



# The Franciscan Times

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

Fall 2015

---

## A Commemoration of the Passing of Our Mother House, Little Portion Friary, Out of the Hands of the Society of St. Francis



*John Brockmann (with information from Br. Clarke and his Blog, the World is My Friary, and New Horizons newsletter of Hope House Ministries)*

Earlier this Fall, Little Portion Friary, passed out of the hands of the Society of St. Francis and into the hands of "Hope House Academy at Little Portion Friary." There is some poetic justice here because Fr. Francis Pizzarelli began Hope House Ministries 34 years ago, in the small Guest House at Little Portion. Their mission was and is to help young adults battling addiction as well as those who've lost their way. In the beginning the Guest House had 10 beds, and their staff were all volunteer. Hope House Ministries now employs 65 full-time people, has 300 volunteers, and 10 entities serving a wide range of human needs. The Community House now has 40 beds, between two locations. Taking over Little Portion will greatly expand their abilities to serve.

The brothers are retaining the graveyard, the county is negotiating for the forest; and Hope House will take over the buildings and use the property immediately around the friary. Fr. Frank has said he intends to keep the labyrinth open to the public, the outdoor chapel will remain, and the young men will be trained to bake bread so that the long tradition of fresh homemade bread will be maintained.

*Mass of Thanksgiving Celebrant, September 3, 2015: Father Frank Pizzarelli, Minister Provincial Brother Jude, and Minister General Brother Clark.*

---

To commemorate this event in the life of the American Province, I am reprinting a June 1929 article written by a tertiary about his first visit to Little Portion. Accompanying this article will be many pictures of Little Portion that have been scanned.

---

### A Pilgrimage to a Modern La Verna

*By Bro. Martin Joseph, Ob\*. S. F., a Visiting Tertiary, (reprinted from The Little Chronicle (June 1929))*

As we arrived at Port Jefferson and alighted from the train, a grey-garbed friar who was none other than the genial Brother Andrew greeted us with true Franciscan cordiality. No doubt many of our tertiaries are familiar with him, in name only, through sending him their monthly reports, but he assured us he would like to know all the tertiaries more intimately by personal contact. It is to be hoped that many will take advantage of the opportunity to know him and the other members of the Community better by making a visit to Little Portion

\* Member of Third Order who also took a vow of chastity.

Monastery at Mount Sinai on Long Island, New York. We are certain you will enjoy its hospitality and obtain an increase of faith to assist you along that path of perfection in Christ which was nobly trod by our Seraphic Father Francis.

Instead of having to walk the distance from the station to the monastery as a pilgrim in the time of St. Francis might have done, we were conveyed in a motor car with a fleetness which no doubt would have caused a Franciscan of the 13<sup>th</sup> Century to think he was another Elijah going up into the starry abode, yet the bumps in the road every now and then made us realize that we were still on terra firma.

The red wooden cross and the sign "Little Portion" erected  
*Continued on page 2*

### A Pilgrimage to a Modern La Verna (cont.)

by the roadside informed us that we were at our destination. We drove into the grounds and the father superior and other brethren met us stepping from the vehicle. The buildings, though not of the traditional monastic style, seemed very substantial and had an inviting appearance. Upon entering them we sensed an atmosphere of spirituality, one of typical Franciscan expression. All was neatness, cleanliness and good taste, especially in the matter of the fine art of decoration. Nothing was overdone, tawdry, or too ornate either in the chapel or other parts of the house, and while a certain primitive roughness and incompleteness testifies to the reality of the poverty professed, the dignity of holy poverty in imitation of Him who had nowhere to lay His Sacred Head was everywhere manifest.

The work of modernizing and adapting the buildings to the needs of the community has gone ahead at a rapid pace. To date much has been accomplished for the comfort and convenience of the Brethren. Nevertheless much remains to be done to the buildings and grounds and the Order still begs our prayers and alms. The chapel, of course, is the center from which radiates all the activities of the Community, both spiritual and material. It is not very spacious but fulfills the need for orderly and dignified worship of God in the Mass and Divine Office. Plans from the very first have been under consideration for its enlargement and beautification, but its present state represents a limited pocketbook. The possibilities for a suitable monastic foundation at Mount Sinai, however, are unlimited. The brethren have been ingenious and economical in using here in their new location all the material, which they brought with them from Merrill WI and the stones, trees, and buildings, which the new site afforded.

In the chanting of the offices the usual monastic forms are observed with slight variations due to peculiar Franciscan customs.

The Poor Clares were never seen except at Mass, Vespers, and Benediction. Their convent is quite a little distance from the monastery, and they lead their life of adoration and reparation with no contact with the monastery, except in an official capacity in the purely spiritual and priestly administrations of the monastic chapel. The monastery is so arranged that the nuns or other women visitors may enter and leave the monastery chapel without passing through the monastery proper. In the chapel they occupy a screened-off gallery which they do not leave even to receive Holy Communion.

With the permission of the father superior and in company with two of the friars we paid the Sisters a visit, kneeling a few moments in prayer in their beautiful and well-appointed chapel where the intense "Labor of Love," namely, adoration and reparation to Our Lord in the Blessed Sacrament, is carried on. Thus they are not much seen by the world since their intention is to lead a life "hid with Christ in God." As they

1 Original Building on Grounds at Little Portion

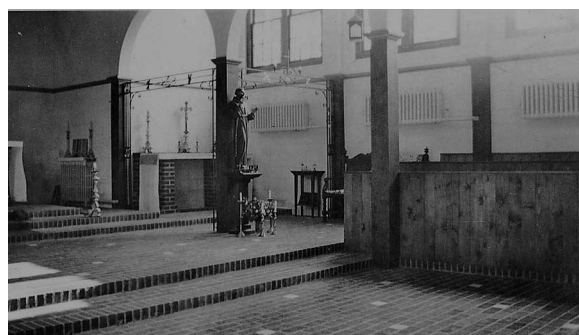


2 Little Portion under construction in late 1920s



3 Bishop's Consecration of Little Portion Including Statue of St. Francis; see 1 3

4 Chapel of Repose Side Chapel



5 Above, Prayer Stalls in the Original Chapel.



6 Left, Procession out to the Back Outside Altar



**7** Side Entrance to Friary, Bakery, and Cat



**8** Warm Bread Just Out of the Oven



**9** Final Design of Chapel



**10** Francis Statue in Chapel



**11** Current Kitchen



**12** Each Chapter for decades would pose on the steps

**13** Same statue as in #3 photographed in 2005 with Praying Mantis on Cheek



**14** Guest House Where Many Chapter Members Were Housed



## A Pilgrimage to a Modern La Verna (cont.)

grow in numbers they may wish to develop more and more of the spirit of enclosure.

Next we inspected the convent garden seeing all the members of what Brother Anthony termed “the Sisters’ Zoo.” Here are the Muscovy ducks, a small flock of hens guarded by a pompous rooster, and a flock of little chicks, all of which you have read about in recent issues of *The Little Chronicle*. The friars also have a mascot in the form of a very affectionate Scotch terrier who is allowed to visit the convent at any time without the superior’s permission, a permission which all other visitors must obtain before going to the Convent.

As we rambled around the acreage of the monastery and saw what had been accomplished and the work it must have entailed, we wondered how it could have been done with the little time allotted to this type of work over and above the chanting of the office, cleaning, repairing, and enlarging the house, preparing meals, and the other manifold duties of a monastic life. It must have been a laborious task to subdue this primeval wilderness of trees and heavy undergrowth of all kinds of brush. Truly the wilderness and waste places of this spot have been made to “blossom like the rose.”

Another thought presented itself to our minds as we viewed this process of cosmos rapidly evolving out of chaos. In spirit we reverted to the establishment of the monastic foundations of the monks of ancient times in the isles of Lindisfarne and Iona. They had conditions far more discouraging than those at Little Portion. It is recorded that they lived in wattle huts composed of reeds and mud. We know the remainder of the story: how in spite of all these natural handicaps they were most instrumental in converting our forebears to Christianity. In comparison with the hardships of these “prisoners of the Faith,” the friars at Little Portion are living in a palace and their subjection to the soil is as naught. God has continued to bless his servants even to this latter time.

The Community is attempting to be self-supporting insofar as it is possible and extensive plans have been formulated for the raising of garden and dairy produce. Of course, the religious are grateful for and needful always of receiving donations of canned goods, jellies, and other articles along with financial assistance. If all would send a little there would be no great burden on any one individual.

There are many objects of ecclesiastical art and devotion in and around the monastery worthy of description and study, but space will not permit us to enlarge upon them. They should be seen to be appreciated. Enough to mention the unique statue in the chapel, and its replica in the garden, of the Blessed Virgin and Child designed and executed by one of our religious and adapted as the distinctive symbol of Little Portion and hence “Our Lady of Little Portion.”

*Continued on page 4*

### A Pilgrimage to a Modern La Verna (cont.)

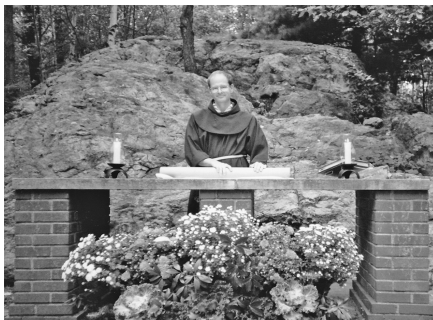
When the time drew near for our departure from this house of prayer and praise we were loath to do so, for we had become enchanted with its hospitality. We felt Little Portion to be another “House of God and Gate of Heaven.” As we said farewell to our hosts they expressed a desire that many

❶ *View to Little Portion From Back over the Labyrinth*



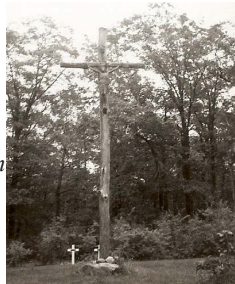
more of the tertiaries of the New York and neighboring Custodias [fellowships]

would pay them a visit in the near future and we hope that many of them will avail themselves of this invitation and privilege. Words fail to express our gratitude and indebtedness to the kindly members of the community for the hospitality extended to us and the spiritual favors enjoyed during our sojourn with them.



But our hearts were full of appreciation, and we shall continue to pray God that through the intercession of Our Lady of Little Portion and St. Francis, He may shower His blessings upon them and all their endeavors in His name.

❷ *Rude Wooden Cross in Friary Cemetery*



### Introducing Our New Provincial Chaplain, The Very Rev. Richard E. Simpson

God has raised up in my life, at just the right time and place, Christians who have been powerful witnesses of God’s love and presence. These powerful witnesses were there during the watershed moments of my life and faith, and a significant number of these have been Franciscan. I think it was this persistent Franciscan witness and ministry that made St. Francis so appealing to me. People in my life continue to make Christ known, even as Francis made Christ known in his day.

One of the watershed moments of my life occurred early in 1985. My friend, Brother Robert Hugh, observed “that I might want to do something about my materialism.” Over the next year this comment caused me to take a deep look at the state of my spiritual life. What I needed was to decrease my attachment on things and increase my attachment on Christ. What I have re-discovered is that there is a source of unending joy and peace that flows from Jesus. I was at a place in my life where I needed a more intentional disciplined spiritual life so I could deepen my attachment to Christ.

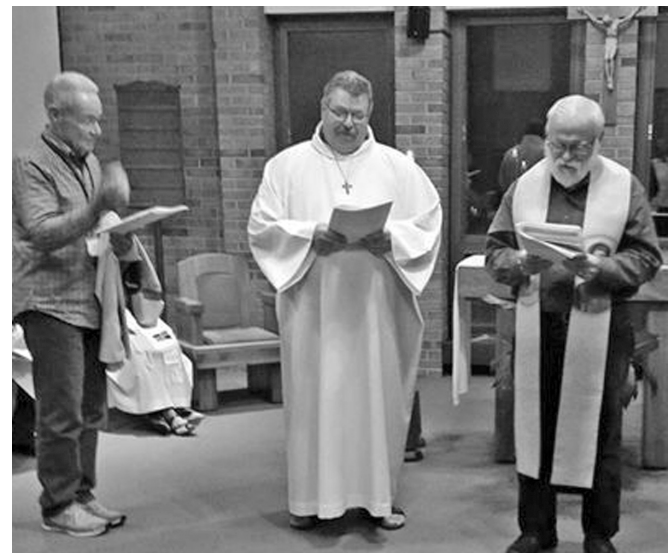
On November 21 1991, I made my life profession in the Third Order of the Society of St. Francis. The Franciscan formation process, my Rule of life, regular Daily Office and prayer, retreat times and the communal support from the Third Order have been a significant helping me in growing spiritually.

I was professed while serving in the Diocese of Iowa. I became the 4<sup>th</sup> member of our Order in the state, so I know what it is like to feel like a solitary. For the last 14 years in the Diocese of Long Island, I have come to know the joy of being in an active Fellowship.

I am humbled to have been elected as the new Provincial Chaplain of the Americas. I officially begin my duties on December 1<sup>st</sup> and, in the meantime, I have been meeting with our former Provincial Chaplain, Dominic George, to learn as much as I can about the tasks before me.

One of those tasks is coordinating the work of our Area Chaplains. I see the primary task of our Area Chaplains as pastoral in nature. We need to help build up the bonds of friendship and community in our fellowships to strengthen our Order. All too often our only contact with our members is to remind them to report or to pledge. These are least

*L to R: Retiring Provincial Chaplain, Dominic George; Incoming Provincial Chaplain, Rick Simpson; Provincial Bishop Protector, Gordon Scruton*





**The Franciscan Times**

is a publication of The Third Order  
Society of St. Francis Province of the Americas.

**Editor**

R. John Brockmann

Editorial contributions and all  
correspondence send to:

R. John Brockmann

jbrockma@udel.edu

**Editorial Staff**

Julie Goodin, Verleah Kosloske, Victoria Logue,  
Anita Catron Miner, Cathleen Reynolds, and Stuart Schlegel

**Where to Send**

- Name and address changes
- Convocation Dates
- Profession & Novicing Dates
- Notification of Deaths

Send to Secretary of the Order:

Anita Catron Miner

PO BOX 17016

Salt Lake City, UT 84117

anitacatron@gmail.com

**For Chaplaincy Matters (until December)**

Dominic George, Provincial Chaplain

797 Corbett Avenue, Apt. #3

San Francisco, CA 94131-1361

cdom@att.net

important of our tasks. The most important is to become a spiritual companion on the path of life. Be a Chaplain and be proactive in your pastoral duties. Follow Francis and be as Christ to one another and the world.

Father Simpson is the rector of St. Mark's Episcopal Church in Islip, New York (ricktssf@optonline.net).

**Notes from Chapter 2015**

Tom Johnson

**Persons of Note**

Chapter 2015, held in Chicago, elected Rick Simpson to a three-year-term as Provincial Chaplain beginning December 1, 2015 (a bio is included elsewhere in this issue). David Lawson-Beck was elected to continue as Bursar for a new three-year-term. Chapter affirmed the appointment of Sister Jean CSF as Secretary to the Associates; and elected Sarah Hartzell and Alison Saichek to Profession.

**Chapter Liturgies**

Chapter member Masud Ibn Syedulullah prepared all the liturgies for Chapter this year, including Morning Prayer each day and three Holy Eucharist celebrations. A variety of liturgies from Prayer Books representing different areas in our Province enriched our worship experience. A local tertiary, David Weaver, was invited to preach at the Saturday liturgy and Barbara Baumgarten read one of the lessons in Portuguese to represent our Brazilian sisters and brothers.

**Day of Discernment**

Instead of the usual "quiet morning" to begin Chapter meetings, this year Chapter began its sessions with a full day of discernment, led by tertiary Jeff Gollieher, using a wealth of thoughtful information that came to us from Fellowships and individual tertiaries over the course of the year. During the morning, we shared what we felt called and were willing to do in our personal Franciscan walk. In the afternoon, we shared and discussed ways that the Third Order might respond to the opportunities of the 21<sup>st</sup> Century maintaining the spirit of Francis and Clare. This task of discernment, both at the local level and at Chapter, will be continuing as we move toward our Centennial in 2017.

**Spanish-speaking Opportunities**

At the request of Bishop Wilfredo Ramos Orench, Minister Provincial Tom Johnson visited Puerto Rico in August responding to a growing interest in the Third Order in that diocese. The Rev. Luis Guillermo Rivera TSSF is currently conducting Franciscan Information Days around the Diocese, and will begin early next year. Formation classes for a good number of people who wish to begin the Formation process. Guillermo has indicated that through his occasional visits to Guatemala, there is considerable interest there in the Third Order, as well. We now have two postulants in Cuba and growing interest in the Third Order in Venezuela. Given this sudden explosion of Franciscan longing in Spanish-speaking countries, Chapter has taken a step of faith to aggressively follow up on these opportunities in the coming year.

