



The Franciscan Times

The Newsletter of the Third Order
Society of St. Francis
Province of the Americas

Pace e bene

Summer 2016

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Letter from Minister Provincial: “Rebuild My Church”

Tom Johnson,

I have come to believe that for the Third Order to “rebuild the church” in the 21st Century the individual **members** of the Order will have to be **encouraged, motivated and empowered** to make our Lord known and loved everywhere, to spread the spirit of love and harmony, and to live simply so fully and completely that as leaven in the church and in society we **will effect change.**

Over the last few months, I have spent many hours reading and re-reading, pondering and praying over the thoughtful responses that came from individual Tertiaries, Fellowships and Convocations to the question: “What does ‘rebuild my church’ mean for the Third Order in the 21st Century?” I have even asked others, wiser than me, to help me think through the rich trove of material that came to us.

I have come to the conclusion that while others may not have shared my narrow vision of what I was looking for, I personally was not completely on the right track. I, unfortunately, was thinking institutionally—i.e., what can the Third Order, Society of St. Francis, Province of the Americas do to re-vitalize the Church? The more I think about it, the more I realize I have been chasing down the wrong alley.

We are a large Order—at least as Anglican/Episcopal Orders in our Province go—but we are very widely dispersed across two continents and the islands in between. We don’t have a significant profile in most dioceses. And, most of our Fellowships have barely a few members. Our potential for impact in any organizational sense is, quite honestly, minimal....

These thoughts led me to turn back to Francis, our founder. In so doing, I remembered that Francis went to Rome, not seeking the Pope’s approval to start a new Order. He went asking the Pope’s blessing for him and his brothers to be able to preach. I was, likewise, reminded of how much he and Clare resisted the efforts of the church bureaucracy to write a formal Rule for the Order along with all the other structural issues they tried to impose. Clearly, Francis’ objective was for each individual follower to emulate Christ’s example in his or her daily life and thereby effect change in the world.

It is not, therefore, a coincidence that our *Principles* on Day Six state that “...we bear witness to Christ *in our own immediate environment...*” [emphasis mine]. I have come to believe that is where the Third Order, Society of Saint Francis, Province of the Americas will ultimately have an impact in the 21st Century—where each and every one of us fully lives out our charism right where we are. Fellow Tertiary Jeff Gollieher recently wrote: “*Leadership by example is the best, especially in times of crisis: by*

Rebuild My Church (cont.)



the example of how we live and work together and learn from each other, by the example of the love we express, and by the example of the respect we demonstrate for God's green earth."

So, what does this say to the Order's leadership? I have come to believe that for the Third Order to "rebuild the church" in the 21st Century the individual **members** of the Order will have to be **encouraged, motivated and empowered** to make our Lord known and loved everywhere, to spread the spirit of love and harmony, and to live simply so fully and completely that as leaven in the church and in society **we will effect change.**

I propose that it is the critical task of Chapter—and in particular the Pastoral Officers, and through them, the Area Chaplains, the Fellowship Conveners and the Formation Counselors and AFDs—to make every effort to provide the *encouragement, motivation and empowerment* that is called for. I am therefore asking the Chaplain, Formation Director and Fellowship Coordinator to work with me in developing plans whereby we can institute pastoral measures that will effectively *encourage, motivate and empower* each Tertiary to fully live out his or her Franciscan charism. I expect to be able to share with Chapter in October a specific plan for these efforts.

Finally, I invite each of you to join me regularly in offering the following prayer for our future:

Most High and Glorious God, you have called us in the Third Order to rebuild and revitalize your Church anew in this generation. And, like our founder, we are poor, small, weak and powerless. Yet you have called us to be instruments of your peace, embodying your justice and compassion for all people and all of your creation. Come to us and animate all who read this pastoral letter with your presence. Pour out on us a fresh anointing of your Holy Spirit. And kindle in us a desire to be more fully aflame with your love and joy, more passionately embracing the Beatitudes as a way of life, so that others may see each of our members as living signs of Your Kingdom. Show me and each member very personally, show us in Fellowships, in Regions, in Chapter how we can move to fresh depths of intimacy with you and service to your church and to your world for your praise and glory and the healing of your wounded and struggling world. Amen

Welcome the Newly Professed



Desiree Archer

I am a social person always ready to help in my church and community. Living a simple life attracted me to a Franciscan life with the support of my counselors, and I was able to complete my formation to profession. My parents were Anglicans (both deceased). I have two older brothers and a younger sister who are all still living the Anglican Way.

I was married, and God blessed us with a son Anthony who is an Anglican. After completing high school he enrolled in the Government Technical Institute and graduated in the field of Building / Engineering and Construction. He is now employed with an engineering company as a draftsman who prepares design plans for buildings, machinery, etc. on the computer.

I retired after working 33 years as an administrative assistant in a government department responsible for the issuing of birth, death, adoption, and marriage certificates. Sometimes more than 60 people would come a day, and they would always be in a hurry for what they needed yesterday.



Victoria Tester

I am filled with joy and gratitude towards our loving God who brought me to the Third Order Society of St. Francis. As a twelve-year old, I saw St. Francis as a hope for small creatures, and for those without, and I discovered and dreamed of joining the TSSF, not knowing that, in forty more years, a long and broken road would lead me straight there, to you all.

No list of external realities can express the journey of a spirit, but here goes—

I am a poet and playwright. I have also often worked as a photographer to document life on the Mexico border.

Years ago I received an M.A. in Literature and Creative Writing, as well as doctoral hours, at the University of Houston's Creative Writing Program, where I was awarded the Donald Barthelme Memorial Fellowship and an Academy of American Poets prize. As an undergraduate and later as a graduate student in Texas, I was very active in the Committee in Solidarity with the People of El Salvador (CISPES) in Amnesty International, and organized against the war with Iraq, and the public demonstrations against the Ku Klux Klan. I also worked to collect and translate the border crossing stories of undocumented women.

I have taught ESL in South America, and, in the U.S., creative writing to children in their native Spanish, and memoir writing for women, as well as composition and literature at the University of Houston, Houston Community College, Western New Mexico University, and University of Arizona South.

