

# The Franciscan Times

Advent 2004

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

## TSSF Medical Mission to Guyana

*Milan Schmidt*

The interior of Guyana is a remote jungle where medical care is sparse and poverty endemic. At the request of the Third Order Anglican Franciscans in the area, a medical mission to Region 7 in Guyana, South America was organized. There were two Third Order Franciscan physicians, Dr. Tupper Morehead, an Ob-Gyn currently working in Public Health, and I, Dr. Milan Schmidt a family physician. Tupper's wife Sheila, a pediatric nurse practitioner, completed the medical team.

We were assisted locally by Regional Health Workers who deal with the day to day reality of severely limited resources. We assembled in Georgetown, delayed a day by hurricane Frances (not Francis!). On Monday morning we flew to Imbaimadai where we were met by Fr. Roland and a group of local residents. The airstrip was just at the edge of the village. The community was a grassy open area dotted with small rustic houses located on the Upper Mazaruni River. There was a small church building and a bar/store which was the apparent center of social life. People were dressed in "western garb" but shoes were in short supply. Cows crisscrossed paths with the residents. We unpacked and settled in a little, had noon prayers at Church of the Good Shepherd and then checked in with the local police officer. It was time to begin our work.

The Health Center is a simple building with three rooms, at the far end of the village. We used one room for medications and two for examinations. The

local health workers escorted the patients and translated for those patients who spoke only the local dialect, Akawaio. We examined and treated a wide variety of problems: most commonly aches and pains, skin problems, worm infestations and various infections. Almost everyone stated they had malaria at one time or another attributing various complaints to it. There was no way to verify this.

Before supper we joined the community for Evening Prayer and Eucharist. We retired to the local store/bar for music videos, a little rum, and dancing. It was early to bed as electricity is limited to the bar/store. We slathered on DEET and settled under our mosquito nets for the night.

The rooster started his warm ups at about 4 am, and was in full crow by Morning Prayer at 6am. Breakfast followed, prepared by Fr Roland's wife, Celian. It was then time to go to the Health Center for our morning session. We were a little more organized and saw a few more patients this second day. After our noon meal and prayers we packed our gear into a motorized dugout and headed down river to Jawalla.

There were light rains and overcast skies for our three

hour river journey on the picturesque but polluted Upper Mazaruni River. Gold mining had produced many "beaches" of white silt from the bottom of the river. Rafts of motorized dredges pumped the river bottom up through huge pipes and, after processing, back into the river. The

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*Imbaimadai Health  
Worker and Drs.  
Schmidt & Morehead*





*Shelia, Tupper, and Colleagues*

dredging process has caused considerable pollution. Mercury is used for the mining and apparently often ends up in the river. Local residents informed us that the fishing was very bad since mining started. We also had concerns about the safety of what was caught and eaten, given the widespread use of mercury. There was not a lot of wildlife along the shores, partly due to the dry season and no fruit. We were also told the monkeys have been scared away by the mining.

We pulled into Jawalla in the early evening and were met at the shore by Fr. Williams of the Church of St John the Evangelist. Local residents descended to carry our luggage up to the village, and we all went straight to the church. We were greeted in song both in English and Akawaio. Our English soloist was the retired health worker from the village. She had a beautiful voice. The trio who sang in Akawaio had a close melodic harmony which rose and fell and flowed like the river. We understood not a word, but it was beautiful and prayerful.

Celian fixed us supper while we arranged our mosquito nets for the night and did our slathering with DEET. As the sun set we heard a very loud noise reminiscent of a fax calling a phone line. This, apparently, is the sound of the "song bee." Soon afterward we heard what sounded like packs of barking dogs but were in reality barking frogs. We were warned that the screaming we were likely to hear about 2 am would be baboons. Sheila is sure she heard a whole troop of them; I thought I heard one.

Thursday morning at daybreak, we set up three exam rooms and a medication area and started to work. The local workers helped us direct patients, dispense medication, and translate as needed. We were starting to get the hang of this, and our flow went a lot better. We worked through until just after noon, had lunch and then spent some education time with the local health workers. We showed them how to appropriately use the medications we had left, and also talked about local health needs. Then it was into the canoe and back to Imbaimadai.

The trip up river was about the same as the trip down. The sun was out more strongly and our sun screen got quite a workout. We were amazed by ant nests high in the trees, which we had not seen on our trip in. Many species of birds which we did not recognize swooped or skittered near the top of the water. We arrived at Imbiarnadai tired but content.

As prayer starts everything in the area, we went straight to the church for Evening Prayer and Communion. Prayer was embedded in our days and was a natural part of the flow of life. On reflection, it may be as accurate to say our life was embedded in prayer. We learned that the "Alleluia Religion" which was there before the missionaries, had a Trinity of God the Creator, God the Brother and God the Spirit. It is no wonder that Christianity seemed so natural and was adopted relatively easily.

The schedule for our last day in the jungle was slightly different. We had seen most of the patients who needed attention, and were able to spend a larger part of our last morning in discussion and education with the local health workers. We worked with this pair also about the medications we were leaving, discussed what further needs the community had, and how we could best address these needs. Deficiencies range from simple lancets for drawing blood, to a new microscope lens or even a new microscope. Education materials, especially how to take medications, information about AIDS and STD's, family planning, and basic hygiene would be very beneficial.

Our flight to Georgetown was late in the day. We arrived after dark and had a long cab ride back to the hotel. We had a day to rest and see some of the sights of Georgetown, then an early trip home on Saturday.

Was the trip worth it? Absolutely! We were able to cure a few, help many, and be present with all. We were told our presence and support was very valued in this area where there is essentially no medical care. One man had not seen a doctor in 30 years. The local health workers have limited training. Each community has two workers, one active and one retired. They have had about three months of education in first aid, simple infections and reading malaria slides. We were able to do some additional education of the health workers. This may be the most lasting benefit we provided.

Are there ongoing needs? Absolutely! Problems with diagnosis and treatment of malaria, worm infestations, and infectious disease will continue. Chronic disease could not be monitored using the current model. There are severe limitations of the entire Health System. Even in Georgetown, treatment options are limited by availability. There is essentially no effective treatment for cervical cancer in the entire country, for example.

Georgetown is accessible from these remote communities only by air, and hence travel is expensive. Basic hygiene and sanitation education, and waste systems would benefit the area immensely. Safe water is an issue. Basic health education for both the population and the health workers is needed.

What can we do next? We can do a lot more to educate the local health workers about diagnosis and treatment. Some simple resources such as a VCR, education tapes, and simple medical equipment and supplies could make a lot of difference. A lot of health improvements could be made with education regarding sanitation. Improvement is needed in outhouse and safe water facilities. Exploring other models of mission could be fruitful. For example, doing a "medical student" model training for the health workers, spending longer periods of time with each patient teaching comprehensive exams, developing problem lists, medical records for ongoing care and focusing on the differential diagnosis for common symptoms encountered in the community. A team experienced in public health and sanitation could be useful, particularly for long term benefits.

This mission was a wonderful opportunity to serve our brothers and sisters in Guyana and to learn from them as well. The support of the Third Order of the Society of St Francis made this trip possible. Donations from Termann Drug in Montgomery excess samples from New Prague Clinic, and donations from MAP International supplemented the support of the Third Order. Queen of Peace Hospital in New Prague provided scrubs for the health workers. Special thanks to our Third Order Sister Brenda Stewart for her organization and on site support. Without her the mission would not have been possible. Thanks also to Bishop George and his wife, Sheila, to Fr. Roland and Fr. Williams for their gracious hospitality, and to Celian for being our cook. Thanks to Dr. Cummings for information about the area and expediting our authorization and entry into the country. Thanks also to the many wonderful individuals who kept us in their prayers before and during our mission.

### **Reflections on the Mission**

Having been on one prior mission to Peru, I had some idea what to expect on a medical mission to Guyana. I expected to be humbled by the

limited resources and my limited ability to deal with the problems I would find. I expected to be touched and challenged by people and relationships beyond my usual circle. I was aware in myself of the fear and trembling inherent in placing my organized and introverted self in the hands of the unknown and possibly dangerous environment of the jungle. With time and prayer I was even able to believe (to an extent) that it was God's will for me at this time. All this I did experience. What I did not expect was how my views of simplicity, prayer and obedience would be transformed.

My view of simplicity had been challenged in Peru by the contrast of working in the inner city and retiring to a luxury hotel. The contrast was painful and humbling, even humiliating. The sharp relief of treating people living on garbage heaps during the day and living myself in an environment more comfortable than even I was used to at night, left me acutely aware of my own excesses. It did not seem real that I could live as I found the poor of Lima living. Imbairnadai transformed my view of simplicity. There was no running water. There were no "modern" toilet facilities. Food was mostly canned and flown in at great expense. The buildings were simple, without insulation, heat, or even electricity. The exceptions were the church and the bar/store. Roads were non-existent. Cow paths crossed the footpaths that residents took to the river for washing,

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*Medical Mission at Fr. Roland's Church with Members of His Congregation*



travel or necessary water. There were no cars. All travel was on foot, by boat or by air. Medically, the necessity of having to make decisions based only on history and exam, without the comfort of even simple diagnostic tests made me appreciate the complexity of my usual life.

The contrast itself was not what was transformative. The easy acceptance and even embracing of life by these Amerindians made Simplicity seem not only possible but natural. There was celebration, joy, life. As part of this community rather than apart from it, I had time to "hang out," chat, and just sit. I learned to be thankful for mosquito nets and 12 hour days. Although there was much to do, and even with all that needed to be done, I was aware that it did not depend on my own efforts. Simplicity can make us aware not only of our own excesses but also of God's abundance, even in apparent scarcity.

Prayer was not part of my first medical mission, a secular mission organized by American Airlines. Certainly there was a sense of service, a desire to do good, and a genuine caring for those less fortunate. There was not a daily prayerfulness or any cycle of prayer other than that imposed by my own Rule. In Guyana, as part of a mission by and for Franciscans, there was a natural flow of prayer. We had Morning and Evening Prayer, daily Eucharist, and grace before meals. By the second day I had the sense that nothing started before we prayed. When we unloaded in Jawalla, we went to the Church before we even unpacked. This was not the sort of self aware "how holy am I to be praying" I experienced at Baptist Bible Camp. It was a natural flow of life. It was like stepping into a river: organic, natural, powerful.