**Virtual Fellowships**

Chapter applauded the efforts of Tracey Carroll TSSF to establish Virtual Fellowships for those tertiaries who live out-of-range of any existing Fellowship. There is a Facebook Fellowship, a Skype/Google Hang-out Fellowship and a developing email Fellowship for those who are unable to access the others. If distance to an existing Fellowship is a problem for you, please contact Tracey Carroll whose email and phone number are in the directory.

**Two New Publications**

Chapter received with great interest and appreciation, two new publications from the Province of the Pacific. **The Francis Stories – The Little Flowers of St Francis.** This rewriting is a new approach to The Little Flowers in the hope that some of the freshness and vitality of the original stories has been captured. A young teenager from the Solomon Island drew the delightful pictures that go with the stories. Additionally, The Province of the Pacific provided **The Principles in Plain English with the Community Obedience.** Both of these publications are available from Janet Fedders. The cost is \$5.00 each.

### **Francis of Assisi- The Life and Afterlife of a Medieval Saint by Andre Vauchez—A Review**

David Weeks

I have never had a book practice *lectio divina* on me before. Instead of my looking through the text for a word or phrase that catches my eye, this book would just periodically throw one onto my lap, forcing me to actually stop reading and just sit with what the book wanted me to think about. Here's one example, during the time of Francis the "...Criteria for Success were no longer the same as the Criteria for Perfection." I have never read a more succinct, clearer statement of the difference between the secular and sacred world.

This type of insight was unexpected because the author is a medieval historian not a religious, and I was hoping for a well-written factual account of Francis' life and instead got that, but more importantly a great example of how the Spirit can be present in everything we do, even in the "secular" world. Like all of us I am sure I have read and heard about the Crusades dozens of times. But I had never heard the Crusades referred to before not as war to kill the infidel, but rather as an "armed pilgrimage" to reclaim Jerusalem. I knew that was the purpose of the Crusades, but the phrase "armed pilgrimage" immediately brings to light the oxymoronic concept of trying to achieve union with the God of peace by killing thousands of people on your way to find Him.

What makes this wonderful use of inspired language even more amazing to me is the book was not written in English but translated into English by Michael Cusato. Now Fr. Cusato is a Franciscan brother so perhaps the work is so special because of the combination of the rigors of an academic analysis filtered through the lens of Franciscan spirituality. The genius of the work is that the author is an academic specializing in the late Middle Ages who is unafraid to use the legends and writings of the time to draw the truth out of them, instead of disregarding them all as legends. He also takes the time to explain the degree of confidence he has in the original sources when he is making his points. The part of Francis' story where he takes off his clothes and the bishop covers him with the bishop's cloak is a case in point. This was not only a compassionate act but a political one since it made the statement that Francis was no longer under the secular authority of the town [thus keeping his Father from having him punished as a criminal] but the legal protection of the Church.

The book concludes with a wonderful section on how the story of Francis' life was then molded immediately after his death by different interests in the Order and the Church in order to capitalize on his great popularity. It is a great cautionary tale on the danger of taking any religion more seriously than you take God, as the shift was made from mere Brother Francis to Saint Francis.

"...The vocation of each Christian is to give birth to God in the world", one of the phrases that book threw at me. If you want an inspiring story of how this plays out in real life, in one life, in a world not too different from ours, this is the book for you.

### **Report from the Provincial Bursar**

David Lawson-Beck

Your Order ended its fiscal year September 30, 2015 in good financial shape. Income slightly exceeded expectations, but our spending also slightly exceeded expectations, so the Order had a small deficit, made up from our cash reserves. Our TSSF contribution income was \$62,689 (we had budgeted \$62,500) and our expenses were \$63,183.78 (we had budgeted \$64,000), putting us \$494.78 in the red for the year, (whereas we had budgeted an anticipated loss of \$1,500).

We hope to be even closer to a balanced budget next year. Please remember when you make your pledge, your contributions support the Order's growth, our pastoral and outreach activities, our internal communications, and permit you to routinely receive various booklets and publications.

On that last subject I would like to commend to you our Minister Provincial's call for special contributions to underwrite the cost of the wonderful new, updated *Devotional Companion* all of you should have received. Special green contribution envelopes were enclosed. If you can, please send a check for \$5.00 to help cover the cost of printing and mailing. If you can send \$10.00, that will help cover the cost for a fellow tertiary who cannot afford to make a donation. Write in the memo line of your check "Devotional Companion."

Thank you for the opportunity to continue to serve you as your Provincial Bursar.

#### **Bursar for Jamaica**

Brenda Stewart  
1 Calcraft Ave.  
Kingston, 8, Jamaica  
bmae12@yahoo.com

#### **Bursar for Trinidad and Tobago**

Jacqueline Richards  
29 Opal Gardens  
Diamond Vale, Diego Martin  
Trinidad & Tobago  
Phyllrich@yahoo.com

#### **Bursar for Guyana**

Clarence Narain  
23 Prospect  
East Bank Demerara, Guyana  
narainclarence@yahoo.com

#### **Bursar for Brazil**

Mara Dutra  
Rúa Salomão Vergeira da Cruz 1226  
Piratininga 24350-120  
Niteroi-RJ-Brazil  
franciscanojulio@gmail.com

#### **Bursar for USA**

TSSF Province of the Americas  
P.O. Box 121  
Rahway, NJ 07065  
lawsond44@aol.com

#### **Bursar for Canada**

Gordon Arthur  
410-281 Holdom Ave  
Burnaby, BC Canada V5B 3T9  
Gordon@ecumenist.org

## RIP Bill Berge

*Clark Berge, Minister General SSF*

William (Bill) Clark Berge, Sr. passed away June 15 surrounded by his family, at home in Snohomish, WA.

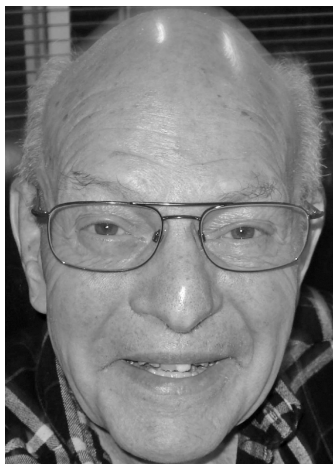
At the University of Washington, Bill led the school spirit club, The Malamutes, as rally chairman. He pledged the Alpha Delta Phi Fraternity and served in the ROTC. In his spare time he was a marketing and business major. After graduation he was commissioned as a Second Lieutenant. A stint in the Army Reserves and a job on an oil tanker occupied his time and got him conditioned for deployment to Korea with the 444 Transportation Corp in 1952. His military exploits were recounted later like M\*A\*S\*H scripts.

In 1954 life got better. He was honorably discharged, got a job at Fredrick and Nelson's in Seattle and met his future wife Marian Clarke. Four children later and a surprising encounter with the Episcopal Church, Bill discovered his vocation as a dedicated father and churchman. He got caught up in family life. He was passionate about building and maintaining a beautiful home: gardening and landscaping outside, and supporting his family inside. He loved parish life at St. John's Snohomish where he began a Community Kitchen; he was a member of St John's Outreach program with a great concern for the less fortunate in the community. He was for years involved at St. Mark's Cathedral in Seattle, serving on the Cathedral Chapter.

All the while he was closing deals in a challenging career as a manufacturer's representative for roofing materials. His entrepreneurial spirit never left him. He was actively involved right up to the last in his business

This joyful man found a spiritual home in The Third Order of The Society of St. Francis. He was professed in 2004.

Bill never met a stranger; his curiosity about life and sympathy for others made lasting friendships, the finest legacy to his family and a monument to a well-lived life. Bill was a great raconteur: he loved great stories, because he loved life. Close friends and family will always remember the story about "Andy the Goat" and how Bill, showing his children



how to "work" an auction, bid-up his own goat only to end-up buying it back! Though frustrated later in life by his inability to speak clearly as a result of radiation treatments for a tumor in his throat, nothing made him happier than a lively dinner party at the Berge home in Snohomish, WA.

## RIP Paul Valdes

*Parish Newsletter of St. Thomas Episcopal Church, Reidsville, NC in June 2009 Where He Was Serving*

In these difficult economic times, the poor and vulnerable—including those in prison—are often the first to be forgotten. These are some of the same people who become street people of our communities.



A 2008 Pew Center report showed that more than 1 in 100 adults in the U.S. are incarcerated, the highest number in our nation's history. The 2009 report shows that 1 in every 31 American adults (3.2%) is in the correctional system and nearly 700,000 will be released, most often with nowhere to go but to the streets. I wonder how many of these men and women will return to Reidsville NC?

As your Deacon of this wonderful church my job is to remind us all about our church's needs as well as our community's needs. I founded and oversee a ministry in Greensboro called *Jericho House*, which provides temporary housing for men coming out of prison. The ministry assists with basic needs, in addition to spiritual, educational and vocational so they can re-enter society equipped to obtain and sustain a positive lifestyle. It's just a small part of helping men return to community. I could envision such a ministry in Reidsville. This may be a call, I am not sure. However, if you should have an interest in exploring this possibility, please contact me.

Realizing the world is a broken place, I am still learning how to best walk with Jesus to ultimately find the answer to the kingdom we seek—together.

Paul Anthony Valdes, Sr. died at Moses Cone Hospital, Greensboro, N.C. on Wednesday, August 26, 2015.

## RIP Ed Newbury

*Bill Graham (& Bett Wood)*

My first contact with Ed was a phone call in the late 1980's. Ed had been ministering for the Episcopal Church in the Appalachian hills of Kentucky when the funding from his Diocese that had supported his work disappeared. One of his job options was to take a pair of yoked congregations in the Nebraska Sandhills (Hyannis and Mullen). Finding my name in our Franciscan Directory, he called to get my take on the churches and communities in which they were located. It wasn't long afterwards that Ed became my neighbor (anyone within a hundred plus mile radius is an neighbor in rural NE).

*Continued on page 8*



## RIP Ed Newbury (cont.)

Along with the time he had spent in KY hills, Ed brought quite a variety of experiences. He had been a Presbyterian clergyman in northern New Jersey, followed by a year or two living in New York City and working as a cab driver. During that time, he was active in a small group that included Dan Berrigan and some other Roman Catholic activists. It was then that Ed discovered both the Episcopal Church and the Third Order. Ed was professed in 1986, so next summer would have been his 30th anniversary.

Ed later served as interim at churches near Rushville, NE (where I've been rector the last seven or eight years), Gordon and Hyannis. He then moved to Kimball (on I-80 about sixty miles east of Cheyenne, WY), where he served a church until his retirement about two years ago. He also had a small church in Harrisburg at the same time.

Ed had a love of nature. He planted a tree sent from NJ and which still stands next to the church in Mullen. One of his parishioners also told me of how at the passing of his mother, some land that the family owned near Coney Island, NY was set up as a nature walk.

Perhaps Ed's greatest love was bird watching. In recent years, much of his free time was devoted to birding. He kept an active log of all the varieties he was able to view and he travelled a fair amount to participate in events. The Prairie Wind Fellowship, which came into existence after the profession of Bett Wood in 1993, used to have an annual picnic each summer. I remember that at one of those, we spent an hour or two hiking and viewing the bird with the binoculars Ed had brought for each of us. Ed was always the first one to spot a bird and tell us what it was.

Before the forming of the Prairie Wind Fellowship, Ed had been active with the Lilies of the Field Fellowship whose members mostly lived in the Denver area. For a number of years our two groups would have a joint meeting for renewing our vows close to the Feast of our Patron. Those gatherings were usually in the home of Bett Wood, who especially remembers Ed as an artist; one of his paintings hangs in her living room.

Another of Ed's hobbies was ham radio, something recalled by a couple of his former parishioners. They remembered how excited Ed would get when he was able to contact someone who literally lived halfway around the world.

Many of us remember Ed for his gifts as a storyteller, some-



thing apparent to all those who listened to his sermons and to our fellowship members when we spent time sharing things that had happened in our lives. Ed put that talent to use in writing short stories. A couple of years before he retired, Ed published a book he titled "Old Spies Tales." Some of the characters were based on folks he knew in Kentucky. One of his Gordon parishioners remembered Ed telling about becoming friends with a "really nice guy" who lived in a shack down the hill from him and later finding out the man was a convicted murder. I remember him reading a selection to our TSSF fellowship just after the book was published in which a woman was constantly coming by to "borrow" something. Afterwards, Ed filled us in with stories of the actual person.

Something almost everyone remembers about Ed is his unique sense of humor, often making use of puns. Some were actually quite clever and showed the nimbleness in Ed's thinking. Another of his parishioners said she especially appreciated Ed's willingness to make fun of himself, a trait which often endeared him to others. I remember the name Ed gave to one of his pets - Charlie Magnificat.

One of my lasting memories comes from a sharing of our spiritual practices at a fellowship meeting. Once Ed said it had become most important to him was to end each day with a couple of "gratitudes", things for which he needed to be grateful. As I write this, my gratitude is that Ed Newbury was a part of my life.

(PS from Bett Wood)

On first meeting Ed, he seemed a rather nice person who had no pretenses, along with a few curmudgeonly moments. Later I came to recognize and value his kindness—his love for people for what they were, his acceptance of differences.

I thought his love for Appalachia defined his taste in music, and I couldn't have been more wrong—he bought standing room tickets at the Metropolitan Opera—especially for Wagner. He didn't brag about that, of course—he showed a strong Franciscan Humility—never putting himself forward or looking down on those who were different. Just knowing him has helped make me a better person and a better Franciscan.

Ed was also a great admirer of Thomas Merton.

## RIP: Bob Carlson

*From Beverly Hosea*

Bob had been in the Diocese of Spokane while I was there and lived in the town where I was serving a congregation. He was retired and had spent most of his ministry in the Dominican Republic. He went through his formation with our fellowship Los Pequeños and was professed in 2001. He then moved to a retirement community in Florida where he lived for several years. Bob was a quiet, rather shy person, never married, but he enjoyed travel around the world.

*From Harriet Irish*

Bob spoke Spanish having served as a priest in Nicaragua, Guyana, Guatemala and Honduras from 1960 to 1988





Front, l to r: Bob Carlson, Hattie Irish, Elsa Silvestre; back: seminarian at the time (?), Francisco Irish Brioso, Ramon Ubiera (priest in charge of a New Jersey congregation)

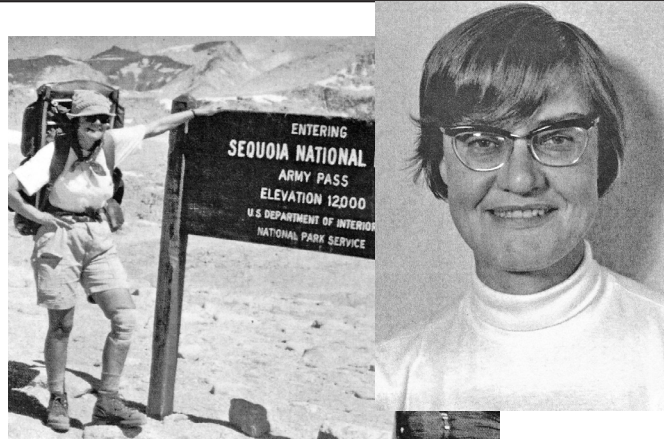
when he became vicar of St. Mathias in Prosser, Washington until retirement in 1993. He came for a visit in the Diocese of Santo Domingo, Dominican Republic, and stayed to help out since the diocese was growing rapidly and in need of priests. Elsa Silvestre's formation in the Diocese of Santo Domingo, Dominican Republic was the first formation in Spanish in the Third Order, and Bob was a big help because none of the others at that time were speaking much, if any, English and my Spanish was not good enough to translate formation letters.

I had some help from my then Chicago TSSF buddy Mark Drish and much encouragement from Anita Catron, who was then our Provincial Minister, and years later oversaw the development of the Latino ministry. I think we met monthly until my husband and I went back to the States in 1998.

Bob returned to Florida, and I presume continued formation in English and was professed in October 2001.

