



# 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. ■

Spring 2015



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“The Love of Christ Impels Us”  
by Rik Fitch



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*Explanations on  
Following Pages*

## “The Love of Christ Impels Us”

Artist Rik Fitch completed this commissioned mural for St. Francis Hospital in Honolulu. St. Francis is shown in an ephemeral embrace of Mother Marianne and other nuns from the Third Franciscan Order, who carried on the work at the Leper Colony on the Island of Molokai after Father Damien died in 1889. Hawai’ian King Kalakaua and Queen Kapiolani are at the left. The mural was dedicated in May 1993.

*[Editor’s Note. For over 20 years I have been embarrassed at how Rik’s beautiful mural was mis-presented in black-and-white in 1993. I wrote to him in Jacksonville, Florida, where he and his wife have moved to get permission to present this in the beautiful color it deserves. You can see more of Rik’s paintings at rikfitch.com.]*

### (#1-4) Annual Christmas Mass Held in the Street in Downtown Rio de Janeiro.

(1) Nicholas Wheeler, British missionary priest, giving Eucharist to street community. (2) Serving the food line. (3) Dom Celso with the children. (4) Street child opening a gift from Toys for Tots sponsored by American Consulate. (For more information see *Franciscan Times*, Sum. 2010, “Street Mass Ministry—Rio de Janeiro,” p. 1.)

### (# 5) New Sanctuary Movement Mothers Day Prayer Vigil

*Diane Aid*

Franciscans in Western Washington come together to witness, speak and act for justice. We all are part of the Franciscan Action Network Northwest: OSF (Roman Catholic), OEF (Order of Ecumenical Franciscans), The Lutheran Franciscan Order, and TSSF. Pictured at the annual interfaith prayer vigil in front of the Northwest Detention (immigration) Center.

### (#6-8) Francis-tide 2015, High Point North Carolina

*Julie Goodin* (from her Facebook page)

"O, praise him, alleluia!" I am happy to report that our Francis-tide celebration went very well. Everyone loved the liturgy, and the fun stuff afterwards was great. All the dogs behaved, but cats were in short supply—maybe they don't feel the need to be blessed!

People were tickled pink with their raffle winnings. The youth group was awesome helping anywhere they were needed. I am so grateful to the dedicated, enthusiastic, creative planning team, to all the volunteers who gave freely of their time last night and today, and to everyone who donated anything. It took the whole family to make this work, and I love my St. Christo-

pher's family.

I am also grateful to four of my fellow Franciscans who came a "fer piece" in support of our endeavor, (Weston Cook, Nancy Chiafulio, Barbara Wilbur and Bob Thomas) and for longtime friends, who also made the trip to show support. I am grateful to Abba for holding off the rain.

My friend Maggie's dog Sunny was the clear winner in the dogs bobbing for hotdogs contest. She was a hoot; reminded me of an alligator. She got over 11 pieces compared to the two runners up who got four!

The Guilford County Animal Shelter was there with some babies for adoption, and I fell in love with this little Chihuahua named Tiffany. She is 8 years old, and her family had to surrender her due to their poor health and she is SO sad! I would adopt her but my little brat Madde would have a total meltdown.

Photo Ids

6) Rev. Kenneth C. Kroohs Rector of Julie Goodin's parish is blessing Melody and her English Bulldog Omega  
7) Julie Goodin in costume reciting the Collect for the Blessing in Spanish  
8) Kali, one of the groomers, cuddling Tiffany, one of the rescue dogs up for adoption

P.S. Julie's recipe for a Francis-tide Blessing of the Animals

1. Have a great planning team and start about three months in advance and decide who will do what.
2. Invite rescue groups, cat/dog/wildlife; they will be recipients of funds raised.
3. Planning team meets about every three weeks over dinner.
4. Design and make posters and contact all media outlets.
5. Put posters in veterinary clinics, rescue and shelters, and anywhere else who will allow, coffee shops, grocery stores, etc.
6. Have banners made for roadside at church making the date part changeable for future years.
7. Make an event agenda, blessing service followed by fun contests with prizes.
8. Contact all possible donors for raffle prizes, corporate, local stores, church members, feed stores, restaurants for gift certificates.
9. Get the parish youth group involved and have a training session with pizza.
10. List all necessities: poop bags, poop cans, tables, water bowls, leashes for people using Flexi leads.
11. Get donations if possible for hotdogs, buns, and condiments.

12. If possible get a veterinarian to come to talk about spay/neuter, etc.
13. Make the liturgy inclusive: Native American prayer, Collects in English and Spanish.
14. Get a dog trainer to do a demonstration.
15. Have fun!

We had \$200 seed money which we re-paid, and we gave all three of the rescue groups \$150 each.

### **(#9) Tribute Given to Nolan Tobias, Minister Provincial, African Province, November 13, 2014**

*Verena Mary Rogers, Provincial Secretary, African Province*  
Brother Nolan was a humble and caring man, deeply imbued with a sense of vocation to follow the teaching of the Gospels as demonstrated by Blessed Francis. His untimely death has left us with a feeling of disbelief and a void in the lives of his Franciscan brothers and sisters in the Third Order that will be difficult to fill.

His profession in the First Order Brothers in the UK and his work amongst the deprived and destitute in the major cities in England and Scotland were a source of fulfilment and joy to him.

When circumstances at home in Cape Town required his return to South Africa he was faced with an extremely difficult choice; as there are no other First Order Brothers here, he was obliged to withdraw from the First Order but found a new home amongst the Third Order and he brought good counsel to our African Province.

He was a much loved member of the Cape Town Group and was the obvious choice when the position of Minister Provincial became vacant five years ago. In this position he became responsible for tertiaries throughout Africa and visited them in Ghana, Lesotho, Zambia and Zimbabwe. At our Chapter in Durban a month ago he was enthusiastically making plans to visit Zambia and Uganda. Nolan was a familiar figure in many airports carrying his carefully wrapped San Damiano Cross, which was always a prominent feature at our Third Order gatherings. Another major feature of any gathering where Nolan was present was his love of music and his wonderful singing voice. His adaptation and enhancement of services with musical versions from around the world were inspirational.

Nolan represented Africa at the General Chapter in New York and was host to a gathering of Ministers Provincial from America, Europe, New Zealand and Australia in Simonstown in September of last year. He was scheduled to meet with his fellow Ministers Provincial in New Zealand next year. He had great tales to tell

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about all his trips and took hundreds of photographs, which he was always happy and eager to share.

In 2012 he led a party of Southern Region tertiaries on a pilgrimage to Assisi and, having visited before whilst based in England, proved to be a wonderful guide, full of information and anecdotes for his fellow sojourners. During a visit to the Little Portion Chapel he was able to renew his Life Vows, this was a source of great satisfaction for him.

### **(#10) Francis the Movie (2015)**

Excerpted from *The Church Times* (London, August 2014)

Alongside it, twenty-somethings in sneakers make strange technical points about long-shots and camera speed. "Set," someone says. "Action." "Cut." Then an older voice speaks: "Jamie, have we got time for one more take?" It is the director, Paul Alexander, the man responsible for bringing these two unlikely universes together.

Alexander is a 69-year-old tertiary Franciscan who joined the Third Order in his thirties. He is also an actor, writer, and first-time film director. For the past two years, he has been working on a project that has become a personal obsession: a feature film, *Francis*, about the life of his spiritual hero, St. Francis of Assisi. It has not been easy. Alexander has been operating on

*Continued on page 4*

**Number 10. The Francis Movie. (cont.)**

a “shoestring” budget...But small trappings belie big ambitions on Francis. And now, finally, it is all coming together.

The film is actually set in the modern day. The plot centers on a character called Peter Stone, a young City worker, played by Peter Stickney, who is on the verge of a breakdown as the film opens. One morning, Stone turns up at the doors of a small Franciscan retreat, which precipitates a gradual spiritual awakening.

THE story of St. Francis is cleverly stitched into the background of the piece. On arrival, Stone discovers that a film crew is on site to shoot a contemporary, dramatized life of the saint. The director (played by Alexander) is fretting because his principal actor has just dropped out of the film.

Stone finds himself stepping in to play the main role. As that story unfolds, so does the full history of St. Francis — woven in using the voice of the narrator telling the saint’s life story, and through cutaway shots of the biographical paintings that happen to be hanging throughout the friary

...

Alexander’s film is a modern-day primer for Franciscanism through some very contemporary allusions. He has tried to keep his two primary aims in mind throughout the process: first, “to bring the story alive, and [make it] relevant to a modern audience who may not be familiar with Francis, by placing it in a modern context;” and “to show a present-day Franciscan friary living out the principles of Franciscanism in a modern setting.”

### **Is Our Franciscan Vocation Possible in Today’s World? Review of Giorgio Agamben’s *The Highest Poverty: Monastic Rules and Form-of-Life***

*Stuart A. Schlegel*

A major voice in continental philosophical anthropology and radical political theory, Giorgio Agamben has had a significant impact on scholars in several disciplines in the Anglo-American intellectual world. His work draws heavily on several intellectual forebears—especially Aristotle, Heidegger, Benjamin, and Foucault—and focuses on the metaphysics and phenomenology of human life, the roles and limits of language, history, the force of law, the politics of spectacle, the ethos of humanity, and the relationship of thought and ethics.

Like many twentieth-century philosophers, Agamben’s writing is dense and enigmatic in places, but he has some very interesting insights into the impact of Fran-

cis of Assisi on his time and since. I hope that this short essay will clarify his general thesis for those of us with a concern for living a Franciscan life.

\* \* \*

Essentially, in *The Highest Poverty*, Agamben offers an analysis of the radical departure he feels occurred when the Franciscan vision of the religious life led in a very different direction from the monastic forms that preceded it. European monasticism sought to help monks (and nuns, of course) live a more gospel life than was felt possible in “the world,” by removing them from the surrounding society and highlighting constant prayer and ascetic denial. He goes to some length to show that the monastic rules (e.g., St. Benedict’s) were not just a set of guidelines for piety, but rather invented an entirely new manner of life, based on stability in the cloister and an unprecedented intensification of prayer and the daily activities and chores there. These rules became the very essence of the monk’s life, so that it became, in effect, a non-stop liturgy. In marked contrast, Franciscans—the friars, Poor Clares, and, in time, the lay members of the Third Order—all radically distinguished their lives, and especially their embrace of poverty, from their specifically religious rituals and activities. For Franciscans, it was their life-style, not their prayer style, that was the path to a transformed life out in the world, a life that would, in turn, transform that world. Their commitment to a “higher poverty,” rather than to monastic enclosure and liturgy, was the defining feature of their religious vocation. This, Agamben writes, gave the Franciscans both their novel appeal and their greatest weakness. It accounted for their extraordinary success in attracting others, but also the eventual failure of vision within the Order, which so embittered Francis in the last years of his life.

The first half of *The Highest Poverty* describes in detail the life of traditional monks, especially their obsessive attention to praying and meditating throughout the day, even when doing purely utilitarian activities; their compulsive adherence to finely detailed prescriptions of the Rule regarding residence, dress and interpersonal comportment; their stress on ascetic practices; and, above all, their commitment to liturgy. Agamben argues that by investing all these things with deep personal meaning the monastic rule sought not only to regulate the monks’ lives, but to shape them at such a fundamental level that their rule and their lives were rendered indistinguishable.



Agamben sees the results of this as so oppressive that he refers to monasticism in several places as a “totalitarian regime.” He claims that, precisely because the rule’s demands were so totalitarian as to be impossible to meet in practice, some compromise became unavoidable. It is his core contention that such a compromise emerged most clearly in Francis of Assisi’s new and unprecedented vision of the religious life. Francis introduced a radical simplicity, asking the friars only to live according to the Gospel, and to follow a Franciscan “rule” that was little more than a selection of biblical verses. His rule was so different from any in the prior monastic tradition that some popes refused to recognize it as a proper rule at all.

Agamben argues that the heart of the Franciscan life—and its most decisive departure from traditional monasticism—was, and remains, its essential emphasis on poverty, understood as the renunciation of all right of ownership. He devotes considerable effort and space to explicating the Franciscan notion of *usus facti*, or “use.” The followers of Francis could have the *use* of things they needed, but they completely abandoned any claim to *owning* them. In his analysis, this is the crucial characteristic of Franciscan spirituality — its “highest poverty.”

Let me take a moment to clarify just what he is saying here. I am a cultural anthropologist, and my primary research was on the Teduray people, among whom I lived for two years, deep in a southern Philippine rainforest. Their culture and social ways were extraordinarily beautiful, and made a huge and lasting impact on me. Radically egalitarian, the forest Teduray wanted no part of hierarchical ranking of any sort, or the use of coercive power in their relationships or social institutions (which they felt was just a tool of ranking), or violence in any form (which they saw as just a tool of power, in the service of ranking). They knew very well that ranking, power, and violence were common traits of the ethnic groups outside the forest, but those values were, in their words, “no way to live.” They believed that decency required people to cooperate and help each other in every possible way, and that competition between people was—again—no way to live.

Among the Teduray, there was no concept of private ownership of property. In one of my books on the Teduray, I discuss this crucial aspect of their culture by looking carefully at the word *géfê*.

The world the Teduray believed they were created to care for did not “belong” to anyone. It was a kind of grand public domain, there for everybody to use and enjoy. To illustrate this, I need to explain a word that named a very common concept in their thinking. The term is *géfê*. To be the *géfê* of something was to have

exclusive rights over its present use. A couple was said to be *géfê* of their house, the man the *géfê* of his wife, and the wife the *géfê* of her husband. People were *géfê* of their tools and indeed of any object, person, or even any ceremony over which they had legitimate personal use and interest. Although the word could be loosely glossed into English as “legitimate owner,” or, more simply, “owner,” the essence of the Teduray concept in fact suggested nothing more than present right-of-use. Thus a forest garden site “belonged” to the couple who were its *géfê* only from the time it was first chosen and publicly marked until it was completely harvested. After that, they no longer “owned” it — were no longer its *géfê*. (Wisdom from a Rainforest, 82)

The legal term for this Teduray usage is “right of usufruct.” One has possession and use of something for as long as one is actually using it, and no longer; it is quite different from “right of ownership.” Right of usufruct is what *usus facti* or “use” means to Franciscans.

Here a short footnote may be in order. Much of his discussion of the Franciscan understanding of “life” and “use” has to do with Agamben’s own longstanding theoretical inquiries into the relationships between ownership, use, and law, and not from any primary interest in religious institutions or movements as such. The Franciscans provided him with a useful case study for the third and concluding volume of his series, *Homo Sacer*, on the theoretical relationships between life, social thinking, and law. He uses it to support two contentions: that monasticism was a doomed effort to escape the *polis* and its law, and that Franciscanism also ultimately failed because it renounced all ownership of property for its members, but failed to attack the intrinsic legitimacy of anything being considered private. Both contentions illustrate important themes in the series.

Nonetheless, whatever theoretical fish Agamben is really frying, in *The Highest Poverty* he makes a strong case that Francis’s innovations revolutionized how the religious life was conceptualized, and that Franciscan friars’ refusal to participate in the economy at all—while remaining in the world and seeing it as their vocation to transform that world—marked a profound turning point in Western society and law. In his words, it . . . implies a radical reformulation of the very conceptual-ity that up until that moment articulated the relationship between human action and norm, “life” and “rule” . . . without which the political and ethical-judicial rationality of modernity would be unthinkable. . . . What is a rule, if it seems to be mixed up with life without remainder? And what is a human life, if it can no longer be distinguished from the rule? (pp. 5,6)

*Continued on page 6*

## From the Bursar

David Lawson-Beck (*Bursar*)

Becoming your Bursar is a privilege and a pleasure. I am learning more about the wonderful variety of what (and who) the Order is, putting names and faces, addresses and voices together. We are one in the Spirit, following our founders Francis and Clare, but far-flung in terms of geography, interests, and our prayer, study and work.

