



# 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 2013

## Provincial Convocation 2013

*Franciscans Reconciling with First Peoples and Sacred Lands*

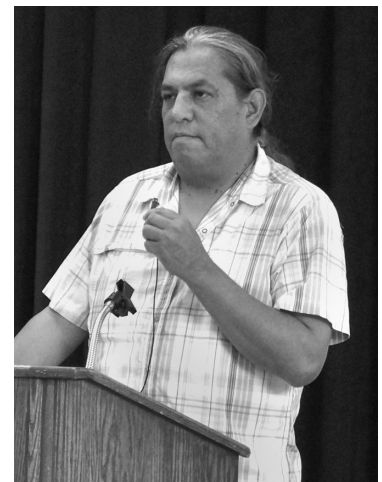
**Shakopee, Minnesota**

**June 25-30, 2013**



*Bishop Mark MacDonald*

*Idolotry is when we put parts of the creation above the creator, p. 4*



*The Rev. Robert Two Bulls*

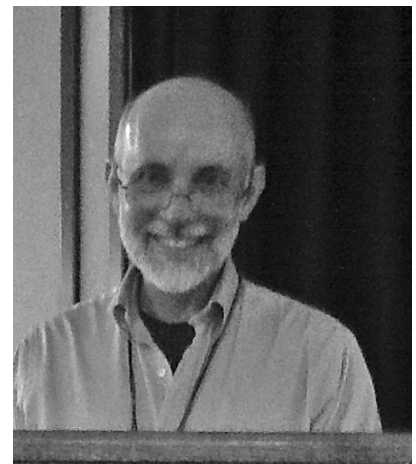
## Keynote Speakers



*Why Are We Here, p. 7*

*Kathryn Rickert*

*Principlities of Power, p. 6*



*The Rev. Jeff Gollither*

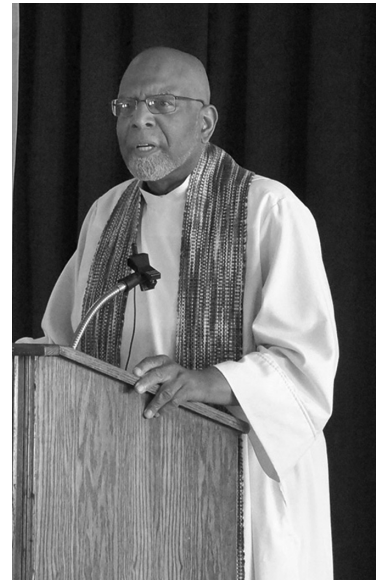
## Liturgies



*Bishop Protector Gordon Scruton Offers Communion to Millicent Ramcharan*



*Lakota Drummers*



*Former Minister Provincial Masud Ibn Syedullah Preaches*



*Symbolic Items in the Centerpiece Used at the Corporate Lament, see page 12*

*Jocelyn Linnekin and Christine Mincheff Professed By Provincial Chaplain Dominic George assisted by Deacon Anita Catron Miner*



**Breaking Bread Together**

*Buffalo Stew at The First Nations Kitchen, All Saints Indian Mission*



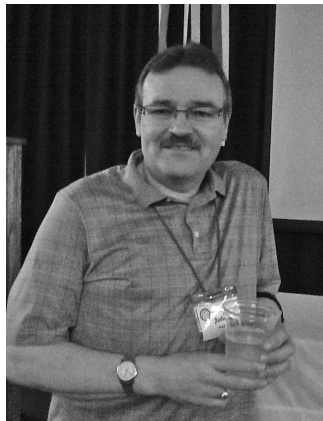


**Having Fun: Ministers Provincial Franciscan Jeopardy** *Current Minister Provincial John Brockmann MCs with Contestants Former Ministers Provincial Masud Ibn Syedullah, Anita Catron Miner, and Minister General Ken Norian*



**Having Fun: Three Wild and Crazy Guys at the Sock Hop** *Dean Jotie Noel, Dr. Tupper Morehead, and TSSF Liturgist Rick Bellows*

*Dean of the Cathedral in St. John's Newfoundland, Jotie Noel*

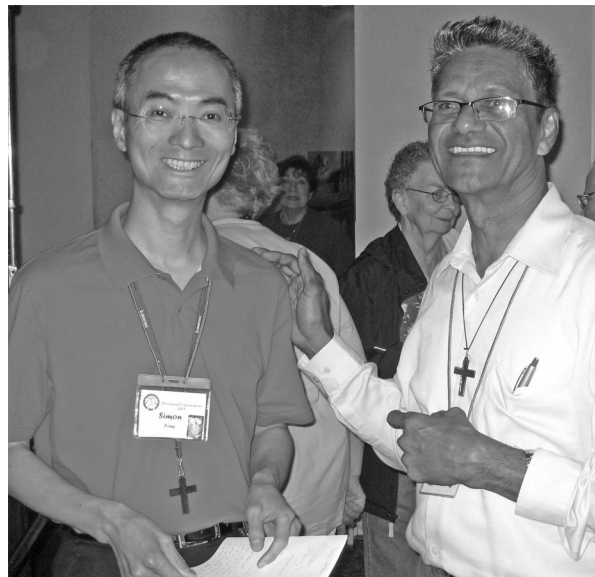


**And we came from many places— Newfoundland, Carribean, Hong Kong, and Guyana**

*Simon Fong from Hong Kong and Clarence Narain from Guyana*



*Esther Thomas, Millicent Ramcharan, and Brenda Cummings from Trinidad*



## Day 28: The Third Note, Joy

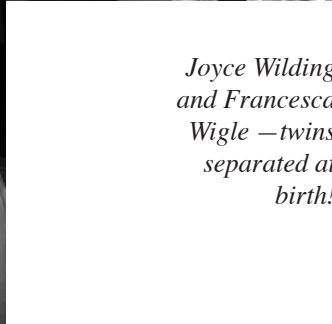
...we delight in fun and laughter, rejoicing in God's world, its beauty and its living creatures...



*A moment in history; count them four ministers provincial and one minister general in one place at one time! And one even has hair on her head and no beard!*



*Bernie Templin and John Dotson are still wearing their teeshirts from the Provincial Convocation 15 years ago in New Orleans.*



*Joyce Wilding and Francesca Wigle – twins separated at birth!*



*Looks like Sister Jean won the door prize.*



*Marilynn Mincey: If I let you run the choir and choose all the music, do you promise to leave some time when there will not be choir practice?*

*Jocelyn Linnekin: Sure. How about ten minutes?*

*Lynn Herne: You know, Bill, I really like your skirt! Can I borrow it later for the sock hop?*  
*Bill Graham: No, sorry, you don't look like you could authentically wear my Clan Graham tartan!*



## The Doctrine of Discovery and the Episcopal Church

*Weber Baker*

The theme of the 2013 TSSF Convocation was the repudiation, reconciliation, and lamentation over the Doctrine of Discovery. After reading this, if you wish to know more, there are many valuable resources on the Internet including the Episcopal Church's response to the Doctrine at <http://www.episcopalchurch.org/page/doctrine-discovery-resources>.

In 1455 Pope Nicolas V issued a papal bull giving Portugal the right to claim and conquer lands in West Africa. This privilege was extended to Spain in 1493 when Pope Alexander VI split the world between Spain and Portugal (the Line of Demarcation) giving the Americas to Spain except what has become Brazil and the rest of the world, which went to Portugal. It also applied to land taken by Saracens [i.e. Muslims] and pagans. A simple look at a timeline shows how this was in response to many things, but in particular to the Portuguese desire to control West Africa (Muslim territory) and Spanish expulsion of the Moors which brought Spain completely back into the Christian camp. (Side note: After the 9/11 attacks Spanish railways were targeted with bombings, partially because they were our allies and partially because Osama bin Laden had a stated goal of liberating Spain and returning it to Islam control.)

The privileges thus granted were the right to take land, make money, and dominate and hopefully convert the indigenous peoples and any Saracens who happened along. Portugal suffered a minor shock in finding Christians in India. These Christians were said to have descended from followers of the Apostle Thomas. No doubt the Portuguese were not prepared for this encounter. By the way, the Mar Thoma Church of India today is in full communion with the Episcopal Church.

Domination and conversion of indigenous peoples and Saracens meant taking goods, chattels, women, and land. Slavery was permitted; execution of those who did not convert was allowed. Native customs and beliefs (or Islamic belief) were to be stamped out. Sad to say many of the "enforcers" of these policies were Franciscan friars; though evidence shows executions were something they did not use as a conversion tool.

The Doctrine of Discovery came to be considered part of the law of nations. So, even when Protestant nations and churches (such as the Church of England) denounced much of Roman Catholic doctrine, the Doctrine of Discovery became embedded in Christian thought. It became the duty of Christian kings, Roman or Protestant to see to the conversion of pagans.

In the United States, the Doctrine manifested itself historically in the concept of "Manifest Destiny". The term was first used in 1839 by journalist Jonathon O'Sullivan. But the concepts behind it preceded his coining of the term. Manifest Destiny was a general idea rather than a set of policies; though the idea shaped the policies. Manifest Destiny is the idea that American people and institutions have special virtues that have been divinely given to allow America to reshape and redeem the world in its image (and coincidentally to expand across the continent by divine will).

People who know without a doubt that they have a divine mission know that nothing will stand in their way: not indigenous peoples (native or Saracen), buffalo, mountains, rivers, prairies, or deserts. And with a firm reliance on divine providence, they have the right to do what is needed to accomplish this mission.

