassai (vegetation) is a living creature and should not be destroyed or killed." (Jain religion)
- "If you are planning for a year, sow rice; if you are planning for a decade, plant trees; if you are planning for a lifetime, educate people." (Chinese Proverb)

“Though a tree grow ever so high, the falling leaves return to the ground.” (Malay Proverb)

“A society grows great when old men plant trees whose shade they know they shall never sit in.” (Greek proverb)

The *Contemplative Orchard* will function as a living labyrinth that invites insight; is outside for the community to use; and is both spiritual as well as edible and ecological.

To avoid familiarity causing a lack of engagement with the spiritual verses, to enhance the seasonal quality of the project, and to remind the walker/viewer/meditator of the seasonal basis of the church year, the verses will be changed on each set of Ember Days (Lent 1 (Spring), Post-Pentecost Sunday (Summer), After Holy Cross Day (Fall), and after Advent 3 (Winter). Perhaps a short procession after the Sunday service can change the sayings so that the whole project can be more liturgically interwoven.)

We will attempt to use the site to introduce neighbors to stone fruit trees on their own property with the produce being donated to the hungry. A distributed planting of fruit trees can come together to offer the hungry nutritious, seasonal fruit. Thus the process of planting and contemplating is joined with the product of the planting in an explicit, inter-religious cycle.

Caring for the plants in mulching with compost from individual homes, in pruning (*Amos* 7:14); harvesting; processing and preparing the harvest in the parish kitchen (drying, canning, making cider, etc.) will provide wonderfully teachable moments to see how good such imperfect looking fruits taste and can be used once processed. There will also be continuing maintenance done by the mow-ers, weed-ers, water-ers so that

Stewardship for God’s Creation becomes a concrete and visible ongoing series of actions.

The processing of the harvest will be part of the whole project and can be done in individual homes by some of the older folks in the parish using their ancient family recipes—and then they can bring in the results to share or give to the Food Pantry. Somewhat like the parable of the talents—we will give out the produce to individuals and expect them to return with results multiplied.

The success or failure of an outdoor labyrinth or Stations of the Cross is hard to measure, if not impossible. However, the very fact that their forms of prayer have been appropriated by others and used by others suggests that these outdoor tools of prayer resonate with others. I hope to see the idea and design of this orchard be shared and, to this end, we will provide a kit of instructions on our parish website that can be downloaded and used elsewhere.

We are putting in this idea for grant funding from the Diocese of Massachusetts in their Simple Acts Grant that is part of their Green Grants project. We anticipate asking for \$500 for purchasing the dozen trees, getting the drip irrigation system for trees, and for purchasing the simple weatherproof plaques on plant markers. (We will be using heirloom orchard plants that were first cultivated in our Boston area prior to 1850: Baldwin, Newtown Pippin, Northern Spy, Red Astrachan, Roxbury Russet, Cox’s Orange Pippin, etc. Thus by our present actions we will be recalling the work of the saint/farmers who came before us.)

In the next issue of the Times I will tell you all about the planting of the trees in Spring 2011 with follow-ups on the first winter pruning, and first spring flowers, etc.

2011 Regional Convocation Information As Presently

Name of Convocation	Dates 2011	Location	Contacts
South Central	April 29-May 1	Cedarbrake, Texas	?
Caribbean	May 6-8	Georgetown, Guyana	?
Southeast Convocation	May 27-29	Ignatius House, Atlanta GA	?
Western	August 12-14	San Damiano, Danville, CA	?
Northeast Convocation	August 19-21	New York State	?
Southern California	August	California	?



Southern California Convocation—Left to Right: Ralph Shower, Kathryn George, Jacob Nadal, Warren Hawkins, Joyce Marks, Dorothy Hawkins, Julia Bergstrom, David Burgdorf, Alice Sleight, Dominic George, Wai-Wah Hillam

From the Bursar (cont.)