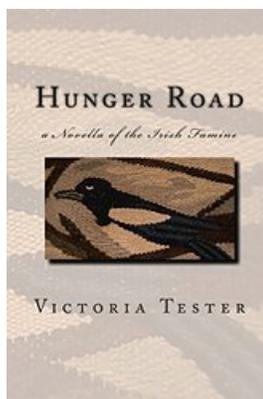
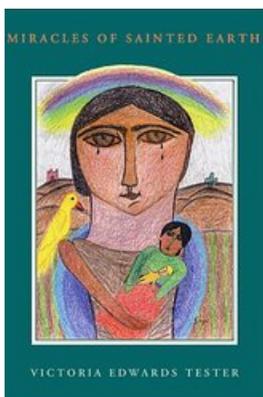
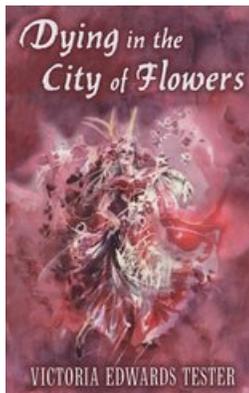
In 1994, drawn by a strong love of solitude and of the natural world, and deciding against a life in academia, I moved to the wilderness of Pleasanton, New Mexico, on the San Francisco River, to a humble patch of earth I called "Little Francis" because it reminded me of a place that St. Francis of Assisi would have loved.

I soon began to photograph and publish accounts of my trips to Palomas, Mexico, which, in 2010, were republished in *Desert Exposure* as *Going to Palomas*, a six-month retrospective whose proceeds went towards material aid to the border town. Among my published recordings was a yearlong series, *Voice of a Ranch Woman*, which also featured in *Desert Exposure*.

The poetry in my book, *Miracles of Sainted Earth*, was heralded as a "book of animal and ancestral spirits, holy inner and outer landscapes, of our mysterious earth, sacred territory of the human soul," won the Willa Literary Award which honors, in the spirit of Willa Cather, those books written by and about women in the American Southwest. I am presently working on *We Await Our Resurrection*, a sort of spirit history of the Southwest, poetry told mostly in the voices of the animals.

From 2011-2102 I directed my *New Mexico Ghost Play Cycle*, a series of fifteen plays portraying the lives of women in historical southern New Mexico. The plays were performed by thirty local women actors and musicians at the Silver City Museum Annex over a fifteen month period in celebration of the hundredth anniversary of New Mexico statehood. The second of the Cycle's fifteen plays, *Blue Lady*, focuses on the life of María Jesús de Agreda, a Franciscan nun who located here, to New Spain, on behalf of the indigenous.

I am also the author of the novella, *Hunger Road*, inspired by my study of the Irish Famine, and I am currently researching Anglican and Dissenter life during the historic siege of Londonderry in Northern Ireland.



(Continued)

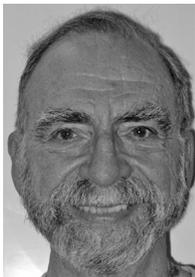
Welcome the Newly Professed (cont.)

Most recently, I worked, throughout 2010-2016, in material aid to the Mexico border, and co-founded and coordinated the San Isidro Bean Project, which operated through joyful, informal alliances, and on a completely volunteer basis, to provide beans for ministries working on the Mexico and the U.S. sides of the border. The Project made over one million meals possible.

I entered the novitiate of the Third Order Society of St. Francis in March 2014. The San Isidro Bean Project formally ended this spring 2016, as I move into a more contemplative life.

Since October 2012 I have been struggling to recover from an “incurable” malaria I contracted on a short mission trip, and, thanks to God and the prayers of many, I am slowly regaining my health.

I have been married for nineteen years to Phillip Tester, a retired New Mexico miner and gifted Irish-American saint-carver, who is self-taught in classical and Celtic finger-style guitar. We live quietly, dividing our time between our cabins in Hanover, New Mexico and the Chiricahua Mountains of Portal, Arizona.



Mike Halus

I have truly enjoyed my journey with TSSF. I thought I was a Christian prior to TSSF and now realize that I was only scratching the surface in my relationship with Jesus, God, and the Holy Spirit. There are so many dimensions to my spiritual growth. In this brief bio I can barely highlight some of the main areas.

I am a changed person. I think differently, speak differently and behave differently. I am now much more aware of God throughout my waking hours. I see Him more in nature, other people, and situations than I ever did before. In my daily speech I often refer to God. “The Lord gave us a beautiful day today, didn’t He?” or “It sounds like you are really blessed.” In my behavior, I listen more, smile more, agree more, do more what others want to do, and pray much, much more. Life has become more enjoyable and full of joy.

Three years ago my wife, Ginny, and I both walked El Camino de Santiago; that was a spiritual pilgrimage across northern Spain for both of us. We hiked over three hundred miles in the coldest, wettest spring in 40 years. We prayed, laughed, froze and sweated for 46 days. We did our daily office in Cathedrals, churches, and bedside in the hostels for pilgrims. It was a spiritual journey where Jesus went from Lord and Savior to Lord, Savior and very close friend. He has remained my very close friend as well as Lord and Savior.

We were both professed on the same day.

Our Land of the Sky Fellowship is a source of constant support and encouragement. It is special to worship in our fellowship with fellow TSSFers. This is also true in the SE Regional Convocations. I share so many of my personal values with others in the TSSF.

I am a retired combat arms Army officer (Airborne, Ranger) and have experienced the horrors of war. I pray daily that terrorists and evil ones would experience the Love of God and turn from their ways, seek God, and bring others with them. I am a veteran’s service officer with both Disabled American Veterans and Veterans of Foreign Wars. I spend a great deal of my time helping veterans obtain the benefits they have earned from the federal, state, and local governments.



Ginny Halus

I am a child of the church and have no “Damascus story.” My path to TSSF is one of gradual searching until discernment broke through.

We live in a relatively isolated and remote area in North Carolina, and I am not allowed to drive (hopefully not forever). Therefore I have had to change my work to somewhat passive activities. I write letters for Amnesty International prisoners of conscience and in support of the release of prisoners exonerated by the Innocence Project. I donate to Christian Solidarity International that works to free Christian slaves in northern Sudan, and I place their literature on a bulletin board in my church to publicize their work. I do the same for the Southern Poverty Law Center and their campaign against hate groups in the US. I feel strongly about historic wrongs against Native Americans, and I donate to a number of organizations for their aid and relief. As a result of these organizations slaves are freed, prisoners are released, hate groups are prosecuted, the hungry are fed and housed, and some reparation is made for past national sins.



Anton Armbruster

Anton and his wife Linda have two adult children, Marc & Kristen, and are celebrating their 44th Anniversary in May '16. Anton is currently serving as a formation counselor for TSSF and as Convener of the LI Fellowship. He will be facilitating a Fellowship retreat at the Cenacle House May 17-20 and will be presenting at the August Regional Convocation. Anton is a licensed NY State Psychologist with a post-doctoral certificate in dynamic psychotherapy. He serves globally as an executive coach to business leaders and as a facilitator of executive team meetings focused on wide range of topics including leadership development, emotional intelligence, and organization development. Anton is a poet, enjoys writing on spiritual practices, is a long-time amateur astronomer, private pilot, and lay theologian.