The Doctrine of Discovery has been placed into United States law by the Supreme Court. In 1823 John Marshall specifically referred to the Doctrine in an opinion in which he confirmed the rights of post-colonial powers (i.e. the United States) to inherit powers over conquered territories from their former colonizers (i.e. Great Britain) under the terms which the colonizing country had acquired the territory (i.e. the Doctrine of Discovery). In 1831 the Court refused to hear a case of the Cherokee Nation against the state of Georgia claiming Georgia had illegally taken lands from a foreign nation. The court ruled the Cherokee to be a "dependent nation" and thus related to the United States in terms of being wards of the U.S. As recently as 2005 the longstanding effects of the doctrine were felt when the Court ruled that repurchase of lands by First Nations peoples, lands previously taken from them, did not return those lands to the sovereign state they had before the initial taking.

In 2012, the Episcopal Church formally repudiated the Doctrine of Discovery at the 77th General Convention. The House of Bishops called upon the Episcopal Church to "review its policies and programs to expose the historical reality and impact of the Doctrine of Discovery" with an eye to eliminating the influence of the Doctrine in the contemporary church. Further the repudiation called for all Episcopalians to seek a greater understanding of Indigenous Peoples within the boundaries of the Episcopal Church and to support those people in their efforts to regain their inherent sovereignty and fundamental human rights.

*At Convocation we saw a video about the Episcopal Church's response to the Doctrine of Discovery. It is available on You Tube: [http://www.youtube.com/watch?v=drLnL\\_k5b6s](http://www.youtube.com/watch?v=drLnL_k5b6s)*

## Bishop Mark L. MacDonald

*summarized from notes by Anne Ocorr*

Boarding schools for Native Americans had a death rate of 30-50% but that was considered necessary in order to “save” the children. Only with a broader understanding of indigenous cultures and a compassionate understanding and respect of the other, as St Francis taught us, can we begin to see the fallacy of this position. The Doctrine of Discovery was one that fosters a view of our group against their group mentality, a competition for acquiring, hatred and threat to others, racism, power and privilege. Much of these legacies of this doctrine are alive and well in our societies today.

To address the evil of the Doctrine of Discovery we must transform our thinking, not just our laws. Indifference is how evil happens. We must speak out of our own existence and ask what the Gospel is asking each of us to do about the Doctrine of Discovery and the ways it still affects our thinking.

*Commodification means everything is for sale and profit is all that matters.*

*Evil resides in systems, not individuals.*

*To repent is to recognize and reject the divisions in our heart.*

*The created world is not to be possessed, abused, and sold, but to be respected. We should give equal value for what we take.*

In the second part of his talk, the Bishop dealt with a part of our current secular society, which is related to the Doctrine of Discovery: idolatry. Idolatry is when we put parts of the creation above the creator. It is not about creation being evil but about being out of balance. The world is pregnant with God. St. Francis saw himself as following the Beloved in, not apart from, this world. The secular view of the world is more mechanistic. Creation, which we are part of, or the “environment” which we are not a part of, or are often seen as resource to be used. The broader public has lost the connection between life, the presence of God, and creation. For a balanced life all three are necessary and connected. We are not human apart from the world, but through and in the world. Jesus is the unique embodiment of the Word for all people. God’s spirit is everywhere, in all traditions and cultures. In the past many of us thought Western civilization was the culture that carried the Christian tradition and, therefore, other cultures should imitate the ways of Western Civilization in knowing God. Those tainted with the Doctrine of Discovery are beginning to realize that God is seeking all of us always, through different cultures, all of which are valuable. The idea that other cultures are wastelands and that they have to inculcate the ways of western European Civilization with its “greater knowledge” is false.

## The Doctrine of Discovery and Franciscans?

### Jeffrey Gollhofer’s Presentations

*summarized from notes by Anne Ocorr and others*

To live a spiritual life it is very important to learn to listen, to pay attention to what is going on around us, not just what we are thinking in our heads. Elders told him, “You must learn to listen if you are to survive.” Our thoughts are wrapped up in ourselves, and may be influenced by what we hear in the world without our knowing. Every spiritual tradition asks, “Is this person able to listen well enough to put sacred traditions into practice?”

Discernment, he points out, is learning to make judgments without being judgmental. With careful listening we can discern what is going on and determine our action. We learn in many ways by doing, or by following the modeling of another. A good teacher teaches by example and says to the learner, “Walk with me. Listen for your own sake and for others.” Often we think and draw conclusions too quickly. We need to ask ourselves are our own thoughts really our own or are they what we hear and repeat? How do we learn to talk about ourselves, our group, our world? Who are we, really?

As individuals make rules of life, so do groups and nations. Our rules come from our visions for how we think we want life to be. But rules in themselves are only structures to guide us in how we live. They are not ends in themselves. If they do not fit our lives or we do not use them to shape our lives, they are worthless. Rules ask us to submit. Nations, as well as individuals and groups, form rules of life, but often these rules get sidetracked and become empty rhetoric. What is my life. How do I live my life?

The world wants a life, but how will it be determined and what will our part be in this process? On the communal, national, and international levels are where we see many of the vestiges of the Doctrine of Discovery. Corporate structures are international and do not submit to the concept of the good for the majority of world citizens. Corporations along with other forces in the world get caught up in “Principalities of Power” with power to greatly influence the thinking of the media and many people in the world. They have the ability to present one view and suppress others. Here are some things to think about. If a free market economy controls the world, then everything can be bought and sold. Ownership and domination take precedent over creation. Corporations are beginning to underwrite the costs of operating the United Nations. Is this a problem? How do we define the common life? Common for whom?

We are living our lives as Franciscans. What does this mean for us individually and as a group? As Franciscans, our basics are something that we should contemplate on ever-deeper levels. So often, we get wrapped up in going on and forget the need to return to them. An important part of our basics is Franciscan simplicity. In our tradition, as in all others, we need to ask: are we hearing the spirit? Are we listening? We must focus on that empty space inside each of us and ask what really matters in our lives, in our communities, and in our world. What would God have us do? We need to learn the subtle forces of the "Principalities of Power" that are, at times, thinking for us instead of we, as Franciscans thinking for ourselves. If we don't intentionally think about it then the "Principalities of Power" will do the thinking for us. The issues have not changed since the time of Francis—distribution of wealth and power, and the need to find the sacred in all creation.

## Why are "We" here?

*Kathryn A. Rickert*

I saw an airport policewoman on my way here yesterday. She was wearing one of those belts with all kinds of tools hanging off of it. I want to offer you some tools for this very difficult task.

Please use them if they help you. If not, leave them behind.

**1. A Method** -- In an "information age" it is easy to think that all we need is the right information and then we will be able to fix whatever it is that is wrong. I don't think that is the case when it comes to working with very longstanding, deeply ingrained matters of injustice and oppression. And, I have to admit to you that I do not know exactly what we need to do. I can see part of the problem and have what I hope are faithfully informed ideas about how we might proceed, but there is so much that we as communities still need to figure out together.

Here is the method: HISTORY + EMOTION + PRAYER + ACTION

(It may help you to remember these by using the four fingers of one hand to keep track of them.)

History without the pertinent emotions is simply dead data. Emotions without the benefit of the wisdom and insight to be gained from history can be extremely foolish or dangerous. Wisdom and insight are not automatic, nor are they the same for all peoples at all times.

Some of us are the great-grandchildren of British and European colonial families and settlers. Some are the great-grand-children of slave owners, and some of slaves. Some of us are First Peoples, whose ancestors were here long before the rest of us showed up. Others

of our families came later on from Asia, Africa, India, other parts of the Americas. Most of us carry within our bodies more than one of these groups; and some of us are all of the above -- Colonist, slave owner, slave and First Nations.

As such, we have VERY different feelings about various historical events. Thus, it is a very important step to prayerfully allow the Spirit to help us pay deep attention to what happened and what it means for us now. This step takes time. We will need to live with these difficult questions for a while, before we have the clarity to move into the place where it is possible to arrive at a useful understanding that will then guide our views of the past and actions in the present.

## HISTORY + EMOTION + PRAYER + ACTION

### 2. A Way of Measuring Inclusiveness

One of the great mistakes of those who arrived in the Americas from Europe and Britain to carry out what we now call the Doctrine of Discovery was the assumption that all peoples in all cultures and ages hold their lives together in the same way. That is, I suppose, an understandable assumption. But even within the Christian monastic tradition, it has been very clear for a very long time, that there is more than one way of following Jesus! You are Franciscans. Thanks be to God! You have this marvelous way of forming and carrying out your spiritual and practical lives that differ greatly from Benedictines, Dominicans, Carmelites, and Jesuits among others.

For you all to be Franciscan means that you have a particular shared way of following Jesus and seeing yourselves as followers of Jesus in this messy world that includes certain ways of dealing with the following:

### IDENTITY INTEGRITY INSPIRATION IMAGINATION

All people--not just the good ones--have some way of providing these things in their lives. *All*. So, when we begin to reflect on these painful clashes among various cultures, we must remember that we cannot undermine or disrupt the Four I's of anyone without major impact. If a new understanding of history drastically changes these, we must find healing ways of engaging those changes, ways that allow for a new formation of the Four I's that will then sustain life for that group of people.

