



# The Franciscan Times

A 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 ■

Fall 2012

## My Fifty Two Years with the Third

**Order** *Caroline Banks (with interspersed comments from Brother Robert Hugh)*



I come from a "mixed religious family"; Episcopal, Roman Catholic, and Methodist to be exact. I went to school in a convent school in Little Rock, Arkansas before graduating from public high school and going on to college at the University of Arkansas in Fayetteville, Arkansas.

In 1952 I married my college sweet-

heart who had just finished law school as a USAF veteran when he was recalled to active duty in the Air Force. In 1958, after several years of traveling as an Air Force wife and having two children, I went back to the University of Arkansas where my husband became a law professor. I eventually finished two degrees and began teaching history in the local high school. We also joined St. Paul's parish here in Fayetteville.

Not long thereafter my husband decided to "to test his vocation" by going to Bexley Hall Seminary in Ohio for a semester. While we were at Bexley Hall, we came to a decision: my husband decided he did not have a vocation, and I decided that I did!

With the help of a wise counselor and mentor on the faculty, I wrote to Father Joseph at Little Portion on Long Island. You see our pastor in Fayetteville, The Rev. Marius Lindloff, had been a friar at Little Portion, and was, in fact, an adopted son of Fr. Joseph. He discovered he did not have a vocation to the friar's life

and instead married and became our parish priest in Arkansas. Since he and his wife were close neighbors, we all became good friends, and he would regale us for years with stories about Little Portion. So I felt familiar with Little Portion and the Franciscans.

In 1960, I was contacted by Father Hugh (not the present Brother Robert Hugh) and entered postulancy. In those days Father Hugh—see following comment by Br. Robert Hugh—served as the chaplain for all tertiaries. We had a long and influential correspondence, and he guided me through the postulancy with a firm but gentle hand. In those days no one knew what I was undertaking, nor did they much approve, so it could have been a very lonely trip without Fr. Hugh's support. I also give credit to my husband for never wavering in his support for my vocation.



*Pictured here from a 1959 picture from our other 52nd Anniversary Tertiary, Joan Powers, is from left to right: Joan Powers, sister-in-law holding Joan's daughter being baptized Sharon, Fr. Robert Hugh, Fred (Joan's husband), and brother-in-law.*

## From Br. Robert Hugh

*As Carolyn says, this was not I. Father Hugh (I think I remember from his grave marker in the Friary cemetery that his family name was Tromp, or maybe Von Tromp) died*

**My Fifty Two Years with the Third Order (cont.)****From Br. Robert Hugh (cont.)**

at Little Portion in 1967.

Br. Paul was the newly elected Minister of OSF. Fr. Joseph, the OSF founder, had by then been Minister. On Fr. Hugh's death, Br. Paul himself assumed the role of Chaplain to the Third Order, and it was Paul's vision for the Third Order that initiated and made possible the major changes in the Third Order's understanding of its own identity and vocation as a self-governing religious order in its own right, with its own minister and administration, its own chaplain and provision of pastoral care, and its own formation team. It took a full decade to achieve all this.

When Br. Luke became Minister Provincial SSF in 1970 he asked me to succeed Br. Paul as Third Order Chaplain, and I served as Chaplain for four years (1970-74). I took it as my goal to work myself out of a job, and thus I largely spent my time visiting tertiary fellowships and individuals to share and discuss this new vision. (Our tertiaries numbered about 200, and so I was able to visit personally with all but about five, I believe.) Br. Mark Francis succeeded me, and he was the last Friar Chaplain to the Third Order.

Today we take it for granted that the Third Order provides all its own leadership, and but, when I began as TSSF Chaplain, all inquiries, applications, and requests for profession, came through the Chaplain's office. Peter Funk's great series of formation letters were well under way and every few months I had a lovely visit with Peter and Mary at Lambertville (New Jersey) where we looked at his latest offerings. If a newsletter were to go out, it was because the I as Chaplain wrote it, cut the stencil, and turned the crank on the Gestetner duplicating machine, and mailed it.

**Back to Carolyn's Story**

After six months of postulancy, I entered the novitiate. In those days a novice wore a cord under their clothing, as well as a scapular. At times the cord or scapular would flip out of a collar or sleeve, and I have always remembered the day when a gentleman patted my shoulder and whispered to me: "My dear, your price tag is showing!"

We kept a small notebook in which we recorded our progress or lack thereof, according to *The Manual*. The Manual was extremely detailed and gave directions for one's response to almost any event. Every day was a constant interior conversation with oneself as I added up my "faults". It was a very severe but very valuable period of training. The idea was that, in time, a person could be so conformed to the Rule that they became a "living Rule." At least, that was the goal to which I was taught to aspire, although it took me many years to understand that it was always a goal and never an

achievement! (See following excerpt from *The Manual*, 1962 on page 4.)

In 1963 I was accepted for Lifetime Vows. The Poor Clare Sisters made and sent me the full-scale scapular to be worn with a habit I had made myself. The habit was a full-length brownish tunic, while the scapular was gray wool. I also received a cord / girdle of white rope with the three knots representing the profession I was about to make. The final gift was a beautiful silver crucifix with St. Francis on one side and St. Dominic on the reverse. My profession was at St. Paul's Fayetteville with family and friends attending. The rite was similar to ordination.

I wore the unadorned habit, but the scapular, cord, and crucifix were placed on the altar. As I knelt before our rector, Father Lindloff, he gave me a lighted candle, but then blew it out. At that point I prostrated myself before the altar, and he placed the gray wool scapular over me praying that I would rise to a new life. At that point he gave me my new name in religion, Sister Mary Benedict. Then as I arose, he put the scapular on me; I put on the cord; and he placed the crucifix around my neck. It was very solemn and very moving. I am supposed to be buried in this habit, which also includes a white collar and brown veil.



*Habit of brown; scapular of gray wool; cord with three knots, and silver crucifix*

There was no hard and fast rule on what I should do as

a Sister, but Father Lindloff put me to work helping run the Sunday School and the kitchen (the women's roles in the church in those days.) Mind you, I still had my own household to run and children to raise, so my time was constrained, but I never suffered from idle hands!

In the mid 60s, when Br Robert Hugh paid a pastoral visit to our parish, I acted as his hostess. To prepare for his visit we had several open house lectures and meetings, so by the time Br Robert Hugh arrived there were a number of people who had shown an interest in TSSF. After he left, we organized a fellowship, and I served as convener for almost 15 years. The fellowship grew to

be very large and spread out over the state. There were associates who were very active at that time, and we held a provincial convocation here in the early 70s.

As a fellowship, we did not focus on any common missions because each member had his or her own individual calling. I, for example, while busy teaching, and caring for an invalid husband and a handicapped child, found myself continually called on to rescue animals! And these rescue calls continue to this day!

### **From Br. Robert Hugh (cont.)**

*Yes indeed, I remember my first visit to Fayetteville, and the warm hospitality of Carolyn and her late husband.*

*But this was not in the mid-sixties. It was in January 1972, by which time I was the Third Order Chaplain. Fr. Marius Lindloff had already retired and was now Rector Emeritus, but still very much a presence at St. Paul's Fayetteville.*

*In the spring of 1971 I had been invited by David Johnson Anglican Chaplain at the U of Arkansas (later Bishop of Massachusetts) for a week's engagement the following January, and, as soon as I accepted, I heard from the new Rector of St. Paul's, Fayetteville, Fr. Edward Salmon (later Bishop of South Carolina) inviting me to preach at St. Paul's for the two weekends before and after my campus visit.*

*But when I arrived (on Frontier Airlines) at Fayetteville airport to be met by Ed Salmon, he told me that David Johnson had left the previous summer for a parish rectorship and had not left word with the campus chaplain that I was coming; furthermore the new interim chaplain (Bishop Frey, recently exiled from Guatemala and soon after to become Bishop of Colorado) was to move in with his family on that Monday! So I divided my weekdays between helping the Freys move in and strolling the campus where I had many good if challenging conversations with students in that era of protest.*

*But that is not all! Fr. Salmon also said "...and I am so glad you have come on an early flight, as the rehearsal dinner is tonight". "What rehearsal dinner?" I asked. "Oh, didn't I tell you? I am being married tomorrow, and I am so glad you will be here to preach on the two Sundays I am away on my honeymoon" !*

### **Back to Carolyn's Story...**

In 1972 my husband had a chance to go to England to teach some courses at Oxford University. When we arrived at our cottage in Banbury where we would stay while he taught, there were flowers on the table and food in the fridge from nearby tertiaries. I so enjoyed our time in England, where I had the truly fulfilling chance to be part of a large and close Franciscan community. I had been isolated to some extent, and it was also a relief not to be the convener or elder for the first time! We spent a weekend in Hilfield with the brothers, and I formed a close friendship with a sister tertiary, Eileen Samuels, who lived in the next village.