Formation includes funds for the work of the Formation Director, Assistant Formation Directors and the Formation Counselors, totaling \$2,350.00

A large portion of our annual budget is set aside for Outreach. This includes contributions to a number of national and international Franciscan organizations, participation in the worldwide Third Order Society of Saint Francis, support for our First Order Brothers and Sisters, and support for the Third Order Associates. The funds budgeted for this Outreach program total \$13,200.00

An organization as diverse and spread out as we are requires strong efforts to keep in touch through effective Communication. This category includes the Franciscan Times, the Brochures and Booklets that are so necessary for formation and ongoing spiritual growth, support for our Library and our Provincial Secretary, including the monthly Hot News which keeps us all up-to-date on the happenings in the Third Order. These expenses total \$12,850.00.

The Annual Meeting of Chapter immediately following Francistide each year is budgeted at \$16,500, including travel and accommodations. This cost is kept quite low by meeting at Little Portion Friary, where the brothers charge us much less that we would have to pay at most other places.

Finally, there is a Miscellaneous category that includes the required "directors and liability" insurance, some minimal bank charges, and funds that we put into

escrow for the expenses of arranging the Provincial Convocation in 2013. The total for this category is \$5,445.00.

As you add up the categories, you will see that our total expense budget for fiscal year 2010-2011 is \$59,095.00. That is about \$9,000.00 more than the pledges and contributions we can currently project receiving.

Your officers will make every effort to keep expenses below the budgeted amount, if humanly possible. But we also need your help to increase support for the work of the Third Order so that we can flourish and grow. Thank you for your prayers and your support.

Making it Easier to Contribute Regularly

A number of tertiaries have asked about an easier way to contribute regularly in support of the Third Order. We recognize that it is sometimes a nuisance to have to write a check, (perhaps, even remember to do so) then find an envelope, address it, put on a stamp and get it to the post office. We have heard your comments, and are doing the following in an effort to respond effectively.

First, beginning next year, each issue of Franciscan Times will carry a return envelope preaddressed to the Bursar. That should help a little.

Quite a number of our sisters and brothers use their bank or credit union to send regular contributions. In most cases, at no cost, you can have your bank issue a single check and send it to us, or you can ask them to set up an ongoing payment on a schedule you define. Simply have them issue the check to: Third Order Society of St. Francis, and mail it to Bursar, 214 Leafwood Way, Folsom, CA 95630. This saves the envelope and the postage stamp. In some instances, your employer may make such disbursements directly from your paycheck.

The bursar will be talking to our bank about the possibility of Electronic Funds Transfer, wherein the bank would automatically withdraw funds from your account on a regular basis and deposit it in the Third Order's account. If this appears to be feasible and cost effective, we will let you know.

Meanwhile, if you have any questions or comments, please don't hesitate to email or call me to discuss your concerns.