It may be helpful to use the fingers of the other hand, and say to yourself:

### IDENTITY INTEGRITY INSPIRATION IMAGINATION

*(continued on page 8)*

### Why are “We” here? (cont.)

So now, please ask yourself, “My people and I, we provide these things – the Four I’s --for ourselves by doing X, Y, Z. How does that other community/person do this? Above all, in our respect for the dignity of all human persons, it is very important that we not act unilaterally to damage the Identity, Inspiration, Integrity, and Imagination of the other.

### 3. A Way of Working on This Keeps Us All Together

In my attempts to respond from Christian faith to the grievous wounds of genocide, racism, and white privilege, I have decided that those words don’t work very well. Not at all because they don’t describe the magnitude of the problems, but, perhaps because they fit too well, and we are simply not able to keep moving when we begin to take in the pain of these wounds.

Yet, also, because those words tend to draw a false line in the sand, creating illusions of “us and them”, “guilty and innocent” that does not fit real life.

Instead, I have been pondering the lives of ALL of us on a continuum of “complication and facilitation”. Those are funny words. They may not immediately ring a lot of bells here, but let’s try them out and see if in fact this notion of “complication and facilitation” might help us here.

One of the great challenges of working on the Doctrine of Discovery is that most ways of doing this very soon pit some of us against the rest of us: Native vs. Non-Native, Slave vs. Free, or the Oppressed vs. Oppressors. This is not a problem of inaccurate description of the actual situation; it presents a problem of “inaccessibility”. Although the description is very accurate, these words too often do not help us to respond in transformative, healing ways.

We are talking about

- Genocide
- Holocaust
- Prejudice
- Racism
- White Privilege
- White Supremacy

These words pose a problem because they do not help us work together on these horrific matters in ways that bring transformation, healing, and hope to all people. These words... (G + H + P + R + WP + WS) are the right words for the problem, but they no longer serve to help us deal with the problem. Rather, they pull us apart into us and them. Perhaps they are too strong? They seem to get in the way of actual deep learning and systemic transformation. At any rate, having used these words here now, you know well what we are dealing with. I will not return to them today, but instead will

use two words that serve to examine ALL lives in terms of how those other words make lives easier, better, more fruitful, flourishing vs. how they make lives very difficult, horrible, frustrated, damaged, and wounded.

### “Facilitated” & “Complicated”

For one thing, all lives are both “facilitated” and “complicated”.

A major problem with these facilitations and complications comes when we fail to recognize that both are unearned, unmerited, and not necessarily an indication of God’s blessing and presence (or the lack thereof) in our lives. It is a false reading of God’s presence in our lives to interpret the facilitations of good health, successful crops and harvests, strong genes, and opportunities for life-sustaining education and work.

Lives are “facilitated” ...as in “*facil*” in Spanish... made easier by money, gender, history, education, strong family support, health and health care, good weather and successful harvests, living wage employment, and the opportunity to travel and expand one’s vision of the world.

Sadly, the lives of some are “facilitated” by the “complication” of the lives of others—through economic oppression, injustice—of slavery, low wages and unsafe working conditions, etc.

Lives are also “facilitated” by the cohesive power of deep cultural bonds that provide the foundation for personal and communal identity, courage, and wisdom that may have nothing to do with other forms of “facilitation”, e.g. money. These “facilities” tend to set up more facility—more opportunity, more education, money, or better health. Unfortunately, some “facilitation” “such as money, does not necessarily set up more wisdom or a well-informed view of the world as to how much difference these “complications” and “facilitations” make.

Lives are “complicated” by history, war, economic conditions, disasters, poverty, oppression, gender, lack of education and opportunities to see beyond the immediate situation, disease, lack of health care, social barriers to employment and unstable relationships. Lives are also “complicated” by materialism and success that destroys families by blinding us as to the true worth of creation and relationship

These “complications” tend to set up yet more “complications”—less opportunity, less education, more poverty, poor health, less wisdom, less stable families. Some of the “complications” and “facilitations” in my family are...

Both of my maternal grandparents left Norway when they were in their late teens/early twenties, and never saw their mothers again.



My maternal grandparents, Even Hendrickson (son of Hendrick) from Vollan, Norway and Ellen Oleson (daughter of Ole) from Sila, left Norway to come the Pacific Northwest. Grandpa Even was one of 5 sons, but not the one to inherit the farm at Vollan. He was trained as a surveyor, work he never actually did. He left Norway when he did, because he did not feel called to die in the trenches of World War I.

Grandma Ellen was one of 8 children, most of whom left their rocky homeland 12 miles south of the Arctic Circle. She left because people were dying from influenza, and she did not feel called to that death. They came across the Atlantic in the cheapest possible accommodation, in the bottom of the ship. It looked a lot like a very small closet. Grandma Ellen came with her sister Anna to join her brother Jacob who was already here and working on the land near what is now Anacortes Washington. My cousin Merna still lives on that street. Even arrived in Everett Washington where there was a well-established Norwegian-speaking community and spent the rest of his working days in the lumber mills. He was there at the time of the Wobblies' demonstrations, violent protests by men who did not feel called to work in extremely dangerous conditions, with no vacations or sick leave.

Nevertheless, they had their own home, and a car...and sent my mother to college not long after the Depression.

Still, they lived on land that once belonged to a tribe, (Snohomish), held a rather dim view of anyone who wasn't Norwegian and certainly never pondered the extent to which their survival/ and their facilitated lives were lived in part through the complication of the lives of others.

So, why and how did your people come here? Unless you are Native American, you too have an immigration story. And, if you are Native American, you will have other stories of migration in order to stay alive.

At first, this presentation was called, "Why are 'they' here?" Until I realized that when we look into it a bit, most of those who come to the USA--with or without official documents--come for exactly the same reason.

In Annie Proulx's novel *That Old Ace in the Hole*, a sort of primer of life in the Texas Panhandle which describes many extremely "complicated" lives, there is a marvelous comment. The measure of doing well in life was indicated entirely by "staying alive". Nothing more. Many people, who came here, did not stay alive.

"We" came because "we" want to stay alive.

I am here in North America because my grandparents wanted to stay alive. They were all poor, and they came here for the same reasons as people come here today to

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- Profession & Novicing Dates
- Notification of Deaths

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stay alive. Or, as the taxi driver in Brooklyn said two weeks ago, when I asked him why he had left Ecuador two years ago so that he could work 12-14 hours a day, seven days a week he said. "*Necesidad*." Necessity. To stay alive. He would much rather go home, if he could. "*Usos y Costumbres*"

Few of us have heard the detailed stories of why and how those with very "complicated" lives have come to live among us. I suspect that even very few Mexicans with "facilitated lives" actually know why so many people leave "home" to come north.

"*Usos y Costumbres*" was the way of governing and managing Mexican villages some time after the arrival

(continued on page 10)

## Why are “We” here? (cont.)

of the Spanish. It may have had some benefits many years ago, but currently places a tremendous hardship on today’s village residents who end up leaving because they cannot afford to remain at home. Under that system each family (with a land grant, etc.) “donated” one son to serve, without pay, some major role (police chief, etc.) in the running of the town each year. In a family that had many sons, that may not have posed much of a problem. However, today, for a family with only one adult male the necessity of working for a year without an income, and then borrowing money at 25% interest to get by during that year, is not sustainable.

So now, let’s return to HISTORY + EMOTION + PRAYER + ACTION and begin to use them to think, and wonder, and pray about what we are learning about why “we” are here. Let’s consider what happens to the Four I’s – Identity + Inspiration + Imagination + Integrity – when someone leaves “home” in order to survive. There is great pressure placed on people to abandon the Four I’s that have held their lives together so far, and to replace them with a new set.

## Lament, A Christian Response to the Doctrine of Discovery

Kathryn Rickert

### What is lament?

Somewhere along our tradition this powerful prayer form has gotten lost. For the most part we think of our relations with God and each other in terms of petition, praise and thanksgiving. If we look more closely at both the Old and New Testaments we find that lament is absolutely necessary for our prayer practice one without which Christianity (and Judaism,) don’t work very well.

It’s not that we don’t need those other prayer forms; we do. But they are incomplete without both individual and communal prayers of lament. In a way, lament is the beginning of all deep prayer—that unguarded, honest crying out to God in trust, hope, and sometimes desperation. Lament declares the situation in which we petition, give thanks, and praise God.

If all that is wrong with the world *were* only “all about us” then perhaps the prayers of repentance would do. It’s not!

The pattern of laments as we find them in the poetry and narratives of Scripture include the poetry of the psalms, the prophets such as Jeremiah, Lamentations, the narratives of lament – Israel crying out to God from slavery in Egypt; Abraham checking in with God four times as to the arrival of the long promised son; Moses

crying out to God “get me help or kill me...you have given me more children than I can manage.”

These are audacious first person, singular or plural, prayer language and actions addressed directly to God. Such psalms as 22 or Lamentations 1: 2-3:

*How lonely sits the city  
that once was full of people!  
How like a widow she has become,  
she that was great among the nations!  
She that was a princess among the provinces  
has become a vassal.  
2 She weeps bitterly in the night,  
with tears on her cheeks;  
among all her lovers  
she has no one to comfort her;  
all her friends have dealt treacherously with her,  
they have become her enemies.  
3 Judah has gone into exile with suffering  
and hard servitude;  
she lives now among the nations,  
and finds no resting-place;  
her pursuers have all overtaken her  
in the midst of her distress.*

Those emotions include (but not only) fear, anger, rage, grief, longing, and doubt. This speech comes from the depths of our lives—the uncovered, real places of intimate real-life experience. It isn’t always nice. It is though powerful and faithful.

