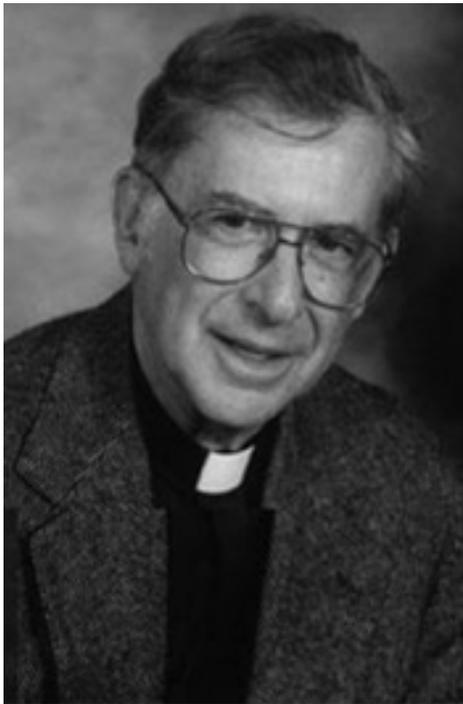


## Chapter 4: John Scott, First TSSF Guardian Era, 1973-1980



### How Did You Come to be a Franciscan Tertiary?

**Fr. Bill:** Fr. Scott, would you tell us something about yourself and how you came to be a Franciscan tertiary?

**Fr. Scott:** Sure. My interest really began when I was around ten years old, back in 1939. I was given a book about St. Francis; I think it was titled *Book of Courage*. I became enamored by Francis immediately. I grew up on Long Island, not that far from the First Order Friary at Little Portion, but did not discover we had Franciscans in the Episcopal Church until my senior year of high school. In 1946 I began communicating with Little Portion. During my college years, I sometimes attended services at Little Portion. Visitors were kept separate from the friars then and they even brought us communion in the balcony. Fr. Joseph, founder of the First Order, in the Episcopal Church, became my mentor. He truly was a father figure for me. He did keep rather tight control over the Third Order, so Dee was accurate in making her comparison with the 13th century office of First Order Visitor to the Third Order. I became a postulant to the Third Order during my senior year of college. The next year I entered Nashotah Seminary; I was a priest by age 25.

**Fr. Bill:** Dee tells me that the Rule under Fr. Joseph's direction was pretty rigorous.

**Fr. Scott:** I guess it was. We've heard about the seven offices done daily by Louis and Elizabeth. I had to do six, but I was so comfortable with it that it seldom seemed a strain.

*From "A Meeting of Franciscans: Part 3 of 3" by Bill Graham, Franciscan Times, Summer 1998.*

### The First Two Elections of the Province

Warren Tanghe produced a draft of the Provincial Statutes that was enacted as of March 12, 1974, and the first election of Chapter members by the professed (75 voted) occurred. Peter Funk, Helen Webb, Robert Goode, Kale King, Warren Tanghe, Ken Cox and Dee Dobson were elected for a three-year term (1974-77).

All the professed also voted for one of three Guardian candidates: Robert J. "Gooch" Goode, Kale King (who endorsed Scott), and John Scott. John received 200% more votes than either Goode or King and was elected. Interestingly, Peter Funk received more votes for election to Chapter than John Scott received for Guardian (Peter was also nominated for Guardian, but withdrew).

In the second election in 1977, Peter Funk, Robert Goode, Kale King, and Dee Dobson were re-elected to Chapter, and they were joined by Marie Webner, Robert Samuelson, and Ron Smith. John Scott was also re-elected and Robert Goode ran against him. Again, Peter Funk received the highest number of votes.



*1977 Chapter Picture at Little Portion (left to right) (kneeling) Br. Luke (MP America SSF) Muriel Adey (Canada)*

*Dee Dobson, Helen Webb, Marie Webner, Br. Reginald*

*Sam Samuelson (Mexico), John Scott, Ken Cox (California)*

*Br. Jeffery (MG SSF), Kale King, Br. Mark Francis*

### An Era of Controversies: The Philadelphia Eleven (Women's Ordination July 1974 Philadelphia) and the Ordination of Gay Priests 1977

When TSSF had John Scott as a Guardian, the challenges were massive. It was not so much who he was as it was the times in which the Order existed as a religious organization, and he happened to be the Guardian. Probably never again would the Order face such challenges and assaults. John was very fortunate to have Rev. Robert Goode (nicknamed Gooch) as his chaplain, for it is Gooch who offered these first two conciliatory letters seeking to bridge the varied political groups. The first was an open letter to the Order, and the second was a personal one.

*I have offered to write to you out of concern for my brothers and sisters, who like myself are appalled by the agonies we are being asked to endure over the question of women priests. In discussions with other Chapter members I have pointed out that our problem is many-faceted. Scriptural authority, human sexuality, the received nature of the Faith, Catholic consensus, etc. are all involved. Our brothers*

*and sisters represent just about all the possible positions in the Church, and we continue to be a “mixed bag” as an Order. This is a time for heroic charity, communication, and a lot of time on our knees.*

*I still find as yet no reasonable and viable alternative to the Episcopal Church. There are already four splinter groups busily beating their own drums. Most of them seem more concerned about appearances and right-wing politics than the Gospel. None of them has the earthy, warm, embracing qualities I have come to look for in a truly Catholic atmosphere. Some of them sound Jansenistic and most of them have rather exotically derived episcopates, to say the least. The other legitimate Catholic Communion all require an assimilation of an ethnic tradition foreign to me. Having grown up in Irish Boston, I can say this also applies in some instances even still to the Roman Catholic Church.*

*We also have to face the fact that discontented priests who feel they can command the allegiance of 100 or more persons are often very much aware that they are likely candidates for the episcopate of a splinter church.*

*If you feel strongly enough, this might be a good time to reread some of the great heroes of the Oxford Movement. They operated in an atmosphere far more hostile than the present one. In addition, the clergy at least faced the possibility of civil penalties and imprisonment as well as ecclesiastical censure and deprivation. Our religious orders themselves were born into what seemed an impossible situation. And remember, our communion endured over three hundred years of prohibition of the religious life. Despite that, we still had our Little Giddings and our Nicolas Ferrars.*

*Those of us who are considered conservative (odd, since I am a socialist and love the new Prayer Book) must ask ourselves how important the Franciscan life is. It is precisely that kind of life born in the spirit of the Passion and Franciscan penance, which may be the means of our healing. Do not abandon it lightly.*

*It is true that I cannot say, as I once could, that I will live and die a priest of this Church, though I may die trying. We Franciscans have been very adaptable and undaunted. After all, did we not go to the tents of the Sultan himself? Share your agony with me, or the Guardian, or another Chapter member. I even invite you to call me collect at \_\_\_\_\_ if talking will help.*

*Let me also express to those of you who are concerned, my own feelings of confidence in the Chapter and its sense of fraternity and charity. At least in the Third Order, nobody is steamrolling anybody else. Those of you who read this who do not find any objection in what is going on should bear in mind that the problem is real and dangerous. These are my own personal feelings and opinions, and don't represent those of any official faction. Every strength and grace of our Franciscan training is called for in this difficult period. Let us not be found wanting.*

*With respect and love to all my Franciscan brothers and sisters.*

*Gooch+ (The. Rev. Robert Goode)*

*Assistant Chaplain Member of Chapter*

This next letter from Gooch discussed Bishop Paul Moore, who was the Bishop Protector for all three Orders, and was also an early advocate of women's ordination. Bishop Moore was also the first Episcopal bishop to ordain an openly gay person, Ellen Barrett, an Episcopal priest in 1977. The letter also explains a seemingly harsh action taken by Chapter, which followed an element of Fr. Joseph's TSF that continued after the merger with TSSF: the requirement that ALL professed members in the Province of the Americas be in parishes in communion with the See of Canterbury.

*February 2, 1978*

*Dear Sister,*

*Am writing you having just received your letter—so that you can get it from the horse's mouth. If people are looking for a scapegoat it would be very nice if they could lay all the troubles at our door. The First Order is as seriously divided as the rest of the Church. Though I am proud of the Brothers in that they have been very closed-mouth for unity's sake. So it is really hard to tell who is on what side of what issue. You should also know that some of us privately tried to arrange behind the scenes for Bishop Moore's connection with the Order to be severed. Since he is the Protector in other Provinces too, it would be too difficult and too upsetting to push this through several Chapters. So those of us who are opposed to his protectorship because of the association it gives us, must simply grin and bear it. Please understand that we are not all of one mind; except for this: “to make our Lord known and loved everywhere.”*

*Chapter passed a conscience clause somewhat similar to the House of Bishop's, which is our way of recognizing that these troubles are not of our making, and we find ourselves in serious disagreement, just like everyone else. Since I represent the more conservative element in the Church and in the Third Order, I must in fairness say, that most of the Franciscans have been scrupulous in seeing that my viewpoint is expressed, accepting our differences and maintaining charity. Just to get the record straight; John Scott read an official statement that while he has an extensive ministry to the Gay community, he has not performed any “marriages” and, in fact, has not been asked to do so.*

*Now for our other problem. It is true that Chapter took the action you refer to [releasing those who were no longer in communion with the See of Canterbury]. But it is the context in which it was taken which is important to note and understand. When all is said and done about ecumenism it is an anomaly for people to be part of a Society when they cannot officially be in Communion with us. Allowing for all the private opinions of Roman and Orthodox and the many instances when almost all of us have instituted an informal intercommunion, these persons who go ahead and do this are, in fact, being disobedient to the official positions of their Communion. You must understand the reason that some of these persons have gone to these other Communion is, in itself, schismatic. On the other*

hand, we are almost alone in the Episcopal Church (and vast sections of the Roman Church are wastelands in this regard) in standing for a traditional spiritual life. Consequently, all kinds of Protestant stray cats and dogs are attracted to us because they feel a void in their own Communion. Some of them are in a position where they cannot very well be in Communion with Canterbury or any other Bishop or give obedience outside their own communions. In fact, I believe the interest is so great that we stand in danger of being overwhelmed enough to lose our identity in the very things which gives us our very strength, which attract people to us. We were trying to cope with the anomalies and doing fairly well, hence the Spirit that you refer to at convocation. But two things have come to pass since then, which we have had to deal with. One is that at Chapter we had to deal with people who as members of the Anglican Church of North America decided they were not in communion with us. What actually happened was that they have decided they can pick and choose which Diocese they are in communion with and each individual priest they are in communion with. For example one of them would attend my mass and not John Scott's, or would go to Fr. X's mass at the Convent but not genuflect to the Blessed Sacrament in the Brothers' Chapel. In short, and I am only referring to a small group of people, what some of these people wanted was the advantage of the facilities of TSSF and its structures, but the freedom to do spiteful things like this. While all this business does not affect a big portion of our Communion the troubles you describe at \_\_\_\_\_ and some of the others we have seen, made us realize the Episcopal Church, regardless of what divides us, must preserve her integrity. You must realize that this is a difficult time and except for the non-juring clergy in the 17th century, we have never had a significant schism with valid orders.

I want you to understand that the spirit we did this in was not a spirit in which we tried to keep others outside the Society. In fact, it was quite the opposite. First, we were faced with the mess, which now exists. Out of our discussions of that grew a realization that there is a hunger for the spiritual life everywhere in Christendom and that we are one of the few resources left equipped to serve that need. So we decided to see if we could approach the problem with our tradition of trying to be of service to man. We are opening the doors of the Society to all comers for the postulancy and novitiate (provided that is, they meet our usual standards of being truly serious). We will share all our resources of guidance and direction in training. One of the specific things we are doing through Dee Dobson is to make up a directory of Spiritual Directors, to share with not only the Society but anyone in the Episcopal Church or in the rest of Christendom who wants to use it. We are prepared to help people start up some kind of spiritual life in their own Communion even if it turns out not to be Franciscan. So you see we have not violated our spirit at all. We do recognize that there are those who cannot be in Communion with the See of Canterbury or whose legitimate obedience is to someone else; as in the case of a Lutheran minister who might be interested in what we have to offer. So what we are going to do is to train him in our usual way, give him the support of our fellowship during his postulancy and novitiate, and ask him to make his Profession to a person in his own Communion who would have the sympathy and authority to receive it. We will then extend our resources further to help this person set up a Franciscan or other type of group within his own Communion. What we have, in fact, done is far more outreaching than what we have ever before contemplated. This also allows us, however, to be able to say that there is such a thing as an Anglican, that there is a real and effective Anglican Communion, and some of our troubled conservative brethren very much need to know this right now. We are including the Anglican Church of North America in our offer of help, and we feel that when the heat of controversy dies we may be in an unusual position for helping to bring about a reunion—when that time comes, in God's mercy.

So as you suspected, the rumors are only half-truths and our ecumenical concerns are just as strong as they ever were. As to troubles in general, I can only say to you what my Bishop says,

*Christ's church is a given and divine thing, that is what it means to be High Church. It was instituted by Him, and it only ceases to be His church when He says so. If it was His church yesterday, it will be His church today and tomorrow. All the sinfulness of men, all the acts of General Convention, and all the wickedness of rumormongers notwithstanding. He has overcome the world, but so few of us act like we really believe it.*

Your little brother in Christ,

R. J. Goode

---

Rather than trying "to arrange behind the scenes for Bishop Moore's connection with the Order to be severed," as Gooch wrote, John Scott wrote Bishop Moore a letter of support a year earlier enclosing a "pastoral letter" he had sent out to the whole Province.

March 30, 1977

Dear Bishop Moore:

Many of us have been sharing in some small degree the agony that has been placed upon you by the many criticisms you have received regarding the ordination of Ellen Barrett to the priesthood.

I would like to assure you that I believe you made what was clearly the right decision despite perhaps the inability to judge the depth of the critical response. Please hold firm and know that you have the prayers and support of many others.

I am enclosing a copy of a "Pastoral Letter," as it were which I have just mailed as Guardian to all of the members of the Third Order of the Society of St. Francis for the American Province. I hope that it will do some good in holding us firmly to the Gospel itself and the passion which is the heart of that.

Peace and Love,

John Scott

## Special Message, January 1978

*The Rev. John N. Scott, Guardian*

On January 9th a letter signed "Concerned Franciscans" under the letterhead of St. Mary's Church, Denver, Colorado, was sent to all tertiaries on our May 1977 Address and Intercession List. Telephone calls I have received indicate considerable confusion. Let me try to clarify what is happening, inasmuch as some of you are not even aware of the convention of schismatic Episcopalians in St. Louis last September, which encouraged withdrawal from the Communion of the Episcopal Church, and elected our former tertiary, The Rev. James O. Mote (of St. Mary's Church, Denver) to be its bishop (Diocese of the Holy Trinity) when and if he could secure consecration. Some 30 congregations nationwide have formally withdrawn from the jurisdiction and communion of their dioceses and fellow Episcopalians.

The matter was discussed thoroughly at the annual Chapter meeting of the Third Order last November 11 and 12. While we understood the conscientious objections to the ordination of women (a subject on which we are certainly not all of a single mind) the matter of a schismatic withdrawal from the Communion and fellowship of the Episcopal Church and the Society of St. Francis—which, of course, is world-wide throughout the Anglican Communion—is a judgmental and presumptive step.

