



The Franciscan Times

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

Pace e bene

Fall 2018

From the Editor

Minister Provincial Encounters Bumper Sticker

By Janet Fedders, Minister Provincial

Still round the corner there may wait

A new road or a secret gate
And though I oft have passed them by
A day will come at last when I
Shall take the hidden paths that run
West of the Moon, East of the Sun."

~ J.R.R. Tolkien

I'm back...from new roads to me of ancient pilgrim paths in the Apennines, in the mountains of the Dingle Peninsula, along the island shores of the Inner Hebrides, and beside Saguenay-Lac-Saint-Jean in Quebec. After many miles lost, I slowly came to realize what it means to be a pilgrim. You will read of my discoveries in these pages along with the discoveries of other pilgrims from places like Rio de Janeiro, rural Georgia, and the Appalachian Trail.

In these pages you will read of others who have opened secret gates in our Principles that we all have daily passed by to see what's possible in how the Principles may renew their effects on our journeys with our Personal Rules of Life.

And though we be daily assaulted by tweets on all these roads we travel, there are stories here of hidden paths of civility *West of the Moon, East of the Sun* that can lead us to be agents of peace in a time of fear.

Buen Camino
R. John Brockmann

ILLEGAL IMMIGRANT HUNTING LICENSE

Two grocery stores are convenient to our house: one serves the poor Appalachians to our south; the other, the black community to our north. I frequent both depending on which way I'm headed. In both stores, however, I find an abundance of opportunities to pray.

The other day I stopped for a few things and prayed for the bent-over, tired woman waiting for her prescription to be filled. I prayed that she wouldn't have to make the choice between food and her meds. I prayed for the frazzled mom outside yelling at her children. And I prayed for the coupon-seeker, leaning on her shopping cart with her last ounce of energy.

In the midst of all this prayer, I puzzled at a late model black Volvo parked next to me—an unusual sight in this sea of old pickups and duct-taped cars. I tried glancing at the driver and his companion. Hard-looking men they were, but they turned their heads so I couldn't really see their faces. As they drove off, however, I was able to clearly see a bumper sticker high up in

Bumper Sticker, cont. on page 4



The Franciscan Times

is a publication
of the Third Order
Province of the Americas
Society of Saint Francis

Editor

R. John Brockmann
Send Editorial Contributions
and all correspondence to:
78 Mann Hill Road,
Scituate, MA 02066
jbrockma@udel.edu

Editorial Staff

Alice Baird, Asst. Ed.
Victoria Logue
Anita Catron Miner
Stuart Schlegel

Layout & Design

Alice Baird

Where to Send

Name & Address Changes
Convocation Dates
Profession & Novicing Dates:

Verleah Kosloske

Secretary of the Province
3765 Keller Avenue
Alexandria, VA 22302
mt.alverna@gmail.com

For Chaplaincy Matters:

Rick Simpson
Provincial Chaplain
16 St. Mark's Lane
Islip, NY 11751
frsimpson@yahoo.com

Table of Contents

Franciscan Times, Fall 2018

Go directly to each article by clicking on it.

Franciscan Civility in Polarized Times

Minister Provincial Encounters Bumper Sticker, by Provincial Minister Janet Fedders.....	1
Letter from Our Bishop Protector: A Call to Prayer and Action, by Bishop Protector David Rice.....	5
Agents of Peace in a Time of Fear, by Masud Ibn Syedullah.....	6

Pilgrimage

Holy Week in Assisi...and Rio de Janeiro, by Dom Celso Franco de Oliveira.....	8
A Pilgrim's Progress, by R. John Brockmann.....	10
<i>Part I.</i> What Makes a Good Pilgrim Guide: Reviews.....	10
<i>Pilgrim's Companion to Franciscan Places,</i> Review by Carolyn Stevenson.....	11
<i>Around a Thin Place: An Iona Pilgrimage Guide,</i> Review by R. John Brockmann.....	12
<i>Part II.</i> A Model of Pilgrimage Guidance for <i>I Carceri</i>	12
<i>Part III.</i> The Invitation to Help Develop a Pilgrimage Guide in Canada.....	16
Nano Nagle: Take Down Your Lantern.....	17
A Migration Pilgrimage to Jubilee Partners in Rural Georgia, by Alice Baird.....	18
Amazon Reviews of <i>Are We There Yet? Pilgrimage in the Season of Lent</i> , co-authored by Victoria and Frank Logue.....	20

TSSF News and Notes

Rewriting Our Personal Rules According to the Order's Principles: An Experiment, by Derek Larson.....	21
--	----

Table of Contents, cont. on page 3

Table of Contents

cont.

Letter from Your Provincial Minister: My First Chapter, by Janet Fedders.....	25
We Are an Order...Complete This Sentence.....	26

TSSF Hispanic Ministries Grow and Prosper

<i>Informe de la Visita a la TSSF de Cuba: Brazilians Visit Cuba and Welcome Cubans into TSSF, by Revdo. Luis Sirtoli (Ministro Regional Brasil), Revdo. Armando Delgado (Coordinador TSSF en Cuba), and Maurício Rocha Tolentino (Professo TSSF en Brasil).....</i>	27
TSSF Hosts Breakfast at General Convention for Latin American Bishops, by Janet Fedders.....	31
Hispanic Ministries Appeal, by Janet Fedders.....	32

Milestones: Newly Professed

Ivan Buxeda Diaz: <i>Priest. Professor of History. Diocesan Historiographer. TSSF Organizer in Puerto Rico.....</i>	33
Peter Mark Gdula: <i>Sportsman. Coach. Photographer. Musician. Deacon supporting environmental and social justice and animal rights.....</i>	33
Valerie Hart: <i>Retired Priest. Marketing Professor. Psychologist. Grandmother. Writer.....</i>	34
Harvey Hill: <i>Professor. Backpacker. Priest. Transplanted New Englander.....</i>	34

Poetry / Reflection

<i>Poem: Lovely Guest, by Victoria Tester.....</i>	35
<i>Book Review: A Feather in the Wind: Poetry for the Mind, Body, Spirit, and Soul, by Diana Turner-Forte.....</i>	36
<i>Reflection: Epiphany, by Alice Baird.....</i>	37

Bumper Sticker, cont.
from p. 1



Janet Fedders, Minister
Provincial

their rear window, bright yellow with big, bold black letters:

**ILLEGAL IMMIGRANT
HUNTING LICENSE**

They sped off; I followed. I slathered them with prayers for love to enter their hearts, for God to turn them...but, eventually, I had to leave off and go home. Still, that bumper sticker stayed with me.

Hatred is no stranger to our country. Brazen, mean actions have always been a part of who we are. But now more than ever, the message of Love, of Jesus' Love, is needed. My Spiritual Director said to me, "we need *more* people to speak out in love." I told her I thought we had the numbers; I think we have *more* people. It's the *speaking out* that's lacking. (And I don't mean internet flaming, or using bad language on Facebook.)

What can one Franciscan do? Get one other Jesus-lover to speak out? Together we'd already be mighty. If one Franciscan can show love to an unfortunate person and bring that person along, compassion would be multiplied.

Right now, right this minute, certain things need to be done.

1. **Stop spreading hate on the internet.**
2. **Start loving, spreading love, and inviting love everywhere—even more than we've normally done.**
3. **Pray harder, pray more, pray longer; invite God into every nook and cranny.**
4. **Give harder. Give more. Give longer. Invite giving.**

*My Lord God,
I have no idea where I am going.
I do not see the road ahead of me.
I cannot know for certain where it will end.
Nor do I really know myself, and the fact that I think that I am following your will
does not mean that I am actually doing so.
But I believe that the desire to please you does in fact please you.
And I hope I have that desire in all that I am doing.
I hope that I will never do anything apart from that desire.
And I know that if I do this you will lead me by the right road,
though I may know nothing about it.
Therefore will I trust you always,
though I may seem to be lost and in the shadow of death.
I will not fear, for you are ever with me,
and you will never leave me to face my perils alone."*

Thomas Merton



**True Faith
Certain Hope
Perfect Charity
Our Brother Francis**

Letter from Our Bishop Protector

The Rt. Rev. David Rice



O God, you have joined to the Society of St. Francis a Third Order, dedicated to your service: Grant, we pray, that being knit together in the spirit of love and unity, we your servants may glorify your holy name after the example of St. Francis and win others to your love; through Jesus Christ our Lord. Amen.

In our Prayers for The Society of Saint Francis, more specifically, in the first Prayer for the Third Order, we pray:

Lord God, who opened the eyes of blessed Francis to the vocation of those you call to serve you in the world, grant such grace to the members of the Third Order that, being crucified with Christ, we may show forth all the radiance of his risen life; who with you and the Holy Spirit is alive and reigns, One God, now and forever. Amen

I craft these words two days after I wrote a “Call to Prayer and a Call to Action” to my diocese, the Episcopal Diocese of San Joaquin. In that call, I reflected upon the position of the Trump Administration in separating children from their families at the border. I acknowledged and challenged the misuse of the Attorney General, Jeff Sessions, regarding his reference to *Romans 13:1* to justify the aforementioned practice. And I identified our unequivocal responsibility for the refugee, stranger, immigrant and alien in our midst echoing our biblical narrative, particularly, *Leviticus 19:34*, *Psalms 146:9* and *Matthew 25:35,36*. And so, I called San Joaquin Episcopalians to prayer. I reminded everyone of the words of Pope Francis: “We pray for the hungry, we feed them and that’s how prayer works.”

Thus, this “Call to Prayer” was indeed a “Call to Action.” I urged everyone to immediately contact their local legislators (providing a list of each legislator and contact information) and expressed that the administration’s practice is incompatible with and counter to who we are as “The Episcopal Branch of the Jesus Movement.” The same day, I joined with California Episcopal bishops in making A Statement on Family Separation. The following day, President Trump issued an Executive Order purporting to cease this practice. Personally, at present, I reserve the right to believe anything has changed. Children will remain in detention facilities with or without their families. The practice remains inhumane, unethical and an affront to the Gospel of Jesus Christ and the example of St. Francis.

Sisters and Brothers of TSSF, I continue to return to the line in the Prayer for the Third Order which reads: “we may show forth all the

In “our present political climate...the radiance which we are called to show forth is rather dim.”

radiance of his risen life.” There are far too many instances and circumstances related to our

present political climate which suggest that the radiance which we are called to show forth is rather dim. So TSSF, please reflect the risen life of Jesus. Please reflect the radiance which is so desperately needed given our present climate. Please emulate the example of our brother St. Francis. And please pray and pray constantly, and may our prayers have heart and mind and hands and feet. And may our prayers lead us to act!

I hold you in prayer each day. Blessings. ◆

Agents of Peace in a Time of Fear

Masud Ibn Syedullah



*Former Minister Provincial
Masud Ibn Syedullah is
current Provincial Officer
of External Relations and
Director of Roots & Branches:
Programs for Spiritual
Growth*

www.rootsandbranchesprograms.org

Every day, yet another bit of news evokes astonishment, bewilderment, anger, and fear. The whole landscape, nationally and internationally, is experiencing a tumultuous, seismic shift—politically, socially, ideologically—even theologically. Clashing ideas, values, and feelings fill the media; and not only the commercial media, but also the social media of Facebook, Twitter, and Instagram. Business offices, neighborhoods, and even families are experiencing the violence of verbal attacks from people who disagree with each other. All too often rudeness and vulgarity fill the spaces of our social discourse where civility and decorum once ruled.