Most surprising to me was my reaction to a small aspect of obedience. I have struggled, as have many, with the requirements of a Daily Office. In my better moments I could visualize an unbroken chain of Morning and Evening Prayer chasing the sun around the globe. I had not paid much attention to the requirement to pray our directory. On our first day in Imbaimadai, as part of the daily prayers, I heard the names of two Minnesotans that I knew. The reading of these names was not for my benefit, but was a part of the daily prayerful reading of the directory. We were indeed linked in prayer as I had never realized. I was struck that these devout Franciscans in remote Guyana had prayed for me monthly for years before they ever heard of me. Now here I was, with them in body as well as spirit! Discipline and obedience unleash power subtle and intense. As if to further the connection, at the same service I learned that Guyana means "land of many waters" which is exactly what Minnesota means.

Geography means little in the power of the Spirit.

Did these experiences transform me? Not that I can yet tell, but they have transformed some of my attitudes and thoughts. God plants many seeds and many were planted in the Jungles of Guyana. I may have to travel far up river or down river to tend these gardens, but with God's Grace there will be fruit in due season.



*On the Steps of Fr. Roland's Church of the Good Shepherd in Imbaimadai*

### **T S S F Publications**

*The Principles of the Third Order of the Society of Saint Francis for Daily Reading (\$2.50)*

**Order of Admission (\$1)**

**Spiritual Director Guide (\$2.50)**

**Statutes (\$1)**

*Devotional Companion (\$4.50)*

### **Please Note:**

The TSSF Directory is not to be used for solicitations of any kind that are unrelated to Third Order, American Province, issues.

**Franciscan Peace Witness, held September 11-17 in Union Square, New York City**

*Carol Tookey*

A Jesuit priest who teaches Buddhism and preached the Gospel in limericks; a young college student recently transported from the Midwest to New York City; a Buddhist woman preparing for a peace action; film-makers in desperate search of a tent; a Jewish man who thought our work was important but who was startled when we said we weren't collecting money; a street person whom we named 'the angry Brit' who thought we were crazy—these were just a few of the visitors to our Franciscan Peace Witness, held September 11-17 in Union Square, New York City. JPIC (Justice, Peace and Integrity of Creation Committee) members gathered Friday evening for prayers and preparation. Saturday morning we began the ritual cab ride from 1st Avenue and 1st Street to 14th and Union Square with all our props: lawn chairs, tent, posters, and a Franciscan 'altar' created from a Rubbermaid tote, a piece of cloth and a San Damiano cross. Our booth was assembled with the homemade and donated, and held together with twine and duct tape.

Having no park permit for the weekend, we sat under the shadow of Abraham Lincoln (the tent not being permitted on those days) and were available to passers-by to look at our display, pick up a brochure or peace prayer card, or engage us in conversation. By Monday we were allowed to take our regular place and set up our tent in the 'Gandhi Triangle'—an area of Union Square adorned with pampas grass and a statue of the

famous exemplar of non-violence - Mohandas K. Gandhi.

Every morning before moving out to the park, we prayed the Morning Office in community. Most days we were able to engage the Word of God in Gospel Based

Discipleship, a format of African Bible Study developed by the Episcopal Church's Native Ministry Office. Franciscans came and went through the week: Charles McCarron to teach us the finer points of setting up the tent and bring us the fine banner produced by his partner; Ken Norian, stepping in for his lunch break from his job in Manhattan; our Minister Provincial, Masud; Lyndon Hutchison-Hounsell, Lynn Herne, Pam Moffat, and Evelyn Mackie who helped staff the booth throughout the week, Ellen Rutherford who came for our closing event; Antonio Bragga, one of our brothers from Brazil, and Friars Derek and Graham who lent dignity and humor to our gathering.

And through all of this week were the visitors—people from all walks of life—curious about what we were doing, giving us words of support, asking questions, sometimes challenging us - but always engaging. At the end of each conversation we would ask the visitor if there was something we could pray about for them. It was amazing to see what the offer of ministry meant to people. Some intercessions were general—'world peace'—but others were very personal—'for my mother who's having brain surgery tomorrow,' 'healing for my relationship with my daughter.' So at the end of each day, before we packed up, we gathered around our little altar and offered these concerns up into the heart of God.

We finished off our week on the Feast of the Stigmata with a Eucharist under the tent. The Rt. Rev. E. Don Taylor, Assistant Bishop of New York, presided and offered an inspiring homily on how we are all called to bear the signs of Christ into the world. As the dismissal was given, we began to disburse, catching cabs and trains for home.

The JPIC Committee is so grateful for all who

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*Terry Rogers and Charles McCarron in front of the tent*



lent their support in so many ways—money to help pay for our meals and cab fares, donated items, prayerful solidarity from across the Province, for all who visited. Most especially I'd like to thank Terry Rogers for all her 'diaconal' ministry in planning, organizing, setting up, getting permits, and generally putting it all together—and to Fr. Emmett Jarrett for his spiritual and theological leadership, and for being a wonderful teacher. Our hope for next year is to gather on the West Coast around the issues of the Integrity of Creation.



*Brothers Graham and Derek talking to a visitor*

### **A Canadian in Union Square!**

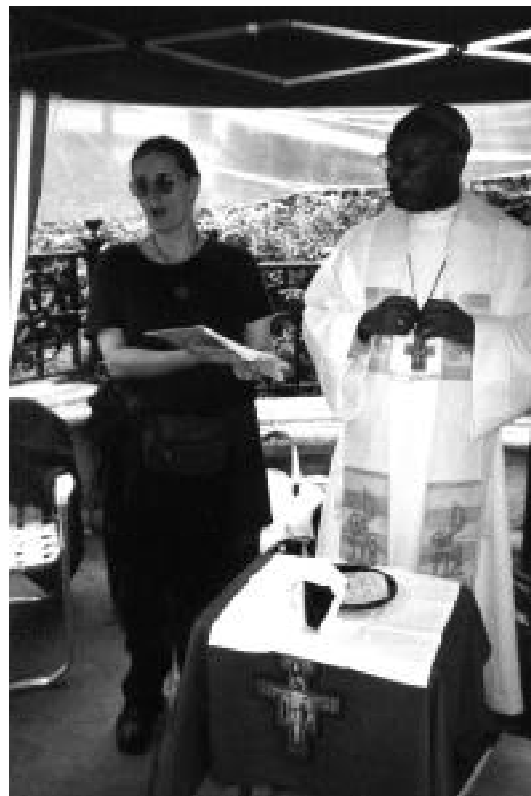
*Lyndon Hutchison-Hounsell*

It's a warm sunny day in September and here I am on a plane to Newark again. I'm headed for another meeting of JPIC (Justice, Peace and the Integrity of Creation Commission of the SSF). Except this time I'm also going to participate in the Franciscan Peace Witness in Union Square in the middle of Manhattan. All I know when I get off the plane in Newark is that I have to find my way to Union Square. Well, with a little courage I go up to a clerk at the bus counter and I ask for the cheapest way to get to Union Square. She gives me great instructions. I take a Newark bus to Penn Station in Newark and then I take The Path to 14th Street and I come out to the street level. Now when I travel underground I often find it challenging to get my bearings once I surface again. So I walk up to the street and I ask a merchant on the street, "Which way to Union Square?" He points me in the right direction and I walk a few blocks to find the warm smiles and hugs of Terry

Rogers and John George waiting at the Peace Witness booth. Later, Emmett Jarrett and Carol Tookey return from a little walk...and then a little later Lynn Herne arrives...and a little after that Ken Norian arrives on a break from work.

I have no idea what to expect when I get there. Am I going to be walking around with placards saying MAKE PEACE, NOT WAR!? Am I going to be handing out pamphlets to everybody who walks by to get them to change their attitudes and become non-violent activists? Am I going to dress up as a victim of war and show everyone first hand the horrors of armed conflict? Well, there were pamphlets and we were indeed a witness. We were a presence in Union Square for a whole week and I had the privilege of being a part of this for about one day. We didn't force people to change their minds. We didn't scream out "Repent or you will bring the end of the world!" No, we were witnessing. We were there to show the people who walked by that there were people in our world who thought there was a better way to address conflict in our world. We were there to be pastors to those who

*Carol Tookey and The Rt. Rev. E. Don Taylor, Assistant Bishop of New York*



came up and needed to share their painful stories of war and personal conflict. We were there to offer prayers at the end of each day. And so I had the privilege of joining some of my Franciscan brothers and sisters in caring for the world and in sharing our hope for a better non-violent way of living together and solving our differences.

Our story boards with the Franciscan Peace Pledge and Martin Luther King Jr's Principles of Non-Violence were very attractive to people. These are pastoral documents that expressed our longing for reconciliation. These were documents that attracted people because I think they are welcoming statements and inviting statements that asked people to think differently for just a moment. This Franciscan Peace Witness provided a place of hope for some of the people we met. I believe our presence there courageously showed people that there are people who think differently about how to live in our global family, and it allowed some people to discover that they were not alone in thinking differently just like us. It was in the spirit of Gandhi's saying "You must be the change you want to see in the world" that I spent my time there and the humble statue of Gandhi lurking over our shoulders was a helpful reminder.

As a Canadian immersing myself into the American milieu just a couple of months before a presidential election, I felt a little out of place, and I didn't want to go around pulling splinters out of others' eyes by saying things like, "Well, we didn't go to Iraq!" After all our government isn't perfect. We may have protested the war in Iraq, but we did so with some apathy. My government certainly didn't condemn others for going into Iraq. Canadians pride ourselves on being "Peacekeepers", but it would be even better if we were "Peacemakers." It would be better if we were a little more proactive about finding peaceful solutions before the conflicts escalate into war and genocide.

It's not easy being a witness to peace but, as Franciscans, we have an example to follow. Francis went in with the love of God and the spirit of Jesus to convert the sultan. Francis was trying to find a better way to share the land. I believe we are all called to find a better way as we work at spreading harmony and love, and as we work at becoming people of humility, love and joy in everything we do. Sometimes the task seems so daunting, yet so simple. I thank my brothers and sisters for the opportunity to share in the Peace Witness in Union Square in September. May we all continue to be witnesses to peace in our world and in our lives.

### *Christ of the Breadlines*

*Alice Bangs*

For close to a year now my husband and I have joined other Catholic Worker volunteers every Tuesday and Saturday mornings to help prepare and serve breakfast to homeless guests.

The routine is simple. On a typical day we show up at Sacred Heart Catholic Church around 6 a.m. to set pots of water on the stove to boil for grits, oatmeal and tea. Coffee is brewed in a large commercial pot. The large water keg is filled. While the water is heating up, we gather around a table to take turns reading from the daily missal. Steve Baggarly and his wife, Kim Williams, are the Catholic Worker leaders in the area. One or the other initiates discussion based on the readings and Catholic social justice teaching.

Back to the kitchen to stir the grits and oatmeal with added ingredients—lots of butter for the grits, lots of brown sugar for the oatmeal, and regular sugar for tea. Most of the homeless guests request a high degree of sweetening; some of this is due to drug interaction. Generally they are not into health issues of cholesterol and diabetes. A few, however, do refuse the pastries or cookies and go only for fresh fruit.