When we returned to Arkansas, however, I discovered that things had changed. We had a new rector and bishop and neither entirely approved of the influence of our TSSF fellowship. They felt that it was too autonomous and insufficiently under the control of the established hierarchy. Luckily, Dr. Wray Wilkes was elected to replace me as convener, and he was able to work with the rector and the diocesan officials.

As a retired convener, I became a novice counselor for several years, and during that time, I was asked by the tertiaries in England to come back and do some courier work. Since my husband and I both yearned to return to England, the offer came at just the right time. The Franciscan Order provided us with accommodations throughout our months there. So from England, through Scotland, Wales, and Ireland, then to Rome, and Assisi, we stayed in convents, monasteries, guesthouses, and in individual's homes. Everywhere we went there were Franciscan sisters and brothers to greet us and make us feel like family regardless of denomination! I knew for the first time what the family of Franciscans really means.

In return, we carried documents, made purchases, and passed messages. We finally returned from Italy to a convent in the English midlands with a huge replica of the San Damiano cross we had purchased in Assisi. Many eyebrows were raised as we trekked through airport lounges and across the tarmac with this enormous package on both our shoulders. It finally was hung high up in the convent chapel where its large size was perfect. While making a visit to the isle of Iona, my husband became ill, and we returned home.

In 1979 we ventured forth again, this time to North Africa and Spain, but once again my husband's health failed so we came back to Arkansas.

In 1980 our son died, while at the same time my husband's health continued to deteriorate. After several surgeries they discovered that he had cancer. So I gave up full-time teaching and went to work at the university where I continued on the office staff until 1988. I

was my husband's full time caretaker until he lost his struggle with cancer in 1987.

Soon after his death, Dr. Wilkes also died. His wife, Mary Lillian, was elected convener, but by that time, due to continued restrictions placed on our tertiaries and associates, many had moved away or left the Order. An example of the restrictions placed on us included a priest-in-charge of our parish who refused to hear confessions from tertiaries because he did not believe in religious orders! He soon left, but the parish was no longer inviting friars and sisters to visit, and we had become dependent on their visits for spiritual oxygen. By the time Mary Lillian became convener, we had only five members: three tertiaries, one postulant, and one associate.

In short order, the postulant left, one tertiary and the associate each fell victim to Alzheimer's, and then Mary Lillian suddenly died. That left only me so I seemed to be back at the beginning of my whole TSSF journey. I am comforted each Sunday by a beautiful prayer shrine in the vestibule of our church dedicated to Dr. Wilkes and to the other tertiaries from our parish. As I pass by, the candles flicker, and they help revive my memories of all of them.

After I officially retired, I continued to serve on the Board of Directors for Retired University of Arkansas Faculty and had a home business writing and editing papers for publication (in a university town there is a lot of call for such work!). In 2007 I won the state Arkansas Historical Association award for editing and writing. Realizing I could not trump that, I retired for the second time.

I attempted to found a chapter of the Friends of Animals at our parish, and it had a thriving life for two years before foundering. Because my own health is in jeopardy, and with very limited mobility, I have had to curtail most activities. I still have one terrier puppy that I took out of the show circuit. I had an older dog with Cushings disease who had two good years, but, to my sorrow, I lost her last week. I have had dogs with leukemia, and chronic heart trouble, but my terrier puppy's health is robust, and she will probably be my last endeavor!

It has been a busy half century and hard to believe how swiftly it flew by.

The associate pastor at St. Paul's is excited that a "golden jubilee" is on the horizon. I find myself skeptical...doubting whether anyone will recognize what that is!

Finally, I have to mention what a gift it was to have Bett Wood as my area chaplain these past three years. She

*(continued on page 6)*

### ***From Third Order Manual of the American Congregation of Franciscans (3<sup>rd</sup> edition, 1962, pgs. 37-46)***

**(This manual is no longer in effect.)**

Let us often examine ourselves by the points of our Inner Rule, that we may more contritely confess our sins and seek God's grace to become what He would have us be. As for our Outer Rule, let us report, as is required, to the Father Director or his delegate concerning our observance of the Regulations therein, and do such penance as is assigned us.

#### ***I. Of Clothing; and of Moderation in All Things***

1. Let the brethren and sisters who belong to this Order refrain from extravagance and luxury in their dress and living, and rather observe, each according to his or her state of life or vocation, due simplicity in apparel, and like moderation in all other things.
2. Let them also refrain from un-Christian amusements. The Lord Jesus graced a wedding feast, where was much merriment, with his first miracle, wrought at the intercession of our Lady. Tertiaries should be cheerful and gay and courteous since they belong to Him Who is the Light of the World, and follow in the steps of Saint Francis who was known as God's Saint Sunbeam. But such private and public amusements—plays, dances, parties, riotous reveling—as would be condemned by our Lord and shunned by his Mother are occasions of sin to any Christian, and the tertiary may have no part in them.

#### ***II. Of Frugality and of Thanksgiving***

1. Let them be frugal in eating and drinking.
2. And let them neither sit down to the table nor rise from it without devoutly and gratefully invoking God. (This saying of grace is by Catholic custom confined to actual meals.)

#### ***III. Of Fasting and Abstinence***

1. Let them obey the discipline of Holy Church in regard to fasting and abstinence.
2. Let them likewise practice fasting with abstinence on the Vigils of Christmas, Easter and Pentecost.
3. They will merit great praise who, in addition to these precepts of fasting and abstinence, in accordance

with the original Rule of the Third Order, either fast from food on Fridays or abstain from flesh-meat on Wednesdays, but to this rule none are bound.

#### IV. Of Prayers

1. Let them say kneeling every day their morning and their night prayers.
2. Let those who are not in Holy Orders daily recite the Divine Office in whole or in part, that is to say, at least two Hours, of which one is to be either Matins or Lauds or Vespers, or, according to the custom of our Congregation, let them say the whole Psalter once a month as ordained in the *Book of Common Prayer*. However, according to Saint Francis' own precept, it is permissible to substitute certain other prayers for the daily Office; wherefore, anyone may say twelve times the Our Father, the Hail Mary, and the Glory Be, in place of the Office, but let this not be done save by such as be sick or cannot read, or by such as be hindered through some great emergency from reading the Office.
3. The brethren who are ecclesiastics, since they be bound to recite the Divine Office, are in no way constrained by the foregoing regulations concerning the Office and its substitutes.
4. Let them, of their charity, practice the Christian duty of intercession. (To this end they may say daily the Memorial for God's blessing on the American Congregation of Franciscans, adding to this an Our Father and Hail Mary for the intentions of the friars, of the nuns and of the other tertiaries.)

#### V. Of Meditation

1. Let them make a daily meditation. To fulfill this rule, it will suffice to read a few verses of Holy Scripture and pray over them, ending with the Anima Christi, or to say a part of the Rosary, carefully consider the Mystery while saying the Hail Mary's. Those who meditate in some other way, however, thereby duly fulfill this rule.
2. But they who live under the Sacerdotal Rule are bound to spend at least fifteen minutes daily in meditation.
3. However, on days of special devotion, as Sundays and other Holy Days and days set aside for some special acts of worship, if the tertiary has spent more than his usual period in liturgical worship, this extra period of prayer may be offered to God in the place of a formal meditation.

