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# FRANCISCANS CANADA

A NEWSLETTER OF THE ORDER OF ECUMENICAL FRANCISCANS IN CANADA & THE THIRD ORDER OF THE SOCIETY OF SAINT FRANCIS IN CANADA

Volume 3, Issue 2

Feast of Clare 2002

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## PEOPLE WITH FRANCIS!

*Who We Are!*

*A column for your membership updates, events and activities of interest.*

❖ **NEW TSSF LIFE PROFESSED MEMBER**

Welcome to Brother Jotie Noel of Bay Roberts, NF professed as a life member of the TSSF on June 18th.

❖ **NEW TSSF NOVICE**

Blessings to Ray Carter of Bedford, NS admitted as a novice in the TSSF on June 28<sup>th</sup> at the Provincial Convocation.

❖ **NEW OEF POSTULANTS**

Blessings to Rob Shearer and Miranda Lau, both of Toronto, ON admitted as Postulants of the OEF on May 18<sup>th</sup>.

❖ **NEW TSSF CHAPLAIN**

Our support and prayers to Rolf Pedersen TSSF of Guelph, ON appointed as the new Eastern Canada Chaplain in May & many thanks to Ruth Duncan TSSF of Toronto, ON for her many years of service.

❖ **NEW CONVENORS!**

Congratulations to Patrick Lublink OEF of Toronto, ON confirmed as Convenor of the new OEF Toronto Fellowship on May 18<sup>th</sup> & to Lyndon Hutchison-Hounsell TSSF of Guelph, ON confirmed as Convenor of the TSSF Little Sparrow Fellowship in July.

Many thanks to Diana Finch of Caledon East, ON for her years as Convenor of the TSSF Little Sparrow Fellowship.

❖ **GRADUATION**

Congratulations to Patrick Lublink of Toronto, ON on his Spring Graduation from Seminary. He is a Salvation Army Captain.

## ORDER OF ECUMENICAL FRANCISCANS (OEF)

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(ANGLICAN CHURCH OF CANADA)

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### Third Order of the Society of Saint Francis

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## PEOPLE WHO WORK!

*A Windswept Voyage!*

Life in rural Newfoundland has given me an appreciation for family relationships and creation. My family has lived in Hr. Grace South for the past 300 years harvesting from the sea. Our whole lives keep us in touch with the land and the sea. Fishing three summers with my uncle helped me appreciate how nature replenishes itself each season encouraging me to be attentive to the joy and wonder of creation.

Pauline and I have three children: Adam, 16, Nicholas, 12 and Jessica, 10. As former teachers a slight change of lifestyle occurred after I was ordained. I have always and only ever believed that God has called me to be a priest so my four years as a teacher helped me to ripen even more. Pauline has chosen to work at home for the past 12 years acting as the minister of household affairs.

I have served in several parishes in our diocese: as rector of Battle Harbour, Heart's Content, and presently Bay Roberts/Coley's Point, and as Assistant Priest at our Cathedral of St. John the Baptist in St. John's. My present two-point parish has 550 families with about 225 active worshippers. My sensitivity to the local church and culture comes naturally because I am from the place. In Newfoundland it is very important to know where you come from.

My Admission to Life Profession took place on Tuesday, June 18, at 10:00 a.m. in St. Matthew's Church, Bay Roberts, with thirty parishioners and several priests from nearby parishes, one led in singing Ubi Caritas. My Spiritual Director, Linda Budden, presided and officiated at my Admission. My son, Adam, served and my Mom led "The Canticle to Brother Sun" as a gradual. It was a joy to have a number of family and friends present to share this special time in my vocation as a Franciscan. Filling the chancel and front seats created an intimacy we all enjoyed since the cruciform church seats about 1000 people. Thanks to all who sent greetings and lifted me up in prayer at this time. I have a hearty desire to meet some Little Sparrows and other tertiaries in the future.

Your Brother in Christ and Francis, Jotie+

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## PEOPLE OF THE SPIRIT!

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### *Divinely Scientific Revelations*

Rolf Pedersen's contribution to the last issue of "Franciscans Canada" struck a familiar chord in my distant memory. Long ago I worked at the University of Guelph as a summer student in the Zoology Department, which included tutoring first year Botany Labs. Most of the scientists, post graduate students and technicians, with whom I worked were not churchgoers or even used religious sounding language. Yet they all stood in awe of "Mother Nature" from time

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to time and expressed amazement at how intricately life was put together. The more they probed and discovered the more they felt that they were close to, if not trespassing on, sacred ground. This was at the time when the structure of DNA was first postulated and the question was – How could mere evolution based on survival of the fittest come up with something so complex as the basis of life? The unexpressed and, but not far off, answer was – There has to have been a “Master Mind” behind all this!

