



# 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 ■

Summer 2011

## Compassionate Healthcare: The St. Andrew's Children's Clinic, Nogales, Arizona

*Charles W. Hannan (new TSSF novice and volunteer at the clinic)*

The children and their parents begin lining up at the main entrance of St. Andrew's Episcopal Church soon after dawn. I see a few of the mothers holding their babies close, trying to keep them warm in the cold Arizona winter morning because they don't have baby blankets. Some of the older children are wearing quite thin jackets and are shivering.

All are anxiously waiting for the doctors, nurses, therapists and volunteers to arrive and The Clinic to open for the day. Clinic days are especially long and tiring for the little ones. Patients have an appointment for the day, but not for a specific time. They are seen on a first-come basis, and it is not unusual for a patient to see one or more doctors and other health care professionals the same day. Their quiet patience while waiting is amazing.

For some of the parents and children it is fairly easy to get to The Clinic; just a short walk to the Nogales Port of Entry. But for others it means making a grueling two-day trip. There they are processed through the Entry by U.S. Customs and Border Protection Agents who generously volunteer their personal time. Once on the Arizona side of the border, they are met by volunteer clinic bus and van drivers who pick them up and transport them the few blocks to St. Andrew's Episcopal Church. Inside the Church and attached pre-school, every inch of space is transformed into La Clinica on the first Thursday of every month, except July. On a typical day, upwards of 200 or more children, from infancy to age 18, are seen and treated by the volunteer medical professionals



from diverse specialties.

For almost 37 years, the St. Andrew's Children's Clinic has provided free, specialized medical care to extremely poor children living in Mexico who do not have access to, or whose parents cannot afford the care they need in their home country. The Clinic is non-denominational and non-profit. Funding comes from individuals donating what they can, plus church and corporate donations. There is no government funding from either the U.S. or Mexico.

In a typical year there will be approximately 2,400 Clinic doctor visits, 260 Office visits in the U.S. and Mexico, 230 medical diagnostic tests given, 40 cleft palate/cleft lip surgeries performed, 30-plus orthopedic surgeries, 25 eye surgeries, plus numerous prostheses, orthotic footwear, medications, hearing aids, wheelchairs, walkers, Braille writers, and eye glasses fitted and dispensed.

In addition to specialized medical care, The Clinic also distributes food, clothing and toys; especially in December, when hundreds of donated toys, blankets, mittens and caps are given out. Many are hand-crafted and knit throughout the year by individuals and church groups of many different denominations.

Every October, in cooperation with Children's Surgery International, approximately 40 infants have cleft palate/cleft lip surgery at CIMA Hospital in Hermosillo, Sonora, Mexico. This mission has become a special project of The Clinic because it involves many enthusiastic volunteers, on both sides of the U.S.-Mexico border, who work with the medical team to give these young patients beautiful smiles and a much better life.

Here are some of our patient "stories."

*Joshua and Javier*

At the May Clinic, a specialist in spinal cord injuries came from the



*Cristina* Northern California Shriners Hospital for rehabilitation, and now they are able to zoom around and race each other in their special wheel chairs provided by the Shriners Hospital. They periodically come back to The Clinic to receive follow up care. Eventually, the boys will learn how to take care of themselves. The goal is to help the boys to live independently.

Cristina is 5 months old, and is one of our cleft-palate babies. She had her cleft-lip repaired in February, but will require additional surgery to repair her cleft-palate when she is 12-18 months old. Our volunteer Occupational Therapists work with Cristina's mother

to ensure Cristina can handle drinking from a special bottle with nipples contoured to accommodate her cleft-palate, enabling her to receive proper nutrition. These are provided by The Clinic.

Ivan was born with 5 fingers but no thumb on both of his hands. Without thumbs it is almost impossible to grasp objects, pick up small objects or to eat with one hand. Through arrangements made by the St. Andrew's Children's Clinic, in August, 2009, Ivan had hand surgery at the Sacramento Shriners Hospital that repositioned the extra finger on his right hand to the thumb position. His new "thumb" does most of what a normal thumb would do, and now Ivan can write quite well with his right hand and do many things he couldn't do before.



*Ivan*

Northern California Shriners Hospital to see two spinal cord injury patients, Joshua (age 5) and Javier (age 6). In August, 2008 the boys were riding in an automobile with their parents. They were in the wrong place at the wrong time, and were caught in the cross-fire of a shootout. Both boys suffered spinal cord injuries and are paralyzed from the waist down.

Last year, the boys and their mother were sent by The Clinic to the

Javier is 13 years old and has an extremely high palate. The inability to breathe through his nose prevents him from making some speech sounds that require a nasal tone. Also, his speech is limited by his small mouth shape and having jutting lower teeth. Our Speech and Language Therapists work with him to better form speech sounds.

There are literally hundreds of similar stories like these. Stories of mothers and fathers who, by word of mouth, hear of The Clinic back in their towns and villages in northern and central Mexico.

The children have a variety of medical conditions, such as cerebral palsy, spina bifida, brittle bones disease, club foot, trauma injuries, cleft palate, vision loss and eye diseases, hearing loss, intestinal disorders, and malnutrition. It has been said that in one day, the medical students from the University of Arizona Medical School that volunteer here will see more kinds of cases, and more advanced stages of illness, that they would see in a typical six-month rotation at their teaching hospital.

When I take visitors on a tour of The Clinic to see it in operation, many are moved to tears to see how profoundly ill some of these little ones are, as they witness the loving care and compassion given these children by the many volunteer doctors, nurses, therapists and individuals who give of their skills and time to help them.

Throughout the history of The Clinic, the one continuing factor is love. The love of the parents who bring their children to The Clinic for a miracle is overwhelming. They tenderly care for their disabled children, carry them in their arms, even when their size is burdensome, and faithfully teach their children at home, whether it is practicing speech patterns or exercising muscles. The love of the volunteers (some who have been with us 30-35 years) is evident everywhere as they faithfully return each month to help our patients.

This truly is Franciscan love at work because providing needed medical care to children recognizes no borders. It is providing parents with hope and the knowledge that their children now have a real opportunity to live a better life.

[The clinic website is at [www.standrews-clinic.org](http://www.standrews-clinic.org) and you can make a donation at the website.)

*Javier*



## New Zealand Earthquake

*John Hebenton, Minister Provincial of the Province of Aotearoa/New Zealand and Polynesia with Melanesia*

Grace and peace to you,

I spoke with Maggie (Area Chaplain) last night. All Tertiaries are ok. Some have left Christchurch for family, or are living with family in Christchurch, their houses having suffered from the earthquake. However, all are well and safe, for which we give thanks to God

Please keep Maggie in your prayers. She is working in an inner city parish, visiting people, hearing their stories, being a pastor. The parish has decided to visit every house in their parish, so this will be demanding work.

Please also keep Helen Young in your prayers. She has been in Christchurch with the work place chaplaincy also offering support for those traumatized but the event.

I hope to be in Christchurch in early April, and will hopefully be able to attend the Christchurch area meeting, as well as support friends and colleagues of mine down there

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## Australian Cyclone YASI and TSSFers

*Ted Witham, Minister Provincial, Australia*

We have now heard from all the Tertiaries in the Townsville and Cairns areas. They are reporting that none of their houses were destroyed. Some lost food. Most have devastated gardens. Most have been without power for some days, restricting their communications. Just to share some examples, I attach a note from Andrea Maslin in Townsville and one from Barry Paterson outside Cairns. Please keep them in your prayers as they work hard to get back to their normal lives.

*Andrea Maslin writes from Townsville:*

Just to let you know that I am OK. Only had the power re-instated yesterday afternoon (Tues). House OK, but garden was quite a mess but have now cleaned it up. I'm going into Mater Hospital for surgery on my shoulder this Thurs. morning. Shalom Andrea Maslin

*Barry Paterson writes from outside Cairns:*

Thank you very much for your call this morning. The good wishes and prayers of the brethren have been much appreciated during our days of turmoil up here. Our place is near the coast some 100kms north of Cairns so we were potentially a target for Yasi. In fact we faced mandatory evacuation because of the danger of flooding. We spent a storm-soaked night with a couple of hundred other fellow citizens at our local

Mossman High School. It was a sobering experience to be moved from our comfort zone, even for a day or so.

There was a great deal of practical Franciscanism shown in people caring for one another, and the sterling service provided by the emergency agencies. My wife and I shared with a number of senior citizens that I had known when I was the priest in Mossman/Port Douglas.

My son's girlfriend showed me that service that is at the heart of the Order. She is a Registered Nurse who provided medical support throughout the ordeal. But the main task she gave herself was the cleaning of the toilets, which she maintained for about 24 hours. The same girl of stout Anglican stock cannot face the pious platitudes that pass for sermons in our church today. I believe she is one of Karl Rahner's "anonymous Christians" and I thank God for her. Our house was thankfully untouched by the rising sea. Thank God we

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## Broad Street Blues: A Review

*Joan Verret*

The book's cover explains that this book is composed of reflections and articles from the St. Francis House Troubadour 1999-2010, and is edited by Emmett Jarrett TSSF and his daughter Sarah. Now I have read the Troubadour since its first issue and visited St. Francis House on multiple occasions, but I found that this book revealed much more of the mission and ministry of this house that Emmett called "an experiment with truth."