Our obedience prayers unite us, as do Fellowship meetings, convocations, multiple lines of communication...and money flowing in and out. One of the things we each promised as part of our profession vows was to contribute annually to the support of the Order. In our Province, unlike others, there are no set "dues" or suggested amounts. We choose to give something, from the proverbial widow's mite to a substantial sum. The total gathered is modest, but I have been surprised at how much it does. Help fighting the Ebola crisis in Africa, mission work in Guyana, support for the First Order, conversations with other like-minded organizations, ministry in Latin America, activities in Brazil, publication of the Franciscan Times, start-up funds for the next provincial convocation...the list goes on and on.

It seems to me that a common thread in Chapter's decisions regarding budget line-items is planting seeds. In his address to Chapter in October 2014 Bishop Scruton spoke about "seeds of an emerging renewal of the Order." In Francis's day everything was more local. Seeds were planted with stones placed in a broken church wall, a cloak given to a leper, food dropped in an outstretched begging bowl. In our larger, more complicated world, we can still work locally individually, but it also takes TSSF dollars sent by mail, bank transfers, or Western Union to where good works can be initiated or encouraged. So please keep those donations coming!

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## Agamben's *The Highest Poverty* (cont.)

To Agamben, the true novelty of Franciscanism—and its significance to him—was its foundational affirmation of a viewpoint and practice in which, perhaps for the first time, living was thought of as shaped by other than normal law.

I would go even further than he did, and propose that—just as monasticism turned the essence of life into *liturgy*—Francis turned the essence of life into *use*. Franciscans are called to regard our entire lives as something we do not possess, but merely have stewardship over, use of, for as long as we are here, and to use our lives for God's purposes.

Agamben writes that the challenge of Francis's "highest poverty" to the role of law in society raised questions that we must still grapple with today. Can an "ownership society" ever escape from the laws of property, so central to all legal systems? Is it possible to think of all things as not subject to ownership, but only there for common use? In effect, what he is asking is whether a Teduray-like attitude to material things — use-right is good, but private ownership of property is no way to live — is achievable in our complex world. *The Highest Poverty* ends by leaving that question open.

But I suggest that we have an answer to it.

We in the Third Order of the Society of St. Francis may not share Agamben's particular theoretical concerns. We are, however, very much committed in our way of life, and in our attitude to material possessions, to the different approach that he stressed in *The Highest Poverty*. That, in my opinion, is the book's greatest relevance to us.

The Franciscan idea of "use" appears in several of our Principles:

*Day Ten:* "The first Christians surrendered completely to our Lord and recklessly gave all that they had, offering the world a new vision of a society in which a different attitude was taken toward material possessions. This vision was renewed by Saint Francis when he chose Lady Poverty as his bride, desiring that all barriers set up by privilege should be overcome by love..."

*Day Eleven:* "Although we possess property and earn money to support ourselves and our families, we show ourselves to be true followers of Christ and of Saint Francis by our readiness to live simply and share with others. We...accept that we avoid luxury and waste, and regard our possessions as being held in trust for God."

*Day Twelve:* "Personal spending is limited to what is necessary for our health and well-being and that of our dependents. We aim to stay free from all attachment to wealth, keeping ourselves constantly aware of the poverty in the world and its claim on us. We are concerned more for the generosity that gives all, rather than for the value of poverty in itself. In this way we reflect in spirit the acceptance of Jesus' challenge to sell all, give to the poor, and follow him."

This trio of commitments embodies what Giorgio Agamben identifies as the distinguishing heart of Franciscanism, and represents what he questions is possible of achievement in modern society.

I believe it is. I maintain that our practical answer to this Italian philosopher's concluding query rests on what I call a "utopian vision."

Whenever I speak publicly about the Teduray, I am asked whether, however lovely, their view of the good life and the good society is even remotely possible outside the forest. I always respond by saying the same thing: what the Teduray offer us today is not a specific and comprehensive goal, but, rather, a utopian vision, a call to live a certain way; as such, their vision is hugely relevant, even in the midst of a society organized in a drastically different way. Realistically, I do not reckon we are likely to ever convert ourselves and our enormously complex nation and world into the kind of remarkable approximation of the Kingdom of God I experienced among the Teduray in their isolated Philippine rainforest. But, their values for daily living beckon us at a fundamental level.

Utopian visions are not, in fact, about creating an actual utopia; they are meant to guide how we try to live in our present badly-flawed world. Their goal is that we live healthy, constructive, and visionary lives *right now*, not that we totally achieve *someday* the world we dream of. I know to the depths of my being that I, for instance, cannot realistically attempt to recreate Teduray society in all its details here in Santa Cruz [CA], or even in a parish. But, I can surely commit to the values they so wholeheartedly cherished. I can aim at living without ranking people as better or worse, higher or lower. I can try to avoid making coercive power plays on anybody. I can strive to be nonviolent in my thinking and all my actions. And, I can work, vote, give, and pray for what will move such goals forward in the communities and personal networks in which I live. Specifically, I can commit to the counter-cultural attitude toward material possessions that our Principles enshrine. I can do what I can—in my immediate circle of friends, neighbors, and acquaintances—to create islands of sanity in a world gone mad, in a world that simply does not know how to live.

When Jesus said that the Kingdom of God is at hand, I think he was offering his followers just such a utopian vision of how to live Kingdom lives right where they were, while making it perfectly clear that its full consummation would come from God, in God's good time. That is how I see Francis's call to those of us who want to follow him. It is certainly how I understand my own journey as a Franciscan. And, it is how we in the Third Order today can reply to the question with which Agamben winds up his book—is Francis's new way possible?

As a vision of how to live the Gospel in a world in desperate need of it, Francis's summons to a new way of walking that

path is, indeed, possible. It has been possible for some eight-hundred years, informing the lives and ministries of countless of his followers—not just with regard to possessions, but, indeed, in relation to all of Francis's ardent concerns, which include peace, justice, commitment for the environment, and compassionate care for every living being on the planet.

Stanford University Press (May 1, 2013): hardcover \$45; paperback \$15.58; Kindle \$9.99

P. S. Additional information from an Amazon.com reviewer (Lost Lacanian on May 30, 2013):

*In The Highest Poverty is part of another line of flight including The Church and the Kingdom and The Kingdom and the Glory. Agamben approaches this central problematic, but from the other direction. Instead of approaching the problem of law from the point of view of life, he approaches it from the point of view of form—or, more precisely, a form-of-life, that is, a life that is inseparable from form.... The Highest Poverty orbits around two principle concepts. First is "the rule," which Agamben seeks to specify in contrast to law. This culminates in a short reading of the Apostle Paul's dialectic of law and sin... Second is "use," which Agamben also seeks to specify in opposition to something else, this time ownership. This problematic of use and ownership illuminates the conflict between the Franciscans and the Church, thereby revealing a strain of Christianity outside the institutions of Church and law that may light up a path of emancipatory practice for us today.*

### **Franciscan Aid Helps Fight Ebola**

Tom Johnson

Dr. Ben Kolee, an associate of tertiary Kathryn Challoner has informed us that he has received US\$ 1,411.53 – a grant from *Franciscan Aid* – to purchase supplies to assist the front-line medical personnel that are working to treat Ebola patients in Liberia. Kathryn had applied to *Franciscan Aid* for the grant.

Dr. Kathryn Challoner, herself, has resigned her post at USC County Medical Center in Los Angeles, and as of January 22, 2015 has deployed to Liberia where she will be working on the front lines in an Ebola Treatment Unit.

Recently, Kathryn wrote regarding her decision:

*Oh—I am a little scared of course . . . .*

*As Henry Potter said—if you are not scared, you must be mental".*

*The last 2 nights I think I have had mild panic attacks but it is a combination of a major life change and heading into Liberia at this time, and let us face it -I really do not want to die choking on blood in agony and away from all of you and especially my husband and family...*

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**Franciscan Aid Helps Fight Ebola (cont.)**

*I know that is goofy but still.....*

*However I'm afraid I have my marching orders :*

*"Whatever we do for the least of these—you do unto me" and :*

*"If we die, we die in Christ and if we live, we live in Christ so whether we live or die, we are with Christ" and most of all:*

*What, then, shall we say in response to these things? If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who then is the one who condemns? No one. Christ Jesus who died, more than that, who was raised to life—is at the right hand of God, and is also interceding for us. Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered." No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."*

*Believe me -I DID look for wiggle room :)—stuck !!*

***Please keep Kathryn in your prayers.***

**Two Riffs on The Lord's Prayer**

*David Ryniker*

Jazz riffs on known melodies and goes off in directions unique to each musician. So too with prayer—eventually we make the prayers we learned as children our own by riff-ing on them as they percolate through our souls, experiences, and lives.

Francis did this sort of thing in his "Paraphrase of the Lord's Prayer"—you can see it in the "Prayers Attributed to St. Francis" in the *Devotional Companion* (p. 54). I would like to offer two prayer riffs of my own on the Lord's Prayer. Each one stands on its own—my riffs appearing in italic.

The longer version is my detailed elaboration of themes of cosmology and universal forces and science. The shorter version is a more spare, less wordy, more open reflection upon similar themes.

**Longer Riff****Our Father in Heaven**

*Eternity begun and begetting leading to us and our consciousness*

**Holy is Your Name**

*We praise and recognize your power and influence and give it due deference*

**Your Kingdom Come, Your Will Be Done, On Earth as it is in Heaven**

*Your realm consists of all things above and below, your influence is inescapable, the above and the below are truly indistinguishable, all things, all places, all times are set in motion by the forces of energy and matter and the principles which govern them*

**Give Us Today Our Daily Bread**

*We are nurtured by these energies and we find in them a strange and mystifying abundance which never decreases or increases*

**Forgive Us Our Sins as We Forgive Those Who Sin Against Us**

*We make mistakes, we forget the important things, we hurt ourselves and each other unethically or out of blindness, and this if true of us is true of others who have been given consciousness by your processes*

**Save Us From the Time of Trial**

*Give us wisdom and courage to face reality and find the gift of freedom in it*

**And Deliver Us From Evil**

*Let us not forget our vulnerability, weakness and need for a humble stance, living without undue arrogance or negativity, but accepting that life is a journey with many peaks and valleys*

**For the Kingdom, the Power, and the Glory are Yours, Now and Forever**

*We recognize the importance of ethics, justice, and reasonable laws, we acknowledge that we are weak before the universe, we are amazed at the spectacles you have prepared for our eyes to see, both great and small, for eternity resides in us and in all things.*

**Shorter Riff****Our Father in Heaven**

*Creative forces and energies surround us*

**Holy is Your Name**

*We call them by many names*

**Your Kingdom Come**

*They are part of us*

**Your Will Be Done**

*They are inescapable*

**On Earth as in Heaven***For the Truth is the same everywhere***Give us Today Our Daily Bread***We are nurtured by the abundance of existence***Forgive us Our Sins***We acknowledge our mistakes***As We Forgive Those Who Sin Against Us***And we accept our error-prone condition***Save Us From the Time of Trial***We need courage and wisdom to survive***But Deliver Us From Evil***We need humility and compassion too***For the Kingdom***All things are unified***The Power***Energy and Matter are One***And the Glory Are Yours***The Universe is Spectacular at every level***Now and Forever***Eternity brings about all things in Infinity***Wisdom from the Rainforest (1987) Forthcoming as a Kindle Book**

John Brockmann

Stuart Schlegel's *Wisdom from the Rainforest* (1987), reviewed in the Summer 1998 edition of the *Times* is about to be re-released as an inexpensive Kindle edition from Georgia Press.

In the early sixties, Stuart went into a remote rainforest on the Philippine island of Mindanao as an anthropologist. What he found was a group of people whose tolerant, gentle way of life would transform his own values and beliefs profoundly. *Wisdom from a Rainforest* is Schlegel's testament to his experience and to the Teduray people of Figel, from whom he learned vital, lasting lessons. By turns funny, tender, and gripping, *Wisdom from a Rainforest* honors the Teduray's legacy and helps us see how much we can learn from a way of life so different from our own. Here are some responses to his book:

"I have now taught the book three times... The response is always the same: shock, wonderment, sadness, and also profound understanding of the importance of friendship, community, joy, love, and, of course, living a good life!" — Anthropology Professor

"Your book has changed the way that I now think about many things in life... I can see the Teduray people in my

**Justice Peace and Integrity of Creation (JPIC) Updates**

Joyce Wilding -JPIC Animator

I have recently developed twelve monthly JPIC reflections. In early January, I asked that these resources be posted on TSSF website. These reflections are adapted from Nancy Roth's\* book, *Grounded In Love: Ecology, Faith, and Action*. I hope these monthly readings will expand your attention to Justice, Peace, and Integrity of Creation (JPIC).

As and after you read these reflections, pray that these readings and your prayers will bear fruit—decisions to undertake some action for JPIC. Ponder the meaning of your experience in terms of a “theology of creation” as Roth writes— from this theology flows the idea of an ethical code, dynamic actions and sources of hope.

Please discern how you could use these readings and reflections each week of each month. Seek ways to use these in your daily office and with your fellowship and/or parish groups.

If you currently keep a quiet retreat day or part of day each month, you may enjoy using these reflections on these days. Please contact Joyce Wilding at [joycewilding@comcast.net](mailto:joycewilding@comcast.net) or [615-952-5812](tel:615-952-5812) if you would like suggestions about how to use these resources.

There are other resources and articles about JPIC in 2013 and 2014 Franciscan Times. If you can't find your paper copy of FT, go to the website and search for JPIC articles.

\* Nancy Roth is a musician, writer, dancer, and a priest in the Episcopal Church. She has written powerfully and eloquently about the intersection of prayer and the world of gardening, music, and everyday living. Roth summons us to a profound transformation, but one rooted in the ordinary which makes it both accessible and revolutionary. Like the writer of Deuteronomy, The Rev. Roth “calls us to life” and helps us know how to make that choice daily in ways simple, profound, and reverent.

I first met Nancy Roth in 2003 at Kanuga retreat - “Spirituality and the Environment: Praising the Creator, Preserving the Creation”. As we co-facilitated this retreat, we became friends and began to exchange creation care resources. Roth's quotes from and discussions about Psalm 104 inspire us to sing and praise God as long as we live. The “Ponder and Prayer” exercises open our hearts, minds, and hands to systemic collaborative science and religion programs and individual actions that bring timely action. These exercises and many of Roth's stories bridge the best of secular and sacred activities that expand sustainable green practices in our educational institutions, homes, places of work, favorite vacation and nature places; as well as in our houses of worship and

**JPIC Updates (cont.)**

retreat centers. This book increases faith in conservation and provides new avenues to the “political will” required for 21<sup>st</sup> Century technological and political change connected with many justice issues.

Nancy sent me an early draft of *Grounded In Love* and asked that I write a blurb about my response to her book. (“Nancy Roth’s book breathes new hope into a renewal of reverence for all life on Earth. Her sacred scripture and art references enable the reader to see, hear, taste, and feel the beauty in the eco-systems that need dynamic care and conservation.”). I delighted to have this included with blurbs by some of my favorite writers and role model including Bill McKibben, David Orr, Phyllis Tickle and Bishop Steve Charleston. For several years, I have used Nancy’s writing and artwork in my retreats. Roth’s life and works inspire many to grow in contemplation and action. See [www.revnancyroth.org](http://www.revnancyroth.org) to learn more.