**RIP: Sylvia Broadbent**

Sylvia M. Broadbent, Professor Emeritus of Anthropology at the University of California, Riverside, was born in London on February 26, 1932. Professed in 1978, Sylvia was the senior member of our Southern California area. For the last eight years, she was flat on her back in a nursing home bed. As Professor Emeritus of Anthropology at UC Riverside, Sylvia had an active and brilliant mind. She prayed the Daily Office and devoured murder mysteries and the *New Yorker* magazine "cover to cover," as she put it, until she was no longer able to do so. Before her home was sold, she was host, at one point, to five cats and two dogs, "the Fourth Order." We will miss her wisdom, which shined even through her increasing frailty. "I consider myself unbelievably lucky that my work, my job, my career is a matter of satisfying my curiosity about what are some of the most interesting things in the world to me. I have set myself a wandering life, and, if



all goes well, I will be in many places before I am through. I'm going to have to beware of memory, or I'll be homesick for half the world."

*From David Burgdorf*

One of the things I shared at the post-burial luncheon at the University Club was the memory of a fellowship meeting where our ever Anglo-Catholic Fr. XX delivered himself of a fairly condemning opinion toward gays in the church "and even in the clergy." It momentarily took my breath away (until I remembered what old Br. Lawrence used to say— "When an ass speaks, consider the source"), but Sylvia without either missing a beat or raising her voice said, "Well, Fr. XX, you know how much I respect you, and you are the senior member of this fellowship, but I must tell you that on this subject I don't agree with a thing you're saying, and I would be a coward if I didn't tell you so." The conversation took a hard right turn at that point because he listened to her. Later, I thought her response must have come from a steel core forged by a lifetime of interactions with bullying male academicians. I really respected her.

*From Wikipedia*

Broadbent began teaching at Northwestern University for Spring Semester 1961 followed by Barnard College that fall. She joined the faculty of Universidad de Los Andes in the Fall of 1964 to focus on the Chibcha culture native to Colombia. She began teaching at University of California, Riverside (UCR) in 1966 and was promoted to full professor in 1972. She eventually retired as chair of the anthropology department. Her papers are archived with the special collections department at UCR. Broadbent, a member of the Sierra Club, was party to a lawsuit against the Bureau of Land Management to restrict the use of vehicles in the California desert. In 1981 she wrote *The Formation of Peasant Society in Central Colombia* for which she was awarded the American Society for Ethnohistory's 1983 Robert F. Heizer prize. UCR offers a fellowship for anthropology graduate students in her name.

Professor Broadbent's areas of special interest were archaeology and ethnohistory of the Andean area, especially the

*Continued on page 10*

Chibcha of Colombia; and North American Indians, especially California and the Desert West. She undertook studies in descriptive and historical linguistics, especially American Indian languages and in language and culture, including relationships between linguistic findings and other kinds of anthropological research, and symbolism.

## Indigenous Anglican Bishop Condemns Brutal Logic of Greed and Power

*Kristine Greenaway for World Council of Churches Posted August 10, 2015 1:45 PM (Anglican Communion News Service)*

The nuclear attack on Hiroshima, Japan in 1945 revealed the brutality and dangerous logic of war, money and power, according to an Indigenous Anglican bishop from Canada.

“That such a thing can make sense in any universe gives insight into what is happening in the world today,” says Bishop Mark MacDonald of the Anglican Church in Canada. “The forces that led to the bombing of Hiroshima are at work now in the destruction of the climate.”

MacDonald, an Indigenous Canadian who is the North American president for the World Council of Churches (WCC), made his comments in response to the WCC pilgrimage of church leaders to Japan last week marking the 70th anniversary of dropping nuclear bombs on Hiroshima and Nagasaki. Due to a scheduling conflict, MacDonald was unable join the pilgrimage where he was to speak from the perspective of Indigenous peoples.

In an interview with WCC Communications, MacDonald says that Indigenous Elders (leaders) “are critical of money and power that are so clearly manipulating science in the service of some of the most basic human inclinations. Science that is supposedly value-free is put into the service of the idolatry of greed and power.”

“Our Elders are critical of the almost blasphemous understanding that human beings have control over nature: it makes the Creator subservient to human beings and ignores the beautiful logic of God and of Mother Earth. The alternative is the same logic as that of colonialism, and the on-going threat to Indigenous peoples’ lives is still potent in Canada and around the world,” says MacDonald, who became the first National Indigenous Bishop of the Anglican Church of Canada in 2007.

Referring to traditional Indigenous practices of creating “zones of peace” for discussion among enemies, Macdonald believes the church is called to create space for the well-being of all.

“The role of the church today is to confront the destructive gods of greed and power. We Christians need to return to our roots, proclaim the truth of God and challenge these powers,” the bishop states.

## Francis, Rebuild My Church

*Alice Baird, Postulant*

*Francis, rebuild my church.*

With nature’s gifts—stone, wood and human hands—  
he made the task his own.

Let us too rebuild: with sweat  
and salvage from the material world,  
let’s clear the rubble of injustice,  
make sanctuary for the dispossessed.

*Francis, rebuild my church.*

Dancing with brothers, sisters—sinners all—  
he laid a new foundation for the Gospel life:  
wood of the cross, impoverishment, joy.

Fools for Christ, together, let us too  
rebuild His Church, rejoicing  
shoulder to shoulder, our service unsparing,  
our humbleness too radical for this vain world.

*Francis, rebuild my church.*

But first, before one stone be laid to stone,  
before one hand console the sick  
or word comfort the desolate,  
let us aflame in prayer and love of Christ  
demolish ego’s empty mansions,  
rebuild the temple of our souls.

The world has changed since Francis’ time  
and so has Christendom—but has it, really?

Instead of infidels in distant lands,  
we battle terrorists, today  
we chafe beneath the lordly one percent.  
Corruption, prejudice, and bad religion  
plague civic and ecclesiastic life.  
Content with our comforts, we are  
indifferent to the “least of these”:  
the starving, homeless, and oppressed.  
We are full of ourselves, not Christ.

So, let us recommit to the Franciscan way.

Poor in spirit, penitent of heart,  
let us discard our vanities,  
remake our very souls.

With Godly love, let us become,  
*ourselves*, Christ’s Church renewed today.

With kindnesses for stones, prayers for mortar,  
hearts for holy altars, let us build.  
a sacred place of agape  
with Francis ever dancing in its light.



## Welcome the Seven Newly Professed

*All newly professed are invited at the time of their procession to introduce themselves in a short written piece to their fellow professed TSSFers and to send in a picture of themselves so that we will all know who we are praying for in using the Directory.*

### Antonio Terto da Silva

St. Francis has always impressed me and his life aroused in me the desire to live in community practicing justice and peace. When I decided to enter the religious life (OFM-ICAR), it was not the attraction of wearing a habit but the charm of the Franciscan life, particularly the focused search of a God who became incarnate in simplicity and poverty, a poverty that identified a God who rendered himself in solidarity with humanity. The call of Francis was unique, but as Francis felt called to a particular lifestyle, he leads me to find a life of simplicity and poverty that suits my circumstances. The way of Francis helps me to find my way in the world.

Currently, the ordained ministry has been an essential part of this call for my life. The Lord has given me unforgettable experiences. Let me share some of those moments. In volunteer work in a hospital of infectious diseases (particularly HIV/AIDS), I had the opportunity to meet the Lord in the fragility of the patients who were abandoned by family, relatives



and friends. The institution, *Little Nazarene Street*, housed street children. Listening to their stories, their experiences with drugs and family violence, as well as child labor and family abandonment had a great impact on me. Nor can I forget the experience of a solidarity group where protection was needed for those whose lives were being threatened, whether animal, human or nature. This was an ecumenical organization that was for me an essentially Franciscan experience. The Franciscan vocation was and has been central to my life, and to my responses and growth through all of those experiences.

As a Professed member, I am disposed to contribute to the growth of the Order in the Region of Brazil. I would like to help to strengthen the spirituality of the tertiaries here and to foster the struggle for justice and peace.

### Joseph Murdy

It seems to have been a life long journey, but I have finally arrived. It is thanks to your prayers and the support of my fellowship—Canticle of the Cross—formation counselor

Wai Wah, my amazing wife Amanda and all the saints along the way that I took my simple vows on the Feast of Saint Clare, August 11th. I am a Lutheran pastor serving an ELCA parish in a suburb of Pittsburgh, Pennsylvania. I grew up in Pittsburgh and it was in the small chapel of Saint Anthony's, with the help of Sister Margret that this Lutheran discovered the passion to serve Christ following the example of Saint Francis. I graduated from Thiel College, and from there graduated from the Lutheran Theological Seminary at Gettysburg. Following in the footsteps of Saint Francis has been a life long journey for me, one that has run parallel to my vocation in the church.



It is an absolute joy to be among those professed in the Third Order of the Society of Saint Francis. I am proud to call you sisters and brothers.

In my free time I enjoy being outside in the garden, taking care of my aquarium, spending quality time with my bride, cooking and playing with our two beautiful daughters, Zoey and McKeena.

### Alison Saichek

When I first started in formation it was not my intent to set the record for the world's longest novitiate, but I may have done so! After I moved to the San Francisco Bay area and connected with the New Umbrian Fellowship, I tackled formation with renewed enthusiasm and hope, and was able to carry through. I especially treasure the relationships we have with the First Order brothers and sisters. I look forward to many years as a professed member of TSSF, no matter where life leads me.



(Picture of Alison from her recent wedding to her high-school sweetheart - 50 years after they first fell in love.)

### Luciene Poubel Franco

Luciene Poubel Franco has taken the call to Profession seriously and refused to consider this step until she felt confident in her personal walk as a Franciscan. In an Order where social activism is prized, it has taken some thoughtful formation for Luciene to grasp and honor the contemplative vocation within the Order. If there is a two word descrip-

*Continued on page 12*

## Luciene Poubel Franco (cont.)



tion of Luciene, it would be kind and gentle. She is someone who brings kindness to any given group, be it at her workplace in the correctional sector of the state, her church, Paróquia de São Lucas, or in the marketplace. Luciene brings an important element of gentle joy into our at times rather feisty community.

Luciene's comment on her Franciscan vocation: My ministry is simple, not so special really, I try to offer solidarity and welcome to all people, my brothers and sisters in the Franciscan Order, in my church, in the street and everywhere I go. My ministry is universal fraternity. I am a sensitive person to human suffering. I have worked for 30 years with prisoners who have taught me to feel deep respect and compassion for people, especially for those who are disadvantaged.

*Newly Professed Introductions Continued on page 25*

## Our History: How You Can Help, How You Can Build Your Own Copy

*John Brockmann*

The next 12 pages are Part 3 of the serialization of the *History of TSSF, Province of the Americas 1917–2017*. Help me get this history right. I have rummaged through the archives and interviewed many older members of our Province to produce the book you are about to read. However, you may know some information I have not been privy to or perhaps my interpretation of facts could be corrected in some way. By all means, don't keep this to yourself, but rather send it to me forthwith so I can perfect the facts of this book. (Please send them to me electronically at [jbrockma@udel.edu](mailto:jbrockma@udel.edu) or by mail at 78 Mann Hill Road, Scituate, MA 02066.)

It would be easy and relatively inexpensive to produce this history in an ebook format, and eventually it will be. However doing so would leave out all those who are not tech savvy nor know how to get and use an ebook. Producing this whole book in paper copy would also be very expensive. So, your mission, if you choose to accept it, is to begin pulling the pages of each serialization part out of the *Franciscan Times*, making a 3-hole-punch of each page, and collecting them into a binder until you have all of them sometime in 2017.

In 2017 the ebook of the whole project will be published and possibly also a paperback book depending upon costs and reader demand.

## When Last We Left...in Part 2 (1930-1960)

Provincial *custodias* (now known as *fellowships*) existed not

only in the United States, but also in the London, England region. Mabel Julia Mary Pinco, Sister Mary Francesca, the first of the English Custodia to be professed in TSF, was the editor of their newsletter. This London Custodia has some of the best early records of a Custodia, and especially interesting are their newsletters describing their tertiary experiences during the Battle of Britain in 1939-42.

The London Custodia leader for many years was Rev. Father Morse-Boycott who was famous for founding and directing the St. Mary's of the Angels Song School. He started this school in the 1930s "to take boys out of the London slums, give them an education, and make them into a well-trained choir which could be called upon at any time to provide proper music for Church services in any place." Father Morse-Boycott integrated his TSF life with his work with the choir boys at St. Mary's, and even adapted the TSF Rule and prayers to fit his elementary school pupils.

H. Baxter Liebler was a tertiary apostle to the Navajos in Utah beginning in the 1940s. He founded St. Christopher's Mission to the Navajo at Bluff, Utah in a log-cabin, and it became the first medical facility to treat tuberculosis & trachoma among the Navajo in Utah. He was called by the Navajos "the one with the long hair who drags his garment." Liebler discarded the notion that Indians must renounce their traditional beliefs to convert, and he tried to interpret Christian religion in terms Indians could use in their lives.

Then followed tertiary recollections of the Father Joseph Era: Lucy Pierce (Professed 1946), Mary Alice White (Professed 1961), Caroline Banks (Professed 1963), and Claire Linzel (Professed 1961). Lucy Pierce never had much contact with other Franciscans, and, in the early days, under the American Order of St. Francis, she reported to the First Order priests. It was a numerical sort of report—how many times omitted grace before, after meal, morning, evening prayers, meditation, etc. The reply contained a penance and counsel. Mary Alice White recalled "when we were professed, we took the name of a saint as our name within the Order. I chose the name of Sister Magdalene Claire at my profession on October 2, 1961 at St. Andrew's Church. We were received with much ceremony and, of course, it was a momentous occasion for us both." Caroline Banks began writing to Fr. Joseph and the Little Portion brothers in 1960. She was Fellowship Convenor, novice counselor for several years, and organizer of the Provincial Convocation in Fayetteville, Arkansas, 1977. Claire Linzel recalled a time at Little Portion Friary: "The Founding Father Joseph came [to Little Portion] 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. In short, he was quite formidable, and I simply did not force interaction with him. He had a very powerful presence in spite of saying so little."



## History of TSSF, Province of the Americas 1917—2017

### Part 3. The End of the Fr. Joseph Era and the Br. Paul and the Third Order Committee 1960-73 Era

R. John Brockmann, Provincial Historian

*Third Order Manual of the American Congregation of Franciscans* (1962) [available in the Historical Documents are of the TSSF website.]

The third and final manual, *Third Order Manual of the American Congregation of Franciscans*, was published in 1962. On page 3, it had this self-description:

*The third edition attempts to emulate the devotional brevity of the former (Bundle of Myrrh), rather than the didactic amplitude of the latter (The Little Book of the Rule), with the result that informative or devotional material easily available from other sources is not included. It is assumed that all who need such material are likely to be already in possession of it, inasmuch as those who seek our Third Order will normally be those whose convictions have matured by virtue of their instruction in and practice of the Catholic Religion within the American Episcopal Church or some other part of the Anglican Communion. It should be noted, however, that the former Manuals may be used, if convenient, except for those points changed in the Rule.*

#### From the "Preface" to the 1962 *Third Order Directory*

My Dear Brothers and Sisters of our Third Order:

Your names are often mentioned before God at Little Portion, for we pray for you daily. And of course you are remembered at the Convent and at St. Francis Seraphicus House, Avon Park, Florida. The friars and nuns of our Order need your prayers too. In their name I earnestly ask you for them, Help us daily. I commend to you especially:

1. Our Mission Sisters in England [*three 3rd Order members of the London Custodia known as the Mission Sisters of the Charity of St. Francis SCSF*], for their growth in holiness, numbers and good works.
2. Our friars and nuns in the U. S. that God will give us a constant increase in vocations realized.
3. The hope of our Sisters to finance much needed repairs on a portion of the Convent which can't be used until these are accomplished (new roof, enlarged heating system, dividing some large rooms into several smaller ones, and the like).
4. That one of our tertiaries may get your hearty support and that of many Church people in the establishment of a first class nursing home for Episcopalians near St. Francis Seraphicus House, Avon Park, Florida, to be owned by our Third Order and chaplained by our friars. This is so that our sick people, especially aged folk, may have Church and sacramental privileges. Plans are afoot. By way of introduction, look up the name "Hoffman" in this Roster. His wife is one of us also (a member of the Confraternity of St. Francis) and is a nurse, registered in NY., NJ., and Florida and presently helping to run a nursing home.

They are willing to give their life savings to establish this work for God, and ask no more than their livelihood from it, in the hope that eventually it could be completely manned by tertiaries. I am hoping that if I live to be old and infirm, as was Br.