#### VI. Of Confession and Communion; of the Pay of Dues; and of the Prohibition against Bearing Arms and Taking Oaths.

1. Let them examine their consciences daily, confess their sins at least monthly, and approach the Holy Table at least every week. Let them remember however that the perfect observance of prayer calls for daily assistance at Mass, or in the case of priests, for the daily offering of this Holy Sacrifice.
2. Let them in particular be loyal to Holy Church, and obedient to all her precepts. Let the lay-folk of our Order be loyal to their parish and to their priest; let none of the brethren and sisters of our Order speak of Holy Church, or her clergy, or her religious, or her sacred worship except with due reverence, charity and prudence, ever remembering that the Church is the Body of Christ, and that any sin against the Church is an offence against the Person and the Majesty of Incarnate God; let them, according to their means, give alms and contribute to the support and needs of Holy Church and our Order. In all these things they should be an example to others.
3. Moreover, the brethren and sisters of penitence are ever to be mindful that they be followers of the Prince of Peace, and are called to live at peace with God through penitence, and at peace with man through charity; not persons given to brawling, quarreling and disputation. Wherefore none of the members of our Order shall carry murderous arms or weapons except they are in danger of life or limb or be ordered to carry them by competent authority.
4. Let them never use an oath save in cases of necessity, which are, for peace, faith, calumny and witness.
5. Let them never use indecent language or utter vulgar jokes. Moreover, let them examine their consciences every night as to whether, perchance, they have offended in these matters. If they have, for the fault, let them do their penance, which is, three Our Fathers for each offence.
6. And in regard to religious controversy, let them ever bear in mind the example of our Lady who knew how to maintain a holy silence, and who, when troubled over the things of God, kept all these things and pondered them in her heart.

(continued on page 6)

**Third Order Manual (cont.)****VII. Of the Mass: and of Assembling each Month.**

1. Let them that can conveniently do so, assist daily at Holy Mass. But all be bound at least once a month to assist at Mass (or, if they be priests, to celebrate Mass) for our Order and Congregation.
2. As far as possible let the brethren and of a town or place assemble together every month at an appointed time in a church designated by the Ministers, there to assist at divine exercises, and to hear the divine word unless they be dispensed therefrom.
3. And at this time let them who can do so give to the Almoner an ordinary coin, which shall be used for the relief of the sick and poor, and for the burial of the dead, especially for any our own Order who may be in need, and also for the use of Holy Church. And those who are unable to attend the Monthly Assemblies shall send an offering from time to time to the Almoner, whoever may be appointed as such, unless they be too poor to do so.

**VIII. Of Works of Mercy; and of Healing Discords.**

1. Let the brethren and sisters, according to their opportunities, give themselves to some special work of mercy, either corporal or spiritual, and to the service of Holy Church. Every day they should do at least one act of charity out of love for God, even though it be no more than to throw a crumb to a bird.
2. Let them remember that in all their dealings with others they are called as Christians, and more especially as Franciscans, to carry out the principles of the Holy Gospel of our Lord Jesus Christ. They are the brethren and sisters of all men, and the weal and welfare of the least of God's folk is of concern to them.
3. Let them never be unmindful of cruelty to the dumb creation of the Lord God, for how can we love Jesus if we shut any of His creatures out of our hearts?
4. Let them painstakingly exercise kindness, charity and courtesy among themselves and toward their neighbors; and, whenever they can, let them strive to settle quarrels, and let them always endeavor to promote peace and good will.

5. Let the brethren and sisters, when there is illness, strive to help each other both in temporal and in spiritual matters.

**IX Of the Deceased Brethren and Sisters**

1. When one of the brethren or sisters of our Order shall die, the other members of the Order who live in that town or place should endeavor to be present at the burial.
2. Let them have a particular care for the departed, by procuring Masses to be said, by assisting at Mass from time to time, and by offering prayers and devotions for the comfort of Holy Souls.
3. Let each tertiary from time to time say the Office of the Dead, or in place thereof, seven decades of the Franciscan Rosary of the Crown of our Lady's Joys, for the repose of the souls of the deceased religious and tertiaries of our Order.

**X. Of Making Wills, and of Home Life**

1. To promote peace and proper preparation for death, let such as have property to be disposed of after death make their wills without necessary delay; and three months after a postulant has begun keeping the Rule, that is, before beginning the novitiate, is the time allowed for the fulfillment of this regulation of our Seraphic Father.
2. In their home life let them study to lead others by their example, and to promote pious practices, and all that is good. Let them be mindful that charity, courtesy, kindness, patience and forbearance should always begin at home, and proceed thence elsewhere.
3. As far as in them lies, let them not allow any books or papers from which injury to virtue or faith can be feared, to be brought into their houses or read by such as be under their care.

**Please note this Manual is no longer in effect.****My Fifty Two Years with the Third Order (cont.)**

even made the trip all the way here to spend an afternoon with me, and that was the first time I had been with a fellow tertiary in many years! She is faithful to keep in touch by telephone, too and that means a great deal. There are others who are also faithful about reaching out—Annette Bell who was so supportive when I lost my old dog recently and Fr. Kale King, the second

Minister Provincial of TSSF, who has kept in touch via Facebook.



Carolyn  
and  
"Her  
Girls"

## RIP— Janet Baker Chaudruc

Janet Baker Chaudruc, 87, of Hendersonville, North Carolina was taken to be with her Lord on August 5, 2012. She passed away after a valiant and graceful battle with COPD.

She was born Janet H. Baker on August 28, 1924 to the late Dorothy and Col. Herbert Baker at Fort Sheridan Army Base in Illinois. Their military family was stationed in Fort Sill, OK, Fort Benning, GA, in Hawaii and Fort Hoyle, MD.

She was a graduate of the Cathedral School of St. Mary in Garden City, NY. She attended Mt. Holyoke College in Massachusetts and graduated with honors in French. She was employed by the French Cultural Service as well as by the Socony Mobil Oil Company.

In 1946, she married Jerald P. Euster, a United States Navy pilot. They were stationed in Groton, CT as well as Pensacola, FL. He later served as a pilot for the humanitarian, Dr. Thomas Dooley, helping the sick in third world countries. Mr. Euster died in an airplane crash in 1962. They had one daughter, Margaret Euster, who was born in New London, CT.

In 1964, she married Juan E. Chaudruc, a widower with 2 children, Denis and Lusandre. Janet and Juan traveled extensively as part of his work as a consulting engineer. They lived in Chappaqua, NY, until they retired to Hendersonville in 1972. Mr. Chaudruc succumbed to Alzheimer's disease in 1985.

During her years in Hendersonville, Janet volunteered for many organizations. She helped to found the Hendersonville Alzheimer's Support Group and was recognized for her 18 years of service by both the Alzheimer's Association of Western Carolina and by North Carolina Governor, James Martin.

In 1993, she completed the four year program of Theological Education for Ministry (EFM). She also became a professed member of TSSF.

Janet was an active member of her church, St. John in the Wilderness, where she was a member of the choir, altar guild, a lay reader, chalice-bearer, President of the Woman's Group and the Medical Loan Closet.

She is survived by three daughters, 7 grandchildren and 15 great-grandchildren.



## Book Review: The Upside-Down World of St. Francis: Talks and Workshops by Ted Witham

### Julie Goodin, Reviewer

Ted Witham was Minister Provincial for TSSF in Australia from Advent 2005 until Advent 2011. He and his wife Rae were professed in 1983. This book is based on talks and seminars given at Weekends at Wollaston Spirituality Program in the Diocese of Perth and at Quiet Days from 2007 to 2012.

*The Upside-Down World of St. Francis* gives the reader a great overview of Franciscan values and the ethos of the Third Order. The topics covered are:

- Gazing Prayer.
- Being a Disciple.
- Franciscans Discover Gerard Manley Hopkins and Duns Scotus.
- The Spirituality of Poverty.
- The Salvation of Creation.
- Money and the Third Order.
- The First Third Order and Penance.
- Challenging Greed and Violence.
- The Green Passover of Francis of Assisi.  
Written by Eloi Leclerc and translated by Ted Witham.

The lectures and talks cover a wide range of subjects and will make tertiaries stop and reflect on the intentional path of spirituality and commitment they embarked on at profession and will give those in forma-

## Book Review: The Upside-Down World of St. Francis (cont.)

tion another perspective on what it means to become a Franciscan. The lectures are rich in history of the age into which Francis and Clare were born. Although the details of Francis' life with all of its difficulties and joys are familiar to many of us, Witham does bring a fresh perspective to it. Each chapter is followed by a series of exercises and questions to reflect on.

The material in the lectures is based on the radical teachings of Jesus, just as Francis interpreted them; the onus on us to carry on living these values as Franciscans and our responsibility to work for peace, justice, and a deep respect for God's creation.

The last piece in this work by Leclerc is a poetic look at Francis in relation to both the feminine and masculine elements of creation and emphasizes his kinship with the very least of creatures that he called brother or sister.

This work would be a great addition to suggested reading for those in formation and for the professed who have perhaps become a bit too comfortable or complacent on their journey.

The reader must be mindful that this is a self-published e-book and therefore has the occasional missed word and lacks some proofreading in places but that does not detract from the message contained in this very readable work.