1. Chapter concluded that the Anglican Church of North America is a new denomination created by their withdrawal from us, and demonstrated and articulated by Father C. David Burt, who attended part of the Chapter meeting [*Ed. Burt wrote one of the position papers for the first meeting of TSF and TSSF, see page 39*]. Therefore Chapter released him from vows, and assumed such was the intent also of Fr. Mote.
2. As the Society of St. Francis has sought to assist and guide members of churches not in the Anglican Communion, to establish the Franciscan life in their communions, so would we be willing to do for those in the Diocese of the Holy Trinity; but in no present sense could it be a Franciscan Order. Many persons live after a Franciscan style, though not within a Franciscan Order, and we rejoice in that.
3. The Franciscan life is expressed in three Orders in fellowship together. While the Third Order governs its own affairs, it is part of the whole Society of St. Francis—still very much part of the Episcopal Church and the Anglican Communion! (Those in communion with Canterbury are in communion with each other. There is no way to have parts not in communion with each other.)
4. Saint Francis himself always counseled loyalty to the Church, even when those exercising authority did not seem worthy, or when they differed from him. A case in point is that when a majority of the Friars Minor supported Brother Elias, St. Francis acquiesced even though he was disappointed in the compromise of the original Rule promoted by Elias. It also seems to me that Francis championed the depth and breadth of God's love for the whole creation. His penitence was at the failure to live like that, in himself and others. His penitence was not over points of doctrine, but the quality of life.

It is that love of simplicity, of hospitality, of humility, that we are called to live and to share. May that be manifest in this period of tension in the Episcopal Church and elsewhere in the Anglican Communion. Our ministry must be directed toward healing, reconciling, and peace-making.

---

Finally, there was this letter of April 1977 that illustrates John Scott at his most combative in defending the rights of minorities:

*Dear [member of the Order],*

*Because we do know each other, I feel free to say in response to your note to me and letter to Br. Luke that I am equally "shocked."*

*Nowhere do I say or suggest "approval for sodomy nor a desire to encourage it." That is a misrepresentation! I believe in sexual restraint and I recognize as well as you do that people can sin against one another by sexual exploitation and abuse, that that is equally applicable to homosexuals and heterosexuals, married and unmarried.*

*The question I want to ask you, and, one hard to do in a letter, is "Where are you coming from?" I can almost feel your flesh crawl as you talk figuratively at arm's length, about "the lesbian." [Ed. Ellen Barrett] Is she not a human being, or is she like the leper of old, someone from whom you should flee?*

*No, St. Francis did not love leprosy, but he took some risk when he embraced the leper, that he would in fact contribute to its spread.*

*I do believe it is a misnomer to call homosexuality a "life style" (please notice I did not do so). That implies a choice or alternative. I do not believe the mystery of human personality, including sexual orientation, is a matter of choice. I have had six years of pastoral experience, counseling and study in depth, and I am able to say that the more about sexuality I know, the more I don't know too.*

*What I am convinced of is that we heterosexuals and priests of the Episcopal Church have been practicing hypocrisy—condemning other persons (not acts) while reserving our "rights" as the heterosexual majority. Furthermore, many homosexuals have been confirmed or ordained, and forced to live a lie, and we have still been willing to accept their services and even praise them, if they have had the extraordinary grace of a W. H. Auden or a Benjamin Britten.*

*I pray, too, \_\_\_\_\_, for reforms amongst us, and a greater measure of the loving self-giving of St. Francis which turned the medieval world around. This world needs that too and your ramblings about TV, violence, and anything-for-a-price is something we agree on. I just ask that we stop beating and rejecting scapegoats. We have made some progress by not literally making them "faggots" any longer. The wonder is that they are still able to say in the face of the Church's persecution, "God loves me, too," and continue to pick up the crumbs that fall from the table.*

*Peace and Love, John Scott*

## International Beginnings in the Third Order

In addition to the explosion of new work that began in the John Scott era with formation, statutes, handling controversies, a very important area of work was the Province's international efforts. These came in two areas: the first two Interprovincial Ministers Meetings in 1973, and 1976, and the work in Trinidad and Tobago beginning in 1976.

### First Interprovincial Ministers Meeting (May 27<sup>th</sup>, 1973) Delegates John Scott and Brother Robert Hugh

The 1st Interprovincial Meeting took place in Hillfield Friary (the mother-house of the European Province), England (see photos on page 48). At the time there were three provinces, English Province, American Province, and Pacific Province. What would soon become the Africa and New Zealand Provinces were at this point part of the English and Pacific Provinces. A number of documents were created during the meeting including, *A Third Order Constitution*, which was approved and sent out to all Provincial Chapters for review and approval, and a revision of the "Rule of Life" in *The Manual*. Both are brief and contain what is necessary for the new common life of the provinces, while leaving the creation of specific statutes up to the Chapter of each province. In the "Rule" were two Anglo-Catholic liturgical practices of the American Province that were now included: the sacrament of Penance and the daily recitation of the Office.

Plans were made for the next Interprovincial meeting in three years to consider another book common to all provinces, *A Book of Roots*. The book would include: the primitive Rules of the Three Orders, the Testament of St. Francis, and the Rule of the Christa Seva Sangha. Finally, a motion was made that one issue each year of *The Chronicle* (based in England) would include articles relevant for all provinces. John Scott wrote in the September 1973 *Franciscan Newsletter* that the single most important note about the meeting was the "remarkable common mind and direction" from Third Order representatives around the world in regards to the Third Order way of life and the organizational needs to support that way of life.

### Second Interprovincial Meeting, Third Order, Society of St. Francis, 1976

*John Scott from Franciscan Times*

This meeting, November 8-11, 1976, was held at the Bishop's Ranch Retreat Center in California under the call and leadership of the Society of St. Francis, Minister General, Brother Geoffrey.

Those present at the meeting were the three Provincial Chaplains (all First Order Brothers): Brother Edward of the European Province, Brother Mark Francis of the American Province, and Brother Reginald of the Pacific Province. In addition there were two representatives from each Province. New Zealand (with the Solomon Islands) and Australia (with Papua-New Guinea) were expected to become separate Third Order provinces. In addition, Br. Geoffrey spoke for tertiary groups in Hong Kong, Singapore and Calcutta.

I stress all that for two reasons. First—in discussing the meaning of Franciscan life, especially the significance of poverty/simplicity, that diversification was very important. Second—power in this world resides in governments and the multi-national corporations. But, even in the powerlessness of those committed to the Gospel of Jesus Christ, communication, prayer and meals together for several days produce bonds and strengths that are not beholden to the "powers that be," but to the love of Christ. For peace and justice in this world, that is the route of ultimate vindication, together with hundreds and thousands of other such personal and group commitments to one another. It was clear to us that poverty, being the condition of so much of the Third World, means that Western understanding of that cannot be its meaning and appeal elsewhere. While we who live in the affluence of the United States, or New Zealand, for example, search for simplicity as an alternative to the consumer-oriented society; our brothers and sisters of the Third World need fundamental needs met, and some share of this world's goods, denied them by the power structures of this world.

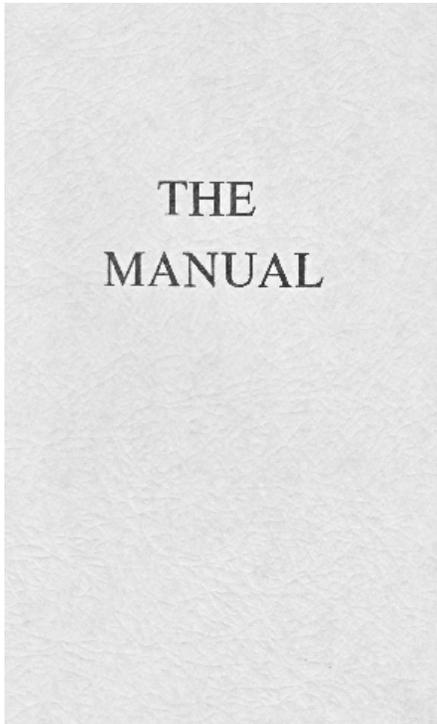
For them, it is brotherhood, the simplicity of sharing across cultural and racial lines, that is the essential ingredient of Franciscan simplicity. When that begins to happen more and more, neither they nor we will continue to be blind to, and tolerate the injustices of the political and economic order. Because of the love of Christ manifest in brotherhood, we will be enabled to be God's agents for bringing Christ's Kingdom closer.

The Interprovincial Chapter adopted a common form for the Vow and Pledge of Profession in the Third Order; and also a distinct (and we trust, unique) profession cross—a small crucifix in dull copper, designed by a New Zealand tertiary, and executed there. Robert Fulton, on behalf of the New Zealand Province, offered to supply them for all the other Provinces for professions from now on. Almost all present looked with favor on the Tau Cross with Crossed Hands, which we have recently been using; but the distinctive and lovely design of our New Zealand tertiaries won us over. We did, however, endorse the smaller badge of the Tau with Crossed Hands as an external emblem for those who would like to wear one as a mark of identification.

It was also agreed that the *Third Order Manual, American Congregation* of 1962 be replaced by *The Manual, Part 1* of *The Manual* would be common to all provinces and printed centrally, and *Part 2* would be specific to each province and its practices and be printed by each province. *Part 1* would contain:

- The Way of St. Francis
- The Constitution of the Society of St. Francis
- The Constitution of the Third Order
- The Rule of Life, and
- The Form of Profession.

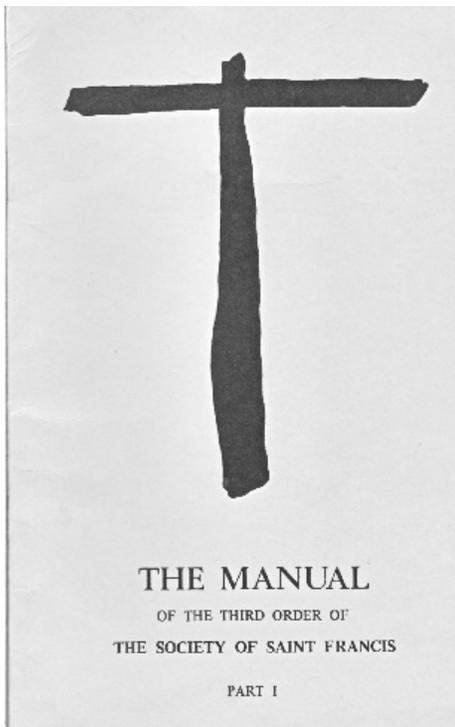
A Devotional Calendar for all provinces would always include: the Feasts of St. Clare on August 11, and St. Francis on October 4 as well as the day commemorating the Stigmata of St. Francis on September 17th, together with the Day of Penitence just prior to Palm Sunday.



*Mid-60s English Version Pre-union of TSF and TSSF*

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*Post-union of TSF and TSSF – IPTOC 1976 Version*

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The contents of this Manual are common to all Provinces of the Third Order SSF, and were agreed by the Inter-Provincial Chapter held in California in November 1976

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# Trinidad and Tobago Genesis

In 1974 Rt. Revd. Clive O. Abdulah, the Bishop of Trinidad and Tobago (T&T), issued an invitation to the First Order and the Robinson Family (Third Order members in the San Francisco Fellowship, see page 41 and 61) to come to Trinidad and Tobago to begin work recruiting and training members of the SSF First and Third Orders. Work began in 1975 and Brother Dunstan, whose signature is on most of the novicing and profession mandates, was absolutely crucial in its growth and success. Also in 1975, Chapter decided that a local Assistant Formation Director should be recruited to localize the formation process to fit the needs and background of T&Ters.

	1976	1977	1978	1979	1980
Postulants	2	4	3	6	6
Novices	1	3	5	5	5
Professed	1*	1*	1*	0	3
Total	4	8	9	11	14

\*The Rev. Barry Coker was previously professed in the European Province, and he returned there in 1978.

## Growth In Numbers in T&T

With the profession of Jacqueline Richards as the first Trinidadian to be professed, 1980 was the crowning year of growth followed quickly by two others. (Jackie was a nurse on the teaching staff of the Port of Spain General Hospital, and was one of the leaders of the charismatic movement in the Anglican Church in T&T.)

Jackie Richards wrote:



*I first came into contact with the Franciscans in 1974, when Bro. Robert Hugh came to Trinidad & Tobago to conduct a Diocesan Mission. He was accompanied by Bros. Sebastian (now deceased) and Don. At that time I was a member of the Fellowship of St. Augustine. We were also Associates of the Companions of Jesus The Good Shepherd (C.J.G.S.). The Mother House was in West Oggwell, Surrey, England. Around this time the last of the three houses in the Caribbean which was run by the Sisters of the C.J.G.S. was in the process of being closed.*

*The Associates were given the option by our Chaplain to either become the Associates of the Sisters of St. Margaret (Boston, USA) or Third Order Members of the S.S.F. I chose the latter, since there was a First Order presence here in Trinidad & Tobago.*

*I became a Postulant in 1976. Bro. Dunstan was then my Spiritual Director. He was also Convenor/ Area Chaplain. He walked me through my Formation until I was Professed on December 15th, 1979. By the time I was Professed, other persons showed interest, and the North Fellowship was formed. As the First Order S.S.F brothers changed residence and worked in other parishes throughout Trinidad and Tobago, the number of Tertiaries and Associates increased thereby forming the Southern and Tobago Fellowship as well.*

*In the early 1980s I was Area Chaplain/Spiritual Director and Convenor. In the Mid 80's until mid 1990s, I attended Chapter regularly at Little Portion.*

**By the 1997 Chapter at Little Portion, two members were on Chapter from Trinidad (from front to back, left to right)**

**Anita Catron, Provincial Minister/ Jackie Richards (Trinidad) Chapter Member/ Gloria Waldron, (Trinidad) Chapter Member/ Ken Norian, Bursar/ John Brockmann, Times Editor/Julia Bergstrom, Assistant Chaplain/Br. Robert Hugh, First Order Visitor/ Joan Verret, Fellowship Coordinator/ Bob Kramish, Secretary/ Kathy Eickwort, Chapter member Jane Ellen Traugott, Local Arrangements/ Masud Syedullah, Chapter member/ Alden Whitney, Minister General/ Fred Ball, Order of Ecumenical Franciscans (OEF) Visitor/ David Burgdorf, Chaplain**



**The Third Order, American Province  
The Society of Saint Francis**  
The Rev. Robert J. Conde, Chaplain  
105 South Sixth Street  
Columbia, Md. 21036

**RECORD OF PROFESSION**

I, Jackie Richards, dedicate myself to the service of our Lord Jesus Christ as a Professed Brother or Sister in the Third Order of the Society of St. Francis; and I undertake by God's grace to keep the Rule of Life I now present upon the altar.

Signature: Jackie Richards

I admit you as a Professed Brother or Sister in the Third Order of the Society of St. Francis. May the Lord give you grace to persevere.

witness my hand, Brother Dunstan, SSF

Gives this 15 day of December,  
in the year of our Lord 1979.

**Jackie Richard's  
Profession Mandate**

## TSSF Provincial Chaplains

From 1917 until 1978 (five years after John Scott became Guardian) the First Order Brothers were the Provincial Chaplains of the Third Order receiving applications from aspirants and granting permission for novicing as well as for profession. Most of the Ministers General of OSF were the TSSF Provincial Chaplains: Father Joseph, Brother Paul, Brothers Hugh (both the OSF and SSF, 1970-74, brothers of the same name), and concluding in 1974-1978 with Brother Mark Francis. (Yet even in 1978, when Br. Mark Francis became the "Provincial's Visitor to the Third Order," he still was "responsible for the oversight of the life of fellowships and other Third Order groups, and for supervising the work of the other pastoral officers, including the Chaplain."

Eleven Third Order Provincial Chaplains were/are members of the Third Order (yet nearly half were/are formerly First Order Brothers):

**The Rev. Robert Goode** (Gooch) had been Assistant Chaplain serving under Brs. Robert Hugh and Mark Francis since 1973. In 1978 he became the first TSSF Chaplain and served for seven years through the era of John Scott and halfway into the era of Dee Dobson (1985). He died in 1998.

