

Chapter 13: Ken Norian, Minister Provincial 2005-11; Minister General 2011-

An Unlikely Background for a Minister Provincial?

Over a number of articles in the *Franciscan Times*, Ken Norian shared his unique background for a Minister Provincial.



My undergraduate degree is in finance and I have an MBA. For 20 years I worked in nearly every aspect of radio broadcasting, including off-air and on-air work. I have five kids, including two biological, one adopted and two stepchildren – after seeing them all go through adolescence not much can get me too stressed. (Fall 2011 Franciscan Times)

In 1984 I was drawn to a spirituality that was charismatic, contemplative, ecumenical, evangelical, and sacramental – all at the same time. I've found, in the Third Order, a way of life that supports who I am and what I do. With respect to what I do... I've earned my living for most of my life as a manager. Most recently, working in the financial community on Wall Street in New York City for Reuters. There are very real challenges working in an industry that personifies all that Francis was not about while attempting to espouse a Franciscan spirituality. (Summer 2005 Franciscan Times)

I was professed in the Province of the Americas in 1989. In 1996 then Minister Provincial Alden Whitney wrote a little note in the Franciscan Times announcing that Carole Watson would not be standing for another term as Bursar, and I wrote to Alden expressing an interest and was elected Bursar. For three terms (nine years) I served in that position. (Fall 2011 Franciscan Times)

Two years later (1998) something momentous happened: ...then Minister General, Alden Whitney, and I were talking about the emerging World Wide Web and how we might be able to use it as a vehicle to promote TSSF and provide resources for tertiaries. I had no experience in HTML/Web design. However, I did have an account with an Internet provider, and I registered the *tssf.org* domain in 1998. I woke up one rainy Saturday morning [December 12, 1998]. My day was pretty open. So I made myself a cup of coffee and picked up a book on HTML web page design and started reading. I played around for a few hours, eventually got dressed after my second or third cup. Sometime in the early afternoon I switched from coffee to beer and began to design and code [the website]. After more than I am comfortable owning up to, around dinnertime, I was able to post the first rudimentary TSSF web page. For several years, this hand-coded web page was the foundation for continuing minor improvements [1998-2005]. Back in the day, TSSF in the Americas was one of the first Episcopal Christian communities to have a web presence, and was certainly the first in the Third Order globally (From a personal email June 24, 2014).

Ken worked with two Ministers Provincial very closely as Bursar (Anita and Masud), and more briefly with a third during transition (Alden transitioning from Bursar Carole Watson who was a very pre-computer bursar). In his statement for his Minister Provincial nomination, Ken pointed out how he had “had the opportunity to participate with many individuals in our Order’s leadership on Chapter and on Standing Committee....I’ve served the Order as Area Chaplain, Formation Counselor, Formation Class Leader, Fellowship Convenor and Webmaster.” (Summer 2005 *Franciscan Times*)

In 2002, Ken stood for election as Minister Provincial along

The screenshot shows the homepage of the TSSF American Province website. At the top, it reads "The Third Order of the Society of Saint Francis (TSSF) American Province". Below this is a rainbow-colored horizontal bar and a small portrait of St. Francis. The main content area includes a paragraph of introductory text, a "Want To Know More?" section with several red-link icons and text, a "Resources For Tertiaries" section with more red-link icons and text, and an "An International Society" section. At the bottom, there is a quote: "We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way." - Francis of Assisi. The footer contains copyright information: "Last updated August 11, 2005 by Assistant Minister Ken Norian, TSSF" and "© 2005 by the Province of the Americas, Society of Saint Francis, Inc."

Screenshot of TSSF’s original website designed by Ken (See Evolution of TSSF Websites in the Appendix to this Chapter for details).

with Masud, Jacqui Belcher, and Caroline Benjamin (Provincial Secretary). Masud was elected, and Ken worked as his bursar. In 2005, Ken, along with Terry Rogers and Anita Catron stood for election as Minister Provincial, and this time Ken was elected.

Most Ministers Provincial have been elected to this position from roles that have had a “pastoral” background (Chaplain, Formation Director, Fellowship Coordinator). So as a person with an MBA literally working on Wall Street, I was both humbled and more than a bit frightened by the prospect of serving as Minister Provincial. An important lesson I learned is that God’s grace is a powerful and amazing gift. We all have strengths and weaknesses, and, if we are open to the working of the Spirit, God will bless us and work through us. (Fall 2011 Franciscan Times)

Following Up Masud’s Outreach Initiatives

The explosive outreach initiatives begun during the three short years of Masud ibn Syedullah’s tenure as Minister Provincial basically took the two terms of Ken Norian’s Minister Provincial tenure to work out in detail incorporating (or attempting to incorporate) them into the internal life and structures of the Province. Much of such overlapping and longterm experiences of the Province were captured in Chapter 10: the ongoing tumultuous work managing a “proto-province” in Brazil; and the ongoing work with the House of Bishops in ECUSA around the policies of “Safe Community.” With the former, the evolution of the relationship with Brazil continued after Ken’s two terms concluded; with the latter, Ken proved to be a skillful canon lawyer capable of crafting a solution that pleased all parties, clarified the Province’s position in ECUSA, and even left our standing as a “listed” Christian Community in ECUSA’s Red Book (see Chapter 10). Ken continued to work with, support, fund, and attend meetings begun during Masud’s tenure in the Joint Committee for Franciscan Unity and the Franciscan Action Network.

In his Minister Provincial report to Chapter in 2008 (at which he was unanimously elected to a second term), Ken, himself, described his work “as a manager – reinforcing our existing ethos.” Since Ken had to use most of his two terms as Minister Provincial to support and incorporate the outreach efforts of Masud, he was left little time and space for his own new Provincial initiatives. Moreover, during his tenure as Minister Provincial, he also had to respond to cancer, illness, and death.

Life (and Death) Is What Happens When You Are Busy Making Others Plans

In 2008 and 2009, the discovery and treatment of Ken’s prostate cancer drained a lot of his emotional, mental, and physical energy (Minister Provincial Report to Chapter 2009). In addition, Ken experienced a number of deaths of very key members of the Third Order: John Scott whose story is told in Chapter 4, Jane Ellen Traugott, and one of the great heroes of our Order, Emmett Jarrett.

Jane Ellen Traugott (Professed 1978, Died November 2005)

Jane Ellen had been a member of Ken’s Fellowship groups for many years. She was a member of the Community of St. John the Baptist in Mendham, New Jersey from 1964-73 where she was clothed as a novice with the religious name of Sister Ellen Marie. From 1965 she served at Grace Church in Van Vorst (Jersey City), St. Luke’s Chapel and St. John the Baptist School. Following this, she worked as an accountant until 1983.