The contents are not in chronological order, but rather thematic beginning with "The Vision" and ending with the "Peace Pilgrimage." Throughout all the sections we meet the family at the heart of this "experiment" (Emmett, Anne, Nate, Sarah, and Otis the much loved and loving dog) as well as those who lived at St. Francis House and in the extended community. The book also introduces us to the Catholic Worker Movement and those who served as mentor for Emmett. We hear of the "Ten Principles for Living in Community at St. Francis House," about "radical discipleship," a community garden, and arrests at the Supreme Court.

Emmett wrote the "Introduction" to this book on St. Clare's Feast Day shortly before he met with many fellow tertiaries at the Northeast Convocation as the Convocation's central speaker. Within two months he entered the nearer presence of God. The ministry of St. Francis House continues to continue, and I feel that the book truly challenges us as we live out our Franciscan calling, witnessing for peace and justice, and building relationships based on the Word of God.

## Vocations Coordinator, an Explanation

*Frank Jones*

In the fall 2010 edition of THE FRANCISCAN TIMES I said that I would give you an explanation of the position of Vocations Coordinator. First off, the job is still being defined and will take a little more work by the chapter and input from all of you. Generally, the thrust is to increase the number of members in the Province of the Americas. How can this be done and why should we do it? Let's answer the last question first, Why should we? We have been told, "The harvest truly is plenteous but the labourers are few; Pray ye therefore to the Lord of the harvest, that he will send forth labourers into his harvest." (Mathew 9:36-38) Why should we? Our Principles for day six tell us that the First Aim for Tertiaries is to make Christ known. So, how do we go about this task? Should we look at new ways to tell the story? Should we look to the past? I favour the past. We all found the Third Order through some form of exposure to the Principles. I don't think we should reinvent the wheel when we have such a rich resource in our membership. How did you hear about TSSF? What drew your attention? I am asking you to think about these two questions and email your answers to me at frankiejo@shaw.ca. Please include your fellowship's name. The information, when gathered, can be a rich resource that could be shared with all Tertiaries and bring us to a solid starting point to the expansion of our Order. Thanks for your help.

## Sharing the Messages of Francis with Wider Audiences

*Francesca Wigle*

Using the resources available to us in our technical culture today, the Franciscan Action Network has been offering excellent webcasts. It gives us the opportunity to "gather together" at a panel discussion or lecture without having to travel. Even if the webcast happens when we are at work or unable to be online with them, we can go to [www.franciscanaction.org](http://www.franciscanaction.org) at our convenience. The recorded webcast and the resources from the panelists are available anytime. We can also share the webcasts with our fellowships, our church communities, and other friends.

In January, FAN (Franciscan Action Network) offered an excellent webcast on Creativity for Creation. The panelists represented organizations such as The Spirituality and Nature Center, Green America and Greenfaith. Each panelist presented information from a Franciscan perspective, honoring our relationship with all of creation. They helped us expand our understanding of the consequences of our abusive use

of resources in this world. They also offered ideas and links to different programs and organizations which could help us learn to live more sustainably.

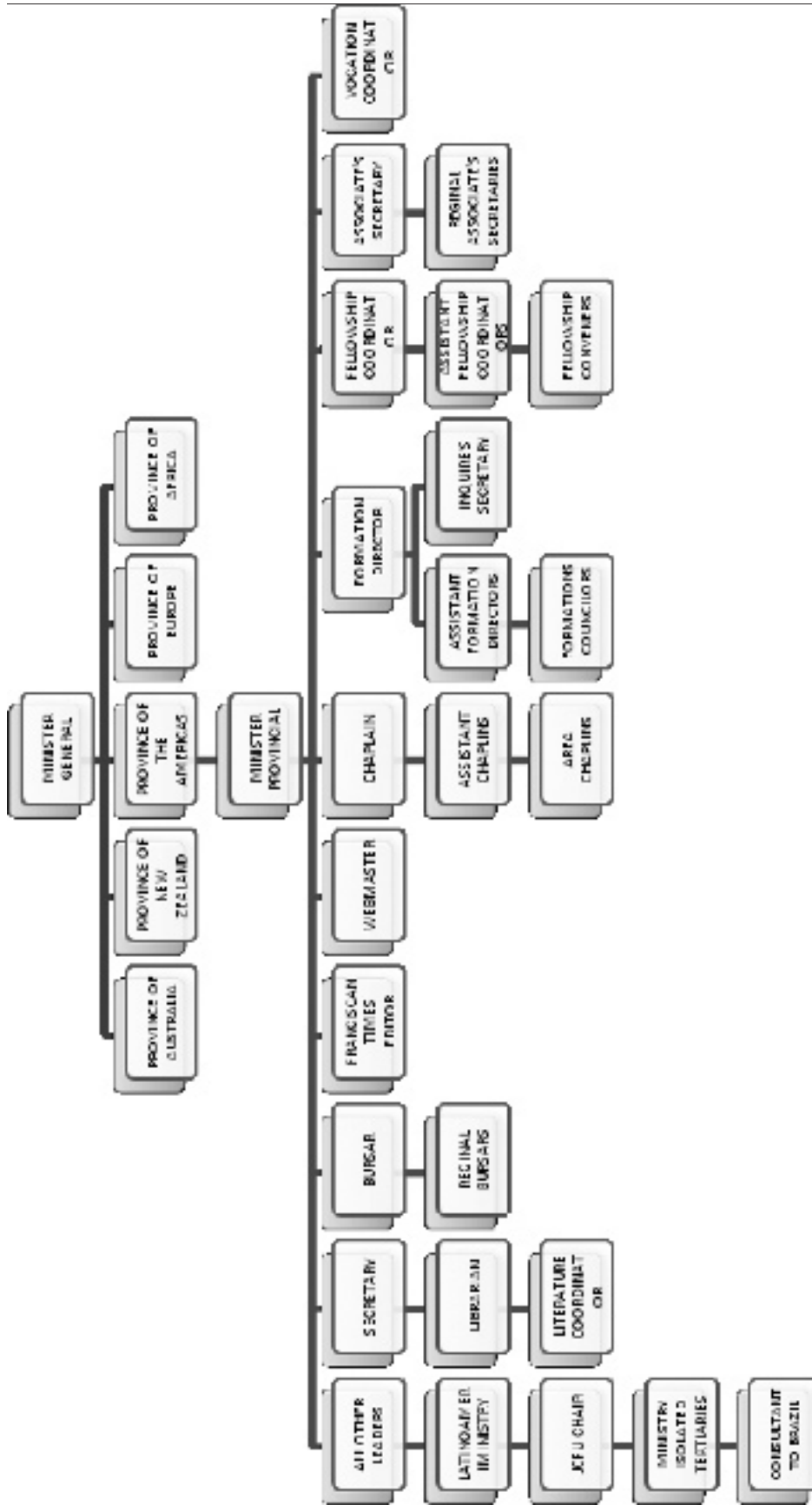
As Franciscans, how can we respond? How can we become leaders in offering resources and ideas to those around us? One of the most timely actions we could take is to participate in a carbon fast for Lent! We can become leaders in our churches by joining with organizations whose members are teaching their congregations to be GREEN. This webcast offers many actions to lessen our carbon footprints on our beloved planet. I definitely invite you to go to [www.franciscanaction.org](http://www.franciscanaction.org) to see the webcast and to check out other webcasts that have been offered. If you want to open the link to the list of resources which the panelists offered us, click on Creativity for Creation in the first paragraph and a link to the list of resources will open. Also, take a moment to sign up for updates from the Franciscan Action Network. Identify yourself as a member of TSSF. This offers us a way to participate with other Franciscans around the world in working for justice, peace and care for creation.

## Members from the SFO and TSSF Collaborate to Develop Online Campus

*Francesca Wigle*

On Easter 2011, members from the SFO and TSSF will launch the first course in a collaborative effort to establish an online campus!! The campus has been named "Canticle Campus" and can be visited at [www.canticlecampus.org](http://www.canticlecampus.org). Canticle Campus is a joint effort within the Franciscan family, both Catholic and Protestant, to establish a central location of education and dialog. We will build a non-profit collaboration of members of Franciscan Orders and Franciscan-hearted people. Our goal is to establish a college where knowledge, understanding and dialog in civility, tolerance and religious freedom (in the spirit of Francis and Clare of Assisi) are primary. The idea for a Canticle Campus began at the "Ours to Do" Franciscan Action Network workshop in Colorado Springs. Francesca Wigle, TSSF and Chris Hickman, SFO decided to explore ideas that would allow the TSSF and SFO to work together. Members of our

*(continued on page 6)*



## A Graphical Representation of the Organization of TSSF

*Frank Jones*

A request was recently made to have a visual presentation made of the model of the structure of TSSF on a worldwide scale. The following graph is simplistic in scope but does follow the chain of command from the international perspective through to the individual fellowship. The offices and those holding them can be found in the Directory and intercessions list for 2011.