Only two years after his profession, **The Rev. Masud Ibn Syedullah** was elected by Chapter as the second Provincial Chaplain and served one term from 1985 to 1988. Masud, of course, later became Minister Provincial of the Order in 2002, served one term, and was later elected to Chapter in 2013.

In 1988, **The Rev. Jack Stapleton**, a university chaplain from Newark, Delaware, was nominated and elected as the third Provincial Chaplain. However, he resigned as Chaplain within a week and asked to be released from his vows in the Third Order six years later in 1994.

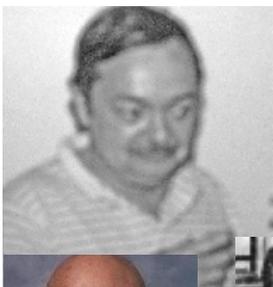
**The Rev. Alden Whitney** functioned as the Interim Provincial Chaplain until the 1989 Chapter, at which time Assistant Provincial Chaplain **Marie Webner** was elected as Provincial Chaplain. One of the big projects she worked on as Chaplain was the creation and publication of the *TSSF Devotional Companion* in 1994. She served two terms (six years), but her reappointment for a third term, in 1994 was not ratified by Chapter. She subsequently asked for release of her vows from the Third Order, and became an Associate of the Society of St. Francis.

Since Deacon Webner's failure to be reappointed had not been anticipated, former **Minister Provincial Kale King** served as Interim Provincial Chaplain for a year until **The Rev. David Burgdorf**, former Assistant Chaplain, was elected as Provincial Chaplain, and he served from 1995 to 2000.

Assistant Chaplain **Julia Bergstrom**, the first laywoman Assistant Chaplain, was elected as Provincial Chaplain in 2000 and served two terms until 2006.

**Barbara Leonard** was the second laywoman to be elected Provincial Chaplain, serving two terms (2006 - 2012).

**The Rev. Dominic George** was elected by Chapter in 2012. Dominic George was the third TSSF chaplain who was a former First Order Brother (the others were Goode and Burgdorf). **The Rev. Rick Simpson** was elected in 2015.



*Robert Goode  
(Gooch)*

*Marie Webner*



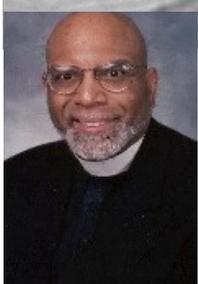
*Kale King*



*Julia Bergstrom*



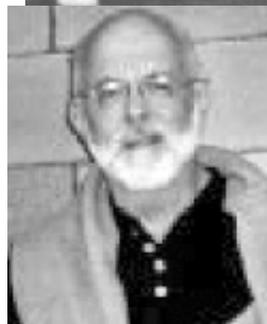
*Dominic George*



*Masud Ibn  
Syedullah*



*Jack Stapleton*



*Alden Whitney*



*David Burgdorf*



*Barbara Leonard*



*Rick Simpson*

## Convocations Invented

During the John Scott era, Chapter sponsored General Chapters to which all tertiaries were invited. The first was on the East Coast at Little Portion (1971), and the second was on the West Coast at Redwood City thirty miles north of San Francisco (1973). Both of these were held as adjuncts to the Standing Committee and Provincial Chapter meetings. Thirty-five members attended the Redwood City meeting (“one sixth of the whole membership,” according to John Scott in a letter dated 5/25/1973). The primary focus of the General Chapter meeting on the West Coast at Redwood City was a discussion of the three position papers by Burt, Robinson, and Scott (see Chapter 3).

In 1975, General Chapter evolved into Provincial Convocations that focused on the meeting of all tertiaries. The first of these was in the Midwest in Racine, Wisconsin (1975); the second was in Fayetteville, Arkansas (1977); and the third was in Miami, Florida (1979). These General Chapters (later called Provincial Convocations) were the only occasion for tertiaries to gather in groups outside of local Fellowship meetings since Regional Convocations were not developed until the Dee Dobson era. During Dee Dobson’s time as Minister Provincial, Regional Convocations replaced Provincial Convocations. It wasn’t until 1997 that both Provincial and Regional types of convocations would be held simultaneously, and Chapter was forced to redefine the definition of “convocation.”

### Racine Wisconsin General Chapter (1975)

The Racine Wisconsin General Chapter, like the Redwood City General Convocation, focused on a discussion of three position papers. This new set of papers was written by E. Will Drake, Judith Robinson, and Michael Hollingshead. These position papers are presented below.

## Poverty and Social Policy: The Mirror of Society’s Virtue

*E. Will Drake*

### Introduction

It is the attempt of this paper to shed some light on a particular aspect of our society which, in the heart of Christian concern for our brothers, is perhaps the most perplexing. I speak of poverty. In particular, I speak of the relationship between social policy and poverty, for the acceptance or rejection of such policy is one way in which the Christian is able to express the love and brotherhood he feels for his fellow man.

The definition of poverty is central in this concern if we are to understand the effect our nations’ policies are to have on the poor. How does it differ from ‘religious poverty,’ which we enter with joy? What are the values expressed in policy and are they compatible with ours as Christians? What is our role as Franciscans in this regard? These are the questions posed by this paper; unfortunately, the answers are not always so clear.

History has brought us to a point in time when the dispersion of values leaves us groping for policies which will adhere to an often indistinguishable mixture of beliefs, values and causes. Indeed, Christ’s Body, the Church, is unable to claim exemption from such statements.<sup>1</sup>

It is from within this state of confusion that the Franciscan ideology must flourish. The way to see clearly is still, as throughout history, to light the way. This, then, must be an important part of our vocation, an understanding of the needs of our brothers.

### *The Definition of Poverty*

To answer the question, “Who are the poor?” is no simple task if we are looking for agreement on the boundaries of this social problem. However, let me first caution the reader to separate, for the moment, the problem from the solution. The problem of poverty is something on which we might well achieve a consensus, while the solution is based solely on one’s philosophical, theological, or political view of equality. This statement requires some explanation. If we are to view equality in light of Scripture, ignoring to some degree the historical perspective, one might well conclude that equality was certainly not God’s design for man, other than equality with respect to being the recipient of God’s love. On the other hand, were we to take a political view, we may well encounter difficulty in accepting equality as being congruent with democracy, which has as its basis the competitive market.<sup>2</sup> The solution then lies in a more egalitarian distribution of income, but the extent of such a distribution lies in question.

Social policy in the area of income maintenance is the design of a system to redistribute income from the affluent to the poor. In both Canada and the United States, it has generally been designed on an absolute scale; that is, maintenance is set at some level of income considered essential to meet the basic necessities of life. It is only reasonable to conclude that those families whose income falls below this set level are living in poverty.

The fallacies with this type of thinking are numerous. One might question the arbitrary selection of the necessities of life, but even aside from this important issue, it is only a measure of income. A lack of income may be the sole cause of poverty<sup>3</sup>, but it is by no means the sole measure of poverty.

If we are to gain any understanding of the poverty situation in North America, it must be in relative terms. To state that the poor have more now than twenty years ago may be true, but it also misses the point entirely. Such statements fail to consider a man in relation to his society, and that a rise in the Gross National Product has not placed him any closer to the incomes of the middle and upper classes

*E. Will Drake has been professed for over 45 years, and is currently the longest professed member in Canada. This 1975 paper may, in fact, be the first presentation by a Canadian at any TSSF meeting. When he wrote this paper, he was working for the Candian Government in the Northwest Territories.*

than he was twenty years ago. Nor can we assume that any increase of services in kind, such as education, have aided to any great degree. Many of the poor are precluded from such a service as education by the fact that a working child helps the family to make ends meet. While education is important for their children, do they really have any choice?

A consideration of wealth must certainly have its place in any consideration of poverty. The difference between two people with identical incomes where one owns his home and the other rents is obvious. Complementary to this concept is the individual temporarily unemployed and suffering from a lack of income for a short period of time, in comparison with an individual unable to gain employment at all. There are certainly some things that can be foregone in the short-run, which with time become necessities. Consider in this light replacement clothing, diet deficiency, recreational opportunities and many more “luxuries,” for in poverty they become just that.

Let me make mention also of the working poor. I refer to those people who are only able to make marginal or low incomes. A single man or woman in such a position may be able to live in some small degree of comfort, but the individual with a large family, while earning the same income, is unable to meet the costs of the “necessities” of life. This factor, perhaps more than any other, points out the tremendous inadequacies of measuring poverty solely on the basis of income.

The extent of poverty is, of course, dependent on the definition one wishes to ascribe to the term. I have attempted to point out that the use of an absolute scale allows for the positioning of the “poverty line” at any level of income measuring the extent of the problem, which the government is prepared to deal with. Such lines do give us a working definition for purposes of social policy, but they do not depict the problem as it exists in its complexity. To live in poverty is to be excluded from meaningful participation in society. Poverty does not only limit access to certain goods, but also to services and the conditions of life, which are considered acceptable for a decent, minimal standard of living.

If we are prepared to accept this definition of poverty (rather than that based on an absolute scale), this has an even greater meaning for today’s society, which is learning to live with terms such as “repression,” “unemployment,” and “negative GNP.” Poverty is affected in a much more telling way by such economy-wide forces and is, to a great degree, affected by international economic forces beyond our control. It is in this climate that we must live, and it is to this climate that we must address our vocation.

### *The Concept of “Religious Poverty”*

There is, in addressing a congregation of Franciscans, little need to dwell on this topic at any length. Poverty, however, has become a commonplace word in our day, and therefore some definition concerning my understanding of the term is essential in order to avoid misinterpretation.

Philip F. Muihern, O.P., makes the point most explicit in his book, *Dedicated Poverty*, recent author calls the term “religious poverty” jargon because the word has quite a different meaning for most people.”<sup>4</sup> He is prepared to take exception to the statement by E. Ahern that “there must be a correspondence between reality and appearance, between poverty and its sign, if the expression ‘religious poverty’ is to be anything but jargon.”<sup>5</sup> Muihern believes that the taking of such a position denotes a competition between religious poverty and destitution: “It is the poverty of destitution that too often means nothing beyond its miserable self; the lack of those possessions that make human life humane is something negative for the one in poverty.”<sup>6</sup>

In North America we have become used to the material possessions in life. Indeed they have often become an expression of our values, whether that expression takes the form of a new shopping centre or a gothic cathedral. “We must recognize that the Christian is *a priori* an optimist in view of worldly goods. He is not hostile towards them, he favours them; he is not disturbed by, but attracted to them; he is not fearful but sympathetic towards them.”<sup>7</sup>

In light of this, one might well recall the vow taken when professed as tertiary, “to live in the spirit of poverty after the example of St. Francis.”<sup>8</sup> This is what points us to our vocation concerning poverty. The vocation is made most clear in *The Manual*: “They will aim at being free from all attachment to wealth, keeping themselves constantly aware of the poverty, in the world and its claim upon them.”<sup>9</sup> It is to this claim that I address the remainder of this paper. We are not, however, unique in our concern; the religious vowed to poverty, and the Christian who retains his property and increases it by investment are both equally bound to regard and use possessions virtuously.”<sup>10</sup>

### *About Will Drake* (email June 24, 2014)

*For the majority of my Third Order life I have been isolated from my brothers and sisters. Partly because I lived in the Arctic, and partly because that is the case in Canada unless one lives in a large community. For a period of time I served as Area Chaplain, which managed to keep me in regular touch with others. (The area of responsibility at that time was western Canada with stretched from Manitoba to British Columbia and included all of the territories.)*

*The convocation in 1975 in Racine, Wisconsin was my first actual encounter with other Third Order members. (I believe at that time it was still TSF.) I must admit I remember being very nervous, and I did not present my paper very well. The first question to me seemed to be in the form of a challenge, which caused me to question my acceptance.*

*I am quite certain now it was my own insecurity and not the question at all. It did not help that the plane could not land in Chicago where I was to be met, due to a thunderstorm, ending me up in some other city, and causing me to arrive well after the convocation had started and introductions were made. However, once the paper was out of the way, I was able to relax, meet and enjoy the balance of the conference.*

*My other experience with the Order was in attending the convocation in Vancouver. Here I was able to feel right at home. It was after all “right at home” in Canada. In addition, there were people there whom I knew, at least by mail, who were able to introduce me to many I had not previously had any contact with. Since that time I have remained in isolation.*

## Values in Social Policy

There are many models that attempt to explain the process underlying social policy. With varying degrees of complexity these deal with the techniques and formulae by which policy is evolved. None can be considered as complete, however unless they contain some statement of the value judgments that lie behind each and every decision dealing with poverty, education, health, corrections, or any other from the array of social policy topics.

The length of this paper has precluded dealing with specifics to any great extent. However, there are some unavoidable values in dealing with concepts of poverty. One such consideration is found with regard to the moral issues of the “work ethic.” This has always been an issue with regard to income supplementation and maintenance, which has led to the ideas of the “deserving poor” as opposed to the “poor,” or to be semantically correct, the “non-deserving poor.” With an increased interest of the population concerning this area, leading to discussion of Guaranteed Annual Income, Negative Income Tax, Tax Credits, and other rather radical proposals for change, we are forced to reflect on such issues.<sup>11</sup>

My personal stance is that the Industrial Revolution, which spawned such a moral problem, is losing its intensity, and with it the emphasis on a work ethic should also decrease accordingly. I ask no one to accept this view, but do suggest that within our vocation we must be prepared to consider such topics,<sup>12</sup> and that through our daily expressions, not only promote what we believe to be just, but also to discourage discriminatory attitudes as well as social apathy. In love we must extend our hand to the poor by whatever means we have at our disposal, and we must ensure that our neighbours understand his plight also. As the poor increase in our times, as appears apt to happen, a greater awareness of their needs must also grow more than proportionately.

## The Third Order Influence

The Third Order has to its advantage a myriad of occupations and diverse levels of influence while maintaining a common faith and a single vocation. This allows for a singleness of mind, which is not to be found in the general population. “The Order sets out, ... to break down in the Name of Christ all the barriers which stand in the way of human brotherhood.”<sup>13</sup> As this reflects our common interest, so too does social policy reflect the attitudes of our society. Policy-making does not in itself and of itself change any society; it is the values of a society, which make it just, right, or good. Policy becomes only a mirror in which to see us more clearly.

One might well conclude from such a statement that the input of every citizen has some effect on the outcome. I believe this could become a reality. Charles Lindblom has suggested that “the picture is one of little citizen influence on policy making and of poorly informed and happenstance influence at that.”<sup>14</sup> This being the case, where in the process do we find the influence of the total Christian community? When looking in the mirror of social policy, how difficult is it to distinguish Christ’s image? I believe it to be there, but the outline is blurred by a lack of understanding.

This paper is an attempt to bring an issue to greater awareness. It is not to give answers to the questions it brings into *being*. I do not have those answers. Our vocation is perhaps not so much to find answers as to ensure that the questions are clear. Are the values presupposing them compatible with our faith? Is our vocation to Brotherhood in Christ truly reflected in the mirror of social policy? Are we prepared to stand alongside our brother if society should choose to condemn him? This is not impossible, for there are two sides to redistribution of income: one is to give to the poor; the other is to take from the rich.

