



The Franciscan Times

*A Magazine of the Third Order,
Society of St. Francis,
Province of the Americas*

Pace e bene

Fall 2017

From the Editor

Most of our days are spent in “petty pace,” and yet, at times, they can be extraordinarily interrupted by earthquakes, wildfires, and hurricanes. As a Province, we are living in this latter sense of time gifted by God, and it is illustrated in the stories of this issue.

No Minister Provincial has ever withdrawn as a candidate in the middle of an election; no Minister Provincial has ever been elected who was not previously a member of Chapter. Yet such has happened.

Our Ministers General have always been elected at our Interprovincial Third Order Chapter (IPTOC) in a fairly predictable manner. Yet this time the election guidelines were adjusted to elect a new Minister General who was not presently a Minister Provincial.

What to make of all this?

Paul Jakoboski, beloved member of our Brother Juniper Fellowship in New England, owned two boats whose variation in names suggests what is happening in our Province, in our Order, and in our world.

When Paul was a wealthy businessman, he owned a sailboat he called “Blue Chip.” He sold it. Then many years later, when he was professed, a long-term member of St. Francis House (a Catholic Worker house in New London, Connecticut), and he was dying, he bought a second boat. This one he named “Thin Place.” Look up the meaning of this second Celtic moniker if you need.

Perhaps, just perhaps, this issue in front of you is a similar transition for our Province from “Blue Chip” to “Thin Place.”

Let us all keep our transitions in prayer.

Help Fund a JPIC Hispanic Grant in Honor of Tom Johnson

On September 5, Provincial Secretary Verleah Kosloske released a letter from Provincial Minister Tom Johnson regretting that he had come to the decision to resign in light of his ill health.



As the son of missionaries, Tom spent much of his early life overseas, first in China and then in Bolivia. In his late teens and early twenties, Tom was employed by the American Bible Society in Venezuela for two years, and later in Colombia where, at age twenty, he was placed in charge of the entire Colombian enterprise.

This early life in Latin America has motivated Tom to work to bring opportunities in our Province to Hispanic groups and individuals for many years. To thank Tom for all this work as Minister Provincial and, before that, as Provincial Bursar, Chapter is creating an annual JPIC Hispanic Grant.

We hope this annual grant to be made at Chapter will be sizeable enough to make a difference in peoples’ lives. Chapter has already pledged to help fund this grant.

Please send whatever you can as soon as you can by check to our bursar, Alison Saichek. Be sure to note in the memo line: Johnson Grant.



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Minister Provincial Tom Johnson: Appreciations

***Bishop Gordon Scruton,
Former Bishop Protector,
2003-2017***

We seldom see the hidden prayer life of another person. I often saw that what Tom said and did was guided by his daily intimate times with God. Out of his experience of prayer, Tom helped Chapter do its work in a spiritually grounded listening and discernment way of decision-making. Out of his deep prayer he heard God’s fresh call to “renew TSSF and the church.” Prayer led him to humbly invite the whole Order to explore together how God might be inviting TSSF to be renewed. The vitality of the Centennial Convocation was a reflection of the prayerfully grounded, visionary and shared leadership Tom practiced.

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*Tom Johnson, cont.
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He also modeled the prayerful humility of Jesus and Francis and deep trust in God and the Order by accepting his physical limitations and not coming to the Chapter and Convocation, but supporting them with his constant prayers in his absence. And he prayerfully came to the sacrificial decision that God and his limitations were calling him to withdraw his name from consideration to continue as MP for another term. The Order has been blessed and enriched to have Tom's prayerful presence, wisdom and leadership at this season of its life and ministry. His continuing prayers will continue to bless the Order. ♦

***Beverly Hosea,
Coordinator, Centennial
Convocation 2017***

Tom Johnson has both my appreciation and admiration. In particular, I appreciate his continuous support during the last three years as the planning team for the Provincial Convocation put together a myriad of details. He gave me numerous pats on the back and words of encouragement and guidance at critical moments in our planning. Yet he left the planning to us as a team for the structure and program. I appreciate his messages about vision for the future that is opening some good discussion among us.

And one personal note of thanks: I won't ever forget sitting with him in a meeting at the site visit for the 2013 Provincial Convocation in Minnesota when I suddenly lost the vision in one eye and how Tom so pastorally and practically stood by me throughout that medical emergency. He ministered our Lord's presence to me. I want to do the same for him at this time of his medical needs. ♦

***Verleah Brown Kosloske,
Provincial Secretary***

Tom Johnson's challenge to us to re-envision how the Third Order Society of St. Francis can best be a vehicle to "rebuild my church" in the 21st century inspired and energized the Order and Chapter. The fruits of that re-envisioning continue to grow. However, one of my favorite moments was at Chapter 2016 when Tom threw out Robert's Rules of Order (and the gavel) and invited Anton Armbruster to begin to educate the group in decision-making by consensus. Consensus rather than parliamentary rules seems a more natural way for Franciscans to do business. ♦

***Barbara Bennett, Former
Brazil Regional Minister***

Tom is someone who cares more about promoting the future life of the Order than maintaining the status quo. He is one of those types who does not hesitate to upset the apple cart in order to help the community to stop looking backwards and saying "we've always done it this way" and instead to look forward and ask "what do we need to do now?" Last year he attended the TSSF Brazil retreat and when on Saturday evening the community abandoned its agenda to join an opportunity to sing and dance with another group sharing the retreat site, Tom not only joined in, but, afterwards exclaimed, "That was fantastic!" That's Tom, finding abandonment of the old for something new to be a healthy way of being in community. He is a breath of fresh air, and I am honored and grateful to have served with him. ♦

Introducing Our New Provincial Minister, Janet Fedders



Janet Fedders provided this biography for Chapter, which elected her on October 4, 2017 as tenth Provincial Minister of the Province of the Americas. She is the third woman to serve as MP in our province.

It's no secret that this is a momentous election for our Order. Filling Tom Johnson's shoes is a big task. His loss of health is our collective loss. In this time of uncertainty, however, there are things that we know and can rely upon.

We know we are vigorous, that we love community, and that we look to Francis for our inspiration. These things will hold us steady in the days and months to come. Our hard work, our activism, our prayers, our ministries will continue as lights in this dark(ened) time. We have so much to offer as an Order. So, as your next Minister Provincial, what would you need to know about me?

For years, I have been an administrator and manager. I'm good at it and I enjoy it. I was in administration at The Curtis Institute in Philadelphia for a number of years before moving to Europe. While there, I learned to listen to young people, really listen. I learned to sidestep "black and white" and look for new solutions, other than the obvious, and tired, ones. I learned from some of the greatest musicians of our time about compassion and integrity. (My boss, Rudolf Serkin, had a portrait of Thomas Merton above his desk.)

When I returned from Europe, I became CEO and manager of an NPR station. For over a decade, my work involved taking care of a full staff, eleven different budgets, government regulations, changing technologies, and the creative aspects of public radio. I kept a chair for St. Francis at every staff meeting. In addition to information dissemination, we focused on healing and harmony. All this culminated in a coveted Corporation for Public Broadcasting Award for Excellence in Innovation.

I'm retired now and fill my time with these TSSF activities: Assistant Formation Director, Area Chaplain, and Fellowship Convener. My personal ministry is prayer. I pray everything.

As Minister Provincial, I can promise you that I will spread a spirit of love and harmony. I can promise that every action will be thoroughly soaked in prayer. I promise to ask good questions and to listen carefully. I promise to hold all my burgeoning ideas in abeyance until the right time. Every conference call will have a phone line open for Francis. One of my first actions as your MP will be to visit Tom, hearing from him directly his concerns and desires. My tenure will not be a mere extension of Tom. Only Tom is Tom. But his passion, pluck and courage will be present as we move forward.

I first discovered my Franciscan calling in Europe where I had been a Viennese baroness. Little by little the glamorous aspects of that life began falling away and what had been obscured in life around me started to become visible. When I returned to this country, I became an Episcopalian and began simplifying.

I now live across the river from Cincinnati. My husband David is a practicing psychiatrist. We have three children and are very close

Janet Fedders, cont. on page 6

Janet Fedders, cont. from p. 5

to them. Our grandchildren are perfect. We attend Christ Church Cathedral in Cincy. I am concertmaster of the Cincinnati Civic Orchestra.

Every conference call will have a phone line open for Francis.

I want us to look outward from our innermost.

I want our administrative processes to be freeing, our management to be love.

I want our intentions to be Jesus', flavored with Francis.

I want our servant hearts to lead us.



Inter Provincial Third Order Chapter (IPTOC)

Election of a New TSSF Minister General

Ken Norian, Sometime Minister General (or.... just Ken)



Foreground left to right: Rt. Rev. Stephen Cottrell, Bishop Protector of the First Order Brothers, Sisters, Poor Clares, and Third Order in the European Province. He currently is Diocesan Bishop of Chelmsford, and is in the process of being elected Protector General of all Orders in all Provinces. John Hebenton, former Minister Provincial of the Pacific Province (New Zealand), is the new Minister General of TSSF, and he succeeds our own province's Ken Norian. Christopher John is the new Minister General SSF (First Order brothers), and he succeeds our own province's Br. Clark Berge.

Every two years the Ministers Provincial of the five TSSF provinces from around the world gather to discuss interprovincial matters and to maintain the unity of the society amidst different cultural and socioeconomic conditions. Every six years, the Ministers Provincial together with two other representatives from each of the Provinces meet for IPTOC—the Interprovincial Third Order Chapter.