Two summers ago, during an earlier stage of this tumultuous time, we were reeling from a string of mass shootings involving schools, churches, and other public social gathering places. Police/community conflicts were soaring. Terrorist threats continued. In the USA there was an impending Presidential election, front-loaded with an ever-mounting polarized nation. Emotions were rising—had risen. Fear, anger, frustration reigned. Civil discourse, rational discussion and debate had already given way to rudeness, personal insults, public vulgarity, and an inability to hear (let alone listen to) the ideas and position of “the other.” What was clear was that fear permeated the entire social atmosphere: on “the right,” “on the left,” in the Black and other minority communities, among the police, with gun-law activists, with the NRA—with ALL. The loss of “something” seemed to be at the root of a lack of civil discourse, of courtesy, of compassion.

What is Needed Now?

As persons who create and lead retreats, conferences, and other programs for spiritual growth, my Ministry Associate and I began to prayerfully ask the question, “What is needed *now*?” “What kind of program could we offer to address the current situation?” As a Franciscan, I was seeking how the spirituality that had informed my life and work could be a resource to respond to the turmoil and needs of the current climate.

Knowing that God speaks to us in our particular context, it is vital that what is offered relates to what people are currently experiencing. It became clear to us that in the current climate many people were feeling helpless, powerless in the face of the mounting turmoil. Four things seemed to be needed in such a time:

- 1) To be assured that in Christ, through the power of the Holy Spirit, **we have agency. We CAN act. There ARE things we can do.** (“You will receive power when the Holy Spirit has come upon you; and you will be my witnesses . . . to the ends of the earth,” [says Jesus] *Acts 1:8*);

cont. on page 7

Agents of Peace in a Time of Fear, cont. from p. 6

- 2) To be made aware that God has worked (and continues to work) in and through people in the midst of turmoil as seen throughout scripture as well as throughout history. (The life and work of Gandhi, Martin Luther King, Jr., Sojourner Truth, Nelson Mandela, Desmond Tutu, to name a few, testify to that);
- 3) To learn ways to communicate with those with whom we disagree—not in order to convert them to our way of thinking, but to truly understand their position and have empathy with them/compassion for them as people, so that they know (and feel) that they have been heard—that we hear them. (To respect the dignity of every human being; and to seek Christ in [ALL] persons, loving our neighbor as ourselves from the Baptismal Covenant); and

...each of us, as Franciscans, is called to enact peaceful, non-violent ways to communicate with those with whom we disagree and to discern how God wants us to be instruments/agents of his peace, his love, his joy, his justice, his integrity, his compassion, his prophetic voice . . .

- 4) To discern what God is calling you/me to do for the good of God's people and world in this present moment - TO ACT at the behest of Jesus, with the Spirit of Jesus. (The hymn, "Take my life and let it be consecrated Lord, to thee.)

His Way: Let Us Be About Our Master's Business

With this insight a new program was created: *Agents of Peace in a Time of Fear*. It has been presented several times during the past two years, both in the USA and in The Republic of South Africa.

I offer this reflection with you, not so much to advertise the program, but to say that as Franciscans, Jesus calls us to be witnesses of *His Way: His Way* of relating to people, *His Way* of responding to the array of human situations and needs. Franciscan spirituality has had a direct influence on the creation of Agents of Peace. While not many of us are called to be people of the stature of Desmond Tutu or Sojourner Truth, each of us, as Franciscans, is called to enact peaceful, non-violent ways to communicate with those with whom we disagree and to discern how God wants us to be instruments/agents of his peace, his love, his joy, his justice, his integrity, his compassion, his prophetic voice . . .

Let us be about our Master's business.

May God's Peace and Good guide and strengthen each of us to be faithful witnesses of the Way of Jesus! ◆

Pilgrimage

Holy Week in Assisi...
and Rio de Janeiro

Dom Celso Franco de
Oliveira



The body of Christ is removed from the cross during the Scavigliazione in Assisi.

The main event in Assisi during Holy Week is the *Scavigliazione*—the withdrawal of Christ’s dead body from the cross. The *Scavigliazione* takes place on the night of Holy Thursday in the Cathedral of San Rufino and dates back to the 13th century. In the morning of Good Friday, the procession of the Dead Christ takes place, when the body is transferred from the Cathedral of San Rufino, passing by the Basilica of Santa Clara, going towards the Basilica of San Francisco. At night, the body of Christ meets the Sorrowful Mother, traveling in another procession on the streets of Assisi.

Last March 30, Good Friday, I and the Rev. Grahame Whittlesea (who replaced me from April 1 as local Anglican chaplain in Assisi), awoke early in Assisi to accompany the huge procession of the “crucified.” We arrived at the Basilica of Santa Clara where the procession made a stop, and we headed to the Cathedral of St. Rufino, passing, of course, through the narrow streets of Assisi, reaching the Commune Square, following towards the Basilica of San Francesco and from there to the Cathedral. At the head of the crowd was the Bishop of Assisi, Dom Domenico Sorrentino, who was surrounded by countless priests and religious. We walked in silence, interrupted only by a drumbeat, followed by a priest who, with a loudspeaker, sang an anthem with responses from almost a thousand people. At night the scene repeats itself and now with much rain and all the streets of Assisi deserted, being illuminated only with torches lit in the windows that surround the streets.

Were These People Moved by the Pain of the World?

As I walked behind that huge crowd, thoughts and questions came to my mind, and I wondered to myself: How does this crowd imagine

...living in a country under immense social inequality, 12 million unemployed, a high cost of living, growing poverty and misery, and a high degree of corruption, the Church cannot celebrate a Holy Week in the same way as celebrating a “folk story.”

the suffering of Christ on that day of crucifixion? What moves these people out of their homes to walk miles behind the “dead Lord”? Was this multitude in a state of mourning, and depressed by the death of one who was unjustly crucified? Were these people moved by the pain of the world with their poor, hungry, homeless, the pain of the oppressed and wronged? What is the theological destiny of this collective commotion in exactly the place where a young man named Francis renounced riches preferring the poor and the lepers?

cont. on page 9

Holy Week in Assisi...and Rio de Janeiro, cont. from p. 8

“The Scavigliazione procession in Assisi. (Pasqua ad Assisi e Pasquetta sul Subasio by Sara Calzolari <http://www.montesubasio.it/pasqua-pasquetta-assisi/>).



Here in the city of Rio de Janeiro where I have lived for years, I have witnessed scenes similar to those of Assisi at the time of Holy Week. The Roman Catholic Church does not fail to reproduce the same images of Assisi in Umbria in regard to its mysticism and ritual; however, we have seen significant changes in the way we think Holy Week in Brazil and Latin America. There are countless churches, mainly Anglican churches, that increasingly emphasize their prophetic and liberating position in the celebrations of Holy Week. And it could not be different living in a country under immense social inequality, 12 million unemployed, a high cost of living, growing poverty and misery, and a high degree of corruption, the Church cannot celebrate a Holy Week in the same way as celebrating a “folk story.”

Today, we preach a passion of Christ that identifies and actualizes itself in the passion of the world, in the millions and millions

Today, we preach a passion of Christ that identifies and actualizes itself in the passion of the world, in the millions and millions of sufferers, victims of a type of economy that gives more value to the vile metal than to the dignity of life, especially of human life.

of sufferers, victims of a type of economy that gives more value to the vile metal than to the dignity of life, especially of human life. Christ is crucified on the devastated earth; their wounds are the clearings of felled forests; their blood is the polluted rivers. Therefore to celebrate the Paschal Triduum is more than a ritual, more than a tradition, it leads us to think of the *ethmo* of the word *Pascoa* that reminds us of crossing to another side, to the side of life and this in fullness for all creation. ◆

A Pilgrim's Progress, Part I: What Makes a Good Pilgrim Guide

R. John Brockmann



John Brockmann approaching one of the Stations of the Cross on Ireland's Cnoc na dTobar pilgrim trail in County Cork during his recent sabbatical pilgrimage.

"My guide Gerry would coax me to be silent for a time and consider how a particular Station's story and significance, on this high mountain looking out on the Atlantic, intersected with my life and spiritual journey."

Having been blessed by this summer's sabbatical, financed by a generous grant from the Lilly Endowment National Clergy Renewal Program, I enjoyed the opportunity to hike or bike pilgrim trails in four countries (Italy, Ireland, Scotland, and Canada). But as I did so, I discovered few effective guides for the spiritual dimension of a pilgrimage. Not all guides, be they books, online apps/websites or people are effective in this ultimate dimension.

In July 2019 I plan to return to Quebec, Canada and to walk (and bike) Le Sentier Notre-Dame-Kapatakan and work on developing its spiritual dimension so this North American pilgrimage route can reach its fullest potential for all future pilgrims. Will you come with me and share this work?

Most Pilgrimage Guides: Critique

Most pilgrimage guides will give you physical directions of how to get from point A to point B (e.g., the apps Bikemap and All Trails, and websites such as in Scotland, The Way of St. Andrews; in Ireland, Ireland's Pilgrim Paths; in Italy, Camminio di Assisi; and in Canada, Le Sentier Notre-Dame-Kapatakan). Moreover, some of these websites will give you excellent ideas on accommodations and food along the way.

Some of my human guides, such as in St. Andrews in Scotland (<http://guidedtoursofstandrews.co.uk/fergus-cook>), and on Mount Brandon's Saints' Road trail in Ireland (<http://celticonature.com/mount-brandon-guided-walks/>), took things to the next level and gave me the historical context of what I was seeing on my pilgrimage walk from point A to B.

Yet none of these took me to the ultimate aspect of a pilgrimage, the spiritual dimension...until...

My guide on Ireland's Cnoc na dTobar pilgrim trail in County Cork not only did all the above, but, as we arrived at each of the 19th century Stations of the Cross leading to the 2,300-foot summit, my guide Gerry would coax me to be silent for a time and consider how a particular Station's story and significance, on this high mountain looking out on the Atlantic, intersected with my life and my spiritual journey. Gerry's guidance invited me to that ultimate spiritual dimension of a pilgrimage.

During my sabbatical, I discovered two books that demonstrate such complete pilgrim guidance by including the spiritual dimension as well as the geographic and historical: *Pilgrim's Companion to Franciscan Places* (Franciscan Pilgrimage Programs, Assisi, Italy: Editrice Minerva Assisi, 2002), and *Around a Thin Place: An Iona Pilgrimage Guide* (Wild Goose Publications (May 4, 2013). Both of these books are the printed versions of the tours given either by Franciscan Pilgrimage Programs in Assisi or the Iona Community in Scotland.

cont. on page 11

Book Review:

Pilgrim's Companion to Franciscan Places *Review by Carolyn Stevenson*

P*ilgrim's Companion to Franciscan Places* is put out by Franciscan Pilgrimage Programs led by the Franciscan Friars of the Holy Name Province. So the book is not readily available for purchase (used copies can sometimes be found on Amazon). However, we are now blessed to have one available in our Provincial Library, and it is definitely worth borrowing should you be going on a pilgrimage to Italy. (A copy was gifted to the library at the Assisi SSF apartment, which is available to Order members; see <http://www.franciscans.org.uk/where-we-are/retreat-or-stay/assisi-ssf>.)