## FOOTNOTES

1. I refer here not only to denominationalism, but also to the many disagreements within the various bodies. From a historical perspective perhaps the most obvious disagreement on the meaning of poverty is to be found within the Franciscan Order itself, in the so-called Poverty Controversy. (See Philip P. Muihern, O. P., pp. 103-5).
2. “To be born in Canada is not necessarily to be born equal to all other Canadians. And to be born in the wrong place in Canada, to the wrong parents, into the wrong race, is almost certainly to be introduced into a life of endless humiliation and mindless drudgery.” Adams, et. al., p. 24. That the author speaks of Canada would seem to be incidental.
3. William Ryan makes this point most clearly in his book, *Blaming the Victim*.
4. Muihern, *Dedicated Poverty*, p. 176.
5. E. Ahern, *Religious Poverty: Fact or Fiction*, pp. 753-4, as quoted from Muihern, op. cit., pp. 176-7.
6. Muihern, op. cit., p. 177.
7. Montini, G.B. Cardinal, *The Christian in the Material World*, p. 19.
8. *The Manual of the Third Order*, p. 38.
9. Ibid, p. 17.
9. Muihern, op. cit., p.188.
11. Such issues are not new by any means, but have of late come to greater awareness. Philip Wogaman presents a Christian perspective in “Guaranteed Annual Income: The Moral Issues.” While William Ryan, in *Blaming the Victim*, points out what the destructive attitudes can have on the poor in our society.
12. I am presently preparing a paper as part of my course work in which I will be taking a most definite stance and attempting to defend it. Individually, this is essential.

13. *The Manual of the Third Order*, p. 16.

14. Lindblom, Charles E., *The Policy-Making Process*, p. 52. He does point out a greater influence, which is relieved through party participation and interest groups; however, these are also very limited.

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## In Search of Poverty

*Michael Hollingshead*

If we ask as Franciscans how the modern mind deals with the ideals of Franciscan Poverty, where the priorities lie, where it is possible to give it expression in our lives, what part of the mind is least sensitive to the call and, so to say, hinders our best intentions in this matter, and which organs serve as receptacles for these ideas, in all such matters each one of us may speak his or her opinion...it is the same...with all questions of this sort about which the Spirit has given us no true Revelation; for the Spirit only teaches us to know the Truth which penetrates everything.

Therefore, even if you find that on such a point as Franciscan Poverty I contradict the explicit teachings of Saint Francis, you should not attack me for that; rather, should we try to understand how some of us deal with the matter of holy poverty in our daily lives.

The positive element of Franciscan poverty, it seems to me, is based on the uninterrupted awareness of Saint Francis.

This poverty is a "memory of Saint Francis," a living expression of the Saint and his teachings. It is not a passive thing, but a conscious activity of each Franciscan; when Saint Francis recommended us to live in poverty, it was a continuous activity not to convince God, nor to draw him to us, but to lift ourselves up towards him. This view of poverty as conscious and active shows a recognition of the more simple and ancient use of "Holy Poverty"—it brings us closer to God. In that sense, then, poverty is a means toward greater spirituality, a way that can be followed and in the loving footsteps of Saint Francis himself. Poverty of this kind, far from being a useless exercise in self-restraint, becomes a transcendent dynamic for elevating spiritual centres within the self. It prompts, demands, and cultivates *religious* truth in thought, feeling and action.

But how is holy poverty to be achieved in our daily pragmatic life worlds of work, family, living and leisure? Firstly, I believe that recognition of the nature of holy poverty is the first step toward liberation. What at first glance may seem like another imposition can, by means of prayer and intense contemplation, be transformed through the Spirit into a meaningful expression of our religious convictions and beliefs. And for the effectiveness of a religion that preaches holy poverty to be felt, we must believe in the transcendent mission of the Church. We can live this life of holy poverty with some degree of satisfaction and serenity only by giving it a means that transcends it —and religion is the only source of such meaning. For without Him, our poverty will have no value —life becomes valueless. And once we have understood this, then the practice of Franciscan Poverty, far from being an inexplicable sense of loss can become, for most of us, a blessed release and an effective means of finding the happiness that God so much wants us to enjoy.

## Weird random thoughts in answer to a serious request.

*Judith Robinson*

God played a trick on me. He took me at my word. Upon re-reading what I wrote about poverty two years ago [see Chapter 3], instead of the immature poppy-cock I expected to find, those words are still relevant, and I would put my name to them again. With a difference, though. It's one thing to speak truth and believe in it intellectually. It's quite another, as so many of you know, to go through it in your body and soul.

Poverty. We are already poor. We are already impoverished. We have nothing; we do not control our own lives; and everything is a gift from God without whom we stand naked. Our poverty is a fact, and whatever we choose to do in the name of poverty is a symbolic acting out of our acknowledgement of that fact. *Thou art dust, and to dust thou shall return*. We give up nothing that was not given us in the first place. How puffed up I am to think I have anything to say about my poverty. It is reality, and I can do no more than acknowledge it.

Poverty. The stripping away of things. The pain of the tearing. The self-doubt that comes when you can no longer find your reflection in things, or people. The nakedness of humiliation. And the surprise of finding there is still pride that can be hurt.

How easily we say, "Love the Lord with all your heart, mind and soul," and how we protest when we are unhooked from the things we aren't quite ready to give up loving yet. God's time certainly isn't my time.

True gold does not dread the fire. Is there any in me at all? Even the comfort of knowing His presence is gone. Dull numb dark. The stars are gone. Poverty. Detachment. Awareness that I am nothing, I have nothing, I desire nothing but You.

And into this night, a child is born. And his name shall be called the Prince of Peace. And in the center of me, in the place where the “me” meets the divine, is a knowledge beyond words that ending is indeed beginning, that dying brings birth, that no-thing really matters and yet everything matters so much. That the joys of life are made of ashes and are yet so beautiful. We are bereft and naked and yet surrounded by love. Opposites are reconciled: by laughing and not being allowed to own anything, everything is ours. Having lost a little, we can begin to love God and His world so much more. And this is only a start.

You know, as far as I’m concerned, Dorothy Day still has all the answers to how to live a life of material poverty in the world. The coat in the closet belongs to a poor man. Nothing can be added to her witness and the authority with which she teaches.

So, having gone on so, I’m not sure what any of this all has to do with anything. I guess it’s my most recent experience in realizing my total poverty in being able to set up my life through my own resources, and my total dependence on God’s love for my creation, existence and sustenance. I want to share a prayer by a Sufi mystic I found in a Carmelite Monastery. It’s new all over again for me, and brings new life and light to the words—poverty—detachment—freedom—peace—perfect joy.

#### **About Judith Robinson** (*Don Carlson From Franciscan Newsletter #2 1971*)

*In this city of Saint Francis lives an inspired and inspiring Franciscan. Her name is Judith. She is married and at present the mother of four children. Her husband, Jerry, teaches at San Francisco's Mission High School, a public school just around the corner from the original Franciscan Mission Dolores and within a stone's throw of San Damiano House. Their first two children are: Mark, 12 years old, preparing for independence at a Free School, and Rachel, 9, who is a beauty and already has convent fever. Two adopted children are Marya, age 3, half black and half Irish, and a one-and-a-half-year old Mayan Indian, Rebecca. Very soon, they hope, their family will be increased to five with the completed adoption of an 8-year old Korean boy.*

*One of Judith's major contributions is the two nights each week that she (with the Diggers) gives to counseling our draft-troubled youth, of whom we have many here in San Francisco. It is comforting to know that these young men have someone like Judith to whom they can look for help, counsel and guidance. When the San Francisco Fellowship was formally organized, it consisted of five Tertiaries: two postulants, a novice and two professed. Judith was the novice, but was unanimously elected 'Directress-In-Waiting' since, according to the Manual, she could not yet be the director. This preceded her Profession by about one month. Her Profession was celebrated by all sorts and conditions of men: black, white, red and yellow; poor and rich; priests, laymen and friars; Catholics in obedience to both Canterbury and Rome, Protestants and agnostics; and her St. Bernard, named Gertrude.*

*I think of Judith as a franciscan Franciscan, for she is one who truly turns the noun into the adjective.*

#### **Postscript by Author**

Judith presented position papers at the 1971 Little Portion Convocation and at the 1973 Redwood City Convocation,

I met with Judith in October 2014 in Tucson Arizona. She left the Order in the 1980s, but not the Franciscan spirituality which today she endeavors to live out in as a 6th degree black belt Aikido sensei.

Judith first encountered **TSF** in its birthplace in Cincinnati, Ohio in the mid-60s, but found the members to be very “stodgy,” and her work in the Civil Rights movement was not welcomed by the local members. In 1967, she just happened to move to the Haight Asbury in San Francisco in time to experience the Summer of Love. Through the friends of her children, she discovered Maryann Jackman who live a few streets away, and together they lived Third Order existence. Anna Hoffman was Judith’s Woman’s Formation Director, and, in 1968, Judith adopted a number of children.

When the First Order Brothers and Sisters came out to San Francisco, they found the ground somewhat already tilled by Judith and Maryann. The presence of the First Orders drew John Scott, Peter Funk and many other TSSFers out to visit culminating in the Redwood City Chapter of 1973.

Judith and her family were invited by the Bishop of Trinidad and Tobago to accompany the First Order Brothers in establishing the Third and First Orders in Trinidad. Thus Judith and her husband reconnoitered Trinidad with the First Order, but the lack of guaranteed housing and jobs prevented the two of them from accompanying the Brothers and Sisters since by that time they had adopted two or three very young children.

### **Fayetteville, Arkansas Provincial Convocation April 22-24, 1977**

*Carolyn Banks (reprinted from the Arkansas Churchman, Diocese of Arkansas)*

Delegates of the Third Order of St. Francis, American Province, met for their first biennial Convocation ever to be held in the South on April 21-24 at Mt. Sequoyah in Fayetteville. Hosts for the meeting were the Third Order members and Franciscan Associates of St. Paul's parish, Fayetteville.

The Franciscan order is the fastest growing religious order in the Anglican Communion. Delegates who attended represented Franciscan groups throughout the United States and from Hawaii, Canada, and Great Britain. Moderator of the meeting was Father John Scott, Guardian of the Third Order and Rector of St. Mary's Episcopal Church in Philadelphia, Pennsylvania.

The meeting was also attended by three Franciscan friars, Brother Mark Charles from San Francisco, Brother Mark Francis, chaplain of the Third Order from Long Island, New York, and Brother Geoffrey, who is Minister General of the Franciscan Order in the Angli-

can Communion. Brother Geoffrey gave the keynote address and chaired informal workshops during the meeting.

On Friday night, the delegates had High Mass at Martin Chapel, during which Dr. Wray Wilkes of Fayetteville made his profession (took life vows) as a member of the Third Order. At the same time all previously professed delegates renewed their vows, and three Fayetteville postulants were accepted by the Chaplain.

Brother Geoffrey, who is the head of the Order in the Anglican Communion, has his headquarters at a friary in Dorset, England. While serving as a missionary in New Guinea, he was elected Minister General of the Franciscans in 1967 and now travels throughout the world ministering to Anglican Franciscans in 22 nations throughout all the continents. This was his keynote presentation.

## Essential Franciscan Values

I am no spiritual expert, and my only qualification for standing before you today is that I have been part of the Society of St. Francis for more than 28 years and in those years have tried to understand and live the Gospel under the inspiration of St. Francis. Thus, what I am about to say is the result of my personal feelings and experiences and has no authority apart from that. I recognize that your own insights may be different from mine. But what we are aiming to do in our Society, and have always aimed to do from the days of our Founders, Brother Douglas and Father Joseph, is not to imitate our patron, St. Francis, but to attempt to capture his spirit and to express it in our situation today.

### In Love with God

We must start where St. Francis started, with God. Francis was a man hopelessly in love with God. That simple prayer, "My God, my all," summed it up. This was what colored and gave meaning to everything he said and did. He loved the Lord with a deep personal love and spoke with him constantly and intimately, seeing Him in everything, in the world of nature, and in everybody. So I feel that above all else we are to be men and women hopelessly and utterly in love with God. One of our American brothers, speaking of his Bishop whom he greatly admired, once said to me, "You know, even when he's drunk he talks of Jesus." Hopelessly in love with Jesus. Everything we are and do, as I see it, must stem from this vital dynamic relationship with the Lord in prayer, and this is what being a Franciscan is all about. If that is lacking then the essential thing we have to contribute is missing. We can be expert social workers, powerful and erudite preachers, wise counselors, zealous advocates of social justice, but unless we are also centered in Christ we are not true Franciscans. When I talked with Mother Teresa of Calcutta a few years ago, I remember her saying to me, "We are not social workers, though we do social work. We must give them Jesus. It is so beautiful." Essentially then, I believe we are to be men and women alive and radiant with a love of the Lord that is expressed in complete selflessness, and a willingness to go anywhere and do anything that He desires. This love embraces the whole of creation and all people.

### Metanoia

The word *penance* looms large in the Franciscan spirituality, and sends a shudder down many modern spines. It features in the early rule under the heading of prayer and fasting, and Francis in the Testament described his life as a life of penance. In his time there were a number of penitential groups in Europe, some of which were undoubtedly sub-Christian. But perhaps we need to return today to the Gospel word *metanoia* which has been translated repentance, but has a meaning wider than that usually associated with that word, for it involved the turning of our whole personality and life in every aspect to God. This is central to the Gospel, where Jesus says, "Unless you turn round and become like children, you will never enter the Kingdom of Heaven."

We shall not get far in the Gospel life unless we see that there is to be an element of renunciation and turning the back on those things which have the smell of death about them before we can be fully open to God. In our desire to be positive and affirmative in our living we sometimes shy away from this renunciation, which has to be there in the practical ways of our daily living. The pressures of our daily involvement in life are constantly turning us away from God and His will, and we need to be ever sensitive to what is happening and constantly turning our lives fully to Him.

### Love of the World

This total consecration to and love for God is expressed in our vows, which are the practical means by which we show this love, and by which we are to grow into our full human selfhood. Harry William in his book, *Poverty, Chastity and Obedience*, says "We can grow as human selves, we can come into the richness and fulfillment of our human inheritance with all the happiness that that brings with it, only by the way of poverty, the way of chastity, and the way of obedience." The love of God is also expressed in a love of the world, which is created by God and which reflects its Maker, and in a love for people who bear the image of God. For us this means a great openness to the world and to people. The tendency of mankind down the ages has been to build walls round God to protect Him and also to keep Him a comfortable distance from us. We have confined Him in a Holy of Holies, or a tabernacle, where no one was allowed to approach. In the same way we tend to build walls round ourselves for our protection and comfort so that our real selves are never seen. God's answer to these walls was to become man and, in so doing, to break through the walls, to be exposed and vulnerable. He surprised and scandalized. He, the Holy of Holies, shared life with the lowest and ate with known sinners. So we, too, are not to hide from the world but are to be exposed to it, and to all kinds of people. I think that in this age we should devote a great deal of concern to the right use of the land, the world's natural resources and the animal kingdom. We are not as Franciscans to be sentimental about nature nor need we believe it to be our vocation to conduct services for animals. But it seems to me that the spirit of St. Francis should be driving us to do anything in our power to ensure that the land should be treated with reverence and not exhausted by a greed which seeks to extract everything from it without thought of replenishment, and that in breeding animals for feeding mankind due care should be shown in protecting their basic rights as creatures. Should we not also be supporting more enthusiastically those who are

waging war on the reckless waste of the world's natural resources and who are seeking to humanize technology? It is only as ordinary people like ourselves do what we can in relatively small ways that changes are effected, and as we do our bit to establish Gospel principles of living. It seems to me that St. Francis would have a great deal to say today about reverence for the land and the animal kingdom for much is going on in the name of economic necessity and progress that is little short of scandalous.