This September there was a gathering of IPTOC at the High Leigh Conference Center in Hoddesdon,

New Minister General, cont. on page 7

*New Minister Provincial, cont.
from p. 6*

After over two decades of service to TSSF, it is time for me to step aside. Now, I look forward to rediscovering the excitement I felt when I received a letter in 1984 advising me that I was accepted as a postulant.

Hertfordshire, U.K. We were joined for nearly two weeks with similar representation from the First Order SSF Brothers, First Order SSF Sisters, and a representative from the Abbess of the Poor Clares.

We spent many hours sharing details of our common charism as Franciscans living secular lives, rejoicing in our abundant similarities, and probing subtle differences that provide each province with a cultural identity. There were representatives from the Americas, Europe, Africa, New Zealand, Australia, and the Solomon Islands. We were also joined by Tibor Kauser, the General Minister of over 300,000 Roman Catholic Secular Franciscan (OFS) sisters and brothers.

The unity of TSSF worldwide and protection of the Rule of the Third Order (the TSSF Constitution, Principles, and Order for Profession and Renewals) is a key responsibility of the Minister General of the Third Order. For the past six years, I have been humbled to serve in this role. This IPTOC was the occasion of the election of a new Minister General. It is with great joy that I share that the Rev. John Hebenton was elected to serve as the new Minister General of the Third Order, Society of Saint Francis.

John previously served three terms as Minister Provincial of the Province of the Pacific (New Zealand and the Solomon Islands). During this period of time, he has participated in many Minister Provincial meetings and several IPTOCs. His extensive experience with international relations within the Order cannot be overstated. In my six years as Minister General, I have worked with 12 Ministers Provincial from our five provinces. Of the 15 IPTOC representatives this year, there was only one who was present at our last IPTOC six years ago. So, the Minister General is critically important in maintaining the institutional memory of our Order.

In coming months there will be more details communicated from the Minister General through Provincial Chapter regarding our deliberations and recommendations for the five provinces to consider. I will say at this time that I am incredibly excited about the energy and passion for renewal of the Third Order and the wider church. We felt this spirit at our most recent Chapter and at the Provincial Convocation. And, we are not alone. Other provinces articulated similar experiences. The Franciscan message of simply living the Gospel and following Jesus is alive and well in TSSF worldwide.

After over two decades of service to TSSF, it is time for me to step aside and allow others to step up. It's hard to articulate how grateful, and humbled, I am to have had the opportunity to serve TSSF in so many ways. Now, I look forward to rediscovering the excitement I felt when I received a letter in 1984 advising me that I was accepted as a postulant.

As I told John Hebenton at the service of *Praying our Farewells* when I turned leadership of our Community over to him, "John, I have done what was mine to do. May Christ teach you (and you all) what you are to do." ♦

Introducing John Hebenton, Our New Minister General

Excerpted from the TSSF Press Release



Let us welcome John Hebenton as seventh Minister General of TSSF. He will serve from 2018 - 2023.

John Hebenton has been named Minister General of the Third Order Society of St. Francis. John was elected at a recent meeting of the Inter-Provincial Third Order Chapter (IPTOC) held in High Leigh, England.

As Minister General, John will serve as “the functional head of the Third Order throughout the world, and its servant.” His responsibilities include coordinating the interprovincial life of the Third Order; acting as convenor for meetings of the ministers; and calling the next Inter-Provincial Chapter in 2023. His priority over the next few months is to begin work on the decisions of the just completed IPTOC.

“This is a huge honour and a humbling responsibility to be Minister General at this time. At our recent IPTOC the Spirit of God was clearly moving in a number of our provinces, calling us to renew our identity as Franciscans. Eight hundred years ago Francis of Assisi heard the crucified and risen Christ call him to rebuild the church. He did not see this as building the institution, but simply living the gospel, and living the gospel simply. On his deathbed he told his closest brothers that he had done what was his to do, and invited them to listen as Christ showed them what was theirs. Francis says the same to us today. We are being invited to hear again how we might rebuild the church in the way of Francis and Clare.

“Two significant themes that came out of IPTOC were the need to be more intentional in our ongoing formation as we grow in our lives following Christ in the way of Francis and Clare; and the desire to use the ever-increasing technology to do this together rather than separately in our five provinces.”

John is married with three adult children and resides in Mount Maunganui, Aotearoa-New Zealand. He has been ordained for 30 years, with most of his ministry being in youth ministry. Currently

Eight hundred years ago Francis of Assisi heard the crucified and risen Christ call him to rebuild the church. He did not see this as building the institution, but simply living the gospel, and living the gospel simply.

he is vicar of the Anglican Parish of Gate Pa, Tauranga, which is situated on the site of one of the last battle sites in the New Zealand Land Wars. He has been a Third Order Franciscan since 1993 and was life professed in 1995. He has served the Franciscan community as a novice counselor, area chapter representative, and area chaplain. From 2006 - 20015 he was Minister Provincial for the Province of the Pacific. ◆

Inter Provincial Third Order Chapter (IPTOC): We're A Global Order

Liz Peacock, Provincial Formation Director and Elected Representative to IPTOC



Gathered together at IPTOC 2017, front row, seated, left to right: Sandra Jackson (Asia-Pacific), Paul Bodenham (Europe), John Heberton (Minister General-elect), Ken Norian (Minister General), Liz Peacock (Americas), Bongonkosi Buthelezi (Africa), Michael Twum-Darko (Minister Provincial Africa). Back row, standing: Jamie Hacker-Hughes (Minister Provincial European), Paula Pearce (OFS), Peter Dixon (European), Cynthia O'Ehley (Africa), Godfrey Fryar (Minister Provincial Asia-Pacific), Masud ibn Syedullah (Acting MP Americas), Peter Stube (Americas), Maggie Smith (Minister Provincial Pacific), John Gibson (Asia-Pacific), Averil Swanton (European Assistant MP), Anne Moody (Pacific), Sam Faga (Pacific).

In TSSF, our publications, meetings, and business decisions are nearly all contained within the Province. It's easy for us to forget that we are not just the Province of the Americas. We are a global Order. My participation this month at the Inter-Provincial Third Order Chapter (IPTOC) brought that home for me in a way nothing else could.

Part of the joy for me was that our IPTOC meeting was run parallel to the First Order Inter Provincial Chapter (FOIPC) meeting of the worldwide provinces of the First and Second Orders. This parallel programming allowed for joint sessions with the First and Second Orders, which helped me experience our unity as a Franciscan family; to wit, we watched a delightful video about the First Order Brothers in Papua New Guinea. We also heard about the work of our own Orders' Franciscan Aid through projects around the world among the very poor.

Tibor Kausar, European Minister Provincial of the Roman Catholic Secular Franciscans (OFS), added an ecumenical aspect to the meeting when he spoke with us about their special program for Franciscan youth. We heard about the Ecumenical Franciscans International and our joint voice at the United Nations.

Play time was just as important as work time. We were all treated to a very special outing to St. Albans Cathedral, where we celebrated

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A rainbow, sighted on the bus ride to St. Albans, promised God's blessing on the outing.

Eucharist together, enjoyed lunch, met some local tertiaries, and visited the Shrine of the first English martyr, St. Alban.

Our work at IPTOC included reviews of Third Order Constitution changes and budget reviews. But it was the discussion time that I found most fruitful. Through the sharing of ideas and challenges, I was struck by how much is the same across regions and cultures. We spent nearly two days talking about formation issues. We also talked about our relationship with our Associates and Companions. We talked about fellowships and local groups and lifelong formation. We talked about creating links with other Franciscan Orders and groups. We talked about making better use of technology and finding ways to speak globally as an Order. And, we talked about ways to leave room for the Holy Spirit to work within our structures. One particularly exciting development for me was the commitment of all the Formation Directors around the world to connect regularly by video chat.

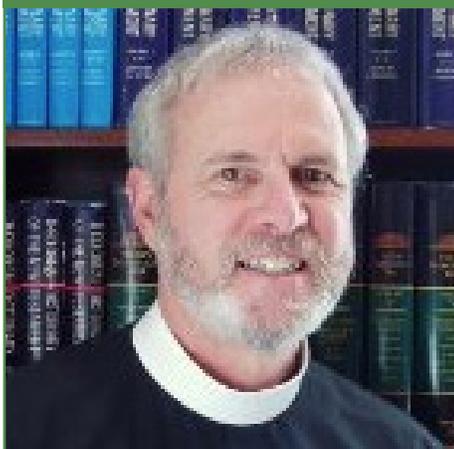
On the last day of our time together, we hammered out specific proposals for the Ministers Provincial of each Province to carry forward. Among these were a commendation to begin a listening project with young adults to get a better understanding of their needs; further discussion on renewal of the Order through fellowships and local groups; the development of a Fellowship Convener training manual to be used worldwide; and encouraging exploration of ways to tie our personal Rules of Life more closely to the Principles.

I only have one complaint. IPTOC only happens once every six years. I want to go back next year and every year after that!



Report from IPTOC 2017 Regarding Formation

Peter B. Stube



Every six years the Ministers Provincial and General of the Episcopal/Anglican Franciscans worldwide gather for a meeting of the Inter Provincial Third Order Chapter (IPTOC), with each province sending the Provincial Chaplain and one Chapter representative elected by Chapter. This year our deliberations at High Leigh, a conference center north of London, concerned lifelong formation, so Liz Peacock, our Formation Director, and I (charged with lifelong formation through our fellowships) accompanied Masud Ibn Syedullah, who served as our acting Minister Provincial in Tom Johnson's absence.