While there are many tour books that describe the more famous sites from the lives of St. Francis and St. Clare, this one is unique in that it provides selections of early Franciscan documents and materials for worship and reflection. It helps one's visit to these places to be an experience of a prayerful pilgrimage versus a tour.

After an introductory chapter on what it means to make a pilgrimage, the book is divided into three major geographic areas: Rome, the Rieti Valley, and Assisi. Each area has chapters for the individual sites. An opening page for each site summarizes the events in the life of Francis that took place there, includes notes about the spirituality related to that place, and poses some questions for personal or group reflection.

Historical Readings and Reflections

Then the book gives historical background for each site followed by related Franciscan readings. The places come alive as you read documents about what happened there from such sources as *The Legends of the Three Companions* by Thomas of Celano, *Major Legends* by St. Bonaventure, and *The Little Flowers of St. Clare*. There are also some wonderful contemporary readings and poems. Each section concludes with materials for a variety of services of prayer or Holy Eucharist.

My wife Cyndi Morse and I spent one week in Assisi. As we planned the sites we would visit each day, we found it helpful to read the introductory page and historical information prior to going there. At the site we would spend some time in prayer and read some of the source material, poems, or prayers. Then we'd spend some more time in contemplation.

I highly recommend this book for either individual or group trips. The only downside is that it is somewhat heavy, being a good three inches thick with 623 pages..

cont. on page 12

Book Review:

Around a Thin Place: An Iona Pilgrimage Guide, by Jane Bentley and Neil Paynter

Review by R. John Brockmann

The famous Iona Community with its publication arm, Wild Goose Publications, is more Benedictine than Franciscan, and more ecumenical than Anglican/Episcopalian, but the approach to pilgrimage encapsulated in this book is a template for all true guides to follow:

For each stop [on the pilgrimage] we have included an introduction giving some background to the stop, followed by a Bible reading, some additional resources such as reflections, poems, and prayers, and suggestions for songs.... We have also included a blank page after the stops so that you can continue the 'work in progress' by adding your own pilgrimage inspirations. These might be in the form of prayers, pictures, jotted thoughts, stories, memories...(p. 9)

Not only does this guide offer all the above, but in its pages are maps, loads of lovely color pictures of the sites, as well as an extensive bibliography and set of references. I highly recommend this book for either individual or group trips, and it is readily available on Amazon.

NOW, let me take the models of these two books and suggest how they can be applied in Assisi, and in developing our own provincial pilgrimages in the next two parts of this article.



A Pilgrim's Progress, Part II: A Model of Pilgrimage Guidance for *I Carceri* in Assisi

R. John Brockmann

This June, I found it hard visiting Assisi. I almost felt assaulted by towering basilicas, the massive paintings of Giotto, vast piazzas for staging large groups, and crowds, crowds, crowds. I feel I only really discovered Assisi, Francis, and his brothers by hiking the trail Francis and his brothers did—four kilometers out of the city and up 1300 feet or so on Mount Subasio to a Benedictine hermitage gifted to Francis and the brothers in 1216, *I Carceri*, or The Cells.

To get to The Cells you leave Assisi from the Capuchin Gate—the one highest and furthest from the center of town, and proceed along a steep, rocky path that only eventually levels out to make walking easy. The "Cells," actually small caves—big enough for one brother—are randomly located on the sides of a deep, forested ravine.

According to some, Francis spent 40 percent of his post-conversion life praying and meditating in these lonely places, with Mount

cont. on page 13

*A Pilgrim's Progress, Part II:
A Model of Pilgrimage Guidance for I Carceri in
Assisi, cont. from p. 12*

La Verna being the farthest, highest, and most rugged of such hermitages.

One of the brothers, probably a cousin of Clare, Rufino, accompanied Francis on treks to the Cells with such frequency that one of them has his name on it. *cont. on page 14*



Captions, clockwise from top left: A. The easy beginning of the path to I Carceri. B. The entrance to Brother Rufino's cave. C. The interior of Rufino's cave. D. Rufino's Portrait on a wooden choir chairback in the upper Basilica of St. Francis. E. The view looking out from Rufino's cave.

*A Pilgrim's Progress, Part II:
A Model of Pilgrimage Guidance for I Carceri in
Assisi, cont. from p. 13*

I was especially excited to sit inside Rufino's cell and look out into the forest and the gorge because this is where Rufino met the devil.

In Chapter 29 of the *Little Flowers* this story about Rufino appears:

BROTHER RUFINO, one of the most noble men of the city of Assisi, a companion of St Francis and a man of great sanctity, was one day violently tempted in mind on the subject of predestination, so that he grew quite melancholy and sorrowful; for the devil put it into his heart that he was damned, and not of the number of those predestined to life eternal, making him believe that all he did in the Order was of no avail. And this temptation increasing more and more, he had not the courage to reveal it to St Francis, though he never ceased to pray and to fast: for the enemy of his soul added sorrow to sorrow, not only fighting inwardly but likewise outwardly, taking various forms in order better to deceive him.

One day he appeared to him under that of a crucifix, and said to him: "O Brother Rufino, why dost thou inflict on thyself penance and prayer, as thou art not of the number of the predestinate to life eternal? Believe me - for I know whom I have chosen and predestined - and believe not the son of Peter Bernardoni if he tell thee the contrary; and do not take his advice in this matter, since neither he nor any man knows the truth but I, who am the Son of God. Know of a certainty that thou art of the number of the damned; and the son of Peter Bernardoni, thy father, and his father likewise, are damned, and whosoever followeth them is damned also."

On hearing these words, Brother Rufino was so blinded by the spirit of darkness, that he lost all the faith and love he had felt for St Francis hitherto, and would not even communicate to him what was passing within him.

But that which Brother Rufino did not reveal to his saintly father was revealed to him by the Holy Spirit. When, therefore, the saint learned to what dangers his son was exposed, he sent to him Brother Masseo [Brother Masseo's cave is the closest to Rufino's and within shouting distance of 30 yards or so]; but Brother Rufino refused to listen to him, saying: "What have I to do with Brother Francis?" And Brother Masseo, enlightened by the Spirit of God and knowing the deceits of the devil, answered: "O Brother Rufino, thou knowest that St Francis may be compared to an angel of God, who has made known the truth to many souls in the world, and through whom we have received the grace of God; wherefore I will at all events

I was especially excited to sit inside Rufino's cell and look out into the forest and the gorge because this is where Rufino met the devil.

that thou come with us to him, for I clearly see that thou art deceived by the devil."

On hearing these words, Brother Rufino arose and went to St Francis; and the saint, perceiving him at a distance, cried out: "O Brother Rufino, thou foolish one, whom hast thou believed?" Then coming up to him, he related to him one by one all the temptations, both internal and external, to which he had been exposed, showing him clearly that he who had appeared to him was the devil and not Christ, and that he was by no means to listen to his suggestions; but if he appeared to him again and said unto him "Thou art damned," he was to say to him these words: "*Apri la bocca mo te caco!*"¹ and by this sign he would clearly know that he was the devil and not Christ; for no sooner should the words be uttered than he would immediately disappear.

¹*A number of traditions (e.g., Francis of Assisi: The Prophet. Early Documents Vol. 3. Ed. by Armstong, Hellmann, and Short, 2001, p. 618; and Johannes Jorgensen, St. Francis of Assisi: A Biography. Longmans, Gree, and Co., London, 1912 p. 282) have Francis telling Rufino to say to the Devil: "Aperi os tuum et faciam intus faeces"—"Open your mouth and I'll s-t in it."*

cont. on page 15

*A Pilgrim's Progress, Part II:
A Model of Pilgrimage Guidance for I Carceri in
Assisi, cont. from p. 14*

"Thou shouldst have known," added the saint, "with whom thou wast dealing, when he hardened thy heart against all that was good, for such is his especial office; but Christ, the blessed one, never hardens the heart of the faithful; for on the contrary his office is to soften the heart of man, according to the words of the prophet: I will take away from thee the heart of stone, and will give thee a heart of flesh."

Then Brother Rufino, seeing that St Francis was acquainted with all his temptations in the order they had come to him, was deeply touched by his exhortations, and beginning to weep bitterly, he humbly confessed his guilt in concealing from him his trouble. He was greatly consoled and comforted by the admonitions of his saintly father, which St Francis ended by saying: "My son, go to confession, and give not up the practice of thine accustomed prayers; know of a certainty that this temptation will be to thee a source of great consolation and humility, as thou shalt shortly see."

Then Brother Rufino returned to his cell in the wood; and as he was praying and weeping bitterly the enemy approached, bearing in his exterior the semblance of Christ himself. He thus addressed him: "O Brother Ruffino, did I not tell thee not to listen to the son of Peter Bernardoni, nor to weary thyself with prayer and fasting, inasmuch as thou art damned? What is the use of inflicting on thyself privations in this world, seeing thou hast no hope of salvation after death?"

And immediately Brother Rufino said, "Open thy mouth...!" upon which the devil left him in so great rage and fury, that all Monte Subasio, which was close by, was shaken to the very foundation, and large stones rolled down the sides, knocking against each other as they fell, and producing a great fire in all the valley; and the noise they made was so terrible that St Francis and all his companions went out to see what had taken place: and even to this day

those large stones are to be seen lying in great confusion.

[Further adventures of Br. Rufino are in the Little Flowers, Chapters 30 & 39. Br. Rufino was there at the time of the deaths of both Francis and Clare. Br. Rufino is buried in the crypt of St Francis at the Basilica of St. Francis along with three other brothers: Maseo, Leo, and Angelo.]

Being a pilgrim instead of a tourist demands introspection, the kind of reflection that is personal as well as historical and esthetic. That is the kind of commentary I would like to develop this coming summer in Canada.

Considering the Spiritual Dimension of the Place

In *Bread for the Journey: A Daybook of Wisdom and Faith* (HarperOne, 1996), Henri Nouwen considers the dangers and terrors of being alone:

Solitude is not immediately satisfying because in solitude we meet our demons, our addictions, our feelings of lust and anger, and our immense need for recognition and approval. But if we do not run away, we will meet there also the One who says: "Do not be afraid. I am with you, and I will guide you through the valley of darkness." (January 21)

At this point, in the *I Carceri*, a guide should ask the pilgrim to consider, and then give space and time for some prayer:

- How have they met their demons in places of their solitude?
- Have they been able to turn to the One who will guide them through the valley of darkness?

Being a pilgrim instead of a tourist demands introspection, the kind of reflection that is personal as well as historical and esthetic. That is the kind of commentary I would like to develop this coming summer in Canada.



A Pilgrim's Progress, Part III: An Invitation to Help Develop a Pilgrimage Guide in Canada

R. John Brockmann

As mentioned in Part I of “A Pilgrim’s Progress,” the website and guidebook for our Province’s Canadian *Le Sentier Notre-Dame-Kapatakan* offers excellent guidance on the physical level of getting from point A to point B, as well as excellent ideas the nature and history of the areas as well as on accommodations and food. (<http://www.sentiernotredamekapatakan.org/>) and *Pilgrim’s Guide, Sentier Notre-Dame, Kapatakan, Saguenay-Lac-Saint-Jean*. (Sentier Notre-Dame, Kapatakan Corporation, English version 2011. Revised French version, 2017.)