## Poverty

Linked with the right use of creatures is our vow of poverty. Always we have an uneasy conscience about poverty, and rightly so. I think we shall get it right if we start where St. Francis did, with God. His was the realization of a spiritual poverty, the all-ness of God and his own emptiness and nothingness. Christ gives us heavenly, eternal life in all its richness. It can be received only in so far as we are empty and hungering is He able to pour His riches into us.

“Happy are those who know they are spiritually poor; the Kingdom of Heaven belongs to them.” (Matthew 5: 1) This is the basis of Franciscan contemplation and also of Franciscan poverty, for as we experience that spiritual poverty we will be obliged to express it outwardly in our lifestyle, for we are sacramental beings, and what we experience inwardly and spiritually must have an outward and visible expression. We shall never get poverty right if we see it only in terms of economy or rules about what we may or may not have.

St. Paul tells us that Christ did not grasp at or clutch at equality with God but let go and emptied Himself. That is why He is Life Abundant. We need to be increasingly letting go, and not clutching at things. Poverty is the ability to enjoy the world to the full because we are not anxious about losing a bit or acquiring a bit. Poverty takes pleasure in a thing because it is and not because it can be possessed. Poverty is an attitude of heart and mind, which makes the world our own, to quote H.A. Williams in his chapter on Poverty.

## Simplicity

The following was found on a graffiti wall at St. John's University, New York: *Jesus said to them: “Who do you say that I am?”*

*And they replied: “You are the eschatological manifestation of the ground of our being, the kerygma in which we find the ultimate meaning of our interpersonal relationships.” And Jesus said: “What?”*

We have an immense capacity for making God's simplicity complicated. Because he was so God-like Francis was simple and direct. According to Dr. Moorman, the second chapter of the 1210 Rule dealt with Simplicity. Francis then went on to speak of Humility for this is closely linked with Simplicity and from both come Poverty. These three are to be seen together complementing one another. Humility is the keynote of the Franciscan life and poverty is the chief aid to humility, but it is not an end in itself. In our Society we find it almost impossible to found a poor simple house. Is this because we are not humble enough? Francis, too, was middle-class like ourselves, but his utter humility produced a real simplicity and devotion to poverty.

But I don't see the Gospel poverty as in any way similar to the way the poor of Calcutta or parts of Africa live. That kind of poverty I see as sinful, humanly degrading, and nothing to do with God's Kingdom. That kind of poverty we are fighting against in such countries as Tanzania. But I do believe in a simple life in which my personal requirements are stripped to a minimum, enabling me to be free and uncluttered and mobile, so that I can witness through my way of life to being a pilgrim on this earth, on safari to the homeland of heaven. This seems to me to be the poverty of the Kingdom. I believe we should be very careful when talking about the Society not to give the impression that we have no money or that we live in great poverty. We live simply, but quite honestly, in fair comfort. We could probably live more simply without loss of efficiency in our work.

While thinking of Humility, Simplicity and Poverty, I must draw attention to Francis' insistence that the brothers should be *Minors*—the little ones. They were not to hold positions of dominance or authority over others. Amongst themselves they were to be brothers, and their authority figures were to be seen as ministers. This is immensely important as it is the Gospel pattern. We have a Minister General who is powerless by worldly standards. But we are to show another power, that of a love which gives to the uttermost and which does not seek to dominate and which can never fail. But this pattern must not only be the pattern for those called to exercise responsibility as Ministers or Guardians. It must be true right through the Society. How many have really accepted the fact that the greatest way they can glorify God and fulfill their vocation is by being a brother—an ordinary, humble brother totally committed to God? This goes for the Third Order too. As Tertiaries we should resist the temptation to undertake work for the prestige or status it gives us. Sometimes it is right to refuse what in the world's eyes is promotion because we can work more effectively and retain our inner peace and joy more surely where we are. One of our Tertiaries in Rhodesia had to face just this issue. If we can really achieve this, we shall see the power of God at work wondrously amongst us.

## Reconciliation

This is a very important element in Franciscan spirituality. Francis was always urging his brothers to be at peace with each other and with all men. He said, in the *Legend of the Three Companions*, “While you are proclaiming peace with your lips, be careful to have it even more in your hearts.” This reconciliation has to start with ourselves in our houses with the brothers and sisters with whom we live.

The world must see the reconciliation we preach in the way we live together in brotherhood, in the practical ways we care for each other, and especially in the way we cope with brothers who are not of our own mind, age group, social, or racial background. It is important that we should have houses in which brothers of different races, languages, and colors live together. In a world that is being torn apart by racial tensions and ideological divisions, we have to be showing the love of God that alone can overcome such divisions, and the humility that makes it possible for us to live together and accept each other. We have set our faces against purely national houses, against building an all-African community or an all-Melanesian community, though this may well be easier and more suc-

cessful in terms of numbers. But by our mixed houses we are saying something about the brotherhood of man and the Body of Christ, which is of vital importance in the world today. Our preaching brotherhood must not be in word only, but in deed. In the same way we have to engage in the ecumenical dialogue between Catholic and Protestant, between Christian and Communist and non-Christian faiths, and hopefully this can be in action rather than in words alone. Never was reconciliation more needed than as in our own Church in America today. We are deeply divided over the matter of women priests. I think it is the greatest mistake to think that because we disagree we must part company and break away. The Church has made this mistake all through its history with the result that Eastern and Western Christendom has been divided for 1,000 years and the Western Church has been broken into bits for more than 400 years. The degree to which this has weakened and maimed the Church and its witness is incalculable. We have thought that unity meant uniformity, whereas it is likely that God never meant us to be uniform as everything about God speaks of diversity. Thus we have to learn to live with differences—to hold extremely different views and yet not break our charity and brotherhood. This is what reconciliation means—not an easy compromise, but living together with the pain of our differences and loyal to the truth as we see it. This, I believe, is the Franciscan way and the way we are recommending to the Church. We are confused and divided about our beliefs, but we are not loving each other any the less, and we will, under no circumstances, shatter the Church, Christ's body, any more than it already is. Together we must discover what God is saying to us. Schism is a counsel of despair and is the arrogant assertion that God can only operate in one way, and that is our way.

For such reconciliation we must have a heart and a love as large as God Himself, for the way of reconciliation is not easy compromise but a bearing of the pain of differences within our hearts and yet going on loving. Such reconciliation means nothing less than the Cross, and it is to such we are called.

### **Belief in People**

Reconciliation means being alongside people and not above them—again the vocation of a brother. But most of all as Franciscans we must believe in the essential goodness of people. Thomas Merton in his book *Redeeming the Time* says, “Where there is a deep, simple, all-embracing love of man, of the created world of living and inanimate beings, then there will be a respect for life, for truth, for justice, and there will be a humble love for God.” We are seeing today a cheapening of human life where too easily and, for trivial reasons, people are destroyed. In this country murder, by the police as well as by lawbreakers, is so frequent it is hardly news. People are being bullied and tortured in different parts of the world for their views. In country after country dissidents are locked away and never seen again. Terrible things are being done to people today. We as Christians must in our own lives have a reverence for every human being and never dismiss anyone as hopeless, expendable or of no value. We need a full-blooded belief in people, seeing their potential goodness, for you will bring the best out of men and women when you believe in them and expect the best from them. It is so important to have this attitude in all the different works we are engaged in.

### **Leaven**

In the Society today I see our vocation to be the leaven, as is the vocation of the Church. We are to be small groups set among the people who by our life, our humility, love and joy, will bring a new dimension into living which will influence and change the lives of those around us. This means that on the whole we shall not conform to the patterns of life around us, but stand out with a different lifestyle and values. We are to have the dynamic of leaven, and not be an accommodating lump of dough. In being alongside people as true brothers and sisters, it is sentimental and naive to believe that this means always going along with their thinking and behavior. By our simplicity of life we are to show that a fulfilled and happy life is not dependent on having lots of material things. Our joy and fellowship must be the result of an authentic relationship with the Lord and not be dependent on such aids as TV or alcohol to stimulate it and keep us happy. We are to help people to discover ways to true joy and peace that are more satisfying and lasting than the temporary and artificial things they have looked to in the past.

### **Eucharistic**

No paper on Franciscan values would be complete without recognition of the central place accorded to the Holy Eucharist. Our Principles state clearly, “The Holy Eucharist is the center around which their life revolves.” Francis' love of the Eucharist was all part of his love of the Word made flesh, for it was the sacramental way in which Christ was in our midst and available to us. Our whole Franciscan life is gathered up and focused in the Eucharist. Our attitude to and reverence for the natural world is symbolized in the offering of the bread and wine. As we exchange Christ's peace and stand around the altar in the great Eucharistic prayer, the Lord is in our midst, and in our Holy Communion, we are expressing and renewing our commitment to Him and also to each other. In that act we are bound together in a supernatural union that transcends all our natural differences and nastinesses. It is all this, done by Christ, not by ourselves, that we are to live out in the day. This, to my mind, is why the Eucharist is central, because in it we are proclaiming that we are a community created not by natural ties of friendship but by the Body and Blood of Christ shared among us.

The Eucharist should be the central feature of any Third Order gathering for it expresses what we are. We are not a community that lives together in the same way that the First and Second Orders do, but we are nonetheless a community bound together supernaturally by the Body and Blood of Christ, and committed to each other. The Eucharist is the expression of this.

### **The Church**

The Eucharist and our Daily Office link us with the whole Church. We must never allow ourselves to forget that we are a community within the Church and not a law unto ourselves. Our Eucharist and Office is not the pious act of a small elite group of friends, but the act of the whole Church in which we participate. It has been our policy in the Society as far as possible to use the liturgies of the Church of which we are a part, rather than our own community liturgies. Thus, in the American Province, our brothers and sisters are

using the four-fold Office as set out in the new Prayer Book. In our Society we do not wish to be identified with any one party within the Church. We are of the Church as a whole and any member of the Anglican Church should feel able to join us. We are not concerned to defend any one party against other parties, but rather abhor party strife within the Church.

Francis had a great respect and reverence for the Church expressed in his obedience to the Pope. Today it is fashionable to decry the Church as part of an establishment we want nothing to do with. Many of us are very critical of the Church as it is. It is true that some of the old patterns must go, and there is much that must change. But we must be quite clear ourselves that we are a part of the Church, accept responsibility for the Church, and we are not superior in our attitude to the Church. It is only because we are a part of the Church that we can and must be critical in a constructive way. We believe that Christ's Holy Spirit is guiding the Church and that He will never forsake the Church. Thus in these present troubles we must believe He is guiding us. If we have taken His guidance in the wrong way He will show us even this. This is no time to take hasty or dramatic action, but, together, quietly and in love, to discover where the Lord is leading us, and the new things He is revealing to us. It is no time to slam doors or take hard lines, but rather to be vulnerable, confused and bewildered, but conscious that He is holding us and leading us. It must be one of the functions of S. S. F. in all three orders to help the Church with new patterns of life and worship. We are to be an irritant within the church, challenging and uncomfortable, and maybe unpopular in some quarters, but we must do this from within and for the love of the Church. For Christ Himself loves the Church and gave Himself for it.

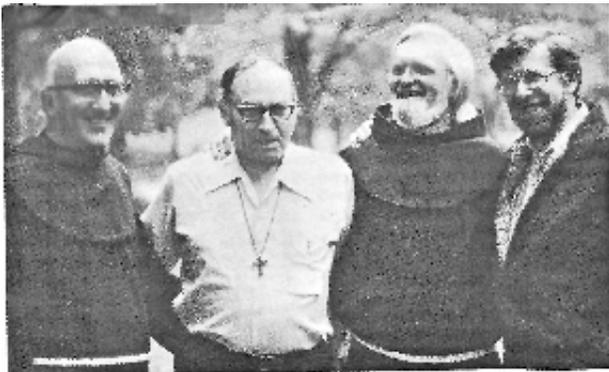
## Renewal

One of the exciting features of this decade has been the evident signs that God is renewing his Church. Sometimes renewal is resisted in an attempt to preserve the status quo and sometimes there has been a grudging outward compliance, but without any change of heart. But we also see that where renewal is really taking place the barriers of denominational division are falling down. There can be no doubt that God is renewing His Church, and it is our business to cooperate fully in that renewal and not drag our feet.

Renewal is not taking place to kindle warm feelings inside us nor that we may be emotionally stirred by meetings in which we clap hands and sing choruses. If God is renewing His Church it is for more profound reasons than that. Just as the Lord sought to prepare His disciples for His own Passion and the sufferings they were to undergo, so I believe, He is preparing His Church for severe testing and suffering in the days to come. Christ is always one step ahead as the Shepherd preparing His flock. We would do well to mark the signs of the times and not continue to live as though all were well and will continue as before. Violence is erupting all over the world. Africa is seething. Russia is building up massive armaments and dominating the oceans of the world. There have already been occasions, notably in the recent Israeli war, when nuclear weapons were on the verge of being used. God is preparing His people to face the things coming upon the earth, and we would do well to see this and cooperate to the full with the initiatives of the Holy Spirit.

I conclude my address with this word of warning, but also a word of hope. For the signs of the times are that God is alive and mightily active in His world, redeeming, bringing good out of evil, resurrection out of death, and overcoming the power of Satan. But it is not without travail.

So, my brothers and sisters, let us go forward joyously and confidently, with God, for the end is not destruction, but the Kingdom.



*Br. Geoffrey, SSF Minister General, Wray Wilkes (newly professed), Br. Mark Francis (TSSF Chaplain), and John Scott (Guardian).*



*John Scott (Guardian) presenting Wray Wilkes with his Profession Cross (Carolyn Banks beneath window; Jane Ellen back right).*



*Jane Ellen Traugott (Chapter member) observing a very surprised Ken Cox (Formation Co-Director).*

*John Scott (Guardian) giving a presentation at a General Meeting.*



## Miami Provincial Convocation April 22-24, 1979

*From Franciscan Newsletter, Peg Shull*

Convocation began for most of us on Wednesday afternoon, April 18, when many of us arrived at the Miami airport to be met, we knew not by whom. Dee Dobson, who organized the meeting, had described herself to me as short and stout. Because she had a big voice, I had expected a much larger person. At the meeting I had many such surprises. She said herself or her son would meet me. It turns out, she has three sons, two of whom are identical and drive an ancient school bus named Blue Moose. And, it was John Scott I saw first at the airport. With him was Br. Luke, who wasn't supposed to be there at all but had caught an earlier plane, and who looks, friends, I'm not lying, like a slightly older version of Luke Skywalker in *Star Wars*.

We all gathered at the Dobsons' and moved to the Dominical Retreat House in time for supper. Folks who had driven and late plane arrivals were already there. For folks who have not met many of us, here are some impressions: Helen Webb has beautiful auburn hair and a gentle smile; Marie Webner is tall, thin and graceful, like a willow tree; "Gooch," that's Fr. Goode, laughs a lot, with depths of seriousness underneath; Peg Shull generally hides behind a camera or a dulcimer.

Here is the order of events: Wednesday night, we visited and sang. I played the dulcimer. Then we read Compline and the night people went back to visiting. We spent Thursday at Concept House in downtown Miami. Thursday night we heard a report from David Ca-tron, our only tertiary in Mexico, and from the Trinidad tertiaries. The Madrid Document took all of Friday morning and most of the afternoon. They spent the rest of the afternoon at the beach. Br. Geoffrey spoke Friday evening. Saturday morning, Hendrik (Hank) Koning spoke. On Saturday afternoon they all piled into the Blue Moose and went to the Everglades. (Mary Ellen could wax eloquent on that, but we had to meet the newsletter's deadline.) Something must have happened on Sunday, but no one reported it.