Marla Asson



Bangs, Alice



Steve Best



Bill Breedlove



Anita Catron



Linda Caraway



Kathryn Challoner



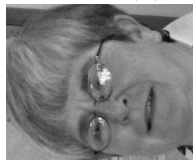
Lynn Coulhard



John Dotson



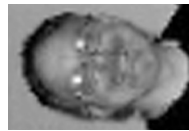
Nancy Dotson



Tina Ferrot



Sonya Riggins-Furlow



John Michael Fox



Kathryn George



Donnic George



Becky Goldberg



Bill Graham



Ann Harris



Dorothy Hawkins



Lynn Herne



Frank Jones



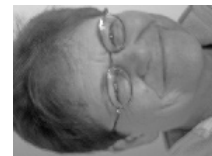
Wai-Wah Hillam



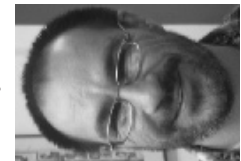
Ivonne Hook



Tom Johnson



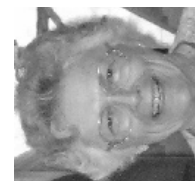
Patty Kennington



Dessordi Leite



Barbara Leonard



Joyce Marks



Marilynn Mincey



Tupper Morehead



Amy Nicholson



Ken Norian



Pamela Redhead



Lance Renault



Bishop Scrouton



Masud Sedyullah



Ralph Shower



Joan Verret



Bett Wood



Nancy Woodward

About the Opposite Page: Headshots for the Directory

John Brockmann, Editor

Since we humans are such a visual bunch of creatures, and, since we are asked to pray for each other daily, we are planning to include headshots of each of us in the *Directory*. Opposite are 45 of the heads I was able to gather from the past few issue of the *Times*. If you would like to take one of your own to ensure its beauty and quality, feel free to do so by sending it as an attachment on an e-mail to me (jbrockma@udel.edu): aim for a 2 inch by 2 inch size, 300 dpi, and a jpeg format. If all of that is jibberous to you, then go to your local post office and get a passport photo and mail that to me at 130 Chapel Street, Norwood, MA 02062. I promise to return it once I have scanned it.

Join in the Worldwide Meditation

Bonnie B. Barnidge

The fourth annual global meditation, *A Winter Feast for the Soul*, will be held from January 15 to February 23, 2011, and offers participants the opportunity to devote 40 days to spiritual practice, 40 minutes each day.

This ecumenical venture has been recommended by many faiths, including Christians, Muslims and Buddhists; last year nearly 20,000 people in over 29 countries committed themselves to the daily focus. Detailed information can be obtained from their website www.winterfeastforthesoul.com or by contacting Director KaronKorp@gmail.co or 828-254-4651.

Participants may officially join at the website and/or find instructions on classic ways of meditating. During the 40 days, free online guided meditations within various traditions can be chosen, such as Vipassana Buddhist, Christian Centering Prayer, Sufi, New Thought, Tibetan Buddhist, and a special channel for children (4 minutes duration).

If classic meditation is not your style, you may participate with prayer, yoga, martial arts, contemplating sacred texts, and/or practicing the expressive arts, such as painting, writing and journaling.

If desired, the 40 minute daily practice may be split into different times of the day and/or different spiritual categories. For example 20 minutes of the daily Christian Office, such as Matins, in the morning and 20 minutes of focused yoga or a classic meditation in the evening.

What could be a better move toward peace within and among than a global meditation practice? Is this a step needed to move toward "peace on earth"?

Our 2009 Chapter "commended this to the attention of everyone in the Order". May we and others continue or begin this year?

The History of the Third Order Society of Saint Francis, Province of the Americas—A Whole Province Project

John Brockmann

2017 will be the 100th anniversary of TSSF in the Americas, and, to mark the occasion, I need your help.

Having written a number of history books and biographies, chapter has asked me to organize the creation of a *History of the Third Order Society of Saint Francis, Province of the Americas*. I have the ability to search our archives, but I need your vivid memories and stored records to make such historical material come alive and invite readers to share our province's journey. I would like to see this as a collaborative effort rather than the work of one person.

First I need your help in creating the general outline. I do not intend to create a comprehensive chronological history of the Order, but rather a chronological series of important dramatic events/times/eras in the life of the province.

Here is a preliminary list of such events/times/eras that have existing pictures or visuals associated with them:

- The era of our first Minister Provincial John Scott at Saint Mary's in Philadelphia and all those that entered the Order through those experiences.
- The provincial convocations of New Orleans LA, Santa Barbara CA, and Beverly MA
- Brother Dunstan in Trinidad
- How brothers and sisters in the hinterland of Guyana joined TSSF
- Work in Brazil
- The travels of Br. Robert Hugh
- JPIC
- TSSF Witness in Denver at the National Convention and later at Lambeth

Are there others you would suggest?

Interspersed with such larger topics will be mini-biographies of all Ministers Provincial written by them if possible: John Scott, Kale King, Dee Dobson, Alden Whitney, Anita Catron, Masud Sedyullah, and Ken Norian.

Along with these I would like to include poems or pictures from the troubadours of the Order: Emmett Jarrett, Rick Bellows, Lindsay Warren, Harold MacDonald, Lucy Blount, Victoria Jicha, the pen and ink artist Rick Fitch (lived in Vermont and then Hawaii).

What else or who else do you suggest we include to make this a true history of the first hundred years of TSSF in the Americas?