John Beddingfield

Ordained in the Presbyterian Church in 1994, he served a parish in Maryland for three years before returning to NY to attend General Theological Seminary. While at General, John continued pastoring a small Presbyterian Church in New Jersey, but each week would also attend the Sunday night Eucharist at the Church of St. Mary the Virgin, Times Square. He began working at St. Mary's in 2000 and was ordained by Bishop Sisk TSSF in the Diocese of New York in 2003. He served as deacon and priest at St. Mary's before accepting the call as rector to All Souls Episcopal Church in Washington, D.C. in 2007.

In 2014, John completed a Doctor of Ministry in congregational development from Virginia Theological Seminary. His doctoral project and thesis is titled *Through a Glass Brightly: A Franciscan Way of Beauty into Action* and draws deeply from Franciscan theology and spirituality. The paper argues that beauty is used by God to move us into action and that the parish and the Episcopal Church can benefit from a Franciscan impulse in theology and mission.

John met Erwin de Leon in 1998, and they were married in Washington in 2010. You can find out more about John at his blog (<https://jbeddingfield.com/>) which also offers you the ability to read his thesis online. John was installed as the rector of the Church of the Holy Trinity in Manhattan 11 days prior to his profession.



Jim Hagen, Fellowship Convener of New York Fellowship Receiving Beddingfield's Profession Vows

List of Candidates and their Geographical Home in the Province

(I)ncumbent

(N)ew to Chapter

Steve Schaitberger
(Minnesota) (I)



Masud
Syedullah (I)
& Jeff Goliher
(New York) (N)



Jotie Noel
(Newfoundland)
(N)



Tracey Carroll
(Oklahoma) (N)



Linda Watkins
&
Phil Geliebter
(Pennsylvania)
(N)



Joan Verret
(Florida) (I)



Melissa
Hudson
Hall
(Georgia)
(N)



Cathleen
Reynolds
(Virginia)
(N)

Millicent Rancharan
(Trinidad) (I)



Only professed members are eligible to vote for Chapter elections.
Please contact Verleah Kosloske at mt.alverna@gmail.com if your ballot has not arrived.

Candidate biographies are available in the password-protected section of the TSSF webpage.
<http://tssf.org/vault/resources.php>

Please vote for no more than seven candidates, and mail (or email) your ballot to Verleah Kosloske,
Provincial Secretary, to arrive to her no later than July 15.

Rest in Peace: Anne K. LeCroy

*John Brockmann (with bits
from the Johnson City Press
newspaper)*



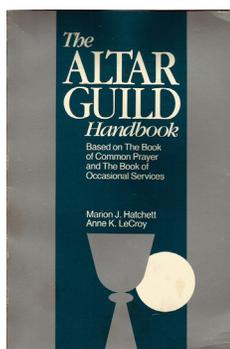
Anne was professed for 20 years, and was a deacon, teacher, writer, scholar, and translator of hymns from Latin to English. She loved life, learning, and sharing. She died at 89, but was a hospital chaplain until just two years ago.

Anne was ordained as a deacon in Knoxville in 2006, and served at St. Timothy's in Kingsport, and at St. Johns in Johnson City. For 40 years she was a professor at East Tennessee State University (ETSU), and Milligan College where she taught English, Latin, and Biblical Greek. Ann specialized in the poetry of fellow Anglican T.S. Eliot and taught graduate students. She has served on many church councils and was heavily involved in the revision of the *Book of Common Prayer* in 1979 as a member of the Standing Liturgical Commission.

She was a close colleague with a fellow Tennessean Marion Hatchett who was one of the primary liturgists who shaped 1979 BCP. In the foreword to his magisterial *Commentary on the American Prayer Book* (1981), he thanks Anne twice for her work with him. In 1986, Anne and Hatchett co-authored *The Altar Guild Handbook* (100 pages).

Our *Hymnal 1982* notes that Anne contributed much to the music for the Offices (Noonday, Evening, and Compline) and for special holy days (The Annunciation and the Feast of Sts. Peter and Paul). Anne took Medieval Latin texts and then:

- Did translation work on the following hymns:
 - o “O blest Creator, source of light” (#27 & 28)
 - o “Most Holy God, the Lord of heaven” (#31 and 32)
 - o “Christ, Mighty Savior, Light of all creation” (#33, 34, & 35)
 - o “Lord Jesus, Sun of Righteousness” (#144)
 - o “The Word whom earth and sea and sky” (#263 & 264)
 - o “Two stalwart trees both rooted” (#273 & 274)
- Authored the text for
 - o the 4th stanza of “Now let us sing our praise to God” (#16 & 17)
 - o the 5th stanza of “Jesus, Redeemer of the world, Word of the Father throned on high” (#38 & 39)



Now in Our
Provincial
Library

She also did translation work that can be heard on the following albums: the Holland Chorale's *Expression of the Soul* (2012) and the Washington National Cathedral Choral Society, *Hymns Through the Centuries, Vol. 2* (2002). You can download another piece in which she did the Latin translation, “Gabriel’s Message” (2002) <http://www.afcanada.com/media/downloads/0800675134sample.pdf>

She wrote a chapter, “Cookery Literature or Literary Cookery” in *Cooking by the Book: Food in Literature and Culture*, and for many years was on the Editorial Staff of the *Franciscan Times*.

She was very popular with students even though she was quite the scholar. She stood behind the idea that the greater mission the university has is to teach. She was part of faculty senate and always spoke up for what she believed in...she never felt there was any reason to remain silent.

Several posts on social media also demonstrated the reach LeCroy had on the community. Here is what some had to say:

- “This woman was such an inspiration to me when I was a young

woman. She opened my mind to many details of the world that I didn't know existed, having grown up as I did in sheltered East Tennessee. Being her student was an enjoyable experience." - Angie Bales

- "She was a true intellectual and teacher. Later in life she was a good friend. I will miss her." - Bill Campbell
- "She was one of the most intelligent people I've ever met." - Tracy Tolley

Another former colleague, Thomas Alan Holmes, posted on the Literature and Language department's Facebook page that LeCroy was always kind to him and helped him when he started teaching at ETSU:

"She helped me navigate some of the difficulties of being a new faculty member in the department," Holmes wrote. "She seemed pleased that I was taking on some of the teaching responsibilities that she was about to leave behind. And she also demonstrated to me a strong intuitive sense. She told me once *it was presumptuous for people not to forgive themselves when they would ask God for forgiveness, to ask God to do something that they would not do.* I often think about that comment, although I cannot remember what that specific conversation was about, but she thought I needed to hear that idea. I must have. She also, when she saw how concerned I was with the birth of a second child, gave me a worry stone in the form of Joseph, a hammer handle poked under the rope cinched around his waist."