### Members Develop Online Campus (cont.)

TSSF team are Francesca Wigle, Clint Hagen, Will Wauters, Mark Casstevens and Charles McCarron.

The initial working agreement has been completed, pending final development. The TSSF and SFO each will provide their own individual operating committees. The two independent committees will maintain administration and preliminary approval of courses submitted to them for campus use. Final approval of all courses and website material will be given jointly from Francesca Wigle, TSSF and Chris Hickman, SFO.

Registration for Canticle Campus courses will officially begin March 2011. Meanwhile, if you have an interest in being a part of this collaborative effort or you would like to be included in early registration for the Easter "Care for Creation", course you can contact Francesca or Chris at [admin@canticlecampus.org](mailto:admin@canticlecampus.org). Also, please feel free to contact Francesca at [fwigle@gmail.com](mailto:fwigle@gmail.com) if you have any questions.

### *Moving Through Fear: Cultivating the 7 Spiritual Instincts for a Fearless Life* By Jeff Gollhofer, TSSF: Two Reviews

Martha K. Baker (reprinted from the *Beatitudes Blog* Mar 01, 2011, *Beatitudes Society on the WEB*)

It's hard to imagine such a thing as facing fear eagerly, but Jeff Gollhofer moves through fear with such grace and loving-kindness that it's a pleasure to go with him. In *Moving Through Fear*, he develops a thesis every bit as profound as the one he explored in *A Deeper Faith*, but his second book, though also tipped with humor and grounded in courage and understanding, is distinct. In both books, Gollhofer forms a household of his callings as an Episcopal priest, an environmentalist and an anthropologist.

His Preface is a promise: "Living in the Real World: The Choice of Freedom or Fear." He compares primal fears (of spiders and falling, for example) with harmful fear, which exists in its own sphere and which affects health and outlook and which can cloud a whole nation because its source stems from society, politics, and religion. This fear, he warns, is "manufactured and manipulative." All fear, he writes, "touches the most tender, vulnerable, and deeply personal part of our souls..."

The screenshot shows a web browser window titled "Canticle Campus - Windows Internet Explorer". The address bar displays "http://www.canticlecampus.org/moodle/". The browser's toolbar includes a search bar with "Doggie" and a "Minimize" button. The website content is as follows:

- Header:** "Canticle Campus" on the left; "You are not logged in. (Login)" and "English (en)" on the right.
- Main Menu:** Site news, Franciscan Action Network, Campus Home.
- Available Courses:**
  - Care for Creation
  - Teacher: Francesca Wigle, TSSF
- Site news:**
  - Coming Soon: Care for Creation**
  - by Chris Hickman, sfo - Monday, 25 October 2010, 01:11 PM
  - Care for Creation is being offered starting Easter 2011. Check back soon for more details and registration or you can email us at: [admin@canticlecampus.org](mailto:admin@canticlecampus.org)
- Right Sidebar:** A large decorative letter 'T' with a cross-like design. Below it, a paragraph of text: "Canticle Campus is a joint effort within the Franciscan family, both Catholic and Protestant, to establish a central location of education and dialog. We will build a non-profit collaboration of Franciscan Family members and Franciscan-hearted people. Our goal is to establish a college where knowledge, understanding, and dialog in civility, tolerance and religious freedom (in the spirit of Francis and Clare of Assisi) are primary."

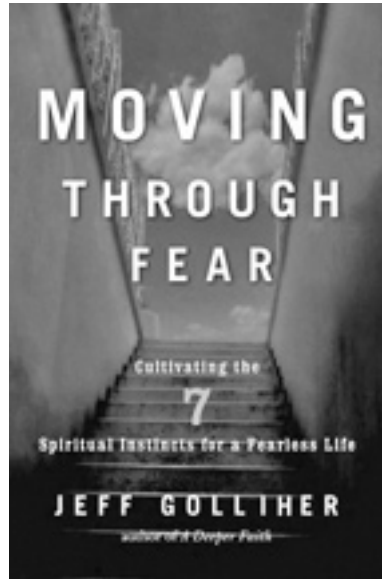
The browser's status bar at the bottom shows "Done", "Internet | Protected Mode: On", and "100%" zoom.

Golliher does not condone avoiding fear. Quite the opposite: his formula for moving through fear comprises the exercise of what he calls “spiritual instincts”: awe, love, intent, conscience, community, rest, and faith. The goal is to become what God wants us to be. He discusses the peculiarity of fear before he presents the seven key instincts on which he bases his book. The crux of the book comes from fleshing out the skeletons of those seven instincts. He opens each of these chapters with a brief theory and analysis, expands with source-stories relevant to his point, and closes with spiritual practices so sensible and seductive that you can imagine yourself actually doing them.

When he discusses awe, he explains why “the fear of God” is not about being scared but about being sacred, that is, being awed. He defines awe as “the combination of profound wonder, joy, beauty, adoration and deep humility that we experience in the presence of a power infinitely greater than ourselves.” Golliher is a bee-keeper, so it fits that the story he tells about this instinct involves his awe-inspiring bees. His suggestions for a spiritual practice to cultivate awe begins, “Imagine your worst fear” and ends with “A little awe every day will gradually convince you that the power of our spiritual instincts is greater than the power of your fear -- even your worst fear.”

He follows a similar organizational pattern for the other basic instincts. His theories are deep and wise, the result of thinking and praying and listening, and, yes, laughing. He even addresses the importance of jollity in the Epilogue: “In Defense of Joy.” That he considers topics like conscience (which incorporates his work as an environmentalist) and rest (not sleep) speaks to his range, from pastoral to pastoring. “In the deepest part of our souls, we already know the answers we’re looking for, and the way to find them is to learn ‘to rest in God,’” he counsels.

He tells delicious stories—especially the ones about his aunt and uncle and about his teacher, Ms. Emma, and he tells them with the proper cadence of a wise and charming elder. He believes in sacred storytelling in sacred places, and he appreciates when parishioners’ stories teach their priest how to be one; however, a couple of his stories are a tad cryptic, which is not the same as being an unsolvable mystery. And all along, he is unfailingly honest about himself (“...only my fear stood between the person that I wanted to be and me”) and about other people, too: “The movement through our fear is really not about fear. It’s about us, about



getting our lives back and recovering that part of our souls that we’ve lost.”

His words are plain and intimate; although his favorite word, “peculiar,” is dandy, he uses it too much and dulls the effect. Some of his sentences are aphorisms, ready for embroidering on samplers: “Remember that listening does not mean believing everything you hear” and “Love is something we do.” Overall, as in *A Deeper Faith*, Golliher’s style involves gaining readers’ trust and then kindly exploiting that trust. He talks to the reader, like a teacher or a grandma; for example, when he needs to digress in the discussion on rest, he explains that it will take a few pages, and adds rather sweetly, “... surely we can agree to sit together just a bit longer than usual.”

### From Mary Teresa Rogers

Jeff Golliher is a great storyteller. Because I know him, I can hear his North Carolina accent behind the stories he tells in *Moving Through Fear*. Many of these stories are from his childhood in the rural south; some from his adult life as a priest. All the stories illustrate a very particular encounter with fear and the chance to move through and past it.

Early in the book he tells the story of St. Francis and the wolf of Gubbio. Later on he talks about his first meeting with a terrifying three-foot-long snake when he was five years old, and his subsequent teenage and adult fascination with snakes. All of which led up to a seemingly simple event on St. Francis Day at the Cathedral of St. John the Divine in NYC, when he and other clergy sat in the cathedral garden to bless hundreds of pets:

*The last person who came to him that day was a young boy carrying a garter snake in a cage. Jeff writes, “The boy watched me intently...I could bless the snake through the cage, that is, without actually holding him in my hands. It would be a blessing of sorts. Or I could give the real blessing that the boy wanted to see....Rather than thinking about it or deliberating, I reached into*



Jeff Golliher, TSSF

*the cage, gently took the snake in my hand, held it in my lap, and blessed it. It was the simplest thing in the world. The young boy and I looked into each others' eyes and smiled.*

The simplest thing in the world—that is what many of Jeff's stories add up to. Although he is clear that fear is sometimes just what we need to respond to a real danger, so much of our fear needlessly complicates our lives.

The spiritual practices he suggests—those that nurture and cultivate the seven spiritual instincts—are simple as well. That's part of why this feels like such a Franciscan book. It's also earthy: rejoicing in the details of a swarm of bees, of the sacredness of a family meal, of the spiritual struggles of children who are bullied and who fight back, of the last and intimate visit with a dying friend.

It is characteristically Franciscan that Jeff ends with an epilogue called "In Defense of Joy." "The defense of joy is the best of all possible defenses," he writes. When he took up the practice of searching for joyful people, the ones he found helped him open his eyes to see even more. "Joyful people insist on creating and living the kind of life that they believe we are all meant to share." Looking for joyful people—a practice that is deeply incarnational.