**St. Francis Day Sermon, Heart of Texas Fellowship’s Francistide Retreat**

*Clint Hagen*

Of all the stories I tell about St. Francis, the one that seems to be most memorable for people is the one where Francis takes off all his clothes in the middle of the town square as he renounces all of the property of his father Pietro. I promise that I will not reenact that story today.

About this story, Richard Rohr wryly observed: “I have it on good authority that only naked people can make love.”

It’s true, of course, in its own way. It is our stuff – our physical stuff, our emotional stuff, our psychological stuff – that prevents us from truly loving ourselves and truly loving others. And until we can divest ourselves of all that stuff, it will always be a barrier to love.

But this scene also makes me think about our Rule, and my personal Rule. Although this weekend marks the 8th anniversary of my profession, I still remember well the promise made in the Formation Letters. Though the Rule may seem burdensome at first, it would later become a “seamless garment,” where one part of the rule flows effortlessly into the next.

Eight years later, I have found that this is true. A seamless and comfortable garment is a wonderful thing. But I have also discovered something else. Parts of my Rule no longer feel like a garment at all. Parts of the Rule now feel like my very skin.

For me, that first happened in regard to prayer. More and more, instead of prayer being relegated to a specific time and setting, prayer has become a constant communication with God that goes on in the back of my mind. As I go through my day, prayer is a nearly constant thing, integrated into my

life at a deep level.

So I have begun to hope that one day I will not need the garment at all, that the Rule will be so deeply embedded in me that it will be (as the lover writes in Song of Songs) a seal upon my heart, and a seal upon my arm. Then – metaphorically – I could be, like Francis, truly naked.

The question I’ve been pondering lately, then, is this: how does this happen? How does the Rule move in our lives from being like a bulky, itchy sweater to a comfortable t-shirt to our very skin?

I don’t think the Rule itself has the power to transform us. Rules and laws, in and of themselves, do not transform the human heart; Paul writes as much in his letter to the Romans. The law (and, I think, the Rule) shows us where we fall short. The law and the Rule can, through the mechanisms of guilt and shame, motivate us to follow their letter. But inevitably, when we are motivated by shame and guilt, we learn to act as lawyers in regard to the law – probing it for exceptions, arguing its minutiae, parsing it finely in order to subvert it and release ourselves from the shame and guilt we feel. I’ll admit to having done the same to my Rule from time to time, and we see it in the lawyers of Jesus’ day in the Gospels.

More to the point, if laws and Rules could save us, there would be no need for Jesus.

There are only two things, I think, that are truly transformative. The first is love. Love, exercised properly, can transform us at the deepest level. In my classroom, for instance, some students earn good grades motivated by their fear of failure or other consequences of low performance; but some earn good grades because they love to learn and are energized by the process. But who truly learns the material and is able to internalize the ideas and expand on them in unique and exciting ways? Only the student who loves. Never the one who fears.

This is why community is so crucial to our Franciscan way of life. I had learned as a child to earn love by doing the things I was expected to do; but in this fellowship, for the first time in my life, I was loved by someone outside my family regardless of what I did or didn’t do, and whether I kept my Rule poorly or well. And this love changed the way I thought about the Rule. I would be loved whether I kept it perfectly – ha! – or imperfectly; and suddenly the Rule is not frightening, not a source of shame or guilt, but something I can approach with excitement and passion.

Of course, it’s not just the Franciscan community that matters. All of the communities we move in matter, and we must practice thoughtful discernment about the health of our families, our workplaces, our churches, our friendships. As best as we are able, we must work to make all of these places more loving.

The second transformative thing is death. I know that sounds weird, but I think it's true, at least in its most expansive sense. First, I would argue that, without death, there is no love. In order to love others, we must put to death the ego inside of us that wants to put "me" first. In order to love ourselves – to practice self-compassion – we must put to death all of our ideas about who we "should" be and what "ought" to happen to us. When we can allow these things to die, and when we can embrace these small deaths and even our own bodily mortality and call death "Sister," as Francis did, we discover the humility so central to our Franciscan tradition.

And what allows us to do that? Love. And what allows us to love God, others, and ourselves properly? Humility. And when we experience both of these, we want to experience more, and we turn to the Rule and the traditions of Franciscans everywhere with transformed hearts, with new eyes. And then the rule moves from being an unwieldy burden to something as natural as our own skin.

What a wonderful gift we have been given. May God continue to bless you in your Franciscan journey.

## The Long and Winding Road

*Victoria Logue*

*The long and winding road that leads to your door  
Will never disappear  
I've seen that road before, it always leads me here,  
Lead me to your door*

I have continued to muse on the road theme. A multitude of songs came to mind, including the song by The Beatles above. It's amazing how many love songs can easily be addressed to God, as well. No doubt, that is the reason why Bernard of Clairvaux made the same connection with the Song of Songs. But, the above song seemed more fitting to my thoughts as I see it as yet another version of the wilderness road. In other words, the road to God is never easy.

This year, instead of doing the daily lectionary readings, my husband, Frank, and I decided instead to read the Bible in a year: the entire Bible, not just the sections chosen for us. We are now well into Isaiah with its prevalent imagery of wilderness and paths, and, reflecting back on Biblical history from Genesis through Isaiah, I realized that keeping creation focused on the Almighty had been a full time job for God and his prophets. The number of Asherah poles, alone, that were raised and thrown down is staggering.

Humans are exceedingly difficult to keep focused. This was something of which Jesus was acutely aware when he began his teaching. Thus the Parable of the Sower: the majority of the seed dies in one way or another. Only a quarter of the seed sown falls on good soil.

So, are we really surprised that the number of people in the



pews has fallen? Has anything really changed? Even post Constantine, it has been a continual battle to keep people focused on God. From the desert monks to Benedict of Nursia to Francis of Assisi to Martin Luther and so on and so forth, those who believe are constantly looking for a way to "rebuild" the church, to call people back to God.

And yet, we continually create churches that push people away from God. We create the impression that the most important things are the number of people filling the pews not to mention asking those who attend to give as much as possible of their money and time.

In the Christendom era, church became a duty, a respectable "social" club. Where did that leave actual conversion? When people were baptized in the early church, it was possible that this act alone could lead to their death in a persecution by the Roman Empire. Baptism in that setting was a serious commitment, a life-changing event. Where once people were drawn to Christianity because of how different its followers were, now we go to extremes to try to prove how mainstream we really are.

Jesus said, "Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it."

We attempt to gloss over the harsher things Jesus said in order not to frighten people off. And while I believe in a loving and compassionate God, I also believe Jesus meant it

*(continued on page 12)*

**The Long and Winding Road (cont.)**

when he said, “The reason I speak to them in parables is that ‘seeing they do not perceive, and hearing they do not listen, nor do they understand.’ With them indeed is fulfilled the prophecy of Isaiah that says:

*‘You will indeed listen, but never understand,  
and you will indeed look, but never perceive.*

*For this people’s heart has grown dull,  
and their ears are hard of hearing,  
and they have shut their eyes;*

*so that they might not look with their eyes,  
and listen with their ears,*

*and understand with their heart and turn--and I would heal  
them.’*

So, the real questions are, if we want to partner with what God is doing in the world:

How do we open their eyes? Their ears?

How do we convince these distressed and distracted people that taking the long and winding road is really worth the effort?

*The wild and windy night that the rain washed away  
Has left a pool of tears crying for the day  
Why leave me standing here, let me know the way  
Many times I’ve been alone and many times I’ve cried  
Anyway you’ll never know the many ways I’ve tried  
And still they lead me back to the long and winding road*

Second in a series of columns

**From “Prejudice and its Discontents,” an extended essay by Stuart Schlegel**

*It was in Tadian [a small village in the Mountain Province of the Philippines] that I became convinced that Christianity was not just a matter of rituals and dogmas, but a community in which love and compassion were central to living the good life and creating the good society, not just for church people but for everybody. And I have never forgotten that I learned this powerful lesson from a Filipino, a person, as he once told me, whose mother was a witch doctor and whose father was a headhunter.*

.....

*I am now educated enough to know quite clearly that there still remain within me today unrecognized effects of my social and racial conditioning; just as I know that though I may not feel racist, my entire life has benefited enormously from white privilege.*

.....

*So many of my experiences can only be explained as expressions of the racism, white privilege, and self-delusions which persist under the disconnect between illusion and reality which is American exceptionalism.*

I have shared this essay, “Prejudice and its Discontents,” with several others in the Order who urged me to make it available to all of us. It is, however, far too long to fit into the confines of the *Franciscan Times*. In it, I describe many of my encounters throughout my life with prejudices (my own and those of others) and the huge impact those experiences made on my thinking and commitments, both as a priest and as a university professor. If you would like me to send you a copy, please contact me at [schlegel@cruzio.com](mailto:schlegel@cruzio.com).

**Creating T-shirts From Our Franciscan Roots To Spark Conversation***Long Island Fellowship*

With the desire to fully embrace our Franciscan roots, we came up with a logo that can be used by any TSSF member, anywhere, in any province. This logo is also designed to invite people to “Inquire” what it means. Our logo has TSSF at the top, followed by “Franciscan”, a Tau Cross, and then the word, “Penitents,” either above and below the cross or just below the cross.

TSSF connects us to our Society of St. Francis membership, and the words “Franciscan Penitents” to our roots. This combination of elements will hopefully initiate conversation with those we encounter.

*Continued on page 28*

**Our History: How You Can Help, How You Can Build Your Own Copy***John Brockmann*

The next 12 pages are Part 1 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.

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

### Part 1 (1917-1930).

R. John Brockmann, Provincial Historian

#### Introduction: What Kind of History is this History?

When one reviews what Francis of Assisi wrote, one is struck by how “unoriginal” most of his compositions were. Most were a pastiche of scripture and historical documents of the Church. Such an approach to composition reflected his humility, suggesting that there was nothing higher or truer than Scripture, so he would “write” with the words and phrases of this highest and truest language rather than the paltry inventions of his own creation.

This is a humble Franciscan history of Franciscans, and is thus, following the composition methods of our founder, a pastiche of a 100 years of voices in the Province of the Americas. Rather than comment upon papers or articles, the papers or articles are presented whole; so, in one fashion, this history is an **anthology** by many authors. Many gifted people over the last 100 years wrestled with many topics in the life of a tertiary, and the greatest acknowledgement we can pay to them is to read what they wrote. As 21st century Internet-experienced “readers”, we are accustomed to a more visual presentation of information. Thus you will find these pages filled with the pictures, diagrams, and tables so that this history is also a **scrapbook** of what we looked like and who we were over the past 100 years. This history also has more **flesh and blood stories** written by those who experienced them rather than a comprehensive collection of facts.

We begin by looking at the big picture of the Province and its development over the last 100 years primarily using the most basic data in the annual directories, names and addresses. These directories were published sporadically in 1926, 1935, and 1948 until becoming regularized in the 1950s. One reason to look at such a “big picture” is because the specifics of the first 50 years of the Province are missing. Only the London Custodia (“Custodia” meant what we experience as “regional gatherings”) and the New York Custodia left any kind of record of their work and life prior to 1950. In fact for the first 50 years of this Third Order Province, recorded notice of any kind only appeared in the First Order’s *Little Chronicle* newsletter.

The American Province’s epoch year was 1968 when the independent Third Order Secular Order of Franciscans, American Congregation of Franciscans (TSF) joined with the British Third Order, Society of St. Francis (TSSF). Simultaneously with this union was the beginning of the independent existence of the Province of the Americas. Such a self-conscious existence required governance (e.g. the creation of a Corporation and a Standing Committee with

membership primarily drawn from tertiaries), record keeping in Chapter minutes, and the establishment of communication networks, notably the *Franciscan Newsletter/Times* and the *Information Sheet*. Much of the content of this book is drawn from these sources.

The first eight chapters of the book use the leaders of various eras to organize the historical information:

- Fr. Joseph was the leader of the Third Order Secular of Franciscans, American Congregation of Franciscans (TSF) from 1917 to 1966;
- Fr. Paul was his successor from 1966 to 1968, and he along with the *Third Order Committee* took TSF into TSSF;
- John Scott was the first tertiary Guardian from 1973-80;
- Kale King, 1980-81;
- Dee Dobson, 1981-90;
- Alden Whitney, 1990-96; and
- Anita Catron, from 1997 to 2002.

Then events of the Province became less easy to organize around single individuals, and so the next four chapters look at themes, projects, discussions or events that overlap the terms of individual Guardians or Ministers Provincial:

- the integration of Brazil’s Order of St. Francis (OSF) and the Province of the Americas;
- the creation of the Safe Community and Conflict Resolution;
- our final act of independence from the First Order, the choosing of our own Bishop Protector;
- the evolution of the Justice, Peace, and the Integrity of Creation network (JPIC); and
- The Canadian story in our Province.

The next four chapters again organize events using the terms of the Ministers Provincial:

- Masud Ibn Syedullah, 2002-05;
- Ken Norian, 2005-11;
- John Brockmann, 2011-4; and
- Tom Johnson, 2014-

The final chapter finally returns to work that transcends any individual’s term of office for it celebrates the work of the many authors of our Province. From Desmond Lionel Morse-Boycott’s 1929 book, *Ten Years in a London Slum*, to Susan Pitchford’s 2014 book, *The Sacred Gaze*; from Emmett Jarrett and Hugo Muller’s poetry to works of spiritual anthropology in Stuart Schlegel’s 1987 book, *Wisdom from a*  
*Continued on page 14*

**History of TSSF, Part 1 (cont.)**

*Rainforest*, to considerations of health care in William F. Haynes's 2010 book, *Is There a God in Health Care?*, tertiaries in the Province of the Americas have written many important books over a very long period of time.

For almost a 100 years this Province's tertiaries have worked to fulfill the Principle of Day 18: *In particular some of us accept the duty of contributing, through research and writing, to a better understanding of the church's mission in the world: the application of Christian principles to the use and distribution of wealth; questions concerning justice and peace; and of all other questions concerning the life of faith.*

**Chapter 1: First the Forest—How the Province of the Americas Evolved**

**1926**

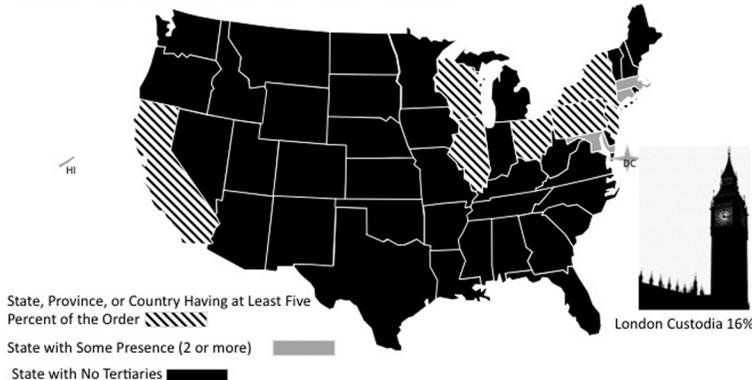
Though founded in Cincinnati, Ohio in 1917, a directory of the Province was not created until a reorganization of the Third Order in 1926. In 1918, Father Joseph was invited by the Bishop of Fond du Lac Wisconsin to move from Cincinnati, Ohio to Merrill, Wisconsin where he established the First Order Brothers of the Province in 1919, the Second Order, the Poor Clares, in 1922, and professed the first tertiary, Mrs. Mary Humphrey, on June 8, 1923. Thus it should not come as a surprise that the first center of tertiary activity of the 37 professed members and novices was centered in Wisconsin and Illinois (the "biretta belt"\*).