Rest in Peace: Helen Webb, First Provincial Secretary

John Brockmann

Helen Webb was professed on May 8, 1971, and died on May 21, 2016 (over 45 years in profession). Peter Funk, first Novice Director and author of our first formation letters opined in 1999, "What would we have done without Helen, who not only played the piano at our Chapter and other meetings, but also acted as Secretary to the Third Order (1971-78). She typed and proofed my [formation] letters, offering suggestions." While Provincial Secretary, Helen was also the editor of the *Franciscan Times*. She was elected to chapter in the first election in the Province, and served from 1974-77. She was nominated in 1980 as Provincial Guardian coming in a very close second to Kale King. It is largely because of Helen's meticulous records that much of the history of the Province has been preserved.

1977 Chapter Picture, Helen is 5th from Left in the Plaid Jumper. Peter is 4th from right in black turtleneck.



Ecumenical Advocacy Days/ Franciscan Action Network Commission, Spring 2016

Dianne Aid

Each spring nearly a thousand Christians gather in Washington D.C. for Ecumenical Advocacy Days (EAD), a three-day gathering to reflect, learn and caucus on public policy issues impacting vulnerable communities around the world.

Several faith-based organizations meet in conjunction with EAD, The Franciscan Action Network Commission (FAN) among them. FAN is an ecumenical body of Franciscans representing various orders within the Franciscan Family. Based in Washington D.C., FAN



Left to Right: JPIC Members Verleah Kosloske, Pamela Moffat, Linda Watkins, Francesca Wigle, Joshua Crawford (new Episcopal intern with FAN), and Dianne Aid.

along with other partners (such as the Episcopal Church Office of Government Relations) monitor legislation and mobilize members to act by making phone calls, or participating in or hosting local actions. For the last three years FAN has focused on climate change, immigration and gun control. This year TSSF was represented by Francesca Wigle, Verleah Kosloske, Linda Watkins and Dianne Aid.



FAN began as a Roman Catholic organization, but has recently added an Episcopalian to their staff (Joshua Crawford right in picture). We all are slowly coming to understand the various church structures within which we operate. However, we are united in our Franciscan spirit and tradition. FAN is working hard to connect Franciscans in communities around the country to witness and work together for a just and sustainable world for all God's people.

Following the Commission meeting, FAN participated in EAD that this year focused on *The Voter Rights Advancement Act of 2015* (support passage) and *The Trans Pacific Partnership Trade Agreement* (oppose passage). EAD culminates with visits to our senators and congressional representatives to advocate our positions. It is quite impressive when nearly a thousand people from faith communities carry a unified

message. I was able to visit with Rep. Adam Smith from my district, and a member of Saint Margaret's Episcopal Church in my diocese.



All the FAN Action Commissioners at our meeting

This year we also were able to participate in the *Democracy Awakening Vigil and March*, and the *Vigil for Deferred Action for Childhood Arrivals and Deferred Action for Parents of US Citizens (DACA/DAPA)* in front of the Supreme Court.

Over the next year, we hope to expand work and participation in FAN actions within our Order, and keep our Order informed on public policy issues FAN is working on. FAN is also working with the Unity Productions Foundation (UPF) on a soon-to-be-released film *The Saint and the Sultan* which highlights our tradition of solidarity with our Muslim brothers and sisters. In fact, when the production company was in Seattle for a fundraiser, they had me speak to the Muslim Association of Puget Sound as a Franciscan and offer my understanding of the story.

https://www.launchgood.com/project/the_sultan_and_the_saint_film

May the children of the Abrahamic Faiths find peace.

Finding Saint Francis (dvd)—A Review

Geoff Davies

I recently purchased *Finding Saint Francis* (dvd) mentioned in the *Hot News*. I found it a profoundly excellent and praiseworthy production, much inspired in idea by Actor/Narrator/Producer, Paul Alexander TSSF (who incidentally produced the St. Clare Publication *Wild Goose Chase* a very good introduction to our Third Order <http://tssf.org.uk/resources/tssf-formation/documents-for-novices/chasing-the-wild-goose/>).

Finding Saint Francis
(dvd)—A Review (cont.)

In essence, it is a film within a film on the life of St. Francis, filmed at the First Order Brothers House at Hilfield Friary, Dorset, UK. Most of the production team and some actors are TSSF members. Of course, there is a lot that can be said about it, but, as a recommendation, it provides a wonderful spiritual experience in itself.

In addition, there is an excellent accompanying booklet of “Stories and Reflections” by Paul Alexander and Denise Mumford who are both professed TSSFers that can further be used to discuss the themes of the film: Love, Joy, Commitment, Simplicity, Prayer (Meditation, Contemplation), Peace, Humility, Praise (Wonder), and Forgiveness (Reconciliation).

I have gone on long enough, but I trust this may be of some help in spreading the word on what I consider an excellent valued dvd. This can be ordered at findingsaintfrancis.com.

<https://www.littleportionfilms.com/shop/media/finding-saint-francis-dvd>



**Provincial Convocation
2017: Rebuild My
Church, A 21st Century
Version**

Beverly Hosea

Date Tuesday, June 20 through Sunday, June 25, 2017 at noon.

**Location—Cincinnati
Where Our Province of the
Americas Was Born**

We are now one year from our Centennial Convocation! Be sure to have the dates blocked out on your calendar, and start making your plans to attend.

We are meeting in the Cincinnati area where the Third Order, Province of the Americas, had its beginning. This will be a pilgrimage back to our roots one hundred years ago, while at the same time we also look to the future of our Order. Begin your pilgrimage back to our roots today by reading the history that John Brockmann has been creating (Introduction and Chapters 1 - 8 are available for free on our website at <http://tssf.org/resources-links/history-of-the-province-of-the-americas/>.)

Our base of operations will be the St. Anne's Retreat Center, 5300 St. Anne Drive, Melbourne KY 41059, (859) 441-2003.

Keynote Speaker The Rev. Murray Bodo OFM is author and poet of over 15 books on Francis, Clare and Franciscanism beginning over 40 years ago with *Francis: The Journey and the Dream* and continuing to his most recent 2015 book, *Enter Assisi: an invitation to Franciscan spirituality*. Please read his 2012 book, *Francis and Jesus*, in preparation for Convocation.

- Program**
- Small group discussions on topics related to our convocation theme, “Rebuild My Church, 21st Century Version” and plenary sessions
 - Various workshops by our own tertiaries and by local ministries of interest to Franciscans
 - Field trips to local sites, including the Freedom Museum with its display on the underground railroad.