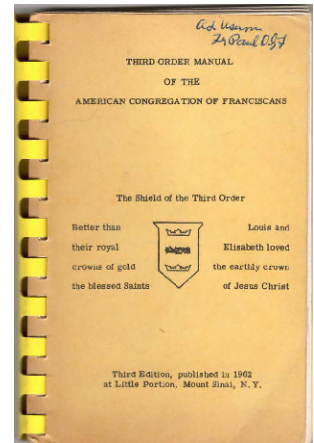
*The nursing home plan in Florida was never fulfilled, but the plan had far-ranging effects on the Third Order in the Americas. In order to move forward with this project, Father Joseph wrote to all tertiaries and associates (October 1963) stating that a bequest of property had been given, but for the Third Order to take possession, it must be incorporated. The two Third Order people who were going to lead this "Geriatric Institute" project, the Hoffmans, became Fr. Joseph's designated principals in this Third Order Incorporation. The Hoffmans (Alvah and Anna) played key roles then when they helped to steer the Province towards independence during the transition time of the Third Order Committee.*

Giles, I won't have to be sent to a county institution as was he, but that I may be cared for in a Church institution like this. What about you? And what about members of other Religious Orders?

Whenever you think of this matter say a tiny prayer: "O Christ, arise, help us! Holy Mary, St. Joseph, St. Francis, St. Clare, St. Anthony, St. Louis, St. Elisabeth, help us by your prayers in heaven."

Fraternally,

Father Joseph



St. Francis Seraphicus House, Avon Park, Florida. L-R: Father Joseph, Brs. Anthony & Paul

Continued on page 14

## History of TSSF, Part 3 (cont.)

### Custodia Life (a.k.a. Fellowships) In this Era

(from issues of the *Little Chronicle*)

**Philadelphia Custodia:** As of July 1962, there have been two monthly meetings at St. Mary's Church, Hamilton Village where the Rev. John Scott was a priest. The Rev. Hendrik B. Koning was secretary of the group that included seven tertiaries and two Confraternity members (a.k.a. Associates). Worship, prayer, and intercession began the meetings followed by an exchange of thoughts on what St. Francis meant to the participants. (Scott and Koning attended the first TSSF Chapter in 1968, and you can see their picture on page 17).

By July 1965, this group grew large enough, and folks in New Jersey found it difficult enough to attend, that a northern **New Jersey Custodia** was created. (Much the same as what has happened in the 1990s.) This group of about ten would meet in Burlington, New Jersey, and Alvah Hoffman was elected the Guardian of the Fellowship. Two sisters, Anna and Josephine Keer were also elected to be leaders of this group. (Again you can see the faces of these folks on pages 17 and 24 )

While this was going on in Philadelphia and New Jersey, a Custodia was created in Southern California in **Los Angeles** in Spring 1963. Father Smith was succeeded by Father Littlehales as this group's Guardian. The following year they began taking part in Cursillo meetings in the Los Angeles area.

Also in Spring 1963 a group calling itself the **Diaspora Custodia** (including all of New England) held a meeting at the Church of the Advent in Boston. Rev. Whitney Hale was chaplain and leader of the meeting. The Rev. Hugh Thompson of Connecticut was elected Guardian, and "the following women were asked to perform various secretarial duties": Mrs. Lucy Pierce (her story was in the last installment), Miss Lephie Thompson, and Mrs. Mona Hull (Hull attended the first TSSF Chapter in 1968. You can see her picture on page 17).

At the June 1963 Franciscan Festival at Little Portion, members of the **various Custodia were able to meet together**. John Scott (**Philadelphia Custodia**) spoke about the helpfulness of experiencing a mutuality of ideals and practice in the Third Order. Alvah Hoffman (**New Jersey Custodia**) spoke of the possibility of starting a nursing home in Florida (earlier mentioned in the 1962 Third Order Directory on the first page of this installment). Mona Hull (**Diaspora Custodia**) recently finished a doctoral dissertation on Franciscan history using the Paul Sabatier Collection of Franciscan History in the Boston Public Library: 1735 volumes, 638 pamphlets, and many letters, leaflets and papers. (One item still in the collection is an early breviary with well worn wooden covers.) Her hypothesis is that "Franciscanism" began as a form of life later organized as the "Third Order," from which the

so-called *First* and *Second* Orders developed.

Finally, the **English Custodia** continued to persevere (January 1965) but moved its center of operation from London to Norwich where a group of Third Order Oblate women banded together to form the Mission Sisters of the Charity of St. Francis (begun 1952). The Rev. George Hall succeeding the Rev. Morse-Boycott was their Guardian.

### Recollection by the Rev. C. David Burt

A number of years later when OSF and SSF had merged, there was a jubilee celebration for Father Joseph in a church in New York. My wife and I went. Father Joseph was still allowed to wear his gray habit, and he was still called Fr. Joseph, O.S.F. He gave a sermon in which he pointed out that the word "catholic" was being misinterpreted as meaning "universal". He said it comes from the Greek "kata holos" which means "according to the whole." So the "Catholic" religion means the whole truth, not just selected truths. "Sounds different doesn't it?" he said.

So I saw that in the midst of the post Vatican II ferment, the changes in the prayerbook, and the merger between the Society of Saint Francis and the OSF, the man who had insisted on the "Credenda" for the American Congregation of Franciscans was still sticking to his guns. Finally when I visited him on his death bed at Little Portion, I asked him what he thought of the ordination of women. He rose up in his bed and said as clearly as he could. "Well, it is heresy, and it will destroy the church."

(C. David Burt organized the original Boston area Fellowship, and wrote one of the original 1973 "Provincial Position Papers" along with John Scott. Burt left TSSF over the ordination of women. He and his work will be further highlighted in Part 4 of this serialization.)

### *Father Joseph (Claude Crookston) died March 7, 1979 at Little Portion Friary.*

*O God, whose blessed Son became poor that we through his poverty might become rich: Deliver us from an inordinate love of this world that, inspired by the devotion of Father Joseph our founder, we may attain to the riches of the world to come; through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God forever and ever. Amen.*

### **The Transition from OSF to SSF and the Third Order's Participation in the Change**

(from Peta Dunstan, *This Poor Sort: History of the European Province of the Society of St. Francis*, 1997: pp. 219-24)

Fr. Joseph found help in the person of Fr. Paul Kenworthy. Paul had been simply professed in OSF in 1937, but poor health had led to his withdrawal a year later. He had entered again as a novice in 1949, but once more had withdrawn. Nevertheless, he had kept in contact with the community since OSF had a branch house in Orlando, Florida where he was a Canon of the Cathedral and responsible for counsel-



ing work. Seeing Joseph, now seventy and in poor health, struggling to maintain a shrinking group of friars, he felt moved to come to his aid. Paul therefore agreed to try his vocation once more. The dire situation within OSF with regard to leadership led to him (quite irregularly) being life professed in January 1961 only a matter of months after his return. Joseph subsequently appointed him Novice Master and, in 1962, Father Vicar. As a trained counselor, he had many skills to offer and began to build up the community. His return gave Paul a position of advantage with respect to Fr. Joseph that Stephen had never had. Besides, the Father Founder's age and health prevented him from interfering as much, especially as he now lived mainly in Florida or in Arizona to escape the colder New York climate.

Within a year, Paul had assembled a novitiate of eight. Nevertheless, he knew his help was only a temporary solution to OSF's difficulties. He was concerned about what would happen if his own health gave way, since he had never been robust; and his situation was an isolated one because he had no other senior brother with whom to share the burden. Paul discussed the idea of merger with SSF brothers who visited Little Portion, but he knew ultimately that it was Father Minister David's objections he had to counter. By 1967, he could do this. One reason was OSF's growth in numbers: the first two life professions in OSF since Paul's return took place in 1966 and 1967, and there were more brothers in simple vows and the novitiate than there were life professed. This showed clearly that OSF was not a "dying" order. Any union now could not be seen as a "take-over". Secondly, the three-year election cycle of a Father Minister occurred in 1967, and Joseph (nearing seventy-eight) indicated he did not expect to be re-elected. He retired to Tucson, deciding to remain aloof from the changes he must have known were now inevitable. In his place, Paul was elected Minister in 1967.

Paul's election was, in part, a mandate to explore a merger with SSF. One of the two recently life professed, Luke, remembered much of the impetus for union coming from the Anglican Congress in Toronto. It seemed counterproductive to have two separate Franciscan bodies at a time when the churches which made up the Anglican Communion were drawing closer together. By an opportune coincidence, Br. Adam SSF visited Little Portion at Easter 1967 on his way back to England after a visit to his family in Canada. He and Luke (also a Canadian) spoke of a possible union, and Adam pointed out that SSF was currently revising its Constitution to create 'provinces', thus if OSF wished to be united with SSF, this was an appropriate juncture. Adam also realized that David was visiting New York, so he telephoned him and hastily arranged to fetch the SSF Minister for an unscheduled visit to Little Portion. It was a significant meeting since David, seeing the enthusiasm of the young growing community, changed his mind. He would now put all his energies into working for unity.

This was achieved more swiftly than anyone had antici-

pated. The SSF chapter discussed the possibility in June, 1967 and sent Michael representing them to a special OSF chapter in August carrying an invitation for the brothers at Little Portion to become the America Province of SSF. He proved a reassuring envoy. The American chapter agreed unanimously to union, accepting the SSF Rule. The SSF chapter completed the process by a formal assent in October. The American brothers changed into brown habits from grey on the first Sunday in Lent, 1968, and Br. Stephen returned after his long years in exlaustration. Where names were duplicated in the two communities, brothers changed them or added a second to avoid confusion. There was an exchange of brothers between the US and Britain, Luke accompanying Michael back to England in September, 1967, followed by John Baptist and Dominic George [*Ed. Our current Provincial Chaplain*]. Adam and Robert Hugh went from England to the USA. Most significant was David's decision take up residence at Little Portion. He had been made Minister General by the chapter in January 1967 and decided to make Little Portion his base, leaving his Minister Provincial role in Britain in the hands of Michael, who was appointed Deputy Minister. It was a measure of David's new-found enthusiasm for all things American, and his awareness that a worldwide Society could not be seen to have all authority emanating from England.

The speed of the union was the result of several factors. Partly, the general climate of ecumenism and optimism of the 1960s made such a merger an obvious step. If different denominations were building bridges after years of hostility, the idea of two Franciscan communities within the same communion coming together seemed relatively straightforward. From the perspective of SSF in Britain, as the Society had already decided to create a provincial structure, to unite with an American Province was not a departure from, but an extension of, decisions reached previously. In 1959, an American province would have seen a radical departure from the then constitutional arrangements, whereas by 1967 the emergence of the New Guinea and Australian foundations made a provincial structure the practical solution to existing problems.

There were also factors in OSF that made such a swift union possible. Although the community was now growing, the number of Life Professed was still small. The decision therefore was not a matter for fifty or sixty brothers but for **ten**. Agreement was much easier to achieve. Paul was feeling stressed and wearied by the years of effectively saving OSF from demise and saw unity as a way of alleviating this burden.

In contrast, the American supporters of OSF were far from enthusiastic. Some OSF brothers were treated to much criticism by members of the American Third Order. The followers of Fr. Joseph saw his distance from the unity process as a reason to be hostile to it. The Poor Clares of Reparation also threatened disaffiliation from OSF, but David's rapport with

(continued on page 16)

### History of TSSF Part 3 (cont.)

Mother Mary Catherine finally persuaded her to abandon such a course in 1968. For a time the situation was difficult. David wrote in November 1967 of how younger American friars had been verbally attacked at a Healing Mission by a tertiary for 'their desertion' of the American Church, of the Clares and of the Third Order, an experience that shook them badly.

This disaffection was owing also to the fact that some supporters perceived union with SSF as the cause of other unwelcome changes. It was true that the American friars could make changes quickly, with the excuse of coming into line with SSF, but these innovations were the product of wider movements in the Church and, in any case, they had long wished to make them. A case in point was liturgical reform. To Fr. Joseph, the new liturgies approved by Rome might be good for Roman Catholics but 'will not necessarily answer Anglican spiritual needs.' The transformation of Little Portion's chapels during 1967-8 horrified his supporters. Joseph's retirement and the involvement with SSF were seen therefore by some tertiaries as the catalyst for all the developments in the Church that they abhorred. For the American friars, the union thus provided a supportive context amidst the criticism of OSF associates. *Indeed, had unity not been achieved so swiftly, the strength of the tertiary opposition, once mobilized, might have prevented the union. [Ed. Italics mine.]*

### What TSF Had To Give Up in the Merger

Peta Dunstan's interpretation of the TSF opposition to union with SSF is offered in a book on the history of the 1st Order in the European Province that is heavily dependent on the 1st Order European Chapter minutes. Such a perspective fails to note important traditions that TSF had to give up to become TSSF: the habit, religious names given at profession, a sense of a motherhouse at Little Portion Friary, and finally the *Crendenda* signed by each at profession. TSF members were never consulted in the merger. In a general letter to the Third Order from Brother Paul (September 1967), he stated that the 2nd and 3rd Order will not be involved in these initial merger actions enacted by the 1st Order, but their mergers "will be accomplished in time."

Moreover, up to the union with the European Province and SSF, TSF had members resident in England. In 1967, 35 TSF members lived in England. This was the obverse of the ten American Province 1st Order OSF brothers whose very small numbers were only reversed with the merger of larger numbers of 1st Order brothers in England.

In the amalgamation, with so much given up by the American Province tertiaries, two unique items were retained: the requirement of each tertiary to read a Daily Office, and the sacrament of penance (e.g. confession) was normative.

There are still some additional distinct differences in the Province of the Americas: Formation in the Americas requires monthly reporting for two and a half years not

quarterly reporting; and all professed members are required to be in parishes in communion with the See of Canterbury. This latter requirement has led to the creation of an Order of Ecumenical Franciscans, the Order of Lutheran Franciscans, and the Order of Old Catholic Franciscans.

### Nurturing a New Third Order in this Province

Just as the Minister General of the American Congregation, Father Joseph, paved the way to create an organization for TSF in 1926 with his Pastoral Letter (covered in Part 1), so too Br. Paul, the new Minister General of the American Congregation, paved the way for union with the European Province of TSSF with the following 1968 address to the Third Order Standing Committee. This Committee appointed by Br. Paul included: Dr. G. Alvah Hoffman, the "President" of the Third Order Standing Committee; his wife Anna, Secretary of the Order. Other officers included: Chaplain General, Br. Paul, Vice President, the Rev. Fr. Fergus M. Fulford and Treasurer, Mona Hull (both of whom were tertiaries). John M. Scott was Assistant Chaplain General, and Peter Funk was the Novice Master. (Alvah and Anna Hoffman along with Peter Funk can be seen in this 1967 picture).



*Edward Warner's TSF profession just prior to union with TSSF (1967). L to R: Peter Funk, Leslie Hewett, Anna Hoffman, Edward Warner, Alvah Hoffman with camera. This profession took place in Father Warner's church in New Brunswick, NJ, St. Albans, and he took the religious name of Polycarp John. In a personal message, Father Warner reported that the New Jersey Custodia was an active and loving fellowship.*

### Address to the Third Order Committee by Br. Paul (1968)

At various times in the past fifty years, our own Third Order Rule has been revised and re-written. It has, I think, faithfully maintained the original spirit of St. Francis but has needed updating with the changing times. A new revision has been contemplated for sometime, but the matter became urgent when the Order of St. Francis became the American Province of the Society of St. Francis. It seems natural and wise for our Third Orders to unite now too, if that is possible.



The American Province of the SSF has adopted the Manuals, the Rule and Habit of the Society of St. Francis. We are not attempting to adopt the English Calendar since our Church has its own Lesser Feasts and Fasts, though we will, of course, unite in keeping Franciscan holy days. The Primitive Rule as it is printed in the Third Order Manual is identical with that in the First Order Manual. The Testament is the same in both Manuals. “The Principles” are the same in both books with very little change (three *Aims* of the Third Order become three *Conditions of Life* in the First Order). The Constitution and the Rule of Life differ considerably from the First Order, but this is to be expected. This means that both First and Third Order will be using very similar Manuals.

I would like now to mention several matters we need to consider if we are to adopt the English Manual and seek union with their Third Order. In any case I think these matters important to our discussion.