**Distribution of TSF 1926**



\* *Expression for dioceses in the vicinity of the Great Lakes that were once considered to be characterized by Anglo-catholic practices. The term is derived from the fondness of some Anglo-catholic clergy for wearing biretta hats.*

**Distribution of of TSF 1935**



Other groups of Tertiaries gathered in New York/New Jersey/Pennsylvania. In his June 1925 letter (posted on the TSSF website in *Historical Documents*), Father Joseph lamented that "a good many people apply to join the Order, enroll themselves as postulants and after a month or two cease reporting, and even some who have been clothed [a.k.a. "noviced"] cease reporting and so have to be dropped....Apparently the monthly report is the hardest rule to keep, but it is by all means the most important, for few people will go on keeping the Rule without such constant spur, and, for most, the only contact the tertiary has with the Order is the monthly report."

**1935**

Nine years later in 1935, the Province doubled in its membership to 75, and moved its center of activity beyond Wisconsin, Illinois, New York, New Jersey, and Pennsylvania to California and London.

In 1928, Father Joseph had moved the headquarters of the First Order to Mount Sinai, Long Island, in New York from Merrill Wisconsin, and the Second Order Poor Clares also relocated to Maryhill in Mount Sinai. (This land was bequeathed by Fr. Stephen's family.)

By 1935 the membership had matured with nearly 80% of the members professed and only 10% novices and 10% postulants.

With the 1935 Directory one can begin to look at the longevity of those professed or in formation. For example, in the picture of a 1926 novicing ("clothing") with Father Joseph in the photo on page 19, one does not find the newly "clothed" Paul Everest's name on the roll of the next Directory in 1935. In

fact, that Directory indicated that only 15% of those professed or noviced in 1926 continued in the Order (or had died while in the Order).

## 1948

Overall membership after WW II dropped 16% to 63. The distribution of the membership moved from concentrations in a few states and London now to a wider dispersion of members in six new states (indicated in gray): Iowa, Michigan, Indiana, Washington DC, Ohio, and Oregon. Also, for the first time, a place that was once a center of tertiary activity, Wisconsin, ceases to be a center of tertiary activity. The fact that the First and Second Orders had left Wisconsin in 1928 strongly suggests the reason for the diminished Third Order activity in Wisconsin.

Longevity of those professed or noviced was increasing with nearly 43% remaining from the 1926 directory—or 20 years in the Order—and from the 1935 directory—or at least 13 years in the the Order. So as of 1948, longevity of the members of the Order had dramatically increased.

## 1955

Seven years later, the Order had grown by 120% to 148 professed and novices. The percentage of the Province's membership composed by the London Custodia had grown, and now tertiaries were gathering numbers in three provinces of Canada. Additionally, numbers of tertiaries were gathering in Colorado, Minnesota and Florida, while diminishing in New Jersey and Pennsylvania. Only New York and Illinois continue as populous centers of TSF from 1926 Directory, and California remains from the 1935 Directory. The Order was also becoming younger with a larger percentage of the Province being in formation as postulants and novices.

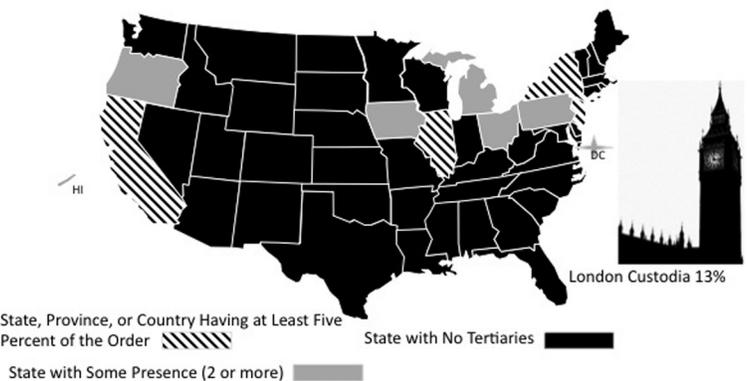
Longevity of those professed or noviced diminishes to 31% remaining: from the 1926 directory (nearly 30 years in the Order); from the 1935 directory (at least 20 years in the Order) and from the 1948 directory (at least 7 years in the Order).

## 1960

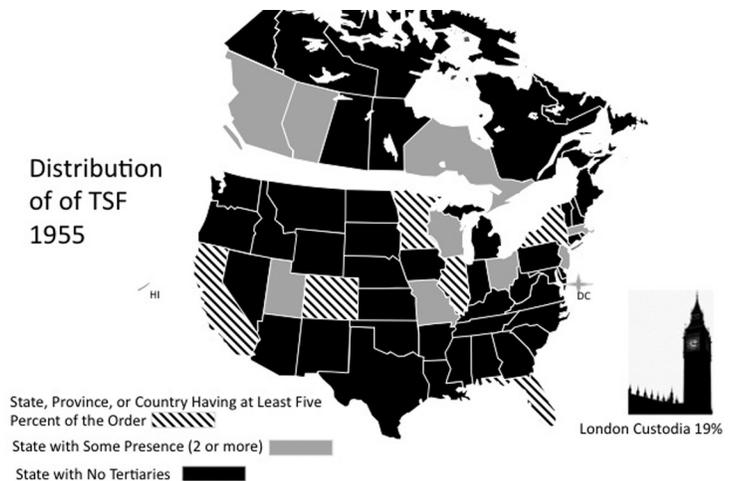
Five years later, the Order basically remained steady at 146 professed and novices. No new centers of tertiary activity appear, but tertiaries vocations popped up in new states, especially in the South: Texas, New Mexico, and Georgia mark something new. The percentage of the Province composed by the London Custodia remained steady, as do the tertiaries gathering in three provinces of Canada. The Order continued the trend begun in 1955 of becoming younger with larger percentages of the Province being in formation as postulants and novices.

Longevity of those professed or noviced decreased to 17% remaining: from the 1926 directory (nearly 34 years in the Order); from the 1935 directory (at least 25 years in the Order; from the 1948 directory (at least 12 years in the Order).

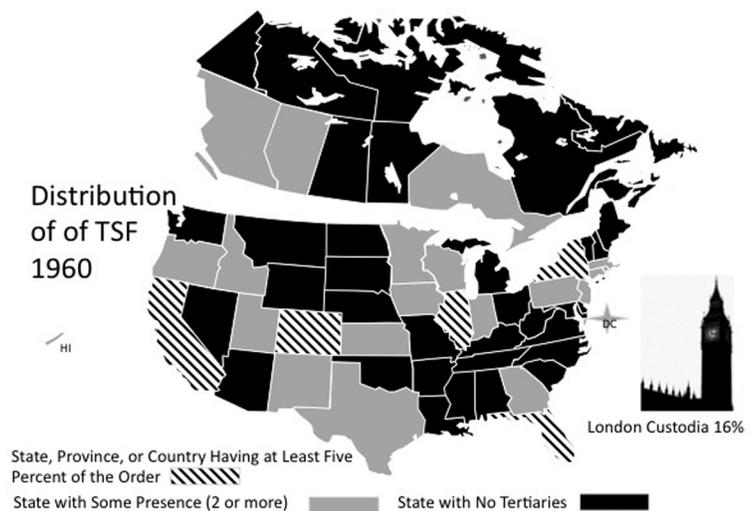
## Distribution of of TSF 1948



## Distribution of of TSF 1955



## Distribution of of TSF 1960



## History of TSSF Part 1 (cont.)

## 1972

The Directory for 1968 has yet to be found, but it would have shown a tectonic shift in the Order that will be discussed at length in Chapter 2. In 1967 the Third Order Secular of Franciscans, American Congregation of Franciscans, merged with The Third Order, Society of St. Francis, headquartered in England. One immediate consequence was the disappearance of the London Custodia of the American Congregation of Franciscans; 16% of the whole Third Order Secular of Franciscans, American Congregation of Franciscans disappeared. There is no indication of where they went.

Also by 1972, the Third Order in the Americas had begun to lead a much more independent existence in relation to the First and Second Orders. There was a Third Order Chapter and a Third Order Guardian. The Order increased by 50% to 219 professed members and novices. Such a dramatic increase continued for the next twenty years to the mid-1990s. No new centers of tertiary activity appear, but the spread of tertiaries to new states, especially again in the South: Oklahoma, Arkansas, Louisiana, Mississippi, Tennessee, and North Carolina; in the West: Arizona and Washington State, as well as the re-emergence in the Midwest: Missouri, Iowa, Minnesota, Wisconsin, Michigan, and Indiana mark something new. The Order quite dramatically reversed the trend begun in 1955 of becoming younger. In 1972 there seemed to be a dramatic fall in the numbers in formation to only 16% of all members and 84% of all members professed.

(Because the 1972 Directory—as well as '73, '74'

and '75—did not include profession dates I have had to use the 1976 Directory to determine longevity. With this in mind, 19% of the Order was professed or noviced for at least 16 years.)

## 1982

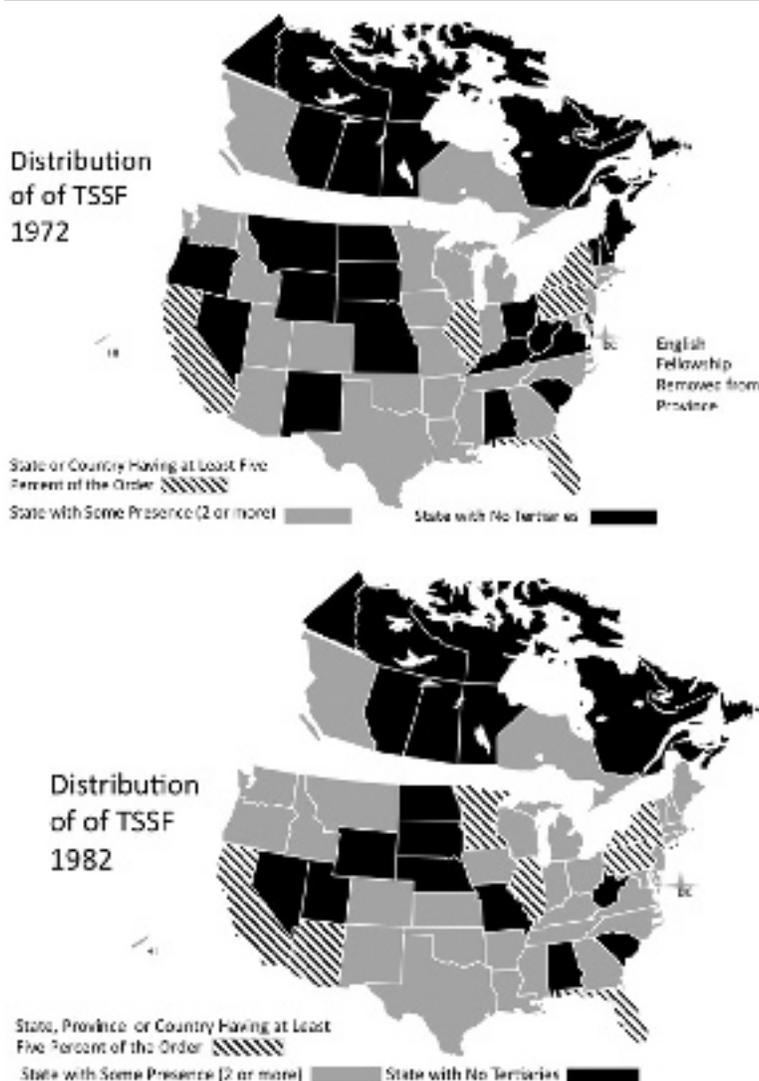
The Order increased by 40% to 309 professed members and novices. A new center of tertiary activity appeared in Arizona, and the appearance of tertiary vocations to new states becomes widespread now with only 10 states without any members. In 1982 the general trend in numbers in formation returns back to its earlier percentages with 51% of all members and 49% of all members professed. Including the recently deceased, 11% of the Order had been professed or noviced for at least 22 years.

## 1995

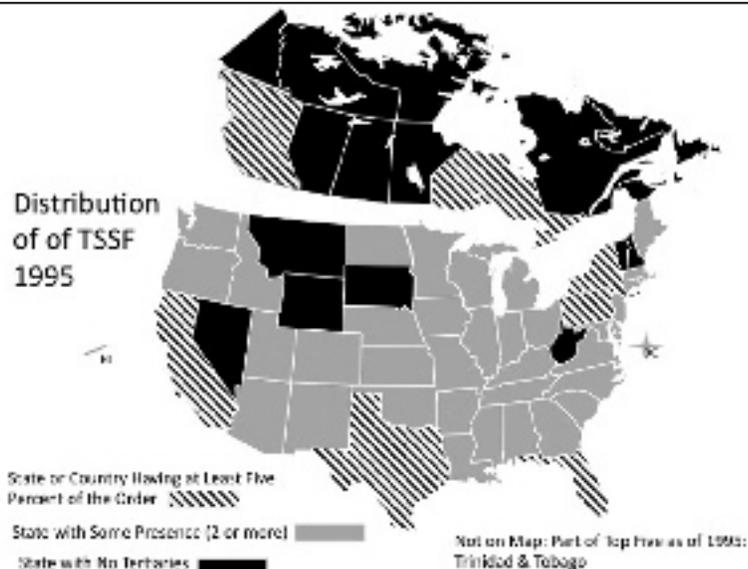
The Order experienced its largest increase of 117% to 672 professed members and novices. Since 1968 and the disappearance of the London Custodia at the time of Third Order consolidation, there had not been centers of tertiary activity outside the US border except in Canada. However, with this Directory we find that there are new centers of tertiary activity where the First Order Brothers had traveled in Trinidad and Tobago.

Texas also became a center of Tertiary activity for the first time.

In 1995 there was a dramatic fall in the numbers in formation to only 22% of all members with 78% of all members professed. These numbers and percentages remain fairly constant for the next couple of decades.



Distribution of of TSSF 1995



Distribution of of TSSF 2002



Distribution of of TSSF 2012



## 2002

The 2002 Directory indicates that the Order experienced the second decrease of its numbers since 1948—a drop of about 20% to 548 professed members and novices.

The 2002 Directory continued to show centers of tertiary activity outside the US borders in four provinces in Canada, as well as in Guyana, Trinidad, and Tobago. North Carolina also became a center of tertiary activity for the first time.

In 2002 there seemed to be steady state in formation (22% of all members) while 78% of all members were professed.

## 2012

The Order remained somewhat at a steady state, although there was a drop of 10 members to 538 professed members and novices.

The 2012 Directory continued to show centers of tertiary activity outside the US borders in now five different provinces in Canada, in Trinidad and Tobago, and now for the first time in Brazil. Washington State also became a center of tertiary activity for the first time.

In 2012 there was little change in the proportion of membership in formation (19%) while 80% of all members were professed.

## Description of the Macro-movements of the Province

The Province changed. It changed from a center of activity in the Midwest to a general distribution across the Province, across national boundaries, and with new centers of activity spread from East to West, and from North to South. The Third Order in this Province escaped from being an artifact of the “biretta belt” and spread into other expressions and experiences of the Anglican communion.

Like a stone thrown into a pond, there was initially much activity in the center, but then the ripples passed out further and further into new parts of the pond.