When all is ready at a few minutes before 7 o'clock, the cart is loaded up and rolled out to the CW van. We pause to pray the Prayer of St. Francis, then carpool a few blocks away to one of Norfolk's oldest cemeteries. We turn off onto a short, little-traveled side street alongside the old brick west wall of the cemetery where a line is steadily growing. Hence the name of the breakfast site, "the Wall."

As soon as we pull up, several men hurry over to help us unload and set up tables, and carry over the heavy containers. Other Catholic Worker volunteers show up on specific days every week or once a month. CW serves breakfast every Tuesday, Thursday, and Saturday, rain or shine, hot or cold, from 7 to 7:30 or later, depending on amounts of second helpings available and late "first-timers." (I was told that they served a handful of people during Hurricane Isabel last September.) George and I were on the line when the remnants of Alex came through this summer and, despite the

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When individuals and/or local TSSF fellowships create websites that reference TSSF, it should be clearly indicated that the site is not an official site of the Third Order, Society of St. Francis in the Americas. Additionally, a link should be included to [www.tssf.org](http://www.tssf.org)

**Christ of the Breadlines (cont.)**

flooding in which the old CW van “died” for good, about twelve people were waiting for us.)

Some volunteers come on a personal basis, like us; others represent their churches’ commitments to that particular type of outreach and periodically bring sandwiches, sweets, fruit, or other hot dishes. One volunteer hardboils approximately 1500 eggs a month. Another volunteer brings his bicycle tool kit and sets up a mini curbside repair clinic. It is a pleasure to see a guest, who arrived on a rattling, squeaky bicycle, leave after breakfast on a well-oiled and tuned-up quieter one with a big smile on his face.

After checking that everything is in place and everyone has a “job” to do, Steve gives the word and the line starts to roll. Jobs include handing out plastic bags as people approach the table, offering the sweets, eggs, bananas or oranges on hand, ladling the grits and oatmeal, giving out spoons and napkins, pouring the coffee and tea, and watching over the condiments table to keep the sugar, creamer, and salt dispensers filled. There is also trash detail, although most of the guests bring their trash over to the big bag tied to the back of the CW van. But standing above all, is the spirit of hospitality and fellowship that CW offers.

The line is shorter at the first of every month, due to paychecks, but quickly lengthens. Yesterday we served about 110 guests.

The line moves smoothly. Some guests are regulars of long standing. Others are transitioning through the area. Some have jobs, but earn too little to make it on their own. A few occasionally show resentment or embarrassment over having to be in a breakfast line. Drugs and alcohol dog many. I notice several who appear just beaten down by years of assorted ills from which there seems no escape.

After the food is gone or everyone has had their fill, we pack up and return to church to wash the pots and utensils. Some of us come from different backgrounds and faith traditions, and stand in different places on the socio-political map, yet we come together on common ground and go from

*Christ of the Breadlines, 1950 - Fritz Eichenberg*

there.

So, how did I come to volunteer with Catholic Worker? It’s hard to pinpoint the beginning. One night last fall while reading in bed, I reached blindly in the bedside table drawer for a bookmark, and pulled out a pocket-sized foldout card listing local places where homeless people can go for shelter, food, etc. I have no recollection of when or where I picked that up. The first name I saw listed was Catholic Worker. The next day I called CW Hospitality House and had a long chat with a volunteer, then asked if they needed any assistance on the breakfast line. The following week saw me there, wondering where this might lead me.

At my annual silent retreat last December, I came across William Miller’s *A Harsh and Dreadful Love; the Story of Dorothy Day and the Catholic Worker Movement*. I began reading and reflecting during one long evening of solitude in the main house in front of a burning candle. The following month, I obtained a used copy, and also one of Miller’s biographies of Dorothy Day. Then I read Day’s *The Long Loneliness*. More recently I’ve been studying Jon Sobrino’s *Jesus the Liberator*, about liberation theology from the Latin American perspective. These all deeply engage the mind, but I believe there will be no growth in me as a Christian and Franciscan if I turn away from the experience of regularly putting myself face to face and hand to hand with comfortable society’s rejects.

The sub-heading of *Simplicity*, the local CW’s newsletter, is “Living Simply So That Others May Simply Live.” Like a few other volunteer activities, this has become part of my life, not a “do-good” block to be checked. It is a continual challenge in my Rule of Life. During my first days on the breakfast line, it felt awkward to greet those strangers when I got out of my car. I felt self-conscious, as though I were being scrutinized as one who has a lot by many who have so little.





But since then I have come to know several individuals by name, and enjoy impromptu conversations with them and others.

One morning Steve asked if I had room to take one of the guests back to church. I all but flinched as we drove off—the personal odor was overwhelming. But I merely opened the windows, just enough so as not to be obvious in my intent, and began chatting, and determinedly tried to disengage my mind away from my nose.

One man always greets us on arrival with bear hugs. The fastidious part of me wants to recoil from the sweaty, soiled cheek pressed next to mine, and the smelly, never-washed clothes. But didn't Francis embrace the leper as he sought to overcome his repugnance and fear? In fact these are among the lepers of our society. As I stand behind the table, greeting each guest and offering eggs, sweets, bananas or whatever, I see before me the picture of Fritz Eichenberg's woodcut, "Christ of the Breadlines." I first saw a copy of it several years ago. It remained a haunting image in my mind. Perhaps that was the seed of what much later has come to pass. The picture came to life when I began working on the breakfast line.

***A Book Review: Franciscan Nonviolence: Stories, Reflections, Principles, Practices and Resources by Ken Butigen, Mary Litell OSF and Louie Vitale OFM.***

(Pace e Bene Nonviolence Service, Las Vegas, NV, USA. 2003)

*Lyndon Hutchison-Hounsell*

It's all here. I know this is a courageous claim, but it sure seems true. *Franciscan Nonviolence* gives us the background and the tools to learn from Francis and Clare about how to promote peacemaking. In the forward of this book the authors state clearly that:

*Unless there are more people willing to use their intelligence and creativity to pursue peace tenaciously, many soldiers are willing to train, fight and die by the use of arms to achieve their objectives, continuing the vicious cycle of violence and counter violence. Franciscan Peacemakers are not pacifists, if we mean by that term those who are "passive" or who simply "pacify" without working for justice. To be true to our vocation we must be proactive in confronting the causes of violence as well as their manifestations. We need to desire this with all our hearts. The challenge is to recognize and overcome the violence in ourselves as well as to learn strategies to deal with numerous actual and emerging conflicts in our societies. Just as there are people willing to die by the sword, the world needs people who have overcome the fear of death, committed to nonviolent means of transforming and resolving difference and conflict.*

This book is intended to briefly show that nonviolence is a Gospel as well as a Franciscan value. (p.8)

This book begins by exploring the Franciscan roots of transformative nonviolence. The authors explain that violence is rooted in fear, hatred and greed. Our job as peacemakers is to resist the temptation "to place our faith in the power of violence rather than the force of the good." (P.13) This involves recognizing that our God is a loving nonviolent God. Bonaventure describes Francis as God's minister of peace. Both Clare and Francis turn the world upside-down, and Franciscans have continued this role for the past eight centuries. Francis affirmed that God is all good, and that all good comes from God, that the Gospel way is a way of active love, and that voluntary poverty serves and sustains true peace. It is made clear in this book that nonviolence is about respect for the whole of creation, not just about cultivating the end to armed conflict.

This wonderful resource provides stories, lots of stories and reflections, lots of reflections. We are given some stories of Francis and Clare – like Francis' conversion, the time when he turns back home from the war of his day to do God's will. This story is coupled with stories of the contemporary experiences of Br. Philip Hira OFM in Pakistan. And there are seven other stories of Francis and Clare with reflections, and these are all coupled with stories from contemporary people sharing their experience. It is as if the life and experiences of Francis and Clare are happening again today in our world. These are wonderful starters for a time of reflection and discussion within a Fellowship or in a congregational group.

Then the richness explodes. Part 2 provides several tools for becoming nonviolent peacemakers in our time and place. We have the "Decalogue for a Spirituality of Franciscan Nonviolence," "Martin Luther King's Principles of Nonviolence," "Putting Active Nonviolence into Practice: a Four-Step Process of Conflict Resolution," "A Sample Agenda for a Two-Hour Session on Violence and Transformative Nonviolence" and other wonderful resources. But to top it all off there are lists of Franciscan Nonviolence Publications, a list of organizations and Internet resources, and a bibliography of nonviolence. This is a resource full of help and guidance and it's only 124 pages long.

Bonaventure says that: "At the beginning and end of every sermon (Francis) announced peace; in every greeting he wished for peace; in every contemplation he sighed for ecstatic peace... (St. Bonaventure, *The Journey of the Mind to God*). May we all do the same and this resource will certainly help to fulfil our vocations as Franciscan peacemakers.

**The Franciscan Times**  
is a publication of The Third Order  
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Society of St. Francis.

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For Name and address changes  
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For Profession & Novicing Dates  
For Notification of Deaths  
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### Allan Brown RIP

from Rick Bellows—

Allan was professed in 1993. Until recently he served as the Bursar of the Brother Juniper Fellowship which includes all of New England. Most years he attended the North East Convocation at Graymoor in New York. I will always remember Allan welcoming me into the Brother Juniper Fellowship, putting his arm around me and calling me "Little Brother" each time he saw me. From time to time I would look out at the congregation when I was preaching, and I would see him there smiling at me. At Fellowship Weekends he and several others would discuss all the church's and the world's problems, and we'd solve them (at least in theory)! I looked to him as a big brother, and will miss him very much.

May his soul, and the souls of all the faithful departed, through the mercy of God rest in peace. Amen.

from Ken Norian—

Hmmm.... I don't always remember that much. But, there are certain memories that really stick in my head. Many years ago, Allan attended his first NE Convocation at Graymoor. He didn't stand out to me (was

pretty quiet, actually) until the time came for closing comments as the convocation was wrapping up. He was full of the Spirit and shared (with his New England accent!) that the weekend had been a "mountaintop experience" for him. After many years fellowshipping with folks from the charismatic movement, and having many years to become "lukewarm" in my Franciscan vocation, Alan's comments really touched me in a way that made me realize the preciousness of my "first love." Every year I saw him after that I reminded him of that moment, and how much it moved me... and still does.

You never know how, when sharing your faith in simple yet honest ways, you may touch others and help God to touch them. Peace, eternal, Allan

from JaneEllen Traugott—

I, too, remember Allen's first Regional Meeting. He was so filled with the Spirit that he was bouncing off the walls. I can just see him in heaven, bouncing off the clouds, and God looking at him with a great sigh and saying, "Oh, that I had a whole forest of such Junipers."