She was professed in the Third Order in 1978, and Jane Ellen was a faithful and dedicated member of the Community as she served as Provincial Bursar in the early days of the Order, for years as a Novice Counselor and Assistant Formation Director. She offered local hospitality for many years as she raced around to make Chapter members comfortable at the October meetings at Little Portion Friary. She helped the Second Order Sisters at their Mt. Sinai Convent, and even tried out her vocation as a Poor Clare from 1980–84. Jane Ellen participated in the online chat postings, ANGFRAN-1, and Lance Woodruff, a tertiary then living in Bangkok, Thailand, collected these final postings from her:

June 6, 2005: Some time ago, I spent a whole lot of *lectio* time with the Sermon on the Mount. It seems to me that the Beatitudes (and most of the Sermon) are a statement of Gospel values. I know an awful lot of people who look at them and come down with an advanced case of guilt, but I don't think that's their intent. When I was a novice, I had all sorts of problems with the (then) report form where it asked how we'd grown in humility, love, and joy in the past month. What was I supposed to say? Humility is my chiefest virtue? I'm proud of my humility? So with these values, it seems to me that they're the sort of thing others see in us, rather than our being able to see them ourselves. And it seems to me that this is far closer to the spirit of St. Francis.

July 4, 2005: In thinking about sacrifice, it seems to me that we've lost the root meaning of the word. It derives from the Latin roots meaning to make holy. So it's not a tooth-gritting, white-knuckled giving up, but rather an offering to God to be made holy, to be made like God.

August 7, 2005: Two thoughts on faith. It came to me one day that faith is what you do when you don't feel any faith. And I heard in a sermon (on St. Thomas) that the opposite of faith isn't doubt; it's certainty.

August 8, 2005: It's not that we don't need faith. We do. But if I know something for absolutely sure, I'm not stepping out in faith. If I doubt but step out anyway, that's faith. I heard another sermon years later (different preacher) on the gift of prophecy. He started out by

asking how we would like it if we each had a red telephone in the pew that would let us know exactly what God wanted of each of us. I said I'd love it because then I'd never have to take the risk of stepping out in faith. Oh, well, there went a perfectly good sermon.

Emmett Jarrett (JPIC Mover and Shaker)

The death that probably hit Ken the hardest was the death of Emmett in 2010. Ken always explained how it was his ongoing debate and dialogue with Emmett that allowed him to grow beyond his MBA training and his Wall Street work assumptions. At the funeral Ken was joined by (left to right) Joyce Dupont, Gary Mongillo, Janet Moore, Masud ibn Syedullah, Danni Bellows, Bill Breedlove, Paul Jakoboski, Rick Bellows, and Jocelyn Linneken.



From the *New London Day*

(newspaper)

[Emmett] continued to live a life of love and service to the community exemplified by his work with the Homeless Hospitality Center, the Voluntown Peace Trust, and his participation in the ongoing life of St. Francis House.

He worked his way through Columbia University discovering his vocation as a poet. He taught English in Crete from 1966 to 67, wrote a study guide to Shakespeare's *Hamlet*, and continued writing poetry. On his return to the United States in 1967, he helped found Hanging Loose Press, and published several books of poetry. After "meeting Jesus on the Taconic State Parkway," he attended the General Theological Seminary in New York City and was ordained in 1976.

He and his wife of 27 years, Anne Scheibner, met as staff to the Brooklyn Urban Hearings on "The Role of the Church in the City" in 1980. Fr. Emmett served as national president of the Episcopal Urban Caucus from 1992 to 1995. He edited two EUC publications: *For The Living of These Days: Reflections on the Rule of Life of the EUC* and *To Heal the Sin-Sick Soul: Toward a Spirituality of Anti-Racist Ministry*. After he became a member of the Third Order of the Society of Saint Francis (TSSF), he and Anne returned with their children, then ages 14 and 10, to Anne's home region of southeastern Connecticut in 1999. Their intention was to try an experiment in "intentional Christian community," which became St. Francis House at 30 Broad Street in New London: "a place of prayer, a house of hospitality, and a center for peace and justice ministry."

In 2005 a new collection of Fr. Emmett's poetry, *Wild Geese Flying South*, was published by St. Francis House's Jubilee Publications. *Broad Street Blues: A Reader in Radical Discipleship* chronicled the development of the ministry at St. Francis House. Modeled in part on Dorothy Day, Peter Maurin, and the Catholic Worker movement and starting with the idea of listening to and engaging with neighbors, the work of St. Francis House took shape with different members of the House engaging in various endeavors.

With the Rev. Eric Swanfeldt of Uncasville and other walkers, Fr. Emmett participated in three of the now annual Peace Pilgrimages starting in 2006 and walking between 270 and 800 miles each year. In 2008 he gave the closing statement at his trial as one of 34 defendants arrested for their Guantanamo witness at the Supreme Court in Washington, D.C.

New London Day

Kathleen Edgecomb, October 12, 2010

Emmett Jarrett, an Episcopal priest known for his love and kindness to all, died Saturday the way he lived—at peace, in a home filled with books, religious icons and a community of family and friends. "We were all there with him. He shared his life and his love of life, and he shared his death with us all. It was a privilege and an honor," said his friend, Paul Jakoboski, vice president of Gemma E. Moran United Way/Labor Food Center. Jakoboski has lived for the past 18 months at St. Francis House, the home at 30 Broad St. that Jarrett and his family opened to any and all.

Jarrett, 71, helped organize the New London Homeless Hospitality Center Inc. and was a popular figure in the antiwar movement. For years he was a regular at peace vigils at the base of the Soldiers and Sailors Monument, participated in three Peace Pilgrimages across Connecticut and was arrested several times while protesting the war in Iraq.

But he is most remembered as the man who opened St. Francis House on Broad Street ten years ago. It was an experiment by Jarrett

and his wife, Anne Scheibner, to create an “intentional Christian community.” It was a place to pray, a center for peace and justice ministry, and a home that welcomed the homeless, those in transition and those looking for a more spiritual life.

“To me, he was the closest thing to Jesus Christ,” said Judy Mann, a member of Temple Emanuel in Waterford, who met Jarrett ten years ago and helped him start the homeless shelter.

“He emulated goodness in everything he did. He had an angelic aura all around him. He was the most peaceful man I ever met,” said Mann, director of volunteer services for the New London Community Meal Center Inc.

Jarrett, who was known as “Father Emmett” to most of those who knew him, had a background in English, wrote poetry, served in the Army from 1959 to 1962 and became an ordained Episcopal priest after meeting Jesus on the Taconic State Parkway.

His wife said he had some kind of spiritual experience on the highway in upstate New York and decided to devote his life to living in what he called a “beloved community,” where people are committed to paying attention to what’s happening to the poor and the marginalized around them.

“He wanted to bring peace to a world that has lost its way,” his wife said.

Dick Marks of Silver Springs, who arrived last week to be with his friend during his final days, said Jarrett had an uncompromising view of Christianity that was not just “something you do turning out every Sunday morning.”

“He changed my spiritual outlook,” said Marks, who has known Jarrett since 1987. “He made me much more concerned about our neighbors and all people around us.”

Nora Curioso’s first encounter with Jarrett was in 2006 when Jarrett and others were carrying coffin-shaped boxes through Norwich to protest the Iraq war.