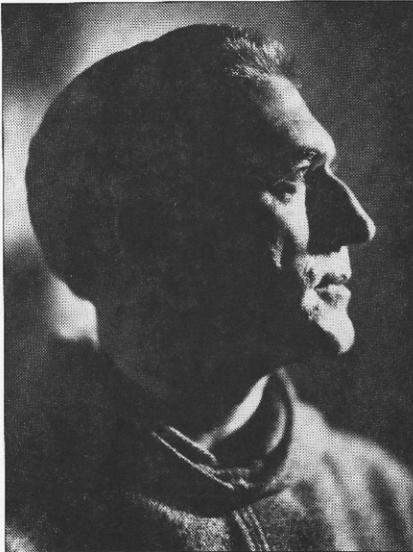
That New York (from 1926) and California (from 1935) continued as center of tertiary activity was surely helped by the presence of the First Order brothers and sisters in these areas. In the same fashion, Wisconsin and Illinois saw diminished tertiary activity as the First and Second Orders moved elsewhere.

The Province continued to age in that the percentage of those professed grows larger whereas those in formation decreases.

*(continued on page 18)*

## History of TSSF Part 1 (cont.)

## Chapter Two: Father Joseph (Rev. Claude Crookston), 1917-1966



The Rev. Claude Crookston - Fr. Joseph, SSF

In 1898, Graymoor Friary in Garrison, New York, was

the site of the first Franciscan foundation in the Episcopal Church, the Franciscan Sisters and Friars of the Atonement. Father Paul, leader of this Order, created and publicized the *Week of Prayer for Christian Unity* still celebrated today at the end of January between the feasts of Sts. Peter and Paul. However, as part of its commitment to Christian unity, this Episcopal Society advocated the primacy of the Roman pontiff. Soon such a position became untenable, and the friars and sisters of this Order left the Episcopal Church in 1908 to join the Roman Catholic Church. When the Franciscan Society of the Atonement left the Episcopal Church, men and women who were looking for a Franciscan revival formed a group to pray for the formation of an Episcopal Order of St Francis. The Rev. Claude Crookston emerged as a leader in this group and the corporate prayer they used is printed above. The Rev. Claude Crookston went to General Theological Seminary in New York City, was ordained a priest on 1 October 1913 and served as a curate at Christ Church, Chattanooga. He went to England in February 1914 to the Society of the Divine Compassion (SDC) to see if they would take on aspirants for training in their SDC noviate. The SDC declined to do this. Crookston became the resident priest of Tomahawk Wisconsin, but shortly, in June 1915, resigned on account of illness. Meanwhile, his seminary roommate, Frank Gavin, rector of St Luke's Church, Cincinnati, entered the novitiate of the Society of Saint John the Evangelist (SSJE), and Fr. Joseph began to look after Fr. Gavin's parish and became its rector in 1917. On February 2, 1917, Fr. Joseph dedicated himself to a Franciscan vocation, and, at that time, there were three other people in Cincinnati desiring to live a Franciscan life. They called upon a prayer group to keep a solemn novena as they sought guidance, and, even before the novena was finished, one of the women offered

## 1908 Corporate Prayer

## For the Founding of an American Franciscan Order

*Blessed are the poor in Spirit: for theirs is the kingdom of heaven.*

*V. Francis poor and lowly enters heaven rich.*

*R. And is honored with the songs of heaven.*

*Grant, O Lord, to the American Church, many souls endued with the spirit of our Blessed Father Francis: and call them together under the Seraphic Rules, that the work Thou didst once begin in manifesting Thy glory in the lowly way may be continued in our generation.*

*Through Christ our Lord. Amen*

herself and a large sum of money to help create a convent if the Anglican Franciscan life could be started immediately.

Within three months, in May 1917, a house was rented in Cincinnati, and three women began living a religious life there. This "House of Our Lady, Help of Christians" was blessed on the Feast of the Sacred Heart, June 15, 1917. At this benediction all the men and women who later started the three Orders of St Francis were gathered together. By the end of 1917, 18 men and women had become novices in the Third Order Secular. The simultaneous attempt to start the First Order friars' and sisters' life in Cincinnati was given up because Diocesan Bishop James Ridout Winchester was opposed to such "Catholic teaching and practice," especially with what had happened in New York in 1908 with the Society of the Atonement. The Cowley Fathers (SSJE founded in England), to which Claude Crookston's former roommate Frank Gavin had gone, offered to open the novitiate of the Order of St Anne to the would-be sisters and their own novitiate to Fr. Joseph so that those on whom the burden of a new Order's foundation rested could receive proper religious training. Thus Fr. Joseph left Cincinnati and spent a year in training with SSJE in Boston (*Episcopal Yearbook* 1969, p. 208).

In May 1918 SSJE sent Fr. Joseph back to the Bishop of Fond du Lac where he resumed his duties in Tomahawk (the parish he had left in 1915) to which was added a parish in Merrill. (George O. Jones, Norman S. McVean and Others, *History of Lincoln, Oneida, and Vilas Counties Wisconsin*. H.C. Cooper, Jr. & Co., Minneapolis-Winona MN., 1924). Fr. Joseph was joined by one of the Cincinnati tertiaries from 1917, and, in the spring of 1919, by a priest. These men began a community life and, on Holy Cross Day 1919, the Bishop received them as postulants, and the life of the First Order began.

### Forming the Life of the Third Order

On September 14, 1919, Fr. Joseph reorganized the Third Order introducing a stricter Rule. Only three novices transitioned to this new Stricter Rule (later printed in the 1924 *Bundle of Myrrh*, the first manual for the Third Order). Many dropped out; and a goodly number joined the First and Second Orders. As early as 1921, Fr. Joseph began work on the *Bundle of Myrrh*, and it was published by the brothers on their own Grace Dieu Press at Merrill, Wisconsin. (All these early manuals in their entirety are stored and downloadable in the *Historical Documents* section of the TSSF website.)

The *Bundle's* 66 pages were priced at fifty cents, but most were given away. It was described as follows in the *Little Chronicle* (1923): "This is the name of our Tertiaries' Manual, for Myrrh is bitter but a preservative, and the rules and counsels of this little book may sometimes be hard, but they will always give you health, sweetness, and peace at the last." Five hundred copies were printed, and, within two years, most were gone.

One reason why 500 copies were distributed so quickly was because this booklet was the single source of information at this time on the Order of St. Francis (OSF) and the Third Order in particular. This *Bundle of Myrrh* functioned very much as a fanfold introductory brochure for tract racks, a detailed formation manual, and a collection of rites, rituals, prayers, and devotional calendar.

The *Bundle* spent many of its initial pages describing the First and Second Orders and only on page 12 is the Third Order mentioned in a single paragraph (in comparison to the page and a quarter each for the First and Second Orders). Only on page 15 do the particulars of the Third Order begin.

The first items in the material devoted to the Third Order were the stages of formation (admission, postulancy, and noviate) as well as the form of profession. The use and parts of the "habit" were described in detail almost equal in length to the whole formation process.

Following these came the Rule (and Sacerdotal Rule for clerical members), the Examen on these Rules, and the Monthly Report on these Rules.

Four and a half pages were then devoted to laying out the *Credenda* (articles of belief akin to *The 39 Articles* of 1571 printed out in its entirety on page 20). The *Credenda* included some very "Roman Catholic teaching and practice" including some items in direct contradiction to the *The 39 Articles* of 1571 regarding Purgatory, the Immaculate Conception, the Assumption, and the intercession of the saints (although some wiggle-room in footnotes observed that these were "pious opinions".)

Then came some 20 pages of Ceremonial: a Mass of St. Francis, the Clothing of a Postulant, the Admission of a Novice to Profession, and the Yearly Renewal of Profession Vows. The final 12 pages included the Devotional Calendar,

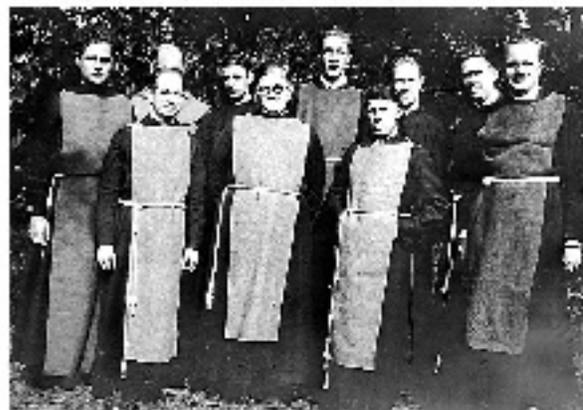


St. Francis blessing St. Louis and St. Elizabeth

"The Clothing"  
(Novicing) of Paul Everest (1st on right with candle) January 28, 1925 at Merrill Wisconsin by Fr. Joseph (2nd from left). Everest exemplified Fr. Joseph's observation by being absent from the 1935 directory.



In the year of our Lord, 1925, The 28<sup>th</sup> Day of January in the Chapel of the Franciscan Monastery, Merrill, Wis. I the undersigned gave the Habit of the Third Order of the Penitents of St. Francis to William Edward Everest living in Merrill, Wis. Lucey for the sake of his soul as Brother Paul.  
Signed: Fr. Joseph, O.F.M.



Tertiaries from the late 1920s. All are wearing their habits (aprons) over black cassocks.

(continued on page 20)

### History of TSSF Part 1 (cont.)

various prayers, the Franciscan Crown Rosary (this ministry continues today), and various hymns.

The *Bundle of Myrrh* was the first attempt by Fr. Joseph and the Order to give shape and form to the burgeoning Third Order. Its Anglo-Catholic character was readily demonstrated not by its process of Formation, but also its Credenda, prayers, and ceremonials. Within three years, by 1926, the Third Order of the Society had grown so considerably that one-on-one personal guidance by Fr. Joseph was no longer possible, and an organizational structure apart from Father Joseph had to be created. This he laid out in the *Pastoral Letter to Our Third Order* 1926.

#### *The Credenda of the Order of Saint Francis (OSF) and the Third Order Society of St. Francis (TSF) 1921*

1. *Belief that the Anglican provinces are part of the true Catholic Church and thus heirs to every teaching, devotion, and practice of the whole Church or any part of it.*
2. *Belief that the Holy Spirit guides the Church and guides her into all truth so that she is the divinely appointed witness to and teacher of revealed truth, with authority to demand the consent of faith from those who would live as her children.*
3. *Belief in the three Creeds (Apostles, Nicene, and Athanasian). The official documents of any particular part of the Catholic Church are to be interpreted by the Catholic Faith and not contrariwise (e.g., The Thirty Nine Articles).*
4. *Belief in the Holy Scriptures as interpreted by the whole Catholic Church and the consentient teaching of the Fathers.*
5. *Belief in the Seven Sacraments and the Sacrifice of the Mass.*
6. *Belief that there is an "Intermediate State" [Purgatory] and that the souls therein detained are holpen [helped] by the suffrages of the Faithful. Belief in the Invocation of Saints. Belief in the Immaculate Conception and the Assumption of the B.V.M. as Pious Opinions, i.e., not as dogmas imposed on us by Anglican authority, but as inferences from revelation which have been made and defended by great Theologians and Doctors of the Church.*
7. *Belief in the perfect Divinity, perfect Manhood and sinlessness of our Lord.*
8. *Acceptance of those things decreed at the Seven Ecumenical Councils.*

For many years, the Society of St. Francis has had a book called the *Source Documents for the Living Tradition of the Society of St. Francis* (a.k.a. the *Book of Roots*) (1978) with the latest version titled *Walking in the Footsteps of Christ* edited by Sister Joyce (2003).

In addition to the early rules written by Francis and Clare for

the three Orders in the 13<sup>th</sup> century, both versions of the *Book of Roots* have had only four items marking the modern roots of the Order. In 1978, the modern roots were the *Principles of the First Order* (pre-1966), and the *Principles of the Third Order* (post-1966) both from the English Society of St. Francis. In 2003, these two items were replaced by two older items: *The Provisional Rule & Constitution, 1931/2 of the Brotherhood of St. Francis of Assisi* and *The Principles and Rule of Life of the Christa Prema Seva Sangha* (1922-1934). All four documents chosen to represent the modern roots of the Order come from the roots of the Society in the English Church, and none from the American Church.

However, if the whole Third Order is to accurately know its modern roots, and particularly the Province of the Americas, Father Joseph's *Credenda* of the early 1920s needs to be reckoned with and included in any future version of a *Book of Roots*.

*According to the Annals, an "older woman", Mrs. Mary Humphreys (Sr. Mary), was the first Third Order person to be professed June 8, 1923 in Merrill WI. She died six years later on June 13, 1929.*

### **A Pastoral Letter to Our Third Order from The Franciscan Monastery, Merrill, Wisconsin.**

#### **Octave Day of St. Joseph, April 27th, 1926**

*My dear Sons and Daughters of the Third Order:*

*One of the greatest of God's many blessings to our American Congregation of Franciscans is the growth of our Third Order. But this development makes it impossible for the Director, Father Joseph, to care for it in an adequate way. All our tertiaries have consequently suffered from the neglect inevitably occasioned by this circumstance.*

*With this in mind, for the past year Father Joseph, whenever he has had opportunity, has conferred with the priests of the Third Order regarding the development of an organization which would eliminate three weaknesses which we have all felt in our present organization, viz., 1. The lack of proper fostering of postulants and novices. 2. The lack of a spirit of fellowship among our tertiaries. 3. The impossibility of uniting our tertiaries for corporate devotion and good works.*

*According to the Rule of the Third Order, the tertiaries are entirely under the care of the Father Director of the Third Order, who is appointed by the Father Minister of the Friars Minor from among the priests of the First, or the Third Orders, unless the Father Minister himself desires to serve in this capacity. In these first days of our Order, Father Joseph himself has been obliged to act as the Director of the Third Order. He wishes now, as far as possible, to delegate his authority to others.*

*He therefore calls attention to the following tentative organization of the Third Order, which is to be tried out for a year, i.e., until April 16, 1927, when we will have our reelections*

and reappointments. It is to be understood that each officer appointed at the present time is to hold his office for a year, unless change is made necessary by circumstances. After the expenditure of much time and correspondence, he has tried to bring into existence a workable organization that can begin to function at once.

#### I. THE ORGANIZATION IN GENERAL.

There will be three units of organization: The first will be the province, presided over by a Father Commissary, who acts for the Father Director; the second, the custodia, presided over by the Father Custos, who acts for the Father Commissary; and the third, the fellowship, which is to elect a secretary and any other necessary officers, and is to have a priest chaplain appointed by the Father Commissary.

#### II. THE PROVINCES.

The provinces of tertiaries should follow the boundaries of the provinces of the First Order, but since the friars have no provinces, we must divide the tertiaries into provinces as best we can. Obviously, only two provinces are necessary at present, and the Alleghany Mountains will naturally serve as the division line between them.

#### III. THE CUSTODIAS.

A custodia is a regional organization within a province, but provinces cannot at the present time be systematically subdivided into custodias. The purpose of the custodia is to band together as large a number of tertiaries as possible to incite them to good works and devotion. Custodias should be erected by the Father Director at the advice of the Father Commissary wherever there are sufficient number of tertiaries in a local area.

Our first custodia will be the Custodia of New York City. At the present time, the tertiaries in Chicago, New Jersey, Pennsylvania, and elsewhere, will not be attached to any custodia, but, of course, any one of our tertiaries is always welcome at any Third Order meeting held by any of our tertiaries anywhere in the world. I hope there can soon be custodias in Chicago, Cleveland, and Philadelphia.