Liz Peacock gave a brief presentation on the recent changes she has fostered for Formation. Masud and I were asked by Ken Norian, our Minister General, to give a presentation on the work of renewing the province that Chapter had been pondering during the last three years. This presentation was very well received. We discovered that the Holy Spirit had been leading similar efforts in the other provinces as well. These presentations led to rich conversations and, ultimately, to three resolutions that IPTOC has referred back to the Chapters for prayerful consideration.

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The first resolution commended Chapters to consider ways to develop connections to youth and young adults.

A second resolution called for more intentionality around lifelong formation.

A third resolution was concerned with the Third Order Rule of Life and how it relates to our principles, aims, and notes.

The first resolution commended Chapters to consider ways to develop connections to youth and young adults by inviting them to sit with us to help us better understand their needs and culture. We were invited to look at the efforts of the European Province.

A second resolution called for more intentionality around lifelong formation. Here the work done by the Province of the Americas, including the *Handbook on Formation* developed by Liz Peacock, *et al.* and the *Conveners Handbook* (which was recently revised and is in draft form) were requested by all the Provinces, since few have such tools. Three of us from three different provinces were assigned the creation of some study materials to help fellowships deepen their understanding of our call to lifelong formation and mission. Anne Moody of the Asia Pacific Province, Paul Bodendam from the European Province, and I were asked to develop study materials to help fellowships deepen their understanding of our call to lifelong formation and mission.

A third resolution was concerned with the Third Order Rule of Life and how it relates to our principles, aims, and notes. These matters will be revisited at the next IPTOC six years from now.

It was a rich time of prayer and relationship-building across the Orders and provinces. Particularly powerful was the interaction with the sisters and brothers from the First and Second Orders, and the engagement with Franciscans from all around the world. It was a privilege to represent you.



**First Hundred Years
Helps Create Better
Understanding in
Order Worldwide**

John Brockmann

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* (2003). <http://archive.tssf.org/vault/roots.pdf> In addition to the early rules written by Francis and Clare for the three Orders in the 13th century, both versions of the *Book of Roots* have had four items marking the modern roots of the Order.

All the documents chosen to represent the modern roots of the Order have up to now come only from the roots of the Society in the English Church, and none from the American Church prior to 1967's amalgamation.

However, if the whole Third Order is to accurately know all of its modern roots, and, particularly the Province of the Americas, Father Joseph's Anglo-Catholic *Credenda* of the early 1920s needs to be included as soon as possible in the *Walking in the Footsteps of Christ*.

One of the outcomes of the most recent IPTOC meeting in England was that JFOC (Joint First Order Chapter) has agreed to add it to the next online edition. ◆

THE FIRST 100 YEARS



IN THE AMERICAS
1917 - 2017

The Rev. R. John Brockmann, TSSF

Chapter



TSSF Provincial Chapter 2017 met from June 17 – 20 at St. Anne Retreat Center where Convocation 2017 met the following week. Left to right, Verleah Kosloske, Millicent Ramcharan, outgoing Bishop Protector Gordon Scruton, Liz Peacock, Tracey Fiore Carroll, Ken Norian, Joan Verret, David Lawson-Beck, Louis Cantor OEF, Masud ibn Syedullah. Back row, Jotie Noel, Br. Desmond Alban SSF, Phil Geliebter, incoming Bishop Protector David Rice, Mike Carsten OFS, Peter Stube, Luiz Bazilio, and Rick Simpson.

Report from Chapter 2017: Rebuilding the Third Order in Our Province

by Peter B. Stube, Fellowship Coordinator

During Chapter we told stories of the passion that had drawn us to Francis.

The Holy Spirit is in the habit of reviving the church from time to time in order to remind us of the urgency of the mission of God to the world. At Chapter this year we marinated ourselves in prayer and faithful conversation and discerned together that we are in a “Holy Spirit” moment in which we must follow where She is leading us at all costs. This article attempts to capture what we discerned during Chapter, knowing well that this vision, like the Spirit, is constantly moving to express the unfolding guidance of God.

We began our work of discernment by recalling a founding vision of St. Francis, “The Rule and life of the Friars Minor is simply to live the Gospel.” Understanding that this vision applies to us as well, we took as our starting point the three aims of the Franciscan movement (“to make our Lord known and loved everywhere, to spread the spirit of love and harmony, and to live simply”) and sought to empty ourselves that we might hear the Spirit’s guidance in how we are to “simply live the Gospel.” What will TSSF look like going forward if we fully live out the vision and aims in obedience to God, led and directed by the Spirit, in the humility of Christ and the charism of St. Francis?

During Chapter we told stories of that passion that had drawn us to Francis. One of our number told of working with a group of Catholic Franciscans and being captivated by their Christlike com-

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Report from Chapter, cont.
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It was clear that what brought us to TSSF was the passionate zeal of her people for the marginalized and the contemplative life we saw in the hearts and lives of tertiaries.

passion for the poor in Philadelphia. He came to the Episcopal/Anglican Franciscan expression as a result of this work and now lives a faithful, passionate life for the marginalized. Another member of our task force told of a ministry that he was led to start which now feeds 37,000 people a year. The Franciscans involved tell their story to the volunteers who come from all over the region to feed and serve the poor, and this has resulted in new seekers after Francis. It was clear that what brought us to TSSF was the passionate zeal of her people for the marginalized and the contemplative life we saw in the hearts and lives of tertiaries.

Members of the group then spoke warmly about Franciscan charisms that continue to attract them and hold us, including the joy of serving the Gospel and living it each day, simplicity of life, valuing relationships over money, common worship, Gospel preaching, itinerancy (being free to go where each of us feels called to minister), common mission, the work of contemplative life, openness to recognizing the holiness in the other, and taking risks to build relationships with enemies (as Francis did with the Sultan).

As Chapter concluded, we agreed to divide into groups of three to meditate on the Scriptures we heard during Chapter and Convocation. We also felt compelled to invite each Fellowship to join us in meditation, as outlined below, in order that we as an Order might discern from the Holy Spirit the path ahead. In this, Chapter longs to hear from our Fellowships about their prayerful findings so as to deepen our corporate discernment of where the Spirit is leading us.

Chapter 2017's Four Invitations to Fellowships and Groups of Three

1. *An invitation to consider Francis's vision and his three aims*

We invite Fellowships to consider Francis's vision: *"The Rule and life of [TSSF] is simply to live the Gospel."* And we invite Fellowships to ponder the three aims of St. Francis: *"To make our Lord known and loved everywhere, to spread the spirit of love and harmony, and to live simply."*

2. *An invitation to Lectio Divina*

We invite Chapter and Fellowships to engage the following Scriptures using *"Lectio Divina"* from July of 2017 to October of 2018 in order to clarify what it means to live the Gospel life and how we will embrace it more fully.

- *Deuteronomy 6:4-9* (Loving the Lord your God)
- *Micah 6:8* (What the Lord requires)
- *Matthew 5:43-48* (Loving your enemies)
- *Luke 4:18-19* (The Spirit of the Lord is upon me)

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from p. 13

“Return to your first love.”

- *Luke 24: 13-35* (The Road to Emmaus)
- *Acts 1:8* (You will receive power when the Holy Spirit comes on you)
- *Philippians 2: 5-11* (The mind of Christ Jesus)

3. **“Return to your first love”: Bishop Scruton’s four wellsprings**

In his sermon at Convocation, Bishop Scruton made this impassioned plea:

“Dear people of the Third Order, remember that you are God’s beloved, sent to embody Christ’s radical love of God and neighbor with your whole life. With tears we say to you the same word the angel spoke to the church of Ephesus in Revelation 2: You have lost much of your first love. You have held yourself back from living the radical love of Jesus that flowed through the words and actions of the early Christians and Franciscans. Return to your first love. Keep learning how to walk in love as Christ loved us and gave himself for us, an offering and sacrifice to God. This is our invitation, our longing for you.” (Read Bishop Scruton’s moving sermon in its entirety by clicking [here](#).)

Following this plea he identified “four wellsprings of liberating hope” that we can use to return to our “first love”:

- asking the Holy Spirit to help us return to a passionate and all-consuming love for God and neighbors (including the enemy)
- small support/accountability communities to keep that love alive
- renewed depth of contemplative, solitary prayer
- specific relationships with people in need as the fruit of our life with God.

We invite Fellowships to consider the invitation to ponder how these wellsprings may call us to live differently.

4. **Revisiting what drew us to the Franciscan charism**

We invite you to conversation around what drew you to the Franciscan charism in the first place and what keeps you here as a way of remembering our first love and discerning ways to invite others to join us in the mission.

In keeping with Provincial Minister Tom Johnson’s call to consider what it means to “rebuild my church in the 21st century,” Chapter 2017 was a time of prayerful discernment about our future. We invite all to continue to engage in prayer and dialog to renew our vision for The Third Order Society of St. Francis. ♦

Alison Saichek Elected Provincial Bursar



Greetings to my Sisters and Brothers in Christ and Francis!

I am deeply honored to have been selected as Provincial Bursar for TSSF. I was registrar and Bursar for Provincial Convocation this year, which allowed me to get to know many of you personally, a big thrill for a tertiary who spent much of her time isolated in Wisconsin before moving to the San Francisco Bay area in 2011.

I have been an accountant and tax preparer for more years than I am willing to admit, and hope to bring that experience to my work as Bursar. My goal is to do some “cleaning up” in the QuickBooks records so that financial reports will be easy to generate and useful to those who need them.