If if you do not have a Kindle or tablet, you can download the Kindle software for free and have the same access to e-books on a laptop, or desk PC or Mac. (Kindle Direct Publishing, 2012) (Also includes: The Green Easter of St. Francis of Assisi by Eloi Leclerc OFM, translated from French by Ted Witham, 2012)

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).

## Book Review: Clare of Assisi: The Lady. Early Documents. Edited and Translated by Regis J. Armstrong, O.F.M. Cap.

*Bill Graham*

The editor of this book, Regis Armstrong, was also the co-editor of the three volume "Early Documents" series on St. Francis, so the style and format is quite similar. It is my understanding that a pair of the editors of that series were the major presenters at the last TSSF Provincial Convocation.

This work is quite scholarly, consisting of a twenty-two page introduction, three parts, related documents, and an appendix. Content of the sections are as follows:

Part I ("May You Live Blessed Poverty") has the few extant writings of Clare. These are: the four letters to Agnes of Prague (1234, 1235, 1238, & 1253); The Testament (1247-1253); and The Blessing (1253).

Part II ("Together with My Sisters") is headed "Toward The Form of Life". It contains: Letter of Pope Honorius III to Cardinal Hugolino (1219); The Form and Manner of Life of Cardinal Hugolino (1219); The Privilege of Poverty of Pope Gregory IX (1228); Form of Life of Pope Innocent IV (1247); and The form of Life of Clare of Assisi (1253).

Part III ("The Brilliance of Her Life") contains eight "Biographical Writings". These are: Letter of Cardinal Hugolino dei Conti di Segni (1230), Letter of Pope Gregory IX (1228), Letter of Cardinal Rainaldo dei Conti di Segni (1228), Notification of Death (1253), The Acts of the Process of Canonization (1253), The Versified Legend of the Virgin Clare (1254-1255), The Papal Decree of Canonization (1255), and the Legend of Clare (1255). This section is over half the book.

The Related Documents are quite a varied collection. There are letters from three different popes related to Clare's order, a pair of canticles written by Francis, and a letter from Clare's sister Agnes. There are also portions of writings by Thomas of Celano, the Assisi Compilation, and the Legend of the Three Companions.

The appendix consists of a bibliography, concordance, index of scripture, and a general index of terms and persons.

As in Armstrong's series on Francis, everything is thoroughly footnoted and explained. One of its strengths is that this book lends itself to a variety of uses. It can be read and studied by scholars who will make use of the appendix and of the editor's comments. The biographies can be read quickly as one might read a "page-turning" novel. It can be read to get a picture of Clare

or to better understand the age in which she dwelt. The concordance and index are useful tools for a homilist preparing a sermon on a specific topic.

I took the more scholarly approach and read the book in its entirety. In so doing, I found Armstrong's notes and explanations particularly helpful; I recommend them to others with similar interests to mine. I also recommend this work to anyone who simply wants to know more about the Lady who played a most significant role in the establishment of Franciscan Orders.

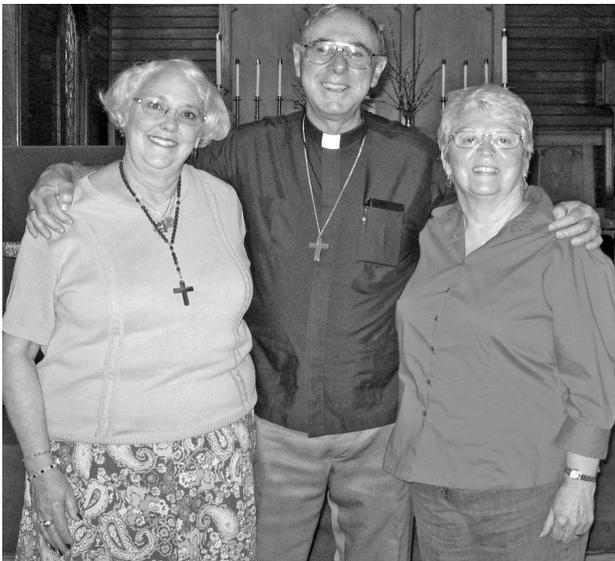
(New City Press, 2006; 461 pages.)

## Welcome to a New Fellowship in Louisiana

*Bett Wood*

Becky Thomson, who has relocated here from Albuquerque, New Mexico and I email back and forth a fair amount, and I knew she wanted to have a fellowship, but somehow it never got beyond talking. So I went down in my role as Area Chaplain, and stirred things up.

Cheryl Hubbell and I stayed with Becky. Roy Mellish had intended to stay in a hotel in New Orleans, but his back and arthritis were bad, so the ladies piled in a car and drove to Morgan City, where I received their Renewal of Vows, and we had a great lunch as well as a lot a wonderful Franciscan conversation and rejoicing. They plan to meet about every three months for now, and there was talk of getting to ProvCon 13 in June next year.



*Becky Thomson, Roy Mellish, Cheryl Hubbell*

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is a publication of The Third Order  
Province of the Americas, Society of St. Francis.

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- Name and address changes
- Convocation Dates
- Profession & Novicing Dates
- Notification of Deaths

Send to Secretary of the Order:  
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### For Chaplaincy Matters

Chaplain of the Province  
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cdom@att.net

## Fellowship Dues, Fellowship Contributions, Annual Pledge to the Third Order

*John Brockmann, Minister Provincial; Will Graham, Provincial Fellowship Coordinator*

Please know that any monies contributed to your Fellowships are NOT the same as your Annual Pledge to the Order as a whole.

Moreover, such contributions to a fellowship kitty for miscellaneous fellowship expenses **must always** remain voluntary (such as in passing the hat or the coffee can), while your Annual Pledge is one of the three marks of profession (annual report to Area Chaplain, annual renewal of vows, and annual pledge and payment to the Order).

Your Bursar and I have been very successful this year in raising the percentage of those annually contributing to the highest it has ever been in this province and in achieving parity with the other provinces of the Order.

We do not have fellowship dues. Information regarding this longtime understanding in the Order is being re-communicated to all Fellowship Conveners.



## A Brief Report of Chapter Just Completed

*John Brockmann,  
Minister Provincial*

### Profession Anniversaries in Fellowship Setting

The "Celebration of the Anniversary of a Profession" was accepted; it will be

included in the next reprinting of the Devotional Companion, and, in the meantime, will be posted on the website at "Resources for Tertiaries." Each month a list of profession anniversaries (organized from oldest anniversary to newest and by day of anniversary) will be sent out each month on the TSSF-I email list. The next Directory will also include the whole list, and Fellowship Conveners will be asked in their annual reports if the Fellowship has observed profession anniversaries. These Fellowship observances need not be elaborate nor costly; there are, for example, free Franciscan e-cards available from the RC Poor Clare Sisters in Spokane OR at <http://holycards.com/ecards.php>. Moreover, the focus should be selective on those who are celebrating their 50<sup>th</sup>, 40<sup>th</sup>, 30<sup>th</sup>, 25<sup>th</sup>, and 20<sup>th</sup> anniversaries.

(There is also a [Burial Office for Departed Third Order Franciscans](#) on our website at "Resources for Tertiaries.")

### Need for "Guardian Angel" Volunteers

In examining the records of those who make annual reports and renew their vows annually (two marks of a professed person), we discovered a number of folks who because of illness, age, or poverty could not make a pledge and contribution to the Order (the third mark of a professed person). Chapter and I would like to solicit volunteers who would make a pledge and contribution in the name of such folks, and to remain in personal contact with them by letter or email as a Guardian Angel to make sure that no one "falls through the cracks." Please let me personally know if you would like to participate in this, and I will work with the Bursar and the Chaplain to make a match.

### New Chaplain and Bursar Confirmed for Another Term

Dominic George from San Francisco has been unanimously elected to be the next Provincial Chaplain.

Barbara Leonard will continue in that role for a month or so to provide overlap and make Dominic's transition seamless.

Tom Johnson, our Bursar, has done such a great job that he was confirmed unanimously for another three-year term.

### Six Chapter Nominations Open for People New to Chapter

For the first time since including term limits in our Statutes, all the elected members are ineligible for election to a new three-year term (save one, Kate Salinaro who just joined Chapter this time to replace me and is eligible for re-nomination and election). There will be seven positions open for nomination, and the call for nominations will go out in January. The time commitment is not onerous since it primarily involves attendance at the October Chapter for four days at Little Portion Friary on Long Island (the Order pays for all travel, room and board).