P. S. Jeff will be making a presentation at a meeting of the Anglican Communion Environmental Network (ACEN) in Lima Peru, August 2 to 11. He will focus on the current and probable future direction of work on climate change at the United Nations, issues around corporate accountability and responsibility, and the crucial importance of local community development. He will also be applying ideas from *Moving Through Fear* to environmental ministry in congregations.

## **Franciscans and the Stations of the Cross...and a Review of 21<sup>st</sup> Century Stations**

*John Brockmann*

A Franciscan approach to prayer seeks to bring all the senses as well as the mind into the heart. Francis' creation of the crèche at Gubbio in 1223 sought to make the Nativity scriptures visceral to illiterate peasant farmers who could appreciate the smells of the stable, the sounds of the ox, and the feel of hay between their fingers. The Stations of the Cross shares this same visceral prayer sensibility. To pray the Stations of the Cross is to retrace the footsteps of Christ in his journey from Pilate's death sentence to Christ's burial in a borrowed tomb.

### **Before There Were Stations**

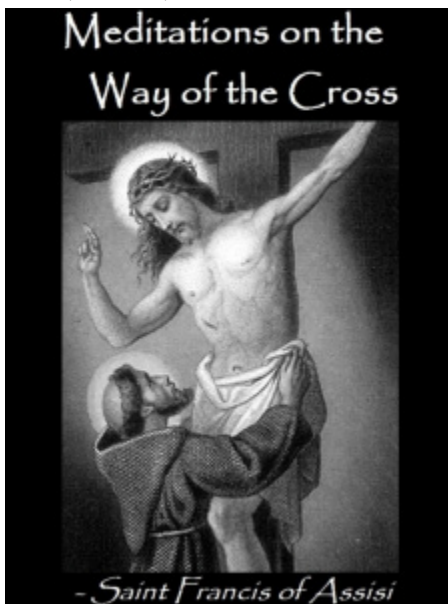
Inflamed by the desire to join spiritually in Christ's passion, death, and burial, many made pilgrimages to the Holy Land during the time of the crusades (1095-1270). In the beginning, the customary route apparently was the reverse of ours; it started with Calvary and ended at Pilate's house. That route through Jerusalem gained acceptance as the way Jesus went to his death and became known as the Via Dolorosa, the "Sorrowful Way." Stops along the way noted specific events, and stopping at some of these places obtained an indulgence for the pilgrim.

On their return home to Europe, pilgrims then sometimes tried to recreate what they had experienced in the Holy Land. The Moslem conquest of Palestine made such European shrines more significant since travel to the Holy Land became problematic. Moreover, in 1587, the Moslem Turks forbade anyone "to make any halt, nor to pay veneration to [the Stations] with uncovered head, nor to make any other demonstration," basically suppressing the observance of the Stations of the Cross in Jerusalem.



### Franciscans and the Stations of the Cross

The Franciscans became active in the development of the stations when they gained custody of the sacred sites of Jerusalem in 1343 and began promulgating devotion to Christ's passion. The "Stabat Mater Dolorosa" ("At the cross her station keeping") refers to Mary's sorrow during the Passion and Crucifixion, and stanzas are customarily sung while walking from one station to the next. While the actual author of this hymn is in dispute, many believe it was Jacopone dei Benedetti da Todi, a Franciscan poet and a Franciscan Friar Minor (d.1306).



One friar, St. Leonard of Port Maurice, expressed his zeal by erecting 571 sets of stations between 1731 and 1751, becoming known as the "preacher of the way of the cross." It is likely he was also responsible for reversing the order of the stations so that they ended at Calvary rather than at Pilate's house. He also created a set of stations in Rome's Coliseum that is followed by most contemporary popes.

Realizing that few persons were able to gain the indulgence by means of a personal pilgrimage to the Holy Land, in 1686 Pope Innocent XI granted to the Franciscans the exclusive right to build stations and, in addi-

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### T S S F Publications

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

*Order of Admission* (\$1)

*Spiritual Director Guide* (\$2.50)

*Statutes* (\$1)

*Devotional Companion* (\$4.50)

### Please Note:

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

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

tion, attached the same indulgence to making the stations as to visiting the sacred sites in Jerusalem (church regulations required a set of the stations to be blessed by a Franciscan when possible). The stations were originally done only outdoors, but by the mid 18-century were allowed inside churches. Also at first, only those associated with the Franciscans, such as members of the Third Order, could obtain the indulgence, but Pope Benedict XIII opened the practice to all the faithful in 1726. While the Franciscans maintained a monopoly on erecting stations for many years, in 1731 Pope Clement XII extended the right to non-Franciscan churches.

### A 21<sup>st</sup> Century Version of the Stations of the Cross: Chris Gollon's Paintings and Gollon and Sara Maitland's Book, *Stations of the Cross* (2009)

St. John on Bethnal Green in London (1828 Sir John Soane's church) commissioned Chris Gollon to paint a contemporary version of the 14 stations. These paintings took a decade to complete, but they were finished in 2009 and

the Bishop of London blessed them. Reports on the project appeared on BBC television a couple of times. You can see the stations here [www.chrisgollon.com/site/collections/stations-of-the-cross](http://www.chrisgollon.com/site/collections/stations-of-the-cross). These paintings are accompanied by an excellent book co-written by Sara Maitland (a Booker Prize winning novelist) and the artist Chris Gollon who together have created a short story for each Station. I found these stories to be very much like 14 *Ignatian Meditations* that bring the reader inside each one of the Stations. You can see the book at [www.amazon.com/Stations-Cross-Sara-Maitland/dp/0826405681/ref=sr\\_1\\_1?ie=UTF8&s=books&qid=1305817159&sr=8-1](http://www.amazon.com/Stations-Cross-Sara-Maitland/dp/0826405681/ref=sr_1_1?ie=UTF8&s=books&qid=1305817159&sr=8-1)

Sara Maitland commented on these Stations in the British weekly newspaper *The Tablet*:

*They are harsh and demanding—but people are excited to have them. They are high-energy paintings—much larger than is usual and very bright, luminous in the cool classical space of Sir John Soane's church. They are fairly brutal too, medieval in mood though not in technique or style. They do not let you off.*

*I have been so moved by the way Gollon has interpreted the old stories both as a challenge to our current sensibility, which wants to be protected from too much darkness by "quick fix" solutions, and which has lost the ability to create deep images and stories.*

*But there was another aspect to all this. I felt myself profoundly challenged as a writer by Gollon's ability to hold together a long tradition and simultaneously represent it in a completely contemporary way. Since the late 1980s I have been trying, in various ways, to write stories that are both genuinely works of literature and equally works of theology. Encountering Gollon's Stations, I knew that he had gone further than I had. I wanted to get inside this power as a writer as well as a Christian.*

The paintings have caused waves through both the art world and religious communities on an international scale from Europe to North America and Australia to Sri Lanka. These avant-garde works have pulled religious art into the twenty-first century and redefine this traditional art form; they are controversial and they are brilliant in their simple logic.



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P.S. With permission from Chris Gollon and his manager, our parish here just outside Boston will be debuting copies of his version of the Stations Good Friday 2012, and we will be studying Chris and Sara's book throughout Lent 2012. Want to join us??

### Reviews: *God in the Dark: Suffering and Desire in the Spiritual Life* by Susan Pitchford.

John Brockmann

We have all profited by Susan's 2006 book, *Following Francis: The Franciscan Way for Everyone*, in how she ruminated on our formation material in *Forming the Soul of a Franciscan*. On March 10, Susan released a new book, and this is how she introduces it on her website:

*"Eros is one of God's names." The late Dorothee Soelle wrote these words in *Mysticism and Resistance*, and Christian writers are increasingly meeting God under this strange and ancient name. A growing number of books address either our longing for God or our grief when suffering comes and God seems far away. What is*

*lacking is work that shows the relationship between our longing and our grief.*

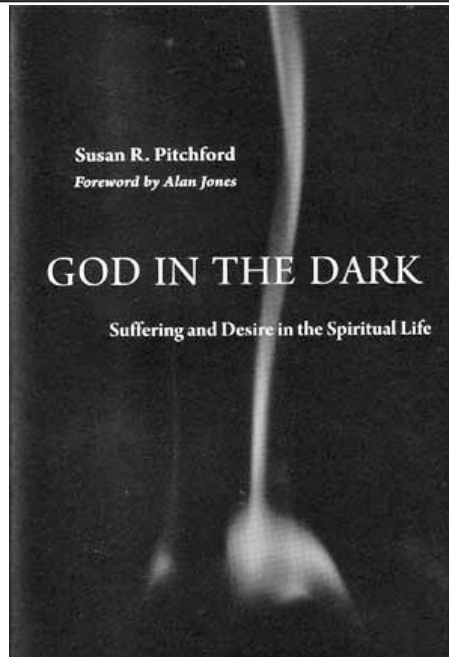
*God in the Dark portrays suffering and desire as the two faces of passion, and passion itself as the essential energizing force of the spiritual life.*