“He felt people should see the coffins of soldiers that the government was not letting us see,” said Curioso, who works at St. Francis House. “I think his legacy will live on not only in New London. ... Homeless people around the county were touched by him, even if they never met him.”

Cathy Zall, executive director of the Homeless Hospitality Center, said she met Jarrett in 1999 when she read a letter he wrote in an Atlanta, Ga., magazine about “intentional Christian communities.”

Zall, who lived in Old Lyme at the time, called him. “I was instantly sucked into the vortex of him,” she said.

Jarrett challenged people to live with more concern for others than for themselves, Zall said. “He could have been a high-paid rector in a big Episcopal church, but wanted to live according to the Gospel among people who needed him,” she said.

Jarrett, who allowed homeless people to live on his porch and offered his home to anyone in need, was diagnosed with cancer in December 2008. Up until a few days before his death he was active and attending community events, including the Homeless Dance fundraiser last month at Ocean Beach Park.

STATEMENT TO THE COURT

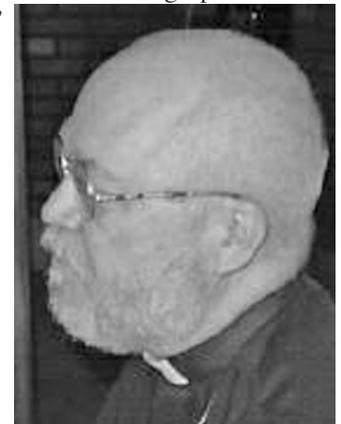
United States District Court, Washington, DC

by Father Emmett Jarrett, TSSF

My name is Father Emmett Jarrett. I am an Episcopal priest and a Third Order Franciscan. I live and work at St. Francis House, a Catholic Worker house in New London, Connecticut. I appear in the United States District Court today in response to a summons to answer the charge of “Demonstration in Restricted Zone,” issued by the police on 18 April of this year. I was one of fourteen persons who sat in front of or chained themselves to the fence at the White House on 18 April 2007.

My friends and I came to Washington that day to answer a similar charge based on an action in this courthouse on 12 January 2007—the fifth anniversary of the use of the U. S. Naval Base at Guantanamo, Cuba, as a prison camp. We sought then to call attention of the court to the imprisonment of several hundred persons at Guantanamo—without charges or an opportunity to face their accusers, without adequate legal counsel, and without the privilege of habeas corpus as provided in the U. S. Constitution. It is widely reported that these prisoners have been and are being tortured. Their condition is a “legal limbo”—as they are not brought to trial in civilian courts for criminal acts, or tried under the Geneva Convention as prisoners of war. As a veteran myself, I am aware of the protections for persons accused under the Uniform Code of Military Justice. But these persons—called “detainees,” by the government—have no such rights or protections. So we sought to speak on their behalf, and to ask the courts to insist that our country live up to its legal principles with regard to those held at Guantanamo.

Charges against us based on the 12 January action were dismissed on 18 April. Many of us then marched through the streets—to the



Capitol, congressional office buildings, the Supreme Court, the Department of Justice, and finally the White House—dressed in orange jumpsuit prison garb, some with black hoods over our heads—to call attention to the plight of the men imprisoned at Guantanamo. We ended our march at the White House, where we were arrested for “demonstration in restricted zone.”

Interview with Emmett Jarrett During One of His Peace Walks

Tracy J. Sukraw, Diocese of Massachusetts Newsletter (Winter 2008-2009)

What are you learning from your walk?

Humility and courage. I'm a Third Order Franciscan. The only saint quoted in the Rule is Bernard of Clairvaux, and he says that any spiritual community must be founded on humility if it's going to have any chance of success. What do we understand about a nation being humble? I don't begin to justify terrorist actions, but what if our country after 9/11 had chosen not to lash out with power and enormous strength, but instead to humbly say, what can we do to find out what caused this? What I'm learning is to connect the personal virtue of humility, which I work at like all of us, with the idea that there is something for the community to be humble about as well.

In terms of courage, it doesn't take a lot of courage to walk. You just have to stay off the main roads! Part of it is to be willing to have only a handful of people—or even nobody—show up. And that's O.K. There it is.

Why the no-show, do you think? I don't hear the church talking about peace much.

No, you don't. The churches largely are not involved in the peace movement. What if the Episcopal Church said: We don't buy the war. It's not a just war, we can't participate, let's not pay war taxes. And some of us, this is our commitment; we earn sufficiently little money not to pay taxes. And yet live very full lives. You don't need a lot of money to be happy.

Why are the churches not involved?

Partly we're so concerned with institutional survival and maintenance that we don't take courageous stances. I mean, many people do in many situations. The work that people do, for the homeless, for social justice, all those things are great. But when it comes to conflict with the main society, we're very, very hesitant about that.

What are you hearing from people along the way?

A real concern for what people's children's lives are going to be like. It's clear that our children's lives are not going to be like ours. In part that may be a good thing. We might get closer to some realities. I mean, I'm not hoping for a depression, but with the economic turn-down, we may have to stop being as consumerist as we are. I hope we do stop being as consumerist as we are.

It sounds like this is as much about storytelling as it is about walking.

Absolutely. That's the thing. We show up—we're stupid enough to walk 800 miles in six weeks, and that attracts people to come and say, who are these nuts?—and then we have a chance to ask them to tell us their stories, tell us what they yearn for. And as often as not, what you yearn for is connected to a story somehow.

How is the act of walking biblical?

Well, if you think about it, Jesus walked up and down Palestine. People go on pilgrimages to Canterbury, on pilgrimage to Rome and to other kinds of holy places. A pilgrimage is a walking to some place for a purpose, and the purpose is always a spiritual one, always to get in touch with the center of one's self, which is somehow the center of God's heart. Life is a journey, and it's on a road.

What can people do in their day-to-day lives to work for peace?

What's wrong with our society and our world won't change on Jan. 20 [Inauguration Day]. People can make a public witness. It's important to say these things we believe in public. Associate with people in your churches, in your synagogues. Get involved with interfaith concerns. There are secular people who are yearning for peace. All those kids out on Boston Common yesterday, very few of them seemed to represent faith communities, but they're working for peace. We can learn from them. They can learn from us. Frankly, in environmental terms, the culture is going to have to live more simply. It's possible for some of us to begin to do that now. One of the best meals I ever had—and I love good food, rich food— was with Phil Berrigan [peace activist and Ploughshares Movement cofounder] at Jonah House in Baltimore. We had some lettuce and tomatoes grown in their garden, some bread they had baked themselves, some peanut butter and some jellies they had made and water. It was nourishing, it was healthy and it provided a table around which conversation could happen. And of course,



Rev. Eric Swanfeldt of Uncasville and Fr. Emmett walking a peace pilgrimage.

that's the Eucharist, isn't it. You know, we gather for the wedding banquet, as in today's Gospel reading [Matthew 22:1-14], we eat and drink and are nourished in both body and spirit, and that's where the kingdom begins to be.