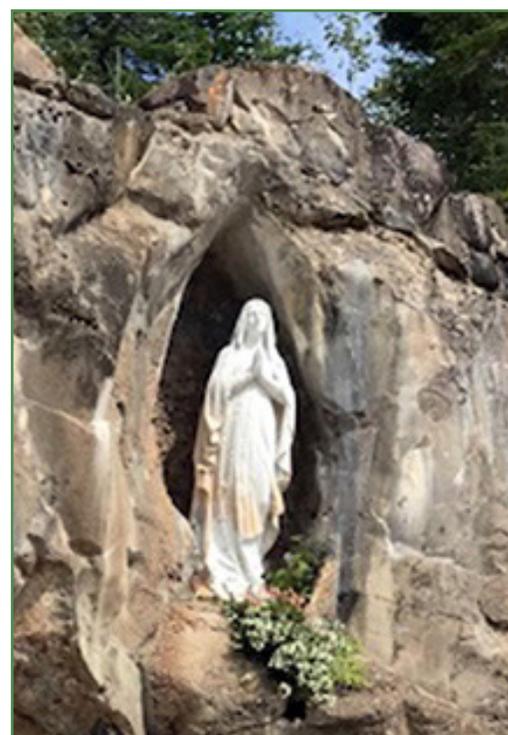
They are, however, missing the level of spiritual guidance along the way. This is despite the fact that the trail begins with an 1881 majestic statue of the Madonna of Saguenay looking out over a fjord, and that the final endpoint is a shrine to the Franciscan saint, St. Anthony of Padua with another larger than life statue of Mary.

If you would like to join with me when I return to the *Le Sentier Notre-Dame-Kapatakan* in July 2019 to walk (and bike) the route and work on developing the spiritual dimension of this North American pilgrimage route to its fullest potential as a legacy to all future pilgrims, please contact me. Our work will require extensive walking—some steep, and long days of biking, but it is beautiful territory and rich in spiritual significance. If we can develop this pilgrim trail to its fullest spiritual dimension, we will have a template to use for developing other pilgrimage trails in the Province.

Are you called to join? ◆



Our work will require extensive walking—some steep, and long days of biking, but it is beautiful territory and rich in spiritual significance... Are you called to join?



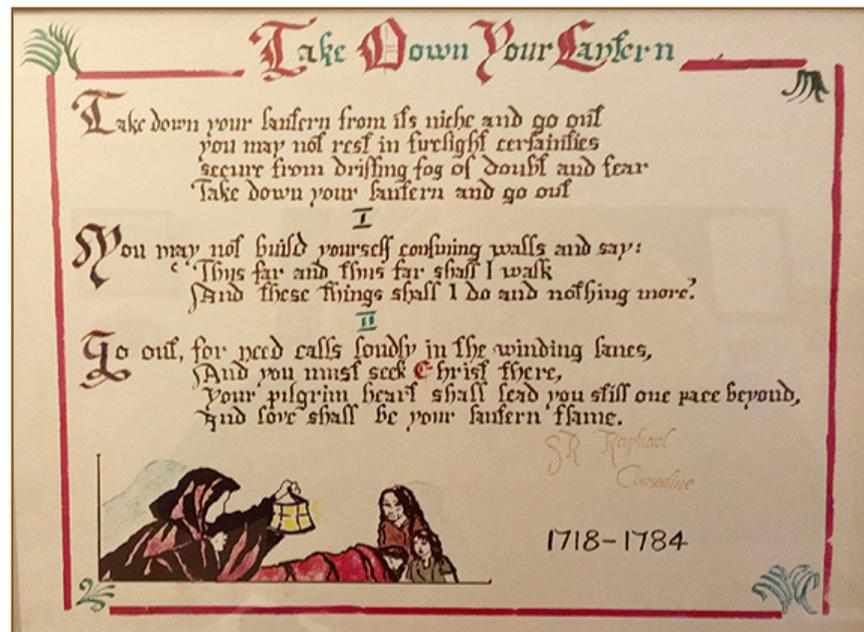
Above, top, Le Sentier Notre-Dame-Kapatakan begins at the foot of the Madonna of Saguenay and overlooks a beautiful fjord.

Above, bottom, the trail ends with a statue of Mary in a grotto.

Take Down Your Lantern

R. John Brockmann

Honora “Nano” Nagle (1718 – 26 April 1784) founded the “Sisters of the Presentation of the Blessed Virgin Mary” (PBVM) in Ireland (also known as the “Presentation Sisters”). In 2000, Nagle was voted Irish Woman of the Millennium in recognition of her importance as a pioneer of female education in Ireland. She was once voted Ireland’s “greatest-ever woman” in a public poll. She inspired Edmund Ignatius Rice, the founder of the Christian Brothers, to bring education to poor people. She was declared venerable in the Roman Catholic Church on 31 October 2013 by Pope Francis. This poem was written by Sister Raphael Considine, PBVM Society of Australian Presentation Sisters and can be found in Dingle, Kerry, Ireland in The Nano Nagle Room at the Disart Visitor Centre. (Wikipedia and Disart Visitor Centre).



Take down your lantern from its niche and go out.

*You may not rest in firelight certainties
secure from drifting fog of doubt and fear.
Take down your lantern and go out.*

*You may not build yourself confining walls and say,
“Thus far and thus far shall I walk
And these things shall I do and nothing more.”*

*Go out, for need calls fondly in the winding lanes,
And you must seek Christ there.
Your pilgrim heart shall lead you still one pace
beyond,
and love shall be your lantern flame.*

A Migration Pilgrimage to Jubilee Partners in Rural Georgia

Alice Baird



A few participants from our JustFaith pilgrimage group by a sign listing 34 countries whose refugees Jubilee Partners has hosted since 1980. Wearing the red shirt is Jubilee director and founder Dan Mosley.

It took us hours to drive there. Immense thunderclouds billowed above the horizon, overshadowing the flat farmland and isolated, scattered homes. We wondered where people in this part of rural Georgia shopped. When we finally arrived at Jubilee Farms in Comer, our church bus jostled over the bumpy dirt road that was barely wide enough between the trees, and when we came to a swampy, waterlogged area in the road, a member of our group got out, grabbed a tree branch and poked in the water to gauge how deep or muddy it was. It was safe to cross. We drove further and further into the woods until we reached a clearing: the parking lot. We had arrived—in the middle of nowhere, it seemed.

Actually, we had arrived in the middle of a vibrant, Christian community that since 1980 has hosted some 4,000 refugees from almost three dozen nations. Jubilee Farms, now called Jubilee Partners (<http://www.jubileepartners.org/>), was the epicenter of a compassionate international ministry planted in the unlikeliest of places: remote, very rural Georgia. It may have been only two-and-a-half hours from Atlanta, but it felt like it was worlds away.

I was there as part of a “Migration Pilgrimage” organized by JustFaith (JF) of Greenville, a loosely affiliated group of people from various organizations, primarily churches in this South Carolina city who have engaged in one or more JF programs. JF offers numerous intense, transformational programs designed to open participants’ eyes to social justice issues within a Christian framework of prayer, study, encounter, and engagement in ministry. (My own feeling is that JustFaith is very Franciscan; see <https://justfaith.org/> to learn more.)

Jubilee Farms was the first stop on our pilgrimage, which also brought us to Koinonia Farms, an unsung site of non-violent struggle during the civil rights movement and the birthplace of Habitat for Humanity; to El Refugio, a ministry for visitors to immigration detainees; and to CoreCivic’s Stewart Detention Center, where 1,300 detainees essentially await deportation over a period that may stretch into two years (only two percent of those housed at Stewart actually gain refugee status). Prayer and *lectio divina* on the bus to and from each stop along the way made our journey a pilgrimage rather than an educational social justice “tour.”

But, to get back to Jubilee Partners.

A Thriving, Intentional Christian Community

The fit, 79-year-old founder and director of Jubilee, Dan Mosley, led us on a tour of the 258-acre property. He had lived and worked

cont. on page 19

*Jubilee Partners, cont.
from p. 18*

for some years previously with his family at Koinonia Farms, another intentional Christian community, and as at Koinonia, Jubilee's members shared everything in common, began their days in communal prayer, and were guided by Christian principles. At Koinonia, Mosley had become Habitat's first foreman, overseeing the construction of that organization's inaugural homes in Atlanta. In 1979 he had a vision to start a new community whose mission it would be to develop and produce solar heating systems for Habitat and for sale to support the new venture. He and the first families lived in tents as they chopped down trees for the wood to build their houses. Their website recounts, "During their first hot, humid months of living and working outdoors without modern conveniences, they got a glimpse of the realities of refugees struggling to survive far worse situations. As a result, God gave the first Jubilee residents a vision to offer hospitality for such people, work that continues to this day."

Thirty-nine years after its founding, Jubilee's acreage is dotted with several houses where refugees may live for two months; a school where some 3,500 adults have learned English; a community building where staff, refugees, and visitors gather for meals, meetings, and prayer; and a "store" stocked with gently used clothing from local churches where refugees may buy jeans, shirts, and sweaters for 5 or 10 cents. The Jubilee community, which usually numbers 60 -75 people, including staff and refugees, grows its own vegetables, nuts, and fruit, and raises cattle, goats and chickens, but also accepts donations from the local food



One of the refugee houses, built from wood harvested on the property, received an upgrade this summer as Jubilee awaited a new influx of refugees.

bank. Some 1,500 blueberry bushes are among the crops that help provide income for the community.

Strong Ties with Churches in Comer

Over the years Jubilee has established strong ties with local churches in Comer. Among other services, they provide volunteers who teach English and classes designed to help ease refugees into American culture. This summer an area church helped remodel and expand one of the refugee houses. Once refugees have gained enough English skills to apply for jobs, usually in two months, Comer's churches step in to guide them in seeking housing, jobs, getting the children settled in schools, and whatever else is needed to help them adjust to American life.

Describing the influx of people that Jubilee serves, Mosley used a phrase I will not easily forget. "We host people from the genocide of the moment," he said. The first refugees they took in were Cuban, followed by Vietnamese, Cambodians, and Laotians. When some of Sudan's Lost Boys arrived, CNN and 60 Minutes dragged their satellite equipment in to broadcast from the woods, an

cont. on page 20

*Jubilee Partners, cont.
from p. 19*

*“We host people from the
genocide of the moment.”*

incongruent scene I had trouble imagining. Jubilee works with the International Rescue Committee (IRC) and the Refugee Resettlement and Immigration Services Agency (RRISA) in Atlanta. Staffers also drive a bus down to Texas where they pick up refugee families and bring them to Georgia. (It should be noted that all those who arrive at Jubilee have already been approved for refugee status; Jubilee cannot and does not host asylum-seekers and illegal immigrants detained at the border.) Currently, because of this administration’s restrictive policies, the community is only hosting three families.

Jubilee also has an active prison ministry which emerged from their belief in “the possibility of God’s redemptive work in the life of every individual.” They visit prisoners on death row and hold prayer vigils at executions in Athens. Their witness in this ministry is as radically Christian as the work they do for refugees: in 1983 they accepted the first unclaimed body of an executed inmate for burial on their land. This impressed me as the essence of Micah’s injunction to “do justice, love mercy, and walk humbly with your God.”

An International Thanksgiving Feast

Every Thanksgiving, Jubilee hosts a gigantic Thanksgiving potluck feast. Some 300 visitors, 90 percent of whom are former refugees, bring their native dishes and latest news to the celebration. It is a large family gathering, to be sure. “The food is wonderful,” Mosley said. But even more wonderful are the children and grandchildren they bring with them and their stories of friendship, success, and love for America.