#### IV. THE FELLOWSHIP.

The fellowship is to be the smallest group of organization within the province, and corresponds somewhat to the monastery or friary of the Order of St. Francis, just as the custodia corresponds to a custodia within a province, and the province corresponds to the ordinary provincial organization of the Order of St. Francis.

A fellowship must have at least three members, but it is never to be a parochial organization, though it may ask of the reverend clergy the boon of sometimes single parish churches for meetings. For every fellowship, the Father Commissary will appoint a priest as chaplain, who need not necessarily be a tertiary.

#### V. THE TERTIARIES AT LARGE.

Tertiaries not connected with a fellowship will be "tertiaries-at-large", within a custodia or province.

#### VI. THE CORPORATE LIFE OF THESE UNITS OF ORGANIZATION.

(a) The fellowships should undertake some corporate devotion every month, such as a Corporate Communion, the recitation of the Office publicly, or a conference about our ideals, life and Rule and discuss matters connected with the Order, and to conduct any necessary business. Experience alone will teach us just how these matters can be arranged to the best advantage.

(b) There should also be a monthly meeting of the custodia for these purposes.

(c) At least a yearly meeting of the province should be held for the same purposes as the meetings of the fellowships and custodias, and more frequent meetings if possible.

#### VII. THE FURTHER ORGANIZATION.

With the consent of the Father Director, the Father Commissary should erect any further organizations necessary in his province. The Father Custos should, with the consent of the Father Commissary, likewise develop such organizations in his custodia as are necessary.

#### VIII. THE APPOINTMENTS AND ELECTIONS.

The Father Commissary, who presides over the provinces as the representative of the Father Director, shall be appointed yearly, or oftener if necessary, by the Father Director. No one but a Franciscan Priest, either a Friar Minor or tertiary, shall be eligible for the office. The office of Custos is best discharged by a Franciscan priest, but, in case of necessity, a Franciscan brother is eligible for it. The Father or Brother Custos shall be appointed the Father Director with the consent of the Father Commissary.

#### IX. THE FATHER DIRECTOR.

For the present, all professed tertiaries and all postulants and novices who are priests, oblates or candidates will make their monthly reports as heretofore to the Director, Father Joseph. The other postulants and novices are to report to their respective novice masters or novice mistresses, according to their sex.

Father Joseph will also endeavor to act as (a) the overseer of the life and work of the Third Order, (b) visitor to the different Third Order regional groups and (c) counselor and assistant to the various officers in all matters where his services are requested or needed.

He wishes to reserve to himself the right to invest tertiaries with the habit at any time when in his opinion the convenience of the Order is served thereby.

#### X. THE FATHER COMMISSARY.

On the other hand, the Father Director now delegates to the

(continued on page 22)

**History of TSSF Part 1 (cont.)**

*Father Commissaries the authority to invest novices and to receive professions, both of the laity and of the priests-tertiary. When the Father Commissary is unable himself to officiate at the investiture or profession of a tertiary, he will have full authority to delegate some other priest, preferably a Franciscan, to act for him.*

*The tertiaries-at-large and the various fellowships of each province are to be directly under the Father Commissary. Consequently, the fellowships should communicate with him for advice and direction in any Third Order matter. He may, of course, refer anything he thinks necessary to the Father Director. All other provincial officers are likewise to work under the direction of the Father Commissary.*

**XI. THE INVESTITURES AND PROFESSIONS.**

*Hereafter, a postulant will be clothed on the recommendation of the novice master, or novice mistress, with the consent of the Father Director. Likewise, a novice will be professed on the recommendation of the novice master, or novice mistress, with the consent of the Father Director.*

**XII. THE MASTER AND THE MISTRESS OF NOVICES.**

*It will be the duty of the master and the mistress of novices to see that each novice pursues a short course of reading along Franciscan lines before profession. The novice master and novice mistress are to work immediately under the direction of the Father Director. All postulants and novices, except priests, oblates, and candidates for Holy Orders, will make their monthly reports to the master or the mistress of novices, according to their sex.*

**XIII. THE OTHER OFFICES GENERAL.**

*The Secretary General will send out notices from the Father Director to all the tertiaries, and keep such records of the whole Order as the Father Director may designate.*

**XIV. THE DISCRETORIUM GENERAL.**

*The Fathers Commissary, the Fathers Custodes, and the other officers-general of the Third Order will form the Discretorium General, under the direction of the Father Director for the handling of all problems that arise in the Third Order.*

**XV. THE OTHER OFFICERS PROVINCIAL.**

*The Secretary Provincial must notify each tertiary in the Province of each clothing, profession, death, or expulsion, and any other matter of general interest, and will communicate the same information to the Secretary Provincial of the other Provinces for dissemination in that Secretary's province.*

*For the time being, the Almoner's office will be an office without duties, but we must find a way to raise a Third Order fund for the use of the Third Order. Hitherto, the Order of St. Francis has paid all the expenses of the Third Order, and*

*for the most part, furnished Manuals, Little Habits, stamps, stationery, etc. free.*

*He may, of course, refer anything he thinks necessary to the Father Director.*

*All other provincial officers are likewise to work under the direction of the Father Commissary.*

**[...then is intermingled the names of officers, Custodia, provinces, and the names of the professed, novices and postulants]**

*In conclusion, it seems wise to make some note of our future plans.*

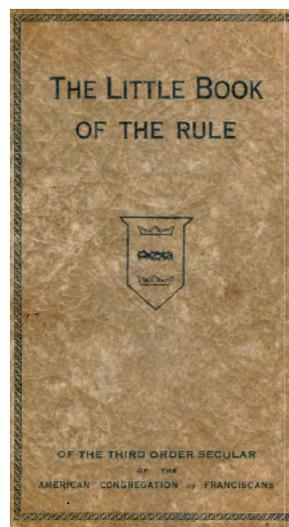
*We hope to affect some kind of an organization of our postulants and candidates for Holy Orders within the Third Order, but this is a matter which can be taken up after the Order as a whole has been organized.*

*We have not mentioned the matter of a General Chapter of the Order, but we have spoken of our hope for a yearly meeting of the provinces, which would be a Provincial Chapter. As the Order grows, no doubt these things will be taken care of. Two years ago, no one could have believed that such a development as the present one was even possible.*

*At any rate, the provincial officers ought to be able to meet once a year at the Discretorium, or council of the province. Through correspondence, the Discretorium General ought to be able to settle any important matters that arise, and perhaps it may be possible to have a meeting of the Discretorium General.*

*We hope to issue a new Tertiaries' Manual within the next twelve months, also a copy of the little office of Our Lady, and another very beautiful office, which was composed by St. Francis himself, called "The Little Office of the Passion". When these have been published, we will permit our tertiaries to use them as their office.*

*May God bless you richly with every grace of the Sacred Heart of Jesus.*



As he announced in his letter above, Fr. Joseph began preparing a new Third Order manual, *The Little Book of the Rule* in 1926, but it would take until 1929 to be finally published. It would again be printed by the brothers at their own Grace Dieu Press this time at their new home at Little Portion Friary in Mount Sinai, Long Island. [The sacrifice made by the brothers in paying for the printing of the 200-page manual (up from the *Bundle's* 66-pages) meant "the [First] Order will have to go

without a heating plant again this winter" (*Little Chronicle* (#9, July 1928-9)].

An article in the *Little Chronicle* (#10, July 1925-6) noted that the primary impetus for so quickly revising a Third Order Manual was that the growth of the Third Order required statutes regarding governance much of which had been described in the 1926 pastoral letter. For example, a new rule was added: "In each place where there is a group of tertiaries there is to be a monthly fellowship meeting, and at this time a collection is taken up."

Also some of the customs of the Third Order needed more explanation. Moreover, the current form of the Third Order Rule in the *Bundle of Myrrh* was a revision of the one used by the Roman Catholic Church which was itself a revision of the ancient rule. Fr. Joseph wanted to go directly back to Francis's original Rule and revise it. The *Little Book of the Rule*, thus, rearranged content to fit the titles of the twelve chapters of Francis's original Rule. The language was, in places, made more explicit and less ambiguous, while "certain exhortations from sacred sources" were added to improve the beauty of the manual. Eventually the manual would be double the price of the first when published in 1929, one dollar. By 1955, its supply had been exhausted.

After the *Pastoral Letter of 1926* and the second version of the Third Order Manual, *The Little Book of the Rule* (1929) that both grew out of its concern for a general organizational structure of the Third Order, it was nine years before there was any report on the effectiveness of these efforts. Such a report eventually appeared in the "Introductory Material" to the *1935 Roster of the Third Order*. In the first chapter's Geographic Distribution maps of 1926 and 1935, one can see the increase in the number of tertiaries in California and London, and that is reflected in the observations in this "Introductory Material." For example, the Director General, Fr. Joseph, overwhelmed by the growth of the Third Order to 86 members, wants to stop any more disparate recruitment in order to focus recruitment in Cleveland, Chicago, Los Angeles, and London. Also implied in this Introductory Material is not only the strong hand of Fr. Joseph directing it, but the funds of the First and Second Order funding it.

### **Introductory Material to the May 1935 Roster of the Third Order.**

#### *Provincial Organization*

*The Third Order is divided into Provinces, with a Provincial Director at the head of each Province. These Directors are appointed in the hope that they may be able to serve to some extent as pastors to the Third Order. In the alphabetical list the name of each tertiary is followed by a number signifying the Province to which the tertiary belongs.*

*The division into Provinces is as follows: I. Eastern Province, centering in New York City. II. Northern Province, centering in Cleveland, Ohio. III. Midwestern Province,*

*centering in Chicago, Ill. IV. Province of the Pacific Coast centering in Los Angeles, Cal. V. English Province, centering in London, England.*

*Our tertiaries are so scattered that it is difficult to maintain the corporate character of the Third Order, hence tertiaries are asked to make a contact, wherever possible or necessary, with the Provincial Director. Hitherto, this Provincial Organization has not been very effective except in England. But it is at least something for tertiaries to know of the nearest center of the Third Order.*

*All priest-tertiaries are asked to take special pains to be useful to lay tertiaries in giving spiritual direction regarding the Third Order. But all priests and officers of the Third Order are hereby cautioned against usurping the place of the parish priest of the individual tertiary and to remember that tertiaries do not owe obedience beyond what is clearly expressed or implied in the Third Order Rule.*

#### *Recruiting for the Third Order*

*The Third Order makes a wide appeal because of its goodly history. But certain types of people should be discouraged from joining, namely: the unstable, those who make themselves difficult in their parish relationships, those who are already associates of other religious communities, those who are "joiners", those who are not solid in their profession of Catholic Faith and discipline and the like. We do not aim at large numbers of tertiaries but at dedication and service.*

*Moreover, since we now have 86 active tertiaries and as many more inactive ones, it is a problem to care for those we have, and the Director General is not anxious for a further growth at the present time except in Cleveland, Chicago, Los Angeles and London (so that in each of these places there may be possible more of a community of interest in the Third Order), and except for priests and candidates for Holy Orders (so that the Third Order may have pastors).*

#### *The Common Fund*

*The Secretary has in charge the "Common Fund" of the Third Order. Contributions are requested. Money for the sale of Manuals and Habits is put into the Common Fund. Such a fund is necessary for printing and other expenses. Hitherto the friars and nuns have borne most of the expenses connected with the Third Order with the exception of a generous sum which was contributed by some tertiaries before the publication of the present Manual. The Order asks that each member make an occasional offering, no matter how small, to this fund and that Manuals and little Habits be always paid for. The price of the Manual is seventy-five cents and of the little Habit twenty-five cents.*

(continued on page 24)

**History of TSSF Part 1 (cont.)***Community of Prayer*

*There ought to be a community of prayer between the tertiaries and the religious. The Director General especially commends to the prayers of the tertiaries the Third Order Nuns, the Mission Sisters of the Charity of St. Francis in residence at the House of the Holy Redeemer, Pontiac, Illinois, and at work in Dwight Penitentiary, Dwight, Illinois.*

*The Holy dead of the Third Order also of the First and Second Orders are especially commended to the prayers of the tertiaries. Tertiaries are also asked to remember those who have been suffering from illness for a long period of time.*

*From time to time the Director General hopes to circularize the tertiaries for special period of prayer for special needs. The Third Order is not a money-raising scheme, nor a confraternity, nor a guild, but an Order. Tertiaries are actual members of the Order, not religious but secular members. Hence the religious wish to have them share in their problems, their hopes, and their achievements. You are asked to look forward to these letters.*

**Fellowship and Custodia Meetings**

To Fr. Joseph, *Fellowship* meetings were “the smallest group of organization within the province, and corresponds somewhat to the monastery or friary of the Order of St. Francis, just as the *Custodia* corresponds to a custodia within a province, and the province corresponds to the ordinary provincial organization of the Order of St. Francis. A fellowship must have at least three members, and it is never to be a parish organization.” From early on, Fr. Joseph urged Custodias to meet.”

Here is a report of a Fellowship meeting in 1956 of a group in Manitou Springs, Colorado:

*Fr. Van Lopik presided and opened the meeting with the reading of the Veni Creator. The minutes of the previous meeting were read and approved. We were glad to welcome Mrs. Alice Trout as our guest.*

*Fr. Van Lopik reported on his talk with Fr. Evans regarding the organizing of a regular hospital visiting corps. Fr. Van Lopik then read from The Primer of Prayer. Evening Prayer was said followed by Benediction of the Blessed Sacrament with Fr. King officiating.*

*We then drove to Fr. King's house where refreshments were served.*

*Respectfully submitted, Edith C. Ross, Sec.*

**The New York Custodia: 1925-1950****1925-6 (from the Little Chronicle #6)**

*The Second Sunday in Lent was an important date for our Third Order. At that time nine Postulants received the habit, one novice*

*made his profession, and a priest-oblate made his first annual vows. This unusual service took place in the Church of the Transfiguration, Brooklyn, New York, and it was certainly a beautiful sight to see the sanctuary filled with kneeling tertiaries who were offering themselves in fresh dedication to God and receiving as a token thereof the little habit and the lighted candle.*

*Our tertiaries have become so numerous in and about New York City that they have expressed the desire for some fellowship with each other and a more developed organization than has hitherto been necessary. With this in view a meeting of our tertiaries in the vicinity of New York City was called for the Third Sunday in Lent at Corpus Christi Church in NYC. Unfortunately no priest was able to be present, but the mere meeting together as a body corporate made the Eastern tertiaries feel their solidarity and was, on their part, an act of zeal and loyalty for the cause. We congratulate the Eastern tertiaries on their earnestness and interest. In the meantime, it seemed wise to the Father Director of the Third Order in conference with certain priests-tertiary to agree upon a tentative method of organization which can be tried out for a year in order to see now it works. This will give us an opportunity to correct any deficiencies. [It was from this experience and trial-organization that the Pastoral Letter of 1926 reprinted above came, and then later the 1929 revision of the Manual.]*

**1929-30 (from the Little Chronicle #7)**

*The New York Custodia, which began under the leadership of the Revd. William Nichols and owes much to his fostering care, is still going forward under the impetus it gained from his leadership. The meetings are held on the Third Thursday of each month. But, in April, the third Thursday was Maundy Thursday, for which reason the meeting was postponed to Easter Thursday. The meeting and the one of the previous month had the largest attendance in the history of the Custodia. After supper at Corpus Christi House and a few minutes of social conversation, the Veni Creator was sung and a short exposition of the rule given. Then all proceeded to the church for recitation of the Office, the investiture of a novice, and Benediction. Tertiaries within reach of NYC are invited to send their names to Miss Henrietta Boyd, 4555 Gosman Avenue, Woodside, LI, NY to receive notices of the meetings in NYC. Tertiaries visiting in the East ought to visit their brethren and sisters of the Third Order in their monthly meeting.*

**Coming in Part 2**

*We get a close look at the New York Custodia (1930-50) and London Custodia (1935-67). We follow Desmond Morse-Boycott's leadership of the London Custodia through the Battle of Britain. We will also hear the story of H. Baxter Liebler: Tertiary Apostle to the Navajos (Professed 1926).*

**RIP: Rev Gloria Waldron**

*Pamela Redhead*

Rev. Gloria Waldron TSSF became a professed member of the Third Order, Society of St. Francis on May 15<sup>th</sup> 1986 after approximately three years of formation. She was a member of the North Trinidad Fellowship and served as Area Chaplain, Assistant Formation Director (both with responsibility for the Caribbean Area) and had a brief stint as Bursar. She represented us at the Provincial Chapter meetings on several occasions. From all of us in the Trinidad and Tobago Fellowships, we say farewell to our sister Gloria. We will miss you. To your family, especially your daughter Nikki, may you be continually surrounded and supported by the consoling presence of God.