Fireflies in Winter: Imagine Peace

Think of a baby, sucking at his mother's breast,
her eyes, half-closed, brimful with satisfaction.

Or the urgent yearning of a boy to discover,
touching the body of a girl, an answer.

Imagine a man at work in the heat of day:
he digs the ground where the vine is planted, prunes
the bare brown arms that reach into the arbor.
See him stretched out under the fig tree, tasting its fruit.

Think of a woman walking through her garden:
she stoops to pinch the suckers from tomatoes,
pick blueberries, gather an apron full of peas.

Imagine an old man and woman, in front
of the fire on a winter night. They look out
at the cemetery: the moon shimmers
on the ancient snow. Headstones peep out
from the white carpet like houses on a village street
lit from behind by fireflies.

September 15, 2001 (a poem)

Finally the images
Of the Boeing 767
Slicing into the World
Trade Center tower
Have faded from television
Sets, replaced by pictures
Of the President praying
At the Washington
National Cathedral
For the technological
Capacity as well as
The bloody-mindedness
Needed to bomb the
Perpetrators in Afghanistan
Into some other age
Or place or time.
It's a cool autumn
Morning in New England
I reach into my closet
For a woolen vest
Untouched through the
Summer months
On the lapel is the anti-
Death penalty pin
I wore when we rang
The chapel bells at
Connecticut College
Last spring every time
An execution took place
In the United States
It says: "Why do we
Kill people who kill
People to show that
Killing people is wrong?"

What People Expect of Franciscans: God's Mission for Us in Today's World

A Sermon preached Emmett Jarrett at the Holy Eucharist for Justice, Peace, and the Integrity of Creation at the Provincial Convocation of the Third Order, Society of St. Francis, June 27, 2007

As I was preparing to come to this Convocation last week, friends asked me where I was going. To a gathering of Third Order Franciscans, I explained. Their eyes crossed. What could be better, I asked, than spending six days with 129 Franciscans? Answer: Spending six days with 130 Franciscans!

Our Minister Provincial, my friend Ken Norian, mentioned yesterday that in the early days of the Order, "Chapter" was not a leadership group making decisions for others, but a gathering of hundreds – even thousands! – to pray together, renew their commitment to Christ and one another, study the Scriptures, and discern God's call to them for the future...rather like this Provincial Convocation!

Let us remember the difference between an institution and a movement. In an institution, a few people at the "top" make decisions for the many "below." In a movement, the people who do the work make the decisions!

So – I am privileged to be with all of you today to speak of a growing "movement" within the Franciscan family, and indeed in the Church as a whole. Not just Anglican Franciscans, and not just the Episcopal Church.

That movement is, I believe, a movement of the Spirit. That movement is people responding to the leading of the Holy Spirit. It is a movement of disciples who want to respond to Jesus' command to "love one another" as he loves us. It is this kind of love that will, I believe, help us to put the internal conflicts in our Church in perspective, and work together as disciples on the mission of Jesus Christ: to proclaim the Kingdom of God as it comes near to us in Christ's love, and to heal those who are broken by the savage power of the American Empire.

This movement of the Spirit in our time is founded on our growing awareness that the mission of Christ is to proclaim and practice **God's justice** in a cruel and destructive world, **God's peace** in a world at war, and to **care for God's creation** in ways that reflect our understanding that it is not ours to own or exploit or destroy but to care for tenderly as a mother for her child – or, perhaps better – as a mature person cares for an aging mother.

The mission, therefore, of the Church, and of the Franciscan family, is the mission of God's justice, peace, and the integrity of creation.

We are not naïve about this mission. It's not a matter of birdbaths and soup kitchens, important as those are, but about the **revolutionary transformation of society** – starting with our society in the United States of America. We must stop the wars in Iraq, Afghanistan, Palestine, Darfur, and elsewhere, and start a revolution of values to break the cycle of endless war that we are running on like lab rats on a treadmill.

How can we do this – we who are sinners ourselves, no better than our ancestors? It is not easy, and the task will not be done in a few days or even years.

But remember the context of Jesus' new commandment to love one another as he has loved us that we heard in today's Gospel [John 13:31-35]. Judas, the disciple who betrayed him, has just shared intimately with Jesus a morsel of bread, which the Lord had dipped into the stew at the Last Supper and given to his friend, perhaps even placing it in his mouth! Judas has now left the table and gone out to betray Jesus to the religious and imperial authorities, who will torture him and murder him on the cruel cross. When Judas leaves, Jesus says, "Now is the Son of man glorified" (John 13:31), and then he gives his disciples the "new commandment" of love. It is not to warrior heroes or plaster saints that Jesus commits his mission, but to us. The test, for us as for the first disciples, is love. People will know that we are his disciples if we love one another.

* * *

In March of this year, Carol Tookey, TSSF, and Craig Robert Miller, of the Order of Ecumenical Franciscans, and I attended a conference of 137 members of the Franciscan Family in Baltimore as your representatives. The 134 others were Roman Catholic Franciscans, and they organized the conference, but we were made welcome by everyone, beginning with the Friars of the Atonement from Graymoor (see Chapter 2).

We gathered to pray and reflect and talk together to discern whether God is calling the Franciscan Family to speak with one voice in the center of world power about justice, peace, and the integrity of creation. Again, rather like those early Franciscan "chapters." One of the speakers, Joe Rozansky, OFM, a Midwesterner who works in the OFM JPIC office in Rome, posed the issue as a question: "What do people expect of Franciscans?" This was his answer: "People expect three things of us: commitment to the poor; peace-building and nonviolence; and care for the Creation."

That question, and those answers, make sense to me. I invite you to think about them as you go through our time together at Provincial Convocation, and reflect on how we are meeting these expectations, and what more we can do together, ecumenically, to meet the

Lord Jesus' test of love for us as disciples and Franciscans.

First, commitment to the poor. Christians are committed to the poor because Jesus was committed to the poor. Not only did he teach that the poor are "blessed" (Matthew 5:3), but the Son of God "became poor although he was rich, so that by his poverty you might become rich" (II Corinthians 8:9). St. Francis in his time embraced poverty because Jesus Christ was poor, and to follow Christ meant to be poor with him.

The Churches in our time have nearly forgotten the poor Christ. Our "affluenza" has led to what Gibson Winter once called "the suburban captivity of the Church." We must return to the Lord, in whose footsteps we follow, by embracing the poor.

Leonardo Boff, the Brazilian Franciscan, in *Francis of Assisi: A Model for Human Liberation*, reminds us that the Church has gone through three stages in its relation to the poor. Originally it was a Church "of the poor" because its members, even though not all were slaves or impoverished, were powerless, an enemy of the state, a threat to the Roman Empire by their very existence, subject to criminal penalties as an illegal religion.