- About Vows—It is quite clear in the English Manual (pg. 31) that the Vows made are permanent, life-long Vows. They are to be renewed yearly like the Baptismal Vows in the Revised Easter Vigil Rite. (Incidentally many Religious Communities never take life-long Vows but only temporary vows—Sisters of St. Joseph; Christian Brothers, etc..)
- About Names—Over a year ago, the Roman Friars Minor permitted all friars to resume their Baptismal Names if they so desired. Now all their Novices must keep their Baptismal Names. The tendency to keep the Baptismal Name is widespread in Roman Communities today because there is increasingly an emphasis on one’s Baptism as the entrance into the Christian Life, our incorporation into the Body of Christ. There can be no greater event this side of heaven. It is the desire to emphasize the Sacrament of Baptism that Baptismal names are to be treasured and kept. The First Order now is encouraging Novices to keep their Baptismal Names unless there is good reason to change (repetitive, outlandish, etc.).
- About Habits—Just as we at Little Portion have had no end of confusion over the names of Tertiaries so we have had great difficulty over the Third Order *Habit*, and much hurt feelings. The regulation clearly states that Habits are only to be worn at Fellowship meetings, at Little Portion, and, if desired, for burial.

I believe it has only been in the last ten years that any permission to wear the Habit at other times has been granted. Yet requests come in, and when they are refused there is resentment because it is known other Tertiaries wear them.

I suggest we have no Habits at all but if we do they should be owned by the Fellowship and only worn at Fellowship meetings. But what shall we do about the dispensations already granted?

The English Third Order has no provision for the use of Names, nor for Habits. Indeed as you well know from daily papers, nuns, sisters, and male religious in the Roman Church

and in ours are revising, remodeling, and updating their Habits. And there is a real movement afoot for male Religious to wear their Habits only in Chapel.

Even clerical garb for priests is undergoing examination and change. It has been said that the Habit advertises the Third Order, but I think it attracts many who are more interested in the Habit than they are in the disciplined life of the Order. The dedicated Christian who could be drawn to the Life is more often put off by the parade of costumes.

*[Ed. There may have been very practical reasons for getting rid of Habits. Fr. Paul reportedly was told of an intoxicated tertiary in Habit who rode a bus filled with church people. Another tertiary woman in Habit ate in a restaurant with friends and ordered a highball before dinner. She was identified as a “Poor Clare” and caused such upset that the diocesan bishop phoned Br. Paul about the matter.]*

- About the Office—There are at least eight ways I know of that Tertiaries have been saying Office. They have never all said the same Office. I hope now all members of the Third Order will say the full Office of Morning and Evening Prayer (at least through the “Third Collect”) though some will have to be allowed to shorten the Offices.
- About Reports—Our present report forms encourage pride on the one hand and scrupulosity on the other. They are more like an IBM card than anything else and give no idea of the spiritual growth and development of the Tertiary.

If you want to count numbers of failures, they are easy to “grade” but for most Tertiaries they are unsatisfactory at best and at worst they give a completely distorted picture of spiritual health.

The English Report form is not ideal, but it is a great improvement on our own. Though it will increase the amount of time-consuming work at Little Portion, I think it or a modification should be adopted by our Third Order.



*First Chapter Meeting April 25, 1968  
bottom row: Br. David, Mona Hull, John Scott, Hendrik Koning. back row: Anna Hoffman, Edward Warner, Alvah Hoffman, Br. Paul, C. David Burt, Catherine Welton, Robert Woodfield, David Kennedy, and Robert W. Samuelson. Note the absence of 3rd Order habits. (continued on page 18)*

**History of TSSF Part 3 (cont.)**

- About Oblates—There is no provision in the English Third Order for Oblates [*Third Order members who take the vow of celibacy*]. There are, however, Third Order Regulars who live at the various friaries. These are men who for one reason or another are unable to become friars in the First Order. They wear the tunic of the First Order with a leather belt and live the life of the friars so far as they are able.

At the meeting about it, I proposed that we have a Third Order Regular under Vows but living in the world. They would need to come to Little Portion for their training and return when they had vacations to live the Conventual life. The rest of the time they would live in the world, work at their various occupations as committed Christians bearing the Good News of our Redemption to that part of God's world to which He called them. They would of necessity be more, much more, than Oblates. And when they retired they could return to Little Portion to live out the rest of their lives in His service in Community.

These men would have to be most carefully selected and trained, and many applicants would have to be refused for one reason or another. But they would have a home here and a center for their life even while they were away on the Lord's business.

With this in mind, I propose that the present Oblates continue as they are, but that we make it a standing practice to allow Oblature under only the most rigid circumstances.

- About the Novitiate—I feel that the Novitiate needs to be much longer, that better training and more oversight should be given them, that it should be required that they be vouched for by some member of the Third Order in good standing, and that someone in authority should interview them personally at least once before they take their Vows.
- The Principles—Finally, I would call your attention to the Principles in the English Third Order Manual. I have nothing to add to the Three Aims, nor to the Three Notes of the Order, but I do want to speak of the Three Ways of Service.

D. J. Thorman in an article called "A Crisis in Spirituality Today" says that one type of spirituality is the saying of many prayers. You have all experienced the debilitating effect of rapidly scanning the Office, racing through prayers absent-mindedly and feeling as if you had accomplished something when you closed the book with a sigh. "Religious Practice" is a phony term; life itself must be a religious practice. "Practice" no longer has importance. What counts now is attitude, approach, sensitivity; in a word Christian Character. We must be open to the presence of Christ in each situation and respond to it by openness to others and their needs. We must commit self to an involvement with others in social action in the pagan community in which we live. Christian character is not easily caught in a set of rules and phrases. As R. O. Johanan said in *America* (Jan. 21, 1967) "moral goodness is primarily a perfection of persons, not of acts;...actions are good only in relation to the

goodness of persons...his goodness of persons is a matter of habitual dispositions that have to be worked at to be acquired. Only good habits make a good man."

"The modern pagans who notice us do not see in us the striking characteristics which caught and held the pagans of ancient Rome. They see only that we are not very different from themselves, and they are correct.. Christianity has ceased to be dangerous; it involves no risk, no sacrifice, and it causes hardly a flurry in the affairs of the world. Consequently it is understandable why non-Catholics should not be interested in investigating the mystery of our Faith, for they see no evidence of the effects of his love. We are not obviously anxious to communicate his love...nor would we dream of startling them by the cross of Christ which we bear about in our bodies." (Michenneau, *Revolution in the City Parish*)

Martin Thornton (*The Rock and the River*) makes a clear distinction between *lex*, i.e. the Law of God; and *regula* or Rule or Rule of Life which is the "disciplined response to God's love which for us takes the form and shape of the Third Order Rule of Life." Prayer, Study and Work are the Three Ways of Service. The source fountainhead of all our strength and inspiration is prayer, fed by God's Word in Sacrament and Scripture. Then only can we go forth into the world in peace rejoicing in the power of his Spirit to love and serve the Lord with gladness and singleness of heart. But the only way we can be "both fully committed to Jesus Christ, fully dedicated to God, and at the same time wholeheartedly immersed in the secular affairs and problems of the world" is by the Regula which will create for us that habitual recollection which is the hallmark of Christian Maturity, a deep and constant awareness which is to have within us the Mind of Christ, this is to pray without ceasing. Habitual recollection depends on total commitment as expressed by the Regula: Sacrament, Office, and personal encounter with Christian prayer and meditation are the bases of our Regula, but these must lead into the world to bear the fruits of contemplation to others.

Therefore my last recommendation is that every Tertiary be required to be involved in God's world, as witness of his love not primarily as a Tertiary, but as a dedicated Christian concerned and involved with the People of God.

### **Helen K. Struett: Dedicated Tertiary Christian Concerned and Involved with the People of God**

The American Church Union used to present a Keble Award annually as an award of merit resulting from a vote of its members. It was given to outstanding clergy and laity for "service to the Catholic Faith and the Anglican Communion." In 1963, Father Joseph and Mrs. Helen K. Struett (Sister Mary Cecelia Oblate) were presented this award. Sister Mary Cecelia Oblate was presented this award for her work with the St. Lukes' Brailleists of the Episcopal Guild for the Blind. (*Little Chronicle*, February 1963)

With this transition, a TSF world of habits and ceremony ended. Here are some pictures of this lost world—the “veiling” (profession) of Anna Hoffman on March 27, 1966.

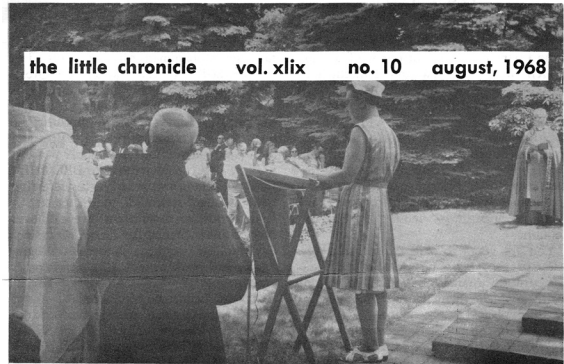


Fr. Stephen is the 1st Order Brother priest in all the pictures.

**Left:** Alvah Hoffman holds 3rd Order Shield (see cover of 1962 Manual on page 13), Peter Funk (back left), Fergus Fulford (3rd from lt), Ed Warner (4th from left in the back row), Leslie Hewett (5th from left in the back row), Anna Hoffman (front row right).

**Right Above:** A Veiled Anna Hoffman.

**Right:** Anna Hoffman a year later at the Little Portion Friary 1967 Annual Franciscan Festival after the Union of TSF and TSSF. She no longer wears a veil.



FRANCISCAN FESTIVAL: June 22nd, 1968 — Mrs. Anne Hoffman, General Secretary of the Third Order, leads the Prayer of Intercession at the Sung Eucharist.

**Volunteers Transcribe Braille**

(Chicago Sunday Tribune, January 6, 1963)

A north shore volunteer group, known as the St. Lukes’ Braillists of the Episcopal Guild for the Blind, has the job of transcribing into braille the religious works of the Episcopal church. The 18 members are the official braillists for the Episcopal church. Seven are from the Chicago area, the others from various parts of the United States and the world. Not all of them are Episcopalians.

Mrs. Helen Struett, Evanston, is the chairman and instructor. She originated the idea for the group three years ago after working with another brailling group. At that time the Episcopal church had no official braillists.

**Training Took Years**

“Transcribing literature to braille takes a long time,” Mrs. Struett said. She spent the first year training the volunteers how to use the special brailling machines. Now, she says, it takes approximately six months to train a braillist. Brailling is done by women and men work on binding the books after they are completed. So far, the volunteers have transcribed some 40 tracts and religious books.

“The women who do the brailling are, strangely enough, the most busy women,” she said. “Most of them work outside of

the home, but they somehow find time to spend two or three hours a day transcribing.”

**Braille Books Costly**

The work is expensive. “A book which costs \$2.50 on the book stand would cost \$80 in braille,” Mrs. Struett said. The books are given to the blind free of charge. All the workers, except for a blind woman who proofreads, work free.

Most of the money needed for paper on which to transcribe comes from donations. Last fall the group held a benefit to help raise money. Although the benefit was successful, the group still relies primarily on donations. “At present,” Mrs. Struett said, “the braillists are seeking funds to buy a duplicator to reproduce the transcribed books. A duplicator costs approximately \$480.”

(continued on page 20)



### History of TSSF Part 3 (cont.) Duplicating Done Elsewhere

“We need the duplicator badly,” Mrs. Struett said. “Right now we are working on a big project—transcribing a hymnal of 650 songs into braille. At present, we can only fill rush orders. The Hadley School for the Blind does the duplicating for us.”

Money also is needed to buy more braille machines so more brailleists may be trained and to pay blind proofreaders to edit the material.



Mrs. Helen K. Struett  
(Sister Mary Cecelia Oblate)

### Seek Volunteers

But money is not all that is needed. Mrs. Struett seeks more volunteers to transcribe and bind the books. She said that she would go elsewhere in the Chicago area to teach the mechanics of transcribing.

### From Br. Robert Hugh

(*Franciscan Times* Fall 2012 )

Br. Paul was the newly elected Minister of OSF, and he assumed the role of Chaplain to the Third Order. It was Paul’s vision that initiated and made possible the major changes in the Third Order’s understanding of its own identity and vocation as a self-governing religious order in its own right, with its own minister and administration, its own chaplain and provision of pastoral care, and its own formation team. It took a full decade to achieve all this. When Br. Luke became Minister Provincial SSF in 1970 he asked me to succeed Br. Paul as Third Order Chaplain, and I served as Chaplain for four years (1970-74). I took it as my goal to work myself out of a job, and thus I largely spent my time visiting tertiary fellowships and individuals to share and discuss this new vision. (Our tertiaries numbered about 200, and so I was able to visit personally with all but about five, I believe.) Br. Mark Francis succeeded me, and he was the last Friar Chaplain to the Third Order. Today we take it for granted that the Third Order provides all its own leadership, but, when I began as TSSF Chaplain, all inquiries, applications and requests for profession, came through the Chaplain’s office. Peter Funk’s great series of formation letters were well under way and every few months I had a lovely visit with Peter and Mary at Lambertville (New Jersey) where we looked at his latest offerings. If a newsletter was to go out, it was because I wrote it, cut the stencil, and turned the Gestetner duplicating machine crank, and mailed it.



### “Touched by God: Reflections on a Franciscan Quest”

*Peter Funk (1st Men’s Formation Director, Writer of TSSF 1st Formation Letters)*

In one way or another, we are touched by God; through associations with people, through our readings, seeing, hearing, interior listening, and by our feelings. Often I reflect in astonishment that, through God’s graciousness, I am where I am, from being an agnostic, perhaps even a deist. As a combat Marine in World War II in the South Pacific, I came home troubled and melancholic. In the War I lost not only a brother whom I loved, but also many friends.

Settled in civilian life, my wife Mary and I believed in the importance of setting an example for our children. Consequently, I went to church and served in various capacities until God touched me. I met Paul Moore, the future Bishop of New York and future Bishop Protector of the Society of St. Francis, when a group from our church went to the inner city of Jersey City to help refurbish this young priest’s rectory and church. This young priest named Paul had been a combat Marine, and thus he and I had something important in common.

Through Paul, I met Fr. Joseph, an Anglican Franciscan and founder of the American Order of Greyfriars. My first session with Fr. Joseph intrigued me. I knew only a bit about St. Francis and was totally unaware of a Franciscan Order in the Episcopal Church. The headquarters, Little Portion Friary and the convent of the Poor Clares, were located on twenty acres donated by Br. Stephen’s family in Mount Sinai, Long Island.

Through Paul I also met a young priest, Kim Myers. At one point he and Paul courageously stepped between two violent gangs, preventing a bloody battle. I wrote an article about this for *Faith Today*. Later Kim became Bishop of California and Regional Protector of the Society of St. Francis.

Innumerable people, either in depth or fleetingly, as well as my studies became the various touches of God for me. In the 1950s I founded and published *Faith Today* magazine. A pioneering effort, it became one of the first truly ecumenical publications and the only religious magazine sold at major newsstands. We had superb international writers, but with insufficient financing, I ended *Faith Today*. Then with seven children to support, I took a job as a sales manager of a mutual fund while at the same time writing novels in whatever time was left over.

During this time I experienced a growing yearning to “know God.” My weekly church activities did not fulfill me in whatever I sensed I lacked. An interior odyssey developed into a search for the heart of God—a desire that’s difficult to express for it comes from a source deeper than words. It is an instinctive longing to merge your life with God so totally that you will be made “one body with Christ, that he may dwell in us and we in him.” So often such words slip past us, and

we really do not understand their possibilities. I didn't know that I was in search of the Society of St. Francis. In 1961 I mulled over a possible story that might be written around Little Portion. I called Fr. Joseph and arranged a weekend visit. Following a business luncheon in New York—my luncheon companion thought my adventure sounded weird—I drove to Long Island.

As I drove, somehow... somehow I sensed a sharpening awareness that this weekend would have a profound, life-changing effect. In what way? I didn't know. I worried. Felt a chill. Then it seemed as if a strange magnetic force began misdirecting me. Inexplicably I made wrong turns. Became lost. Finally arrived in Port Jefferson, a few minutes drive from Little Portion. Expected at the monastery by 5:30, I decided they wouldn't miss me, and so I ate supper in town. I recall driving into the circular driveway. Lengthening evening shadows mystically encircled the white building and the railed bell tower with the tall cross. The time was a little after seven. Parking the car, I sighed. Climbing the steps to the front door, I pulled at the bell.

The door opened. A slender brother in a gray habit greeted me: "I'm Vladimir. I'm the Guest Master. We waited for you for supper." No sense of reproof lay in his words, only a kind of sadness and wondering. Franciscan courtesy highlighted my discourtesy. How thoughtless of me! Consumed by my own anxiety, I'd given no thought to their schedule and my obligation to be on time. I made profuse apologies.