### Rev. Hendrik B. Koning RIP

The Rev. Hendrik B. Koning, 83, died at a hospital in Geldrop, Netherlands, where he had been living the last 10 years.

During his time here, Father Koning, in partnership with Peco Energy Co. and the School District of Philadelphia founded several academies that taught young people how to get vocational jobs. In 1960, he was ordained an Episcopal priest in the Diocese of Pennsylvania. He worked at several area churches until retiring.

In the 1970s, Father Koning was put in charge of the Philadelphia Academy, a program that focuses on teaching skills in such areas as construction, auto mechanics, and the hospitality industry to about 1,500 at-risk high school students. He used to say that a kid who could strip a car had technical abilities; and one who could survive gang life had managerial skills. The program, which is still in existence, teaches students all the skills needed to get a job including how to interview and write a resume.

Father Koning, who had earned a degree in mechanical engineering from the Dutch naval academy in 1938, had been a commander in the Dutch navy until 1953, and was knighted by Queen Juliana in 1946, returned to Geldrop in 1992.

In addition to his wife, Father Koning is survived by daughters Wendy Quinn, Anke and Patricia; six grandchildren; two great grandchildren; and a brother. He was buried in Geldrop.

## Release from Vows

*Julia Bergstrom, Provincial Chaplain*

Some of you might be wondering how and why people are released from TSSF. Let's start with what our Statutes say:

*Provincial Statutes III C. 7. Professed brothers or sisters may apply to the members of Chapter, through the Chaplain, for release from the vows of profession, stating their reasons for desiring release. The Chaplain will communicate with the brother or sister concerning the request. Where grave cause exists, including but not limited to, failure to report, renew, or contribute annually, and after attempts to counsel the brother or sister, the Chaplain, with the Minister Provincial's consent, may apply to the members of Chapter for the release of a professed brother or sister from his/her Third Order vows. One month prior to the vote by Chapter, the Chaplain or Minister Provincial shall notify the brother or sister of this intent. His or her reply, or a note that no reply was received shall be presented to members of Chapter for a vote to release the professed brother or sister from his/her vows.*

*Provincial Statutes III C. 9. A. If a professed brother or sister shall leave the Episcopal Church, or a church in communion with the See of Canterbury, and expresses a desire to remain in the Third Order, the request shall be referred to the Bishop Protector, who shall exercise his/her discretion in accord with the Constitution of the Order.*

*B. If a professed brother or sister, without notifying the Chaplain of his/her desire to remain in the Third Order, shall leave the Episcopal Church, or a Church in communion with the See of Canterbury, the Chapter shall release the person from his/her vow.*

Why do people request release?

1. They have experienced some kind of life change such as: marriage to someone in a different church; or, entering into a new and different stage in their lives where they feel being a tertiary no longer fits.
2. They joined primarily for the fellowship, and their region no longer has a Fellowship.
3. They were only really after the "degree" or formation aspect of TSSF, and after profession are no longer interested in participating in the requirements of the Order.
4. They joined because a friend or relative was a member. That person is now deceased, so they no longer want to be a member.
5. They are leaving the Anglican Communion.

This is clearly not an exhaustive list, but gives you an idea of the various reasons. They are all grateful for the friendships and spiritual growth they experienced while with TSSF.

Now on to how people are released:

They write a letter requesting release. I contact them to make sure I understand their issues and to support them on this aspect of their journey. Then a ballot is sent to Chapter. Next I send them a letter notifying them that they have been released and include a liturgy for release from vows that they can use with their Fellowships, or with their parish priest if this is not possible. They are asked to return their profession cross.

In some cases, the person stops participating and doesn't request release. If they have not reported, renewed their vows, or pledged in more than two years, I call them to see how they're doing and to ascertain what their situation is. If they have become too ill or infirm to participate, I reassure them that their membership is not affected. For people who are still able, we do not have an inactive category. Sometimes they just need to rework their rules to fit their new circumstances. Some inactive tertiaries have unlisted numbers and do not answer letters. In such cases, after repeated attempts to contact them, I write to them that if I do not hear from them within 3 months, their silence will be considered a request for release. The letter is also addressed to "caregiver or relative", just in case the person is too infirm to respond. Then a ballot goes to Chapter, etc.

They are always assured of our prayers as they continue their journey, and they are reminded that our door is always open.

Please contact me if you have any questions or concerns.

## Care of Ill and Infirm Tertiaries

*Julia Bergstrom, Provincial Chaplain*

Even as continuing formation and community involvement are expected of the professed, a policy for those of us who are too ill or infirm to meet those expectations any longer needs to be stated.

People who can no longer come to meetings or keep their rules should not think they need to withdraw from TSSF. They need to revise their rules to reflect their new circumstances. They are considered faithful members no matter what their level of participation. People may need to be helped to limit themselves to the possible, depending more on the prayers of others. For those who are very infirm only two things are essential: (1) to be thankful to God; and (2) to receive Communion when it is brought.

For those of us who are still active, we need to keep our ill and infirm members in mind. We need to keep in touch and visit them. We can hold our meetings in nursing homes where our members live, and/or, if possible, meet in the home of a housebound member. No one should be marginalized or undervalued. We need to support one another whatever our circumstances.

*Tales from the Convent**Alison Hegeman*

For ten years I drove the two sisters-Sr. Mary Philomena and Sr. Mary Dorothea-almost everywhere they went. In the beginning, it was only the long trips—to Mendham New Jersey to see Sr. Mary Catherine countless times, to Boston, Mass. three or four times, to Cape Cod many times, and to Texas two times. In the end, it was to the grocery store, to church, and to doctors.

For most of those years, the Poor Clares' Convent was on Old Post Road at the foot of the hill. A little further down the hill was the garage, and the apartment over it was called the Hermitage, where Sr. Dorothea spent her day off every Saturday. Now and then "important" visitors were put up in the Hermitage. Next to the Hermitage was the Brothers' Guest House and next to that was the Friary. And another few steps was the Brothers' Chapel.

One of my early memories of travel with Sr. Mary Philomena was the first time we took the Orient Point ferry to New London. Sister's older sister, Margaret, lived on Cape Cod and that was the destination at least once a year for Sr. Mary Philomena's holidays. My 5-year old granddaughter asked "Is Sister's sister a sister?" She was puzzled when I said no, and she asked it again.

Anyway, back to the ferry. It was September, I think, but cold. and blustery and the water was rough. The captain ordered everyone out on deck to sit down.. There were half a dozen of us out there and we sat obediently. Within minutes of leaving the dock, huge waves crashed over the bow and drenched us. Someone stood up, obviously planning to go inside but the captain roared "Sit down and stay down!"

The waves came again and again, and we all looked like drowned rats. Then the waters calmed and the captain said we could move. We stood up and the wind whipped Sister's long skirts up and up. I grabbed the heavy brown material and pulled it down, over her modest bloomers and heavy black stockings while Sister herself was holding on to her veil with both hands. We sat down.

"We 'd get dry a lot faster if we could stand up," Sister muttered to me.

"But you'd make a spectacle of yourself," I muttered back.

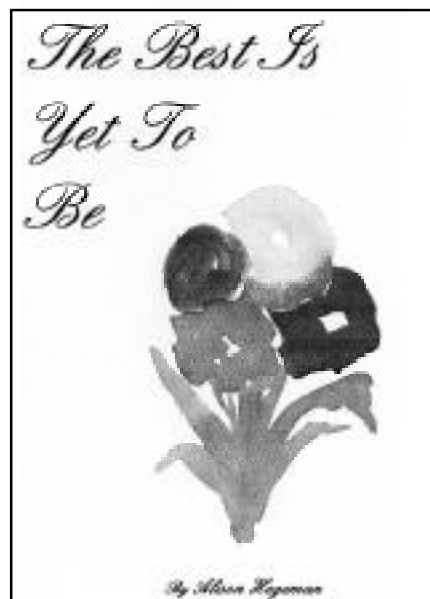
"Well, now they know what nuns wear underneath." she replied. And everyone on deck laughed.

Our outer clothes did dry but our cotton underwear remained uncomfortably wet as we went on our way to Cape Cod

Sr. Mary Philomena was the most wonderful person I ever knew. She was truly spiritual, deeply devout, totally devoted to serving her Lord, but also full of common sense, practicality and humor. She was a joy and a privilege to know and her death left a big hole in my life, but also a heartful of happy memories.

*Alison and Les Hegeman*

Alison begins a continuing column of "Tales of the Convent" with this issue. She has also recently published a collection of columns she wrote from 1996 to 1999 in *The Seasoned Citizen* called "Chatting with Alison." Her new book is called *The Best is Yet to Come*, and all proceeds go to Maureen's Haven, a homeless shelter. The price for her book is \$10.00 with checks payable to "Maureen's Haven, Peconic Community Council."



## Minister Provincial's Report to Chapter, October 7, 2004

*The Rev. Masud Ibn Syedullah, TSSF*

Yesterday, Brother Christopher's (a monk of the New Skete Orthodox Monastery) first address reminded us of the challenge we have, to listen for and to respond to the voice of God. Such listening and responding leads us on to mission, to do the work that God gives us to do in the world. We are led from contemplation onward towards action. Such a process describes much of what our life together as the Third Order has been down through the years, and I pray that it will be so in the days ahead.

During the past year we have sought to listen to and to respond to what we believed to be the voice of God. Such listening and responding often leads to places where we have never been before, inviting us to "walk by faith and not by sight." By listening and responding to the Holy Spirit, we sometimes become aware that God is calling us to launch out into uncharted waters. Such would describe our life together in these past months and recent years.

In the past few years our attention has been drawn to areas of concern and ministry that we have never engaged before with the intensity with which we are now engaging them. It is as if the Holy Spirit is calling us to move to another level of maturity, being thankful for what we have been and done, yet calling us onward to what we can be and do. Five such areas have been at the center of our prayer in recent years.

### **Medical Mission to Guyana**

About three years ago we heard the voice of the Holy Spirit through the voices and lives of our brothers and sisters in the interior of Guyana, calling

us to respond to desperate healthcare issues of malaria and other diseases threatening their lives in the interior of Guyana. In time, the idea of a Medical Mission was proposed. What a challenge! We had never done anything like this before. Through a challenging process of discernment, we decided to respond to the call, believing it to be an authentic call of God. We mustered our resources of talent, finances, and time, and launched out into those uncharted waters. All reports indicate that God's blessings were poured out bountifully upon the Amerindian people of the Interior of Guyana as we, through our team of four, responded to those cries for help. I offer my sincere thanks on behalf of us all to Brenda Stewart, team leader; Drs. Tupper Morehead and Milan Schmidt; and to nurse, Sheila Morehead for their selfless giving to make this project a success. Also thanks go to Julia Bergstrom and Barbara Baumgarten, our Provincial Chaplain and Formation Director, who did the preliminary research by making an on-site visitation and inspection of the situation in Guyana. And our thanks go to our brother Fr. Charles Roland, through whose voice we initially heard about the needs of our brothers and sisters in Guyana. May God be praised in his faithfulness to all in this process.