*Western Christianity in the twenty-first century*

*urgently needs to know both sides of passion. The religious routines, partisan squabbling and mundane daily upkeep of the institutional church often obscure the passionate love at the heart of the gospel. Overburdened by the demands of our lives, we settle for an hour of peace each week over intimacy with the living God, and what began as a love affair cools into a banal religious complacency. *God in the Dark* invites readers to reconsider the God whom the Bible describes as both "love" (I John 4:8) and a "consuming fire" (Hebrews 12:29).*

*There is also an acute need among spiritual seekers for a better understanding of suffering, especially spiritual suffering. Many people were shocked to learn through her letters that Mother Teresa had spent much of her life in a state of spiritual darkness. The struggle to reconcile this with her reputation for holiness reveals that the role of darkness and suffering in the spiritual life is not widely understood. *God in the Dark* invites readers to reinterpret the dark nights of their lives, to learn that darkness is not necessarily a place of failure and abandonment, but can be a place of intimacy and growth. When we learn that God does some of his best work in the dark, we will be drawn there by our desire, and when the night closes in around us, we will welcome its embrace.*

Alan Jones, Dean emeritus of Grace Cathedral, San Francisco, wrote the Foreword of the book and this



is what he had to say about it:

*'There be in God, some say, a deep but dazzling darkness.' The 17th century poet Henry Vaughan expresses a vital truth, which is explored with intelligence, passion and humor by Susan Pitchford. In spite of her disclaimers to be a theologian, her book is a discerning work of the moral and theological imagination. It is an exploration well suited for our times, marked as they are, by both shallowness and fierceness in religion. The God of God in the Dark is passionate and intractably mysterious. And because we are all made in that divine image, so we too are driven by passion to embrace the unknown. Spirituality isn't a 'product.' It can neither be bought nor sold and Susan Pitchford skewers this misunderstanding with down-to-earth accessible writing, marked with humor and honesty. The book is refreshing and yet stands in a long mystical tradition. It is a great gift for a floundering, atomized culture—water in the desert.*

John Michael Talbot had this to say about the book:

*Susan R. Pitchford has penned (or at least word processed!) a new book with a master's touch in God in the Dark. Coming from a Franciscan orientation she has tapped into a broad spectrum of the ancient mystical heritage of Christianity in a way that speaks to the average person in a fast paced, modern world. Readers will find it a fine addition to their modern mystical books, or a great introduction to the mystical tradition for new seekers and first time readers.*



### The Saplings are Leafing Out: Contemplative Community Orchard (2nd in a Series)

John Brockmann

The *Community Meditation Orchard* offers a connection between the spiritual and the physical world of plants, feeding, and hunger in a welcoming, inter-religious outdoor way. Eighteen stone-fruit trees were planted on the parish property eight weeks ago 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.

The trees have inexpensive plaques with spiritual verses aphorisms at their feet that invite the walker/viewer/meditator to consider the spiritual implications of the very concrete fruit tree before them. You can see some in the pictures:

"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... interestingly there is an almost identical aphorism in Islam)

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

"He is like a tree planted by a stream of water which yields its fruit in season and whose leaf does not wither. Whatever he does prospers." (Psalms 1:3)

"Whoever plants a tree and looks after it with care, until it matures and becomes productive, will be rewarded in the Hereafter." (Hadith, Bukhari & Muslim)

"Keep a green tree in your heart and perhaps the singing bird will come." (Sufi)

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

Two aspects of the orchard even so early in the process seem to be future sermon fodder. First, the trees all leafed out at different times this Spring; one I thought was dead finally leafed out. Moreover, the very late leaf-er seemed to have adapted best to the invasion of English winter worms that have been skeltonizing the leaves of a great number of the trees in our Boston area. By the time the late leafer leafed out, the worms were gone.

Second, some of the trees were attacked so terribly by the English winter worms that they lost all their leaves, and seemed doomed. Then low and behold, like the passage in *Isaiah* that we read at Christmas—"A

shoot will come out of the stock of Jesse, and a branch out of his roots will bear fruit."—small leaves began to reappear on the fruit trees, and the trees made a living comeback from apparent death.

Please keep us in your prayers with this project—I found out from the local Congregational minister that it is an example of "the emerging church." (If anyone knows what this means, please explain.) If you would like more information, please feel free to e-mail me at the address on the masthead.

## From the Bursar: Good News

*Tom Johnson, Provincial Bursar*

I am delighted to report that at the end of May – just 8 months into our fiscal year – the income from contributions and pledge fulfillment to date has passed the total we had anticipated for the entire fiscal year. This is a significant improvement over the last few years. On behalf of every single member of Chapter, I thank you for your faithfulness!

This is truly a blessing from God. Last October when we prepared the budget for fiscal year 2010-2011, we anticipated that some important expenses would have to be deferred based on our income projections. It now appears that much, if not all of those expenses may be covered after all. Keep up the good work, as together we endeavor to spread the spirit of Francis throughout our Province.



*"Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High."*

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## The History of TSSF: Province of the Americas: Part 1

I have been endeavoring to collect material for a history of our Province. Here is what has arrived thus far: Reminisces by Kale King and Claire Linzel. (Please send your contribution of your TSSF history to me (digital? handwritten? tape-recorded? pictures?) John Brockmann)

### Kale King, Second Minister Provincial of TSSF

At eighteen, nearly nineteen, and a new Episcopalian a week after high school graduation, I was drafted into the Army, served overseas nearly six months, and returned home. During basic training in now-disappeared Camp Fannin, near Tyler, Texas, I opted out of camp chapel worship after only one Protestant-oriented Sunday. Instead, each possible Sunday I whetted my interest in the Episcopal Church by worshipping at Christ Church, Tyler, where we soldiers were warmly received and included in the service as lectors.

St. Francis, College Station, in the Texas Aggies campus, was my next experience (with an ex-Discalced Carmelite!), then Grace Church, Colorado Springs, Colorado, near the Colorado College campus. Again I made a point of attending there until my infantry division left for the European Theater of Operations for the next eleven months.

Discharged, I had a job in Casper, Wyoming. St. Mark's there welcomed me, recruited me for the choir and then the acolyte guild...access to the rector's library...and at the age of twenty-one, as lay reader, occasional as-



*Left to right: Dee Dobson (3rd Minister Provincial), Br. Robert Hugh, Kale King (2nd Minister Provincial) and Archbishop of Canterbury Runcie*

signments to officiate there and in a congregation fifty miles down the highway. Two years at Casper College completed, I was back in Colorado Springs and Colorado College.

### Learning About Rules of Life & the Brotherhood of St. Francis

Searching for a worship home brought me back to Grace Church long enough to realize they had sufficient acolytes and lay readers. Nearby, at St. Andrew's, Manitou Springs, the priest welcomed me, as did the congregation, and I was back to serving and lay reading and still reading about the Episcopal Church. Meanwhile, learning about rules of life, I stumbled across the Guild of the Ascension, with a simple but straightforward rule for laypersons and for clergy. Membership in the Guild spanned over fifty years, ending as its Warden until it dissolved. The laity of St. Andrew's literally, with their loving prompting, recruited me for the ordained ministry: "When you say you would rather be a strong lay person than a weak priest, are you sure that is the right answer?"

With clarification of my call by my Casper rector and Wyoming's Bishop, Bexley Hall, the Divinity School of Kenyon College, Ohio, soon found me within its halls for the three years and still living "pretty much" by the rule of the Guild of the Ascension. Nearing graduation, I began to think of more extensive associate rules of religious communities. Having first read about Francis of Assisi while in college, I looked at the Third Order of the Order of St. Francis. Two things bothered me. Francis was a friar, a peripatetic; O.S.F. was a monastery-oriented community. Further, the tertiaries were required to accept several formulas, not *de fide*, but "accepted." I could not make that "leap" so I searched elsewhere to no better satisfaction.

Just before graduating, a junior asked if I knew there were English friars. No. After ordination and back in Wyoming, 1953, I searched them out, I wrote their Brother Charles who noted that in Moosejaw, Saskatchewan, St. Boniface' Parish, Father Alan was developing the Brotherhood of St. Francis; I might contact him. When I did, he sent me the brown Tertiary's Manual, suggested that I write up a personal rule consistent with the Manual and send it to him. He responded to my rule by suggesting that I live by it for a year and then report to him.

That year later found that he had left the Society and the Brotherhood was dead aborning. When I wrote the English Society again Father David said it was a lost cause to carry on because I had no contact on this side of the Atlantic. So, back to the "drawing board."

Eventually I joined the Clare's Fellowship of Prayer

and, in time, the Priest Associates of the O.S.F. Now I was in the Diocese of Idaho and, meeting the Reverend Mother Foundress, I became a Priest Associate of the Community of the Holy Spirit. Not knowing that his wife was a T.O.S.F., a neighboring priest had invited Brother Stephen to his parish and asked if I would like to invite him for a visit. I did and, as I took him back to my neighbor priest I said that I would have applied to the Third Order but I could not ascribe to the required Credenda formula.

"Oh that!" he said, "We don't use that anymore."

"Really?"

"No we don't."