- Reports from SSF, CSF, Minister Provincial, the Provincial Bishop Protector, and other Franciscan groups, as well as visitors from the Community of the Transfiguration
- Group meetings for formation counselors, area chaplains, and fellowship conveners
- Daily Offices and Eucharists with music and great preachers from our own membership
- Professions, novicing, and renewal of vows at the Centennial Eucharist on Saturday
- Saturday night Centennial Celebration

Fellowship Displays and Banners

We have ample room in the hallway to our main meeting room to set up display tables, so we want each fellowship to create a tabletop triptych about the various Franciscan ministries of the members of that fellowship. We also want to have each fellowship create a banner that can be hung in the chapel that will be our worship space.

Volunteer Opportunities

The planning team members are looking for those who want to share in various jobs during Convocation, such as facilitators for small groups, singers and musicians, lectors, help with registration, help in the gift store, altar guild (we will have a fully equipped sacristy), photography, videography and media techs, liturgy, translators, Centennial party planning and arrangements, etc. Contact the member of the planning team in the area of your interest.

Cost Considerations

In order to assure that as many tertiaries as possible attend, we have a scholarship fund to cover the cost of registration, which includes room accommodations and meals. Those coming long distances will be given priority for scholarships, but we also have funds available for those nearby. Our goal is to make sure that at least one person is attending from each fellowship. We can make that happen on the fellowship level by contributing or raising funds locally to supplement the scholarship fund.

Bookstore and Centennial Memorabilia

Kathynn Corl is coordinating the bookstore, and Julie Goodin is coordinating the tee shirts, tote bags, and Centennial memorabilia.

Provincial Convocation Planning Team

Chair - Beverly Hosea
 Janet Fedders - logistics on the ground in Cincinnati
 Dominic George - coordinating local transportation and needs of speakers, preachers, and other convocation leaders
 Dianne Aid - workshop coordinator and fellowship display contact
 Sonya Riggins-Furlow - altar guild
 Anita Miner - international contacts
 John Brockmann - history
 Julie Goodin - tee shirts and tote bags, Centennial memorabilia
 John Dotson - convocation bursar and registration
 Adrienne Dillon and others - liturgy planning

Centennial Prayer

Refer to your prayer card in three languages:

Lord Jesus Christ, when the world was growing cold, you raised up blessed Francis, bearing in his body the marks of your suffering to warm our hearts with the fire of your love. Help us always to turn to you with true hearts, and for love of you to bear the cross; who with the Father and the Holy Spirit lives and reigns, One God, forever and ever. Amen.

Using the New Third Order Online Library

Janice Syedullah & John Brockmann

Find a Book and Check It Out in Seven Easy Steps

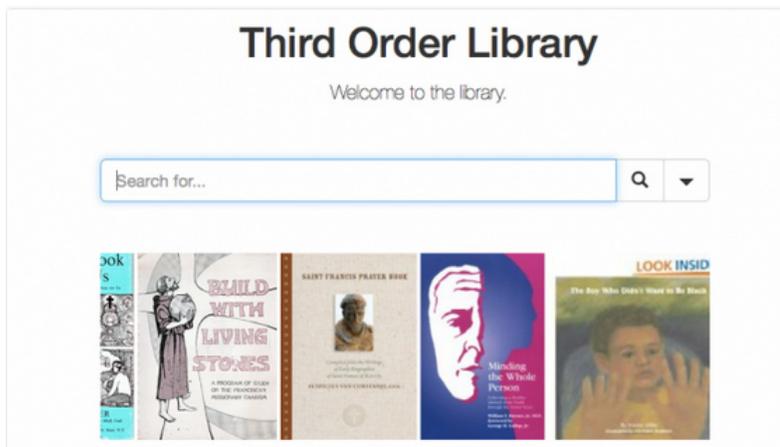
1. Go to our Province's website <http://tssf.org/>
2. Choose **Resources & Links** on the TSSF Home Page; a pop-down menu is revealed. Click on **Third Order Library**.
3. You will find useful instructions on this page as to:
 - a. how to get a Patron ID to check out books—go ahead and do this now.

Click on the “click here” which takes you to an email to send to the librarian. Simply put in the subject line “Want a Patron ID” and in message area put in your name, address, and email.

Getting a Patron ID means that you will assume responsibility for returning all physical books after 4 weeks; and that you will pay for the book to be returned via USPS media mail.

- b. Maneuvering through The Third Order Library
- c. Search the whole TSSF Library.

But for the moment click anywhere on this screen shot of the TSSF Library Page.



4. You will now pop into the Online Library Home Page where you can find your book by:
 - a. Looking at the book covers that scroll and clicking on the one you want, or
 - b. Entering a title, author, or subject in the Search for your selection and then click this icon  or
 - c. Choosing Advanced Search with the triangle button on the right which gives you a more specified search by combining title, author, or subject .
5. You have now reached the record of the book you were looking for. On that record you will find the book title, author, format, and date of publication. The name of the Collection that the book is in is also given along with the Status that alerts you as to whether the book is available or checked out. Clicking on the title here will take you to a record with additional information. This is where you will be able to access e-books. Click on “Local Notes” to view and read the e-book.
6. To **Check Out** the book you have found, click on the green box.

- a. Enter Your Patron ID and click **Sign In** to your account.
 - b. You will be given a confirmation notice that you are about to check out your book. If the information is correct, click the blue **Check Out** box.
 - c. You will then receive an email verifying you have checked-out a book.
7. Please allow two weeks for the book to be shipped to you through USPS media mail. The Province will pay for the books to be sent out to you; you are responsible for paying for the books to be returned after four weeks.

Using and Participating in Four Different Parts of Our Library

Let's assume that you have located a book that you find interesting in our library (Step 5 just above). You will see that one of the pieces of information is "**Collection.**"

Our library has four "collections":

- 1) **Your Library**—these physical books are owned by the Province and can be checked in or returned as a normal library book. There are presently 276 books in the **Your Library** collection.
- 2) **E-books** are books that are readable on on your desktop or laptop computer or mobile device. Click on the url link located on the book's record in the catalog to read the book online (you do not have to download it if you do not wish to). There are presently 100 e-books in our library. We are making every effort to increase this area of our collection since they allow us to escape charges for mailing and returns.
- 3) **Virtual Library Collection** are books owned by our members (and housed at their homes) who have made them available for lending. There are presently 18 books in the **Virtual Library Collection**. Treat this for purposes of check-out and return exactly like the Province's collection, **Your Library**.
- 4) **Wishlist** are books, e-books, and videos that your librarians have discovered and would like to add to our collection.