The thing I remember most happily of Convocation was small groups of people sitting in the common room, or on the lawn, and visiting. It felt like a family reunion.

### Visit to Concept House Narcotics Rehabilitation

*Fr. Jim Jones*

"I'd like to dispel some rumors about last night so we can all know what's happened. X was acting out. He tried to scam Concept House. Well, we're not so easy to scam. If you've come to Concept House to take drugs, your days are numbered." He addresses a number of scathing comments to a small, 14-year-old boy, who was taken into buying vitamin C, which he thought was a narcotic, from X. Where is X? "I threw him out, right on the street at one in the A.M. I didn't have a pang of conscience. I went back to bed and slept like a baby. And I was glad to see him walk down the street, and the police get him. And I hope they bury him."

The man speaking is Tertiary Jim Jones, the director of Concept House in Miami. And this was the first we saw of the House when about 20 of us arrived there for a tour the first day of Convocation. Jim attended Nashotah House seminary with our guardian John Scott thirty years ago, they agreed. Most of the time since then, he has worked with alcoholics' and drug abusers' rehabilitation centers, Concept House being his most recent.

"Drug use is a revolt against authority," he said, which is exemplified also by the street language of the addicts. "There's a lot of kick," he explained, "in beating the system." As an example, he noted that here in the United States, where heroin is illegal and methodone is legal junkies take heroin. In England, on the other hand, heroin is legal and methodone, illegal, so of course they take methodone.

"The drug is the symptom, not the problem. The life of a junkie is a self-destructive, semi-suicidal life. We try very hard not to attack a person's being but his behavior," Jim said.

The counselors at Concept House, Jim explained, combine psychotherapy, behavior modification and "pure authority," none of which, used alone, has a good success rate, but which, used together, in an atmosphere of acceptance, do work.

"Someone asked how much religion goes on here," Jim said, "and I said 'not much.'" He paused for effect. "But I was lying. We don't run a 'religious' program. But we exemplify catholic religion and Franciscanism."

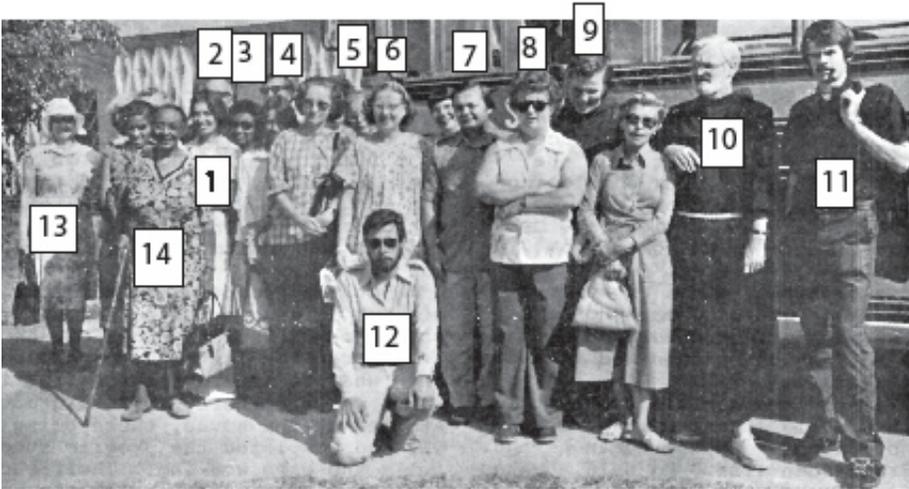
Concept House has about 70 clients, 17 staff members, and 14 children. It is one of very few rehabilitation centers for addicts where a pregnant woman can go without having an abortion, and from that, word spread in the streets, Jim said, that they took children. So now they do. Children live with their mothers in a house called "Mother Hubbard." Teenagers live in separate male and female dormitories, as do adults.

Part of the program includes good grooming, and the people we saw when we entered were clean, with their hair neatly trimmed and their fingernails clean. They proudly showed us clean if makeshift quarters. The food was simple, but well prepared. The laundry area was bustling, although the garden was stripped the week after Easter from churches having bought all the Easter lilies they had grown.

"It's not like we were treated bad here," one sixteen-year-old boy said. "I think we're treated real good."

In true Franciscan style, Jim begged a little. They need \$60,000 for a new building complex. The present one is made up of an old maternity hospital (where, it turns out, one of the local tertiaries' son was born) and several adjoining houses. The buildings are old, and in constant need of repairs.

Also, "when dope fiends are taking dope, they are self-destructive," Jim explained. "When they come here and have no drugs, they



*Outside the Blue Moose tour/school bus: (1) Jane Ellen Traugott, (2) Br. Geoffrey, Minister General, (3) Jackie Richards, (4) John Scott, (5) Marie Webner, (6) Helen Webb, (7) Fr. Robert Goode (Gooch), (8) Dee Dobson, (9) Br. Luke, (10) Br. Mark Francis Provincial Chaplain, (11) Fr. Jack Stapleton, (12) (kneeling) David Catron, (13) Barbara Kelly, and (14) Jeanne Walker.*

but up the place. We repair, and we challenge this behavior.”

We saw a group consciousness-raising session, and a reading class, as well as touring the house and the outpatient clinic at Holy Cross Episcopal Church, to which Jim is attached. Many of the children from the house attend Holy Cross's day care center, and several front rows in the church are informally reserved for the house patients, who, as a good family, pass restive babies back and forth during services.

Clients are carefully screened before being accepted at Concept House, Jim said. About 87% are referred from criminal courts. They especially look for brain damage, as comes from inhaling transmission fluid, psychosis, and the aftereffects of LSD.

“The plan of dope as one of God's creatures is to relieve pain,” he continued.

There are no locks at Concept House, he explained, to show that addiction is a human problem. “Most centers concentrate on one kind of dope fiend,” he explained; “we don't ....Our enveloping concept is to open our doors wide to let in many people whose lives are broken by the dilemma which comes from dope.”

“Francis glorified God's creation,” Jim emphasized, while Concept House is to a large degree funded because of the Harrison Act, which “proclaimed that dope was of itself evil.”

He expressed considerable contempt for an act that would “stamp out the drug instead of patching up the human beings.

“The Franciscan life,” he said, “makes the difference between working by the rules, from nine to five, and living in vocation. You know when you've had enough and say 'good-night,' but the vast majority of the staff, Christians, Franciscans, Jews or agnostics, all work far beyond what is required. The Franciscan attitude of do and do and do and do, and kiss every leper who ever walked in Italy can really get you down,” he continued. “When I admit to shirking, nine times out of ten, my confessor will give me the dickens for not shirking more and sooner.”

Jim sees his Christianity as essential to his work at Concept House. “If you approach life like Pollyana, thinking everything should feel good, everything should be painless, you'll have a mess,” he said. “If we are going to have the joys of Passover, we must first have the horrors of slavery. There is no way in the world we are going to grapple with resurrection without crucifixion in our daily life. We wriggle and squirm to avoid it every day but we can't.

“What the addict wants to do is live without pain. The essential nature of the Judeo-Christian tradition—and of Franciscanism—is to get crucified and know what it is and not run from it.” While we were there, several graduates stopped at the house, these being folk who had completed the program successfully and were working. Their success and their continued ties to the house were an obvious source of inspiration to the clients who were there—although these are not the words they might have chosen.



“Seeing a fellow tertiary doing such important work so well was quite likely an inspiration to some of us—not necessarily to do the same thing, but to serve more totally where we are.

*Fr. Jim Jones at an Encounter Group in session at Concept House*

## Hero of the John Scott Era

### Hugo Muller Served the Cree Indians in Far North Quebec

The Rev. Hugo Muller was a tertiary serving in the far north of Quebec amongst the Cree Indians. He was professed on November 22, 1967, and died on November 3, 1985. He published three books about his experiences with the Cree: *For No One Knows Waswanipi: A Collection of Songs and Poems of the Inland Cree* (1973); *Why Don't You?: A Look at Attitudes Towards Indians* (1975); *Waswanipi: Songs of a Scattered People* (1976) in which he tells of the effects the white man has had upon the Indians in Quebec, especially since the advent of the James Bay Hydroelectric Project.

[Here is a 1974 article written about him and his work, and it includes a short speech of his.] (from *Algoma Anglican*, 18 (1) January 1974, 1)

The Rev. Hugo Muller, rector of All Saints in Noranda Quebec, is also the author of a collection of songs and poems on the inland Cree Indian, under the title, *For No One Knows Waswanipi*. In the foreword to this publication, Bishop Watton of Moosonee wrote:

*The author, Hugo Muller, was not born a Canadian. He is a native of Holland, coming to Canada more than 20 years ago. His first contact with the native peoples of Canada took place as he worked for the Hudson Bay Company in Northern Quebec. He later studied theology and was ordained a priest.*

*In this capacity, he has been in constant touch with the Cree people in Northern Quebec. The depth of his understanding and love of these people underlines everything he has written. He might be called a romanticist, an idealist, a cynic, but if these terms are applied, they are applied to a man who gives of himself and asks nothing in return.*

Here is what Father Hugo presented at the banquet.

The federal government has “offered up 2,000 Cree Indians on the altar of political expediency,” according to the Rev. Hugo Muller. He said that the federal government is unwilling to step in on the side of the Indians in the James Bay dispute because of the delicate balance of power in the Parliament.

A major block of the Liberal MP’s come from Quebec, he noted, and the government does not want to risk this block for the sake of the Indians.

The James Bay Project is a multi-billion dollar hydroelectric power development being undertaken by the Quebec government in Northwestern Quebec. He called for an immediate halt to the project, and said, “The only way to stop this madness is by injunction.”

The inland Cree Indians of the area are being discriminated against by the Quebec government by not being consulted about the project, he pointed out. “Quebec is struggling to have its culture and language retained in Canada, but Quebec is not so ready to let other people retain their culture and language. More than trees are being bulldozed!”

I noted the action already being taken by the Anglican Church in James Bay, but called on parishioners to stir up public opinion and awareness concerning the project. I could get a million signatures for baby seals,” he commented, “but where are a million signatures for baby Crees?”

The temporary injunction, which was granted to the Indians, was halted five days later because it was overruled by a higher court. “Indians just don’t win court cases,” Fr. Muller claimed.

“The Indians are not against the project per se; they simply want their aboriginal rights to the land, and they want to be consulted. The Indians are the logical ecological consultants; they know the area like the back of their hands, both in winter and the summer.”

“Moreover, the Cree Indians will not benefit from the project. For a while, there will be construction jobs, but after that, only a few highly trained people are needed to monitor the consoles.”

In concluding, Fr. Muller remarked, “One day the Quebec government came down in helicopters and started surveying. The Indians only knew what was happening by reading it in the newspapers. They were never consulted, and there was a complete disregard for their rights.”

### “I Wish You knew Suzanne”

*from Hugo Muller's Why Don't You? (1975)*

SPRING HAS COME. The weather is still cold, there is snow in sudden, unexpected patches in the bush, and the lakes are still ice-locked, except where the creeks and rivers have begun to open them in ever widening stretches of dark water.

But spring has come because the geese are flying back. Not in the huge flocks of the fall, not here, inland, but in small, scattered groups. Yet in their cry is that exuberance that promises the spell of the long wearisome winter is broken. And that promise is echoed in another song: the night-frogs begin to sing, and your heart sings with them.

I was driving north, to take some pictures to illustrate *For No One Knows Waswanipi*, and, on a hunch, chose a certain road and then turned off on a little trail until that ran out, and I had to stop the car. But there, within eyesight was the camp. And there was Suzanne.

I wish you knew Suzanne. She is now five years old, and she is my great love. First, she was only a little baby I baptized, one of those incredibly beautiful children brought to the Church on a cruelly cold day in February, and, because there was no one else, I became her godfather too. But when she was some eleven months old, I ran into her mother on the street, and Sophie explained to me in the basic Cree she uses to communicate with me that Suzanne was in hospital.

Now Sophie had to fly back into the bush right away, all her other family were there, and they would all come out again at Easter. Would I be able to find some one to care for Suzanne once she was discharged?

I nodded. "Thank you," she smiled, and was on her way. I stood there for a moment, slightly baffled by the complete trust she displayed.

However, things began to go wrong. I had one Indian family all lined up, but they were asked to take two other children; another family I had in mind moved unexpectedly (to me) into the bush, and all of a sudden there was the day when Suzanne was discharged and here I stood with her in my arms and nowhere to go but home.

That was the beginning of a few delightful months, and of an enduring friendship we continued after. Suzanne is a child, and, as such, much like other children. But she is very Indian also, and there is something untamed about her. Already, one can sense a depth which one cannot ever plumb. She is wild—not in a bad sense, but in a way a goose is wild—incredibly free, free to be herself. For free these children are. They are rarely disciplined, they emulate adults because that is the way things are in their way of life, but they are hardly ever told to do something. I often made a faux pas because I would fuss too much in the wrong way over the children, in a way not becoming an adult. I know that, and I am glad the parents forgave me so readily.

No one is ever pressuring these children to do something to conform, yet they follow adult example. Discipline in our sense of the word is not really necessary in the bush: you know you mustn't touch the stove, and it is not good to wander off into the bush. But that is all. This system of course breaks down hopelessly once they come and settle near our world. I have received many calls—"Will you get my girl (daughter) out of the hotel"—and often my first unspoken reaction would be an anger, "Why don't you—do it yourself?" and then I would remember just how baffled these parents were with their children in a system where the traditional ways cannot cope anymore, and then I would give it a try.

There is a winsome vulnerability about these children that breaks your heart. They are vulnerable not only to TB and a few other diseases not originally known on this continent (whenever a cold gets on their chest it can quickly become very serious), but to so many things not originally known. (There is, incidentally, no record of fermented drink in North America, though it is quite possible to make brews out of what grows here.) When they move into our society, this vulnerability gets terrifying.

Suzanne is more than a little girl I am very fond of. She is also an idea. A society. A culture. A people.

A race that is doomed to die; a vanishing way of life. "It can't last," people will say, often sincerely regretful. "This is the last generation. Progress can't be stopped. They have to get into our society, whether they want it or not. We must help them for their own good."

That reminds one of what C.S. Lewis wrote, "Where benevolent planning, armed with political or economic power, becomes wicked is when it tramples on people's rights for the sake of their good." It reminds one also of those words from Studdert Kennedy: "I can't stand our civilized method of being savage."

And, in spite of knowing I shouldn't, I still want to ask, "Why?" Why do we have to do it to you, Suzanne?

Why will you be marked immediately as easy prey for some guys driving around in a car, that wouldn't have the nerve to talk to a white girl? Why are people going to call you "squaw"?

How many illegitimate children are you going to have like all these other girls I drove to or found in hospital, that I pulled out of the hotels and talked out of apartments where cases of beer would be stacked high and the smell of liquor was overwhelming?



*The Rev. Hugo Muller, parish rector from Northwestern Quebec, spoke on the plight of the James Bay Indians on December 2, 1973.*

What is in store for you, Suzanne? Are you going to be an angry radical shouting at us, while now you smile so freely?

Are you going to become one of those embittered, humourless activists on television programmes blasting the white man for all his sins in language not your own but borrowed from Mao or the latest revolutionary diatribe? Or are you going to be ashamed of your Indian-ness, trying to hide it in a shy and withdrawn silence?

Are you going to ask questions, bitter unanswerable questions, why we did not care? Or are you going to ask it only in your dying, like Bella and Lizzie 15 and 16, brutally murdered by three young white men, whose bodies mutilated beyond description were found in the bush along the road between Miquelon and Senneterre?