We are looking for geographic balance in the nominations (someone from the West coast as well as East; north and south; Canada and Caribbean), as well as age balance (young and old).

We hope that all who agree to be nominated will be able to attend the Provincial Convocation where there will be an opportunity to meet and visit with those who will be electing you.

### Fellowships and Area Convocations to Create Sabbatical Pilgrimage Posters

At the Provincial Convocation in June 25-30, 2013 there will be posters created by fellowships and area convocations displaying pilgrimages that could be made by professed members from other parts of the Province. We are going to try to keep these inexpensive by perhaps offering pilgrims a place to stay in our own homes while they make their trip. Working collaboratively with Roman Catholic Franciscans and Ecumenical Franciscans is heartily suggested. A bibliography to help you design something in your area will be in the next *Franciscan Times*.

### Brazil Tertiaries Continue to be Nurtured in Area Retreats

A Facebook page is up and running and well received, and we have provided seed money to Brazil to create a series of geographic retreats. We continue to await the development of a Brazilian infrastructure by the Brazilians themselves.

### Provincial Convocation in June 2013

Plans for Provincial Convocation in Shakopee Minnesota (30 miles southwest of Minneapolis) at the Ameri-

ca's Best Value Inn and Suites continue to progress. The keynote speakers are all lined up as well as lots of time for various interest groups to meet and pray together. This Provincial Convocation is the least expensive one in many years, and there are plenty of scholarships available.

### Deaneries for Fellowship Conveners and Area Chaplains

Beginning at the Provincial Convocation, Fellowship Conveners and Area Chaplains will begin to work out geographic deaneries in which to meet with each other. So, if you are a Fellowship Convener or Area Chaplain, you are strongly urged to attend the Provincial Convo-

cations where the future details of these deaneries will be worked out.

### Associates to be Administered by the First Order Brothers

The Associates continue to be linked with all three Orders in the Society of St. Francis, but their organization will be administered by the Brothers.

### Did You Know That Chapter Covers the Travel Expenses for 1<sup>st</sup> Order Visitors to Area Convocations?

Contact the Bursar for more information.



### Chapter 2012

**1st Row, l to r::** Sr. Jean CSF (1st Order Visitor), Bett Wood\*, Anita Catron\* (former Minister Provincial), and Kate Salinaro (elected member of Chapter, eligible for another term)

**2nd Row:** Pamela Redhead\*, Frank Jones (Vocations Coordinator), Bishop Gordon Scruton (Bishop Protector), Ken Norian (TSSF Minister General), Marilyn Mincey (elected member of Chapter), and Diane Jones (visiting member)

**3rd Row:** John Brockmann (Minister Provincial), Fred Ball (Representative of the Franciscans of Reconciliation (OFR)), Caroline Benjamin (Formation Director), Patronalia Hanley-Brown\*, and Cynthia Morse (Representative of the Order of Ecumenical Franciscans (OEF))

**Back row:** Bill Graham (Fellowship Coordinator), Tom Johnson (Bursar), and Dominic George (elected member of Chapter and newly elected Provincial Chaplain)

**Missing from Picture:** Lynn Herne (Provincial Secretary)

\*Outgoing elected member of Chapter ineligible for reelection.

## Franciscan Action Network Conference and Our New JPIC Team

### Francesca Wigle

Four of us from TSSF attended a wonderful conference at the Franciscan Retreat Center in Scottsdale, Arizona October 11-14, 2012. The theme of the conference was *Conversion to Right Relationship*, and it was hosted by the Franciscan Action Network (FAN).

Father Richard Rohr led five group discussions:

- The Franciscan Way of Contemplation,
- Franciscans and the Integration of Action and Contemplation,
- Franciscans becoming Prophetic Leaders in the World and in the Church,
- Renewing the Franciscan Charism, and
- Working for Justice as a Franciscan Family.

Along with the four of us from TSSF, a large group of Roman Catholic sisters, friars, and seculars, and two members of the Order of Ecumenical Franciscans also attended. The Franciscan family is growing and working together!!

We divided into two groups with FAN leaders to discern “next steps” as we work together on Immigration Issues and Climate Change. We also went to the State Capital with the group, *Promise Arizona*, to pray together that Arizona would end SB1070. It was a very heartfelt time to gather with immigrants whose families had been torn apart by the anti-immigrant laws there.



Our TSSF FAN Action Circle (new name for our TSSF JPIC work group) used part of our “next steps” time together at the Conference to set up a new workable system for those in TSSF who are interested to work together for Justice, Peace, and Integrity of Creation (JPIC). We are calling ourselves “circles” rather than “teams” as part of this creative endeavor.

Here is what the new system will look like:

- Dianne Aid will lead the Circle on Immigration and Economic Justice.
- Verleah Kosloske will lead the Circle on Peace and Justice.
- Joyce Wilding will lead the Circle on Care for Creation.
- Francesca Wigle will be the TSSF FAN Action Circle Team Leader.



*L to R: Francesca Wigle, Verleah Kosloske, Joyce Wilding, Dianne Aid (in front)*

Please contact me if you want to work with us! I have represented TSSF as a FAN Action Commissioner for the last three years. Our beloved Emmett Jarrett helped organize the Franciscan Action Network and was our first FAN Action Commissioner.

Since the conference ended, the leaders of FAN have asked Dianne Aid if she would also like to join the FAN Action Commissioners' team (with me) in Washington DC!! Dianne responded that she would definitely like to be a FAN Action Commissioner. It will make a difference having two Action Commissioners in different TSSF regions within our Province, working with the larger Franciscan Family! Welcome aboard, Dianne!

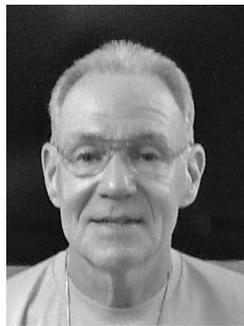


*Francesca Wigle and Dianne Aid in front of the St. Francis mural at the retreat house.*

## From Our Newly Elected Provincial Chaplain

*Dominic George*

I have been associated with our American Franciscan community for 50 years now beginning with the Confraternity of St Francis in 1963 and then a First Order brother for 35 and now a professed tertiary for the last 13.



As a San Francisco resident I am a member of the New Umbrian Fellowship here in the Bay Area, and the last six years I have served our community as a member of Chapter. In addition to my Franciscan vocation, I have been an Episcopal priest for the last 38 years serving as an assistant priest for the last 19 at St. Francis Church, San Francisco.

Over the last 30 years my avocation has been nursing in acute rehabilitation for traumatic brain and spinal cord injury patients. Presently I am an administrative nursing supervisor for California Pacific Medical Center.

As the newly elected provincial chaplain, I will be walking in the shoes of some wonderful pastors who have served our community well over many years. There will of course be the inevitable learning curve so be patient with me and please do pray for my guidance in this new pastoral role.

I do hope that I will be able to meet many of you in person over the next three years, perhaps beginning at the Provincial Convocation next June in Minnesota.

## From the Bursar

*Tom Johnson, Provincial Bursar*

Chapter approved a budget for Fiscal Year 2012-2013 totaling \$60,362.00. This represents an increase of \$2,662.00 over last year's budget.



While finding some savings in a few areas, a few additional costs boosted the anticipated expenses for the year. This year, a specific budget line was added to cover costs of representing TSSF at several sister organizations (Franciscan Action Network, National Association of Episcopal Christian Communities, Order of Ecumenical Franciscans, Order of Franciscans Secular and others). These relationships are vital to the cooperative efforts among Franciscans in this country and abroad.

Also, added to the budget this year is an allocation to re-institute our TSSF participation in Justice, Peace and

**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)

*Forming the Life of a Franciscan* (2011) \$15.00

**Please Note:**

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

Integrity of Creation activities. (see the article on page 12 of this issue).

In addition to the annual operating budget, Chapter approved a budget of \$29,112.00 for administrative costs related to the 2013 Provincial Convocation. This budget is covered by funds set aside each year over the last several years specifically for this purpose. Paying these expenses from the "set-aside" funds, allows us to keep the registration fees for attendance at Convocation to basic room and board costs. More details on this can be found on page 18.

For the third year in a row, pledges and contributions from our faithful members exceeded the expenses of the organization. The Third Order Society of St. Francis, Province of the Americas, is healthy financially thanks to your generosity in fulfilling the financial aspect of your vows.