If you have any of these items, please consider either donating them to the Province to be included in the **Your Library** collection. Or, please consider making them available to others in the Province (but you continue to own the items and hold them at your home), thus these will be included in **Virtual Library** collection.

Since we are endeavoring to focus the Province's Library on St. Francis, Franciscanism, and books written by Franciscans, the **Wishlist** is a working model for the future of the Library as it grows.

How To Donate Books to the Virtual Library

If you are willing to share your books with other members of our Order, they will be made a part of our virtual library and the information about that book (s) will be added to the **Virtual Library Collection**. To make your books available to the **Virtual Library Collection** please email the following information to Janice Syedullah (janissyedullah@gmail.com): the ISBN number, OR author, title, publisher, and date of publication. Please provide your full name so that we can correlate the book with its owner. Using that information, your book(s) will be added to the catalog.

By becoming part of our Virtual Library Collection, you are promising that you will mail your items upon request within one week, and that you will pay for the shipping to the patron requesting using USPS media mail. Please keep your receipt with the tracking number *(Continued)*

**Virtual Library Members
Desperately Needed Outside
the US**

in case something happens. To be reimbursed for your mailing, please submit your request to our Provincial Bursar along with a copy of the postage certificate.

The cost to mail items across borders is prohibitive. Thus it is very important that those in our Province outside the US consider becoming part of the **Virtual Library Collection**. You will be able to enjoy much less expenses for mailing, and your reimbursement will come out of the locally denominated funds collected within your country.

Thus it is very important that the Province have as soon as possible a **Canadian Virtual Library, West Indian Virtual Library, Brazilian Virtual Library**, etc.

**What Use Is This Library to Me
If I Can't Use E-books, and I
Don't Have the Funds to Pay to
Return Books?**

If this is the case you find yourself, please consider this Online Third Order Library as a **Tour Guide** to what others have found are important books for Third Order Franciscans to read and study. Jot down an interesting title or author and then go to your public library to borrow it from them.

Local public libraries have made leaps and bounds in interlibrary loan services so that books available in other libraries but not your local one can be requested and loaned to you.

**Most Recent Additions to Our
Library: Eight Volumes of the
Franciscan Heritage Series
from Franciscan Institute
Publications (All are e-books)**

- Kenan B. Osborne, *The Franciscan Intellectual Tradition* (Vol. 1, 2003)
- Ilia Delio, *A Franciscan View of Creation* (Vol. 2, 2003)
- Dawn M. Nothwehr, *The Franciscan View of the Human Person* (Vol. 3, 2012)
- Michael D. Guinan, *The Franciscan Vision and the Gospel of John: The San Damiano Cross, Francis and John, Creation and John* (Vol. 4, 2006)
- Maria Calisi, *Trinitarian Perspectives in the Franciscan Theological Tradition* (Vol. 5, 2008)
- Mary Beth Ingham, *Rejoicing in the Works of the Lord Beauty in the Franciscan Tradition* (Vol. 6, 2009)
- Darlene Pryds, *Women of the Streets: Early Franciscan Women and their Mendicant Vocation* (Vol. 7, 2010)
- Keith Douglass Warner, *Knowledge for Love: Franciscan Science as the Pursuit of Wisdom* (Vol. 8, 2012)

**The History of the
Province of the
Americas: 1980-2002**
John Brockmann

The newest section of the *History of the Province* has been posted on the TSSF website and is ready to be downloaded and read (<http://tssf.org/resources-links/history-of-the-province-of-the-americas/>). It is the longest section posted thus far of all five sections (36 pages), and covers the longest span of time (four ministers provincial). The following is a quick summary of these four chapters.

**Chapter 5: Kale King, TSSF
Guardian 1980-81**



This chapter narrates the short tenure of Kale as Guardian and the shock of his resignation as expressed in letters from around the world. However, it was also during Kale's short tenure that one of the heroes of our Province performed his ministry as a missionary priest in the Upper Mazaruni and Upper Cuyuni region in Guyana. John Dorman was editorialized in the *Guyana Gazette* in 2006 as one of the national heroes of Guyana:

He crossed waterfalls, blistering savannahs, and negotiated obstacle-strewn and virtually impassable mountain paths in order to serve the peoples of the Upper Mazaruni and Upper Cuyuni Region. And he did so always with a permanent smile on his face and a jovial: "Well, hello, how are you?" to all he encountered in passing.

**Chapter 6: Dee Dobson,
From Guardian to Minister
Provincial 1981-90**

Along with John Scott our first Guardian, Dee had the longest tenure of any leader of our Province. During her three terms, Dee's and Chapter's specific, pragmatic decisions effectively decentralized the focus of the



Province to local Fellowship and Regional concerns. The 1980s also saw the flowering of many newsletters written and produced by local fellowships. So in the 1980s, the *Franciscan Times* primarily became a pastiche of articles from these local newsletters rather than large position papers on big topics or multinational reports. To coordinate all this new local and regional activity in the Province, the position of Fellowship Coordinator was created, and Marie Webner was appointed to this position. In 1983 there were 25 fellowships in the Province, four regional convocations each year, and six newsletters. When Webner stepped down in 1992, there were 38 Fellowships, eight regional convocations, and 15 newsletters.

Robert Goode (Gooch) who had been either our Assistant Provincial Chaplain or Provincial Chaplain for 14 years retired from the position, and Masud I. Syedullah, was elected as Provincial Chaplain in 1985. In 1989, Marie Webner succeeded Masud as Chaplain, while Anita Catron Miner became the new Fellowship Coordinator.

It was also during these years that our Order and its structures and experience began to give birth to others such as the Order of Ecumenical Franciscans in 1983. Also Benet Fonck OFM who was in charge of SFO groups used our structures to guide their renewal.

Chapter became more regionally representative with the inclusion of members from the Caribbean (Jackie Richards) and Canada (Muriel Adey). In 1987 at the conclusion of the Inter-Provincial Third Order Chapter (IPTOC)—the highest level of legislative authority in the world-wide Third Order—Bob Pope of the European Province was elected as our first Minister General of the Third Order.

Dee died August 2001 at her home in Florida.