Vain questions, aren't they? I should not ask them.

But I cannot help asking them—about Suzanne and about all the Suzannes and Lizzies and Ednas and Davids and Abrahams and Billies and Janies and Samuels and Peters that were brought to me and laid in my arms to baptize. For at that moment, Suzanne, something always happened.

At that instant, when you were brought into the family of God, you were respected, loved, found to be of infinite value, as all others, for the colour of your skin did not show on your soul, and the language you would speak did not matter, for here we were talking the language of God's love. To God, that day, you were everything. Infinitely precious.

And it is in this mystery that the solution lies: to her innocence and vulnerability, to my helplessness and fears; to all our hopes and aspirations as parents, as people, as a nation. In that mystery of God's love, in which both of us are caught up. I am your brother. And you are my sister, Suzanne.

## **Reviews of Two Books by Hugo Miller: *Why Don't You: A Look at Attitudes Towards Indians* (1975) and *Waswanipi: Songs of a Scattered People* (1976)**

*Josiah W. Noel (Dean of the Cathedral in Newfoundland)*

As noted in the *Franciscan Times* (Advent 2013), Fr. Hugo Muller was a tertiary serving in the far north of Quebec amongst the Cree Indians. He was professed on November 22, 1967, and died on November 3, 1985. He published three books about his experiences with the Cree:

- *For No One Knows Waswanipi: A Collection of Songs and Poems on the Inland Cree* (1973);
- *Why Don't You?: A Look at Attitudes Towards Indians* (1975);
- *Waswanipi: Songs of a Scattered People* (1976), in which he tells of the effects the white man has had upon the Indians in Quebec, especially since the advent of the James Bay Hydroelectric Project.

*Why Don't You* is dedicated to "The Right Reverend J.A. Watton, 7<sup>th</sup> Bishop of Moosonee; who got me into this and the Cree people of Waswanipi, who made it so enjoyable."

This is a study of western attitudes, a few questions and ideas that came to Fr. Muller through a number of incidents, which made him think. He disqualifies himself noting: he is not an expert in disclosing timely Indian studies as he "does not know the Indian," only some Indians; his experience is limited to the Inland Cree of North Western Quebec of the Mistassini and Waswanipi Bands; and thirdly, he has been associated with two institutions many consider arch-villains of Indian-White confrontation—the Company of Gentlemen Adventurers trading into Hudson's Bay and the Anglican Church of Canada.

The 116 pages of this booklet is presented in ten chapters with multiple subsections giving it an oral textbook approach to his thesis, "Why don't you...(become like the white man – "westerner" – whose way is best)." Fr. Muller considers these words statements rather than questions because they mask the westerners' approach to Indians:

*Why don't you build yourself a decent house (really is the westerners' way of saying), "You have no business living in a disgraceful shack;"*

*Why don't you get a job (really is the westerners' way of saying) "Just sitting around enjoying yourself certainly makes it look as if Indians are lazy;"*

*Why don't you make yourself some money (really is the westerners' way of saying) "Why should we keep paying for your relief."*

Unlike the western approach to expect less civilized cultures to assimilate into western culture, the Indian approach is to accept differences. The Indian lets be. They do not bug with questions or disapprovals. If one does not ask, the Indian will not provide you with an answer. The book is a carefully constructed, insightful picture of how western culture has misunderstood the Inland Cree of northwestern Quebec and Indian culture in general.

Some areas of insight and discussion include: the government-supported program of Indian residential schools; a western philosophy of nature, land ownership and development evident in the acquisitive and aggressive tendency in the colonization of the Americas; the paternalism of the western mind to know what is best for indigenous people; and western practice of administering through paperwork. This book was an informative and accurate picture of the struggle of the Inland Cree of Northwestern Quebec, and how an indigenous nomadic people continue to suffer in the midst of a major resource development that would bring an end to their way of life.

*Waswanipi: Songs of a Scattered People* records the negative result of the 1950s, 60s and 70s great resource development in northwestern Quebec. The inland Cree saw mines, roads, towns, and the James Bay hydro-project within a very short period of time. For Fr. Muller, one of the most disturbing questions is: "Why a civilization which has produced Leonardo da Vinci, a Shakespeare and a Beethoven, seems to destroy any other culture it comes into contact with." As a parish priest he saw the result for the inland Cree every day. He felt he was witnessing one of the greatest cultural tragedies in Canadian history. He dedicated his book to the Cree people who enriched his life and whose resilience may yet triumph over the worst we are doing to it.

Not being a musician, I read this as a collection of poetry with photos taken by Fr. Muller of the people who were the subjects of his songs. *Waswanipi* (light on water) was the Indian band in Fr. Muller's parish. He saw so much waste and destruction of human life that he was moved to record his personal reflections through poetry/song. It has the feel of a Psalter for it contains many laments for a

suffering people.

*Lilly* typically portrays his lament for little girls whose vulnerability will take them into adulthood and whose future is far from secure.

It is remarkable that in the middle of the book the poem/song, *Apology*, describes Fr. Muller's desire to apologize on behalf of Canadians, the province of Quebec, the Anglican Church of Canada, his ethnic origin and himself because the ruling of the court to cease and desist the James Bay project in favour of the Cree was overturned in Appeals Court in favour of "the white man." Fr. Muller's work among the Cree was all the more complicated by his feelings, conscience and knowledge of the injustice served to an indigenous people. He pointed out in both books that this misunderstanding was inevitable because of the westerners' preconceived attitudes, knowledge and relationship towards indigenous people. Coupled with the westerner's motivation as a superior outside race moving in to take ownership of land for exclusive personal use, westerners have not taken time or interest to understand, respect or befriend indigenous people.

Watching geese flying from the east at sunrise one morning he was overcome with sorrow and joy. He came to himself in a profoundly Franciscan appreciation of creation and creatures – animal and metaphorically, human:

His spirituality and appreciation for St. Francis helped him see beyond "western white culture's" desire to possess, to own, to exploit, and destroy to a more open appreciation of gracious beholding and thanksgiving. The poem contrasts the desire not to possess the geese with what "western white culture" ought to do in order to appreciate the freedom of indigenous people. The mining, roads and James Bay project have spelled disaster for indigenous people who were forced to adapt to western culture from a disenfranchised, uneducated, economically challenged position. Communication continues to be one of the biggest barriers because diction and compre-

<p><i>Play</i> little Lilly, with the slingshot your grandfather made – because he has leisure here, and he is sober in the bush.</p> <p><i>Play</i> little Lilly. Run about on the small snowshoes your grandmother made from the last moose – for she, too has time in the bush.</p> <p><i>Play</i> little Lilly. Look! Your mother is laughing. Here, she has time to play with you – with none of that white trash hanging around,</p>	<p><i>one of whom was your father. but he doesn't Know. He has never seen the loveliness of your eyes.</i></p> <p><i>As I sit on this log watching you I offer you candy chocolate, hoping for a smile waiting anxiously for you to come to me – just for a moment. I am buying the light of your eyes with a candy.</i></p> <p><i>Soon too soon far too soon, someone will buy your body with a bottle of beer, and your submission with a welfare cheque.</i></p>	<p><i>Play</i> little Lilly, play in innocence play in your untamed loveliness. None of it will last very long, and there is only a lifetime of agony to come, of unending alcoholic nightmares and being pushed around and abused. The land you live on will be flooded by water, as your life will be flooded by tears. (Lilly)</p>
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hension in one cultural setting is not easily transferrable to another even when both cultures speak the same language. The settlement of North America by Europeans has been a disaster for indigenous people of North America.

Through snippets (snapshots), poems (songs) in both books, Fr. Muller provides an interlocking picture puzzle of how attitudes have led to complex misunderstandings in day-to-day life. He uses the local example of the Cree with whom he lived and served as a parish priest to point out the numerous ways in which the clash of cultures continues.

As Canadians, Fr. Muller calls to affirm Indian status, education, giving the land back to the Indians, encourage parks, forestry, communications and compensation with revenue sharing as a priority for consideration.

As Christians we are called to affirm one another as equal in Christ, share in a broad understanding of the mission of the church, speak out, give leadership, and walk together with Indians.

<p><i>My heart was at peace yet thrilled by this sight. For suddenly I knew – to enjoy such beauty I must lose all desire to possess it.</i></p> <p><i>For to own these wild creatures I must kill they must die – lose their life and beauty. But then I would die a little also.</i></p>	<p><i>Is not all possessing a way of destroying? Was this not the secret discovered by St. Francis? He enjoyed all things and refused to own any. All things were his – he would not possess them master destroy them, bring them into subjection. He left them in God's hands.</i></p>	<p><i>Seeing these geese I realized my freedom, freedom from desire to possess. They were mine because I did not own them. I was free to live because they lived – they winging their way northward, I with my prayer of thanksgiving winging happily to God, who made us one in the freedom of his love. (Geese, 4.1-7.16)</i></p>
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The Canadians of European descent who settled Canada and have interacted with indigenous people on behalf of federal and provincial governments and who are now seen as 'the white man' have much to consider and think about – how do we exploit the vast natural resources of Canada while honoring the rights of indigenous people?

In areas where provinces are moving forward with major development projects there is an increasing accountability to indigenous people. For example, in my own province, the Government of Newfoundland and Labrador recently signed the Muskrat Falls Agreement. The Lower Churchill Project consists of two proposed installations: Gull Island and Muskrat Falls. The combined capacity of both facilities will be 3,074 MW, providing almost 17 terawatt hours of electricity per year. Extensive pre-feasibility work, such as the progression of the environmental assessment process, finalization of a Water Management Agreement; negotiations for an Impacts and Benefits Agreement (IBA) with Innu Nation of Labrador; development of a financing strategy; as well as extensive engineering studies and field work have been undertaken. The Lower Churchill Project will be developed in two phases beginning with Muskrat Falls. The Gull Island Project will proceed several years after Muskrat Falls. Obtaining the support of the Innu Nation of Labrador was crucial for the planning and development of the project to move forward.

As a Christian reading this book I was reminded of two questions in the Baptismal Covenant in the Book of Alternative Services:

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

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

I am also reminded of the Marks of Mission of the Anglican Communion:

*To proclaim the Good News of the Kingdom*

*To teach, baptize and nurture new believers*

*To respond to human need by loving service*

*To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation*

*To strive to safeguard the integrity of creation and sustain and renew the life of the earth*

Reflecting upon the predicament of the inland Cree and all indigenous people I am reminded of the three latter Marks of Mission in how we respond to human need, transform unjust structure and safeguard the integrity of creation.

I am grateful that on August 6, 1993, the Primate of Canada offered an apology to indigenous people from the Anglican Church for the church's role in the abuse suffered by children in church-run residential schools. The Anglican Church of Canada has been actively involved in The Truth and Reconciliation Commission following the indigenous residential schools crises, including the most recent one held in Winnipeg in March 2014. The Anglican Church of Canada affirms the desire for Indigenous Anglicans to establish an official self-governing national identity within the Anglican Church of Canada beginning with the appointment of the National Anglican Indigenous Bishop as part of an unfolding process of self-transformation. The National Church continues to affirm the presence and

gifts of indigenous Anglicans and join in their struggle for justice. Fr. Muller's story of the inland Cree of Northwestern Quebec is part of the fabric of our Canadian story, which is full of joys and sorrows.

I am hopeful that as Canadian Anglicans walk together with the Council of Indigenous Peoples and all people of Canada we can appreciate one another's lives as we strive to share the bounty of the earth with all people. The contribution Fr. Muller has made in these two books has helped weave a permanent place for these stories as part of our Franciscan and wider corporate memory. We are grateful for his life, witness and reflections.

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## **Report of the Guardian on His Visitation to Third Order Franciscans of the American Province in South America, March 7-14, 1980**

*John Scott's last big project as Guardian was to visit personally the members of the American Province in the Carribean and South America, and to survey the future promise of the province and to offer a few final bits of advice.*

The presence of the friars in Trinidad unquestionably was the catalyst for the response of persons in Trinidad and Guyana to vocations in the Third Order. There are two novices from Guyana for the First Order in residence at St. Anthony's Friary in Port-of-Spain, but there are twelve Third Order members in Trinidad. One is professed, and three novices are near profession. In Guyana, Father John Dorman, English missionary for a quarter century, and Charles Roland, a catechist, are novices; two others are postulants and some fourteen others are making inquiry. That makes, relatively speaking, the two fastest growing areas in the American Province. The Ninth Province of the American Church consists of the twelve dioceses of the Episcopal Church in Spanish-speaking countries. In Colombia there are two very active novices; in Bogota, Father Jose Valenzuela and Mario Cuellar, plus a postulant, and other interested persons in Colombia and Ecuador. (David Catron is in Mexico and Roy Mellish is in Honduras.) It would seem as if the three district groups of persons in the three countries, Trinidad and Tobago, Guyana and Colombia are inspired and encouraged by the presence of the brothers in Trinidad, but two of the dioceses (Trinidad and Tobago, Guyana) are in the Province of the West Indies (not the Episcopal Church), and Colombia is in the Ninth Province of the Episcopal Church. While English is spoken in Trinidad and Guyana the two Third Order groups are very different; Spanish is the language of Colombia and the whole Ninth Province and the diocese is in every respect like those of the Episcopal Church! Furthermore, mail and travel between Trinidad and Colombia is unusual.

What this leads to is the sense that while the brothers in Trinidad are nearest to those in South America, and can continue to be supportive, each Third Order group will have to develop on its own with supervision from the Chapter, just as we have in the United States and Canada. I feel very much assured of the Third Order commitments of those whom I met and we should give as much encouragement as possible to the development of their vocations.

I will make some specific comments about each of the three groups, but before doing so, I would like to express how deeply significant was the visitation as far as I am concerned. Letters just do not substitute for spending a few days in one another's company. Furthermore I believe very strongly that it is the cross cultural meetings of "little-people" like the Third Order that does much to strengthen ties of understanding and sharing among all people toward the goal of world peace and cooperation. As the guest and visitor I was received with unbounded hospitality and grace; I am very much humbled and grateful.

I have underscored the note of fellowship and hospitality among the Franciscan household; I personally experienced no unfriendly action by anyone, but I could not help but be aware of the great concern for security and worries about violence. In that respect we who live in United States big cities find the same climate in South America; locks and bolts and continued citizens' warnings about being on the streets after dark. There is violence in Trinidad; I was asked to celebrate and preach the one Sunday I was there—in the parish in Port-of-Spain where the priest had been killed only nine days before in a firebombing of the rectory; the same Sunday the home of a cabinet minister was similarly attacked; injuries resulted, but no deaths. The oil boom has brought almost instant prosperity to Trinidad (an OPEC member), but less peace.

In Guyana the airport sign welcomes the visitor to the "Cooperative Republic of Guyana," but security is very tight. There must be more barking watchdogs in Georgetown than any place on earth. Some interesting contrasts: Father Dorman worries that the Marxist government censors make receiving mail and packages difficult for Christians. On the other hand, when I had no Guyanese money to pay the airport departure tax (having had an extraordinary visit between midnight and 7AM), a man stepped up offering to pay my tax, saying, "just say a prayer for me" when I offered the equivalent in TT or 135 dollars. He turned out to be a prominent citizen, an Anglican lawyer who was on his way to India to participate in a Full Gospel Christian Business Men's Association mission. Guyana may not welcome foreign missionaries, but one of its most well known men in public life was going out from the country as a Christian missionary (Lionel Luckhoo had been Mayor of Georgetown and Ambassador to England).