When we find ourselves praying in this way, it leads to an intimate, faithful, risky, authentic human-divine relationship. Authentic lament does not come out with tones of arrogance, disrespect, or privilege, but, rather a voice of vulnerability and openness to the most difficult and most beautiful parts of life.

### Why use it to respond to the Doctrine of Discovery?

There is a continuum from Lament (grief) into Repentance (guilt). When the predominant focus and energy of our response to something horrible is guilt, that may mean that the focus and energy are directed at us rather than at those who have been harmed.

Repentance may be a powerful place from which to respond to the challenges of our lives, when we are not stuck there and are able to move into other emotions that direct the attention and energy away from ourselves and toward those who are harmed. Guilt fits only when we are both responsible for, and capable of taking action to correct such matters. When guilt does

not fit, grief does.

However, while there are aspects of our responses to the Doctrine Of Discovery where guilt and repentance may be useful, more often guilt and repentance do more to focus the attention and energy on "us" rather than helping us to open ourselves to God and to each other through grief, lament, and compassion.

### How does it work?

Laments are a temporary tool that is absolutely necessary for our relationship with God, the Creation and with each other.

Lament is NOT a life-style, nor a personality type. Lament in the biblical tradition begins and ends not because our grief is necessarily ever finished, but because God is both within and beyond our grief.

If I am honest I must tell you that I don't know with precision just how it is that laments work. I can see what they do, and I have some understanding as to how. But so very much of this continues to be far beyond us.

If anything can begin to respond to the horror, rage, and grief generated by the genocide, racism, and white privilege that is at the core of so much of our very painful American history, it is the cross of Jesus.

So far, it is as much as I am able to do to bring these wounds to that cross together with you so that we might begin to open ourselves and the structures of our world to this very expensive compassionate love that we find in Jesus the Christ.

Praying together in this way with laments makes it embody our strong emotions, bringing those "loaded guns" out of hiding into the Light where healing may enter in sharing this together with God and with each other, not alone or private any more.

### What will it do?

Laments have the capacity to *open us to God, to each other and to the deep wounds of the world.* It is the opening that is an embodied sign of God at work within us here. This opening has the authority of the lamenter; by our participation together we witness to, and honor, the power and courage of those who are able to pour out their grief to God as Hannah did

*12 As she continued praying before the Lord, Eli observed her mouth. 13Hannah was praying silently; only her lips moved, but her voice was not heard; therefore Eli thought she was drunk. 14So Eli said to her, 'How long will you make a drunken spectacle of yourself? Put away your wine.' 15But Hannah answered, 'No, my lord, I am a woman deeply troubled; I have drunk neither wine nor strong drink, but I have been pouring out my soul before*

*the Lord. 16Do not regard your servant as a worthless woman, for I have been speaking out of my great anxiety and vexation all this time.' 17Then Eli answered, 'Go in peace; the God of Israel grant the petition you have made to him.' 18And she said, 'Let your servant find favor in your sight.' Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer. I Sam 1:12-18*

Exactly what will happen depends entirely on the extent to which we are able to enter into this pattern of relational, faithful reflection:

*The pattern connects history with emotion and faith and compels us to wait upon the Lord together for the Spirit to move us deeply into meaningful, just, compassionate, wise conclusions and actions.*

Take in the history.

Allow the emotions, such as they may be.

Bring them to prayer together with great attention, honesty, love and hope.

Wait in hope for guidance as to what this means and how you are called to respond.

Once we do this we then continue to remember, in hope and love and to offer in love without any need to control the outcome.

### 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)

*Forming the Life of a Franciscan* (2011) \$15.00

### 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.

## Local Laments Over the Doctrine of Discovery

(used at the Provincial Convocation, June 28, 2013)

A prayerful gathering, in a Sacred Circle, with readings, stories, prayers, songs, reflection, giving and receiving;

In acknowledgment of and response to the tragic consequences of the Doctrine of Discovery; To encourage communal awareness and mutual understanding of the realities of Indigenous people in Church and society; Carried out in humble hope for a transformed reality whereby the ways we see each other, the problems and our responses to them are changed through newly formed relationships, under the influence of the Good News of Jesus Christ.

### A Gathering Prayer

Creator, we give you thanks for all you are and all you bring to us for our visit within your creation. In Jesus, you place the Gospel in the center of this sacred circle through which all of creation is related. You show us the way to live a generous and compassionate life. Give us your strength to live together with respect and commitment as we grow in your spirit, for you are God, now and forever. Amen. (Note 1)

### A Prayer for Transformation (adapted) *To be prayed by all*

O God of all the Earth, bless us into the spiritual call to be agents of unity among all people. Let us not turn aside for the sake of our own comfort or convenience, but let us turn instead to stand in support of our brothers and sisters. Let their hope be my hope. And so, join us together through your grace, that we may love one another more perfectly, heal one another more powerfully and liberate one another more profoundly than we could have ever dreamed possible. And let this blessing pass through us to our children, and their children's children that our many tribes and nations may always exist to the honor of the Earth and Seas and to the glory of your wonderful Name. Amen.

### Offering One — Toward an Awareness of History

**Reading:** Lamentations 1:7,10-12,16-17

#### Story

**An Experience: A Prayer for those who are sad and in grief.** (Note 2)

*Read in unison.* Gracious God, you alone are the source of all life. May your life-giving Spirit flow through us, so that we may be ministers of your compassion one to another; in our sorrow give us the calm of your peace, and kindle our hope, and let our grief give way to wisdom and joy, through Jesus Christ our Deliverer. Amen.

*A Response:* Psalm 10:1-12 (read antiphonally, one side to the other)

### Offering Two: Voicing and Hearing Present Reality

**Reading:** Numbers 11:5-15

**Story:** California's Mission Indians (Note 3)

**An Experience: A Reading from our Third Order Rule of Life:** "Regular examination of our obedience to Christ is necessary. To be reconcilers we must first be deeply reconciled to God. We practice daily self-examination and regular use of the Sacrament of Reconciliation."

*A Response:* Psalm 13 (read antiphonally, one side to the other)

### Offering Three: Acknowledge and Lament the Past and Present

**Reading:** 1 Peter 5:1-11      **Story**

*A Response:* Psalm 31:1-5,14-17 (read antiphonally, one side to the other)

*Communal Confession of Sin and Hope:* God of all mercy, we confess to you and to each other that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us, through our Savior Jesus Christ that we may abide in your love and serve only your will. Amen. (Note 4)

#### **Offering Four: Recognition of "Our" Places in the Story**

**Reading:** Ezekiel 37:1-14

**Story:** An Experience: A Prayer for Healing and Hope (Note 5)

O Great Spirit God of all people, every tribe, and nation through whom all people are related; Call us to the kinship of all your people. Grant us vision to see through the lens of our Baptismal Covenant, the brokenness of the past;

(Here may be named examples of the brokenness of the past)

Help us to listen to you and to one another, in order to heal the wounds of the present;

(Here maybe named examples of the wounds of the present)

And give us courage, patience and wisdom to work together for healing and hope with all of your people, now and in the future.

(Here may be named examples of healing and hope for the future.)

Mend the hope in our hearts and let us live in justice and peace, through Jesus Christ the One who comes to all people that we might live in dignity. Amen.

*A Response:* Psalm 41 (read antiphonally, one side to the other)

#### **Offering Five: Prayer of Lament: Giving it to God, All of Us are in This Together**

**Reading:** Romans 12:121

**Story:** An Experience: Prayer of St. Francis (*Said in Unison*)

#### **Offering Six: Hope for a Transformed Reality: A New Kind of Love**

**Reading:** 2 Corinthians 1:3-14

*An Experience:* Exchange the Peace, exchanging the small tokens we have brought.

*A Response:* Psalm 21:1-7

#### **A Communal Blessing and Dismissal** (Note 7)

Loving God, we give you thanks for creating all people in your image, and for calling us together this night in humble hope that our offerings, witness, prayers, songs and stories in your compassionate wisdom and love. As we leave this Sacred Circle, may we carry away the memory of this time together so that we may continue in the risen life of Christ, the one who comes that all people might live with dignity and in peace. Amen.

**A Sending:** (*This prayer is to be said by the entire assembly to each other.*)

Live without fear: your Creator has made you holy, has protected you, and loves you as a mother. Go in peace to follow the good road, and may God's blessings be with you always. Amen. (Note 8)

(continued on page 14)

**(Notes For Local Laments From Previous Page)**

- (1) Gathering Prayer: A Disciple's Prayer Book, "A Prayer for Transformation," adapted by the Rt. Rev. Steven Charleston, *First Peoples Theology Journal*, vol. 1, No. 1, July 2000, p. 6.
- (2) "Praying from Our Sadness and Grief," adapted from *Enriching Our Worship* 3 (Church Pension Fund, 2007), p. 73.
- (3) "Just Like You," Mike Kirby. *First Peoples Theology Journal*, Vol.1, No. 3, January 2005, p. 82.
- (4) "A Communal Confession of Sin and Hope," adapted from *Enriching Our Worship* (Church Pension Fund, 1998), p. 56.
- (5) "A Prayer for Healing and Hope," *Looking at Columbus Day Through the Lens of Our Baptismal Vows*, p. 11, <http://library.episcopalchurch.org/documents/all/18>
- (6) "A Prayer for All of Us," Noon Day Prayer, *New Zealand Prayerbook. He Karakia Mihinare o Aotearoa*.(Church of the Province of New Zealand, Auckland, NZ: Collins Liturgical Publications, 1989), p. 162.
- (7) Communal Blessing and Dismissal, adapted from *Enriching Our Worship* (Church Pension Fund, 1998), p. 69.
- (8) "Sending" adapted from *Enriching Our Worship* (Church Pension Fund, 1998), p. 71.