### **Order of Saint Francis in Brazil**

It was also three years ago that the Rev. César Alves, founder of the Order of Saint Francis in Brazil, voiced a desire that that Order become members of the Society of Saint Francis. Another process began for us to listen for the voice of God though his people and circumstances, and to a religious community in the Episcopal Church and Anglican



*Wide Geographic Representation at Chapter: (from l. to r., back to front) Masud Syedullah (New York), Brenda Stewart (Jamaica), Terry Rogers (New York), Lystra Barclay (Trinidad), Joan Verret (Florida), Stephen Best (Washington), Bishop Scruton (Massachusetts), Sergio Pacheco (Brazil), David Catron (Utah), Barbara Baumgarten (Montana), Emmett Jarrett (Connecticut), Br. Jason, Caroline Benjamin (Texas), Fred Ball (OSF), Marcella Bina (SFO), Br. Derek (SSF), Sr. Jean (CSF), Pamela Redhead-Mongroo (Trinidad), Antonio Braga (Brazil), Lyndon Hutchison-Hounsell (Ontario, Canada), John Brockmann (Delaware), Julia Bergstrom (Virgin Islands), Ken Norian (New York)*

**Minister Provincial's Report to Chapter (cont.)**

Communion to seek ways to respond appropriately. Again we entered into an intense process of discernment, seeking to understand what course to take in an area where we had never traveled.

During this past year, our prayers, conversations, and mutual visits led to the mutual signing of a Concordat between the Third Order, Province of the Americas, The Society of Saint Francis, and the Anglican Order of Saint Francis in Brazil. The Concordat, an initial expression of relationship, paves the way for full inclusion of the Order of Saint Francis into The Third Order. There are more than eighty Brazilian Franciscans, most of whom express a vocation to Third Order (non-conventual) life. About fifteen express a desire to live a First Order (conventual) life. In cooperation with the First Order Brothers and Sisters, the detail of clarity regarding vocations is being addressed. However, Franciscan formation is the primary task at hand.

The visitation of four of us to Brazil in April (Barbara Baumgarten, David and Anita Catron, and I) focused on meeting and furthering our relationship with as many of the Fraternities, and individuals in Franciscan leadership as possible, attended the Chapter meeting at which the Concordat was adopted, held training sessions with those who are leading the formation process in Brazil, and met with the Primate of the Episcopal Anglican Church of Brazil (IEAB), Dom Orlando Santos de Oliveira. We were blessed to experience first hand, the enthusiastic support of Dom Orlando, as well as the support of two other bishops who themselves are part of the Franciscan movement, Dom Celso de Oliveira, of the Diocese of Rio de Janeiro and Dom Jubal Neves, of the Diocese of the Southwest (Sul-Occidental). Consequently, a letter of introduction and a packet of our basic documents have been sent to the Primate's office for distribution to all of the diocesan bishops of The Church of Brazil, encouraging their support of Franciscan life in their dioceses.

During the coming year, we will continue to listen and pray for appropriate responses as David and Anita Catron move to Brazil to live there for an indeterminate amount of time as they begin their retirement. David will serve as Consultant to the Brazilian region. Both he and Anita will provide support for Franciscan formation and the raising up of indigenous leadership. [See related story, page 24]

Since the Third Order is part of a world-wide Order in the Anglican Communion, it is necessary for the Interprovincial Third Order Chapter (IPTOC), composed of representative from the five TSSF provinces, to approve entry of OSF, Brazil into TSSF. IPTOC is

scheduled to meet in late August/early September of 2005 at the International Franciscan Study Center at Canterbury, England. Between now and then, it will be our task to clarify the particulars of our relationship with OSF towards making a proposal for its inclusion which will be reviewed by IPTOC next year. It will be vitally important for us to listen carefully for the Holy Spirit's guidance as we proceed.

**Justice, Peace, and the Integrity of Creation**

A third area of God's call to us has been the work for Justice, Peace, and the Integrity of Creation. The Franciscan Witness for Peace at Union Square in New York City represents an ever emerging presence within our Community of those who are passionate about justice and peacemaking. Our thanks goes to Carol Tookey, Terry Rogers, Emmett Jarrett, and others who contributed to this significant step in our willingness to go public in our witness. I pray that their efforts will inspire others throughout the Province to engage similar projects that will raise public consciousness to the issues of justice and peacemaking, as well as to the presence and commitment of Franciscans in the Church.

**Ecumenical Relationships**

God has also been calling us to deepen our ecumenical relationships, particularly with non-Anglican Franciscans. In February, the Joint Committee on Franciscan Unity was launched with the convening of representatives from its three founding orders: The Third Order, Society of Saint Francis, The Order of Ecumenical Franciscans, and the Secular Franciscan Order (Roman Catholic). Its mission statement declares that,

*For the sake of all Creation, we are called to bear witness to the essential unity of the Church, the Body of Christ, by working towards Franciscan unity at all levels of fraternal life. We will achieve this through dialogue and collaboration among the Orders which follow Christ in the tradition of Francis and Clare.*

Furthermore its organizing principles state that:

*Acknowledging that they share a common Franciscan charism and are committed to bear witness to its dedication to the work of Franciscan unity, members of the Joint Committee work together in ways that demonstrate mutual respect, honor, & affirmation of the several gifts each brings to the work of the committee... Central to its vision of Franciscan unity is its call to engage efforts toward reconciliation among its sponsoring Franciscan orders and the ecclesial bodies they represent.*

Diana Finch was elected to be Chair of the Joint Committee. This work is also exploring uncharted waters. Pray that God will grant it wisdom as it engages its work of reconciliation.

Inviting Brother Christopher, a monk of the New Skete Orthodox Monastery, also represents a step towards further ecumenical relationships. Already the Monks of New Skete have asked that we serve as a resource to their community as they seek to create a way to organize and provide spiritual formation for lay and clergy who seek to be in relationship with their community. The process of hearing the voice of the Holy Spirit and responding continues.

### **Sexual Boundary Program**

A fifth major area is the relationship and responsibility the Third Order has to the House of Bishops of the Episcopal Church in the USA. In response to concerns the Church has regarding sexual misconduct in the Church and a desire to be responsible to its members and guide religious communities of the Church to be responsible, the House of Bishops has created regulations to monitor the life and work of religious Orders and Christian communities of the Episcopal Church, USA. We are currently in a process of discerning how we, the largest Christian community in ECUSA, can respond to the requests and requirements of the House of Bishops. The particular requirement of background checks for members of the community has become the most challenging for many in our Order to accept. There are proposals before this Chapter to act proactively to establish training about sexual boundaries throughout our Order as part of our formation process. We are glad to have with us this year, Bishop Gordon Scruton, our Bishop Protector, to assist us in our discernment process regarding these matters.

While we will engage many matters during the coming year, I believe there are at least eight primary ones that we must address:

- Develop a sexual boundary program for our community for those in formation, as well as for the professed

Missing from action in this issue—"Olden Days Memories." If you have some of your own "olden days" memories, the *Franciscan Times* would be VERY interested in publishing them for all the newbies of us to read and learn from. Any pictures or illustrations would be gratefully included.

- Create and offer to the House of Bishop's Committee (through our Bishop Protector) alternative criteria for evaluating our compliance to the concerns of the Church
- Consider a second Medical Mission to Guyana
- Strengthen further our relationship with the Order of Saint Francis in Brazil and prepare for IPTOC
- Make plans for the Provincial Convocation of 2007
- Research and implement better communication among us at all levels
- Encourage and facilitate a greater percentage of our members to make and honor a financial commitment to the Order
- Be proactive in encouraging and cultivating future leadership throughout the Order

I ask that you prayerfully consider what I offer, and I invite us to listen carefully for the voice of the Holy Spirit through each other and through the circumstances God is giving us, to discern how we shall proceed with our mission of Christ, inspired by the Way of Saint Francis.

I thank each of you for all of the time, effort, and prayer you offer the Order. It is indeed a labor of love for us all.





*Left, Endicott College; Below, Atlantic beach on the grounds of Endicott College*

### **Preliminary Plans for Provincial Convocation of the Americas, June 26–July 1st 2007**

The bid to host the 2007 Provincial Convocation of the Americas was awarded to the Brother Juniper Fellowship with Judith

Gillette's proposal. The location will be Endicott College in Beverly, Massachusetts. Endicott College has excellent local transportation and easy access to Boston's airport. It is on the Cape Ann Peninsula with lighthouses, rocky beaches, and Gloucester Harbor (the set for the *Perfect Storm* movie a few years ago). Whale watching will be a possibility we will investigate.

Barbara Baumgarten, who did such excellent work at the last provincial convocation in Santa Barbara, is currently the coordinator for the program design. We have preliminary plans for inviting as the keynote speakers, the OFM authors of the recently completed four-volume set, *Francis of Assisi: Early Documents*—Brs. Regis J. Armstrong, J. A. Wayne Hellmann, and William J. Short. Br. Armstrong has lectured on the writings of Saint Francis and St. Clare and the spiritual theology of the Franciscan tradition at Franciscan Institute in Rome, and St. Bonaventure University in USA. He is presently a professor of the School of Theology and Religious Studies at the Catholic University, in Washington DC. (A very good idea to help prepare yourself for the Convocation is one that we adopted at our last Fellowship meeting where we all agreed to purchase one book at a time and to use the material as a basis for our Fellowship meeting discussions.)



### **New from the Regional Convocations**

#### **Southeast Convocation**

*Rivers Tyler*

Once we got to Atlanta the traffic was simply Friday afternoon rush hour. I think about 50 people came. Masud arrived with Antonio, an almost deacon and Franciscan from Brazil. Br. Richard, SSF was there. He gave the first talk Friday night and right away we knew convocation was going to be extra special. On Saturday we had another of his talks. Masud celebrated the Eucharist with us and you know how special he is. We had a discussion group, some meetings and things like that. Sunday was a treat. Br. Richard had a few words to say, but Antonio spoke. He spoke about the conditions in Brazil and every heart was moved. At the

Eucharist, the Rev. Ann Whitaker celebrated, Br. Richard preached, and Frank Romanowicz took up an offering to send back with Antonio. Can you believe we collected \$840? I just know the Holy Ghost was dancing in our presence with all of us. Not beginning the convocation with silence had a great effect, especially with the new people. Talking to everyone built a great feeling of community. I made a case to Frank for no silence or limited silence. I am still intoxicated from it all and I still feel the presence for the Holy Ghost.