### Father Joseph and Brother Hugh

Application followed in 1964 to Father Joseph OSF. The next years were tough. Newly married, I had to balance the Rule laid down by the TOSF and make a MONTHLY rule report (largely a check list noting one's failures to adhere to the Rule). My lovely bride, Amory, watched and supported, even created a study for me out of the old unused coal room! Handed off to Brother Paul, I was made novice 12 October 1965 by Brother Michael Thomas OSF and my neighboring priest.

The neighboring Roman priest brought me into the Cursillo movement in the Roman diocese—Amory also—where I also lived by their "rule" with Roman Catholic friends in the community. Brother Robert Hugh SSF, that great friend of tertiaries from Britain, led a retreat for interested laypersons and priests from Idaho and Nevada at Ascension, Twin Falls, Idaho, and at its close on 5 November 1969 I was professed.

What I have lost track of is my visit to Little Portion at the invitation of Brother Paul for what turned out to be the second provincial gathering of the Third Order. The friars had already merged with the Society of St Francis in Britain, in 1967. The Third Order making a similar move followed that and their first effort was in 1967 or 1968. My invitation was to the second such meeting. Robert Goode ("Gooch"), earlier one of the friars, was involved as was John Scott of St. Mary's, Philadelphia. Brother Robert Hugh SSF shepherded us through the development of the documents needed. No doubt much-loved Dee Dobson from Miami was there but my recollection fails.

John became our first Guardian/Provincial, Dee our third, and I served half a term between them.

### Off to Africa

By May 1970 I had accepted a mini-sabbatical and Amory and our 5 and 7 year old youngsters went to "absorb" the Church in the Province of South Africa and particularly in the Diocese of Bloemfontein,

Orange Free State, and primarily in the Thaba 'Nchu Reserve with the Diocese's first African archdeacon, the Venerable Michael Thabo Mohaleroe, ten years my senior. In seminary I had begun a correspondence with Bishop Walter Julius Carey, formerly Bishop of Bloemfontein 1929-39. . . and Franciscan tertiary, which I only learned at his death in 1955.

What a natural thing to visit his diocese, which had then also embraced the Republic of Lesotho. Before the end of our three months there we had met a brother of the Society of the Sacred Mission who had known him and the guest mistress at the S.S.M. priory who also knew him and billeted us in the cottage the bishop had had built for his wife when he visited the priory.

However, Father Michael had a brother in the Diocese of Lesotho so we visited there, meeting the Queen and her daughter-in-law and newborn grandson and the King's very ill mother who came to visit with us, knowing her son, the King, was exiled to the Netherlands, and her other son in house arrest in the capital city, Maseru.

Nor was the suffragan bishop to be outdone. He took us to the University of Botswana, Lesotho and Swaziland, at Roma, where we met a young and newly appointed instructor in religion, Father Desmond Tutu, his lovely wife Leah and their two small daughters. Conversations with the bishop included the possibility of the Franciscans and tertiaries being of value to the South African Church. Before very long Father Tutu was a tertiary.

### Fabulous, Wonderful and Unique People

What fabulous, wonderful and sometime-unique people I have met in the Third Order. The first generation: Brother Stephen, Brother Paul, Brother Anthony, (Father Joseph from a distance); the second generation: Brother Mark Francis, Brother Lawrence, Brother Michael Thomas, Brother Luke; later generations: Brother Jason Robert, Brother Cameron; The bishop from Australia, Brother John-Charles; from Britain, Brother "Twinkletoes" Michael, the first brother I ever met at a Mission at a Washington DC church; former Provincial General and long-time Little Portion Guest Master: Brother David and quiet Brother Adrian. In Britain, Provincial General Brother Geoffrey, long-time Secretary of Associates, Brother Kenneth, author and Hilfield Guardian Brother Bernard, Brother "Wild Bill" Lash, one-time Bishop of Bombay and a member of one of the earlier Indian forerunners of the SSF; my host at the Cambridge house, Brother Edgar; the lovely Brother Tschimala from Rhodesia who realized his membership denied his family just that bit of financial security.

And the many Sisters: Elizabeth from the early days, Cecelia our American/Brit Provincial; theologian Pa-

mela Clare; HIV Guest Mistress Ruth from Britain.

There are many more and all of them helped deepen my devotion to Franciscanism, to the Society, and to our Third Order.

Another two years in my Idaho parish, service also as a diocesan supply priest and eventually the archdeacon, I found myself involved in the election of a new bishop for the Diocese, my wonderful bishop having retired because of emphysema. Coming in third, it seemed wise to leave the Diocese, having served all but three months of the Bishop's episcopate in the Diocese.

Suddenly a representative of the National Office arrived to ask if I would consider serving as the canon pastor of the cathedral in Monrovia and the Diocese of Liberia with the late George Daniel Kwafra Browne, martyr to the second Liberian coup. In 1972 our family -- children now 7 and 9 -- spent a year there, returning to the States prematurely because of American financial changes. Northeastern Montana was the next destination and a field of three congregations in the five northeastern counties of Montana (2000 square miles larger than Massachusetts, Connecticut and Rhode Island combined but with only 36000 inhabitants and less than 200 communicants and a round-trip mileage of 340 miles.)

### Living the Gospel Now Conference

Six of the most difficult years followed, always being on the road. The diocesan office was an eight-hour drive; membership on diocesan bodies was given me to get me out of the isolation. (My nearest priest was 125 miles north in Moose Jaw Saskatchewan; the next, 100 miles in North Dakota; the next in Havre, Montana) Imagine the isolation of Amory with youngsters in the fifth and third grades . . . and no extra car! During that time I also was elected to Chapter, followed by the great visit to the English friary, Hilfield, and Brother Geoffrey's LIVING THE GOSPEL NOW conference and international Third Order Chapter. I had been on our Provincial Chapter and had participated in several international chapters since my 1969 profession but nothing compared with the challenge that came from LIVING THE GOSPEL NOW conference. There were no answers but there were significant challenges from friars, sisters and tertiaries from our worldwide community and guests from the Roman Catholic Church. I returned home recognizing that my isolation and demanding mission field was having a debilitating effect -- on me and my whole family.

Even after resigning as Guardian/Provincial, with each Provincial chapter, I became less able to stay focused on the work of the body, less willing to do more than be a listener.

We moved to northernmost Idaho where I had two congregations and was still stressed out from the Montana years. I finally resigned from Chapter after too many terms and Amory was elected to represent our part of the Nation even though we were really isolated tertiaries in each place.

For the first time Amory, newly-professed, and I were part of a Fellowship...the Columbia River Basin Fellowship...that embraced tertiaries from Portland, eastern Washington and the two of us in Idaho. It was a four-hour drive to Walla Walla, Washington, an overnight stay and a four-hour drive the next afternoon. It was, however, a means for keeping the two of us anchored, again in a difficult, unresponsive mission field. The highlight of the years in Sandpoint and Bonners Ferry, Idaho (the Diocese of Spokane) was the arrival at the tail end of their exhausting tour of the Intermountain West of a troupe of friars, sisters and novices from each Order. They offered exciting glimpses of a devout life for those who met religious for the very first time. Two sisters in their habits visited downtown on Saturday afternoon. On the sidewalk they met two young men coming their way who split to let the Sisters pass between. Then the Sisters heard, "Do you believe what we just saw?"

With five years remaining before possible retirement, we were asked to return to two of the congregations I had first served in Wyoming to "just love us!" That gave us another opportunity to meet with fellow tertiaries, now in the Denver area. It was a two-hour drive each way. We were, however, able to have Brother Geoffrey SSF with us for several quiet days and evenings and a retreat in Denver. It was an eye-opener for some that the Episcopal Church had Franciscan friars, let alone monks and nuns and sisters.

### Back to Being "Isolated" Tertiaries, Right Where We Began

Retirement found us in the northwest corner of the Diocese of North Carolina. Lowgap was at the point where the dioceses of Southwestern Virginia, Western North Carolina, and North Carolina met. From our lovely home on the side of the Blue Ridge I spent the next twenty years serving congregations in each of the three dioceses as an interim, a regular supply and as an occasional supply priest.

Our Franciscan fellowship developed and centered an hour and half away, first with three, then four, then visitors and inquirers. People came two hours from Charlotte to be with us. In time they became separate and our fellowship kept together for a while, eventually just disintegrating. We drove two hours to the Charlotte fellowship for a good while, eventually realizing that half of an eight-hour day was spent on the Inter-



state, a drain on two older Tertiaries. We are now back to being "isolated" tertiaries, right where we began!

Over my forty years in profession I have been – with Amory – largely "isolated." Telephone and mail largely held us together with the larger Order. I am so grateful for a wonderful life in the midst of the Franciscans, all three Orders, here and in Britain!

"And that is the way it is, March 22, 2011."

### **Claire Linzel: Professed 50 Years!!**

#### **1954-5**

My first encounter with a Franciscan Friar occurred at a retreat sponsored by the Sisters of St. Mary in NYC. A friar-priest led a 3-day silent retreat. While I don't recall his name he made a strong impression, and I requested an interview. He was warm and empathetic, and suggested that I look to affiliate with some religious orders and follow a Rule. For the next year I explored several Orders in the Northeast, but was ultimately most impressed with St. Francis's followers. My local spiritual director was supportive, ultimately declaring I could either marry or enter a convent.