This changed when the Emperor Constantine embraced Christianity in 325 A. D. and made it the state religion, an "Established Church." The Church became rich in worldly terms and a lot of Christians went to the desert to found monastic communities that sought to live in the poverty of Jesus. The rest of us enjoyed the spoils, built big churches, and exercised power. But the Church never completely forgot the poor. (How could we?) We became a Church "for the poor," established schools and hospitals, benevolent societies and sanctuaries for the needy. A powerful Church, identified with the powers, took care of the poor in a paternalistic way, as a matter of charity. Everyone had his or her place in this world: the rich, to obtain salvation by doing good works, gave alms to the poor. The poor learned patience under their afflictions, and provided occasion for the rich to give alms.

Something new is happening in our time. First in Latin America, and then around the world, Christians have begun to awaken to the injustice of poverty. We have begun to realize that the wealth some of us enjoy is related in profound ways to the destitution others experience. In Latin America this awakening was called a "preferential option for the poor," and so the Church has begun to be a Church "with the poor."

Thinking about the poor in these terms leads to a new understanding of what it means to be disciples. Those of us who are privileged – and wealth is not the only form of privilege – some of us are privileged by being white, or male, or "educated" – may give away money, but we cannot escape the privilege of race or gender. But we can begin to be committed to the poor, to stand with them. We can begin to see the world through the eyes of the destitute.

In my own life, that is where ministry with the homeless in New London, Connecticut, has brought me. To see the world as the poor see the world is to understand the role of wealth and power, and the ways in which I share in it. To stand with the poor is to opt for a different way of living. It may have something to do with discipleship, with love as not a warm fuzzy feeling but a decision to follow Jesus.

Second, peace-building and nonviolence. The Bishop of Assisi once said to Francis, "I think your life is too hard, too rough. You don't possess anything in the world." Francis replied, "My Lord, if we had possessions, we would need weapons to defend them."

Christians, of all people, should know that there is an intimate connection between possessions and violence, both personally and socially. When I think in terms of my money, my house, my wife and children, my profession, my country, I am not far from being willing to use force to keep you from obtaining what is mine. Peace is not the absence of war in the Bible. Peace, *eirene*, *pax*, *shalom*, is abundance, community, family, safety, a covenant relationship with God and God's people. But when we equate our good with our possessions, we are willing to kill to protect them.

Last year, I went with a group of friends, led by a 75-year-old United Methodist minister, on a two-week, 270-mile walk around the State of Connecticut. We called it a "pilgrimage for peace," and said we were "praying with our feet." One of those pilgrimage days was September 11, five years to the day after the terrorist attacks on the World Trade Center and the Pentagon, the icons of U.S. economic and military power. But it was also the 100th anniversary of Mahatma Gandhi's first satyagraha, in South Africa in 1906.

The history of the 20th century – the bloodiest century in human history – world wars and the Holocaust, the Cold War and now the "war on terror" – is a history of millions slaughtered in wars that did not bring peace or democracy. But the same century, looked at from the perspective of the poor, is the century of nonviolent revolution. Nonviolent actions have brought freedom to India, South Africa, and our own Civil Rights Movement, the fall of the Berlin wall and the collapse of the Soviet Empire. No military force was used in these struggles, but the peaceful resistance of ordinary people brought an end to tyranny.

The connection between peace and the poor is not merely economic, but it is at least that. The U. S. spends \$2 billion a week on war in Iraq, but doesn't have money to provide good schools for our children or health care for 47 million uninsured, of whom a third are children. I've learned from my experience what the great American nonviolent advocate, A. J. Muste, taught: "There is no way to peace. Peace is the way." Francis likewise taught us to greet friend and "enemy" alike with the salutation: "May the Lord give you peace!"

Third, care for the Creation. Christians, Jews, and Muslims declare that “we believe in one God, the Father Almighty, creator of heaven and earth.” We did not create the earth on which and from which we live, God did. As Biblical people, we are not the “owners” of Creation. God is “the only landlord.” Our faith invites us to imitate God by resting on the Sabbath. We are also taught about “Sabbath economics” in the story of the manna from heaven. God commanded the people in the desert to “so gather it that everyone has enough to eat. . . .” They did, and when they had gathered, “he who gathered a large amount did not have too much, and he who had gathered a small amount did not have too little” (Exodus 16:16,19). Each one had “enough,” and “enough” is the biblical standard.

Because God knows our acquisitiveness, our possessiveness, God provided the Jubilee for the redistribution of land – the “capital” of early societies – every fifty years. Leviticus 25 teaches us that we cannot sell or own the land in perpetuity, because it is not ours; “the land belongs to the Lord.” Likewise we may not own slaves, exploit workers, or charge interest on loans. Bankers, beware!

This sense of the creation as God’s gift to be shared, rather than our possession to be owned, hoarded, exploited, points to the solution to the environmental crisis. There is, after all, enough for everyone to eat – even with six billion people on the planet. There is enough for all our need, but not for anyone’s greed. So the care of Creation – the third expectation that people have of Franciscans – is related both to peace and the poor.

In Genesis, human beings are created to cooperate with God by tilling the earth and caring for it (Gen. 2:15-17). In Jesus’ teaching this vision of creaturely solidarity and of the earth as home is revived. “Notice the ravens; they do not sow or reap, . . . yet God feeds them. . . . Do not seek what you are to eat and what you are to drink, and do not be anxious. All the nations seek these things, and your Father knows that you need them. Instead, seek God’s kingdom, and all these things will be given you besides” (Luke 12:24-31). Our vocation is to share, not only our wealth with each other, but the earth itself with the other creatures, to the praise of the God who created all of us.

Francis picks up this theme in the “Canticle of the Creatures,” composed at the end of his life. This is not the sentimentalized birdbath Francis, but the realistic man of his times who knows his place among the other creatures *because he has learned his place among the poor.*

* * *

So there you have it. I believe people “will know we are Christians by our love.” We will be known as Jesus’ disciples, not by our liturgical correctness or our theological orthodoxy, or even by our Franciscan habits, but by our orthopraxis. We will be known by our fruits.

If we are what the Franciscan Family is calling us to be – committed to the poor so that we have poor members in our congregations, and our Church is truly standing with the poor, we will be disciples. If we are willing to make the changes in our lives that surrender possessions and embrace love of enemies, if we become peace builders and actually practice nonviolence, we will be disciples. If we

treat the earth, our mother, whom we share with all other people and creatures, with respect, and acknowledge God’s sovereignty, we will be disciples – and Franciscans.

All this is practical stuff. We live it or we lose it. Dorothy Day, founder of the Catholic Worker, who was Franciscan in spirit if not a member of an Order, summed it up:

What we would like to do is change the world – make it a little simpler for people to feed, clothe, and shelter themselves as God intended them to do. And, by fighting for better conditions, by crying out unceasingly for the rights of the workers, of the poor, of the destitute – the rights of the worthy and the unworthy poor in other words – we can, to a certain extent, change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebbles in the pond and be confident that its ever widening circle will reach around the world. We can give away an onion. We repeat, there is nothing that we can do but love, and, dear God, please enlarge our hearts to love each other, to love our neighbor, to love our enemy as well as our friend.