"Father Joseph would like to talk to you. He's injured his leg and so he stays in his office where he listens to the services." Vladimir led the way. Impressions: A sturdy figure lying in bed. White hair and thick white eyebrows. Strongly handsome face with prominent finely shaped nose. Brown eyes search me, not severely but wanting to know me. I found humor and kindness reflected in them.

Father Joseph was a scholar of the Anglican Church and may have influenced the revision of the Prayer Book we use today. Almost singlehandedly he created the *Anglican Breviary* and *The People's Missal*, both based on similar Roman Catholic texts. It was an enormous and magnificent undertaking. As Father Joseph explained, the Prayer Book Offices cannot be celebrated if one stuck to the 1928 *Book of Common Prayer* in the sense of doing no more than what is ordered. "In other words, the Prayer Book Rite must be treated as an apocapated (shortened) liturgy, for that is precisely what it is." The *Breviary* and the *Missal* fulfilled this need.

He dismissed my apologies for my rudeness with a gracious wave of his hand. We reviewed our first meeting, and he questioned what I had in mind. After talking a while, he suggested that Vladimir show me to my room. At nine o'clock I'd attend Compline. Vladimir would be with me. At the time I didn't know that office, since it was not

in the 1928 *Book of Common Prayer*. That evening, Br. Vladimir accompanied me to the Visitor's Gallery. Below us, the brothers faced one another, their quiet voices filling the chapel. I felt a sense of peace. When the office ended, the room was darkened abruptly, and the brothers pulled the hoods of their habits over their heads. "Put out the light," Vladimir whispered urgently. Since this was my first time, I had no idea of the customary practice, and, in my zeal, I nearly yanked the cord from the ceiling. The "Great Silence" began.

My room was a narrow cell. A bed with a cross over it, desk, bureau, and chair comprised the furnishings. That night I dreamt I'd died and could see myself in the coffin. Suddenly I sprang out of it. It was such a wondrous dream of new birth, and I knew that all would be well, even the huge debt I'd incurred with *Faith Today*.

The following day I met many of the brothers Mary and I learned to treasure as friends. Those who were there at the time included: Stephen, Leo, Dunstan, Mark Francis, Luke, Lawrence, and Paul. I also came to know the redoubtable Reverend Mother Mary Catherine of the Poor Clares.

I used the library, asked questions, and cherished the periods of silence throughout the day and during meals. We celebrated the traditional seven offices of Matins, Lauds, Prime, Terce, Sext, Nones combined with Vespers, and finally Compline. Generally silence is kept after Compline until breakfast is completed, and four offices from the prayer book are offered.)

Emerging from the overarching quiet of the monastery into my loving, rollicking, noisy family of seven children was like plunging into the wild maelstrom of the New York subway at commuting time. I felt immediately guilty knowing how much Mary would have enjoyed my experience. This would come later. I kept in touch, learned about the Third Order.

Without joining, I experimented with its Rule-of-Life. During this period I came under heavy stress. With the demanding job as a mutual fund sales manager I traveled half of my time around the country as well as trying to be a full-time writer, getting to bed late and up at 4 a.m. plus running a kind of farm. I felt dissatisfied in my work for I wanted more time to write. Even though I began to be successful, I didn't feel confident enough to go full time. Writing is a hazardous way for most people to earn a living, especially when supporting a large family.

The apparently safe approach became



Peter Funk in his Habit in 1966 or 67

(continued on page 22)

**History of TSSF Part 3 (cont.)**

the hazardous one. In 1965 I was diagnosed with terminal intestinal cancer, following which I'd acquired a violent case of hepatitis C from a transfusion. God had to give me a hard push to get me back on my path of life. The mutual fund company summarily fired me when it learned of my illness. Mary said "Good...! Now you can get to your writing."

I became a postulant in the Third Order, reporting to Fr. Stephen who was in charge of the Third Order. I was professed in 1967. At that time New Jersey had a fellowship with about seven or eight of us including Ed Warner who now lives in Georgia and Claudia Gammon who is still in New Jersey. Later we met with John Scott's lively group in Philadelphia.

As hard as it is to believe now, in those days we Tertiaries took religious names. Ed Warner, for example, was Fr. Polycarp John. I was Peter Bernard: Peter for the disciple and Bernard for Bernard of Clairvaux whom I admired. Underneath our clothing we all wore small scapulars and, when we put them on each morning, we recited Francis's prayer, "Here O Lord in this church..."

At our New Jersey meetings we wore a black cassock, a large gray scapula over the cassock and a gray yarmulka. However, as some people began "playing games" at being religious, these unnecessary outer symbols were quite correctly dumped. In 1968 the American Grayfriars merged with the world-wide Anglican Society of St. Francis with its roots in India. We became the American Province. Now whether priest, deacon or lay brother, all were called Brother or Sister. To help restructure our province, a group of First Order brothers and Third Order members gathered. The invaluable John Scott and others represented the Tertiaries. [Ed. *this is the International Third Order Chapter that met at Hillfield Friary in England May 25-7, 1973. It is described later in this Chapter.*] In contrast to the Roman Church, the Third Order would eventually grow to have its own Minister Provincial and Novice Directors (later Formation Directors) rather than be under the aegis of the First Order. [Ed. *See Dee Dobson's chapter for further comment on the SFO/OFS development modeled on our Formation program.*]

At that time Br. Paul, the first Minister Provincial, suggested I become the Novice Director. As Director I wrote 30 formation letters outlining the different elements of the Franciscan life of a tertiary. These letters would be given to the postulants and novices each month during the 30 months of regular reporting to a counselor. [Ed. *They have all been gathered and are available on the TSSF website in Historical Documents.*]

About this time, the inimitable Br. Robert Hugh, Novice Director of the First Order, happily burst into Mary's and my life. Either, he visited us on our farm or I would travel to Little Portion. He was my constant and always loving guide. For us he exemplified the Franciscan way of life. Eventu-

ally overwhelmed by the many formation reports I received, the Order decided to add counselors. Marie Webner became the first one. She was an indefatigably valuable help, having many good ideas. Gradually others were added until we had about ten of us.

**The Order Grew.**

Many people helped in different ways. What would we have done without Helen Webb, who not only played the piano at our Chapter and other meetings, but also acted as Secretary to the Third Order. In addition she typed and proofed my letters, offering suggestions. Dee Dobson played an essential role in shaping our Order's destiny.

Sometimes the friary would send us young First Order brothers not yet professed who needed some motherly love, of which Mary has an abundance. We remember one 18 year-old who spent the weekend in bed reading comics. We had delightful visits with Joel and Jeremy and worried about them when they left the Order. They seemed so vulnerable. Stephen visited us and I put him to work helping to cultivate our Christmas tree farm. I nicknamed him Mighty Magoo, and he'd burst out in stuttering, happy laughter when I'd call out to him: "Hey, Mighty Magoo, are you feeding enough manure to those young trees?"

I remember so well the English Brother Geoffrey and his radiant smile and sound advice. As the Minister General he visited us one weekend with Br. Philip, his secretary, and Robert Hugh when we discussed Third Order matters. He suggested that a person cannot travel when burdened down with things. Mary and I felt overburdened then and we still do. Geoffrey's helpful booklet, *The Way of St Francis*, is still available and given to each new postulant as part of *The Basics*. Yes, the Society of St. Francis has changed. But the change is outward only. Its inner essence remains the same. The Society of St. Francis has done much to help



shape Mary's (who also was professed) and my life as we continue to search for God within and without. *Peter Teaching a TSF Formation Class*

**Organizational Meeting to Launch the American Province of TSSF,****April 25, 1968 at Little Portion Friary.**

Those attending included: C David Burt (Mass), Rev. Fergus Fulford (NJ), Alvah and Anna Hoffman (NJ), Mona Hull (Mass), Rev. Hendrik Koning (PA), Rev. Robert Samuelson



(TX), Rev. John Scott (PA), Rev. Edward Warner (Kansas City, MO), Catherine Welton (Montana), Rev. Robert Woodfield (CA), Rev. David Kennedy (Miami, FL), Bishop Charles Gaskell (Wisconsin), Justin Van Lopnik (Denver, CO), Rev. Gusweiller (NY). Among other action, Chapter voted for the Hoffmans to continue to serve on the Corporation. (along with Fulford, and Hull). This Corporation group replaced the Board of Directors that had been appointed by Father Joseph in 1962. Chapter wrote to the English tertiaries to note that they had accepted their Rule with Amendments to their Constitution as of 10/6/1967.

At the 1968 meeting, Br. Paul explained that all aspirants must write to the Chaplain General, Br. Paul, for the introductory literature; submit three copies of their Rule for approval and only then will it be sent onto the Novice Master or Novice Mistress. Moreover the Chaplain General would be the person who would approve all novicing and professions. When the Professed rewrite their Rules as a preliminary to renewing their vows, copies are to be sent to the Chaplain General for comment and editing.

Also at this meeting, former 1st Order brother, the Rev. Robert Goode (a.k.a. “Gooch”) was made an “itinerant tertiary” whose job was to visit the isolated tertiaries in the middle and southwest of the country. He explained that “some of these tertiaries had never had any direct contact with another tertiary.” The importance of his work could be seen from the fact that one eighth of the budget was dedicated to this work—a little less than was gifted to the 1<sup>st</sup> Order.

### May 1971

At a meeting of the Pastoral Officers, the earlier officers were supplemented by the two Asst. Novice Mistresses, Marie Webner and Anna B. Hoffman, and two Asst. Novice Masters, Fr. Robert Goode and Fr. David Burt. Dr. G. A. Hoffman resigned as President because of health reasons [*Ed. He died five years later.*], and in August, his wife Anna resigned as General Secretary of the Province.

At the November 8, 1972 meeting, most of the roles and leadership remained in place but a discussion of the “draft Principles and Constitution” occurred which indicated that the worldwide TSSF organization was working on a universal Principles and Constitution from which the American Province would draw its own.

An International Third Order Chapter was called by the Minister-General to meet at Hillfield Friary in England for May 25-27, 1973 to consider the revised drafts of the Principle, and a Constitution. (John Scott, Mr. Peter Funk, and Mrs. Marie Hayes were nominated as delegates by the Standing Committee; John Scott was elected to go; and Chapter approved his election in May 1973.) In order to prepare for the International Chapter, a number of key individuals were asked to write position papers on various subjects.

*(These position papers will appear in Part 4.)*

### Letters to His Friends by Brother Paul SSF

As he was dying, Brother Paul wrote a number of inspiring letters to friends. In 1980, the SSF published a small booklet which collected many of these letters. This is one of them.

*March 1978*

*This September I will be 74 years old. It has been a very happy life. It has been very fulfilling and rewarding. God has indeed been very good to me. I have enjoyed the sights and the sounds, the friends and the work.*

*But the last few years I have begun to realize that this journey is a pilgrimage, and I long for journey's end. When I was a boy away at school, it seemed the Christmas holidays would never come so I could join old friends and my loving family. And, oh the excitement and joy of the trip back home!*

*It seems to me that death is like going home for Christmas. God is our all-wise and ever-loving Father, and, to die, is to return home to his love. He is love. His love is a free unearnable gift and given for all time. It is true, of course, that he is also Judge,—but he is Judge and my Wise and Loving Father. I can trust his judgment as I trust his love. And this I know: he loves me!*

*In January I had an emergency prostate operation. It was cancerous and the cancer has spread apparently to my whole bone structure and to one kidney. Where else it may be I do not know and, frankly, I do not care.*

*I am delighted because I can see not-too-far-ahead that journey's end for which I have waited. My bags are all packed and Christmas is coming! Whatever time of year God calls me, I will be going home for Christmas. It will be a Merry Christmas. Rejoice with me—and pray! I love you.*

*Affectionately, Paul, ssf*

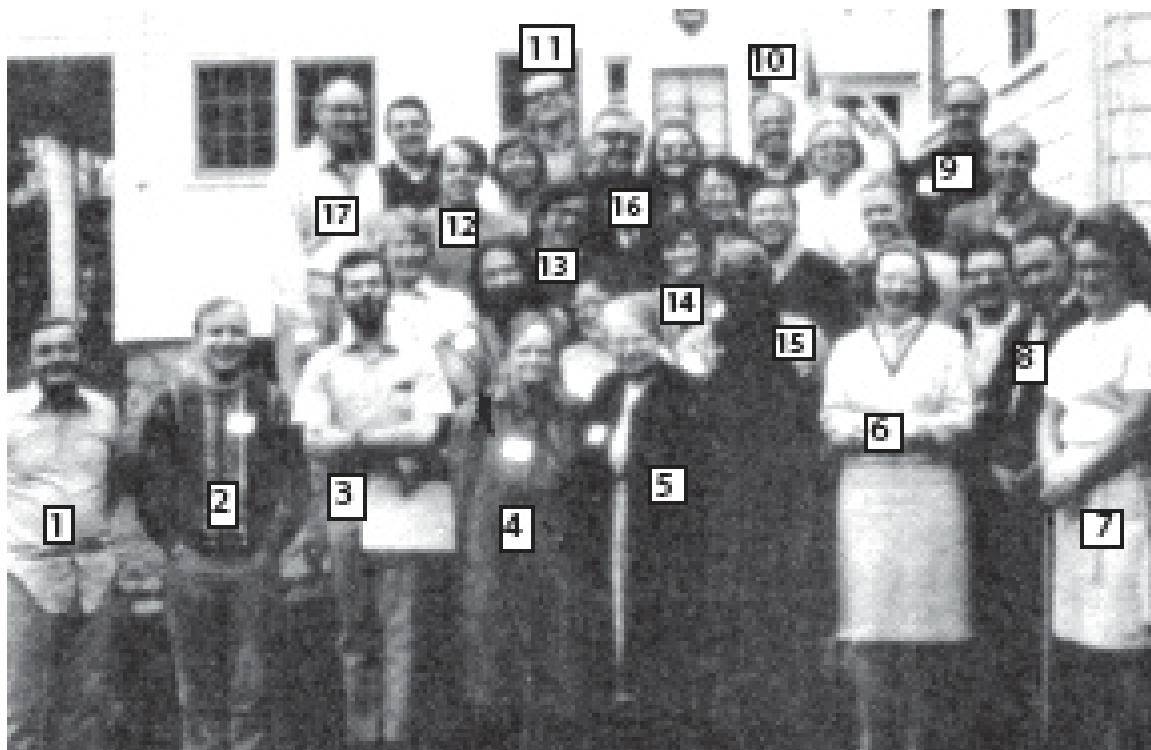
Br. Paul died nine months after Fr. Joseph on December 27, 1979.

### Chapter 1973—A Turning Point (210 in the Order)

Br. Robert Hugh was reappointed as Third Order Chaplain, and he observed that the Office of Chaplain was becoming—more like the current understanding of the Office—more pastoral and less administrative (Minutes of the 3<sup>rd</sup> Order Chapter, May 1973). Thus an officer was needed to handle the administrative aspects that previously 1<sup>st</sup> Order Brothers had done as Chaplain. Thus Chapter decided to define such an administrative role by the title of Guardian, and Chapter elected John Scott to be this new official termed a Guardian. Thus far, however, Provincial Statutes defining offices, terms, roles, etc. had yet to be created, and Chapter asked Warren Tanghe, a member of chapter, to draft such a document for review and approval.