By the time our bus rattled out of the farm at the conclusion of our visit, we had witnessed an example of Jesus’s third beatitude from Matthew’s Gospel: “Blessed are the meek, for they shall inherit the earth.” Surely, Mosley and his staff have worked tirelessly to build Jubilee, holding to their vision of offering hospitality to the stranger. But without God’s abundant blessings, who could have foreseen that this place of such humble beginnings, deep in the northeast Georgia woods, would give birth to an ever-expanding international community numbering in the thousands. ♦

Amazon Book Reviews:
*Are We There Yet?:
Pilgrimage in the
Season of Lent*

Editor’s Note: Our own Victoria Logue and her husband Frank are among the authors who contributed meditations to this book, available on Amazon in paperback and Kindle editions. Here, The Franciscan Times excerpts from online Amazon book reviews.

“I thought at first that this book would be good for my little Parish. Of course, I had to read it first. I discovered it was medicine for MY soul! Every contributor offered insights, wisdom, and grace. This year it was a pilgrimage just for me (with the wonderful company of the authors). Next year I will be in the company of many of my dearest spiritual friends.”

“I found this book both challenging and entertaining. As I read throughout Lent, I was able to consider each day’s reading as it related to my life (an extensive traveler and retired nurse, who is now homebound due to illnesses) and to each pilgrimage discussed. I really enjoyed the weekly challenges also, as they added depth to each pilgrimage.”

“The journeys each of the writers share are quite varied and every one is well-written, insightful, and thought-provoking. A lovely read for Lent or anytime of the year.” ♦

TSSF News and Notes

Rewriting Our Rules According to the Order's Principles: An Experiment

Derek Larson

Nine Points

1. Eucharist
2. Penitence
3. Personal Prayer
4. Self-Denial
5. Retreat
6. Study
7. Simplicity
8. Work
9. Obedience

Principles

1. The Object: Building a community of love (Days 1-4)
2. The First Aim: To make Our Lord known and loved everywhere (Days 5-6)
3. The Second Aim: To spread the spirit of love and harmony (Days 7-9)
4. The Third Aim: To live simply (Days 10-12)
5. The First Way of Service: Prayer (Days 13-16)
6. The Second Way of Service: Study (Days 17-18)
7. The Third Way of Service: Work (Days 19-21)
8. The First Note of the Order: Humility (Days 21-24)
9. The Second Note of the Order: Love (Days 25-27)
10. The Third Note of the Order: Joy (Days 28-30)



An icon of St. Francis sits on the mantle for inspiration as Derek Larson organizes some sticky notes as a member of the team initiated by Tom Johnson to study the TSSF Rule of Life in the context of the 21st century. Professed in July 2016, Derek is a seminarian at the Seminary of the Southwest in Austin, TX and a postulant for Holy Orders in the Diocese of Atlanta.

In September of 2017, the Inter-Provincial Third Order Chapter (IPTOC) gathered with representatives around the world. One interesting result of that meeting was the idea to experiment with revising the Personal Rule of Life to reflect more fully the Principles of the Order. For many years the standard format in organizing the Personal Rule has been a set of headings of nine points to which our constitution asks each tertiary to show “some commitment, clearly stated”: The Holy Eucharist, Penitence, Personal Prayer, Self Denial, Retreat, Study, Simplicity, Work, and Obedience (4.2.d). The Constitution also stipulates in section 4.2.b, “The purpose of the Personal Rule of Life is to interpret and express the Principles in the particular circumstances of each Tertiary’s life.” With this in mind, IPTOC has suggested TSSF take a trial period and consider organizing the Personal Rule around the Principles instead of the nine points. “The rule should be a set of headings taken from the Principles; each Tertiary should read and digest the relevant Principle and state how they intend to give expression to that Principle in their own setting” (Recommendations of IPTOC, 14 September 2017, Point 3).

cont. on page 22

Rules and Principles, cont. from p. 21



Catherine Reynolds, John Rebstock, and Barbara Bennett (Baumgarten) present the very model of a modern major working group: jeans, socks, coffee cups, pads, and lots of paper.

While this charge from IPTOC certainly marks the potential for dynamic change within the Order, it doesn't necessarily eliminate or replace anything. After all, there is quite an overlap between the content of the Principles and the nine points. In fact, there is no need to throw out any of the nine points! The Principles contain all nine points, either explicitly or implicitly, and these should remain part of the Personal Rule. Nothing is lost in content in the shift of format, and yet quite a lot can be gained! For example, the Principles go beyond the requirements of the nine points and ask the tertiary to include in the Personal Rule commitments to "make our Lord known and loved everywhere," "to spread the spirit of love and harmony," and to be marked with the notes of "humility, love, and joy." Ideally all these points are inherent in each tertiary's Personal Rule, but what a treasure to be more intentional about asking our Personal Rule to reflect these points!

Before the meeting of IPTOC, our late Minister Provincial Tom Johnson charged a work group to look for ways to revitalize the Personal Rule of

Life and asked me to participate. After the IPTOC gathering we realized the correlation between their recommendations and our own work and became excited about playing a role in developing the possibilities of IPTOC's charge. In March over a few days we met together in person just outside of Atlanta to continue our work and discussed for hours the Principles and the nine points. We sat together in a living room and slowly, prayerfully, and intentionally read aloud each of the sections within the Principles, reflecting on their meaning, what they ask us to do, and how they include the nine points. It was an amazing experience that challenged, grew, and connected us more deeply to our own Rules in a powerful way. We found the nine points really are present throughout the Principles, either explicitly or implicitly!

Points Explicitly Contained Within the Principles Using the Same Headings

The clearest overlap between the Principles and the nine points is contained in the Three Ways of Service. "Tertiaries desire to be conformed to the image of Jesus Christ, whom we serve in the three ways of Prayer, Study, and Work. In the life of the Order as a whole these three ways must each find full and balanced expression,...each individual member's Personal Rule of Life must include each of the three ways." (*Principles*, Day Thirteen).

Prayer is an essential component in our rule of life, and it remains so in a Personal Rule formatted on the Principles. Prayer is most clearly emphasized in the Principles on Days 14-16, but also permeates other sections as well. For example, the Principles call tertiaries to prayer on Days 5 and 6 in the First Aim "To make our Lord known and loved everywhere," and on Days 24 and 26 in the Notes of Humility and Love. Just as the Province of the Americas encourages such diverse forms of prayer as meditation, thanksgiving, and intercession, the Principles also encourage similar particular and diverse forms of prayer. Unique to the Principles, however, the points of Eucharist and Sacramental Reconciliation are cited specifically as types of prayer.

cont. on page 23

Rules and Principles, cont. from p. 22

Study is another important part of a Personal Rule, specifically the devotional study of scripture, a point which is highlighted on Day 17 of the Principles. However, as Third Order Franciscans, we also make a point “to pursue other branches of study, both sacred and secular” (Day 18).

While **Work** is the more traditional word in the Christian religious tradition, Days 19 and 20 of the Principles emphasize what really is meant is *service*. The Principles remind us that the “active work” to which we commit is an “expression for each of the three aims of the Order in our lives.” In other words, how will we work “to make our Lord known and loved everywhere,” “to spread the spirit of love and harmony,” and “to live simply?

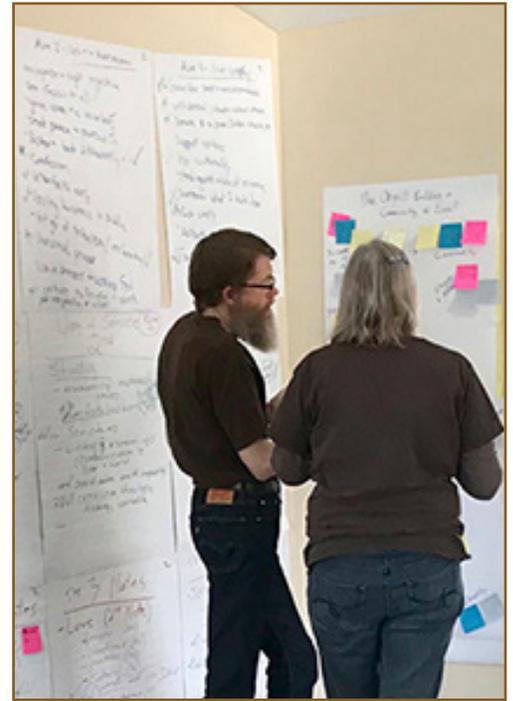
Another of the nine points that shows up explicitly as its own heading in the Principles is **Simplicity**. Days 10, 11, and 12 call us to live simply, share with others, avoid luxury and waste, regard our possessions as being held in trust for God, and concern ourselves more for the generosity that gives all, rather than the value of poverty itself. Days 22 - 24 also speak to living simply in the context of The First Note of the Order, **Humility**.

Points Explicitly Contained Within the Principles Using Different Headings

While the four points above have direct parallels as section headings between the nine points and the Principles, some of the nine points, while explicitly present in the Principles, do not have their own section heading. For example, the commitment to Eucharist may not be its own section in the Principles, but it is cited in the section about prayer on Day 15.

Penitence also shows up in Prayer, specifically in its mention of the Sacrament of Reconciliation on Day 16. While penitence is ultimately about reconciliation, there are other important forms of seeking reconciliation such as prayerful daily self-reflection taking “care to cast out the beam from our own eye,” and reconciliation in relationships: “we seek reconciliation with those from whom we are estranged” (Days 24 and 26). This last point is unique and an important reminder that penitence

John
Rebstock
and
Barbara
Bennett
refining
some
thoughts.



should challenge us not only to seek reconciliation with God, but also with those around us.

Points Implicitly Contained Within the Principles

Some of the nine points are contained in the Principles implicitly rather than directly. For example, **Self-Denial** is present consistently through much of the Principles, though the term itself is never used. On Day 3, the Object uses the language of surrender, renunciation, and sacrifice. The language of surrender and the emptying of self is again used on Day 10 in the context of **Simplicity** and on Day 22 in the context of **Humility**. Finally, **Self-Denial** is present at the very end of the Principles in its call for us to be a people of joy: “The purpose of Christ is to work miracles through people who are willing to be emptied of self and to surrender to him” (Day 30). The Principles remind us that Self-Denial is not simply about giving something up, but a radical way of continual self-emptying and surrender. We ask ourselves, what do I need to let go of to surrender to the God of wholeness and love?

Retreat is one point less than explicitly contained in the Principles but that resonates in Spirit with its words and convictions. In the First Way of Service on Day 16 we are reminded that some people have much daily time to dedicate to prayer while others have less, but that we all are “to see
cont. on page 24

Rules and Principles, cont. from p. 23

the importance of prayer and to guard the time we have allowed to it from interruption.” Retreat is an important way to be intentional about having a guarded and uninterrupted time for prayer. In a Personal Rule formatted by the Principles, the section on Prayer may be the most appropriate place to express a commitment to retreat.