Rev. Eric Swanfeldt of Uncasville and Fr. Emmett praying with their feet on a peace pilgrimage.

Then Jesus will truly be able to say to us, “You are my disciples.” Then Francis will say to us, as he said on his deathbed to his first companions, “I have done my part. May Christ teach you to do yours.”

Provincial Convocation of the Americas, 2007

From June 26th to the 30th, 2007, the Province of the Americas held its Provincial Convocation at Endicott College on the shores of Massachusetts Bay only twenty miles north of Boston.

Reflections on the Convocation from Dianne Aid

First of all, to even be able to get to Provincial Convocation was a real challenge, and I had lots of support from brothers and sisters to even be able to go. To them, I am humbled and honored.

Your faces, my brothers and sisters, are precious to me. I will remember sharing meals with Brenda and Leonard Stewart, Winston Williams, Brenda Cummings, and knowing our Franciscan Community brings about peace and community – it is hope for the Anglican Communion and for anywhere in the world where there is strife. It also highlighted for me the responsibility we have as a U.S.-dominated membership Order to listen and learn from the gifts that come from other places.



They came from around the world: Trinidad, Africa, England, and New Zealand.

The programs were excellent. I think many of us who have visited Assisi would have loved to have had the knowledge imparted to us by our presenters, especially the *Virtual Basilica*. The highlight for me, however, was the JPIC panel and hearing the stories of our Third Order brothers and sisters and what they do in their day-to-day lives as vocational Third Order Franciscans. Carol Tookey shared from her life story and her daily efforts (along with her husband) to live as a committed steward of the environment. Seemingly simple things are really challenges for us in our high-tech, fast-running world to adopt; i.e., buying locally and foods in season, how far we drive, how easy it is to jump on planes, using more and more damaging fuels. I have really taken this to heart and am looking at ways I can follow Carol's example.

Beverly Hosea was present with her mother, Peggy, and Bill Berge with his son, Brother Clarke, SSF. It was wonderful to see and be present with extended family members.

Ken's Notion of a Tertiary?

Ken Norian's entry in Anglican Religious Life 2008-9, p. 173 (edited by Petâ Dunstan)

In the new edition of the *Anglican Religious Life 2008-9*, TSSF is listed in addition to SSF, with detail on each province. Ken wrote an essay on what it means to be a tertiary, which is included in the book, and it gives us insight into what the Third Order means to him:

This is a question often asked since it is a term not in the vocabulary of most people. Tertiary has a Latin derivation indicating "third." Members of a Third Order are then called tertiaries.

So, what is a Third Order and, more specifically, The Third Order of the Society of Saint Francis? Why are people called to this Order? What do tertiaries value about being Third Order Franciscans? The answer to these questions begins with Francis of Assisi, who was called by God to rebuild the Church.

Francesco Bernadone was the son of a wealthy merchant who was born late in the 12th century in Italy. Through a powerful conversion experience Francis came to mirror the love of Christ and the living Gospel so closely that nearly everyone who met him wanted to follow his way of life. He realized that not everyone could or should take up a celibate life of poverty and homelessness, yet he recognized that people unable to do this were still drawn to serve God with deeply committed hearts and lives. Long before Francis was born, groups of men and women in ordinary secular walks of life were living under rules and vows as members of "Third Orders." Francis saw this as appropriate answer for many of his followers and so, over eight hundred years ago, the "Brothers and Sisters of Penance," later known as "Third Order" or "Secular Franciscans," came to be.

The Anglican Franciscan movement began in the United States, England, and India early in the twentieth century and merged into the Society of Saint Francis. The Third Order of the Society of Saint Francis is a fully independent Order with its own provincial and worldwide Constitution, Rule, Principles and Statutes.

Tertiaries are no less committed than Friars or Sisters who live in community. Our vocation is lived out in a different and, some would say, more challenging way. We are not "wanna be" nuns or friars, a "pious guild" nor a devotional society. We are lay and clergy, single or in committed relationships, serving God as we are called, in the ordinary occupations of life. Because we are an Order, the shape of our lives is formed in the context of the Order's Principles and Rule.

There are three Aims of the Third Order that summarize our mission. First we seek to make our Lord known and loved everywhere. By word and example, Tertiaries witness to Christ in their daily lives. By prayer and sacrifice, we help forward God's work wherever He has called us.

We seek to spread the spirit of fellowship, love and harmony within the family of God. By working happily with people of different race, color, creed, education and opportunity, tertiaries seek to break down the divisions in the world. We try to live in the spirit of the

prayer written in the spirit of St. Francis: “Lord, make me an instrument of your peace.”

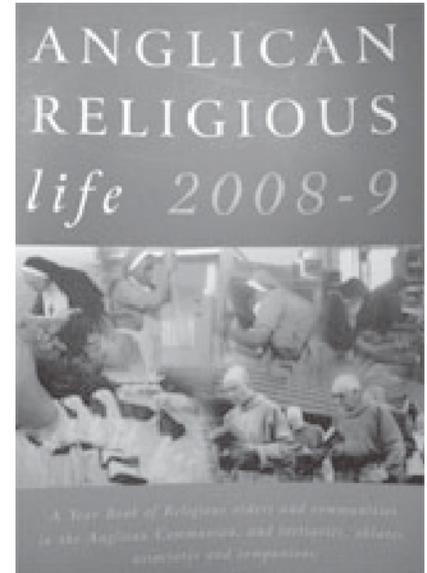
We strive to live simply. Acknowledging that everything belongs to God, we seek to use His gifts wisely and to be good stewards of this fragile earth, never destroying or wasting what God has made. We provide the things necessary for ourselves and our families without demanding luxuries. We seek never to forget the needs of others.

Tertiaries seek to serve God through prayer, study and active work for the Kingdom. Tertiaries are called to prayerful lives—of openness to God and to others. The Eucharist is the heart of our prayer. While Tertiaries give first place to the study of the Scriptures, we also seek to widen our understanding of the Church’s mission, of our Franciscan vocation, and of God’s world. Tertiaries seek to discover what God wants us to do. In our daily work and lives, we try to serve God and work for the good of others. The best service we can offer is to reflect the love of Christ, and to show his joy and peace to others by example.

Tertiaries seek to live their lives in a spirit of humility, love and joy. While most Tertiaries do not physically live together, we are truly a community that is knit together in community and prayer. We are called daily to share in an offering of prayer for each other. We rejoice in all of the marks of a Christian community - a rule, shared prayer, well wrought liturgies, a formation process of several years, shared stories, spiritual friendships and heroic pioneers like Francis and Clare. The mutual support we offer each other in all aspects of life, especially in ministry and prayer, is most appreciated by members of the Third Order community. This support stems from the unconditional love and acceptance from others with similar commitments to seeking and serving Christ in all people. Tertiaries make a lifetime commitment to live a Rule of Life in company with the sisters and brothers in their Order.

If you are striving to be a peacemaker, feel called to action and contemplation, are yearning for a deeper relationship with God, passionate about social justice, concerned about ecology, the poor, and the marginalized then the Third Order may be a place where you can find a spiritual home. There are several thousand Anglican tertiaries around the world in many countries organized around five Provinces, including the European, African, Australian, New Zealand, and the Americas.