Finally, I would note that thanks to an allocation by Chapter and generous contributions from tertiaries, there is a healthy Scholarship Fund for the Provincial Convocation. No tertiary should miss this convocation due to financial difficulties. Please contact the Bursar if you need help with your registration fees.

### **Bursar for USA**

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dioofguy@networksgy.com

## Franciscan Canticle Trail Posters & Booklet

Joyce Wilding

I developed a meditation booklet and canticle trail posters for the *Center for Religion and Environment (CRE)*, University of the South at Sewanee. CRE seeks to transform individuals and society by integrating faith with care for the environment. Its ministry embraces the idea that "if we cannot live in harmony with the earth, we will not live in harmony with one another... Ancient wisdom and spiritual disciplines from our faith offer deep resources to help address this environmental crisis." (Episcopal Church House of Bishops Pastoral Teaching, Quito, Ecuador, September 20, 2011, pp. 1, 3.)

Funds from Environmental Ministry in The Episcopal Church - Province IV were given for the development of trail posters. These resources were first used at May 2012 CRE retreat: "Transfiguration of Christ and Creation: A Ministry of Wholeness". Since that retreat the outdoor waterproof posters have been loaned to parishes and retreat leaders. Some parishes have printed the posters for bulletin board exhibits. You may contact me at [joycewilding@comcast.net](mailto:joycewilding@comcast.net) to learn how you can get a copy of these posters and booklet for your environmental ministry work.

As our Christian churches and other faith communities



engage in the urgent work of protecting God's creation, it is most fitting that we learn from and pray with St. Francis of Assisi. He delighted in creation and believed that God was both known through and praised by all creatures. Francis had a joyful sense of kinship with all the creatures he encountered, addressing them respect-





**Sister Water**

Sacred, useful,  
pure, precious and  
vital to our lives.

Keep watersheds free  
from sealmeats and  
pollutants.



**Mother Earth**

Vegetation on the  
land of mountains,  
forests and fields  
sustains life.

Reduce topsoil loss,  
expand sustainable farming  
and biodiversity.

fully as “sister” and “brother.” His *Canticle of Brother Sun* helps us embrace the beauty of the elements of sun, moon, wind, water, fire and earth that creates and sustains life. It is a canticle to the Lord through his “creatures”, whom we relate to every day, and without whom we cannot live.

The Canticle trail resources help us sing a new song - a canticle to the Lord through his creatures, whom we relate to every day, and without whom we cannot live. The trail posters provide a way to express gratitude for gifts of life and ways to sustain the integrity of all creation. The posters were designed for individuals and



**Brother Fire**

Vigorous flames  
light the dark and  
provide energy.

Prevent wild forest fires and  
fossil fuel consumption  
that destroy communities



**Sister Death**

Takes our breath-  
we die, return to  
dust and rise again.

Redeemed life reveals  
transformation and  
transfiguration.

(continued on page 16)

## Franciscan Canticle Trail Posters & Booklet (cont.)

retreat groups. Reflections at each poster “station” can help faith communities develop behaviors for sustainable living. Participants, who use the meditations, will find meaningful penitential and celebratory components that exclaim: “O God be praised for gifts of all Creation! O God, help us examine what we've done.”

These canticle resources evoke meditations about the beauty of all creation, as well as penitential prayers for better care of all Creation in our relationship with God, our brothers and sisters, non-human life and our deepest self. Eric Doyle in his book, *St Francis and the Song of Brotherhood*, teaches us that St. Francis' *Canticle of Brother Sun* is about a belief in the universal brotherhood that can help us to create a better world. Doyle takes this piece of poetry as a mystical vision of Christ seen through the eyes of St. Francis. This vision brought a unity and dignity to all creation - the sun, the moon, the fire, the water and mother earth as all members of the family of God.

Francis' understanding of creation was shaped by his prayer and by scripture. It was also informed by his lived experience as one who wandered the land, closely observing and reflecting on its workings.

We are growing in our appreciation of the “ecosystem services” provided by plants, insects, animals, soil, forests, watersheds and the atmosphere that make human civilization possible. We are increasingly conscious of the damage that we are doing to the community of life, human and other, and of the growing threats to our very future. We now understand that care for the environment is inseparable from care of neighbor. We are all affected by air and water pollution, by the careless use and disposal of toxic substances and wastes, and by the increasing effects of global climate change. But it is the poor and vulnerable, especially children and the elderly, minority communities, and the poor in developing nations who are the first to suffer.

Francis invited all those he encountered to love God, to care for the poor, and to treat other creatures with compassion. He was greatly concerned that people weren't properly thankful for the gifts of creation. He called his followers to acknowledge their dependence on God and the services or “ministry” of fellow creatures. If Francis saw ingratitude as a problem in the 13<sup>th</sup> century, when everyone lived close to the land, what would he think of us in our time?

As we engage in our work to protect neighbor and sustain the integrity of creation, let us take the words

of St. Francis to heart. Let us respond by deepening our gratitude to God and imaginatively expanding our circle of concern. The paraphrase of St. Francis' *Canticle* in the pictures following helps us expand attention to creation care ministry.

Whenever we pray with Francis' *Canticle*, let us make it very personal. Think about the creatures and processes upon which our lives depend and most amaze or delight us. What would we miss most if it ceased to exist?

All the elements of the earth that form our bodies, cycling through us from the plants and animals we eat, return to the Earth when we no longer need them. All who work to change situations of environmental harm and injustice should strive to protect human life, as well as promote better care for all God's creation.

The readings below are adapted from my 2008 sermon and from Jeanie Graustein's 2009 sermon prepared for Earth Ministry's St. Francis Sermon Contest:

*Praise our brother the sun, which brings us the day and the light; reveals the beauty of its maker – fair is He, shining with a very great splendor that signifies God to us!*

Give praise for sunlight that make possible through solar energy. Celebrate the beauty of sunrise and sunset. Pray that human activity will never block the sun's glorious light. Give thanks for new technology that keeps the sun shining in clear, clean skies.

*Praised be my Lord for our sister the moon, and for the stars, which God has set clear and lovely in heaven.*

Give praise for the vast reaches of the universe, billions of stars in billions of galaxies; for the explosive supernova death of stars, creating and sending the elements needed for life into our solar system. Praise the moon, which creates the tides, shaping the life of the shore. Seek ways to eliminate light pollution that blocks the beauty of night sky that marks the season.

*Praised be my Lord for our brother the wind, and for air and cloud, calms and all weather, by which you uphold in life all creatures.*

Give praise for the balance of gases in the atmosphere, making life possible; for the winds that move clouds of moisture, giving us rain; for the ozone layer, protecting life from harmful rays; birds, bats, butterflies, and all creatures of the air. Strive to understand and respond to current weather conditions impacted by climate change.

*Praised be my Lord for our sister water, which is very*

*precious and serviceable to us.*

Gratitude for water that makes all life possible, and for the water that comprises more than half the substance of a human body; for oceans, wetlands, streams, lakes. And all the creatures that teem in the waters. Gratitude for flowing rivers, captured as renewable energy and for the waters of Baptism. Acknowledge water rights, rights to water and right use of water as explicit means for showing love of neighbors and all creation. Expand water conservation, prevent water pollution, restore and protect watersheds.

*Praised be my Lord for brother fire, through which you give us light in the darkness; he is bright, pleasant, very mighty, and strong.*

Give thanks for non-renewable fossil fuels, products of ancient sunlight accumulated over the ages, burned to give us heat, light and transportation. Gratitude for candles and flames that light our sanctuaries and rituals. Ask forgiveness for greed that is involved in mountain-top removal that pulls coal from earth and other fossil fuel extractions that damage eco-systems.

*Praised be my Lord for our mother the Earth, which sustains us and keeps us, and yields diverse fruits, and flowers of many colors, and grass.*

Give praise for photosynthesis by plankton and plants, converting sunlight, carbon dioxide and nutrients into food for other creatures. Gratitude for earthworms, bacteria, fungi, and all small creatures that create fertile soil, as well as for bees and all pollinators, whose work is essential for the fruitfulness of many plants – rice, wheat, corn, barley, oats, millet. Never forget to honor the bread and wine we offer and receive at our altar tables. Help us prevent soil pollution, loss of topsoil and destructive farming/agricultural practices. Seek more ways to maintain biodiversity of food crops and species on which they depend. Seek **Peace with Earth for Peace on Earth.**

*Praised be my Lord for our sister, the death of the body, from which no one escapes; woe to him who died in mortal sin! Blessed are they who are found walking by your most holy will, for the second death shall have no power to do them harm.*

Give praise for all the elements of the earth that form our bodies, cycling through us from the plants and animal we eat, returning to the Earth when we no longer need them. Sister Death, you take our breath we die, return to dust and rise again. Help us to know that we are Beloved Dust not just any old dust, but living and self-conscious dust and spirited dust with self-tran-

scendence. Teach us to better understand our humanness as dust—sembled from material elements in the universe. May we never forget that death comes before resurrection. Like St. Francis, may we find serenity in death and know that death's sting and power has been transformed with the risen and glorified Christ.