About the last of the nine points, *Obedience*, the Principles urge us to “shape our lives and

“...there is quite an overlap between the content of the Principles and the nine points. In fact, there is no need to throw out any of the nine points! The Principles contain all nine points, either explicitly or implicitly, and these should remain part of the Personal Rule. Nothing is lost in content in the shift of format, and yet quite a lot can be gained!”

attitudes to reflect the obedience of those whom our Lord chose to be with him and sent out as his witnesses” (Day 6). Whether it be the fraternity of Christ’s disciples or the Third Order, obedience is inherently about being a fruitful and participating member of a community. It’s about being dedicated to the community’s work. As tertiaries in the Third Order, Society of St. Francis, we make a commitment to the health and welfare of our community and the aims, service, and notes it undertakes. We trust that in our participation—in our obedience—God will continue to bless, grow, and use us according to God’s plan. This idea is central to what it means to be an Order and is echoed in the Principles’ very Object: “The object of the Society of Saint Francis is to build a community of those who accept Christ as their Lord and Master and are dedicated to him in body and spirit. They surrender their lives to him and to the service of his people. The Third Order of the Society consists of those who, while following ordinary professions of life, feel called to dedicate their lives under a definite discipline and vows” (Day 3). Participation in the building of our TSSF community also involves committing to the guidance of our leadership, its decisions, and the Constitution and Provincial Statutes, including praying the Daily Office, saying the Community Obedience, meeting regularly with a spiritual director, annually renewing our pledge, reporting

regularly on the Rule and Franciscan life, attending local fellowships and other TSSF gatherings, and making an annual financial contribution. In revising a Personal Rule of Life, these aspects of obedience are inherently present in the Object’s charge to build community and should never be neglected in a Rule formatted according to the Principles.

What the Principles Ask of Us That the Nine Points Do Not

While there is much overlap between the Principles and the nine points, revising a Personal Rule to reflect the Principles adds some things to the Rule not included explicitly in the nine points. For example, making our Lord known

and loved everywhere (*The First Aim*) may have shown up in some Personal Rules in the sections of work or perhaps prayer, but the Principles bring a much greater sense of intentionality to this important feature of our Order’s identity. The Principles go so far as to say, “The primary aim for us as Tertiaries is therefore to make Christ known” (Day 6). The trial revision of the Rule called for by IPTOC gives us the opportunity to bring more intentionality to our “primary aim.”

Like the First Aim, the *Second Aim*, to spread the spirit of love and harmony, has largely been missing in a rule formatted by the nine points. While the “Work” section of the nine points calls us to some type of action, this second aim reminds us of an important Franciscan charism that our work should involve breaking “down barriers between people and [seeking] equality for all.” Our nation is permeated with conversations about race, gender, inequality, immigration, and economic disparity, and we as Franciscans should be active in our role to participate in these conversations. Do our Rules reflect these important issues?

Finally, while the nine points have a lot to say about the things we ought to be doing or not doing, they have little to say about the mode in which we should be doing them! The Principles

cont. on page 25

Rules and Principles, cont. from p. 24

not only give us aims to pursue and ways of service, they give us notes by which to live: Humility, Love, and Joy. These three are central features of the Franciscan tradition and the way of Christ. The Apostle Paul reminds us in 1 Corinthians 13 that we can do many things, but if we do not have love, it amounts to nothing. Revising the Rule according to the Principles gives us the opportunity to make definite and intentional commitments to living our lives in the way of humility, love, and joy.

In July, the rule work group presented recommendations to Chapter about proceeding with this experiment in our Province. The work group is now training interested leaders in the Order (such as fellowship conveners and area chaplains) in how to help tertiaries align their rules with the Principles. With feedback from this first cohort, Chapter will review the experiment during its meeting in October. If all is progressing well, the experiment will be opened up to all professed tertiaries who would like to participate, and eventually to those in formation as well. ♦

My First Chapter

Janet Fedders

ethos:

n. the characteristic spirit of a culture, era, or community as manifested in its beliefs and aspirations.

**FrancisClarean is a term invented by our Brazilian tertiaries to describe where we are.*

Since getting to know the members of Chapter really well now...I can speak to you of vibrancy, honesty, integrity, thoughtfulness, an awareness of Francis being around, love. I guess that's their ethos.

Because we are followers of Francis, fall means a new beginning. We'll renew our vows, celebrate Francistide, and for those of us who've been chosen, we will go to Chapter. This will be my first Chapter. I'm okay with that, but for many years as a tertiary, I had no idea what Chapter was or did. It all seemed very secretive to me. Closed-door meetings. A photo afterwards on the steps of Little Portion. Me trying to decipher from the print caption and the tiny people in the photo who was who. Why were they all there? Why those specific people? I figured the Minister Provincial and officers and invited guests. But who were those members of Chapter?

At that time, I knew we elected members of Chapter and as such they represented us. I knew that we could go to them with any concerns or ideas. Pick one. Pick one member of Chapter, someone you've never met and feel free to do that! Hahaha. I'd never have done it. These elevated representatives from our midst seemed very distant to me. Chapter. What were they doing there all that time at Little Portion? And to make it worse, in my Minister Provincial interview, Tom Johnson asked me, "Never having been at Chapter, how will you know about the ethos of Chapter?" Are you all smiling with me now? ("Because you'll tell me?" seemed an inappropriate response.)

Since getting to know the members of Chapter really well now (we have been meeting on Zoom every month), I can speak to you of vibrancy, honesty, integrity, thoughtfulness, an awareness of Francis being around, love. I guess that's their ethos. And I don't know about other Chapter meetings, but this one? I already know that it will be Holy Spirit-filled. Prayer-filled. And I know that we will have some wonderful FrancisClarean* things to report afterwards. Be sure to match up our names with our photo!

And if you'd like to chat with a Chapter member before October, why not call one? Or me.

Peace and All Good,

Janet ♦

We Are an Order... Complete this Sentence

Our Minister Provincial Janet Fedders asked participants on TSSF Facebook and the listserv to complete this sentence. Here are the replies of a dozen tertiaries. What is your response?

We share a common insanity that rejects love of power and money and ego (Rick Pearce)... and the world needs us (Beth Harris).

We are a community that follows Jesus in the way of Saint Francis. **Victoria Steele Logue**

We live with a spiritual discipline that gives structure, a clear purpose by way of the Principles, as well as fellowship with others in the Order. **Terence Doyle**

Ministry in the name of Jesus makes the best sense when we live life together. **Kevin McGrane Sr.**

We all have yearned for “something more” than we experience in local parish life, which we provide for one another through mutual love, encouragement and inspiration as we seek to follow Christ in the world in the way of Francis and Clare. **John Rebstock**

Even though we live apart, we pray together, and we serve together, following Jesus, and Francis and Clare. **Tracey Fiore Carroll**

I need ORDER in my life and the Third Order has been my anchor to a spirituality that keeps me “semi-balanced” and “mostly” focused upon our Lord, His Cross, and Abba. Francis provided a way of living the Gospel in my life. **David W. Holland**

...because we support each other with humility, love, and joy after the example of Francis and Clare. **Rick Bellows**

We need fellowship as we follow Francis and Jesus on our journey together. **Robert W. Thomas**

In the Order we are a family in Christ whose members heed the Divine Trinitarian whispers in our hearts to follow Francis and Clare. As brothers and sisters we strive to live the Principles and Gospel and share love with all Creation. **Cathy Reynolds**

We are called by Jesus to love one another, and, being part of an Order like ours is one way of doing that. **Lyndon Hutchison-Hounsell**

We share a common insanity that rejects love of power and money and ego; relying on our relationships with all humanity and each aspect of the natural world as our primary gospel, focused by the guidance and love of the Trinity. **Rick Pearce**

We are an Order because St. Francis saw the need for a Third Order and created one. It has endured over 800 years because it continues to meet a need in a perpetually broken, imperfect, troubled world and feeds a hunger for a higher calling to remedy some of the ills on the part of those who join. It works. **David Lawson-Beck**

We are an Order because we need each other and the world needs us. We are one together, and there is strength and power where many are one. The world needs us to illumine the darkness with our Principles and our prayers, not only for each other, but prayers for family, friends, and strangers. **Beth Harris** ♦

TSSF Hispanic Ministries Grow and Prosper

Brazilians Visit Cuba and Welcome Cubans into TSSF

Informe de la Visita a la TSSF de Cuba

Written in English and Spanish by Revdo. Luiz Sirtoli (Ministro Regional Brasil), Revdo. Armando Delgado (Coordinador TSSF en Cuba, and Mauricio Rocha Tolentino (Profeso TSSF en Brasil)

Complying with the resolution of the Brazil Chapter TSSF meeting in annual retreat on 15-17 September 2017, Brazil Regional Minister Rev. Luiz Sirtoli and professed member Mauricio Rocha Tolentino left for Cuba on the night of 04 June 2018, deplaning in Havana in the late morning of 05 June, and were received by Rev. Armando Delgado Orozco, novice of TSSF Havana. The following report tells the story of the activities undertaken during the stay in Cuba.

June 05 Arriving in Havana, and received by Rev. Armando Delgado Orozco at the airport, we were driven to our lodging at the Bishop's apartment. We had lunch and rested during the afternoon. We sketched out the itinerary and the Mission's plan. Bishop Griselda was absent, but left with the recommendation that we be lodged at the Diocesan Center, next to the Cathedral, without charge, a special reference to Francisclareans receiving food and lodging.

June 06 It wasn't possible to meet with the postulant Iván Fernandes as planned, as he had left the country for an unknown destination. In the afternoon we visited Old Havana, the foundational and historic part. We found the historical museum of the Basílica Menor of St. Francis of Assisi. We saw the roots of Cuban History, the place where the first Anglican mass in Cuba was held. We visited the entire surroundings. We also went to the Greek Orthodox Church, quite close to St. Francis. We went through the historical part of Havana, the Cultural History Center. At night we went to Camagüey and from there to Nuevitas, where our brother companion Rev. Father Armando works. He housed us fraternally and francisclearanally in his home.

Cumpliendo la resolución del Capítulo de la TSSF Brasil, por la ocasión del retiro anual del 15 al 17 de septiembre de 2017, el Ministro Regional de Brasil, Revdo. Luiz Sirtoli, y el Profeso Mauricio Rocha Tolentino partieron rumbo a Cuba en la noche del día 04 de junio de 2018, desembarcando en La Habana al final de la mañana del día 05, siendo recibidos por el Reverendo Armando Delgado Orozco, novicio de la TSSF Cubana. El informe que sigue narra las actividades desarrolladas en la estancia en Cuba.

Junio 05 Llegada a La Habana, recibidos por Revdo. Armando Delgado Orozco en el Aeropuerto, fuimos conducidos y hospedados en el Apartamento de la Obispa. Almorzamos y descansamos por la tarde. Trazamos el itinerario y plan de la Misión por el país. La Obispa Griselda estaba ausente, pero dejó la recomendación de que fuésemos hospedados en las dependencias del Centro Diocesano, junto a la Catedral, de forma gratuita, por concepción especial como francisclearianos, recibiendo hospedaje y alimentación.

Junio 06 No fue posible encontrarnos con el postulante Ivan-Fernandes, según lo previsto, por haber inmigrado del país, en lugar desconocido. Por la tarde, visitamos Habana Vieja, la parte fundacional e histórica, y Pasamos por el museo histórico Basílica Menor de San Francisco de Asís. Nos encontramos con las raíces de la historia de Cuba, lugar donde se celebró el primer culto anglicano en Cuba, en 1774. Visitamos toda la redondez. También estuvimos en la Iglesia Ortodoxa Griega, muy cerca de la de San Francisco. Pasamos por la parte histórica de La Habana, el Centro Cultural Histórico. Por la noche, viajamos a Camaguey e de allí para Nuevitas, Ciudad donde trabaja nuestro hermano compañero, Rev.

cont. on page 29

Brazilians Visit Cuba, cont. from p. 27

Right, Symbolic of TSSF's warm embrace of our Cuban brothers and sisters, Luiz Sirtoli, Regional Minister for Brazil, embraces Raciel Prat, the first Cuban admitted to our Third Order, at the conclusion of the profession liturgy.