As St. Francis said at the time of his death: “God has shown me what was mine to do; may God show you what is yours to do.”



Last Musings of a Minister Provincial

*Time it was, and what a time it was.
It was; A time of innocence, a time of confidences;
Long ago it must be, I have a photograph;
Preserve your memories, they’re all that’s left you.
(Paul Simon, “Bookends“)*

Hopefully there will be more than memories after 15 years on Chapter, the past six of them as Minister Provincial. Hoping that, by the grace of God, I’ve been able to contribute significantly to the Third Order, Society of Saint Francis in the Province of the Americas. Those who know me well know that I’m a VERY nostalgic person. My family tells me that I spend too much time in the past. Truth is, I believe that all that we’ve done in the past is a part of who we are now and what we are becoming.

A little over 15 years ago then Minister Provincial Alden Whitney wrote a little note in the *Franciscan Times* announcing that Carole Watson would not be standing for another term as Bursar, and I wrote to Alden expressing an interest and was elected Bursar. For three terms (nine years) I served in that position.

Most Ministers Provincial have been elected to that position from roles that have a “pastoral” background (Chaplain, Formation Director, Fellowship Coordinator). So as a person with an MBA literally working on Wall Street, I was both humbled and more than a bit frightened by the prospect of serving as Minister Provincial. An important lesson I learned is that God’s grace is a powerful and amazing gift. We all have strengths and weaknesses, and, if we are open to the working of the Spirit, God will bless us and work through us.

It’s hard to imagine, but 15 years ago, the Internet was in its infancy. I built TSSF’s first web page with simple HTML coding on a rainy Saturday that began at 8 a.m. with coffee and ended 12 hours later with a pint... or two. We’ve come a long way since then, electronic communications becoming a part of our lives and greatly enhancing our ability to share more immediately. Our Statutes have changed. Dozens of members of Chapter have contributed to the life of our Order. The “norms” have been added to and modified. The Anglican Communion has gone through changes and growth, not entirely without pain on the part of some. Some of our sisters and brothers have died, while others have moved through our community and moved elsewhere. Many have persevered with joy and continue



Ken’s TSSF Tattoo

to be a witness to Franciscan spirituality in our faith community and others.

In writing my last “Minister’s Musings” I’m tempted to tick off accomplishments. Isn’t that what folks do when leaving a ministry or career? True, but that’s not what we are about as Franciscan Christians. Every one of us in TSSF is a lesser brother and sister individually; collectively we are a powerful witness to making Christ known and loved, spreading the spirit of love and harmony and living simply after the example of Brother Francis. We are all channels of grace through whom God’s mighty work is done.

For the first time since the founding of our Order in the Americas there are four living former or current Ministers Provincial or Guardians (Kale King, Anita Catron, Masud Ibn Syedullah, and me). Very soon there will be five. I commend to your thoughts and prayers the election of a new MP, trusting that the Spirit will move to select the person of God’s choosing.

After my term is over in October, my prayer will remain the same, that “we may glorify God’s holy name after the example of Saint Francis and win others to God’s love.” May God’s peace and joy be with us all—always.

Election as Minister General 2011

Ken was elected to be Minister General of the worldwide Third Order in August 2011. This was only the second time that a Minister Provincial of the Province of the Americas was elected to this position (previously Alden Whitney served one term 1996-99):

Every six years three representatives from the five provinces of the Third Order, Society of Saint Francis gather for an Interprovincial Third Order Chapter.

The 2011 IPTOC was held at Holy Cross Monastery in West Park, NY, USA. We gathered together with the Interprovincial First Order Chapters of the First Order Sisters and Friars. We gathered together in our respective communities and together – celebrating our identity as sisters and brothers united in the Society of Saint Francis.

The Third Order was represented by Nolan Tobias (MP), Stewart Lane, and Cynthia O’Ehley from the African Province; Ken Norian (MP), Barbara Leonard and John Brockmann from the Province of the Americas; Salley Buckley (Assistant MP), Helen Granowski and Harold Joinoba from the Province of Australia, Papua New Guinea and East Asia; John Hebenton (MP) and Bobbi Wilson from the Province of Aotearoa, New Zealand and Polynesia with Melanesia; Joanna Coney (MP), Tom Keighley and Jackie Alexander from the European Province. Dorothy Brooker, our Minister General, led and facilitated the gathering.



Ken’s instillation by Bishop Protector General, The Most Reverend Roger Herft AM (Archbishop of Perth and Metropolitan of the Province of Western Australia).

In the course of our time together one of the points of business was to elect a new Minister General [a majority of all representatives present, but only standing Ministers Provincial are eligible to be elected]. I am humbled and excited to serve our community in this role. The role of the Minister General is principally to ensure that the constitution of the Third Order is observed, to coordinate the interprovincial life of the Order and to encourage a sense of worldwide community. [Fall 2011 Franciscan Times]

In 2015, Ken was elected to an unprecedented distinction for the Province of the Americas, the first person from this Province to be re-elected to a second term as Minister General.

Appendix: The Evolution of the Province of the Americas Website: 1998-2013

The story of Ken Norian's first creation of the Province's website was told in his chapter. The website changed little for seven years, but in May 2005 Ken came up with a new design.

In 2006 Ken passed on the webmaster duties to Clint Hagen in Texas, who was a novice at the time and an expert at web design. Clint moved through two more iterations: 2006 and November 2013. It is interesting to compare and contrast these websites to observe the changing nature of the Province over its fifteen-year evolution.

One of the biggest changes involves the presence of the Roman Catholic SFOs on the website. In 1998 they were not present at all on the website. In 2005 they were relegated to "Non-Anglicans/Non-Episcopalian"—somewhat of a negative definition. Finally, in 2013 they were just listed as part of the "Franciscan Family." What is shown by website design is the hard work over many years of the Joint Committee on Franciscan Unity.

The other biggest change only comes in 2013 when resources for Spanish and Portuguese members, which were formerly hidden away in deeper levels of the website, are now presented front and center on the homepage, thus indicating the growing awareness and role of non-English speaking members.

The screenshot shows the homepage of the TSSF American Province website from 1998. The design is simple and text-heavy, with a rainbow-colored horizontal line separating sections. The header includes the title "The Third Order of the Society of Saint Francis (TSSF) American Province" and a small icon of a woman. Below the header, there is a paragraph of introductory text. A section titled "Want To Know More?" contains a list of six links, each with a small red square icon. Another section titled "Resources For Tertiaries" contains a list of seven links, also with red square icons. A section titled "An International Society" contains a paragraph of text and a list of three links. A final section titled "Other Sites of Interest to Anglican Franciscans" contains a list of four links. At the bottom, there is a quote from Francis of Assisi and a small copyright notice.