Bishop Protector's Address at Chapter— Love Extravagantly

Bishop Gordon Scruton

I opened my address by leading Chapter in a Taize song, and then declaring that it is a joy to be among them and to talk about us to the House of Bishops. I even requested to be a member of the Bishops' Standing Committee for religious communities to share the Franciscan viewpoint.

This is the first year Ken has not needed to call me for some type of crisis. I believe this is a sign of health and growth within the Order. It is a joy to see the Order living and following the Spirit. Even the quality of discussions at Chapter meetings has deepened from when I first was among you.

One of the tasks of a Bishop Protector is to ask if the Order is being faithful to their charism. In the Franciscan family, this means: how widely are we in love with Jesus? Francis' energy came from his passionate love of God and extravagant love of all his brothers and sisters. I encourage all of you to keep this always in your hearts and minds.

I was at the recent House of Bishops gathering where we prayed at the Mexican border and named some who died trying to cross the border. As a wider church, one current focus should be the status of immigration. In talks with border guards, when asked what can help most, the guards answered: "Get good immigration laws that we can enforce."

As Christians, how are we called to respond? How does God's love fit in this situation?

As we look at the Biblical stories, Abraham was an immigrant who sometimes had to lie and steal to survive; the Exodus happened when there were too many immigrant families in Egypt; Jesus himself was a refugee to Egypt; and Paul started Christianity as a religion of immigrants.

We all have immigration stories in our families' history, but we often forget them. If we are to respond in Christ's love, some Christians may need to go to jail in civil disobedience.

As was common in the civil rights days, activists are urged to write the phone number of their attorney on their skin so it's available if needed.

Please pray for all affected and remember our call is to love of God, love of our neighbors, and do love extravagantly.

Highlights of Chapter Reports

CHAPLAIN

Twelve tertiaries were professed; three released from vows; and four have passed on. Four are in process of transferring from other Orders. Area Chaplains have experienced minimal turnover.

FORMATION DIRECTOR

There were 84 Inquirers; six Applicants (file not complete); three Aspirants; 30 Postulants; 30 Novices; and eight Withdrawals. There also are 51 Counselors and 11 AFDs. (Note: this does not include Formation in Brazil.)

LATINO/BRAZILIAN PROGRAM

There are four Inquirers; eight Postulants; and five Novices. The program in Brazil needs to be redesigned. A friendship exchange between a US fellowship and a Brazilian one will be tested.

FELLOWSHIP COORDINATOR

There are currently 40 fellowships. Brother Sun Sister Moon of Texas has disbanded and North Umbria of California has been added.

BURSAR

Contributions have increased 5 1/2% to \$48,925 with 70% contributing in the USA and 57% in Canada. Expenses were down giving a net surplus of \$1,651. Total USA assets are approx. \$89,395.00 and Canadian assets \$4,350.00.

SECRETARY

Chapter election produced 22 nominees, 14 candidates and 157 voting professed. Only 36% of the professed chose to vote. Canada made the best showing at 48%.

INQUIRERS' SECRETARY

Of 84 inquiries (up from 53 in 2009), approx. 60% are men, 40% women; 90% laity, 10% clergy; with representatives from 27 USA states and 3 Canadian provinces.

FRANCISCAN TIMES

Three issues this year with 68 total pages- 28% more pages than last year. These are the most pages printed in over a decade.

ASSOCIATES' SECRETARY

Mark Cassetevens will be officially taking over from Yvonne Hook upon confirmation by all 3 of the Franciscan Orders.

FAN

The representatives are beginning to form local hubs where any local Franciscan can unite to work on advo-

cacy. This year's focus is immigration reform and Care for Creation.

JCFU

There was a very successful gathering of key leaders from each of the three Orders followed by an annual committee meeting. One goal is to encourage the annual Prayer for Christian Unity Week, celebrated from Jan. 18-25. A second goal is to take the success of the leaders' gathering "on the road" with the first targets: NYC and San Francisco.

WEBMASTER

The Forum has died with little outcry. The LISTSERV is working well, and inquirers can now easily send an email from the website link to the Inquirers' Secretary. We hope to create a page on the website devoted to Assisi and a page listing the various ministries of tertiaries showing some ways to live out our vocation.