*(continued on page 24)*

## History of TSSF Part 3 (cont.)



*This was a very small, low-resolution photo of TSSF Second Chapter, May 6-8 1971 at Little Portion that was printed in the Little Chronicle, June 1971. Those who have been identified include in the front row left to right: (1) Robert (Gooch) Goode—later became first Provincial Chaplain (2) Terence Mainardi—Friar Novice (3) Warren Tanghe—author of the province’s original by-laws (4) & (5) Anna and Josephine Keer—leaders in the Philadelphia Custodia (6) Helen Webb—Provincial Secretary (7) Anna Hoffman (8) Alvah Hoffman (9) Kale King—Later became 2nd Provincial Guardian (10) Peter Funk (11) Br. Robert Hugh (12) C. David Burt—founder of the New England Fellowship (13) John Scott—1st Provincial Guardian (14) Marie Webner—Later Became First Woman Provincial Chaplain (15) David Kennedy (16) Hendrik Koning—Secretary of the Philadelphia Fellowship (17) Robert Woodfield.*



*G. Alvah Hoffman first “President” of the Third Order Committee died in 1976. Anna H. Hoffman first Secretary of the Committee died in 1981. They are both buried in the Third Order section of the cemetery at Little Portion.*

#### **Coming in Part 4**

*We explore the era of John Scott, First TSSF Guardian Era 1973-1980 and the many controversies that beset the province in these early years. However, because of provincial budget limitations, further parts of this serialization will have to be downloaded from our website rather than printed in the Franciscan Times.*



## Welcome the Seven Newly Professed (cont.)

### Sarah Hartzell

Sarah Hartzell grew up in Redlands, California where she attended the Congregational Church. In the mid-1980's she moved to Colorado, and shortly thereafter lived with the Emissaries of Divine Light at Sunrise Ranch near Loveland, Colorado. She still

refers to the experience as a "spiritual boot camp". In 1993 Sarah moved to Boulder where she studied in Naropa University's Master of Arts program in contemplative psychology. Before becoming a member of the Episcopal Church, Sarah studied Buddhism and participated in Quaker meetings for nearly 15 years. A turning point in her spiritual life came in 1998, a year after she experienced a traumatic brain injury. She attended an Episcopal Church with a friend (on Pentecost), felt strong movement of the Holy Spirit, returned to Boulder and started attending St. John's Episcopal church there. At a first meeting with the pastor there she expressed a desire for "more God in my life", and plunged into taking both *Just Faith* and EFM in the following years.

Now retired, Sarah has worked at non-profits, public mental health agencies, and with low-income seniors through her career. Following the disturbing events of September 11, 2001, the promptings of spirit brought Sarah a vision of how the empowerment of women can bring peace. As a result, Sarah initiated what later became the non-profit *Circles of Ten: Women for World Peace*. In 2005 Sarah spent a month in Kenya, meeting in peace circles with grassroots women and their leaders. Sarah continues to lead a peace circle with women leaders in Boulder, Colorado.

In 2011, having gotten acquainted with some street people by walking around downtown Boulder, she initiated a Common Cathedral outdoor worship service, for them. (see [ecclesiaministriesmission.org](http://ecclesiaministriesmission.org))

In 2013, concerned about the special needs of homeless women, she initiated "Boulder Homeless Women's Initiative", which gathers the local agencies and churches serving the homeless to consider women's special needs. The women gather weekly for support and to create arts and crafts for sale.

Sarah and her husband Bob Simmons (founder of the Continued Success Foundation) live in Boulder, Colorado where they host international visitors attending the International English Center at the University of Colorado. Together Sarah and Bob worship at their church, play with their grandchildren, cycle the local roads, and raise two rare breed dogs, (Ainu dogs), to honor the native people of Japan.

### Arlinda de Araújo Pereira

Arlinda de Araújo Pereira is a priest in the Episcopal Anglican Church of Brazil, IEAB. She helps out at the Parish of Saint Luke in the bairro of Botafogo where she functions as the assistant to the rector, taking on liturgical and pastoral duties as needed. She also helps at Christ the King parish in the City of God where she serves during the week in pastoral support to the population served by the "Great Things" program, a literacy course, and by developing a weekly meditation program.

Arlinda's comment on her Franciscan vocation: For me, the Franciscan vocation complements my worldview: that my faith corresponds to my way of being and living with others who are my siblings, as the Gospel requires of us, that is, we are fraternal with all creation, we recognize every brother and sister, be they people or other members of the great work of God's creation. Being so created, all are worthy of respect and careful nurturing. *It is good that the brothers live together in unity*, as the Psalmist says, that we are in communion, close to every heart. It is in pursuit of that ideal of communion with God and the creation, in service to others, that I find meaning in the Franciscan vocation.

Despite my limitations, due to age (80 years), I want to always be available to the Order to serve its needs as I can. I enjoy working with the most humble, with peace movements, writing theological papers, study of Franciscan spirituality, retreats, meditation, and visitation. I am most interested in helping with our fellowships, here in Rio and throughout the country.

It is an honor to be called at this time to profess in TSSF.

### Luiz Cavalieri Bazilio

Luiz Cavalieri Bazilio is a Roman Catholic who has been wonderful addition to the TSSF community. He is dedicated to service and a wonderful friend to the Order. He is in solid friendship with the Episcopal diocese and the local Anglican community. Both Bishop Scruton and Bishop Naudal have given their support to Bazilio's candidacy for Profession in TSSF. In addition, Bazilio is a strong supporter of the Igreja na Rua, church in the street, presided over by our brother in TSSF, Bishop Celso Franco. Bazilio is a university professor who teaches in the area of Education with a focus on human rights for children. In ministry he focuses on service to the poor, especially in



(continued on page 26)



## Welcome the Newly Professed (cont.)

### Luiz Cavalieri Bazilio (cont.)

areas of social action and being in dialogue with the poor and the not so poor, that is, he is a mediator—and a very capable one at that!

Bazilio's words on his Franciscan vocation: I aim to serve the Lord in the Crib, the Cross, and the Eucharist. The Crib refers to simplicity, such is the new birth of a child. This gives me hope as the new day when the sun comes up every morning. And imagine if one of these children is the Messiah, the Son of God. The Mystery of the Incarnation is the joy of every day immortalized by Francisco at Christmas. The Cross: We live in a society that is increasingly unprepared to meet the challenges of everyday life, meeting face to face suffering and our responsibility. It is a part of our human condition and we must pay attention. To *take up my cross and follow Jesus* is to dare to think of Justice despite all the uncertainty. Eucharist: for me, the more the better. It is a sublime moment, the definitive encounter with the Lord. These three summarize what motivates my Franciscan vocation.

I am humbled by this vocational call and I trust that through it the Lord will open many possibilities in my life, and in ways I might serve TSSF. I trust God's Providence, I am here as Mary, to serve.

## Four Basic C's of the Franciscan Charism

*Tom Bello, Minister Provincial OFS*

Friar Matthias Wesnofske, OFM Capuchin, said something to the effect that despite all the "new scholarship" and "new insights" into Franciscan spirituality, he still felt that what he had learned and always believed and taught was true: that the four basic aspects of the Franciscan charism were the Crib, the Cross, the Cup and Creation.

Not blessed with a tape recorder at the time or anything approaching "total recall," permit me to expand Friar Matthias's remarks in my own words, with apologies to him, especially if I get something wrong!

The first C is the Crib. In my mind's eye, I can still see the Giotto fresco of St. Francis preparing the Christmas crib or, in Italian, "presepe" at Greccio, hanging above me to the right as I faced the altar at the Upper Basilica of St. Francis in Assisi as we celebrated the Installation Mass for the newly elected officers of the International Fraternity in November 2014. This fresco painting and the work of St. Francis to prepare and celebrate the birth of Christ have influenced every subsequent nativity scene in your house or local Church. The Franciscan Charism with the Crib is our firm foundational Franciscan faith in the Incarnation; namely, that the Word was made flesh and dwelt among us. Jesus is Emmanuel, God with us, humbling Himself out of love for God and for

all Creation.

The second C is the Cross. Of course, Jesus' love did not stop at the Crib. Jesus' love for us carried all the way to the Cross, to his laying down his life for all of us. "Greater love has no one than this: to lay down one's life for one's friends" (John 15:13). Again, in my mind's eye, I can see above and before me the original San Damiano Cross hanging in the Church of Santa Chiara in Assisi. This Cross, so important to both Sts. Francis and Clare, depicts a loving, relational sacrifice shared with God's Creation: angels, humans and even a rooster! Christ hangs bleeding on the Cross, yes, but His eyes are open, and His face shows that perfect joy of suffering accepted for the love of God and the love of all of us.

That love and sharing extend to the third C, which is the Cup. The Cup of the Eucharist, the Blood and Body of Christ, keep us close to the Christ of the Crib, the Christ of the Incarnation, and the Christ of the Cross. The Holy Sacrifice of the Mass not only represents the Passion and Death of Christ, but also continues His loving, giving presence among us, Emmanuel, the God Who will never leave us. As Saint Francis often said, "I see nothing bodily of the Most High Son of God in this world except his most holy body and blood" (Secular Franciscan Rule #5).

This presence of Christ in the Incarnation and in the Eucharist continues in the fourth C, which is Creation. Again, I can see in my mind's eye, to the right, as I exit toward the front doors of the Upper Basilica of St. Francis in Assisi, the great Giotto fresco of St. Francis preaching to the birds. This love of Francis for all of God's Creation is a love of God in all Creation.

Thus, in the Franciscan Charism, the 4 C's are interrelated, not unlike the inter-relationship of the Father, Son and Holy Spirit. Crib leads to Cross, which leads to Cup, which continues Christ's Presence in all Creation, physically begun at the Incarnation.

A fifth and uniting C would be Christ Himself because all the 4 C's focus on Christ. Christ is the center. Christ came among us poor and laid in a Crib. Christ lived among us, loving us, even to dying on the Cross for us. Christ continues to live with us both in His most bodily form in the Cup of the Holy Eucharist, and also in all of Creation, as both author and ultimate goal.

Indeed, a sixth C would be Christ's example of Conversion. As we can read in Philippians 2:6-8: though Christ was in the form of God, Christ did not deem equality with God as something to be grasped. Rather He emptied Himself and became like us, human in appearance. He humbled Himself, becoming obedient to death, even death on a Cross. So each of us is called, as followers of Christ in the footsteps of Sts. Francis and Clare, to daily, ongoing conversion, to a daily striving to model our thoughts and deeds to those of Christ.

## Third Order at 2015 General Convention in Salt Lake City

Back row L to R: Pedro Cuevas, postulant; Bill Graham, Will Wauters, Bett Wood, Anita Catron Miner, Front L to R: Barbara Baumgarten, Francis (cardboard likeness-story later), Dianne Aid, Darrell Powell

## Pilot Certificate Program in Contemplation and Care for Creation

Joyce Wilding, JPIC animator

Those of us who staff the Center for Religion and Environment (CRE) here at Sewanee believe that the root cause of the environmental crises we face is spiritual in nature. Estranged from God's presence in the world around us, many of us go about our lives oblivious to the larger consequences of our actions. Some of us, on the other hand, may be deeply concerned about environmental issues, as well as about our own spiritual journey, but are unsure how they relate to each other. Or even if we discover an eco-spirituality suited to our personal lives, we may wonder just how to make a difference in the world beyond ourselves. So if you relish the idea of exploring further, in company with others, the "ecology" by which Christian faith and spirituality are conjoined with an environmental consciousness, please consider participating in our pilot program on Contemplation and Care for Creation.

This highly unusual program offers participants combined exposure both to the theology and the spirituality of creation care, as well as their social implications. It begins with a two-week period of resident instruction in Sewanee [May 22-June 3 of 2016 (tentative)]. What follows, over the course of the next year, are two off-campus practicums of spiritual formation (based on classic monastic spirituality), as well as experience in project development and implementation. The schedule concludes with a three-day period of instruction and training in Sewanee the following May.

Throughout the program our aim is to help participants encounter the sacred in nature, to interpret that experience, to reflect on the implications of that experience for the way they live, and to share knowledge they can apply toward practical measures of earthcare. Accordingly, the first period of residency, involving eleven six-hour days of instruction, focuses on an introduction to natural contemplation, on the integral relation of creation to fundamental truths of the Christian faith, and on the ways human society organizes itself and interacts with the rest of creation. Some time is also devoted to laying groundwork for the practicums.

### This program is best suited for those who . . .

- Seek a deeper, more theologically grounded understanding of how their Christian faith can inform the practice of



creation care.

- Look to grow spiritually through the practice of natural contemplation.
- Wish to serve as "Green Guides" within their parish communities or other groups. As such, they are trained to assist property committees, landowners, and homeowners in identifying earth-friendly best practices and negotiating difficult decisions
- Seek training to lead environmentally-informed offerings in Christian education or spiritual formation.

Participants who complete the program will receive a certificate of completion from The University of the South's Center for Religion and Environment. The primary instructors for the program include Robin Gottfried, Center Director; John Gatta, former Dean of the College of Arts and Sciences; Andy Thompson, Assistant Professor at the School of Theology; and Jerry Cappel, Environmental Coordinator for Province IV of the Episcopal Church. Classes will be held in an historic wooded bluff home overlooking Lost Cove in Sewanee. Tuition for the program is \$2,600 payable in installments. Although participants are responsible for lodging and food during their stay, advice about where to find both is available. For more information on CRE and the instructors please see our website ([www.cresewanee.wordpress.com](http://www.cresewanee.wordpress.com)). Program enrollment is limited to 15 participants. If you have any questions about the program, please contact Robin Gottfried at [rgottfri@sewanee.edu](mailto:rgottfri@sewanee.edu), [cre@sewanee.edu](mailto:cre@sewanee.edu), or (931) 598-1243.

## Unity in Diversity, "Personalized" Principles

Bonnie B. Barnidge

Our Delmarva Fellowship has been having interesting and enlightening conversations as our members find our unity in diversity. We have been reading and then discussing various recently published books. For example, Phyllis Tickle's

(continued on page 28)

### Unity in Diversity (cont.)

book, *The Great Emergence*, theorizes that there are major changes currently occurring within 21<sup>st</sup> century Christianity. Does our Order reflect this? Our Fellowship does. We include both traditional-conservative and progressive-emerging Christians. For example, our Fellowship's views range from taking the Bible literally to seeing the Bible as myth that reveals truth. We all have the stability, grounding, and prayers of our Christian tradition; our reading and discussions have revealed many Christian leaders and prophets who are fleshing out possibilities for our time and our future. Our contemporary Episcopal Church has the strength to tolerate honest conflict with compassion. Can we say that we put the work of love before uniformity of opinion?

My own studies and experiences from traditional and ecumenical sources have brought me to considerations beyond the words of our *Principles*. I want to keep some of these thoughts within my Morning Prayer time. I have achieved this with 8x10 print outs for each day of the month. The *Principle of the Day* leads the page. My preferred rewording or reflections and some personally meaningful quotes or thoughts about the theme of the day follow it.

Changing our *Principles* would involve IPTOC, i.e. all our Third Order Provinces, a global effort and a need for agreement among all. Revisions are periodically undertaken, but it is a difficult process. In the meantime, during this era of discovery and change along with our stabilizing traditional influences, I have found my daily-personalized 8x10 readings a way to keep in touch with my currently meaningful reflections and quotes. These may change over time. If so, my 8x10 page can reflect my personally desired change. Would this be a meaningful practice for anyone else? Below is a copy of my current Day 6.

**Day 6 = the First Aim, cont'd = to make our Lord known and loved everywhere.**

**Day 6 Principle** (2005 revision) The primary aim for us as Tertiaries is therefore to make Christ known. This shapes our lives and attitudes to reflect the obedience of those whom our Lord chose to be with him and sent out as his witnesses. Like them, by word and example, we bear witness to Christ in our own immediate environment and pray and work for the fulfillment of his command to make disciples of all nations.

**BBB** - The primary aim for us as Tertiaries is therefore to come to know God is love. This manifests in compassion for ourselves and others. We bear witness to Christ by living in conformity to our Rule. We remember that St. Francis had advocated understanding others, a path toward reconciliation. He did not preach, unless specifically directed by the Holy Spirit. We ask for forgiveness for some of our personal actions and words as well as some of our collective actions, e.g. the Doctrine of Discovery (resulting in the brutal conversion of Native Americans).

**BBB** - Words are an attempt to express a deeper truth. For example, "Preach the Gospel at all times, if necessary use words." "You may be the only Gospel your neighbor ever reads." "Rebuild my Church." These words are attributed to St. Francis.

### Black Elk, an Ogallala Sioux, prays -

The first peace, which is the most important,  
is that which comes within the souls of people  
when they realize their relationship,  
their oneness with the universe and all its powers,  
and when they realize that at the center of the universe  
dwells the Great Spirit and that this center  
is really everywhere, it is within each of us.

**Meister Eckhart from Teasdale's *Hours*, #189** – "God is an infinite sphere whose center is everywhere and whose circumference is nowhere."

**Maureen Fiedler, S.L.** (Roman Catholic nun) in the *Call to Action* newsletter - Fall2013/Winter2014 - "Ministry... roughly defined... involves service to others in a selfless way, meeting people where they are, working with them to discern their needs, and helping them walk toward God – whoever God is for them."

### The Hermit's Tale

*Kathryn de la Fuente*

My sisters and brothers in Saint Francis: I feel called to share my own solution to being an unintentionally isolated tertiary. Forgive me for occasionally being autobiographical. I shall keep that to a minimum, but you must know what happened first for the background of what is happening now.