**Some Overall Reflections****Franciscans gathering in Shakopee****Simon Fong**

Franciscans gathering in Shakopee  
 Round the clock for five days with sheer joy.  
 A kind of rapport known as Franciscanism  
 Networking all the Order from within.  
 Countless fond memories despite the event's over.  
 In many ways people drawn together still –  
 See each day when the Daily Office is said.  
 Can we see anyone omitting a name in the Directory?  
 An answer which is capital N and capital O.  
 Now poured on us be God's blessings still.

Convocation is most rewarding -  
 Our learning opportunities plenteous;  
 Next we had fun and laughter too;  
 Vibrant we were on the way to the Kitchen,  
 Our visit met with welcome the warmest kind,  
 Church there carries indigenous history,  
 Adding to the journal is the organic meal;  
 The forms of the Eucharist with variety,  
 In addition hymns, anthems and the choir,  
 Our musicians whose talents so diverse.  
 No other but to God our thanks are offered.  
 Amen.

**Julie Goodin**

What a joy it was to meet so many of you face to face last week. I am still trying to process it all.

I know I unloaded a suitcase full of hugs and had it refilled with hugs received. We Franciscans are a loving family. The Sacred Circle, drumming and prayers in the four directions was a beautiful way to start our time together. Robert Two Bulls was amazing, he embodies everything that is beautiful about our Indigenous brothers and sisters. The talks reminded me of something I have always been aware of, the reasons for the struggles of Indigenous people. We all know that those who came to this land in the beginning were the illegal immigrants and that history is not one we can be proud of.

The Lament on Friday evening was very moving.

Our small group Morning Prayer sessions were incredible and for me the most memorable Eucharist was celebrated by Clarence. Having our brother and sisters from the islands and Guyana was very special, their warmth and the lilt of their voices just made me feel joyful.

Having Simon with us from Hong Kong was an added bonus. He is so caring and was helpful to many of us. He was a true joy.

The visit to All Saints Episcopal Indian Mission was a real treat, what a lovely little place of worship. We also got to see some of the neighborhoods of Minneapolis en route.

The hotel was lovely and the staff, especially Georgene, were amazing.

A hotel guest was overheard saying to his buddy that he could feel the spirit of God in the place ! Wow !

I could sit here for an hour and think of things to add to this litany of joys from our time together but I have to go to work.

I am so grateful for being able to attend this time with my Franciscan family and have memories for a lifetime.

**Sister Jean CSF**

I arrived just as the Welcome Ceremony began, to the sound of drums and the smoke of burning sage, offering prayers and praise as we faced the Four Directions, East, South, West and North encompassing the whole cycle of life and the recognition of God the Great Spirit in everything and everyone.

There was Morning Prayer with Lectio Divina in our small groups, gathering round the word of God, opening ourselves to the Holy Spirit, listening and learning, knowing we are all one in God.

The talks enlarged our awareness of the injustices of the past and present attitudes toward the First Nation People. Going to the First Nation Kitchen, eating buffalo stew and corn bread, was an experience greatly appreciated.

The daily Eucharists had a special theme, Economic Justice, Creation, celebrating the life of blessed Enneagahbowh, a First Nation Missionary, Renewal of Vows and Profession of Vows, all very meaningful, especially the Lament Over the

Doctrine of Discovery.

There is always something special when Franciscans get together, no matter what 'label' we wear, we soon recognize that as Franciscans we are one, One in Francis and One in Jesus. Together we laughed, we cried, we prayed, we listened and together we found love, Love that binds us into one family, the family of God

Thank you for inviting me to share in this Convocation, Thank you for being my brothers and sisters in the Society of Saint Francis.

## Provincial Convocation Was Best Ever

*Bett Wood*

I heard several people saying that this year's Provincial Convocation was the best ever. While all of them have been great, this one was indeed deserving of any and all superlatives. Despite last minute events that gave us very short notice for coming up with a Plan B, everything seemed to go like clockwork: the Liturgies were powerful; the plenary speakers were deeply inspiring; the breakout groups were great; the various activities wonderful; the free time worked out well; the food was delicious and well served; and on and on and on.

What made this convocation so special? All of the above, and much more, of course. But after several days' consideration, I truly feel that it was the people who were the most important element.

I believe that, beginning with the 1997 gathering in New Orleans, we have been continually growing in Community. We saw the beginning of that growth then, and it has continued at every convocation since. By now our strength and cohesion as an Order is solid and exciting, and it will continue to grow. I can hardly wait for the next one! Each provincial gathering had its own character, and all were different as they should be. And each one has been able to build on the previous ones to learn from them and add to them.

If I tried to name all the people who contributed so much to the event, it would take several pages. Everyone added a lot just by being there. I love you all.

## Through My Eyes

*Sonya Riggins-Furlow*

There were so many experiences from the Provincial Convocation. I met so many people that I only knew as a name in the Intercession List/Directory. There were of course people I knew from the Northeast Regional Convocation, and it was wonderful to see all of them and to make new friends and acquaintances.

The program was an important one, it affected me in a way that I am still having a difficult time explaining to others as I talk about the Convocation. I felt my internal systems overloading beginning with the moving Four Directions Prayer. Reconciliation with Peoples of the First Nations as a theme was poignant and needed, to say the least.

This Convocation was my goal, I was looking forward to it, since being diagnosed with Stage 2 Thyroid Cancer, through tests, biopsies, surgery and radioactive iodine treatments; I was going to Minneapolis!

All the material was prepared with excellent forethought, all the speakers were well versed and moving and perhaps a little history may explain how the week truly affected me.

My father was a union president, union organizer and community leader. He was a very intelligent man, self-taught in many areas, a natural leader, and he was among the second generation in his family to be born free. Thus, I am two generations removed from slavery. My brother, sister and cousins are of the third generation born free. My Grandma Henrietta and her siblings were the first generation of the Hall family born free to their mother who was born a slave and freed by President Lincoln. In the corner of North Carolina where they were all slaves and later freemen, they had an intimate relationship with the Waccamaw Siouan and Lumbee Tribal Nations, to which we have a familial connection.

Being a descendant of slaves, a descendant of Native peoples in America, a descendant of reconstruction, Jim Crow, segregation and the civil rights movement, in this year of our Lord, two thousand and thirteen, I am continually exposed to racism and prejudices by others in various settings and venues.

I wondered very early in the week what I was to do with this program information. I have a phrase that I use, if it does not apply, let it fly. But, could I let it fly? Could I close my ears and run away into a corner of my imagination and forget the entire program, of course not.

The night of the Lament made it certain to me that all this information was relevant to me somehow in this place, at this time. When I learned of the Native American boarding schools and the total attempt of cultural assimilation and destruction of history, tribal beliefs and ways plus the other stories being told with great care, I wept.

And, I wondered why everyone else in the room was not prostrate on the floor before God weeping and wailing for this horrific history of our nation.

I realized that I was in a very high emotional state and if I did not get a hold of myself I would be heading for an emergency room. I was so affected. At the peace, I left the Lament and making the long trek back to my room, I prayed and prayed then suddenly I curled into bed, still weeping I drifted asleep.

Miraculously, in the morning I felt alright. It was amazing. Joy certainly comes in the morning. It was upsetting to hear stories of the Doctrine of Discovery. They were as disturbing as slavery, lynching, Jim Crow, the segregated South, and everything else man can do to his fellow man.

I knew for me that I would continue on my path of treating people with dignity, decency and Christian respect. I also know in my heart that my fellow Franciscans will do the same.

The Second Aim of our Order sets out, in the name of Christ, to break down barriers between people and to seek equality for all. We accept as our second aim the spreading of a spirit of love and harmony among all people. We are pledged to fight against the ignorance, pride, and prejudice that breed injustice or partiality of any kind. So be it! So be it! Amen and Amen!



## **I Love You Greater Than Space by Lucy Dunn Blount**

*Reviewed by Janet C. Nail*

*[Editor's Note. It is so very interesting that Janet sent me this review and that it appears in this issue with so much about the 2013 Provincial Convention because I thought of Lucy while we were all at the Provincial Convocation in Minneapolis for I remember very fondly her storytelling wearing a very funny hat at our PC in New Orleans all those years ago.]*

Remember finding *The Song of Solomon* in the Bible when you were in junior high school? This was a book that your parents and teachers definitely did NOT want you to read! In fact, they seemed to be embarrassed that it was included in the Bible. Maybe they tried to etherealize it by describing it as an analogy of God's love and pursuit of the church.

Anything but the love of a man and woman! I feel that Lucy Dunn Blount may have been influenced by the *Song of Solomon* in writing *I Love You Greater Than Space* (AuthorHouse, 2013), a paean to the love she shared with Duncan MacLeod.

Lucy and Duncan met at Monteagle Sunday School Assembly. Both are wounded and healing; he is a widower, she a divorcee. Their mutual attraction may have come to nothing had not Duncan's daughter learned that Lucy made an annual retreat to St. Mary's, an Anglican Convent in Freeland, England, a conve-

nient mile and a half from the MacLeod home in Long Hanborough.

Two months passed before their first date; in another two months they were married, and their love was so strong it was obvious to everyone they encountered.