Please send pledges and other financial business to me at this address: TSSF c/o Alison Saichek, P. O. Box 92, Fremont, CA 94537. Please do NOT send things to my home address in the directory. I live in a big condo complex with duplicate addresses on different streets, and mail often goes astray. Checks should be made payable to TSSF.

*Peace and good,
Alison*

Re – envisioning

Re-envisioning Service Participation in the Province of the Americas

John Brockmann

Jesus took on himself the form of a servant. He came not to be served, but to serve. He went about doing good: healing the sick, preaching good news to the poor, and binding up the broken-hearted. Tertiaries endeavor to serve others in active work. We try to find expression for each of the three aims of the Order in our lives, and whenever possible actively help others who are engaged in similar work. (Principles: Days 19 & 20)

The Opportunity and the Problem

The call for service to others is part of our Order’s *Principles*, and collective service has proven to be quite a popular rallying point when many tertiaries join together in such work. Looking back over our recent history, we can see the popularity and enthusiasm engendered by the Guyana Medical Mission in 2004, the JPIC Prayer and Witness Action in Union Square, New York City, in 2004, and the provincial and area convocations over the years.

Re-envisioning Service, cont. on page 16

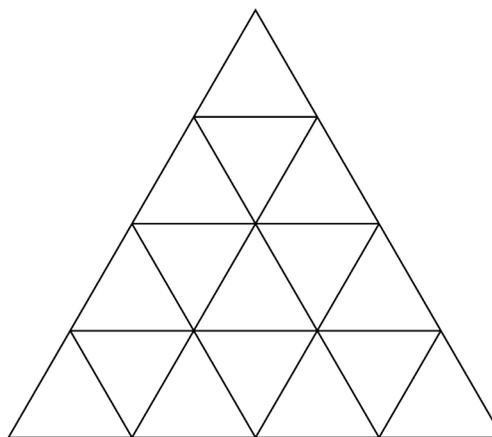
Re-envisioning Service, cont.
from p. 15

This re-envisioning of service “would allow those incapacitated from direct, physical involvement in the Service Project due to age, infirmity, cost, free time from job or family obligations, and geographic location to participate in real, live Franciscan service projects.”

However, we are hobbled as a Province from having large numbers participate physically in these projects because of age, infirmity, cost, free time from job or family obligations, and wide geographic dispersion.

Metaphors to Re-envision the Problem

Metaphor: Throughout history, military commanders have bemoaned the fact that, of the large numbers in their armies, very few are at the tip of the spear which engages the enemy. Most of the members of the army remain behind the lines in support positions of various sorts. Without such support, however, the power of the few at the spear point is diminished.



One direct, physical point of service contact
15 Areas of support required by the one direct area of contact

Metaphorical Story: Brother Ronald Giannone, OFM Cap. has had a long history of organizing projects for the homeless and indigent in the city of Wilmington, Delaware embodied in Ministry of Caring Inc. (<http://www.ministryofcaring.org/about/history>)

In 1985, he did something unusual. Brother Ronald traveled to Mexico with the intention of asking the Roman Catholic Poor Clares in Uruapan to consider the founding of a cloistered monastery in Wilmington, Delaware. On December 12, 1986, eight sisters left Uruapan in Mexico and become missionaries in a new land.

When queried by the *Wilmington Press* newspaper as to why he would spend his limited donations to move a cloistered group of Mexican Poor Clares to Wilmington, he replied along the lines of “My brother friars and I are like the Energizer bunnies working and caring for the homeless. But the Energizer bunny needs batteries to run and do the work. In our situation we understand that we need the spiritual energy and grace of God that the Poor Clare sisters, dedicated to prayer, can ask God to provide for us who do the physical work day-to-day.”

Brother Ronald clearly saw the need for his Franciscan spear point of service to be supported by many behind the lines.

Reports and stories of the Franciscan Service Projects would be distributed to the whole Province via the TSSF website and Franciscan Times. These stories would prove enticing to new members to enter formation and for older members to stay the course because their work and service would be having an impact.

Method to Re-envision the Solution

Embody this fact of “spear point of service and support” across the board in our Province by doing the following:

1. *Individual tertiaries*—such as (from just the spring issue of the *Franciscan Times*) Dianne Aid and the New Sanctuary Movement, Kathryn Challoner and her medical work in Liberia, and Joyce Wilding and her various JPIC projects—who are at the spear point of the Franciscan service projects would describe their endeavors in a way that would recruit others in the Province to support them through:
 - a. prayer
 - b. work
 - c. alms
 - d. study of the ecology of the service project and of effective delivery of service.
2. These Franciscan Service Projects would be published on the TSSF website and *Franciscan Times* once a year at Franciscan tide to engender excitement akin to enrolling in university classes in the fall of a year.
3. Those interested in such Franciscan Service Projects would enroll with the Franciscan Service Project leaders/organizers and provide the type of support needed to sustain the project.
4. Most importantly, those at the spear point of the Franciscan Service Projects would need to communicate frequently with their support group so that the support group feels very much a part of the project efforts. Perhaps TSSFers with expertise in social media or print publicity could work as consultants to help circulate information within projects.
5. Reports and stories of the Franciscan Service Projects would be distributed to the whole Province via the TSSF website and *Franciscan Times*. I believe that such reports and stories would prove to be very enticing to new members to enter formation and for older members to stay the course because their work and service would be having an impact.
6. Projects and participant enrollments would be on a yearly basis in parallel to our yearly renewal of vows—thus new projects could easily arise and old projects easily dissipate if they prove fruitless; people could shift the enrollment of their support so that they would not feel “stuck” in something that did not engage them.
7. Service projects leaders would make themselves available to mentor new project leaders so that knowledge and expertise can be paid forward.

*Re-envisioning Service, cont.
from p. 17*

This re-envisioning would showcase service in the life of the Province, engender more enthusiasm among the presently professed, and draw in new members for a group that is doing concrete and spiritual things with real impact in the world.

Advantages to Re-envisioned Service

One advantage of this kind of ongoing arrangement is that it would embody Francis's counsel for the organizational design of small groups of brothers (*Rule for Hermitages* 1217-1221): some would be "mothers" [Martha's] attending to the food, shelter, and care of the "sons" [Mary's] who would be lost in prayer and meditation. (Later the roles would be reversed.) Thus, many of us would be "mothers" for those at the forefront of service.

Another advantage is that it would allow those incapacitated from direct, physical involvement in the Service Project due to age, infirmity, cost, free time from job or family obligations, and geographic location to participate in real, live Franciscan service projects. Thus, the Service aspect of the life of the Province would be viscerally shared by many.

Another advantage of this kind of service involvement arrangement is that it would, for the most part, totally bypass Chapter and hierarchical authority and be very much a bottom-up organization very much like the historic relationship between JPIC and Chapter. Individuals, groups, fellowships, etc. could discover new ways and areas of service and use the Province's media to recruit participants.

Another advantage of this kind of service involvement arrangement is that it would make use of, rather than fight against, geographic dispersion of membership, and it would do so by 21st century digital connections.

Another advantage is that those with particular talents of writing, statistical analysis, etc. could provide such work gratis to those who need it at the Franciscan Service Project spear points.

Result of Re-envisioning Service Participation in the Province

Ultimately, such a plan would engender a more digitally serviced horizontal life in the Province that would need to be coordinated with the hierarchical arrangement of authority in the Province.

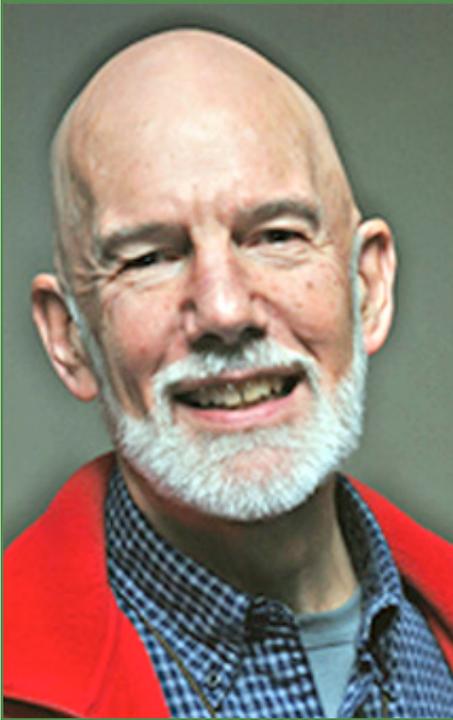
It would showcase SERVICE in the life of the Province and thus engender more enthusiasm among the presently professed and draw in new members for a group that is doing concrete *and* spiritual things with real impact in the world. ♦

**Would you like to comment on the ideas in this article?
Send your response to John Brockmann at jbrockma@udel.edu.**

**Selected comments may be published
in a new "Letters to the Editor" feature in our next issue.**

Forming the Life of the Incarcerated

Lance Renault



Lance Renault

As a formation counselor, I never cease to be amazed at the transformative power of the TSSF formation process. We come to TSSF with a wide variety of spiritual and social experiences, but we share a common hunger for a deeper life as a disciple of Jesus Christ. And our incarcerated brothers and sisters serving time in federal and state prisons are no different. We all share the same opportunity for freedom in the Spirit. I like this New Living Translation of *Romans 3:22-24*:

We are made right with God by placing our faith in Jesus Christ. And this is true for everyone who believes, no matter who we are. For everyone has sinned; we all fall short of God's glorious standard. Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins.