Below left, TSSF Brazil meets TSSF Cuba. Left to right, Luiz Sirtoli (Regional Minister Brazil), Tania Martin Rodriguez (new Cuban postulant), Mauricio Tolentino (Brazilian tertiary), Raciel Prat (newly professed Cuban), and Armando Delgado (Cuban novice).

Below right, newly professed Cuban Raciel Prat (center) with his daughter and Brazilian brother Mauricio Tolentino.



cont. on page 29

Brazilians Visit Cuba, cont. from p. 27

Padre June 07 On this day, at 7 PM in a special ceremony at Mission San Miguel, Mr. Raciél Rene Prat Primelles made his profession. This was the first professed TSSF in Cuba.

June 08 In the morning we met with the novices and the [òne] professed. We received Tania Martín Rodríguez as a novice in a ceremony on June 8. at the house of Rev. Armando. In the afternoon we dropped Tania at the bus terminal, we visited part of the city and we met in Raciél's house for sharing and a festive dinner.

June 09 In the morning we traveled to Ceballos, where we were received and housed Francisclareanally by the novice Rev. Haydee Lugo. In the afternoon we met for an evaluation and reflection on the progress of the TSSF in Cuba. Each of the local participants, Revs. Armando and Haydee, was able to express feelings, expectations, concerns and hopes with respect to the progress of the Cuban TSSF. We worried about the need to organize the Third Order in a peaceful manner, avoiding the concern shared also by Bishop Griselda that there might arise a TSSF more concerned with power than service to the brothers and sisters. There is a concern that intellectualism not predominate over Franciscan charism.

June 10 In Ceballos, in the morning, there was a Eucharistic Celebration, concelebrated by Rev. Haydee, Rev. Armando and Rev. Luiz, with the local community Mission San Miguel y Todos Los Ángeles. Rev. Luiz preached, clarifying also the purpose of our visit and the existence of the TSSF. The community was very receptive and friendly. In the afternoon we walked around the town accompanied by the Minister in Charge and some people from the community. The welcome and fraternal attention given to us at all times by Rev. Haydee was impressive.

June 10 In the morning we traveled to Matanzas, where we were welcomed by Rev. Tulia Sanchez Urtiga and her husband Osmania Roca Santana. They paid special and fraternal attention to us, receiving us in the guest house of Fieles a Jesus parish, the first Protestant church in Cuba. In the afternoon we rested.

Padre Armando, que nos hospedó fraternal y franciscanamente en su casa.

Junio 07 Este día, a las 19:00 hs, en ceremonia especial, en la Misión de San Miguel, fue recibido como profeso el Sr. Raciél Rene Prat Primelles. Este fue el primer Profeso de la TSSF en Cuba.

Junio 08 Por la mañana, tuvimos un encuentro con los novicios y el profeso. Recibimos a Tania Martín Rodríguez, en el ingreso al noviciado, en ceremonia en la casa de Revdo. Armando. Por la tarde, dejamos Tania en la terminal de Omnibus, visitamos parte de la ciudad y nos reunimos en la casa de Raciél para convivencia y cena celebrante.

Junio 09 Por la mañana, viajamos hacia Ceballos, donde fuimos recibidos y hospedados Francisclarianamente por la novicia Revda. Haydee Lugo. Por la tarde, nos reunimos para una evaluación y reflexión sobre el progreso de la TSSF en Cuba. Cada uno de los participantes locales, Revdos. Armando y Haydee pudieron expresar sus sentimientos, expectativas, inquietudes y esperanzas con respecto al progreso de la TSSF cubana. Se percibió la preocupación de organizar la Tercera Orden de manera pacífica, evitando lo que es preocupación también de la Obispa Griselda de que surja una TSSF, donde pueda surgir el carácter de poder por encima del servicio a los hermanos (as). Hay la preocupación para que no predomine el intelectualismo por encima de carisma Francisclariano.

Junio 10 En Ceballos, por la mañana, hubo Celebración eucarística, concelebrada por Revda. Haydee, Revdo. Armando y Revdo. Luiz, con la comunidad local, Misión de San Miguel y todos los Ángeles. Revdo. Luiz hizo la predicación a la comunidad, aclarando también el por qué de nuestra presencia allí y la existencia de la TSSF. La comunidad fue muy receptiva y amistosa. Por la tarde, caminamos por el pueblo en compañía de la Ministra Encargada y algunas personas de la comunidad. Destaca por la acogida y fraterna atención a todo instante de la novicia Revda. Haydee Lugo, la Ministra encargada.

Junio 11 Por la mañana, viajamos a Matanzas, donde fuimos acogidos por la Revda. Tulia Sanchez Urtiga y su esposo Osmania Roca Santana. Nos dedicaron una atención toda particular y fraterna,

cont. on page 30

Brazilians Visit Cuba, cont. from p. 29

June 12 We traveled early to Varadero, the most famous and best known beach in Cuba. From there to Cardenas, to the parish of St. Francis, where we were welcomed by Jorge Clemente Felipe Merida, former professed member of a now extinct Ecumenical Franciscan Third Order, to which Bishop Griselda had also belonged. We had lunch with him and continued on toward Boulondron where we met Alico A. Fajardo Rivero, another former member of the aforementioned Third Order. Alico is almost 90 years old, very lucid and, together with Jorge, was recognized and admitted to Profession in TSSF by Tom Johnson under special dispensation at the request of Bishop Griselda in view of their historic walk. There, with Alico and Jorge, we had a productive meeting about TSSF. We note that from Varadero we were driven to Matanzas by the parish priest in Cardenas, Rev. Aurelio de la Paz Cot and his wife Laura Saraff Fundora, in their personal automobile. At night we shared a meal with the family of Rev. Tulia and the postulant Alexander Hernandez Aranzola. Following dinner we celebrated Eucharist led by the Rector, with Alexander admitted to Postulancy.



Tania Martin Rodriguez is welcomed as a postulant to the Third Order in Cuba.

June 13 in the morning we traveled to Havana, where we were put up at the guest house of the Diocesan Center. We slept, had lunch, breakfast and dinner in this Guest House. In the afternoon we rested and walked a bit around the El Wedado zone. At night we did the evaluation of all the work done these days of our stay in Cuba.

June 14 In the morning, after breakfast we did the report of our work carried out during our stay here. At noon we left for the airport and boarded our flight to Brazil, delighted with the work we succeeded in carrying out in these ten days with the Cuban TSSF. ♦

acogiéndonos en el albergue de la Parroquia Fieles a Jesús, primera Iglesia Protestante en Cuba. Descansamos por la tarde.

Junio 12 Temprano, viajamos a Varadero, playa más conocida y famosa de Cuba. De allí, para Cárdenas, en la parroquia de San Francisco, donde encontramos la acogida de Jorge Clemente Felipe Merida, antiguo profeso de una extinta Tercera Orden Franciscana Ecuménica, de la que también había formado parte la Obispa Griselda. Almorzamos con él y seguimos hacia Bolondron para encontrarnos con Alico A. Fajardo Rivero, otro antiguo profeso de la citada Tercera Orden.

Alico, que tiene casi 90 años, muy lúcido, así como Jorge, fueron reconocidos y admitidos como profesos en la TSSF con Tom Johnson, por diseño especial, a petición de la Obispa Griselda, en virtud de su caminata histórica. Allí, con Alico y Jorge, tuvimos una reunión muy productiva, tratando de la TSSF. Destacamos que, desde Varadero, fuimos conducidos por el párroco de Cardenas, Revdo. Aurelio de La Paz Cot y su esposa Laura Saraff Fundora, en su coche particular, hasta Matanzas, pasando por Bolondron. Por la noche, compartimos una cena con la familia de la Revda. Tulia

y el postulante Alexander Hernández Aranzola. A continuación, celebramos la Eucaristía, presidida por la Reitora, con la admisión al postulantado de Alexander.

Junio 13 Por la mañana, viajamos a Habana, y nos alojamos en la Hospederia del Centro Diocesano. Dormimos, almorzamos, desayunamos y cenamos en esta Hospederia. Por la tarde, descansamos y caminamos un poco por la zona El Wedado. Por la noche, hicimos la evaluación de todo el trabajo realizado en estos días de nuestra estancia en Cuba.

Junio 14 Por la mañana, después del desayuno, hicimos el informe de nuestro trabajo realizado durante nuestra estancia por aquí. Al mediodía, salimos al aeropuerto y embarcamos hacia Brasil, encantados con el trabajo que pudimos realizar en estos 10 días con la TSSF Cubana. ♦

TSSF Hosts Breakfast at General Convention for Latin American Bishops

*Janet Fedders,
Provincial Minister*

Sometime last year, the kernel of an idea was kicked around: What would it be like to host an event for our Bishops in Latin America at General Convention, instead of tracking them down in the halls between sessions? Out of that idea grew the TSSF Breakfast on July 5th, the opening day of General Convention. You may ask why this seemed so important, what with everything else that we have going on in the Order?

It turns out that, in Latin America, the path to admittance and growth of the Third Order begins with the bishop of each diocese. They are the portals, and more. This is of course different from the growth of TSSF in the United States. In Latin America, everything goes through the bishops. And some, like Archbishop Francisco M. Moreno in Northern Mexico, have even been integrally involved in creating a plan for attracting members and designing internships for young people.



Left to right, Bishop Lloyd Allen of Honduras, Bishop J. David Alvarado of El Salvador, TSSF Bishop Protector David Rice, the Rev. Vanessa Cato, Salt Lake City and Sister Pamela Clare, Minister Provincial CSF.

Getting the bishops together to thank them for their interest and let them know more about the Third Order was a way to accomplish a great deal in a narrow window of time. Anita Miner and Jim Hagen were tireless in preparing for the event, and Jim did yeoman's work translating at the event. There were half a dozen or so tertiaries there as well, so we were able to present many bright, shiny faces. Anita, Jim and I, along with Sister Pamela Clare, CSF, presented. And our own Bishop David Rice gave a warm welcome to all of us, including a heartfelt prayer.

Bishop Griselda Delgado del Carpio, Bishop of Cuba, attended, with her husband, also a priest in Cuba. As you know, the Episcopal Church voted during this General Convention to readmit the Cuban Episcopal Church to its midst. Bishop Griselda was most cordial with all of us, and we were able to laud and thank her for the way in which TSSF is growing in Cuba. The other bishops in attendance

cont. on page 32

*Latin American Breakfast,
cont. from p. 31*



were Bishop Moreno (No. Mexico), Bishop Lloyd E. Allen (Honduras), and Bishop J. David Alvarado (El Salvador). Bishop Alfredo Terencio Morante (Ecuador Littoral) had travel delays, but was well represented by his wife Olga. Also in attendance was the Province IX Coordinator for The Episcopal Church, Francisco Morales, Anthony Guillen, Director of Ethnic Ministries and Missioner for TEC came. And to our surprise, a reporter and a photographer from The Living Church were present to do a story. Need we add that all of us felt the Holy Spirit in the room?