#### **1956-7**

After much discernment and prayer, still favoring Francis, I applied to the Third Order. This required my rector's recommendation and consent from my husband who was aware of my intentions and agreed to my vocation. Thus I had the opportunity to move through postulancy and then, the novitiate. Fr. Hugh (a priest from the Old Catholic Church in the Netherlands) had gone to England during WWII, became a Franciscan, and later, was transferred to the US. He was delightful, playful, and an extraordinary scholar. He guided me in to the study of the saints, some history, legends, and a joyful awareness of living a Franciscan life in our secular society. He was quite elderly yet astute, and possessed a gift of understanding via mail of what I needed to do and how to manage it all within busy family life. His comments were given directly with a lighthearted style that penetrated the minutiae of my daily responsibilities. I became more sensitive to the "ordinariness of vocation" as being a real instrument for personal growth and a style of influencing others within the environment. After two years as a postulant, I took vows at Little Portion and became a novice. The family was growing toward four children when I was life-professed in 1961.

During much of this time we lived on the 4<sup>th</sup> floor of the Church of St. Mary the Virgin in NYC so I was able to attend daily mass and other events. (My husband was the organist/choir director at St. Mary's.) St. Francis's Feast Day was a festival with guests from

Little Portion preaching and participating. I invited the guests to have lunch on occasion. The Founding Father Joseph came with a couple of friars. He was austere, tall with a straight back, and he emanated authority without pretense. His large eyes were aware of everything, but he said very little. The others carried the conversation and he remained very focused in manner and attitude. In short, he was quite formidable, and I simply did not force interaction with him. I did wonder what the friars experienced in their daily lives in community! He had a very powerful presence in spite of saying so little.

The New York-Long Island Fellowship group met periodically, but I was not aware of a specified schedule. We enjoyed the fellowship and occasionally discussed vocations. Most people in this group were active serving others as well as managing careers in a wide variety of interests.

#### **1962-72**

The family moved to New Jersey for two years and then to Indiana due to job relocations. While in New York I had worked in the editorial field for magazines and was on the staff of the National Association of Junior Leagues as well as the National Council of the Episcopal Church and some medical publications. This was interesting, but limited in service to others. So I entered graduate school, Indiana University, School of Social Work located in Indianapolis, and received a Master's Degree in Clinical Social Work in two years (1967), and was able to work in a Child Guidance Clinic for several years. At this time there were no other tertiaries in Indiana, so I was officially an "Isolated Tertiary." I kept in contact with The Order, but there were no fellowship groups locally. Eventually, we moved to Sarasota, Florida, and I ultimately met Dee Dobson from Miami. She inspired and encouraged Ken Watts and me to promote a group in our region. This Fellowship grew and for the past 30 years has had a membership of 15-25 people.

#### **1972-2000**

My work shifted into the adult population and I became Clinical Supervisor of the County Mental Health Center, then later, Clinical Supervisor of the Family Counseling Centers, Sarasota office, and later, private practice. It is noteworthy that TSSF was growing in numbers across our nation. During this time the training manuals for TSSF Postulants and Novices were elaborated, greater organization of the Chapter and office documents was enacted, and our organizational structure was increased. Accountability, attendance at meetings, pledging, and other features were enhanced. I was a Novice Counselor for 24 years, and Assistant Formation Director for three years.

These were dynamic and challenging times. Our culture in the US was shifting, people were not “tied to churches” as they were in the first half of the century, and TSSF struggled to witness more adequately to the society in which we were functioning. It is my impression that society needs us now more than ever before!

As we continue to create our own history we have an obligation to help society “get well” again—to resist the amoral attitudes that promote cheating on tests, getting drunk/high to celebrate, the “go for what I want” attitudes, to confront in any way possible the greed reflected in banking, the corporate world, and big business.

When I was ordained to the Diaconate in 1995 we were informed that if we spent too much time in church activities we were not “living out our vocations in the world.” There is truth in this, but the mission is two-fold for TSSF: we still deal with parishes and churches contaminated with culture’s values, as well as the society which expects to have it all or rebel. It’s staggering, but exciting too!

In 2003 I received my Masters of Divinity from the Church Divinity School of the Pacific in Berkeley California.

## Perfect Imperfections

*Rick Bellows*

The globe thistle in my garden is a perfect globe of little flowers or florets, each one a star, unique and imperfect.

Together they are beautiful—a won-

## Perfected Power

*Rick Bellows*

When I saw the first morning glory in my garden, I was very excited. I react to each new bloom as if I were a kid at Christmas, or, and this makes sense given the star pattern, like a wise traveler at Epiphany. I love it!

I was struck by the blossom growing not on the healthy looking leafy plant on the right side of my driveway, but on the scraggly struggling plant on the left side. Sometimes struggling and scraggy myself, I took pleasure in this. I thought of God’s response to St. Paul’s prayer, “My power is made perfect in weakness.” May it be so with us.



it has mine.

I also was amazed how the flower glowed with translucent beauty. The Creator’s glory shone through it. While we are more opaque and dense, may it be so with us, too!

May the morning glory inspire you and brighten your day, as

## What are Former Ministers Provincial Up To These Days?

### New York Syedullah’s Move to Santa Fe, New Mexico

*Masud Ibn Syedullah, former Minister Provincial, in an email to John Brockmann*

I was called (rather suddenly) by a friend in Santa Fe, Kenneth J.G. Semon, to come join him as Associate Rector for Adult Education/Faith Formation, and Liturgy at the Church of the Holy Faith\*. Through my work with Roots & Branches, I had led retreats and other programs for him in other parishes where he had served over the years.

In fact, just two years ago, I led a series of programs in his parish during Advent. So, when he emailed me to ask if I would come to join him, I already had some idea of the parish and the city. Janice and I flew out to meet with him, wardens, vestry, etc. Janice really liked the area. All seemed “right,” so I said, “Yes.” I began June 1.

It’s all going so quickly, that it is hard to keep up. At my last Sunday at Atonement Episcopal Church in the Bronx, the parish gave me a really wonderful and touching send-off. I (we) were all deeply moved by it all.

Janice and I will truly miss being at the Northeast Regional Convocation. Life changes. This is obviously a major move—we have so many deep roots here: family, friends, professional associates, etc. And no, we don’t REALLY know what we are getting into, but one never truly does until one is in it. It is all a journey of faith. Although it is indeed a major uprooting, it seems right. We go!

\* 311 E. Palace Ave, Santa Fe, NM 87501, (505) 982-4447



*The Rev. Michael Mayor (Rector, All Saints, Salt Lake City), Anita Catron, the Rev. Sam Dessordi Leite, Simon Fong, tssf (Hong Kong), Bett Wood, the Rev. David Burgdorf, Ryan Carter (Senior Warden, All Saints, Salt Lake City), Joy Levetan. Absent from picture: the Rev. Joan Verret.*

**Anita Catron Ordained as Deacon**

*David Burgdorf*

On Saturday, June 11, the Feast of St. Barnabas, the Rev. Anita Catron, former Minister Provincial of the Third Order, was ordained deacon by the Rt. Rev. Scott Byron Hayashi, Bishop of Utah, at All Saints Church, Salt Lake City. Several Franciscan friends along with about forty diocesan clergy, members of Anita's family and members of



All Saints supported Anita's new ministry with their presence, prayers and exuberant applause. The bishop in his sermon carefully explained the ministry of permanent deacons and distinguished that from the not-quite-a-priest position of transitional deacons. All deacons, he said, are icons of the servant Christ for the world. Anita has been assigned to her own parish, All Saints, for the initial part of her ministry.

2010 Norms and Statutes are now available on the TSSF website.

**Birthday Message from the Rev. Dr. Josephine Louise Redenius Baker: 90 Years Old and Professed 23 Years**

My thanks to you begins with sincere gratitude and appreciation. Each of you has been welcomed into my life in a unique and special way. You have shared in my travels and choices as you have walked with me through my Tower of memories and treasures. A life worth living is represented by the steps you take and the choices you make. By God's grace, it is my privilege to know each of you, to watch over my 90 years my brother; sister, their families, and friends grow, struggle, and prosper.

Stop, if yet for a moment, breathe. Share and toast life with me today and know you are loved in a unique and special way. Be special, take a dirt road, love softly and laugh aloud... Dance... Study and, yes, a Scotch along the way will put some pep in your step and champagne will give you a mischievous glow...Enjoy...

Most importantly keep your word with honor, let your no be no, your yes be yes, and live your purpose in your own and special loving way.

As a servant, I offer inspiration by asking you, What is Next?



*Josephine Baker and Joan Bedell*

## Newest Head Shots for Your Directory: Have You Sent In Your's?

This is the season for convocations so please have someone photograph as many people as possible and send them to John Brockmann for inclusion in the 2012 Directory. Jpeg, black and white pictures are what we use, although if you send in a physical picture, and want it back, I will return it.