The difference with those who are incarcerated is their limited opportunities for the spiritual growth and encouragement that comes from Christian fellowship. In fact, their environment gives them every cause for being depressed, cynical, and without hope.

A New Support Group

Enter TSSF. We currently have John Cooper, a member in Wisconsin State Prison who was professed in 2014, and Frank Lombard in formation in Seagoville Federal Prison in Texas. Frank will likely be professed in 2018. A new support group has been formed made up of these two people and those who correspond with them on a regular basis. Although we can't meet regularly in the conventional sense, we contribute to and receive a newsletter edited by Stephen Skinner (Convener) with assistance from Ken Castello (Chaplain).

And here's the most important aspect of this TSSF presence in prisons. John and Frank have an unusually strategic Christian witness in their respective prisons because they are embedded in the prison population. Christ has visibly transformed their lives, and TSSF has helped the process. Who they are and what they say speaks with an authenticity that a prison visitor, even with the best intentions, cannot match.

Spiritual Growth

"The spiritual growth of both our TSSF incarcerated members has been a joy to watch and to be part of," noted Formation Director Liz Peacock. "I have watched them grow into strong and mature Franciscans during their time in formation. I don't know whether these two men had some innate longing for this, or whether there is something about being in prison that helped make them ready for this spiritual commitment. All I know for sure is, the Holy Spirit has been at work here, and I praise God for it!"

Stephen Skinner explained that this unusual community grew out of his desire to have a personal ministry.

*“It was as if Christ spoke to me through his word, and it came to me, well, if nothing else, I can do as Christ said and visit Him in prison.”
(Stephen Skinner)*

In Matthew 25:36 Jesus says, “I was naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.” In this verse Christ has specifically called out those who in God’s eyes are in need of preferential treatment: the poor, the sick, and the incarcerated. In my experience of these three, the incarcerated are the least among the least in our society. The incarcerated are the modern-day lepers of St Francis’s day. They are outcasts and non-persons in the eyes of society. We fear the incarcerated just as in the days of St. Francis they feared those with leprosy. Being locked up in prison, they are out of mind and out of sight, just as lepers were forced to live outside of society and in isolated primitive encampments in medieval times.

Out of these reflections Stephen said, “It was as if Christ spoke to me through his word, and it came to me, well, if nothing else, I can do as Christ said and visit Him in prison. Visiting can take many forms, and I started to correspond with one of our incarcerated brothers. After a few years this correspondence led to the formation of a TSSF Franciscan support group called The Perugian Community.” *(See accompanying article by John Cooper.)*

Chaplain Ken Costello commented that prisoners “in a facility are on a religious journey retreat with themselves and God as their guide. For if they are looking for Christ He will find them and lead them to another person who will be their earthly guide. It surprises me also to see how God works through individuals who don’t have the daily presence of the outside world. This journey of ours had a slow start, but look at St. Francis’s start. Incarcerated people are important, and I feel that following St. Francis’s example, the Perugian Community will penetrate the hearts of those inmates who come in contact with the Lord and with those of us who are His instruments.”

An Invitation to All Tertiaries

Every TSSF member is invited to correspond with John and Frank with words of encouragement and support. Stephen explained, “The community is focused on those in prison but open to all. The purpose is to bring those in prison, who are typically very isolated, a sense of community and to give all within the community the chance to share with and learn from each other. I can say this has been a very positive experience. I am so glad I reached out and sent that first letter.”

Contact information can be found in the TSSF directory. Please send a note to Stephen Skinner if you would like to be added to the Perugian Community newsletter email list. ◆

A New TSSF Perugian Community

John Cooper

God is not limited in time or space. While members may not be physically together, we can be “gathered together” through our Lord whenever one reads, works on an article, submits an update to the newsletter, or when one is praying for or writing to other community members.

Prison ministry, prison reform and the challenges of our Christian rights and duties are becoming of increasingly greater concern, impacting all of society.

As of this writing, The Third Order Society of St. Francis has two incarcerated members. If God wills it, we will have more. We are working toward a Franciscan presence within the walls of our state and federal prison systems. Our incarcerated members are capable of good work, living as they do in the prison system. However, they still need the spiritual help, guidance, and community of the society.

There are a number of TSSF members who support our incarcerated members. These tertiaries are nationwide, and have similar interests and concerns that are difficult to share with each other as they are mostly limited to postal mail services or e-mail. It is not likely that most of them will ever actually gather in person.

The Perugian Community is designed as a support group for our incarcerated TSSF members and those members who support them. The idea of a community newsletter forms from the understanding that its members would be spread across the nation and not likely to meet in person.

The newsletter would allow members to submit articles that could be read by all community members at once. It could contain book reviews, poetry, photos and other articles submitted by Perugian members. This newsletter could be transmitted by postal or electronic means. In this manner, members could communicate ideas easily, without attempting to do it through multiple copying and mailings.

This newsletter can be a conduit uniting all in the Perugian community: both the incarcerated and support group members. Jesus stated in Mathew 18:20, “*For where two or three are gathered in my name, there I am in the midst of them.*” God is not limited in time or space. While members may not be physically together, we can be “gathered together” through our Lord whenever one reads, works on an article, submits an update to the newsletter, or when one is praying for or writing to other community members.

Your Participation Invited

We are currently looking for input, advice, help, and any TSSF members interested in this idea. If you have any ideas or wish to express an interest in this community and its newsletter, please contact Community Convener Stephen Skinner, Community Chaplain Ken Castello, or John Cooper, c/o Ken Castello.



Personal Reflections

Channel of Light: Three Years After Profession

Diana Turner-Forte



Given that I've spent most of my life in a strict, disciplined and goal-oriented profession, endeavoring to become a Franciscan was uniquely humbling.

Since high school I've wanted to join a religious order. At that time my parents responded with an emphatic "no," and something about my needing to experience the world first. After a couple of years of college, I aspired to a professional dance career. Either destiny or divine intervention drew me towards dance companies that embraced a social justice mission: providing classes to students who would not have been able to afford ballet lessons, or performing in communities and at inner city schools ordinarily not exposed to arts. This meant that along with our season series in theatres, other settings in which company members danced and taught were non-traditional, outdoors, or in gymnasiums.

Seeing the faces of children exploring an unthinkable dream, or witnessing the humble gratitude of people accepting food and clothing left a lasting impression, enriching my life in many ways. Those performances and teaching opportunities provided me with a different set of eyes for viewing the world and thinking about my circumstances. Our simple lifestyle of shared housing and meals wasn't so bad, even though money, and sometimes even food, was meager. We gave because that's what was expected of us; compensation never seemed to be the motivation for goodwill and compassion.

Dance As Precedent

What does any of that have to do with my Franciscan profession? Well, it sets a precedent for what I was looking for in a religious order. I don't consider myself an activist, nor will you ever find me standing at the front lines of a demonstration. However, my form of protest gets sharpened in a dance studio, distilling the pain of a broken world with music and movement to create Beauty in motion. For me, this is something that speaks loudly and passionately when I am dancing to increase awareness of homelessness, hunger, the need for safe drinking water and peace, or to present a whole "body prayer."

Given that I've spent most of my life in a strict, disciplined and goal-oriented profession, endeavoring to become a Franciscan was uniquely humbling. In some ways the spiritual formation process was not much different than preparing for a performance. The daily ritual of classes and rehearsals is driven by mental repetition, emotion, moments of joy, and sometimes intense pain, as imperfections are rehearsed to near perfection (as much as possible). As in any diverse community, accepting others as they are made for more harmonious company dynamics, and even with the best intentions the final product had unexpected results.

But as I was nearing the final weeks of my novitiate, the striving was much different from anything I had ever experienced before in

Three Years After Profession, cont. on page 23

*Three Years After Profession,
cont. from p. 22*

Releasing those things was like letting air out of a balloon, no big deal, but why hadn't I just done it before? It could be that prior to formation, I didn't know I had an accumulation issue.

that the final reward wasn't anything tangible, like the sound of applause or a great review. Instead it was an intensification of spirit, a deepening relationship with God that couldn't be touched any more after than before, but in which I felt lifted up and embraced. So, what transpired during those 2½ years of formation and continues to this day?

I am still engaged in my daily activities of study, work and prayer, but since my profession I recognize my human foibles, ask for forgiveness and somehow garner more fortitude to move forward. At the very least I have "light-bulb" moments where, just when I think I have made significant progress in interpersonal relations, an inner voice reminds me about the unkind thought that slipped out of my mouth and oh, it's too late to say, "I'm sorry" in person. And then there are times when I've waltzed through the day assured of excelling in "goodness" and my pet schnauzer, Pierre (who sits in my lap during morning meditation and the Daily Office) lets me know that being tired at the end of the day is no excuse for raising my voice and directing impatience towards him. With his head cocked to one side, he seems to pose the question, "Where is that contemplation in action, now?"

Things I Could Do Without

I've also come to the realization that there are many things I can do without—things that with certitude I thought I needed, yet upon surveying my personal landscape, I no longer have a use for, leaving me to wonder how some of it ended up in my possession to begin with. Releasing those things was like letting air out of a balloon, no big deal, but why hadn't I just done it before? It could be that prior to the formation process, I didn't know that I had an accumulation issue. When you think about it, moving every three years or so and living on average wages over thirty-six weeks doesn't necessarily lead to building a warehouse of possessions. Even so, attachments to things occurred. Releasing those bonds turned out to be quite liberating (with the added achievement of more available space). Placing books, music, clothing and other items into another's hands or location proved to be a blessing.