Again, they were in Monteagle, as the season was coming to an end. After a grand day of activities, they retired to their room. In the middle of the night, Duncan awoke in obvious pain. Sitting up in bed, he took a deep breath and made motions with his arms as though swimming; then he was still, dead of a massive heart attack.

They had been married a glorious 623 days.

Their love story, told in poetry by Lucy, is not a delicate, unearthly tale. It is as much part of the world as Lucy and Duncan are, concrete, hearty, and solid. This is a love of flesh, of conversation, of silence, of walks and meals and drinks in the evening. It is walking hand in hand, admitting that she is smitten by his very blue eyes. It is rejoicing in embraces and caresses. It is the love for which God created man and woman.

Stylistically, the book includes three parts. "Soaring Songs" is the story of the courtship and marriage. Each stanza of a poem is written as a haiku, an interesting conceit that differs from the usual notion that a haiku stands alone, complete. This gives flow to the poetry and saves it from the facile rhythm of most love poetry (who has not suffered from the "See Saw, Margery Daw" scansion of those magazine poems?).

The progress of love is so real that one occasionally feels like a voyeur reading it, but it is not embarrassing. It feels somewhat like sitting with old friends whose marriage is so grounded in love and in God that you bask in the warmth! You feel your own relationships enriched.

The second part, "Duncan Doodle-Dog," is the achingly beautiful effort to explain Duncan's death to their grandchildren, to ease their grief. In so doing, she embraces her own and moves to releasing him to God. I found myself choked up reading this section (and if you can read the story of the stuffed dog without tearing up, you have lost something!)

The third part, "Ta, Gorgeous," is the sad journey of learning to accept the change from wife to widow. Everything ordinary is now strange; a journey to Birmingham, being home alone for the first time, introducing herself at a retreat—all is changed, changed; a terrible beauty can be born only through the bedrock of her faith, of his faith. She sees them as separated yet together, looking forward to the day they will be together



again.

Faith in God is the continuing golden thread in these poems. Loving God made it possible for Lucy and Duncan to love one another, loving God made it possible to continue life with a shout of "Grateful, grateful!"

Read *I Love You Greater Than Space* to reassure yourself that love is of God, and all your love is part of God.

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Softcover with audio CD, \$19.95 Ebook with audio, \$9.95

Approximately 138 pages Available at Amazon and Barnes and Noble

About Lucy

Lucy Dunn Blount has been writing letters of Christian encouragement for over 20 years and has written five books. She currently runs the radio program Living Treasure with Lucy MacLeod, a daily Bible study to offer encouragement. She is also the president of Precious Pilgrim Ministries, a collection of resources for people on their Christian journey. Blount currently lives in Alabama with her new husband and enjoys spending time with her children and grandchildren. For more information, visit w <http://www.livingtreasure.org>. Here's her autobiographical poem at that website.

I am nothing but by the grace of God.  
Come, Lord Jesus, come.

By His grace, I am a Christian, wife, mother, grandmother,  
encourager.  
I am blessed.  
Come, Lord Jesus, come.

By His grace, I've experienced some of life's refining challenges.  
I am blessed.  
Come, Lord Jesus, come.



By His grace, I'm sure there will be more.  
I am blessed.  
Come, Lord Jesus, come.

Our Abba Father does lovingly sustain.  
His Son Jesus is my Lord and Savior.  
His Holy Spirit does indwell.

I am nothing, but by the grace of God.  
May all be to His Glory.  
Come, Lord Jesus, come.

## From the Bursar

*Tom Johnson, Provincial Bursar*

John Brockmann recently asked me for a report on our Provincial finances in preparation for the Ministers' Provincial meetings in South Africa in August.



In preparing that report, I came to the realization that our income for this fiscal year is running significantly behind anticipated revenue. In preparing this year's budget, we actually reduced the projected income, assuming that the Provincial Convocation would cut into what tertiaries might normally contribute.

### **Sadly, income to date is well behind even those reduced projections.**

If you have not yet made a pledge, or find you have fallen behind in making pledge payments, please do whatever you can to bring your contributions to the Order up-to-date. We are at risk of incurring a significant deficit.

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## Notes From a Very Ancient Tertiary

*Michael Cassell (Professed 52 Years)*

Reading of Gage Colby's rather recent death reminded me of the fact I have been praying for him for a goodly chunk of my life as a fellow Tertiary. Somehow, though one has never actually met another person, years of praying for them has a way of conjuring up a feeling of companionship. So the name of Gage Colby triggered something deep down within me.

I was ordained a priest in 1958 in what is now the Diocese of Spokane (then a missionary district, as they called it) and professed as a Tertiary at the hands of dear Father Joseph himself back in January of 1961 and given the beautiful silver medal with St Francis on one side and St Anthony on the other.

My memories are vivid of the old patriarch who would instruct the friars to change the hands of their watches back one hour because they were all falling behind on the day's schedule. I remember long conversations with Father Paul who has served as an inspiration to me for years on how to face life and death too.

"Going home for Christmas", he called "sister death". He had a way of putting things one never, never forgot. "If I help even one friar to be a better person than they might otherwise have been, it may well be the meaning of my entire life and ministry. God's economics are not man's economics", he gently reminded me.

I refer to these two priests as "Father" because they will forever be "Father" to me. I was blessed with years of happy ministry in dioceses from Spokane to Southeast Florida, where I have resided since 1985.

If I had my life to live again, I would like it to be as an Episcopal priest. It has proved the "right" thing for me to be and do. In 2000, I retired

from parish ministry, having just concluded 14 wonderful years as Rector of St Joseph Church and School in Boynton Beach, Florida. I was not made to chase a white ball around green acres, and the whole idea of bridge on endless evenings gives me a cold chill. As I looked into the mirror upon my retirement, I asked myself, "Who are you? What is the rest of your life going to be? What can you create with the Lord's help to continue being what I believe He chose me to be?"

I had always worked closely with Food for the Poor, an ecumenical apostolate that works in 17 nations in the Caribbean. Their work is at the very core of the Gospel; a ministry of "do-ie do-ie, not talk-ie, talk-ie". And I had done all in my power to direct the considerable financial resources of my parish to work with the poor. In addition, we provided space and support for a community of Haitian folk who live in our area. So it was a natural to go to the offices of Food for the Poor in Coconut Creek and interview to become one of their now nearly 70 speakers from varying Christian traditions. Thanks be to God, I was accepted and within two weeks off and running across our nation each and every weekend now for 13 years from Seattle to Key West and from Bangor, Maine to San Diego.

It has been a real romp and I have been privileged to meet some of the finest priests and laity that any community could produce. These experiences in our parishes raising funds for the incredible work in the Caribbean of Food for the Poor has turned out to be

the capstone of my life and work and, with God's Grace, my dream is to go on serving till I can no longer walk and then maybe I can crawl or roll, but I want to go till the end.

We

- Have built schools, hospitals, and over 80,000 houses;
- Fed thousands on rice and beans keeping starvation away;
- Dug wells, planted trees, and taught animal husbandry and environmental responsibility;



1. Robert Grant, 2. Chet Spicer, 3. Lee Mundell, 4. Pete Powell,  
5. Rev. Michael Cassell, 6. Robert Webster

These men were all involved with Scout Troop #73. The photo may be in the late 1950s.

- Worked in the prisons, established fishing villages, and even distributed band instruments bringing joy to frequently joyless lives; and even
- Established banks in the jungle.

In this period that I have served the poor, the population of our earth has grown by 1 billion in the same period of time. Sometimes I feel like the embodiment of the old Pennsylvania Dutch saying, "The faster I run, the behinder I get". By 2025, we shall have reached a population of 10 billion souls and we do not seem able or willing to share what we have with those who need medication, homes with dignity, food and bacteria-free water, schools and the entire infrastructure of civilization.

However, because we are Christian, we shall never, never, never, never give up! As the great Winston Churchill once said, "Hope is a *nevertheless* to the facts of the human condition." So no matter the odds against our Lord's dream of the Kingdom of God where the lion and lamb shall dwell together and where there shall be no hunger or thirst or nakedness or sickness or ignorance, we who share that vision will work, pray, and give, to make it come true.

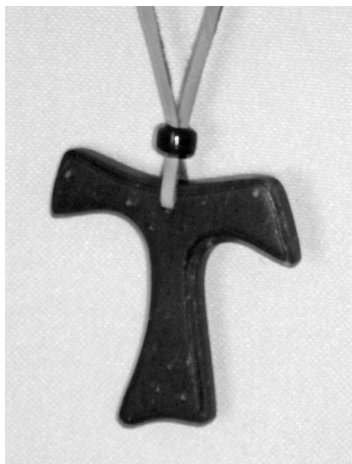
It is not for nothing our spirituality is fed and nurtured by the example of St. Francis of Assisi.

### A Unique Opportunity From the Convocation: Pipestone Carved Tau Crosses

*Tom Johnson*

A unique Tau pendant was created for the recent Provincial Convocation. It was carved by a fourth generation American Indian artist from pipestone. Pipestone is found only in Western Minnesota in the Pipestone National Monument, and is legally quarried by permit, exclusively by American Indians.

Pam Tellinghuisen has been quarrying and carving pipestone for over 20 years. While her specialties include traditional pipestone pipes, smudge bowls and carved turtles, she kindly agreed to create a limited number of Tau pendants on the occasion of our Convocation held in Minnesota earlier this year. The pendant hangs on a traditional leather thong.



We have a limited number of these pendants left over from the

convocation bookstore, and you may purchase one on a first-come first-served basis for \$29.95 including shipping charges.