As we develop our earth ministries, we are guiding our churches in new directions, but ones that are deeply faithful to scripture and church tradition. With Francis, let us give thanks to God, find deep joy in creation, and protect the whole community of life. Francis frequently prayed: *We adore you, O Christ, and we bless you – by your holy cross you have redeemed the world.*

**After participants complete the art-as-meditation reflections with these Franciscan Canticle resources, they are encouraged to write poems and/or meditations about gratitude for transfiguration of all life.**

### Your Area Chaplains

*Julie Goodin*

The office of Area Chaplain might raise a question in the minds of tertiaries that harks back to a line in a song from the sixties, "What is it good for?"

Well, apart from bugging the professed in their care to send in their annual reports, your Area Chaplains can be so much more if you let them.

Your Area chaplain can pray with you and for you when needs arise, however, they can only do so if you reach out to them. When Tertiaries accept the responsibility of becoming an Area Chaplain, a crystal ball is not provided. Thus ACs depend on fellow tertiaries to let them know when they or a another tertiary is having problems and what the needs are.

Your Area Chaplain is there to listen, to pray and to offer comfort and encouragement to their brothers and sisters as we walk our Franciscan path together. You might think your problem is too small or too trivial to call or email your Area Chaplain about, but I bet you would be surprised to find out that the passing of a beloved pet, a hassle at work, a scary medical test, a problem at work or a dry spell in following your Rule, and a passel of other major or minor bumps in the road are things your Area Chaplain cares about and is willing to listen and pray about. We all run into roadblocks and potholes in life and your Area Chaplain is there to take your hand and walk with you as you navigate those obstacles. Make sure you have your Area Chaplain's email address and telephone number handy. Let's make the office of Area Chaplain "good for" everyone.

## Province of the Americas, Provincial Convocation-June 25-30, 2013

*Marilynn Mincey, ProvCon2013 Committee Chair*

Coming together for a Provincial Convocation is much more than just another meeting. It is a grace-filled time of relaxation, fellowship, celebration and learning. It is a time to greet old friends and get to know new ones. It is often a life-changing experience especially for those who live where no fellowship exists to nurture their spiritual journey.

We know that a gathering of all of the members of TSSF of the Province of the Americas is always exciting because it brings together many who can finally put a face to a name you have prayed for in our Directory.

Here is an early invitation so you can save the dates on your calendar and begin the planning process.

**Theme:** A Franciscan Search for Action and Healing: First People and Sacred Lands—Insignificant in the Eyes of Many, Precious in the Eyes of God.

**Dates:** June 25- June 30<sup>th</sup> 2013

**Location:** America's Best Value Inn at Canterbury Inn-- Shakopee, Minnesota. Shakopee is a suburb of Minneapolis and you would fly into Minneapolis Airport where the hotel has a free shuttle service available to take you and your party directly to the hotel. **Do not contact the hotel directly.** To register please use the Registration Form that will be sent to you separately.

**Cost:** shared room (2) persons including all meals (except Thursday dinner) for 5 days, \$385.00 per person; for a single room including all meals dinner for 5 days, \$585.00 per person.

**Scholarships:** available for those who need financial assistance. The requests for scholarship assistance should be sent to the Bursar Tom Johnson.

**Registration:** available online and by regular mail. If you have no computer access we will get the information to you by regular mail.

**Speakers:** **The Rt. Rev Mark MacDonald** TSSF National Indigenous Bishop of the Anglican Church of Canada; **The Rev Cannon Jeff Gollither** TSSF, Environmental Representative for the Worldwide Anglican

Communion to the United Nations since 1991; and **Elsie Dennis**, Co-Chair, First Nations Committee, Diocese of Olympia; Executive Committee on Anti-Racism (TEC).

For those who wish to make this a family holiday, Minnesota is: north and west of Chicago; bordered on the north by the Province of Ontario, Canada; bordered on the east by Wisconsin and Michigan and Lake Superior and Lake Michigan, bordered on the west by the Dakotas. If you Google Minneapolis/ St Paul (the twin cities) you will find many interesting things to do. It will be early summer in the area so the days should be

warm (but not tropical) and the evenings cool (but not cold).

**Background for The Provincial Convocation, 2013—The Episcopal Church and Anglican Communion on The Doctrine of Discovery**

*Dianne Aid, ProvCon2013 Program Chair*

*Jesus said "Blessed are the Poor."*

*We know that God has a preference for the poor. We Native people come from the poor and we are concerned for the soul of The Episcopal Church.*

*We pledge to hold out our poor hand of love to The Episcopal Church so it will not be lost.*

Resolution adopted at Province VIII of The Episcopal Church Winter Talk (January 10<sup>th</sup>, 2010)

A significant part of our TSSF Province of the Americas Convocation, 2013 will be dedicated to exploring the impact of the Doctrine of Discovery with Native brothers and sisters in our Church. We were inspired to explore this doctrine beginning with the Western Convocation, 2010 "Holy Poverty, Lessons from First Nations People". We had an opportunity to listen to stories and learn about the Church's role, including Franciscan communities, in the conquering of Native peoples, taking lands for economic gain, and destroying culture in the name of Christianity.

The Episcopal Church (TEC) has been paying attention to spiritual and justice issues affecting native communities for the last several General Conventions. In 2009, The Episcopal Church became the first Christian



denomination to officially repudiate the Doctrine of Discovery, soon to be followed by The World Council of Churches, and since, other denominations have joined this growing act of repudiation.

So, what is the Doctrine of Discovery?

The Doctrine of Discovery is based on Papal Bulls of the 15th Century that gave Christian explorers the right to claim lands they "discovered" and lay claim to those lands for their Christian monarchs. Any land was available to be "discovered," claimed, and exploited. If the "pagan" inhabitants could be converted to Christianity, they might not be enslaved or killed. The Doctrine of Discovery still stands as official policy, being cited as recently as 2005 in "The City of Sherrill V. The Oneida Indian Nation of New York (doctrineofdiscovery.org).

In her pastoral letter of May 16<sup>th</sup>, 2012, The Episcopal Church Presiding Bishop, Katharine Jefferts Schori wrote "We seek to address the need for healing in all parts of society, and we stand in solidarity with indigenous people globally to acknowledge and address the legacy of colonial occupation and policies of domination."

The Church has begun to take time to hear the stories and to profoundly grieve at long lasting pain inflicted on native communities throughout the Americas. This profound call for healing and reconciliation seems to be a fundamental call of Franciscans to heal divisions by calling communities of people into dialogue and lasting loving relationships.

## **St. Cecilia, Patron Saint of Musicians and Singers, Wants You!**

Looking for musical talent for the Provincial Convocation in June--choristers and instrumentalists wanted! Please contact Anita Catron Miner at [anitacatron@gmail.com](mailto:anitacatron@gmail.com).

## **With this ring I .....**

*Julie Goodin*

You know the rest, these are familiar words right out of the marriage service. So what am I saying here? I am saying that by placing this ring on my finger I am re-committing and re-dedicating myself to Jesus and to my life as a tertiary in the Third Order; by so doing I am confirming that the promises I made when I became professed are just as binding as any marriage vows, maybe more so since I made them to God.

Our Third Order profession vows are no less important than those of our First Order brothers and sisters. Our Rule of Life is not a smorgasbord of options from which we can pick and chose based on how we feel or what we like or don't like. Of course, we all walk through those nasty long dark tunnels that feel cold, dank and stale and where God seems to be absent, I know because I have traveled through more than one of them myself. If we persevere and try, no matter how feebly, to live by, and up to, our Rule of Life, the light will reappear, and, when we reach the end of that tunnel, we will know that God was indeed in there with us, dogging our footsteps and ready to catch us if we were to lose our footing.