**Southwest Convocation***Cecile Evola*

Our 2004 SW Convocation was a tremendous success! We had over 30 people come in from eight different states and were housed at the Canossian Center in the South Valley in Albuquerque. Prairie Wind Fellowship, St. Mary of the Wind, Lilies of the Field, Milagro, Four Corners, NYC Fellowship, Heart of Texas and others were present. It is a very verdant center in the middle of the desert! Brother Jude Hill SSF was our speaker, and he spoke on "Rebuild My Church: Being Franciscan Peacemakers in a Church in Crisis." It was a very meaningful weekend with time for R&R, silence, walks, art, self-examine, prayer and eucharist. The Milagro and Four Corner Fellowships worked well together to plan and carry out this event, and it was a calm and relaxing time for us all .... with no major problems that might disrupt the occasion (except we lost our Provincial Minister and Jude was held up in Phoenix for several hours) But everyone was good natured and "Franciscan-flexible." Milagro planned the event and worked with the Canossian Sisters, we took the reservations and money, planned the food and transportation and did the actual transportation to and from airports etc., dealt with problems that impacted the retreat and interfaced with the Sisters .... and the Four Corners planned the program with Bro Jude and timing of events, liturgy and music, renewals of vows etc.

We were fortunate to have many people from Chapter attend our Convocation and had a rich stew of people to round us all out. We heard a very detailed report of the trips to Brazil from Masud, David Catron and Julia Bergstrom and heard the details from Terry Rogers of the upcoming Peace Witness in NY City.

From what we have heard, everyone had a very nourishing time and both Fellowships will work together to have the 2005 Convocation in Albuquerque.

**Living In The Presence***Lance Renault*

For day fourteen of the TSSF Principles we read, "Tertiaries seek to live in an atmosphere of praise and prayer. They aim to be constantly aware of God's presence, so that they may indeed pray without ceasing."

What a wonderful state of heart and mind to which to aspire, sustaining a constant awareness of God's presence and praying without ceasing. It occurs to this Tertiary that such a goal is advanced by getting a firm grip on how to find and live in the atmosphere of praise and prayer. The writer of Ecclesiastes says:

*He has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end. [Ec 3:11]*

Living in a brief span of time framed by a birth we don't remember and a death we seek to avoid, we find it difficult to understand the concept of eternity. Everything we do is measured by time with a beginning and an end. Yet we know that the living God who is the object of our praise and prayer is outside the bounds of time without beginning or end. As Christians, most of us know intuitively that we were created for eternity, that there is something timeless about our souls. But we cannot fathom it. It's beyond our intellectual grasp. Only the heart can perceive it. Yet we, with hungry souls, who seek to be constantly aware of God's eternal presence, live in a world governed by time. How can we connect with a God who is beyond the bounds of time?

Though we can learn about our God by searching the past, we can't enter into his presence there because the past is only a snapshot of experience frozen in history, filtered through the mind's eye, and now irretrievable. God, speaking through Isaiah says, *Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it? [Isa 43:18-19]*

*(continued on page 18)*

<b>Convocation</b>	<b>Dates</b>	<b>Center</b>	<b>Location</b>	<b>Contact</b>
Trinidad	January 28-30	Charismatic Center	Carone	Pamela Redhead- Mongroo
Southwest	April 22-24	Canossian Spirituality Center	Albuquerque	Cecile Evola
South Central	June 3-5	Cedarbrake	Belton, TX	Francesca Wigle
Western	August 5-7	St. Andrews House	Union, WA	Joan Kidd
Northeast	August 26-8	Xavier Center	Convent Station, NJ	Lynn Herne
S. California	August 26-8	LA Diocesan Retreat Center	Los Angeles	Wai Wah
Southeast	Sept. 23-25	Camp McDowell	Birmingham, AL	Frank Romanowicz
OEF	July 7-10	Palotine Renewal Center	Florissant, MO	Fred Ball

**Living in the Presence (cont.)**

The operative word here is “dwell.” We need to learn from the past - from our experiences and those of others - but our life and its duties are here in the present.

The future is even more illusive - a fantasy of time and experience beyond our grasp, shaped by our hopes and fears. Jesus says, *Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.* [Mt 6:34] Here the operative word is “worry.” Anticipate the future and plan for it as best we can with the information available to us now, but don’t worry about it. God will ultimately have his way. So neither dwelling on the past nor worrying about the future will bring us into the presence of an eternal God who exists outside of time and space. And we need to remember that our recollections of the past and our speculation on the future are not pictures of reality, but only our fractured perceptions of reality. Yes, he created all that we behold and is present in it, yet he is also the author of holy and transforming experiences that penetrate time and surprise us with what seems to be “chance” encounters.

But when the initiative is ours, how do we find the special venue and the special moment that ushers in the divine atmosphere for praise and prayer in the constant awareness of his presence? If we are asking, seeking and knocking on the door to the Kingdom, we will find it only in the present. His presence is in the present moment as we allow him to reveal himself to us. This is where we touch eternity. This is the narrow timeless “now” sandwiched between the past and the future where reality is found. *But small is the gate and narrow is the road that leads to life, and only a few find it.* [Mt 7:14]. It has been said that we are called human beings and not human “doings” for good reason. We are designed to be eternally in his presence where the doings are ultimately his doings, not ours, and our being is a reflection of his being.

Much has already been written on understanding and practicing contemplative and centering prayers that can bring us into the holy, timeless moment. We know of Brother Lawrence’s practiced commitment to a surrendered spirit that brought a heightened awareness of the Father in everyday events (*Practicing the Presence of God*). And we know how the incessant repeating of the Jesus Prayer can usher in holy, joy-filled encounters with the Lord (*The Way of the Pilgrim*). So it doesn’t take long to recognize that there are various approaches to engaging God’s presence along the narrow way. But we also need to recognize that there is a common thread that ties all successful seekers together. Yes, they are focused, and they are persistent. But more than this,

they exhibit the attitudes of heart and mind found in the beatitudes of Matthew 5. These are the blessed and eternal values that endear us all to the Father. Let them be a prayer of preparation as we anticipate our next encounter with him:

**May we be poor in spirit**, entering into his presence with total humility. [Note that this is the first of the beatitudes and perhaps the cornerstone for the rest.]

**May we mourn** in the grieving of our hearts, recognizing our distance from the Father. We seek forgiveness from him and intimacy with him.

**May we be meek**, demonstrating a mild and gentle spirit, always submissive to God’s will.

**May we hunger and thirst for righteousness**, seeking to feast on the Bread of Life and to drink from the Cup of Salvation.

**May we be merciful**, recognizing our need for mercy as we extend mercy to others.

**May we be pure in heart**, yearning to gaze upon the face of God.

**May we be peacemakers**, standing between the chaos of the world and the Kingdom, paving the way of peace for our Savior’s return.

**And if we are persecuted because of righteousness**, may our witness and love in the midst of persecution bring healing to our tormentors.

As we pray for these attributes to be realized in our own life, we are already creating an atmosphere for Spirit-filled praise and prayer, a heightened awareness of God’s presence, and indeed the capacity to pray without ceasing.

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**Dear Friends**

*Lynn Coulthard is serving in the Peace Corp in Jordan.*

The following epistle shares some of my thoughts about the Palestinians. It may anger some of you, so be it.

In the short time I have been in Jordan, I have begun to understand something about loss and the misery that accompanies it. In 1947-48, Israel became a Jewish state, an outcome of WWII when, as we all know, Jewish people suffered racist genocide in Europe. Unfortunately, the land given to Israel was occupied by Palestinians who had lived on that land for generations. These were people with a history and a culture. I don’t think they were offered money to relocate as the Jews living in Gaza have been. Since that time, the Palestinians, expelled from their homeland and not permitted to go back, have been refugees.

Then came 1967 when after that short, little war, Israel began its occupation of the West Bank and Gaza.

"There it transplanted 400,000 colonists on confiscated Palestinian lands. These Palestinians, now numbering 3.5 million, have no legal rights, are kept behind walls, imprisoned without trials, tortured, starved, and assassinated. The statistics tell us that unemployment is at 70%, the poverty rate at 60%, and child malnutrition at 40%." *The Jordan Times*

Our country knows something about oppressing people different from us: blacks, Chinese immigrants, and of course, the Native Americans whose lands we stole and who were forced to re-locate. Did we compensate them for their trouble? And yet we boast about our human rights policies, our compassion for others, and our sense of justice. Tell me, what is just about allowing Israel to continue to massacre and pummel the Palestinians under the guise of "self-defense" and with our bulldozers and helicopters, no less.

Is our country so very self-absorbed, and blinded by greed, and the sick need to be a super power in control of the whole planet that we can neither see nor hear the lamentations coming from the mouths of these innocent men, women, and children just wanting to live a normal life, whatever that may mean?

What's normal about living behind a wall that is eating up more and more of their real estate, and through which they cannot pass without a whole lot of trouble, if at all. If their family is on the other side, that's too bad. If their children's school or their jobs are on the other side, that's too bad too. Again, the Palestinians have received no compensation for the land the wall has eaten up, and the olive trees destroyed in the process of constructing the wall. Olive oil provides the Palestinians with 60% of their income.

Yes, their government is corrupt. Can we cast stones here? Yes, their leader wasn't helping their cause and should have stepped aside and allowed someone with new ideas and new energy to lead this people out of its suffering. Are these reasons to turn a blind eye and a deaf ear?

And then there are the children who are suffering from unimaginable emotional damage, scarred for life by the trauma of getting through each day which is filled with uncertainties. They have no hope for the future. They have no idea what "normal" is. They can't plan for anything. What they do know is despair. By applauding Israel's right to defend itself against this desperate and broken people, we are also contributing to the birth of more terrorists, as these children grow up believing the only way to be heard and recognized is to strap a belt of explosives around their waist, and blow themselves up along with lots of innocent people. It's

really too easy to say, "Oh, they just want to be martyred for the afterlife."

As I have told you before, Jordan is 60% Palestinian, but here they have been given citizen's rights, and many of them have found a life in Jordan. But the loss they feel for their homeland is painfully deep and never goes away.

So, when you read and/or listen to the news about how the Israelis must defend themselves against these "savage terrorists," please remember there is another side and take the time to learn more about the Palestinian people, human beings who deserve the right to life, liberty, and the pursuit of happiness.

As William F. Countryman said: "The world will not be safe for any of us until it is safe for us all."

### **Northeast Convocation Sermon (August 28, 2004)**

*Stephen Smith*

"Although varied in race, education and character, members of the Third Order are bound into a living whole through the love they share in Christ."