So, sometimes little ideas have big rewards, and we are sure this one will reap positive benefits as we move forward. If you happen to see Anita or Jim, please give them hearty thanks!

Peace and All Good!

Handwritten signature of Janet Fedders.

Left, Bishop Griselda Delgado del Carpio, Bishop of Cuba, who attended the breakfast.

Hispanic Ministries Appeal

By Janet Fedders

Two years ago, Tom Johnson asked us all to contribute something extra for the Hispanic Ministries that we are pursuing. And we did. And in these last two years, we've seen the fruit of those ministries and your giving: Professed in Ecuador! Professed in Panama! In Puerto Rico, and in Cuba! A plan for growth in Northern Mexico.

This growth and this fruit make us bold to ask you again. As you plan your finances for the next month or so, please pray about making an extra gift to TSSF for this ministry. Your gift will be used directly in these countries to benefit and help grow what they call *Francesclariana!*

Send your check to Alison Saichek, P.O. Box 92, Fremont California 94537 and put Hispanic Ministry on the memo line.

Thank you.

Milestones

Newly Professed Ivan Buxeda Diaz



*Priest. Professor of History. Diocesan Historiographer.
TSSF Organizer in Puerto Rico.*

I was professed on August 12, 2018 by the Rt. Rev. Rafael L. Morales, Bishop of Puerto Rico.

I am a priest-in-charge of Emmanuel Episcopal Church in Dorado, Puerto Rico, as well as historiographer for the Diocese of Puerto Rico. I have a Ph. D. in history from the University of Puerto Rico and a Master in Divinity from the Evangelical Seminary in Puerto Rico.

I have been a professor of history and humanities for the last 22 years. I have also been working to organize a fellowship in Puerto Rico.



Newly Professed Peter Mark Gdula



*Sportsman. Coach. Photographer. Musician. Deacon
supporting environmental and social justice and animal rights.*

Greetings to everyone! I hope this brief bio will give you an idea of who I am. For starters, my loves are God, my wife, my family, our pets, and friends. My interests include spoiling our dogs and cat, fishing (I make my own lures), nature photography, gardening, strumming my guitars, writing, supporting environmental and social justice causes and animal rights, and a litany of other things too numerous to mention. I've played nearly every sport there is except for all of the polos and cricket. I've coached adult softball and high school track and field teams to championships, including a state champion in the sprints. I am originally from a small coal-mining town in western Pennsylvania.

My present residence in central Pennsylvania came by way of being enlisted in the U.S. Air Force a year after high school. I ended up spending 20 years and three days in service to my country, retiring in August of 1996. Spent the next 10 years or so driving 18-wheelers around the northeast part of the U.S. An injury forced me to quit driving. This was all God's plan because God then made me discern a call to the Sacred Order of Deacons in the Episcopal Church. After six years of schooling and testing, I was ordained a Deacon on April 22, 2012. I think it appropriate that I began my ordained service to God and God's people on Earth Day.

As I grew into my vocation as a deacon, the connection with Franciscan spirituality became more and more prevalent in both my activities and my prayer life. An encounter with a professed tertiary and an assignment with a novice in the Third Order prompted me to inquire about TSSF. From there my inquiry turned into profession on the 19th of May, 2018.

Thus, another chapter of my life opened as I began this venture with all of you! I thank everyone for their prayers and support which helped me along the way. I'll be praying I can help others on their journeys, as well. ◆

cont. on page 34

Newly Professed
Valerie A. Hart



Retired Priest. Marketing Professor. Psychologist. Grandmother. Writer.

Retired priest, grandmother, writer, psychologist—these are some of the words that I use to describe myself, and now I’m delighted to add Franciscan.

I was born in Ohio, went to undergraduate and graduate school in Pittsburgh, Pennsylvania, where I also gave birth to three children, taught marketing in Pitt’s Graduate School of Business and became a psychologist specializing in stress-related disorders.

When the family moved to the San Francisco Bay Area, I taught transpersonal psychology and, to my great surprise, received a call to the priesthood. After twenty years of active ministry, first as the vicar of a small mission in the Diocese of California and then as the rector of a parish in the Diocese of El Camino Real, my children began having children, I turned sixty-six and felt a pull to spend more time writing, so I decided to retire.

Not knowing where I wanted to live during my retirement I bought a small RV and spent almost two years traveling all around the country with my golden retriever, visiting friends, relatives, national parks and a different Episcopal Church almost every Sunday. The welcome, or lack thereof, at these churches led me to thinking and writing about how important it is for the church to be actively prepared to welcome home anyone who comes to visit.

I have now settled down in Orange County, California where I am busy enjoying my grandchildren, volunteering at a resource center that provides support for the homeless and impoverished, helping at my local congregation and working on a memoir. ♦

Newly Professed
Harvey Hill



Professor. Backpacker. Priest. Transplanted New Englander.

I find it surprisingly difficult to introduce myself in a few words. My family would probably say that the difficulty is limiting myself to a few! But here goes.

I am fifty-three years old. My wife and I have been married twenty-six years, and we have two wonderful sons, both currently undergraduates at Middlebury College.

As I look back, the long journey that led to my profession this summer began about fifteen years ago. At the time, I was teaching religion at a small college in Georgia. After a decade of loving the work, I became dissatisfied. Nothing external had changed, but the work no longer fulfilled me in the way it had.

Three major things came out of my mid-life discontent. I became a backpacker. I left the academy to pursue a calling to the priesthood. And my family and I moved to Massachusetts, where I now serve as the rector of Saint David’s Episcopal Church.

In Massachusetts my spiritual director—our former Bishop Protector, Gordon Scruton—introduced me to the Third Order. I was immediately

cont. on page 35

Harvey Hill, cont. from p. 34

drawn to the Franciscan emphasis on social justice and creation care, both grounded in a deep relationship with Jesus Christ. After a wonderful formation process, I am thrilled to have made my profession.

My task now is to figure out how to live as a Franciscan without the support of my formation counselors and class! I hope and presume that will mean a deepening relationship with my Franciscan brothers and sisters in the years to come. ◆

Poetry / Reflection

Poem: "Lovely"

Victoria Tester



The view from my backyard of the Chiricahua Mountains in Arizona.

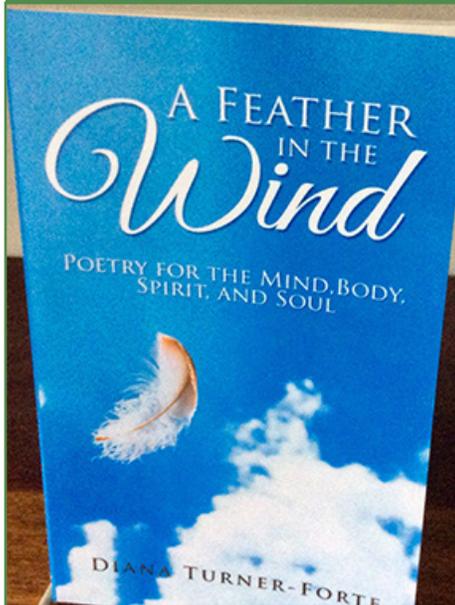
This is a prayer for my cat Lovely who Our Lady disguised as a little silver fox on this hard mountain. Whose silver embroidery needle anchored him to white rocks in the canyon, when April winds tore even the hem of her dress to dried grasses, and pollen. This is a prayer for my Lovely, who called to me through moonlight in this strange sad voice God gave us. Three times he called, three times I answered. Who found our splintered porch, our single blessed bowl of water,

who found us, miles from neighbors, lonely guests on a hard mountain. Who lost his wariness, who wrapped his little silver bones around my weak legs in darkness. Who revealed his name even before the sun rose over the Peloncillos so that I would know, after malaria, after betrayals, after so much death and even after Juarez, even Juarez, Love, my Lovely love, Love itself had found me. ◆

Book Review:

*A Feather in the Wind:
Poetry for the Mind,
Body, Spirit, and Soul*

by Diana Turner-Forte



Editor's Note:

Congratulations, Diana! In July Balboa Press released Diana Turner-Forte's new collection of poems. [Click here](#) to order the 86-page paperback from Amazon. Printed at right is the blurb from the book cover and "God's Paradise," a poem from the collection.

This is a collection of poems to stimulate the mind, open the heart, and make the soul sing. *A Feather in the Wind* is presented in six sections: "Peace and Harmony," "the Source," "Nature," "Interconnectedness," "On Waking Up," and "Dancing." Relocating to the rural south and the solitary life-style that transition afforded were opportunities for personal and spiritual growth. Diana Turner-Forte found herself surrounded by nature, listening to the sounds of birds in the morning, eating fresh vegetables from the garden, and making long drives to teach, dance, and study in nearby cities: simple gifts she would come to cherish. Over time, Ms. Turner-Forte's recollections of conversations and experiences with many different people became a catalog of words, messages, and phrases.

God's Paradise

*I live on land in Ellerbe
Land to which -I belong.
A caretaker is the role I play
As others before blessed it.
The place is lush, tranquil and serene
Assorted birds sing mornings' overture.
The woodpecker distinguishes his presence
With percussive -Tat, a-tat, a-tat, tat, tat.
The scent of newness is the dawn
A gentle breeze rustles leaves and wind chimes
The grass presses against my feet
Embraced by Nature's tenderness.
This land holds way too much to know
The blood of ancients who wandered here;
Uwharrie people, Chickahominy and Siouan tribes
Where are they now - their voices silenced, their ways
forgot.
Mixed peoples of another time
A culture demolished, expunged, erased.
Their toils of freedom still in the dirt
Deeper still, their suffering concealed.
Their anguished tears touch my soul
Merged in spirit, soil, and work
Corn, beans, squash and turnip greens
Give nourishment, health and vitality.*

cont. on page 37

*God's Paradise,
cont. from p. 36*

*Deer and coyote know they're safe
Sometimes a gray fox passes by,
Smaller rodents romp and play
At night burrowing into the ground.
To Mother Earth I say a prayer:
Sustain us all in peace and light
That we may walk in ancients' ways,
With courage, hope and gentleness; to tend the land
As once they did, with care and love;
Hold in our hearts their memory
To not take more than we need and for all there is to
give much thanks.*



Reflection: Epiphany

Alice Baird

*He brought me out into a broad place;
he delivered me, because he delighted in me.
Psalm 18:19*

I had an epiphany some weeks ago when I was reading a story in the *New York Times* about how birds are adapting to climate change. Among the illustrations was the photo of a plump little brown bird standing on a tree stump, beak wide, wide open. Was it in joyful song or in grief? As I gazed at the photo of this unextraordinary little creature, I was flooded with a feeling of overwhelming love.

What did I love? Its “birdness”? Its vulnerability? Its voice, which I could not hear?

Later, I realized that this is how God loves me. For no good reason.

Early in my spiritual direction, Sister Mary had asked me to imagine how God “delights” in me. I couldn't.

But perhaps my response to the little bird, species unnamed, is a clue.

He delights in me just because I am. 

*The theme for the Winter 2018 issue of The Franciscan Times is
Responding to Disasters. Deadline is November 1.*

Send your submissions to: The Franciscan Times
R. John Brockmann jbrockma@udel.edu or
78 Mann Hill Road, Scituate, MA 02066