Living Intentionally Different

Through daily spiritual practices I receive increased perseverance to walk through the day living the Franciscan notes of humility, love and joy, in a pathetically fake world that has boldly unleashed its racism, crimes against women and blatant prejudices toward immigrants, the poor, and young black men. Staying present past the morning news means that I find myself held in a loosely strung web constantly being shifted away from what is visible to discerning Truth. This behavior affects all my relationships from students to parents, acquaintances to family and friends. I surrender to graced moments with the knowledge that one of the gifts

Three Years After Profession, cont. on page 24

*Three Years After Profession,
cont. from p. 23*

Being a light in the world, living the life of a tertiary is humble, extraordinary work.

of being a Franciscan is the “call” itself, living intentionally *different* in a world of pain, suffering, and transition.

If it weren't for the “call” of Franciscanism, I'd be wandering around like so many others in another direction: indifferent to the plight of those who need us most, as well as our needing them, waiting for a governmental savior to fix the economy, or feeling helpless as corporations poison our food, water supply and Mother Earth. It has taken a good part of my life to find a community that resonates with me by exploring a deeper spirituality rooted in Christianity and the Gospels and by encouraging accountability through the profession of lifetime vows; it may very well take the rest of my time on earth to consistently live into a Christ-like life. And as Francis of Assisi insists, “All the darkness in the world cannot extinguish the light of a single candle,” for these are not ordinary times. Being a light in the world, living the life of a tertiary is humble, extraordinary work.

It Matters Because I'm a Franciscan

It would seem natural that my artistic training would melt into other aspects of my life. But sometimes I wonder if anything I do really matters. Knowing what I've come to know through prayer, contemplation and silent nature walks, I've learned that transformation first occurs in the mind and heart of the individual and then flows into actions. So it matters immensely what my consumer choices are and that I really do follow through on the commitment to simplicity. It matters if I direct compassion and love to my teenage students even when they don't demonstrate the full extent of their skills. It matters that those cloth grocery bags I carry around in my car have replaced the plastic ones I would receive at the store and that my plastic H₂O bottles no longer contribute to the toxic chemical garbage in the ocean, compromising both human and marine life. It matters if I purchase from companies whose policies and practices adhere to Fair Trade and who give back to communities so that farmers can make decent wages, artisans can preserve a dying craft, or schools can be built. It matters because I'm a Franciscan.

As the result of the formation process, a transformation happened inside of me. The daily devotion to the Christ within created a cascade of life adjustments. My ability to calmly engage in dialogue about something as inconceivable as hunger in the United States while food is wasted hourly has been fine-tuned. I'm more acutely aware of the world and my responsibility to it as a consumer, performing artist, and eco-kinesthiast. While I would probably mention virtues like humility, loving-kindness, tact and patience that require my constant diligence, the characteristics that attracted me to the Order in the first place—simplicity, reverence for all life, community, interconnectedness, and peace—still hold immense meaning. In fact, everything—love, serving the marginalized, my understanding of God—are intermingled in a profound alignment

Three Years After Profession, cont. on page 25

*Three Years After Profession,
cont. from p. 24*

One thing for sure since taking my Franciscan vows: the depth of pain and suffering in the world due to ignorance and culpability affects me at a cellular level.

that surrounds me and at the same time is within me. As Rainer Maria Rilke eloquently states, “Perhaps all the dragons in our lives are princesses who are only waiting to see us act, just once, with beauty and courage.” More so than ever, the people I meet on any given day are woven into the fabric of my willingness to BE—held in a delicate balance. When the balance is challenged by an injustice, either my own or someone else’s, responsive action comes from the heart.

The Journey Continues

Essentially, my formation is still going on: the journey continues. What appeared to be the end, is the beginning, again—being an agent of God, not for myself but for no other purpose than accepting my “call” in a unique way as a Franciscan, doing what is mine to do. While I can experience moments of overwhelming despair just thinking about all the needs of the world, mostly I’m grateful for the opportunities to conceive what is possible when I allow the work of the Divine to flow into, through and out of me. One thing for sure since taking my Franciscan vows: the depth of pain and suffering in the world due to ignorance and culpability affects me at a cellular level. Identifying with others’ pain becomes my own, which I’ve grown to hold as I rise each morning, saying “thank you,” and accepting the responsibility to serve as a channel of light, fashioned in God’s will. ♦

Invite Change by Embracing the Mind of Jesus

Gerald Hancock



There is a call to revitalize and rebuild the global system, our political system, our Provinces, our parish and our Third Order. It has been suggested that this can only be accomplished when we embrace the mind of Jesus and are completely committed to the will of God.

One story told about St. Francis was that he stayed up one night praying, “God, who are you and who am I?” That story, that prayer sounds simple until you sit with it for a while. The more you sit with it, the more you realize about yourself, your relationship with God, God-Jesus-Spirit-You. I am using the phrase “sit with it for a while” because the word “meditate” scares so many people.

Let me ask you about prayer. If you are teaching praying to a child, some suggest that you talk to God like you would talk to a friend, have a conversation. Many of those same people will say they cannot meditate, that is, listen to God. I wonder if their conversations are just as one-sided? To be committed to the will of God is to listen to God. If you’re in a classroom always talking to the teacher, you will learn very little of what the teacher knows.

Where does one start? I suggest with yourself. “Be the change you want to see in the world,” said Gandhi. Humble oneness with your neighbor, with Creation, and listening to God are the foundations, the common building blocks to any lasting change. This summer we

Invite Change, cont. on page 26

Invite Change, cont. from p. 26

visited Washington, D.C. and were told that the Washington Monument was built by stacking stone on stone, no mortar between the stones. I liken that to what I'm talking about. If the stones of your relationship with others and to God are solid and created by the Master, no mortar is needed. The mortar in your life is all the stuff, the lies, the fear you created that makes your life unstable. Without that mortar, your life crumbles. Are you, your church, your institution built on solid ground, constructed with stones shaped by the Master, or is it mortared together with dogma, useless tradition, old self-serving practices?

My prayer is an ancient Eastern Orthodox verse:

Fold the wings of your mind.

Place your mind in your heart.

Come into the presence of God.



What is Ministry?

Victoria Logue



As those who are involved with the Third Order, what do we mean when we speak of our ministry as Franciscans? I know that we should find ways to embody our concern for the well-being of the earth, the poor, and the marginalized. I also feel that professing as a Franciscan tertiary is to take on something extra, whether it be as simple as volunteering your time on Altar Guild or as complex as helping with the resettlement of refugees or offering your services as a doctor or lawyer.

“Living With the Principles of the Order, Days Nineteen and Twenty—The Third Way of Service, Work” says:

Jesus took on himself the form of a servant. He came not to be served, but to serve. He went about doing good: healing the sick, preaching the good news to the poor, and binding up the broken-hearted.

And:

Tertiaries endeavor to serve others in active work. We try to find expression of the three aims of the Order in our lives, and whenever possible actively help others who are engaged in similar work. The chief form of service that we have to offer is to reflect the love of Christ, who in his beauty and power, is the inspiration and joy of our lives.

“The chief form of service that we have to offer is to reflect the love of Christ, who in his beauty and power, is the inspiration and joy of our lives.”

Understanding the ministry of the people of God has been something Christian churches have struggled with for a long time. The Ministry of the Laity wasn't fully addressed until the 1979 *Book of Common Prayer*, in which both the Baptismal vows and the Cate-

Ministry, cont. on page 27

The mission of the church is to restore all people to unity with God and each other in Christ.

chism took this into account. In the liturgy for the service of Baptism, you now find these questions:

Will you proclaim by word and example the Good News of God in Christ?

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

Will you strive for justice and peace among all people, and respect the dignity of every human being?

We as Episcopal Franciscans share these same concerns. The Episcopal liturgy draws a clear picture of what those who have been baptized are expected to grow into:

- Members of the household of God
- Faithful members of God's holy church
- Christ's representatives in the world
- True disciples who walk in the way that leads to life
- Faithful disciples
- Participants in Christ's holy priesthood

In the liturgy there is also acknowledgment that the entire community should take part in the important ministry of supporting "these persons in their life in Christ."

In the Catechism in *The Book of Common Prayer*, pages 854-856, we now see how we are supposed to understand the ministry of the Church:

Q. What is the mission of the Church?

A. The mission of the Church is to restore all people to unity with God and each other in Christ.

Q. How does the Church pursue its mission?

A. The Church pursues its mission as it prays and worships, proclaims the Gospel, and promotes justice, peace, and love.

Q. What is the ministry of the laity?

A. The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry out Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.

Ministry, cont. from p. 27

There are also definitions for the ministries of bishops, priests, and deacons. I am comparing the ministry of Franciscans to that of the laity because whether or not we are deacons, priests or bishops, we remain baptized Christians called to this most basic work of reconciliation.

I actually began pondering this question when we were asked, as people in the process or as professed tertiaries of the Third Order Society of Saint Francis, to add our ministry/ies to our listings in the Directory.

This has caused me to look at my own life, vocation, and ministry. I wonder how our Order might be strengthened if we push beyond our prayer, study, and ministry done through our jobs, to fully embody peacemaking and social justice through service to others.



How Francis Has Helped My Understanding of the Muslim Faith

Maureen Hartmann

Maureen is a TSSF Companion, formerly called Associates.

TSSF Associates Now Known as Companions

Sister Jean handed over the role of Secretary for the Associates to Brother Damien Joseph, SSF and Brother Thomas, SSF on October 3 when the Brothers and Sisters gathered for the Transitus. At that time the Associates became known as the Companions of the Society of Saint Francis. Brother Damien Joseph will handle administration, and Brother Thomas will serve as chaplain. The Brothers will be changing all literature associated with the Companions.