Contact Bursar Tom Johnson at 214 Leafwood Way, Folsom, CA 95630 to place your order.

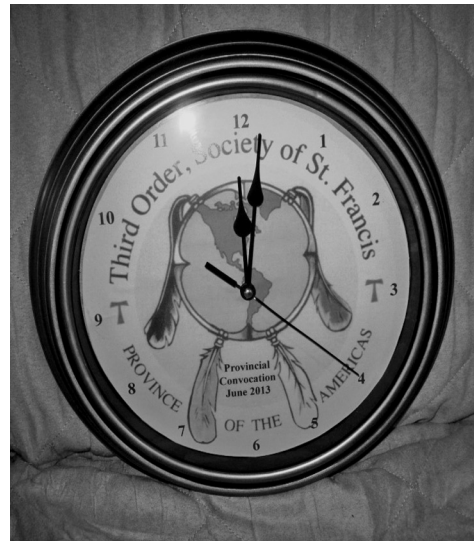
### Provincial Convocation Raffle: Clocks Still Available

*Julie Goodin*

One of the fun things we did at Provincial Convocation was a raffle. Bett Wood donated a beautiful wood carving of brother Francis. It was carved by 16-yr-old Jacob Salazar who comes from a family of carvers. They find branches from trees and look at them and see which saint is hiding in there. They are from Taos, New Mexico.

Julie Goodin made and donated six 10" wall clocks with the convocation logo on the face. Julie had a great time selling tickets and Sister Jean was chosen to draw the lucky winning tickets, and the drawing was held Saturday night.

The raffle with some additional donations netted \$755 for the Africa Travel Fund.



Anyone who would like to purchase a souvenir convocation clock should contact Julie. All profits will be added to the African Travel Fund. Clocks are \$25.00 including shipping.

## TSSF ID and In-Case-of-Death Cards

*John Brockmann*

I recently had an older TSSFer contact me asking what instructions should be given to family and executors upon her death. I immediately recalled the TSSF ID card in my wallet that included such instructions.

Francis did not ignore the reality of death, of course, and concluded his famous Canticle with this stanza:

*Be praised, my Lord, through our sister Bodily Death,  
from whose embrace no living person can escape.*

*Woe to those who die in mortal sin!*

*Happy those she finds doing Your most holy will.*

*The second death can do no harm to them.*

Moreover one of the requirements of those professed in years past was that they have a will and that TSSF be remembered in that will. (In my parish I also encourage the idea of having plans for a health care proxy and plans to the funeral celebration with readings and music.) Thus as we continue to issue the IDs/In-Case-of-Death cards, we will begin to include from earlier TSSF profession/novice pledges the one line: "Please keep TSSF in your final bequests."

*If you have lost your card or never received one, please contact the Secretary of the Order in order to get a new one.*

**Third Order, American  
Province  
Society of St. Francis**

*Current front  
of card*

**The Rev. Dr. John R. Brockmann**  
*Life Professed 8/28/93*



**"Make me an instrument of your Peace"**

*Current back  
of card*

**In case of death, please notify an  
Episcopal/Anglican Priest  
and the TSSF Provincial Secretary**  
PO Box 399, Mt. Sinai, NY 11766  
631-473-0533

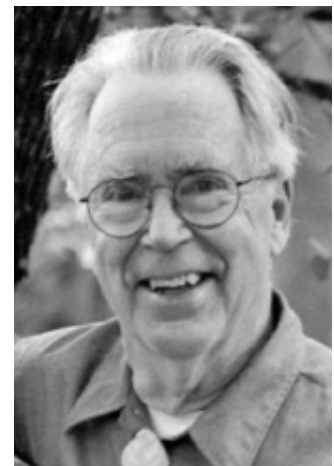
## RIP: Rev. Henry Bird Devoted to Dignity and Justice

*Reprinted from Martha's Vineyard Magazine, July 2, 2013*  
The Rev. Henry H. L. Bird was part of the "Greatest Generation." Born in the roaring twenties, he witnessed the challenges of the Great Depression, served in World War II, and played a quiet but substantial role in the Civil Rights movement in the 1960s and 70s. His service to the poor, attending to the indigent and pursuing justice for the underserved, was matched only by his passion for rowing and devotion to his wife, Hilde, and family. Reverend Henry H.L. Bird died

peacefully on Thursday, June 13 surrounded by his loving family at home and overlooking his beloved Casco Bay and Yarmouth Island. He was 86.

Born in Wilmington, Del. to H. Lonsdale Miner and Samuel Bancroft Bird, Henry spent his early years there and in Chadds Ford, Pa. Beginning at age seven, he spent several months every summer on Yarmouth Island, Me. with his aunt, uncle and cousins. It was there he learned how to swim, row and sail, and where many of his lifelong skills were formed.

Reverend Bird attended and graduated from Middlesex School in Concord, and served in World War II as a Naval Medical Corpsman. He was honorably discharged in 1946 and received the Victory Medal. After volunteering for service in the Navy, he attended Princeton University, where he received a Bachelor of Science in biology. He was awarded a place in the Sigma Xi Honor Society for his scientific research on his senior thesis. He rowed throughout all of his school years, and was captain and stroke for the Princeton lightweight crew. After a brief teaching fellowship at Bowdoin College, he was called to the ministry and attended the Epis-



copal Theological School in Cambridge, where he received his Master of Divinity. He was ordained an Episcopal priest in 1956.

More important, during seminary, he met his true love, Hildegarde deVermandois Brewster, to whom he was married for 58 years.

His calling took him and his family on a fascinating journey, which included St. Paul's in Bedford, St. Andrew's in Edgartown, St. Paul's in Brunswick, Me., summer chapels on Orr's and Bailey Islands in Maine, San Juan Navajo Mission in Farmington, N.M., St. Michael's in Upper Fruitland, N.M., Episcopal Church of the Epiphany in Socorro, N.M., St. Paul's in Truth or Consequences, N.M., Urban Indian Ministries in Albuquerque, N.M., South Freeport Congregational in South Freeport, Me., and the Down-East Cluster Mission, a consortium of three Episcopal churches in Stonington, Castine and Blue Hill, Me., as well as many places in between.

A veteran for peace, Henry supported peaceful actions for humanity throughout the community, church and world. Though his involvement in the civil rights movement was significant, it was his efforts to improve education, health and retain the dignity of indigenous populations from Maine to New Mexico that marked his substantial ministry. He was instrumental in the ordination of the first Navajo priest into the Episcopal church.

Rowing was a true passion from an early age. He was a lifelong member of the U.S. Rowing Association and the Maine Rowing Association, and was active in as many Maine rowing races as he could participate in. He rowed year-round in Casco Bay with Hilde and his four-legged companion Bosun ("Bo") as his crew. In his age group he rowed in the Head of the Charles regattas in Boston until the age 76. There was always the color orange to be seen about him and his boats.

He was active in volunteering at the Harpswell Islands School, a School Administrative District 75 mentor, and served at an area food bank and Habitat for Humanity. He also was a diligent daily letter writer. He most recently completed and published his memoir, *Ride the Wind*.

## Rolling Around The Church

*Dianne Aid*

Many years ago when a foot specialist told me I needed to be in a wheelchair to preserve my foot, it actually came as a relief. As my foot joint continued to deteriorate I became less and less mobile. I remember a pre-wheel chair drive with some visiting friends to Mt. Rainer – they took off exploring, I sat in the car.

I feel like a "Scooter Store" commercial, but the freedom that came from qualifying for a power chair was monumental. I have a photograph of me coming down a flight of stairs (very closely spaced and with a gradual grade) at La Verna in Assisi with my Franciscan friends. We dubbed the picture "True Joy" – that is really how I felt!

My work/ministry load is pretty significant, and little of it relates to persons with disabilities advocacy. It is simply I have been engulfed in immigrant and social justice advocacy work for years pre and post wheel chair.

I generally do not think of myself as "disabled", mobility challenged, yes.

I participate in a good number of church meetings, and often serve as workshop leader or speaker. Some of these events involve travel. I would like to share a few experiences which are fairly reflective of what I have to deal with – my idea of accessibility and the idea of others differ. This comes from basically not "living in my shoes".

I attended weekend training at a retreat center near Spokane, a center often used by The Episcopal Church. I was assigned the "accessible" room. It was actually a suite with a living room, bedroom and private bath – nice except my chair could not get through the bathroom door, there was no shower bench available or safety bars in the tub. I had to use the public restroom which was accessible, but quite a distance from my room. I encountered another very com-

mon problem, the meals were cafeteria style, the service bar is too high for a person in a wheel chair to reach, and often the food is not visible.

Moving across the country to a city I appreciate for its history and diversity – but a nightmare for getting from one place to another if wheel chair bound. The Wyndham Garden Hotel, literally across from The Newark Airport provides free shuttle service to guests, but as usual with hotel shuttles, they are not accessible. A few years back it cost \$200.00 round trip for an accessible service. The runways can be seen from the hotel, it is that close. This last year brought an improvement in the fact that Super Shuttle (which always has accessible vans for the same price as non accessible) now services the Newark Airport. The fare was now \$39.00 each way. However, once at the hotel, there is no transportation that is affordable – I had wanted to attend a Sunday church service a few miles away I was quoted \$200.00 cab fare. The hotel is on a busy highway, no public transportation and no sidewalks, so one is captive in the hotel for the duration of the conference/meeting.