Living as I do on the campus of a major American university one is always aware of economic and political disputes the world over. For instance, there has been a longstanding, fairly widely supported boycott of Nestlé's products due to evidence that Nestlé has promoted and sold infant formula to poor people in third world countries who are unable to use it properly; malnutrition and death are reported. Both in Trinidad and Guyana glistening new Nestlé's distribution centers were visible; yet no one had heard of infant formula problems. What I did observe was that the only coffee available was Nestlé's powdered—at about double the US price. The absurdity seems compounded. Guyana, a poor country, under a presumably Marxist government, and a grower of coffee, appears to sell it all to a foreign corporation who processes it, and returns the powder to Guyana at exorbitant prices.

Bogota is the scene of hostages held at the Dominican embassy, but as a city of four to five million, growing in all directions, life goes on with only detours around the area cordoned off by the police. Colombia's history has been fraught with civil war, although the past twenty years have been among its longest period of internal peace; the crisis over the hostages threatens a new outbreak. Episcopalians are a tiny minority; the Third Order is both a link with more of the church, but also for persons sensitive to the dangers of oppression and civil strife around them as well as the jealousies that can arise within a small ecclesiastical body, Franciscan humility and joy is a source of strength.

## Trinidad

Brother Dunstan met me at the airport Friday night March 7th, and on Saturday we drove several miles out of Port-of-Spain to the Diocesan Conference Center at Maraval, where I conducted a Quiet Day for about forty persons, including all the tertiaries except Father Spencer, some associates and a number of interested people. The conference center is primarily an attractive contemporary building, which serves both as a church and meeting room with areas for expansion. Also on the property is an earlier building which, with renovations, will become the friary. The brothers are presently given the use of the rectory of All Saints Church in return for their assisting with pastoral duties. The conference center site will give them a place of their own and allow a wider ministry than at present although the location of All Saints parish is more central to the bustling activities of Port-of-Spain.

Dunstan provides a warm, loving and close oversight of the Third Order, which is much appreciated. However, the members are a well-educated and responsible group of mature persons active in their respective parishes. Jacqueline Richards, one of the four who attended the Miami convocation last year, is now professed and three others are nearing profession. The Fellowship should soon be active in planning and preparing its own agenda, times of meeting, and encouraging aspirants. I had planned on visiting Father Spencer in San Fernando, Trinidad's second city, but the unexpected call from Georgetown suddenly took precedence. On Sunday I took the services in the morning at St. Margaret's Belmont and in the evening addressed a group of associates of religious orders in a meeting at the Cathedral and was welcomed by the Dean at Evensong. In midday, Brothers Dunstan and Michael and I were invited to dinner at the home of Jackie Richards and her family; not only is she a good instructor in nursing at the University, she is an avid gardener and cook and, happily for me, arranged the one thing I wanted to do as a visitor to Trinidad: visit the bird sanctuary the next day for the spectacle of the flocks of scarlet ibises coming in just before sundown.

Just before making the boat trip through the bird sanctuary, I discovered that Father Dorman and four Indians had come in to Georgetown from the interior expecting me! I hadn't even planned on going to Guyana because I could not see how there was time to travel to their homeland in the interior. With a speed I don't think I could have accomplished in the United States, in less than an hour, I arranged a round trip air ticket for that night to be back the next morning to go on to Colombia, and received the necessary yellow fever shot for entrance to Guyana and return to Trinidad. From the bird sanctuary, with the great help of novice Dorothy Lockhart's driving, I made it to the airport for the plane to Georgetown.

## Guyana

In most respects, both our Third Order groups in Trinidad and Colombia are very close in background and lifestyle to most of our members in the United States and Canada, but meeting John Dorman, Charles and Celian Roland and Edwin and Theresa Lewis was both humbling and mind-boggling. I certainly don't believe I am worth a four-day walk through the jungle to get to an airstrip and then a bumpy plane ride to the capital, but as mutual messengers of God's grace between very different worlds, we can all be very thankful. We spent the hours of midnight to five A.M. talking, praying, sharing a meal and celebrating the Eucharist together in the convent of the Anglican sisters in Georgetown, the sisters having retired before I arrived, and me having to leave for the airport before they rose.

John Dorman has been a missionary in Guyana for twenty-five years and is the best one can imagine that a missionary should be—strong, gentle, kind and thoroughly identified with the Indian people of a vast area that he travels within. When Lionel Luckhoo asked me at the airport what I was doing in Guyana and I told him, he replied, "John Dorman is Guyana's saint." The questions are many; will the encroachments of the modern world allow the Indian cultures to survive? How can some of them be ordained? I was not the only reason for the visit to Georgetown. Charles and Edwin were meeting with the bishop to discuss preparation for ordination without their being shipped off to Codrington College on Barbados. Despite their English names, their lifestyle is very, very different. There is shyness although they read and speak English very well. The liturgy, bible and sacraments link us, and in the mysterious ways of grace, so does St. Francis: At present John Dorman and John Bennett (another missionary whom I did not meet), the Rolands and another catechist, Winston Williams, are novices. In addition, couples like the Lewises and other individuals have become postulants or expressed interest in doing so—a total of eighteen persons all together.

However, the eighteen persons are from five tribal groups and live in widely separated areas where travel is on foot or by canoe, and they often don't see each other for several months at a time. Letter writing is possible only with John Dorman, but we all agreed that if Chapter would provide some tape recorders, batteries and tapes, and fellowships in North America would make tapes of meetings and send it to them, they would listen and be willing to make a tape and send it back.

Furthermore, I was convinced that to really share our fellowship in the S.S.F., someone would soon have to go and visit them where they live in the interior. To do so would require at least three months advance notice so that arrangements could be made. I assured them that Chapter would provide a visitor in November, if at all possible. (Gooch, take note!) To avoid the rainy season in summer is

essential so that October to March are the best months for traveling.

## Colombia

Dunstan had already planned to accompany me on the visit to Bogota because he had not met any of the novices there. Br. Desmond, Guardian of St. Anthony's Friary, Trinidad, had gone to Bogota last June and received Fr. Jose Valenzuela and Mario Cuellar as novices at the time of the consecration of Colombia's new bishop, Bernardo Merino. My one misconnection occurred when our flight from Trinidad to Caracas was delayed and we taxied up to the terminal as our flight to Bogota took off. It meant spending a night there, but since I had not slept at all the night before, it felt good to go to bed early. We were unable to reach Bogota by telephone but we left very early the next morning and arrived in Bogota by 9am.

Jose and Clarita Valenzuela received us at their charming apartment quite near the center of Bogota where Jose is professor of clinical psychology at the Pontifical Jesuit University and also teaches Protestant theology in the theological school of the University. We were soon joined by Mario Cuellar and so began two intense days of discussions, visits, meetings and a liturgy on Thursday night presided over by Bishop Merino and attended by some two dozen persons interested in the Third Order.

The Valenzuela's hosted Br. Dunstan, and Bishop Merino very kindly had me at his home. Mario is in the catering business and he and his wife invited another group to meet with Dunstan and me at a dinner meeting and Evensong at their home. Mario visited the Miami Fellowship last fall after he had been to General Convention at Denver; Mario has an intense ministry with AA through both a large hospital and a halfway house. On Sundays, Jose is the vicar of the new mission congregation of San Miguel in one of the burgeoning northern suburbs of Bogota. Br. Dunstan was to be the preacher there on Sunday the 16th, although I returned to the United States on the 14th. Our hosts were much more proficient in English than we in Spanish, and Mario is an excellent on-the-spot interpreter; however, I did prepare a short sermon in Spanish for the liturgy.

Dunstan will continue to receive their novice reports, but, by this time next year, Jose and Mario will be ready for profession, as a Fellowship on their own; the group in Bogota should be nearly self-sufficient. I do think that at least one of them should be included in the Interprovincial Chapter in England in 1981, and I will write Br. Geoffrey suggesting it. There is good potential for growth not only in Colombia but also in Ecuador. Apparently the bishop there may need some assurance that we are not subversive of episcopal authority—another letter I must write—but if his fears can be allayed, some postulants may emerge. *The Way of St. Francis* has been so important in our Province that the next item most needed in Spanish is an edition of it; Jose and Mario are preparing a translation. They already have done such things as the report form. Here, too, a meeting before long should be arranged between the Colombians and our other two tertiaries in Latin America, Catron and Mellish. *La Carta Franciscana* is published by the Bogota' fellowship; they have received Peg Shull's *Franciscan Times*, but should also get *The Little Chronicle* and *The Franciscan*.

Jose and Mario drove Dunstan and me to Zipaquira to visit the Salt Cathedral, half a mile under a mountain carved from a vast salt mine; pre-Columbian Indians had developed the mine and the purity of the salt had attracted the Spanish to the high plateau where both Zipaquira and Bogota lie; the centuries-old mine continued to the middle of the twentieth century when this thank offering was constructed; the vastness, the quiet and the simple good taste stimulate and revive the spirit. We visited the three shrine churches in Bogota's center, one built by friars in 1550, another a little later by the Third Order and the third is the shrine of the national martyrs. Jose had informed and invited some of the local Roman Franciscans to our liturgy; just before the service I received a warm telegram of welcome from the Capuchins.

I almost hesitate to mention, but I was touched by the gift of a simple wooden cross (inch and a half) with a brass tau superimposed. It is being worn by the Bogota fellowship, and would commend itself to us all had we not already accepted the generous gift of profession crosses from our New Zealand Third Order.

## Conclusion

Our American Province seemed to be vast enough when we contemplated the whole United States and nearby Canada only seven years ago as we began to organize ourselves. In the last year we have seen a spurt of numbers in Hawaii and just recently we have received new members in Alaska and Newfoundland. Now we are very much aware of the many new vocations that have arisen in South America. We may for a time longer continue to be this one vast province but soon indigenous governance and life will have to become more important. However, the links we have found in our common response to Francis will continue to strengthen us all.

*Casting call for a play put on by John Scott's Campus Ministries of Temple University and University of Pennsylvania in 1979: Buckskin and Burlap: The Life of Christ According to Francis of Assisi Performed for Buffalo Bill Cody's Wild West Show (no script or any other artifacts of this piece have been found)*

## John Scott's Valedictory

In 1981, Barrie Williams asked John Scott for a description of the "The American Third

**WANTED:**

**BUCKSKIN AND BURLAP**

**FIVE ACTORS:**  
Three men,  
Two women  
and  
Musicians  
Jugglers  
Dancers  
Clowns  
etc.

**THE LIFE OF CHRIST**  
According to  
FRANCIS OF ASSISI,  
performed for  
BUFFALO BILL CODY'S:  
WILD WEST SHOW!

A new script by Kenneth Arnold,  
Fellow of the Eugene O'Neill Theatre, 1979

Sponsored by the Campus Ministries of Temple and Penn

If you are interested in an audition, telephone before October 1st:  
David Orsini: 765-3511, Syster Fran: 232-3779, John Scott: 306-3916  
of Ken Arnold: 787-8787, 844-1892

Order Today” to be included in his book, *The Franciscan Revival in the Anglican Communion* (1982). John wrote the following as his summation of his long work as a leader in the in the Order for nearly three decades:

From the time of the consolidation of the American Franciscans (Order of St. Francis) with the Society of St. Francis in 1967, virtually ninety percent of the present 400 Third Order members (professed, novices and postulants) of the American Province of the Third Order have entered its ranks. This extraordinary growth pattern has accompanied the assumption of responsibility for training, guidance and governance of the Third Order by its own members. The sense of belonging to the whole S.S.F. has been strengthened, not diminished by less dependence upon the First Order direction of Third Order affairs.

In 1967 there were approximately 100 tertiaries, all of whom had entered the Third Order under the guidance and charismatic leadership of Father Joseph, and had accepted the Post-Trent Credenda. The transition to the Principles derived from the Christa Seva Sangha was not easy for many, and some members withdrew, the credenda and the wearing of habits seeming to be so very basic to their beliefs and practices in the Order of St. Francis. English tertiaries had not had the same experience except for the two dozen or so English tertiaries that followed Father Joseph. The English and American tertiaries of the Order of St. Francis had no contact, and the English group does seem to have been strongly called to community life in the manner of the numerous Roman Catholic Third Order Franciscan communities.

However, of the minority of present members of the American Province who antedate 1967, significant leadership was provided by Peter Funk in the development of a series of thirty letters on Franciscan spirituality which became the basis of postulant and novice training administered by the novice directors and counselors within the Third Order in the last dozen years. The first Guardian of the American Province was the Rector of St. Mary's Church, Hamilton Village on the University of Pennsylvania campus, John Scott (1973-80). In addition to several others who were among the first elected members of the Chapter, outstanding Franciscan witnesses in their lives and ministries (from the pre-1967 group) have been provided by priests such as H. Baxter Liebler, Hendrik B. Koning and James G. Jones, and lay members such as Marie Webner, Mona Hull, and Anna and Alvah Hoffman.

Father Liebler, now 92 years old, is also The American Province's longest professed tertiary (1926), founder of a mission among the Navajo Indians of Utah and Arizona, and still active there. Hendrik Koning, an electrical engineer by profession, has pioneered creative educational alternatives jointly sponsored by the Philadelphia School District, major businesses, and the teachers' union. Jim Jones is the dynamic and charismatic founder of Concept House in Miami, a residence and treatment center for former prisoners and addicts of all sorts. Marie Webner, an editor, has pioneered creative fellowship programs and inspired many to Franciscan vocations; Mona Hull, a scholar, has edited the papers of Sabatier that are in the custody of the Boston Public Library; the Hoffmans (before his early death) were planning a Franciscan-oriented Retirement and Nursing community.

The witness in many varied ways can be multiplied many times by the Third Order members who have entered since 1967 and who presently are the members of the Chapter, Novice Directors (Kenneth Cox and Glen-Ann Jicha, both laypersons), and the Guardian (Dee Dobson) and Chaplain (The Rev. Robert Goode). There are sixteen active fellowships meeting regularly in the United States, Canada, Trinidad, and Colombia. In addition, the fastest growing membership in 1981 is among Amerindians in the remote country of Guyana, and the most promising Third Order community development is in the Yukon! In the latter wilderness, novices Llewellyn and Carol Johnson have built a retreat center on the Pelly River. In 1981, three convocations or conferences of Third Order members and their friends were held, the largest involving some sixty persons near New York in September. Intense sharing of people's spiritual journeys and witness to the Franciscan life characterized all these events.

## From Chaplain Goode, “Gooch” Letter to John Scott, July 15, 1980

We have so often been on different sides of some issues that I know I am not in danger of flattering you by this letter. However, I think someone should thank you on behalf of the whole Third Order.

Your leadership has helped us to survive as a community because it did not force or stifle. Many Chapter meetings found us taking very few votes because we grew into consensus. In a time of schism you respected the consciences of others enough to keep without our ranks those who need to disagree. You have been a peacemaker.

If you leave the office of Guardian with any mark upon us it would be your effort to keep the gospel before us. Your concern for the poor and oppressed has colored every convocation and chapter as it colors your ministry at St. Mary's. You have proclaimed liberty to the captive.

Now that our mail has postmarks from Trinidad, Guyana, Alaska, Hawaii, Mexico, Columbia, etc., we can recognize your part in helping us to make our Lord known and loved everywhere.

One of your finest moments was the day you initiated and presided over our emptying the treasury of our surplus so that we might support the ministries of others. You kept us poor. I can look for no better qualities than these in our next guardian nor can I think of higher praise to give you as a priest and as a Franciscan. God bless you!



Anita Catron Miner, 5th Minister Provincial, took this picture of John and Fran Scott in 2002 at a party in his honor attended by a couple dozen members of the Philadelphia Fellowship.

***John Scott died in the summer of 2006.***