Send to John Brockmann, Editor Franciscan Times, 130 Chapel St., Norwood MA 02062



Dianne Aid



Gordon Arthur



Josephine Baker



Joan Bedell



Danni Bellows



Rick Bellows



Russ Bohner



Bill Carroll



Chris Cowan



Susan Valdes-Dapena



Adrienne Dillon



Joyce DuPont



Eunice Edwards



Diana Finch



Joan Fouts



Keith French



Jeff Gollither



Lorene Gordon



Terrance Goodpasture



Clint Hagen



Lyndon Hutchinson-Hounsell



Calvin Hefner



Beverly Hosea



Dan Johnson



Diane Jones



Carol Kent



Joan Kidd



Kale King



Sam Dessordi Leite



Joy Levetan



Barbara Mackay



Joy Mazzola



Peter Miller



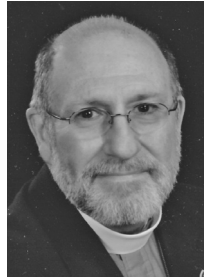
Janet Moore



Michael Munro



Janet Nail



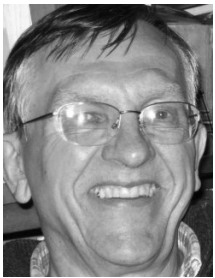
David Nard



Diane Noble



Gary Ost



Rolf Pedersen



Susan Pitchford



Joan Powers



Jennifer Randall



Scott Robinson



Chuck Runge



Katherine Salinaro



Ed Schneider



Darlene Sipes



Ashley Steinhart



Carolyn Stevenson



Sue Tidwell



Rebecca Thompson



Judi Thomas



Hawley Todd



Francesca Wigle



Winston Williams



Ann Whitaker

## Guyana 2011 Convocation,

*From Winston Williams*

Guyana hosted the Regional Franciscan Convocation from 6 – 8 May, 2011 at St. Mary the Virgin Retreat Centre, Beterverwagting, East Coast Demerara. There were 23 in number including: Bursar Tom Johnson representing Chapter, two from Nevis, eleven from Trinidad, and nine from the host country, Guyana. The program began on Friday and finished on Sunday, when we joined the Parish Eucharist at St. Mary the Virgin Church.

A number of topics were discussed at the Convocation, such as "Sharing," "Silence the Franciscan Model," "Listening," "Obedience to God." There was also a business meeting to discuss Franciscan matters. Plans were made for future dates for the Regional Franciscan Convocations: Nevis-2012, Tobago-2014, Jamaica-2015, Trinidad-2016.

Thanks are extended to Pamela Redhead and Rev'd Lystra Barclay (retired) of Trinidad and Rev'd Charles Roland, who made the gathering a happy one. Several persons renewed their Novice and Profession vows, and Lerene Gordon was professed. May the Lord bless them.

During the business session it was agreed that the time has come for Guyana to think of opening a bank account for Guyanese Third Order funds, since it was becoming difficult to move them back and forth from Trinidad. As a result, Rev'd Clarence Narain and Sister Desiree Pellew are to be signatories for the account. All were in favor of this. All the Guyanese funds will now be managed in Guyana. A special thanks to you, Br. Tom Johnson, for the lanterns and to the group for the T-shirts. Thanks to the Diocese of Guyana who hosted the guests.



*From Cheryl Mottley*

Brother Tom Johnson from the Diocese of North California brought greetings from Chapter. We were delighted to learn of his journey

*Tom Johnson and Lerene Gordon after her profession on Saturday, May 7th, 2011*

when he shared some of his experiences.

Most of the Guyanese tertiaries were from the interior, so the convocation was held at this particular time to piggyback with their Diocesan Synod that would take place immediately following.

The Guyanese tertiaries were most hospitable, and there were three priests, Father Winston Williams, Father Charles Roland, and Father Clarence Narain. Patronalia Hanley-Brown from Nevis also brought greetings from Chapter, and she explained that she was the new chaplain for Guyana.

Father Williams enlightened us about the New Testament written in 'waka/tekare' language. He said four churches came together to formulate this Christian set of scriptures. It took them ten months to complete this and will greatly assist the people of the interior with a population of eight thousand comprising of different villages.

The first session's theme was on 'faithfulness in silence listening to God' and the facilitator was Pamela. She asked us to close our eyes and focus on finding silence in prayer. This session was so deep and was so wonderfully focused on God.

The next morning Tom Johnson led Morning Prayer/Eucharist and a renewal of vows, and Desiree Archer-Pollard was professed. During our business meeting that same day Tom presented lanterns to Fathers' Roland, Williams and Narain to assist their parishes.

Guyana is striving to form a fellowship. However since only two of the four members are professed, they can meet but not yet enough to form a fellowship.

Later we had a session on 'Listening' and the facilitator was to be Reverend Lystra Barclay but she took ill so Pamela facilitated. She used this passage as her theme *All that I am all that I have is yours, O Lord. Use me to be your life and love in all I say and do.*

Then we had a session on 'Obedience' with Father Winston Williams pointed out that Moses was obedient to God and brought the people to the Promised Land. Francis also was obedient to God. Moreover, we make vows ourselves to the Lord by our Rule of Life. Father Winston said even if one cannot supply financial assistance one can still offer assistance to others.

During our convocation I interviewed Celian Roland, wife of Father Charles Roland, Celian lives in the interior and is a professed Franciscan. She says life is in the interior in Imbacadai, Upper Mazaruni. Her husband Charles met her in Jawala and married her in 1970. At that time he was a catechist becoming a priest in 1979. She is the mother of four children (three boys and a

girl). One son works and lives in Georgetown, and her other children live in the interior.

Her Franciscan life in the interior is humble. To be able to attend this year's convocation Celian left her home and walked for one hour to board a plane to get to Georgetown. The trip cost her eleven thousand Guyanese dollars to get out and twenty three thousand dollars to return.

Celian's husband is now assigned to a church in Bartica. When I asked Celian how she handles her husband's time apart ministering in Bartica, she said, "Who else will go up the mountain and carry the good news to the people?" That's commitment and humility!

This convocation was a real eye opener to most of us, and I know that the visit to Guyana has changed many of our lives.

---

## Last Musings of a Minister Provincial

Ken Norian

*Time it was, and what a time it was. It was; A time of innocence, a time of confidences; Long ago it must be, I have a photograph; Preserve your memories, they're all that's left you. (Paul Simon, "Bookends")*

Hopefully there will be more than memories after 15 years on Chapter, the past six of them as Minister Provincial. Hoping that, by the grace of God, I've been able to contribute significantly to the Third Order, Society of Saint Francis in the Americas. Those who know me well know that I've a VERY nostalgic person. My family tells me that I spend too much time in the past. Truth is, I believe that all that we've done in the past is a part of who we are now and what we are becoming.

A little over 15 years ago then Minister Provincial Alden Whitney wrote a little note in the *Franciscan Times* announcing that Carole Watson would not be standing for another term as Bursar—Carole, by the way, recently moved into the nearer presence of God—and I wrote to Alden expressing an interest and was elected Bursar. For three terms (nine years) I served in that position.

Most Ministers Provincial have been elected to that position from roles that have a "pastoral" background (Chaplain, Formation Director, Fellowship Coordinator). So as a person with an MBA literally working on Wall Street, I was both humbled and more than a bit frightened by the prospect of serving as Minister Provincial. An important lesson I learned is that God's grace is a powerful and amazing gift. We all have strengths and weaknesses, and, if we are open to the working of the Spirit, God will bless us and work

through us.

It's hard to imagine, but 15 years ago, the Internet was in its infancy. I built TSSF's first web page with simple HTML coding on a rainy Saturday that began at 8 a.m. with coffee and ended 12 hours later with a pint... or two. We've come a long way since then, electronic communication becoming a part of our lives and greatly enhancing our ability to share more immediately. Our Statutes have changed. Dozens of members of Chapter have contributed to the life of our Order. The "norms" have been added to and modified. The Anglican Communion has gone through changes and growth, not entirely without pain on the part of some. Some of our sisters and brothers have died, while others have moved through our community and moved elsewhere. Many have persevered with joy and continue to be a witness to Franciscan spirituality in our faith community and others.

In writing my last "Minister's Musings" I'm tempted to tick off accomplishments. Isn't that what folks do when leaving a ministry or career? True, but that's not what we are about as Franciscan Christians. Every one of us in TSSF are lesser brothers and sisters individually; collectively we are a powerful witness to making Christ known and loved, spreading the spirit of love and harmony and living simply after the example of Brother Francis. We are all channels of grace through whom God's mighty work is done.

For the first time since the founding of our Order in the Americas there are four living former or current Ministers Provincials or Guardians (Kale King, Anita Catron, Masud Ibn Syedullah, and me). Very soon there will be five. I commend to your thoughts and prayers the election of a new MP, trusting that the Spirit will move to select the person of God's choosing.

After my term is over in October, my prayer will remain the same, that "we may glorify God's holy name after the example of Saint Francis and win others to God's love". May God's peace and joy be with us all—always.



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**Send in your contributions for the Fall issue by October 4**

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