Through reading and discussion, and the workshops and presentations at the Franciscan Convocation last June, I have come to understand that Francis gave an example of peace to both Muslims and Crusaders who wanted to spread their religious convictions by the sword.

I attempted a similar “crossing of the lines” as Francis did to visit the Egyptian sultan when I was a leader in the Roman Catholic Secular Franciscans. I invited a Muslim woman to come to our meeting, and she talked about her Muslim prayer life centered around the traditional five-times-a-day prayers. She brought a prayer rug with her and demonstrated her Muslim prayers.

I also had a spiritual relationship with a Muslim man who prayed daily for the victims of a crime he had committed. From his example, I came to pray daily for some colleagues who, I believed, had emotionally hurt me.

This week I talked briefly with a Muslim woman in a blue burka on her way to a meeting of Jews and Muslims. Somehow, I was able to tell her things about my past that I was unable to tell nearly anyone else. I believe this brief encounter was a minor Franciscan miracle.

The peace of Francis had led me in such ways as these toward understanding the depth of the Muslim faith.

P. S. Clare also helped me, but in a different way. At a retreat at San Damiano in Danville, California, on the Feast of St. Clare, I was struck by the integrity, and wholeness of Clare who protected her sisters by facing terror from the invasion of the Saracens in her convent, and digging deep into her trust in God.



Milestones

Newly Professed:

Mike Barbare



Serving as Deacon, Providing Hospice Care, and Hanging Out With the Grandkids

My family and I were members of St. Andrew's Church in Jacksonville, Florida from 1985 to 1999, and after a job transfer and absence, we returned to St. Andrew's in 2010, where I serve as a deacon. My diaconal duties include assisting with worship services and helping out with parish pastoral care and visitation needs. I also have an active hospice ministry, providing care for hospice patients at home and in long-term care facilities. I work as a self-employed real estate appraiser and in previous lives was a banker and a sales manager.

My wife Debbie and I recently celebrated our 34th anniversary. Debbie is retired from St. Mary's Episcopal Church and Outreach Mission in North Jacksonville. We have two children, three grandchildren, and one great-grandchild. My other interests include reading, music and exercising, but my favorite leisure time activity is hanging out with my grandkids.



Newly Professed:

David Bowring



David Bowring, with his relief based on an early painting of Francis, in Toronto, June 2106.

How do I understand the way of Francis? It is life at its deepest and most real.

Having tried out several understandings of my vocation, I am pleased at last to embrace this most-difficult-to-explain place in the Universal Church of Jesus Christ. I remain a priest in the Anglican Church of Canada, living much of my life in Toronto, "The Queen City of Canada." Being retired, I am free to accept the occasional liturgical assignments.

Besides the Ministry of the Word and Sacraments, I have earned a living as a security guard, a career counselor, a computer programmer, an industrial instructor for blind people, and a scheduler for visiting homemakers. I am at heart a scholar and have made two tries at a doctorate, succeeding in a Master of Theology and acquiring a boatload of knowledge about Christianity, Judaism, Islam and a variety of philosophies (Western, Eastern and Native North American). I keep in touch with the news of the day, local, national and international. I read Facebook contributions from Franciscans and other friends and acquaintances daily, and sometimes contribute my wit and wisdom.

David Bowring, cont. on page 30

Newly Professed: David Bowring, cont. from p. 29

Besides the Ministry of the Word and Sacraments, I have earned a living as a security guard, a career counselor, a computer programmer, an industrial instructor for blind people, and a scheduler for visiting homemakers. I am at heart a scholar.

Having decided a few years ago that I am better suited for the visual arts than writing, I have focused on acrylic painting, life drawing and wood carving. I have produced landscapes, icons, reliefs and statuettes, and even sold a few of them. This is one of my Franciscan works.

Forty years ago I spotted Beth Nikolaiko in a pew at All Hallows Church. The incumbent suggested that I drive her and her family to church. Our marriage continues to enrich our lives in ever-unfolding ways. Our adopted son, a Roma with an unusual disease, grew up in our home and moved out into the wider world. Sadly, he died of cancer five years ago. We have three remaining children, five grandchildren, and four great-grandchildren.

I have been interested in Brother Francis for decades and explored the Third Order fifteen years ago. Three years ago I had a long and deep conversation with Bishop Mark MacDonald, TSSF, Bishop for Indigenous Peoples of the Anglican Church of Canada. We explored a number of sides of my growing spirituality: native spirituality, art, and Franciscanism, and I applied for the postulate. The rest is unfolding history.

My thanks to Rick Pearse, formation counselor; Terry Rogers, cheerleader and intercessor; and all the others who have helped me along the way. My greatest unfulfilled Franciscan aspiration is to participate in an active fellowship in southern Ontario.

My main Facebook account is “David Bowring” and some of my art can be seen on FB “Pastoral Artist” and sometimes on “Central Connection.”



Newly Professed:

Kathynn E. Corl



My Franciscan journey certainly has had its bends, detours, departures, and returns.

When I think about how I define my ministry it truly is basing my soul in the spirituality of creation, which feeds me for the advocacy work that I do in mental health. My Franciscan journey certainly has had its bends, detours, departures and returns. I actually have a postcard from Graymoor on the anniversary of my postulancy, November 2, 1996. I stepped back in September 2004, and began my journey again in August 2014 as a novice. My profession was at St. Stephens Cathedral in Harrisburg on May 20th.

I live outside of Harrisburg, Pennsylvania, with my husband, Bill Traister. We enjoy singing with the Troubadours of the Susquehanna. My daughter Katie lives with her husband Khrys and our two grandchildren, Isaiah, 4, and Isabel, 2, in Schertz, Texas outside of San Antonio. My favorite activity is sitting on the terrace and writing prose.



Newly Professed:

Beth Tjoflat



Offering worship services in a parking lot and aboard a river taxi.

Bringing a “Church Without Walls” to the Most Vulnerable in Jacksonville.

It is a joy to move to profession in TSSF and to know the love and grace of this community. In my formal vocation, I serve as urban missionary for the Episcopal Diocese of Florida and vicar for its “church without walls,” calling laity and clergy beyond parish walls to build a community of faith with the most vulnerable among us. A key part of this ministry involves equipping and supporting those who are seeking very concrete ways to embody the Gospel in the world. We meet on Wednesdays for Morning Prayer and Coffee Fellowship outside a local mission and on Sundays in a parking lot for a Holy Communion service under a sycamore tree. In addition, we enjoy a monthly contemplative healing service aboard a river taxi. This summer, in addition to street ministry, I’ll assume leadership for St. Mary’s, a small inner-city parish in Jacksonville with a heart for the poor.

I have been single for nearly three decades and am in the late stages of adopting a precious 6-year-old boy, Daron, who has brought joy, wonder and new challenges into my world. I’m a longtime lover of hounds, and Daron and I enjoy the companionship of Rose, a 15-year-old beagle who accompanied me to seminary, and Blossom, a 4-year-old beagle mix rescued in the mountains while eating road kill. I cherish living close to my father, Jerry, the country’s longest practicing federal judge, and my stepmom Marcia, who has a gifted ministry creating beautiful vestments.

A native of Jacksonville, I grew up at St. John’s Cathedral. Before finally saying “yes” to a call to ordained ministry, I worked in health care development for more than 15 years. I hold a bachelor’s degree from Jacksonville University, a master’s degree in creative writing from University of Southern California, and a master of divinity degree from Yale with a diploma in Anglican studies from Berkeley Divinity School at Yale.

*Newly Professed:*

Susan Valdes-Dapena

Food, farmworker justice, and the environment.

Iam an old meditator (T.M., Zen, Centering Prayer). Raised a Roman Catholic, I’ve spent parts of my adult life as a Quaker and a Buddhist. I became an Episcopalian about 13 years ago. I fell in love with the Anglican liturgy, especially the Daily Offices and the discipline of saying them. The desire to pray the day is, for me, part of the calling of a lay religious. The intersection of that

Susan Valdes-Dapena, cont. on page 32

Newly Professed: Susan Valdes-Dapena cont. from p. 31



calling with an equally active one, of striving to serve God in all persons, is Franciscan ground.

I used to work as an art historian and artist, teaching at various colleges, working as a museum educator and university gallery director, and writing art criticism. I specialized in public and community-based art, projects that used art to engage communities. I have a 15-year-old special needs son and am now a stay-at-home mom. Although my son is my priority, I have had time for volunteer advocacy. I've been a parent advocate on New York City committees on special needs children.

Susan Valdes-Dapena, putting her Franciscan values into action on the front lines of protest, at left, in New York City, and at right, in Albany, NY.



My faith-based advocacy has been focused on food and farmworker justice and the environment. As part of the New York City coalition Faith Leaders for Environmental Justice, I worked on city policy to give tax abatements to stores that sell fresh food in poorer neighborhoods. We pressured the Harlem Costco into accepting food stamps (now all Costcos do). We held pray-ins, protests, and film screenings against hydraulic fracturing for natural gas in New York State. I worked on the New York State Farmworkers for Justice campaign and on farmworkers' rights campaigns for the Coalition of Immokalee Workers (Florida tomato harvesters).

I am deeply grateful for the Third Order Society of St. Francis, which nurtures me and guides me in living a Franciscan life in Christ, and for the many TSSF brothers and sisters who have become extended family.