Another really common issue is "accessible" hotel rooms. I know that I need to plan for at least 30 minutes upon reaching my room to have engineering move furniture around so I can get around. I cannot reach the "cords" which open and close curtains, the thermostat is out of reach and the beds, well, I always need some kind of step stool to get up on them. At one hotel the answer was stacking three dish racks which hold glasses next to the bed. The last hotel I stayed in, the beds were so high, nothing worked, so they needed to bring in a cot, and I spent my counting sheep time staring at two queen size beds with several pillows. There are by the way beds made lower for handicapped rooms.

I want to say something about meeting room set up – often round tables seating up to 8 persons. The tables most often are placed very closely together. It is helpful if organizers know wheel chair bound people are going to be there to reserve a few places at the tables on the outer edges.

There are some venues that are completely inaccessible. Most of these again are retreat centers or older historic churches which were built before wheel chair bound people were out and about.

This leads to justice and issues of inclusions that allows all people access to church and society.

I want to celebrate the work and ministry of a good friend, The Rev. Christopher Johnson, former Jubilee and Social and Economic Justice Officer for the Episcopal Church. Chris was part of the organization of a conference "Under One Roof", a major conference on Domestic Poverty, held in the infamous transportation city of Newark – at least it was downtown where one could walk and roll about. There was a free breakfast for all guests of the hotel, problem, the breakfast room was down a flight of stairs and there was no other access. The hotel offered to send a plate of food up. Chris demanded that they bring all the choices up to a room I could get to, and they did each day. Some of my friends chose to eat with me, and we did have our "elegant" little breakfast party. On day

(continued on page 23)

## The Provincial Convocation 2013---A Legacy of the Heart

*Marilynn Mincey, Convocation Chair*

After two years and several months of preparation and prayer, we Franciscans of the Third Order Province of the Americas met in the heartland of the Mid West, Shakopee, Minnesota. This is also the home of our friends the Native American Indians. We were welcomed into their land by our Minister Provincial John Brockmann, and by yours truly as Chair of the Planning Committee. We were also welcomed by The Rev. Robert TwoBulls and his drummers, who drummed for us and sang several songs and prayers, and with the aroma of sweet grass wafting over us set the tone for the week of discovery for us together.

Seeing and touching base with old and new friends is very important to us. It is the thread that knits us together as a family. It is so important to put a face to a name. It is one of the reasons that Provincial and Regional Convocations are important to the Order. There is a special bond we share as followers of St Francis, and like family reunions, being personally together warms the heart and makes the relationships closer.

The theme centered around the issue of the Doctrine of Discovery and the abusive laws that resulted from it with regard to the treatment of world-wide native populations by the Christian Church. Not only is this doctrine ancient, but the frightening thing is it is still in the Laws of many lands, especially the United States and Canada. It is still in use today to keep the Native population in line.

We as Franciscans need to share this knowledge and work with our Native brothers and sisters to mend the hurt we have caused by our indifference and lack of knowledge. It is very important that we work within our fellowships and church communities to arm ourselves with the knowledge of unfair practices and laws that still cause great harm to our brothers and sisters.

As a Franciscan family we also need to understand that this Doctrine was used by our Order to abuse Native Americans in the early days of the discovery of California. The Franciscans entered the area we know today as California and the army of Spain followed to rid the land of "savages" unless they were willing to become Christians.

We as modern day Franciscans are not happy with our historical past. We as modern day Franciscans feel we need to rectify the situations of the past. We as TSSF of the modern day have pledged to carry on this work together. We have pledged to make it a mission to approach our governments both local and federal to remove this Doctrine from the laws of the land. We have here in Shakopee, Minnesota, pledged our support and affection for our native brothers and sisters, sitting with them and listening until change fills our hearts and minds and heals our attitudes so that all may be one people in God.

I think of my days in the 60's when our country was trying to find a way to rectify the past abuse of our African Ameri-

can brothers and sisters to make them one people with us of European heritage.

I remember Martin Luther King when he made his famous speech, which included the words, "I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character."

Well, I Marilynn Mincey, TSSF, have a dream also. I have a dream that our native brothers and sisters will live as their rich culture demands and that they will be included as equal partners in all we do. We have begun letting the past be past and I pledge now to work diligently for a future of justice and peace for all.

## TSSF Comes Face-to-Face with the Doctrine of Discovery: Reflections on Provincial Convocation, 2013

*Dianne Aid, Convocation Program Coordinator*

It is difficult to live in the Pacific Northwest and not be aware of the influence of Native (First Nations) art, foods and culture in the region. There is the risk of non-Native people to be satisfied with a souvenir shop totem pole or dream catcher. Relatively few people are aware of the ongoing oppression and poverty in Native communities resulting from The Doctrine of Discovery / Conquest.

### Background

In 2010, The Seattle based Saint Clare Fellowship of The Third Order Society of Saint Francis (TSSF) was slated to host the summer Western Convocation of the order including coming up with the program/theme. Inspired by a resolution passed at the Province V111 Winter Talk (a gathering of First Nations Episcopalians and Anglicans and non-First Nation friends)\* (1) coupled with the Episcopal Church focus on poverty alleviation and the Franciscan value of embracing "Lady Poverty", the following theme emerged: HOLY POVERTY, LESSONS FROM FIRST NATIONS PEOPLES"

Elsie Dennis and Kathryn Rickert from the Diocese of Olympia First Nations Committee were invited as our convocation program leaders. The gathered Franciscans were stunned into silence, then tears and made a commitment to carry the ongoing work around The Doctrine of Discovery to the entire TSSF Province of the Americas. This was to become the work and theme for our Provincial Convocation which is held every 4-6 years and gathers people from The US, Canada, Latin America and the Caribbean.

Planning was two years in the making, every detail, speakers, workshops, liturgies and even light hearted evening fellowship time. We were looking for a location in the Mid-West, Minneapolis was the perfect choice with its long history of "Indian Work" and the opportunity to visit The First Nations Kitchen at All Saints Indian Mission.

## The Convocation

7:30 PM, June 25<sup>th</sup>, 2013 drumming and a Four Directions Ceremony led by The Rev. Robert Two Bulls set the stage, and over the next four days we listened to stories, history and present day reality of the impact of The Doctrine of Discovery. We were able to use resources developed by both The Episcopal Church and The Anglican Church of Canada over the last few years. We were once again moved to tears and needed to claim our part as Christians and particularly Franciscan Christians in the conquest, enslavement and violation of human rights and dignity of First Nations Peoples. Our speakers, Kathryn Rickert, Mark MacDonald, TSSF, Jeff Gollhofer, TSSF and Robert Two Bulls all spoke from the heart, from deep knowledge and experience. In the midst of this we held a Lament (based on the model for Lament used at The Episcopal Church General Convention in 2012.)

## Follow-up

The 100+ who attended have returned to their home communities, the evaluations are in. The Provincial Convocation received very high marks, especially regarding program and liturgies. Most significantly, they do not want to let what was started fade into a memory, we are being asked to continue actively work to reconcile and build relationships in our communities to work in solidarity with First Nations Peoples to restore justice.

Through our Franciscan Action Network we will be creating Action Circles across the Province of the Americas to continue what was begun and work with others in both church and secular arenas around local implications of The Doctrine of Discovery. We as Franciscans would love to be engaged in continuing the work that has taken root in the Episcopal/Anglican Churches of The Province of The Americas.

The reflection and reaction to the Doctrine of Discovery has much broader implications regarding other human communities who have been and still are exploited for economic gain. My prayer is that we can form action circles in our home communities to invite conversations and build relationships with "the other", for "the other" really is all of us.

*\*1) Jesus said "Blessed are the poor" We know God has a preference for the poor. We, Native*

*People come from the poor and we are concerned for the soul of The Episcopal Church. We pledge to hold out our poor hand in love to The Episcopal Church so it will not be lost" –January 10<sup>th</sup>, 2010.*

Note: The Provincial Convocation TSSF planning team is grateful to Elsie Dennis for the guidance she has given us during the past two years, she was scheduled to be a keynote speaker and we grieve the tragedy of the loss of her son James two weeks prior to Convocation – may we dedicate the work we will engage in to James who inspired many.

## Rolling Around The Church (cont.)

two of the conference, I was told that the closing Eucharist and reception would not work for me because the church where it was to be held was not accessible. I felt just awful. Chris went to work and rented portable ramps for the church so I could get in. I tried to talk him out of it because of the expense, but he saw it as a justice issue. It turned out well, because the church decided to purchase the ramps and they are now accessible.'

I think the answer to making things accessible is basic good grassroots organizing by involving impacted people in determining what is needed to make the church venues accessible.

Finally, I leave with a question: What does it mean to be accessible? We think about disabilities as being of the physical sort, but think about language accessibility, economic accessibility, and whatever separates people from equal access.

*A final response to the Provincial Convocation*

## Thanksgiving

*Kathryn Delafuente*

when morning breaks and white clouds shine  
I thank the lord for friends of mine

at noonday when the sun is high  
my thanks for friends to God I cry

at dusk when earth is hushed and dim  
thanks for friends I sing to Him

at night before to sleep I go  
I thank him for the friends I know

and whether I feel fine or blue  
I thank the lord for friends like you

## Results of Chapter Election 2013-16

The following have been elected by the professed to be members of Chapter 2013-6:

Masud Ibn Syedullah,

Millicent Ramcharan,

Diane Jones,

Joan Verret,

Joyce Wilding,

Brenda Stewart and

Janine Schenone







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**Send in your contributions for the Fall 2013 issue by October 4**

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