As this second note of the Principles so variedly acknowledges, we tertiaries are indeed a varied bunch, especially, I dare suggest, in character: Outgoing and extrovert; reflective and introvert; lovers of exuberant worship who like fellowship meetings to have a real party spirit; folks much more at home with God through contemplative worship and prefer their fellowship meetings to be run more like a combination of Taizé and Quaker gatherings; high church with clouds of incense; lower church, loving the light of day pouring in through clear, unstained windows; enthusiastic to build community; liking community so long as there's plenty of room for solitude. And these aren't "either - ors", there are plenty of points within each set of positions. Moreover, as was noted about prayer in our discussion last night, we can move either way along the spectrum of each position, as God calls us. We are both a varied and varying bunch of characters.

How very Episcopalian! After all, our national church has never been a confessional church with specific doctrinal outlook and practice written down in virtual stone, but a church equipped by the Spirit to grow into an incredibly rich collection of the faithful, differing in liturgical tastes, traditions of scriptural interpretation, politics, differing in you name it, but sharing a common foundation; that famous three legged Anglican stool of scripture, reason and tradition. And just like our church, we varied and varying tertiaries rejoice in

*(continued on page 20)*

**Sermon (cont.)**

our common foundation, our three-legged Franciscan stool described in our Order's provincial statutes; reporting on our personal rule developed within the guidelines of our formation process, our annual renewal of profession, and our annual financial pledge for the support of TSSF.

But where does Francis fit in to all that we are as an Order? Any reading of our founder's life reveals him to be, thankfully, all too human: Exuberant, sad; lost soul, on fire with the love of God; quite mistaken in understanding Christ's initial call to him, "go build my church"; dancing with delight, wracked with pain; lover of each new dawn, utterly at home in mountain top darkness; infused with the wounds of the Crucified Christ, expressing the wonder and joy of his Risen Lord revealed in all creation. What a rich variety of all those things it means to be human, contained within our founder. Clearly, TSSF is truly Franciscan.

I confess it has taken me some years in profession to discover this truth for myself. There have certainly been those "this isn't what I mean being a Franciscan to be" times, when I've had to deeply pray those words of the Principles' First Note about viewing the faults I see in others as a subject for prayer rather than criticism (thankfully, God in God's goodness never chose to answer any prayer of mine where the true intent under all the polite and prayerful wrapping was that those other tertiaries should become just like me!).

Learning this truth has been a journey. But as Lucy Pierce wrote in a 1998 edition of the Franciscan Times, then a tertiary of some fifty years, "Life in the Order is always a journey and I've stayed on in the Third Order mostly by the tenacity of the Holy Spirit;" stayed on these fifty plus years. Like Lucy, through God's grace and love, as I make my own journey in the Order, I have so far resisted any temptation that arises during those "why can't they be like me" periods to resign.

A vital element of God's abundant grace keeping me within our Franciscan fold is of course the story of Francis' own journey: From those earliest days of "Go build my Church", through the utterly distressing news that reached him in Jerusalem about the state his fledgling Order had fallen into while he was away; the regretful need for a stricter rule, the pain of having to resign as the guardian of his brethren; Yet all the while his original band of carefree followers of Christ grew into an official Religious Order and in ways that were never part of Francis' original vision, he never abandoned the Order. For he knew it was not *his* Order. The Friars Minor, the Sisters and the Tertiaries, belonged first and foremost to his Risen Lord, who always knew better than Francis.

It's worth noting also that in 13<sup>th</sup> century Europe the Franciscans weren't the only Christian renewal show in town. There were other such movements in Italy, France, and elsewhere that had substantial numbers of followers. However these other movements generally suffered from egotistical leadership, internal divisions, splintering, and inevitable atrophy. Whereas the early Franciscan movement, with all its internal tensions and potential for self-destruction, had taken to heart it's founder's teaching about humility before Christ, who, as we've just heard in our gospel reading, taught all his disciples that what he did for them and will always do for us, is not for Our Lord's sake, but the sake of our Creator, his Father in heaven; for the sake of glorifying our Creator through the constant renewal of his Creation. Because this example of Christ's humility was written on the hearts of Francis and his followers in the 13<sup>th</sup> century, here we are today in 2004.

Here we are today, the successors of those 13<sup>th</sup> century Franciscan Tertiaries. And as the late English SSF brother, Alban, once wrote of his community: "There are very different lifestyles in our community; we do not all have the same particular concerns and we are all damaged in some way or other, with our oddnesses and weaknesses as well as our particular strengths. We are fortunate if we know this and place ourselves at God's disposal, who accepts us and uses us just as we are for the renewing of the Kingdom of God".

In conclusion, my favorite image of this varied and varying bunch of characters I'm graced to belong to, is that of a patchwork altar covering: So many different patches cut from such a rich and wide variety of materials. So many different shapes, sizes, patterns, colors, hues; stitched together by the Spirit with a strong Franciscan thread. And each time we lay ourselves down upon the Lord's Table, his risen presence is revealed in the bread of life scattered upon us, the cup of life poured upon us; bread and wine seeping into us, causing new hues and patterns to emerge in each patch as Christ wills: A glorious patchwork altar covering, transformed and renewed at the Eucharistic Feast.

So, my fellow Franciscan patches, as many and varied as all those patches that once held together the brown robes of Francis and his first followers, let us now renew our vows and offer ourselves as a glorious patchwork covering for the table of God, to be re-created once again by the most high and powerful Good Lord. AMEN

**Work for Justice, Dance for Joy***Harlow Russell*

At the Northeast convocation, we were urged to look for opportunities to be more visible in diocesan activity.

What better time than convention! So I purchased a packet of display materials and a presentation board, arranged for a table with other 'exhibitors', and spent the better part of two days on my feet waiting patiently to talk with whomever stopped to look and chat. A total of 40+ people stopped, read the title of the board, and smiled; most moved on to the next table without any comment. A dozen or so—mostly clergy—stayed to read the presentation more fully, fiddle with the handouts on the table, and chat briefly. Most eventually said something like "When I was younger I thought a bit about a monastic life." One cleric indicated that she is currently an associate of an unspecified order and is looking for something more. All in all an interesting two days. The opening line of one of the short lessons for evening prayer came to mind during my reflections on the experience, viz 'it is not ourselves that we proclaim...'

Another avenue of visibility manifested itself several days before convention when the diocesan newspaper for November arrived in subscribers' mailboxes. My picture was on page 1 along with the beginning of an 800 word article occasioned by my becoming a novice. Throughout the time at convention, friends and strangers would exclaim "I saw your picture in the paper—liked the article!"

*the article below was published in Vol 5, # 3, Nov 2004 of "Living Water", the newspaper for the Episcopal Diocese of Rochester (NY).*

After many years of parenting, Harlow Russell found himself with an empty nest. "I realized that the fundamental organizing principle of my life was gone!" His question to himself was "On what trellis do I now grow?" His answer came, but he's not sure if God dropped a new idea into his lap to answer the question, or dusted off an old one.

Russell's life as an Episcopalian began at the age of 8, when his father had a run in with the minister of the Congregational Church and moved the family to the Episcopal Church around the corner. He was formed in a familiar way - boy's choir, acolyte service, and youth group. Those routine offerings of parish life brought him to a moment he remembers clearly, when he knew "absolutely and incontrovertibly" that God was always and everywhere present. The experience led him to consider a monastic life, but he left the

thought behind, went to college (Harvard) and graduate school (Columbia), married, divorced 24 years later, and presto, the children were grown and gone. And he found himself revisiting the idea of monasticism. And so, about 16 years ago, a new adventure began.

Russell discovered the simplicity and joy of the Franciscans by researching the subject at the Divinity School library. He sent away for information, received a packet with an overview of the formation process for Third Order Franciscans, a request for a brief autobiographical statement, and instructions about writing his own "rule of life," which is a guide for living intentionally as a Christian. The baptismal covenant and Forward Day by Day had focused his journey for many years. But his spirit knew it was time to push the edges. He must write a "rule" that was possible to live with, presented a challenge, and reflected the principles of the Franciscans.

Third Order Franciscans have been in existence since Francis of Assisi established the monastic order around 1200 CE. It is intended for men and women who live in the world rather than at a monastery - married people, people with families and others who are called to this particular kind of community. Third Orders do not wear habits, but live in the workaday world according to their rule.

Russell wrote his rule, but "got cold feet." In fact, his feet remained chilly for 12 years, during which time he was very happily testing his rule, without taking that next step towards commitment. He loves puzzles and living the rule was like solving a complex puzzle. For instance, he asked himself what is the difference between enough and luxury, or if you have something left over, is it waste? - questions that the Gospel raises for all of us. Living the rule meant being intentional about everything in life in order to become all that God might hope one to be.

Russell met Lynn Sharp, CSF just as his journey was losing its vigor. Over several years they became friends and spiritual companions, a relationship that led her to test a vocation as a Second Order Franciscan (founded by Clare of Assisi, 1200 CE). For his part, he decided it was time to send for a new application.

The right time for all things is God's time. And after many years, in God's time, Russell applied to be a novice, was accepted, and made his first vows on August 28<sup>th</sup> this past summer. In two years, or in God's time, he will be eligible to make his profession vows, which, as a Third Order Franciscan, he will renew annually with the intention that they are made for life. With those vows he will promise to live in the spirit of poverty, chastity and obedience.

### Work for Justice, Dance for Joy (cont.)

The experience of novicing had a remarkable effect on Russell. Immediately he knew it meant more than he ever imagined it would. But something else was a surprise. He had thought all along that monastic life would be his gift to God, arising from gratitude for endless grace received in his life. But it turns out that it is yet another gift that God has given to him.

Russell's understanding of his call as a Christian has long been to "work for justice and dance for joy." His firm conviction is that God wishes all of creation to be all it was intended to be. A just world is one that enables and facilitates that kind of growth and flourishing for each and every human being. "Justice is that which promotes the robust well-being of everyone in the world. Thus I try at least to anticipate and think about doing things that nurture this. That is working for justice."

And it follows that if everyone is robustly all they were created to be what else can one do but dance for joy?!

### Youth Unifying a Community

*From EpiscopalLife, October 2004*

The Youth Group at All Saint's Episcopal Church, Highland Park, Los Angeles knows much when it comes to serving the community. The 13- to 22 year-olds have become a unifying force in both the parish and the community. With the support of the congregation and the Diocese and under the guidance of the Rev. Michael Ramsey-Musolf, assisting priest, they organized a haunted house in the parish hall on Halloween night for young kids in the neighborhood; participated in the Los Angeles AIDS walk; conducted a toy drive for children at a local battered women's shelter; joined neighborhood clean projects; hosted Christmas and Valentine's programs for residents at a local convalescent home; and raised funds for causes such as Diocesan response to the Southern California fires in 2003.