There are many ways in which we experience God – the Divine by whatever name. Our rites of baptism do not define spirituality. Christians do not own nor do we define Christ. God has many ways of approaching us and drawing us into the Divine. Science is one of many. Francis recognized this as he interceded between the people of Gubbio and the wolf.

- Ruth Duncan TSSF

## PEOPLE FOR JUSTICE!

### FRANCISCAN CANADIANS MAKE PEACE

**ISSUE:** ON PUNISHMENT IN OUR SOCIETY

**ACTION:** BECOME ADVOCATES OF HEALING AND PEACE

I speak from the perspective of a simple Buddhist priest - I have learned over the years through working with my own children, students, prisoners and my fellow human beings that any form of punishment, be it corporal or psychological, is injurious, causes pain and is counterproductive. Punishment involves the deliberate infliction of physical or emotional pain or injury - on a being - by another person or persons who exercise a "power over" dynamic toward that being. The deliberate infliction of pain on an individual in response to an action after it has occurred can in no way change the effect of the original action nor can it serve to educate or awaken the individual. The physical or emotional pain or injury of punishment done to a child or an adult creates only fear and trauma. It not only damages the person being punished, but it damages and enslaves those who inflict the punishment. The abuse of physical violence visited on anyone is a deliberate act which scapegoats the person through lack of control over our burden of internalized oppression.

The net result of any kind of punishment is internalized oppression, humiliation and degradation for both the giver and the receiver of the punishment. It is difficult indeed to really see the profound depth of this truth because we as individuals and collectively as a society live within an oppressive and coercive environment. Our vision is completely blocked to the truth by materialism in the physical, psychological and spiritual aspects of our lives. Arrogance and aggression permeate our society, our history, our religious traditions and our so-called "judicial system" to the point that we can not dare to even question the premise of punishment without drawing shocked response from our fellow citizens. We live in a nation surrounded by violence, we worship violence and the infliction of pain in our entertainment and in our day-to-day interrelationships with each other. We forget that this is a legacy of hatred and oppression that we have inherited from our parents and they

from theirs. We forget that our country was founded on the violent conquest and enslavement of indigenous peoples. The United States of America perpetrated the institution of racial slavery of African people for generations for the economic gain of the privileged. We forget that our religious traditions have been used to justify the perpetration of genocide and slaughter on indigenous people in the name of "civilization."

I submit that punishment is uncivilized and serves no purpose other than the perpetuation of oppression. - I was punished, therefore it is justifiable for me to punish another. I was spanked as a child - it did me no harm - therefore I can spank my children. However, deep introspection into our own experience reveals the painful and horrible truth. It is through the means of introspection and insight that we can begin to perceive our addiction to the assumption that punishment is acceptable .

Each and every time we have ever been punished we have been socialized in punishment - we learn to modify our behavior in the presence of our oppressor who wields power over us out of fear. We internalize our oppression out of more fear and carry it within us. When our oppressor, the one who punishes us, is no longer present, we allow ourselves to feel resentment. In time our internalized oppression builds into hatred for ourselves and others. In the long run our internalized oppression, our internal rage and anger result in depression and social alienation, or, when externalized, the oppression of others. We, in effect, have learned to become the oppressor. We pass on the cycle of violence to our families, our children and our society. Punishment, corporal or otherwise, no matter how we may try to justify it, is unacceptable and inexcusable, because it destroys any possibility for real healing.

Punishment inflicted for the purpose of influencing others, the alleged deterrent effect, is nothing more than brutality by proxy, socialization in oppression by threat. Deterrence is a myth maintained by the powerful out of ignorance and arrogance and perpetrated on the powerless. People do not consider penalties when involved in illegal activity, their only concern is "getting-one-over" on those in power - not getting caught.

The only truly effective and successful methods of dealing with correction of behavior comes through compassionate communication, comprehension of social responsibility, education, restraint and discipline. Punishment simply does not, and has never, worked.

By Kobutsu Malone, Zenji - Rinzai Zen Buddhist Priest

Suggested Reading: RESTORATIVE JUSTICE: THE ROLE OF THE COMMUNITY by Paul McCold, Ph.D

## EDITORIAL INFORMATION

Please send submissions for the next Feast of Francis issue, and/or comments, by 6 SEP 2002 to:

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