I live in Monterey, California. I have been professed for three years, though what with going from initial inquirer to aspirant to postulant to novice to professed my journey with the New Umbrian Fellowship has been ongoing for just about 10 years. I have lived in Monterey all that time, 120 miles from San Francisco, where most members of the Fellowship live and meet. For most of those ten years, I drove the 240-mile round trip to the monthly fellowship meetings and thought nothing of it. However, about three years ago I became unable to manage the high-speed freeways safely and had to stop long-distance driving.

It was something of a comfort to know that the folks at the northern end of the Fellowship also had severe transportation problems! At the southern end, there are three of us professed but with transportation problems, and we three "southerners" have settled on meeting via SKYPE. We meet this way regularly. We maintain contact with the rest of the New Umbrians via email. We have naturally invited the rest of the Fellowship to SKYPE with us, but so far no takers.

Thus I have become an unintentionally "isolated tertiary." Wonderful as Skyping is, I really miss meetings with the whole Fellowship! In the recent online discussion of this widespread problem, I remembered what once worked for me under similar circumstances, and I would like to share that with my fellow TSSFers. I was unemployed and living in a cabin just outside of Fairbanks, Alaska.

(continued on page 29)



**Hermit's Tale (cont.)**

I had recently joined the Catholic Church (having come to it from the "no church" I was raised in). I was very much interested in reading about the Desert Fathers, and it suddenly came to me that they and I had things in common: solitude; what is referred to as "nature;" animal companions (in my case, dogs); hard physical work to do (dog care, gardening, housework, etc); poverty; an intense desire to live in prayer to get closer to God. With this insight, I went to my good friend the Bishop and said I wanted to be a Hermit. After discussion, he blessed my Hermitage, and me, and I started. I treasure the memory of that Hermitage, even 30 years or so later.

Here and now, as an isolated Franciscan Tertiary, and having discussed the matter first with both my spiritual Director and my therapist, I have recently revived my Hermitage. It would actually work in a suburb or a city, but it happens that once again I find myself alone in a cabin, this time under the eaves of a pine forest. I have a dog and a cat, a garden, a few neighbors, and the usual coastal wildlife. Being retired I am also unemployed so my small fixed income supplies plenty of poverty, and there is the same kind of hard physical work to do. And I still have an intense desire to live in prayer to get closer to God, now expressed in a Franciscan way.

Furthermore, the term "isolated tertiary" has some depressing and negative connotations, for myself, at least. It sounds as if one were in a specially controlled ward in major hospital. Being a hermit, on the other hand, I am acknowledging the situation God has blessed me with and embracing it joyfully. *(continued on page 30)*

**Holy Cross Mission, Liberia**

*Kathryn Challoner*

From 1922 to 1972, the Holy Cross Fathers with five Sisters of the English Community of the Holy Name built and staffed a mission school at Bolahun, Lofa County Liberia. The school was outstanding and many of Liberia's current leaders graduated from there and went on the lead their country. After the Fathers left and during a long Civil War the school eventually deteriorated. Then, as efforts were underway to rebuild, the Ebola epidemic struck, and all construction halted. The area was devastated leaving many Ebola orphans in its wake.

A determined group (BAFFA - Bolahun alumni and friends) along with others are determined to rebuild a community of hope at "Ground Zero" of this horrible epidemic. There would be an oasis with an excellent school, comfortable dormitories, balanced nutrition, good medical care, and effective audio//visual screening for the little ones. All will be offered free. With the help of the Third Order and other donors this dream is slowly becoming a reality.

Volunteers and funding are needed. We especially need an audiologist to go out on the next mission. Please contact Kathryn Challoner or Tom Johnson if you think you could help.



**Four Recent Graduates from Cuttington University in Liberia**

Four recent graduates from Cuttington University in Liberia who were sponsored all the way through

graduate school by the Challoner Medical Mission Fund, supervised by TSSF. They received their Masters degrees in Public Health and have committed to serve in Liberia for at least ten years.

*From left to right: Korzu Marwolo, Julia Kamara, Yassah Tokpah and Cytirus Kerbay.*



## The Hermit's Tale (cont.)

So how is the Hermiting actually done? Basically I try to lead my whole life as though it were an all-encompassing prayer. I follow my Rule; I pray the Offices; I do a lot of meditating, Scripture reading and personal prayer; I emphasize my joyful kinship with all other forms of life (in books, the garden, the beach, under my microscope, etc). I volunteer once a week in the office of a local non-profit dedicated to re-homing older dogs left behind by senior citizens (many nursing homes do not



accept pets, for example).

I serve the poor by volunteering monthly at my church's thrift store, where many homeless come to buy their clothing. I participate in my Church's prayer shawl ministry; and, as mentioned, I SKYPE monthly with two other isolated ones from my Fellowship.

I am alone a lot of the time, but I live surrounded by my brothers and sisters of other kinds: the little modern-day dinosaurs who twitter in flocks at my bird feeders; my dog and cat; the pines and the oaks I live among; the mountain lions in the hills; the whales that spout in the bay; the stars and the clouds and the whole Host of Heaven.

Who could ask for anything more?

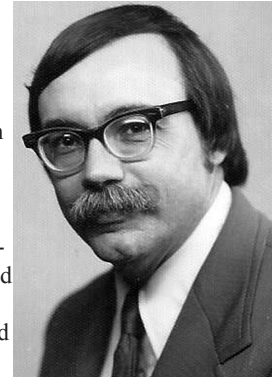
## My Franciscan Journey: 1960-2012

*Gary Davis (Middletown, PA)*

My Franciscan journey began in the autumn of 1960 when I worshiped at Our Merciful Savior Episcopal Church in Penns Grove, New Jersey. The priest, Fr. Michael W. Cassell, Jr. introduced me to the American Congregation of Franciscans. Fr. Mike was in formation as a novice at that time; he made his life profession on January 11, 1961. He and I and another parishioner, Harry Bittle, met very early every weekday morning to say the Daily Office of Morning Prayer before we went to work. I was teaching fifth grade in elementary school. Fr. Mike instructed me for confirmation, and I was confirmed by the Bishop of New Jersey on December 28, 1960.

The Episcopal Church was introduced to me in 1957, when I attended Maryville College in eastern Tennessee by a close friend,

Joe Williams. He became an Episcopalian while serving on an aircraft carrier in the Mediterranean during the Korean War. The chaplain on the ship was an Episcopalian. Joe invited me to join him at St. Andrews Episcopal Church off campus in downtown Maryville. The Rector, The Rev. Dr. Joseph Bernardin, a diminutive English bachelor with thinning white hair, wire-rim glasses perched on his aquiline nose and delightful eccentricities and mannerisms, was a noted Coptic scholar. His study was piled high with books, pamphlets, scholarly articles, journals and tracts. Occasionally he would host Joe and me at afternoon tea prepared by his portly and jolly housekeeper. I was instantly drawn to the exquisitely beautiful liturgy of the *Book of Common Prayer* and the spirituality of the Holy Eucharist. This marked the beginning of my association with the Episcopal Church.



*Gary in Late 60s*

In early 1961 I began my Franciscan journey with the help of Fr. Cassell who was now life professed. He invited me to the Philadelphia Fellowship which met at St. Mary's Church, Hamilton Village, on the campus of the University of Pennsylvania. Another priest, a friend of Fr. Cassell's, Fr. Lathrop P. Utley, rector of the Church of the Ascension, Gloucester City, New Jersey, often came with us. I am not sure if he was a Franciscan Tertiary but I think he was.

My first retreat at Little Portion occurred July 5, 6 and 7, 1961. Fr. Cassell arranged for me to come with him. What a spiritually uplifting experience! I met Fr. Joseph, the founder of the American Congregation of Franciscans, and was privileged to attend a retreat meditation led by Fr. Paul. The meditation focused on love. I remember praying in the chapel in the stillness and serenity of twilight, eating in silence in the refectory facing the wall while a friar read from scripture and a commentary, listening to the beautiful and inspiring voices of the Poor Clares and enjoying the lovely gardens. And I had my first extraordinary spiritual experience while alone in my cell in the half-light of late afternoon.

Fr. Cassell, Harry Bittle and I continued to meet each morning to say the Daily Office through the balance of 1961. And we continued to participate in fellowship meetings at St. Mary's. Fr. Utley usually accompanied us. January 8, 9 and 10, 1962 Fr. Cassell and I attended another retreat at Little Portion. Fr. Paul conducted the retreat meditation on "Our Lord's Hands." My journal entry for these dates includes 12 pages of notes from the meditation. Last summer I led four one-half day meditation retreats at St. Thomas, Lancaster PA based on those notes. A note from Fr. Paul dated January 26, 1962 sent me an application to become a Tertiary and advised me to send it to Fr. Hugh O.S.F. Avon Park, Florida. I complied with his request. On February 5, 1962, I received a note from Fr. Hugh indicating that I needed a letter of recommendation from my rector as a requirement for admission into the Third Order. He also stated, "If you are accepted, you will be admitted as a Postulant for a period of at least four months, after which you are eligible to enter the novitiate of a full year's duration. Your name in religion will be bestowed upon you as soon as you enter the novitiate and are clothed with the so called 'Little Habit', consisting of a small scapular and cord which are worn under the upper garments." Fr. Hugh sent me a note in February 1962 from Florida accepting me





as a postulant beginning March 1<sup>st</sup>. He advised me that “postulancy is a time of probation, and when it is successfully finished you may apply to enter the novitiate, at which time you will be given the name by which you will be known in the Order.”

Apparently, sometime in March Fr. Hugh suffered a serious accident resulting in a lengthy stay in the Hillcrest Nursing Home in Avon Park, Florida. It is not entirely clear if the accident was in 1961 or 1962. Fr. Hugh was still convalescing in the Hillcrest Nursing Home on October 15<sup>th</sup>, 1962 which was indicated in a reply to my September report.

March 31<sup>st</sup> Fr. Cassell and I attended another retreat at Little Portion. This time, I assisted Fr. Cassell at daily mass using the small *St. Augustine's Prayer Book* 1959 edition. In preparation for mass I was deeply affected by the life-size painting of Jesus in the tomb above the counter in the sacristy. I find the *St. Augustine's Prayer Book* exceedingly helpful in preparation for confession and with numerous devotions.

A note from Fr. Paul dated Good Friday 1962 invited me to attend a class for a week or so over the summer to test my vocation. Nothing in my journal indicates that I was able to do this.

A brief note from Fr. Joseph to me from St. Francis Seraphicus House in Avon Park, Florida described Fr. Hugh's recovery. He wrote, “Yesterday Fr. H. took a sudden turn for the better. After being helped out of bed he walked 4 steps to a chair and sat down (wherever of course), the first he has taken a step since Ash Wednesday!” In answer to my question about meditation, Fr. Joseph wrote, “About meditation – forget the word and think about it as reflective prayer – reflect on some thing about God and force yourself to make acts of devotion appropriate to your reflections – contrition, love, self-surrender, supplication. Make yourself do this even though you do not feel pious. Prayer is a seeking God by willing to do so.”

On May 30, 1962, Fr. Paul informed me that Donald Phoenix would be at Little Portion for Corpus Christi, and he and I could be canopy bearers for the procession. Apparently the celebration was on May 20, 1962, or thereabouts.

Fr. Paul sent me a note on June 8, 1962 acknowledging reservations for me, Fr. Cassell, Fr. Utley, Fr. Pettit, and Fr. Lopez for a retreat beginning July 11, 1962. We apparently acquired the last available rooms. They also were accommodating classes of aspirants at this time.

Fr. Hugh wrote me a letter dated September 7, 1962 permitting me to be noviced in October because I had been a postulant for six months and had met all the requirements. Fr. Hugh was still recovering in the nursing home at this time. He followed up this letter on September 30, 1962 granting me his “full consent” to enter the novitiate of the Third Order of St. Francis and to receive the Little Habit during the October meeting of tertiaries in Philadelphia. He further allowed me to take the name of Maseo at this investiture. Fr. Hugh enclosed a certificate to be filled out, signed and returned to him after the ceremony. He also requested a small donation to defray the cost of the Little Habit.

According to a letter to me dated October 2, 1962, from Fr. John M. Scott, rector of St. Mary's Episcopal Church, Hamilton Village, Philadelphia, he informed me that the fellowship meeting to invest me as a novice would be held Friday, October 26<sup>th</sup>, at 8:00 p.m. Fr.

Cassell and Fr. Utley attended as well as others. It was a deeply spiritual experience. And I received my Little Habit and my name in the Order, Maseo.

February 10, 1963, Fr. Hugh admonished me to be more regular in my prayer life after receiving my January 1963 report. Apparently I was dilatory and slothful in keeping my Rule. And he gave me good counsel. My next report showed that his words were taken to heart and he simply acknowledged receipt of my February report and gave me penance. This is in a note dated March 11, 1963.

In the spring of 1964 I was contemplating making my life profession. April 3, 1964, Fr. Paul sent me an invitation to attend a summer program for novices at Little Portion. I could spend the whole summer or just a month and experience what it would be like to live as if I were really a novice for the First Order. But I did not participate, probably because as a teacher I was only paid for 10 months and could not afford to be without income for two months.

A note from the Poor Clares dated July 8, 1964 reveals a mystery. The note refers to my preparation for life profession in the Third Order. It indicates that when professed I would receive a “Greater Habit” and a Franciscan Tertiary cross. The note indicated the greater scapula would be made to order and they would need my height and waist measurements for the cord.

The mystery is that no record exists of my making my life profession. No letter is in my files from Fr. Scott at St. Mary's, neither is there any entry in my 1964 journal of life profession vows.

What happened that my life profession apparently did not take place? I have no explanation for it. Indeed, my only entries in the 1964 pages of my journal only contain selections from scripture and meditations. None of the meditations mention the Franciscan Order.

Moreover, I cannot find in my files or journals any evidence of continuing as a novice after the above referenced date July 8, 1964. One curious entry in my journal refers to something that happened that threw my life into “turmoil,” and that I said a novena in regard to it. But there is no indication about what that incident was.

God and St. Francis did not give up on me. Like *The Hound of Heaven* they pursued me and after another novicing in the early nineties (Fr. Hugh was instrumental in that, too) and subsequent failure, in 2008 my Franciscan spiritual journey began again (Fr. Hugh inspired this as well), I made my life profession January 8, 2012.

One could say that I took the road less traveled.



*Gary's Retirement Party from the Pennsylvania House of Representatives in 2012 where he had served as Legislative Assistant to the Chairman of the Appropriations Committee for more than 29 years*



















**Toxic Charity (cont.)**



**Third Order of the Society  
of St. Francis  
American Province Inc.**  
c/o Anita Catron Miner  
PO BOX 17016  
Salt Lake City UT 84117

---

Non Profit  
U.S. Postage  
PAID  
SLC, UT  
Permit 3280

---

**Address Services Requested**

**Send in your contributions for the Winter 2016 issue by February 1**

## **Inside this Issue**

- Commemoration of the Passing of Our Mother House, 1
- A Pilgrimage to a Modern La Verna, 1
- Introducing Our New Provincial Chaplain, The Very Rev. Richard E. Simpson, 4
- Notes from Chapter 2015, 5
- *Francis of Assisi- The Life and Afterlife of a Medieval Saint* by Andre Vauchez—A Review, 6
- Report from the Provincial Bursar, 6
- RIP: Bill Berge, 7  
Paul Valdes, 7  
Ed Newbury, 7  
Bob Carlson, 8  
Sylvia Broadbent, 9
- Indigenous Anglican Bishop Condemns Brutal Logic of Greed and Power, 10
- "Francis Rebuild my Church" a poem, 10
- Help Wanted: Literature Coordinator, 10
- Seven Newly Professed:  
Antonio Terto da Silva 11  
Joseph Murdy, 11
- Alison Saichek, 11
- Luciene Poubel Franco, 11
- Sarah Hartzell, 25
- Arlinda de Araújo Pereira, 25
- Luiz Cavalieri Bazilio, 25
- Our History: How Can You Help, How Can You Build Your Own Copy, 12
- When Last We Left: Part 2 (1930-60), 12
- Part 3: The End of the Father Joseph Era and the Br. Paul and the Third Order Committee 1960-73 Era, 13
- Four Basic C's of the Franciscan Charism, 26
- 3rd Order at General Convention in Salt Lake City, 27
- Pilot Certificate Program in Contemplation and Care for Creation, 27
- Unity in Diversity, "Personalized" *Principles*, 27
- The Hermit's Tale, 28
- Holy Cross Mission, Liberia, 29
- Recent Graduates from Cuttington U. in Liberia, 29
- My Franciscan Journey: 1960-2012, 30