With this ring I will be reminded daily of promises made and responsibilities willingly accepted, so that even in the darkest moments it will remind me that God is there with me. As we walk our freely chosen Franciscan path we should remember that God watches over us, Jesus walks beside us and we have a cheering squad in heaven rooting for us, led by Francis, Clare and all the Franciscan saints who have walked the path before us. before us.



## The News from Little Portion: "All the Trees of the Forest Sing for Joy" (Psalm 96:12)

*Jude SSF Minister Provincial*

I want to bring you some good news from the recent meeting of our Executive Committee acting on behalf of our Provincial Chapter.

We are accepting an offer from the County of Suffolk to purchase the 44 acres of pristine woodland that lie alongside the 20 acres on which for more than 80 years our friars at Little Portion Friary have lived, and continue to live.

Why is this good news? At our recent meeting, Br. Thomas reminded us of an experience he had a few years ago when he was Guardian at Little Portion. He was walking Mickey the dog through our wooded acres when he reached the other side, where neighbors for many years had an adjacent plot of wooded land, to find it had disappeared! It had been sold to a developer who had clear cut the acreage to subdivide into four new homes. The canopy of trees that had provided a habitat for wildlife, and a whole shaded environment for all growing things was gone, and our own woodland was now less shaded along its boundary. Deer, foxes, and other wildlife had to retreat more deeply into our woodland, but some of the ecology was irretrievably lost.

Seeing this, Br. Tom realized that if our precious woodland acres which also provided an important watershed for the hilltop were to be protected forever from the threat of being subdivided and developed, we needed to act soon rather than wait for future generations of friars to make such a decision. After all, more than thirty years ago the friars had themselves sold off a five acre lot that had been developed and subdivided.

Br. Tom approached the Nature Conservancy, who responded eagerly to our overtures. They offered to broker conversations with Suffolk County and the Town of Brookhaven, who also expressed great interest in the prospect of acquiring the acreage in a way that would forever protect it from subsequent development. So we had the rare experience of all parties concerned sharing a common desire and purpose for that precious wooded land.

Now that we have accepted the offer, as reflecting present value had we instead been selling it to a developer, closure on the contract may well take up to a year from now. But the safeguarding of the woodland is assured. Hence our thanks.

"...All the trees of the forest sing for joy..."(Ps. 96:12), but not only the trees, but also the deer, the foxes, the chipmunks, and all the plants that flourish in leafy shade and the root systems that protect the hilltop from erosion.

And others no longer with us are surely rejoicing too:

In 1929, when Br. Stephen became a friar, his grandparents, his mother and his aunt, the Metcalf family, had long owned a summer place off Old Post Road in Mount Sinai, alongside those wooded acres. They gave their land to Father Joseph and the Friars OSF, and Little Portion Friary was built. Surely they too rejoice that the woodland which bordered their land is now forever protected.

In the 1940s, when the Poor Clares moved down the hill to their own convent, Mother Mary Catherine acquired those 44 acres above their convent to be a buffer between a busy world and the enclosed contemplative life of the Poor Clares of Reparation. She later protected some acres of wetlands across from the convent from future development. Surely then she and her sisters are also rejoicing at this news, that the woodland and its fragile habitat is preserved in perpetuity.

And the friars, the sisters, the tertiaries and community friends who lie in our cemetery; surely they also rejoice that those wooded acres continue forever alongside them.

One last occasion of thanksgiving: So often when we make one decision it has the effect of eliminating or reducing other options for the future, but this seems the perfect win-win situation. This sale of wooded land fulfills our dream for its permanent preservation, while keeping open, and even enhancing all other options for Little Portion Friary and its acreage, where our brothers continue to live and pray and work and welcome.

### A Little History of SSF and TSSF...from the Order of Ecumenical Franciscans (OEF) Website

*Juniper OEF*

From the very beginning of the Order of the Poor Brethren of St Francis in the US (ancestor of SSF), the Third Order had been a very important part of its life. Many tertiaries had come under the paternal spiritual guidance and profound influence of Father Joseph the founder, or one of the other friars. But when Brother Paul was elected to be the new Minister Provincial in 1966, he had a vision for the Third Order that would have it stand free and clear as an Order in its own right, with its own leadership, administration, pastoring and formation, parallel with rather than dependent upon or

defined by the life of the Friars and Sisters. When Br. Luke became Minister Provincial in 1970 he supported that vision and over the next eight years, first Br. Robert Hugh and then Br. Mark Francis had the task of 'working themselves out of a job' as Friar Chaplain to the Third Order, visiting Fellowships and individual tertiaries to share this vision.. So since the late seventies, the Third Order has directed its own life. Peter Funk and Marie Hayes were the first tertiaries to lead Novice Formation, John Scott to lead Administration, and Kale King to provide Chaplaincy.

A later Director of Formation Counseling was Glen Ann Jicha in Chicago. Glen Ann started regularly attending the OFM parish St Peters, and Benet Fonck OFM became Glen Ann's spiritual director. It just so happened that Benet Fonck was the friar who was responsible for the third order groups in the province of OFM. He became interested in the structure being developed TSSF. Shortly thereafter, Benet was taken to Rome by the American Minister General John Vaughn to become the Friar responsible for the third order. Benet took with him the TSSF structure and formation letters and over the next few years in conversation with the OFM Caps and the OFM Conv, SFO was born as the modern expression of the secular Third Order. The American TSSF structure largely influenced the wider TSSF structure over the 1970s. It is quite amazing the degree of consultation between Anglican and Roman Catholic Franciscans at this time around Third Order structure.

### Provincial Minister Reflections

*John Heberton, Province of the Pacific*

A few weeks ago St George's Church, where I am now the vicar, had a spate of attacks on the windows. We had eight windows broken and a serious go at the safety glass over one of the stained glass windows. It made coming to church in the morning an anxious event. What will I find? Will they stop at windows? We had two Sundays with part of the church roped off due to broken glass making Sunday services less pleasant as heat tends to disappear through the gaping holes, and the road noise is much louder.

It would be really easy to get overwhelmed both by our anger that this is happening, and our complete sense of powerlessness to stop it. We could join the chorus of those wanting harsher penalties for criminals and demand the community respect of who we are as a church. We could be vocal in our condemnation. But, as a Franciscan, I seek another way.

A few Sundays ago in our services we recited Psalm 48. This Psalm describes how Jerusalem had become a symbol of God's presence, love, and faithfulness. In preaching about this Psalm, we explored how St.

George's is also a symbol for those of us present of peace, hope, and faithfulness. But like Jerusalem, then and now, what is symbolized depends on who you are. The message is very mixed. What was more important than the city was how the people who lived in the city behaved, how they portrayed or symbolized God's love and faithfulness.

So too for us, we need to be careful that our response to these acts of vandalism will also symbolize who God is. So what should we be portraying in our response? Our God is a God of infinite love (Julian of Norwich would say a God in whom there is only love). Francis came to realize that the Omnipotent God Most High gave all as an expression of that love. In the incarnation, especially in the nativity and passion, Francis experienced the absolute poverty of God, and in doing so came face to face with his own absolute poverty. He realized that he and all creation are completely unworthy of that love and yet it is freely given. In short, we are all equally unworthy and yet are all made worthy by God's love alone.

So Francis was able to embrace the most hated and despised people of his age, the leper and the Muslim. In each, he saw the risen Christ. To follow Francis's footsteps, he who walked in the footsteps of Christ, means to live to make our Lord known and loved everywhere, to spread the spirit of love and harmony and to live simply.

It means to try to see the naked, crucified and risen Christ in those who are on the edge, those who are despised today, and to know that God loves us all. In other words, for me our response as a church needs to be colored by our need to see the risen Christ in those who are breaking the windows, and to treat them as God's beloved.

Why am I telling you this story? I telling you this story because we Franciscans need to be really careful that we never vilify any group of people. To follow in the footsteps of Christ is to embrace our own poverty, our own need of God's love, and to live out of the reality that we are no more deserving of that love than any other people. It also means we must make a special effort to try and see the naked, crucified, and risen Christ in those who we struggle with the most, whether they are gay or straight, Muslim or some other religion, or no religion, whoever we find it most difficult to accept. That is the way of Francis and Clare.

As we seek to live out the way of Francis and Clare I pray that our blessed Lady will pray for us, that St. Francis and St. Clare will pray for us, and that all the Franciscan saints will pray for us as we seek to live simply as symbols of God's infinite love and forgiveness.

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**Send in your contributions for the Lent 2013 issue by February 1**

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