A desire to help others inaugurated the youth group three years ago at Halloween. "We wanted a haunted house for kids in the community," said Nancy Frausto, 20. "We started with four teens in the youth group." In 2003, the haunted house drew more than 400 neighborhood children.

The older members, who are college age, function as mentors to the younger ones, helping them take on leadership responsibilities. "I try to leave as much of the leadership to the youth themselves providing input, logistical support and theological direction as needed," said Ramsey-Musolf, who works as a theoretical nuclear and particle physicist at the California Institute of Technology in Pasadena.

Miguel Urbina, 20, who serves in the U.S. Army, said that the youth live in an area that most would consider the ghetto. "We wanted to make the church attractive to the the community, to enhance the community, to help out around here doing things."

"From the outset," Ramsey-Musolf said, "this ministry emphasized service to the community. If there is one thing I would like the youth to remember about their experience at All Saints, it is that to be a Christian means endeavoring to serve one's neighbors in the world in Christ's name."

### No pray, no play

Ramsey-Musolf also emphasizes the importance of sharing with one another the joys and troubles in their lives and of praying about them together. "At the end of each weekly youth meeting we always gather in a circle of prayer" he said. Of course, there are opportunities for fun and fellowship, like trips to Magic Mountain, movies, pool parties; but to partake, the youth must participate in worship on a regular basis. To paraphrase a rule that one of my mentors enunciated, it is 'no pray, no play'."

All Saints' rector, the Rev. Bill Leeson, has been instrumental in drawing youth into the parish. Bishop J. Jon Bruno of Los Angeles also visited the youth during one of their weekly Tuesday night meetings.

"[Bruno] has provided concrete support to our ministry," said Ramsey-Musolf. "I know that both the youth and I are grateful for this support, and I think the parish Diocesan support is really a model for effective support of parish-based youth ministry."

"He loves us," said Frausto. "Father Mike showed me it's important to be here. He travels all over the world, but he calls us and sees how we're doing. So I show up. Kids come here, stick around, then they come to church. They'd never had church in their lives. Now, they're acolytes. They bring more people to church. It's

*Michael Ramsey-Musolf and His Youth Group*



important to have that spiritual aspect in your life.  
Resources from CSF

Sr. Pamela Clare writes to say that the sisters have run out of copies of the *CSF Office Book*—the lovely gender neutral version of the Office and Psalms with 60 canticles...a goodly number of them original. Pamela Clare needs to know how many to have the printer make, so you need to put in your reservation for a copy no later than January 1, 2005.












Other resources available from CSF is The Home Retreat Series (reviewed in the Winter 2000 issue of the *Franciscan Times*). Each Home Retreat consists of a booklet containing ten meditations on various aspects of sacred places/sacred space which are intended to evoke memories of our significant places and the stories that go with them; and a series of four booklets in the Ignatian style, modified to be more Franciscan in character. The Home Retreat Series is designed to be used during a month long at home retreat, so they each contain four weeks of daily scripture readings and meditations. However, they may be used in a variety of ways. One booklet contains material appropriate for the Advent through Epiphany seasons, a second booklet is for Lent, a third is Easter-Pentecost, and the fourth can be used at any time.

A new resource from CSF are the T (Tau) csf Cards: various Franciscan cards (prayer cards, note cards, Christmas cards) produced by Sr. Pamela Clare, CSF. You can see some of them in the pictures on this page, but if you would like to see a brochure regarding the cards, contact Sr. Pamela Clare.

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# T<sub>CSF</sub> CARDS

## FRANCISCAN PRAYER CARDS

			
Francis & St. Dominic's Cross	Incarnation	Reconciliation	Instrument of Peace
			
Joyful Love	Compassion	TSSF Patrons (Lewis & Elizabeth)	Lady Jacoba & Count Orlando (early Tertiaries)
		<p>(On the back of each card is a prayer inspired by the life and teachings of Francis and Clare.) Sample: Loving God, you came among us as a servant: fill us with your humility, that we may, like Francis our brother, forget ourselves in love for you and in compassion for others; and in the lonely, the rejected, the deprived and the imprisoned find Christ our Savior. Amen.</p> <p>*Suggested donation for all Prayer Cards \$0.40 each or 3 cards for \$1.00</p>	
Clare, the Light	Salt of Wisdom		
	Delight in Creation		

## FRANCIS & CLARE SERIES

(Envelopes included)  
Francis and Clare Christmas card  
Suggested donation \$1.00

Always inside



"Thine simplicity was honored, poverty was exalted, humility was commended, and Francis was made, as it were, a new Bethlehem." Thomas Merton

Waiting you a blessed Christmas

(Also available blank inside)

## Francis, Nature Mystic



Francis, surrounded by all things in the love of God, created in all the world of the earth and sky.

Thomas Merton

(Blank inside) Suggested donation \$1.75

## Francis & Clare, Brother Sun, Sister Moon



eat, pray, evangelize, good Lord...

(Blank inside) Suggested donation \$1.75

***The Catrons in Brazil***

David and Anita Catron began their long-awaited retirement on October 20, 2004, as they departed Atlanta in the company of Fr. Sérgio Pacheco for Araçatuba, Brazil. Araçatuba is a city in the state of São Paulo, about 500 km to the west of the city of the same name, with a population of about 250,000. The Catrons chose Araçatuba for its central location (easy access by bus or air to most of the Third Order fellowships in Brazil), its temperate climate, and because Sérgio offered them the use of his parish office for Third Order business.

Within days of their arrival, David and Anita found convenient housing, a one-room efficiency apartment within walking distance to the church, and they ordered the installation of high-speed internet at the church office. During their second week, they received a visit from Fr. César Alves, who some will remember is the founder of the Brazilian Order of St Francis (OSF) which seeks integration into TSF, and who was at Chapter last year with his colleague, Fr. Francisco Sales of Recife. Together with Sérgio, César and the Catrons drew up an outline for a proposed TSF structure in Brazil. Given that there is only one professed TSF in Brazil to date, Fr. Luiz Sirtoli, in the Diocese of Santa Maria, formation was deemed the most important project. At the invitation of both César and Sérgio, David will serve as Formation Director for Brazil, and will name AFDs in three regions, the Northwest (Recife and neighboring states), Southwest (São Paulo and neighboring states) and South (Porto Alegre and neighboring). A Treasurer will also be named and will begin collecting pledges and pledge monies with a view to helping the Brazilian TSF become financially independent, or nearly so, by the time of IPTOC next summer or Chapter in the fall.

On the weekend of November 5-7, the Bishop of São Paulo, Dom Hiroshi Ito, conducted his annual visit to Araçatuba, and the Catrons got to spend a fair amount of time with him. He, like most of the rest of the bishops of Brazil, is extremely supportive of OSF/TSF in Brazil. Accompanying Bishop Ito was our own First Order brother Tom Carey, who until April, 2005 is living with those OSF brothers in São Paulo city who hope to integrate themselves into SSF, much as others are heading toward TSF. Tom has an ambitious travel schedule planned to visit most of the fellowships in Brazil, and David and Anita hope to accompany him on some of them.

David and Anita will travel to visit Luiz in the week of November 8-13 to share with him the outline they prepared with César and Sérgio, and to discuss the shape of the formation classes they will conduct

throughout Brazil during the coming year. Generally, they will attempt to meet with each fellowship twice, once to discuss the Principles and Community Obedience, and a second time to conduct a rule writing workshop.

In December the Catrons hope to travel south again to visit the Brazilian Primate, Dom Orlando Santos de Oliveira, and the Provincial Secretary, Christina Winnischofer, both of whom have been supportive of Third Order work to date and whose continuing support will be important going forward as OSF integrates itself into TSF. Other Bishops they hope to visit will be the bishops of Pelotas, Santa Maria, Curitiba, Brasilia, Rio de Janeiro. The bishops of Rio and Santa Maria were received as TSF postulant and novice, respectively, last April. Some readers may know the Bishop of Recife, Dom Robinson Cavalcanti, has been inhibited by the Brazilian House of Bishops due to his schismatic behavior arising out of opposition to the ordination of Gene Robinson (no relation!). This would be problematic for the Catron's work in that diocese, where the majority of Brazilian OSF are to be found, except that the Suffragan, Dom Filadelfo Oliveira, is supportive of OSF/TSF and is functioning, for all practical purposes, as Diocesan.

Brazil is an immense and diverse country, equal in size to the United States, and the Catrons look forward to discovering as much of it as possible in the coming years.

***From The European Province***

*Online THIRD ORDER news (19) November 2004*

Dorothy Brooker, a retired parish priest and Minister Provincial for New Zealand, has returned from the Solomon Islands, having been there for nearly a month. She writes:

"When I arrived on Makira (San Cristobal Island) I was able to speak to some of the 23 Novices waiting and ready to be professed. I admitted 9 Novices and professed two at Hautambu. This is the 1st Order Brother's Friary of La Verna, which is three hours out of Honiara, over some rough roads. It's a wonderful place of quietness and reflection and a great place for a quiet day.

In a country where so many things have affected the whole life and health of the country, a visit to these Islands is an essential part of the Minister's responsibilities and should be made every second year. I was pleased to spend a little longer here, but I am well aware that one does need to be fit and well and not unhappy to live without the essentials we from the West take for granted.



Walking on long dusty roads for over an hour in the hot tropical sun, over fast flowing rivers, living in local villages in custom-built houses, using communal water holes for showers, but with people who are there to help and who give so much, is something I appreciated. However, I did enjoy having a hot shower when I arrived in Australia, enroute to home. Money set aside for this purpose is most important. To visit the Solomon's with some internal plane fares costs me as much from Aotearoa as if I was travelling to England.

Peace and joy,

Dorothy Brooker, Minister Provincial, New Zealand

### **The Principles:**

The revised edition of The Principles is to be used as part of the daily Community Obedience of all Tertiaries between now and next Summer, and you are asked that if you have a comment to make about them that you address them to the Communications Coordinator. When the InterProvincial Third Order Chapter (IPTOC) meets next summer, the delegates will discuss this revision, which is being used by the five provinces worldwide during this twelve months. The use of the first-person plural (*we*, rather than *they*) is an important change which brings The Principles closer to our lives. [Editor's Note. We are also doing this in our province, and you will shortly be receiving a version in the mail to try out.]

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### Would You Be Willing to Host Visiting Franciscans?

We have tried doing this in the past, but we need your notification quickly so that it can be included in the next Directory. What we will do is to put an icon beside your name in the directory of a house with a heart in it to indicate your willingness. Please send an e-mail or postcard notification to the Provincial Secretary—

*Caroline Benjamin  
PO Box 1030  
Bandera, TX 78003-1030  
caroline.b@indian-creek.net*

**Send in your contributions for the Winter issue by February 14!**

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