Many of our visitors to the order remember her warm hospitality, since she hosted several of them, and they have sent expressions of support.

**Tom Johnson, Minister Provincial Province of the Americas**

*On behalf of Third Order Franciscans throughout the Province of the Americas, I join our sisters and brothers in Trinidad and Tobago in grieving the loss of one of God's faithful servants, Gloria Waldron. For over 26 years Gloria faithfully followed the example of St. Francis as a professed member of the Third Order and served as a devoted priest in Christ's Church. We lift our voices in prayer that she may rest in peace and rise in glory to receive her reward in the presence of her beloved Savior. May each of you be surrounded and supported by the consoling presence of the Lord.*

**Masud Syedullah, Former Minister Provincial**

*Do know that I join with my brothers and sisters both here and in T&T -- giving thanks for the life and witness of our sister Gloria, and commending her into the hand of the Lord. Know also of my prayers for you, there in T&T, who are directly touched by her passing.*

**David Burgdorf, Former Provincial Chaplain**

*News of Gloria's death brings a flood of memories. She was so concerned, when I stayed with her and her husband several years ago, about the well-being of TSSF as a whole in T&T, but especially as individual members. Their hobby of raising homing pigeons was so new and fascinating to me—that these birds could be timed flying to Venezuela and back, etc. So may the journeys of Gloria and her husband to our Father be swift and safe.*

**Julia Bergstrom, Former Provincial Chaplain**

*I remember staying with her and Hugh. She was a dear person, and talented - a powerhouse in the service of The Lord. Thank you, Gloria for your "yes" to God. We are grateful.*

**Memorial to Gloria****Hugh and Gloria Waldron Celebrate 50 years of 'Togetherness'**

*Angela Pidduck (Trinidad and Tobago Newsday)*

**The question is asked: Is there anything more beautiful in life than a boy and girl clasping clean hands and pure hearts on the path of marriage?**

The answer is given: Yes... there is a more beautiful thing. It is the spectacle of an old man and an old woman finishing their journey together on that path... Their hands are gnarled but still clasped... Their faces are seamed but still radiant... Their bodies are tired and bowed down but their love is still strong.

They have lived by God's covenant of marriage and have vindicated it from the jeers of cynics.

Now both in their seventies, Hugh and Gloria Waldron credit their 50 years as husband and wife to "togetherness":

*When we got married even though we were 26 and 27 years old, we were very mature in our outlook. We planned a lot of things together and are still all our life doing this - work, child, home-life, it is not just one person making decisions we did it all together. People feel you get fed-up doing it all together; somehow we do not seem to get fed-up of each other.*

Gloria Peyson, now Reverend Gloria Waldron, one of the first two women ordained as priests in the Anglican Diocese of Trinidad and Tobago, met her husband when they were both teenagers. "We were in the same group for years. I knew him as one of the fellas in the church," Gloria said.

After a courtship of about eight years, the couple were married on October 30, 1960, by Canon JD Howe at All Saints Anglican Church in Newtown, in what the newspaper headlined "A Twilight Wedding in All Saints." Gloria said:

*The priest had other weddings so in keeping with the law that weddings do not take place after 6 pm, he gave us 5.30 pm. By the time we got out of the church it was dark.*

At the time of their marriage the groom was a refrigeration and air-conditioning technician and his bride a draughtsman. In 1965, he was offered a scholarship at the North Alberta Institute of Technology in Edmonton, Canada, to study air-condition and refrigeration technology. In their usual spirit of togetherness, his bride decided to go along keeping her fingers crossed

*(continued on page 31)*

**Musings of a Minister Provincial**

*Tom Johnson*

Last October, at the Chapter meeting in Boston, there was considerable discussion about how we could grow the Third Order and how we could better use current technology to promote the Order. I want to say that there have been some good steps forward. Clint Hagen, webmaster, has accomplished a re-design of the TSSF webpage and has uploaded much more helpful information, including, recently some very good JPIC materials. (By the way, I was pleased recently to learn that up to 50% of new Inquirers come through the TSSF webpage.)

Janine Schenone has created and is managing a TSSF Facebook

*(continued on page 26)*

## Musings of a Minister Provincial (cont.)

page that gets a good deal of activity on a daily basis. And, she and a few others are looking into various ways current technology could be used to reach out on behalf of the Order. Brother John Gaudreau, an Ecumenical Franciscan, has a wonderful ministry with his “Morning Whispers” and I’m sure many of us are familiar with the daily ministry of the “word” by the brothers of Society of St. John the Evangelist.

I think all of this is important as we work to re-envision how the Third Order Society of St. Francis can best be a vehicle to “rebuild my church” in the 21<sup>st</sup> Century.

At the same time, I plead for us not to lose focus on what is unarguably the most important way in which the Third Order will grow in the days ahead. I am not aware of one single instance in which Francis asked anyone to join his company of little brothers – or the early followers called the Penitents. It was pure and simple his life that spoke so very loudly that people were drawn to him like iron to a powerful magnet.

Stu Schlegel points out in his review of Professor Agamben’s book that the clear distinction between the Franciscan way and earlier monasticism was a shift from emphasis on “the rule” to emphasis on the “form of life.” In other words, for Francis and his followers, what was essential was how the Gospel of Jesus Christ was actually lived out in daily life.

Sisters and brothers, while it is wise for us to use all the tools available to us to spread the good news of the Gospel, it is - in the final analysis - the message that is proclaimed by our individual lives that will ultimately draw people to follow Christ in the way of St. Francis. I pray that each morning as we get out of bed, we will each remember to preach the Gospel that day – *and use words if*

## Patchwork Poverello

*Joseph Wolyniak*

As most Tertiaries know, Francis’s father (Pietro di Bernardone) was an extraordinary successful silk merchant. So successful, in fact, that his business ventures led him all over Europe. And among all of places he did commerce, he had a particular fondness for France—and was, in fact, on business there when Francis was born. Upon return to Italy, Pietro was to bestow upon his newborn son the nickname that would stick for all posterity: “Francis” (or “the Frenchman”). The nickname was indicative of all that would be expected of the young boy. He would inherit his father’s trade; and with it his father’s love of luxury, sophistication, and the finer things. There was, after all, little more luxurious than silk—and the fine Frenchmen who wore it. Those that bought from an Italian merchant like Pietro would have been among the richest, most cosmopolitan clientele in all of medieval Europe. Pietro ran in some impressive circles. So too, presumably, would his son.

No one would have foreseen who and what Francis was to become. Certainly not back in the silk-wearing days of his intemperate youth. Francis was the kid that all the other kids at school admired. He wore all the name brands, had all the right things. All the right clothes, connections. He would’ve

been popular by default, with all others desperately clamoring to be a part of his elite social clique. His was the party that you wanted to be invited to, his the car you’d want to be seen in, his the Facebook friendship you’d want the most—just one selfie with Francis and you’d be one of the cool kids too. He wouldn’t have been caught dead in a hand-me-down. Every part of his wardrobe came from the kind of high-end stores most others wouldn’t even walk into; bedeviled by crippling self-doubt, knowing they don’t belong among the elite. Francis never had to struggle with such self-doubt. He always knew he belonged. Fate had dealt kindly with him. Francis was raised in rarified air.

It is so remarkable, then, that he would somehow escape such incredible privilege. When you’re born into it, when it’s all you know, it’s hard to even imagine anything different. You take it all for granted. You really can’t even imagine what it’s like to be a have-not. You don’t cross over onto the other side of the tracks. You stay with your own, accept what’s been given to you, and don’t ask too many questions. You just accept the way the world is. Some are born rich, some are born poor... nothing we can do about it now. Just assent with gratitude and, if you’re feeling especially magnanimous, perhaps share a bit with those who are less fortunate. But all is as it should be and it wouldn’t really do to query further. After all, if you start inquiring, you can’t be sure what will be asked of you. Better not to ask and just give out of largess.

So how did Francis end up in that ragbag habit? How is that even possible? How is it that he, the kid who had everything, managed to end up with nothing? How did this one, undoubtedly bestowed the “most likely to succeed” superlative in the high school yearbook, end up a *nobody*? Just a poor, disheveled, mendicant beggar; a penniless panhandler with one notably unhip outfit. How did this guy who had it all end up without?

Well, we know the story so we have the answer. But our familiarity with the story can make it seem less remarkable. It can inoculate us from its utter riches-to-rags radicalness. It



*Patchwork habit purportedly worn by Francis himself, on display in the Basilica of San Francesco d’Assisi (Assisi, Italy). Photo by Joseph Wolyniak.*

can become just one of those stories that makes him the saint that we admire, if safely from a distance. Just part of the man, the myth, and the legend we love.

If we are to believe Francis's modern biographers, his humility preceded his poverty. We might say that his poverty was an outward and visible sign of an inner spiritual reality: a humble and contrite heart. That's not to say that his poverty wasn't substantial, for it most certainly was. His patchwork habit stands as a living testament to as much, alongside all the many stories that are told of him. His poverty struck people in his own day and it strikes us still, especially in its marked contrast to the excesses available to him by birth-right. Francis became poor in his outward adornment having first humbled his own heart, allowing God to be God in his life.

We Tertiaries don't wear habits. At most, all we have to signify our way of the life is the cross or tau we were given at profession. And most often, that blends in as an inconspicuous piece of unremarkable frippery. Would we have it any other way?

As I looked through my pictures of a pilgrimage to Assisi (being one of those privileged few who've visited the roads that Francis once walked), a picture of Francis's patchwork habit in a glass case of the Basilica of San Francesco d'Assisi reliquary caught my eye. It was quite something to see it in person. Whether or not it was in fact Francis's habit, it is likely similar to something he would have worn. And you cannot help but be profoundly struck by his humility and poverty... profoundly struck, and perhaps a bit convicted.

What particularly caught my eye, though, was the reflection of the window in the top right corner. The habit, it seemed, was a window into Francis's soul. His poverty was, perhaps, a way of glimpsing his humility. Perhaps too, the habit was an escape route—a radical way out. Not a door, the sensible way of exiting under most circumstances, but a window: what one would use to escape under more dire situations, when the conditions demanded some quick-thinking improvisation. Perhaps Francis knew his soul was in danger. In his comfort, his excess, his all-have-and-no-have-not. Perhaps the habit was a way of fleeing out of a burning house, filled with stifling heat and smoke, an edifice that was sure to crumble at any moment. Or, perhaps, the habit was an icon—a window into heaven. To look at it, through it, is to see things as they are and will be. To glimpse the promise of God's good future, a foretaste in the here and now. To be given a perspective that sets things in perspective.

What does it look like for you and me to follow "the Frenchman" in his renunciation? To not only admire him, but to be like him? To be not just devotees, but disciples? What does it look like to be like him in his

humility first, but also in his poverty? To what, beyond our cross or tau, might one point that signifies we are followers of the patchwork Poverello? Are we ready to forgo the silk for sackcloth? And not first in our outward appearance, that others would know just how impressively austere we are, but in the hidden recesses of our hearts? What new habits might we be then be willing to assume?

Whatever the answer for each of us, may we be given the grace to follow... that others would see in us what we see in him.



*Joseph Wolyniak is Theologian-in-Residence at the Church of the Ascension (Denver, CO), where he is completing a DPhil in theology from the University of Oxford.*

### **Francis's Admonition 4: Let no one appropriate to himself the role of being over others.**

*John Brockmann*

*"He did not come to be ministered unto, but to minister", says the Lord. Let those, who are set up over others, glory as much on account of that office of superior, as if they were appointed to the duty of washing the feet of the brothers (1). And in as much as they are so greatly disturbed on account of the loss of their office of superior than the duty regarding feet, they assemble purses (2) for themselves to the danger of their souls.*

(1) Since the friars went about barefoot, the task of washing the brothers' feet when they returned from their journeys was both a constant and laborious daily necessity; hence the reason to contrast it with the office of a superior.

(2) On account of St. John's condemnation of Judas Iscariot for stealing from the *purse* entrusted to him, the *purse* became symbolic of his treachery. In the early sources of St. Francis's life, the keeping of a *purse* was frequently the cause of condemnation and the hallmark of infidelity to the Franciscan vocation.

*(The Veil: Contemplating the Christian Mysteries, [http://www.theveil.net/phys/fra/adm\\_4.html#9back](http://www.theveil.net/phys/fra/adm_4.html#9back))*

It was a warm August day when I and a very good TSSF friend were walking together. She mentioned that at one time she held a leadership position in TSSF and was unexpectedly asked to resign. She felt she had done nothing to deserve such a request, and so she was quite downcast. She then said that she brought it up in conversation with an SFO (aka OFS) who said: "Why downcast? Don't you recall what Francis told us in Admonition 4?" Then he explained to her all about Admonition 4. My friend explained to me that it was most helpful to her at that time, and that she felt all officers in TSSF should know and embrace this Admonition. Just as all tertiaries are to hold lightly to money or property and see such things as being held in trust and not for themselves, so too with positions in the Order of this province. No officer has the right or is automatically entitled to a second or third term.

Who knew that my friend was also (continued on page 28)

**Admonition 4 (cont.)**

a prophet...at least to me in these last few months. I fully expected to be continuing to work in the role of Minister Provincial in 2015. However, the election overseen by our Bishop Protector, Gordon Scruton, was conducted in total silence; with prayer; and secret ballot. No discussions occurred, and the vote was taken. Tom Johnson was elected. God be praised!

I write all of this simply to note that Francis was right; and I needed to embrace this aspect of Franciscan leadership.

When I was confirmed as a Roman Catholic teen, we were all given the option of choosing a new middle name. I wanted to choose some very heroic, macho saint's name such as George after St. George the Dragon Slayer or St. Lawrence during whose martyrdom on a gridiron he quipped: "I'm well done. Turn me over!" However, my mother said NO! She insisted that I choose the name Francis as my confirmation middle name because, she said: "John, you need to learn humility!" Thus I was confirmed Robert John Francis Brockmann.

Who could have guessed that God and Francis would be patient enough to give me a repeated lesson so that I can, perhaps some day, with God's grace, more fully embrace humility.

I continue to serve as your editor on the *Franciscan Times*, and to write the history of our Order in this province. Yet luckily for all of us, I have recruited some VERY talented TSSFers to join the staff of the *Times*...and who will some day replace me as editor and historian. We all should, in humility, see ourselves as dispensable in all our roles and work to ensure this is true and effective.

Admonition 4 should be part and parcel of our Constitution and Statutes, and of all our lives.