Rest in Peace:

Paul Jakobowski
(Professed 2004)

by John Brockmann

(with input from Rick Bellows,
Carolyn Stevenson, Anne
Scheibner, Masud Ibn
Syedullah, Susan Pitchford,
and the Hartford Courant)

*His First Sailboat was “Blue Chip,”
His Final Was “Thin Place”*

Paul Jakobowski went from strength to strength in management in the wire and cable industry with positions in California, Colorado, and Connecticut. Paul was also a lifelong sailor, and the name of the sailboat he owned during his corporate years fit his lifestyle, “Blue Chip.”



Right, Paul at the tiller.

Then in the late 90s as the wire and cable industry changed (see Danny DeVito’s movie *Other People’s Money*, 1991), Paul was laid off from his Blue Chip position.

With his course reckoning unclear—should he search for a new executive job or should he do something else?—he began volunteering at the Catholic Worker House “St. Francis House” founded by our own Emmett Jarrett and his wife Anne Scheibner in New London, Connecticut (www.stfrancishousenl.org/).

Subsequently, Emmett invited Paul to come along with him to a Br. Juniper TSSF Fellowship meeting where he encountered Rick Bellows:

I met him when the fellowship meeting was held at the home of Mary Beal, TSSF, in Rockport, MA. Emmett had brought Paul. That was the day the fellowship collated and mailed the Eucharistic Prayer of St. Francis and Clare [now included in our Devotional Companion for the whole province]. Paul and I took

Paul Jakobowski, cont. on page 34

*RIP: Paul Jakobowski, cont.
from p. 33*

turns at the end of the assembly line putting the covers on and stapling about 60 booklets. After putting him to work, we all wondered if Paul would be back.

The Deep Impact of the Third Order on His Life

Paul did come back and continued with the Third Order, which had a deep impact on him that was more than just philosophical. His experiences in TSSF Formation and with Emmett and St. Francis House opened him to God's call not to endeavor to replace the big bucks, but to manage a non-profit food distribution agency for the poor, Gemma Moran United Way Labor Food Bank SE CT in New London. Along with his wife, Wendy, he eventually moved into Saint Francis House in New London, becoming one of its leaders, especially as Emmett's health declined.

Below, from left, Paul Jakobowski and Emmett Jarrett with Evelyn Mackie in 2003.



Masud Ibn Syedullah, who is a member of the Board of the Directors of St. Francis House, observed Paul to be:

devoted to its work, mission, and community to respond to the needs of the marginalized, empower those who have been denied power, and to work to change systems that perpetuate inequality. In a real sense, Paul, inspired by the vision of the founders of St. Francis House, Emmett Jarrett and Anne Scheibner, gave up all to follow Christ, Saints Francis and Clare, as he and his wife entered community with St. Francis House. He tried his best to remain faithful to that call.

With a degree in philosophy, Paul was always a keen questioner who pushed for a deeper understanding, as Rick Bellows recalled:

I remember once, for example, we were talking about how Jesus calls the disciples friends, and how Abraham was called a friend of God. Paul said Jesus could call him friend, but God as God needed to be transcendent for Paul. I, who tend to emphasize the immanence of God, was taken aback for a moment. Then I realized that I needed to strike a new balance. God can be my friend. God can't be my friend. Both are true at once. (I'm reminded of Aslan, not a tame lion, but a good lion, in Narnia.)

Susan Pitchford recalled an encounter with Paul:

I was just thinking of Paul...how he insisted that "right relationship with God" was a better term than "chastity." And how, when I told him I'd put that in a book and cited him, he kept after me until I looked it up and sent the passage to him.

Paul Jakobowski, cont. on page 35

RIP: Paul Jakobowski, cont.
from p. 34

*"I can't believe he was only professed in 2004. Paul had such a Franciscan spirit that I assumed he'd been Franciscan from of old."
(Susan Pitchford)*

Below, from left, Masud and Paul, speaking with Wendy, Paul's wife, at Emmett's funeral.



**This is described in the *Devotional Companion*, p. 120: When possible, either the night before the funeral or the morning of the funeral, it is desirable for members of the tertiary's fellowship to "sit and watch" with the body or ashes and offer a Vigil Litany.*

The Deep Impact of Cancer

When Paul fell ill, everything deepened in Paul's life. Rick Bellows recalled:

Paul got lung cancer and over the years lost more than one lung. We used to joke that he was part cat, because he was on the edge of death quite a few times, but by sheer will and God's grace Paul would survive. He had to be a good steward of the part of a lung he had, because even a little cold could put him in the hospital or hospice. Yet last year, he had his sailboat specially rigged so he could sail it alone. And he did.

Caroline Stevenson recalled discussing his long wrestling with cancer:

One of my most memorable conversations with Paul took place at one of our meetings at Judy Gillette's house when we broke up into small groups. Paul shared about his several close brushes with death and even then was in hospice. But he was at peace. And what struck me was that he didn't just say it, he radiated it. I thought that when my time comes, I hope to be able to embrace illness and death with such grace and trust.

One of the key relationships in Paul's life was his long friendship with Emmett Jarrett. Recalling that Emmett had asked for the Third Order members to hold an overnight vigil prior to his funeral in 2010, Paul asked for the same.* In his homily at Paul's service, Masud observed:

The Franciscan Christian theme I heard resonating in and through Paul was that of inclusion. Paul wanted to find ways that a broad range of people could be part of the life and work of the House. It was as if he wanted to offer the words of Jesus to all: "Come to me, all you who are tired and carry heavy burdens, and

I will give you rest." (Matthew 11:28) Now, may he rest in the peace of God.

Susan Pitchford signed off her email message about Paul with the following:

I can't believe he was only professed in 2004. Paul had such a Franciscan spirit that I assumed he'd been Franciscan from of old. Perhaps he was. I expect he and Emmett are catching up, along with Jesus and the rest of the saints.



Sidebar:

Sailing to Freedom on
"Thin Place"

Editor's Note: After Paul returned from the June 2013 Convocation, he wrote an article, "Broad Street Blues," and at the end of the article he explains what sailing and what his boat, "Thin Place," meant to him.



Paul's boat, "Thin Place."

(From "Troubadour," the newsletter of St. Francis House, New London, Francistide 2013, Vol. 15, No. 3)

I've spent the past four months pursuing a long-sought dream of my own. I've owned a beautiful little sailboat for over fifteen years. My illness has grounded it on the "hard" as they say. This late spring as I was feeling better I got it out and started assessing its condition. Consulting with two very loving, knowledgeable friends regarding the efforts necessary to make it seaworthy, the very strong consensus was, "it's not for you." My illness has left me unable to take on

certain assignments, especially ones that require sanding, strenuous scrubbing, painting, fiberglass restoration... *i.e.*, exertion beyond my capability. So the advice was to look into personal resources set aside for later years and see about acquiring an appropriate boat that by design would facilitate my singlehanded sailing. With much help and efforts from others, a boat was finally found and acquired.

It took three more weeks on the dock at the marina from which the boat was purchased, repairing and replacing components as necessary. My boat and I were ready to leave the dock the second week of August, and head over to my newly secured mooring on the Thames River near Green Harbor. This was a tremendous moment for me.

For the last five or six years, my illness took precedence over all other things in my life. It was just this past June that I flew for the first time in that many years to attend the Franciscan Convocation in Minnesota (June 2013). So pushing off from the dock that day was as a huge statement of independence, fortitude and collaboration with many very dedicated, very loving friends who saw this as their mission as well.

As I pushed away from the safety of the dock, the fear, anxiousness and welling up feelings of being overwhelmed by the demands of life were quickly and joyously supplanted by the exhilaration of a leap of faith into freedom. A freedom from the doctors, medications, and limitations, along with the freedom from debilitating fatigue of years of illness, disease. A leap into that Celtic tradition Rick Bellows so aptly describes in his book, *Peace That Passes Understanding: Hope and Healing For Anxious Times*:

In Celtic spirituality, a thin place is where the barrier be-

Sailing to Freedom, cont. on page 37

*Sailing to Freedom, cont.
from p. 36*

“Now I just need to take my time, be deliberate; proceed with caution and sail away, resting in God.”

tween heaven and earth is thin. The term describes naturally mystical places where people tend to sense the presence of God...

Sailing is for me a thin place. This boat, my friends and I found, is especially set up and rigged for singlehanded sailing. With further help we reworked the rigging a little to be even more accommodating for my breathing disabilities and exertion limitations.

Now I just need to take my time, be deliberate; proceed with caution and sail away, resting in God. Discerning my direction and tack comes with contemplation and prayer. Being rooted in daily Morning Prayer, focusing on scriptural insight, while still being engaged with the tasks of each day is a lifestyle here at St. Francis House that enables me to follow my rule and live my life with anticipation.



Rest in Peace:

**Barbara Ellen Todd
Professed 1991**



*The Ability to Love Unconditionally
Janet Fedders*

Dogs, lots of them! A house full of love and passion for life and creation! A heart for young people and a distinct capacity for jokes. These are the hallmarks of Barbara’s life as expressed by her family and friends in a Celebration of her Life on September 30, 2017.

In a church filled to overflowing, everyone spoke of her ability to love unconditionally. She and husband Hawley provided a safe place at the family farm where anyone could find peace and joy. Barbara, known for her gentle spirit, was also a fierce defender of the young. At the conclusion of the service, we all drifted out into the autumn sunlight to strains of a Glen Campbell medley, feeling very blessed to have known Barbara and to have been loved by her.



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