**Chapter 7: Alden Whitney,
Minister Provincial (1990-1996)
and First Minister General from
the Province of the Americas
(1993-1999)**



The 1980s and the era of Dee Dobson yielded few “big” topics over which TSSF had to wrestle. John Scott’s era had women’s ordination and gay ordination. Now with the turn of the decade, new “big” topics appeared for TSSF’s discernment. This time it was primarily affirmation and respect for gay rights. At the 1990 Chapter in which Alden, an openly gay man, was elected Minister Provincial, a resolution pledging the Province

Anita and Alden *...affirm that Christ indwells all persons regardless of sexual orientation; we affirm that we welcome to our services of worship and to all occasions for fellowship all persons; and we affirm that we welcome and encourage full membership in this Order for persons of all sexual orientations.*

This was not, however, embraced by all. Within eight months of receipt of this letter 31 people asked for release from their vows or withdrew from Formation. The following year, in 1993, 43 people asked for release from their vows or withdrew from Formation. As a result, in 1994, the Province was looking at a significant financial shortfall. It took a year of budget trimming and financial donation encouragement to turn this around.

In 1993 Whitney hosted the Inter-Provincial Third Order Chapter (IPTOC)—the highest level of legislative authority in the world-wide Third Order—at Little Portion Friary, and was elected Minister General for a term of three years. (Only currently serving Ministers (Continued)

The History of the
Province of the
Americas: 1980-2002
(cont.)

Summer 2016

Provincial can be candidates for Minister General. Moreover, at this time, one could serve simultaneously as both Minister Provincial and Minister General. However, this kind of situation is less than optimal, and the Order's Statutes were subsequently rewritten so that upon election as a Minister General, one must resign as a Minister Provincial. Thus only Alden Whitney has ever had a three-year coterminous term as both Minister Provincial and Minister General.)

In 1994, Marie Webner was not reelected as Chaplain, and former Minister Provincial Kale King served as an interim chaplain until David Burgdorf was elected in 1995.

Alden died in May 2000 within a year of his retirement as Minister General in 1999.

**Chapter 8: Anita Catron,
Minister Provincial Era
1996-2002**



Group Photo at New Orleans Convocation

Anita's two terms as Minister Provincial saw the return of Provincial Convocations on a five-year basis (New Orleans in 1996 and Santa Barbara in 2002). These were highly successful, diverse, international, ecumenical events that were widely appreciated.

In 1999 and 2000, Anita represented TSSF on preaching trips to Mexico where she accompanied the SSF brothers and CSF sisters. Also in 2000 TSSF helped form the National Association of Episcopal Christian Communities (NAECC).

In her final report as MP in 2002, she wrote the following summary of her work as minister:

There have been challenges—modifying the sacramental confession requirement, reinforcing use of the Daily Office in the American Province, helping fellowships grieve in a healthy way, recognizing Community Obedience, being asked to preach sermons at the last minute, and the loss of two Ministers Provincial. The joys far outnumber the challenges. The joys include seeing the Third Order as a truly global Christian Community, inclusion of non-Anglicans in the Order, birth of NAECC (National Association of Christian Communities), the recent Provincial Convocations, ecumenical relations with the Roman Catholic Secular Franciscans and the Order of Ecumenical Franciscans, the two preaching missions in Mexico, the beginnings of interfaith dialogue, engaging conversation with the First Order Brothers and Sisters worldwide, efforts for peace and justice, and much more.

Also in this chapter is a bit of Br. Robert Hugh's reminiscences:

I find it hard to believe how different my role as Friar Chaplain to the Third Order was from that of, say, a Friar Visitor today. If new would-be tertiaries wanted to join, they wrote to me, and I approved their draft rule. If they were



ready for profession, my approval as Chaplain was a key part of that. If a newsletter needed to go out, I was the one who composed it, and then typed it on to a stencil, put it on the Gestetner duplicator, and lamented as all the 'o's dropped out after the first fifty copies, leaving blobs of ink on the page. Fortunately, numbers were much smaller (my guess is about 150).

Formation was the first area really taken over by the Third Order itself, and I have the happiest memories of visits to Lambertville, NJ, where Peter Funk was composing the first

1968

set of Formation letters, as he and Marie Webner guided those in formation (at first divided according to gender). John Scott became the first administrator of the Third Order (named “Guardian” in those days, rather than “Minister”).

In 1979, when Norman Crosbie succeeded Luke as First Order Minister Provincial, he asked me (I was Assistant Minister) to represent him and the Province in the relationships between the friars and the tertiaries. Thus began the Friar Visitor role. In 1981 I became Minister, and, as the CSF Sisters have done consistently, combined both roles. For most of the years since 1987, when my term as Minister ended, I have continued to be Friar Visitor. Participation in Regional and Provincial Convocations and in the Third Order Chapter have been highlights for my years.

An Essay—
“DAYs 5, 6, 7, 8, & 9”
Diana Turner-Forte

To make our Lord known and loved everywhere

Once again, I begin the month reading *The Principles*, each day a reminder of how to live intentionally, walking in the footsteps of Francis of Assisi. On the fifth day, I ran into Bill for the third Wednesday in a row at Panera, a serendipitous and opportune time to engage in dialogue. A perfect opportunity for fellowship and reflection away from church, two people of different ideologies, churches, faith practices, one commonality—faith in Jesus Christ. We had met before, I had danced at his church for a Christmas service. Afterwards he shared an account of taking his grandchildren to “Nutcracker”. He was impressed with the skill of the dancers and their ability to deliver their art so exquisitely for two hours and keep his grandchildren entertained. We had briefly talked about the role of the arts in discipleship. While he could appreciate the value of dance as entertainment, just witnessing art as prayer in worship could have been a conversion moment, were he to get out of his head for one moment. But, clearly, it was not a conversation he followed easily; even though I was later to learn that he had witnessed dance at an African service and was duly impressed.

Anyway, my encounter with Bill on this particular morning was more than passing. He was ecstatic about an upcoming discipleship event at his church and invited me to attend. He then proceeded to talk to me about Jesus, not an untimely conversation but he seemed driven to keep my attention. I looked down to realize that in the events of my morning rush, I had forgotten my Franciscan cross (always a conversation starter). As he continued on about how church membership was declining, something different needed to happen, we (Christians) needed to find other ways of connecting with people and reach across borders, communities and enemy lines if necessary. Clearly, he was preaching to the choir—but, I’m not sure he even recognized that, so intent was he on delivering his message. I really didn’t need a sermon over a soufflé and tea at Panera on the value of Jesus in my life. I had plenty of anecdotes of divine intervention to match my conviction even when life was not at its most glamorous in my perception.

For thirty minutes, this gentleman talked about his adopted daughter whose face he showed me as the screen saver on his computer. He talked about his trips to Nairobi, Kenya when he had met her and return visits; how she led the worship team at their church and he had connected her with the Worship Leader at his church and how important it was to reach out to people and share our faith with others and get people involved in a life with Jesus . . . I couldn’t get a word in edgewise! It occurred to me that we all have different approaches to sharing Jesus’s message, and since he was a board member for this organization on mentorship, he moved right ahead with his pattern of preaching and evangelization without even giving my story a hearing. Before he was done, I had bought a book, spent some time at the suggested website, accepted his business card, all the while wondering what had just happened in that encounter.