LITERATURE COORDINATOR

Illness put him behind with some mailings earlier in the year. Most has been resolved and mailings should be timely at present. He also offers the possibility of sending materials electronically as a way to lessen our carbon footprint.

MINISTRY TO THE ISOLATED

Only one referral in the eastern half of the USA. She is open to serve others.

PROVINCIAL CONVOCATION

Preliminary research recommends the Chicago area and a possible hotel setting for a gathering in 2013.

CSF

Sr. Jean completed her 6-yr term as Minister Provincial and was succeeded by Sr. Pamela Clare. There are a couple of people in the early stages of inquiry, and one Aspirant, Jean Isemba, TSSF, in Papua New Guinea. It is expected she will join the Sisters in San Francisco in November. It will be a challenging and yet intriguing future to form a sister from the Pacific Islands. In other countries, religious orders are growing and so there could be others from the Pacific Islands and Brazil. In other news, Sr. Maggie has been life professed, last of the current sisters to do so. Sr. Cecilia has reached her 90th birthday and Sr. Jean her 80th. Sr. Pamela Clare asks our prayers for all.

SECULAR FRANCISCAN ORDER (SFO) (Roman Catholic)

Ed Shirley, SFO offered the greetings of Tom Bello and the SFO National Executive Committee. In their last meeting, they set an overall theme "Keeping the gift of Gospel living alive" which includes four aspects: Fraternity, Formation, Communication and Youth. Under Fraternity, SFO is

composed of 14,000 professed and active, 1,200 candidates (novices), and 43 fraternities. Under Formation, the process is to first form a human, followed by a Christian, and finally by a Franciscan. There has been a lack of consistency nationwide due to a reluctance to have a top-down procedure and a strong emphasis on local control. SFO is now preparing a booklet of requirements. Under Communication, the preferred modal is small groups chatting over dinner. The second is emails. They now have a webmaster and are recommending Facebook. Under Youth, they are forming some youth fraternities and fraternities of Franciscans working in Youth Ministry. One focus is to have youth write "Why Human Rights are Important to Me."

Under his JCFU role, Ed shared that two joint local conferences are planned for 2011 as test grouping for the future. The first will be held in April at Little Portion with the NYC area members of all three Orders invited. The second will be held in May in the San Francisco area.

ORDER OF ECUMENICAL FRANCISCANS (OEF)

Cyndi Morse, OEF offered greetings and regrets from Nancy Menning, Minister General. OEF is small but growing. Currently there are 52 professed and 35 in formation. Members hail from the USA, Canada and New Zealand. There are only a few fellowships with the largest in the NYC area followed by the Northeast and Texas. Some meet with TSSFs or SFOs for fellowship. A main focus is the JCFU theme. At their Chapter meeting in April, highlights included: 1) adoption of a sexual misconduct covenant; 2) Fred Ball and his wife are leaving OEF to form a new Franciscan Order within his denomination –Ecumenical Catholic Church. They asked OEF's blessing which was given; and 3) a recommitment to the work with FAN and FI.

SSF BROTHERS

Br. Maximilian Kolbe, SSF offered Br. Jude's greetings. They recently had their Chapter that was his 3rd to attend. SSF is moving into a period of trust with all aspiring to be transformed and thus transforming the Order. It was a very good feeling. Their financial woes are easing with a new system. They are uniting all funds into one joint account instead of having each house be self-sufficient. This is a major change but offering a sense of comfort with all in common. Some brothers are helping by taking paying jobs and the bread-making operation at Little Portion is a great help. The new Friary in LA is now open with four Brothers in residence working in a parish. Little Portion has become the House of Formation. Four Brothers have recently been professed; one noviced; one life professed; and one soon to be noviced. Many brothers have been seriously ill: Derek, Dunstan, Richard Jonathan, Leo, Jude and even the Friary dog and cat. In 2019, they will celebrate their centennial (ours in 2017) and are already starting preparations.

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Send in your contributions for the
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