**RIP Robert N. Manson**

Robert N. Manson of Greensburg PA, professed for 42 years, died on January 6, 2015. Mr. Manson was a graduate of Washington & Jefferson College and received his master's degree from University of Pittsburgh. He served in the U.S. Army during World War II. Upon his return, Mr. Manson taught biology at Bethel Park High School for more than 30 years. He was a member of Christ Church, Greensburg. Surviving are his wife, Ruth W. Manson (also professed 42 years); three

children, and four grandchildren.

**Wisdom from the Rainforest (cont.)**

imagination, and only one word comes to my mind: incredible. It has made me rethink many aspects of our culture." — Anthropology Student

"I am Muslim, and I want you to know that this book has touched me deeply. It helped me realize the most important thing in life is Love." — Anthropology Student

"I was most impressed with the intensely personal nature of the book; it must have taken enormous strength and faith in your readers to reveal such rich experiences." — General Reader

"Read this book and, even if you are presently despondent about the seemingly insolvable problem of violence in our own culture, you will come away with hope." — Editor of a poetry journal

**T-shirts From Our Franciscan Roots (cont.)**

Here's what's left:

- Hooded brown sweatshirt (2XL)-\$32
- Light brown polo (XL)-\$20 • Dark brown polo (XL)-\$20
- Light brown t-shirt (2XL)-\$16
- Dark brown t-shirt (XL)-\$16 • Dark brown t-shirt (L)-\$16
- Dark brown V-neck t-shirt (XL)-\$17
- Black V-neck t-shirt (XL)-\$17

Two or more, save \$5.

Cost: Per Shirt Including Shipping. Payment: Personal Check Or Money Order Only [No International Orders At This Time.]

Payable To: Be Made Out To CASH [Please Put TSSF Tee Shirt In The Memo Area.] Mail: To Linda Armbruster / 3 Linwood Place / Massapequa Park / NY / 11762-1912 [Remember To INCLUDE Your Size and phone number.]

For inquiries Beyond Your Order, address them to Linda: <tssfapparel@gmail.com >

**RIP: Marie Webner**

Marie Webner died after a long series of illnesses at Villa Campana in Tucson. She was professed in 1953. In 1971, at the time when members of the Third Order themselves took over the leadership of the Order, Marie became involved in most everything from the beginning. As she wrote: "We were privileged to be in on all the "firsts" in terms of statutes, formation program, and fellowship guidelines. Much has changed for the better over the years—but oh! it was exhilarating to lay the first bricks in the Third Order structure."

In 1971 she was appointed Assistant Novice Mistress for Women under Peter Funk's direction. In 1974, she was elected to Chapter, which she served for two terms until 1980. As managing editor of the University of Arizona Press, she used her word-smithing and publishing experience to work on multiple editions of the *Devotional Companion* beginning in 1981. Although there were people who worked with Fellowships prior to Marie's appointment as Fellowship Coordinator in 1982, it was really Marie's efforts conjoined with Dee Dobson's focus on the local and regional that changed the face of the Order in the 80s. Directly arising from her work as Fellowship Coordinator, Chaplain Masud Ibn Syedullah appointed her as his Assistant Chaplain to focus on the work of the Area Chaplains.

In 1989, she was elected Provincial Chaplain. As Fellowship Coordinator and Provincial Chaplain Marie wrote more articles for the *Franciscan Times* than any other member of the Order. None were just fluff pieces announcing meetings or reporting on Area Conventions; her's were substantive: "Fel-  
*continued on page 30*



## MorningWhispers

Thoughts for our Journey

“ O LORD, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways. Before a word is on my tongue you know it completely, O LORD. You hem me in—behind and before; you have laid your hand upon me. ”

Psalm 139:1-5



In knowing us fully, God cherishes us even in our brokenness and frailty. Being hemmed in means that wherever we go, God will be right there.

|t's not a boundary but an embrace

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Brother John created *Morning Whispers* in 2009 and gave a number of *Morning Whispers* calendars to the OEF Chapter that summer. The OEF facebook page began carrying the *Whispers* daily in 2014.



## MorningWhispers

Thoughts for our Journey



"Then Jesus went around teaching from village to village. Calling the Twelve to him, he sent them out two by two and gave them authority over evil spirits."

Mark 6:7

Christ sent out the disciples by twos for a reason...they needed one another. Don't shoulder the servant's load all alone. There is someone who cares just as much as you and is willing to make the journey with you.

Ask God for your companion.

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## Brother John Gaudreau OEF, Morning Whispers Artist

Brother John has been ordained in the United Church of Christ for 23 years. Since 1999, he has been also a professed member in the Order of Ecumenical Franciscans. Having served primarily in the area of pastoral care in churches, hospitals and hospice, Brother John shares his vision of meeting the broken wherever he finds them. Pastoral care is about restoration and renewal of the spirit.

Utilizing images he has captured from Europe, Africa and North America, Brother John has bonded them with scripture and offers his insights into the challenges and joys we encounter on our journey through life. He has remarked that when out shooting, he often just breaks into prayer expressing his gratitude and delight in creation. He prays that you are enriched and inspired by the power of scripture and the beauty of God's world.

**RIP: Marie Webner (cont.)**

lowship as Partnership" (1977); "Gift" A Poem On The Death of My Father (1981); "Community in Fellowship" (1982); "Community Events for Fellowships: Professions and Novice Admissions" (1983); and then her "Chaplain's Journal" that appeared in each issue of the *Franciscan Times* from 1991 to 1994. In 1994 Minister Provincial Alden Whitney proposed her third term re-appointment as Provincial Chaplain, but this re-appointment was not sustained by the vote of Chapter.

*"Chaplain's Journal" by Marie Webner, Provincial Chaplain, Franciscan Times Lent 1993*

On February 14, 1953, I made my profession in the Third Order of St. Francis at the pro-cathedral in Regina, Saskatchewan. Dean Noel received my vow and pledge on behalf of the Order. I don't remember anyone else being there. My firstborn, Mary, was kicking lustily in the womb, but she would not be born for another six weeks.

It was a lonely business being a Franciscan back then. I had started my postulancy and novitiate in Washington, D.C. where the only tertiary I knew was the rector of St. James' Episcopal Church on Capitol Hill. Father Planck was an Anglo-Catholic of the old school; I never had any doubt that his life was prayer.

I met my first friar when Brother Charles SSF visited the Diocese of Qu'Appelle (southern Saskatchewan). He stayed with us at the vicarage and was enchanted with Mary, who, even at the age of two years, delighted in fun and laughter. She was equally at home with a Franciscan friar, the Bishop of Durham (who happened to grace the vicarage living room for an hour one day), the farmers, and the mechanics. Inside the womb or out, she had caught something of the Franciscan spirit. So eventually did her younger brother and sister.

In the 1960s, when I lived in Washington, D.C., I started making yearly retreats with the Poor Clares. From the beginning, I always felt welcome and at home with them. By that time, I had three children and no husband. Retreats were a foretaste of heaven. A silent breakfast was a far greater privilege than a banquet could possibly have been.

On my very first retreat, Sister Mary Catherine arranged for me to meet Father Joseph OSF, the founder of the American Franciscan Orders. I climbed the hill to the friary somewhat nervously and was ushered into the little parlor to the right of the main entrance. Fr. Joseph was cordial and obviously relieved to find I was not going to be tearful or hysterical. I recognized and enjoyed his relief. It was true that my husband had left me and that I had suddenly become a single parent, but hysterical I was not. We walked a bit on the grounds and talked about my husband. Fr. Joseph was the only person I knew who took for granted my continuing concern for my husband. I loved him for that.

Once when I was staying at the Poor Clares' guesthouse, three brothers walked by on the road while a group of us were playing croquet. They were invited to join us but responded (very seriously), "We are not allowed to play games with young ladies."

In the meanwhile, Brother Robert Hugh SSF had stormed Franciscan Washington with characteristic energy and charm to get a fellowship started there. I met local tertiaries for the first time—Helen Webb was among them—but I was the only professed in the group and automatically became convener. Much the same thing happened again in Arizona in the 1970s. It was real delight to have regular fel-

lowship with brothers and sisters in the Franciscan family.

In the late 1960s, OSF and SSF, and Anglican Franciscans throughout the world became the Society of St. Francis. It was after this merger that Third Order Chapter convened for the first time, and there I met John Scott, Peter Funk, and Robert Goode (Gooch). I owe much to each of them.

In 1971 I moved to Tucson, Arizona. At first, I was teaching at Tuller School, where Fr. Joseph was staying in a cottage on the grounds. It was a privilege to visit with him, but an even greater privilege to conspire with Mary Ann Jackman and Brother Luke to get him back to the Order he had founded. The last time I saw Fr. Joseph was at Little Portion where he died in the heart of his community.

I started counseling novices under Peter Funk's direction. I also served as an area chaplain, fellowship coordinator, and assistant chaplain. In the meanwhile, I had a career in publishing, which will end in August when I retire as managing editor of the University of Arizona Press. In 1989, I was ordained to the Diaconate.

Would I have aspired to the Diaconate without the encouragement of Gooch, whose replies to my reports offered counsel, humor, and support? I doubt it. Probably, Gooch does not realize his contribution. So much goes on routinely in the life of our community that has results we never realize.

And that's how it should be among our brothers and sisters. Ordination opened new ministries to me, both in pastoral care and in preaching. I am grateful for these opportunities to serve.

I have skimmed the surface of my Franciscan life here. The deeper and more significant life lies buried in prayer and personal relationships where there have been both ecstasies and disappointments. I could not have known joy without also knowing pain, and I am grateful for the journey.

I cannot begin to mention all my brothers and sisters who have enriched my life, but I give special thanks to Dee Dohson and Alden Whitney, the Ministers Provincial under whom I have served as Third Order Chaplain, and, with whom, I have shared so much; to Sam Hale, assistant chaplain, whose concern and support are a constant joy; and to all the area chaplains who have served so faithfully and whose examples are inspiration.

Thirty years ago, in March 1985, Marie wrote this memo on "The Future of the Third Order" addressed to "My fellow members of Chapter, Third Order, TSSF:

*...Does it occur to you that we are in a singularly unattractive adolescent stage of development? We have simply not decided what we want to be or how to go about it (whatever it is). We wobble....*



*Provincial Chaplain Marie Webner Presenting Robert (Gooch) Good With a Commendation*

*Until we decide what we want to be and how to go about it, we obviously are in no position to take risks. In the long run, however, if we take no risks, we will never reach maturity (that is, our full potential).*

*I am convinced that a great deal of our identity crisis has its roots in our inability to find a model. We look for one in the First Order, but the model there is not completely appropriate to our large numbers, our scattered members, and the diversity of our members (especially the diversity in understanding). When we turn to the Roman Church for a model, we find that their hierarchical model is also inappropriate to the Third Order of St. Francis in the Episcopal Church. Another model might be found in professional nonprofit associations, but the goals of these organizations are far removed from our own imperatives. We have already discarded the Third Order model in England because the friars there are sufficiently numerous to continue to provide direction, specifically in the form of a full-time chaplain.*

*I believe that our first task as Chapter members is to recognize our uniqueness. Yes, our uniqueness. We can learn from the examples provided by the First Order, the Secular Franciscans, and professional organizations, but we will not find any of these models adequate to our own unique situation.*

*The first point, then, is that we need to be creative and open-minded in seeking our identity as it unfolds in the patterns of our administrative action....*

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## Franciscan Aid and Kathryn Challoner's Work in Liberia

*Angela Alexander, Franciscan Aid Secretary*

We receive many applications for contributions towards school fees or clothing for orphans and for equipment for schools, clinics or other specific projects. Two prerequisites are that the money be used for the benefit of people from Third World countries, and that any application has a Franciscan sponsor who can oversee the way the funds are used. Franciscan Aid is not to be used for major disasters or emergencies, as there are other, bigger organisations that respond to these and their size and reach means they do it far more effectively than we can. For this reason, the Trustees were reticent about responding to a recent request for funds for a hospital in Liberia, from an American Tertiary, Dr Kathryn Challoner from Los Angeles. How did her request relate to the ebola epidemic, we asked her. Was the money still needed, or did the International Disasters Emergency Committee have the hospital in their sights. Her reply, which resulted in a unanimous decision to give a grant for her work, is reproduced in full below,

*The grant request is for a small hospital called Phebe hospital in rural Liberia.*

*Phebe is one of the few hospitals in rural Liberia and was especially known for its high-quality nursing care, serving as a training hospital for nearby Cuttington University, one of the country's few nursing schools (now closed). The main organisation behind Phebe is the Evangelical Lutheran Church with the Episcopal church chiming in.*

*The name comes from Paul's letter to the Romans: 'I commend to you our sister Phoebe, who is a servant of the church which is at Cenchrea; that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may*

*have need of you; for she herself has also been a helper of many, and of myself as well.'*

*Imagine in your mind a compound in rural Liberia. Inside the compound are cottages for staff joined by pathways. There was a school, an eye centre, a community educational centre (now all closed), a hospital, clinics and a chapel. During the war we were the main referral point for a gigantic refugee camp just outside our grounds and we also ran a malnutrition centre. We still have an operating room, a ward and an emergency room which I am desperately trying to build.*

*The war was not kind to Phebe. Three times the hospital was ransacked and destroyed by rebels. In front of the hospital are three graves of staff members who stayed behind to care for patients when the rebels came through. A simple stone reads 'Greater love has no man than this – that a man lay down his life for his friends'.*

*With the ebola epidemic, a time of horror began. Seven staff members died and the physician barely survived. Phebe managed to re-open with my help but with a skeleton staff. To the best of my knowledge, all funding on the ground is going to fight the ebola epidemic and it is coming from other governments, the military and NGOs.*

*There is also a desperate need to help ebola orphans who have lost all family members and who are wandering the streets, crying, ostracised and sick. Right now no one has been able to tackle this. The one exception is an organization run by an American girl Katie Meyler who runs a non-profit group in the slums called 'More than Me'. Her school is closed so she turned the small house into a guest house for ebola orphans.*

*I have made the decision recently to retire and return to Liberia, at least part time. I will be stationed at Phebe hospital and also at the Ebola camp in Monrovia. I have contacts all over Liberia and would sponsor any projects to assist Phebe hospital and the ebola orphans home I will be establishing there.*

*Kathryn Challoner, MD, TSSF*

**Franciscan Aid:** For further information or to give donations please contact us. Angela Alexander, Franciscan Aid Secretary, [secretaryfaf@tssf.org.uk](mailto:secretaryfaf@tssf.org.uk).

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## Memorial to Gloria Waldron (cont.)

that she could study too, and completed courses in general draughtsmanship and graphic design at the same school.

Their only child, Nicola, who herself has one six-year-old daughter, Jasmine, was then three years old and stayed with her maternal grandmother. The couple moved together to the University of Toronto and did Technical Teacher's Training, came back in 1968, and again "together" joined the teaching staff of the John Donaldson Technical Institute. Later they both became School Supervisors in their respective fields.

In retirement, having decided a while back when the church did not accept female clergy, that she would like to join the clergy, Gloria did so with full support from her husband, was ordained a deacon on August 2, 1997 by then Bishop Rawle Douglin, at Trinity Cathedral, and was sent to St Paul's in San Fernando. Still a deacon, she was moved to St Michael's and All Angels in Diego Martin. Reverend Gloria was ordained as a priest on January 13, 2001, and by July the same year was made rector of St Crispin's.

**Third Order of the Society  
of St. Francis  
American Province Inc.**  
c/o Anita Catron Miner  
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