(Continued)

An Essay—
 “DAYs 5, 6, 7, 8, & 9”
 (cont)

When the conversation ended abruptly, I was somewhat dazed, feeling as if I had been verbally assaulted. He didn't ask about my ministry, what Jesus looked like to me, in the faces of the adults I work with who have been labeled with various kinds of disabilities, or the dance adventures I have every afternoon with younger students at the end of their school day. In fact, he came across as just plain not interested in my Jesus experience, but, only in his methodology of bringing people to Jesus.



To spread the spirit of love and harmony

Briefly, I wondered if that kind of aggressive energy, making Jesus the center piece of every conversation, were directed toward healing the wounds of the United States, what would our world look like; a lot different, I think. I totally understand that spreading the spirit of love and harmony doesn't happen in a vacuum and often requires moving beyond our comfort zone. But, why are so many people bent on saving people in another country? Can we not just as effectively bear witness to the next person that we meet in the grocery line who needs a helping hand with a child on one hip, another holding her hand and laden down with a cart of groceries? Is this not just as relevant a Jesus moment, happening right before us, as an event across the ocean?

The interaction with Bill rattled me for several days and had me questioning many things. How do I come across as a disciple of Jesus, following in the footsteps of Francis of Assisi? Do I talk too much, do I listen attentively, do I engage the person in dialogue and hear what they are saying or merely spew out my agenda? Clearly, the latter behavior is similar to the way our society functions. Grab someone's attention with a good opening line, keep talking, sell them a product, hand them your card and rush off, before there is time for any real engagement.

I had to ask myself if anything about my actions and me actually reflected the light of Christ? Is my life about the next project, or do I fully live into each day? Am I truly present with my students either adults or children? Is my teaching relevant to them on any particular day? When I sort through my daily encounters does the scale weigh in favor of Christ-like behavior? Whether teaching, praying, spending time with friends, meeting folks in the grocery store, or even driving consciously how awake am I, really? I had to admit that the conversation, rather the monologue presented to me by Bill, though a bit off-putting, got my attention, allowing for some critical reflection about making the Lord known and spreading a spirit of love and harmony.

Though initially feeling a bit inadequate--never one to quote scripture on a moment's notice, engage in spontaneous conversation or even carry a card (I can't find my business cards half the time) I sometimes question my effectiveness as a God messenger. As swiftly as I formulated that thought about inadequacy, my gifts were shown as enough and I expressed gratitude for what I have--my artistic gifts, contemplative demeanor, showing up and being present.

Since 'the Bill experience' I've recognized that the days I'm working with the people Monarch serves, entering the building is very much like walking through the Sermon on the Mount: interacting with the poor in spirit, the meek, those who hunger and thirst for righteous justice and the pure in heart. My adult students are a diverse group, different races, economic situations, skills, ages and abilities. Not willing to accept these folks as incapable movers; we manage to create dance—not willing to

accept their assigned 'disability' as a limitation we strive toward doing our best in each moment, reaching beyond what we think we see to a more expansive view. More often than not, resting in a silent prayer, trusting in powers that I know not of and allowing grace to flow into me, the message of dance and movement gets communicated clearly.



I wonder what Bill would think of that as mentorship, what he would have gained from a true conversation, recognizing another approach, that there are many hands and feet to the Body of Christ, doing work that looks different but, still serves the divine plan. The Jesus Movement through the lens of Francis of Assisi has for me become a rich and life-affirming way to live, held together by the Personal Rule of Life and other essential daily practices. I can be used in many ways, as we all can when we embrace our individual roles as disciples of Christ.

First Novicing in Cuba on March 13

In Nuevitas, Cuba, Raciél Prat was received as a TSSF novice at his parish in the Province of Camagüey.



About This *Franciscan Times* Re-Design

John Brockmann

Welcome to our Province's transition design to online publication of the *Franciscan Times*! Much is changing; much remains the same. I want to thank Alice Baird who has been the guiding force in this redesign.

The overall concept of the design is to take advantage of the \$0 cost of online publication and distribution which will allow for more of a magazine-type layout with color pictures, much more white space, and the first typeface specifically designed for online publication readability, *Lucida*, which includes both serified (used for text) and sans-serified (used to distinguish headings and captions).

The new page arrangement also allows for quicker reading with more skimming and scanning of text and articles by positioning the headings to the left and the text and most pictures to the right.

The new layout will also allow for many more pictures, again, at \$0 additional cost.

Finally, with all the additional advantages, this new design will allow for more frequent and quicker distribution of the *Franciscan Times* so that it can grow (at no additional cost) to more than four issues per year and thus be more responsive to news and changes in our Province.

For the next two issues, a black/white version will be printed, and a color version will be available online.

***You Need To Register If
You Want Paper-only!***

If you will ONLY accept a paper-version of the *Franciscan Times*, even if there might be some cost to you, we need you to register so we know how many copies will have to be handled this way. Please send your name to the Editor of the Times (see masthead) by July 15.

***We Need Your Opinion
To Make A Decision!***

However, with all the new elements, we are investigating how to make our traditional paper text readers able to get paper copies of the *Franciscan Times*. **We need your opinion to make a decision. Please dicuss the poll on the next page and send in your opinions to the Editor.**

(Continued)

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

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We Need Your Opinion To Make A Decision! (cont.)

Discuss this Poll at Summer Convocations and Fellowship Meetings. Please Send Your Opinions to the Editor By September 1 For Consideration at Chapter 2016

Option 1) We can use the *Staples Copy & Print remote on-demand printing* which bypasses all mailing, is quick, and is inexpensive. A copy will be sent to your nearest Staples to be picked up by you at your convenience and paid by you at that time.

Option 2) We can have Fellowships designate a person in each Fellowship in the USA and other countries to be the person to print out the *Times* (sent via email attachment) on their computer, make copies, and then pass out copies at little or no cost at Fellowship meetings. Later the designees can mail copies to those who do not or cannot attend. The advantage of this method is that it utilizes financial contributions made in various countries in various denominations to buy the local postage for mailing.

Option 3) We can keep our current printer and mailing services and have a central mailing service as we have now--this will be the most expensive since we will not be able to take advantage of large numbers to print and mail. This option would probably call for a subscription fee for all those requiring a paper-version of the *Franciscan Times*.

Option 4) Some other way of distribution of paper copies that you know of and can suggest. Please give examples and costs, if they are available.

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