**The Third Order of the Society of Saint Francis
(TSSF)
American Province**

Early in its ministry, *Fraternity of Assisi* recognized the need to include within its movement of reform and renewal, people from all walks of life. The work of St. Francis, Christ's first holy leper, and people like him, the creation of the TSSF out of a spirit of love and respect, led to the national website of the TSSF in 1988. This was true in the profit economy and it remains so today.

The Third Order, a religious order within the Society of Saint Francis, consists of those men or women, married or single, clergy or lay, who, though following the ordinary professions of life, try to live in holiness through living discipline and love. Like the Friars and Sisters of the First Order, and the Sisters of the Second Order, they dedicate themselves to their Lord in fulfillment of His social, human and spiritual will through the Three Stages of Service.

Want To Know More?

- [The Three Aims of the Third Order](#)
- [Terrestrial Service: Live In These Three Ways](#)
- [What the Third Order Rule Is About](#)
- [The Formation of a Community](#)
- [Please Send Me More Information](#)
- [Information for non-Anglicans \(Order of Ecumenical Franciscans\)](#)

Resources For Tertiaries

- [Principles of the Third Order](#)
- [The Community Obligation](#)
- [Third Order Library](#)
- [Tertiaries On Line](#)
- [News and Articles](#) See the order of service and read the [TSSF Website](#).
- [Daily Office - Morning and Evening Prayer](#)
- [Pictures from TSSF American Province, Celebration](#)
- [The Community Obligation: PLUS](#) Displays the Community Obligation plus the correct prayers for celebrating the order's week.

An International Society

The Society of Saint Francis is a worldwide spiritual community of the Franciscan Family. Through its four provinces, the Society celebrates the final vows of Saint Francis following the example of his gospel, St. Francis of Assisi.

- Third Order members, as 80 percent of the community, are men, women and children, from all cultures, who, by their lives, seek to follow the example of St. Francis.
- Third Order Friars and Sisters who are vowed to living commitment to Christ and bear witness to the Gospel in their homes and in the occupations which they believe God has called them to.

Other Sites of Interest to Anglican Franciscans

- [Articles On Line](#)
- [ANGELANS: Making Love](#)
- [The Franciscan Web Page](#)
- [What Do Franciscans Believe?](#)
- [Celebrating Our annual Prayer](#)

"We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way" - Francis of Assisi.

Site updated August 11, 1998 ©Franciscan.com Ken P. Norian, 1998
© 2005 by Ken P. Norian. All rights reserved. Website: [www.tssf.org](#) or [www.tssf.com](#)

22 Links

Each link takes the reader into another page and then back to the main page.

Ken Norian's 1998 original design was little changed up to May 2005.



The Third Order of the Society of Saint Francis Province of the Americas

WANT TO KNOW MORE?

- The Three Aims of the Order
- How We Serve
- Our Rule
- Formation
- Comments from Tertiaries

NOT ANGLICAN OR EPISCOPALIAN?

- Roman Catholic (SFO)
- Ecumenical OEF)

FOLLOWING FRANCIS WITHOUT JOINING AN ORDER

- Associates

RESOURCES FOR TERTIARIES

- Principles of the Order
- The Community Obedience
- Franciscan Times Archive
- The Daily Office Online
- Pictures from the 2002 Provincial Convocation
- Community Obedience with the Principle of the day
- TAU Article

LINKS

- European Province
- African Province
- New Zealand Province
- Australian Province
- SSF American Province
- First Order Brothers
- CSF American Province
- First Order Sisters
- Worldwide Anglican Franciscan Family

Are you....

Striving to be a peacemaker?

Passionate about social justice?

Yearning for a deeper relationship with God

Called to action and contemplation?

Concerned with ecology, the poor and the marginalized?

In 1205, Francis of Assisi was called by God to rebuild the Church. Early in his ministry, Francis recognized the need to include people from all walks of life within his movement of reform and renewal. The work of following Christ in humility, love and joy, which is the vocation of all Christians, could not be restricted to the traditional life of the Friars and Sisters. This was true in the thirteenth century and it remains so today.

Today, there are estimated to be over a half-million Franciscans worldwide in the various denominations of the Christian family. Anglican Franciscans are divided among five provinces worldwide. The Province of the Americas stretches from Canada to Chile to the Caribbean. It currently includes the First Order Brothers and Sisters - who live a celibate life in their respective communities - and the Third Order. The Third Order consists of men and women, single or in committed relationships, who, though following ordinary professions, are called to a dedicated life of service to our Lord through prayer, study, and work.

Like the First Order [Get More Information](#) time commitment to live a Rule of Life [Get More Information](#) Sisters and brothers in their Order.



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 Last updated: April 2005. Webmaster: Ken E. Norian, TSSP
 If you have any comments or suggestions please contact: ken@tssf.org
 or visit www.tssf.org

Ken Norian's May 2005 design.

26 Links

Each link takes the reader into another page and then back to the main page.

New items in this version include a specific link to the Roman Catholic SFOs and links to all other Provinces in the Order.

To make room for these new links, the six "Other Sites of Interest" were pulled.

The right-hand large illustration of Francis came from a public relations triptych display for diocesan conventions designed by Jacqui Belcher, then Provincial Secretary.



PROVINCE OF THE AMERICAS

THE THIRD ORDER THE FRANCISCAN FAMILY NOT ANGLICAN/EPISCOPALIAN?
BECOMING A TERTIARY RESOURCES FOR TERTIARIES

The Three Aims of the Order

How we serve

Our Rule

The Principles

Formation

Home



Are you...

Desiring to be a **Peacemaker?** passionate about **Social Justice?**
called to **Action** and **Contemplation?** concerned about **Ecology,** the **Poor,** and the **Marginalized?**
yearning for a deeper **Relationship with God?**

In 1205, Francis of Assisi was called by God to rebuild the Church. Early in his ministry, Francis recognized the need to include people from all walks of life within his movement of reform and renewal. The work of following Christ in humility, love and joy, which is the vocation of all Christians, could not be restricted to the traditional life of the Friars and Sisters. This was true in the thirteenth century and it remains so today.

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We are very glad you've visited us today. As you explore the site, we hope you will consider whether or not God is calling you to the life we share in the Third Order. In the name of Christ and our brother Francis, pace e bene!

WHO WE ARE

We are...

- Women and Men
- Single and Married
- Ordained and Lay
- Wage-earning or Retired
- Young and Old

Leading ordinary lives...

- In city, town, and countryside

Called to follow Francis by...

- Making Christ known and loved everywhere
- Spreading the spirit of love and unity in the whole world
- Living simply

Clint Hagen's May 2006 design.

There were only ten links from the homepage, however, each one takes the reader into another page and deeper into more information or offsite to other websites. Thus the homepage is greatly simplified while keeping all previous information available at deeper levels.

Now the specific link to the Roman Catholic SFOs not only comes up by clicking "Not Anglican or Episcopal" but also by clicking on "The Franciscan Family."

Not visible from the homepage is a password-protected Secure Area in which documents of the Order are kept in a way that web robots cannot access.

There are also many more resources available for downloading and use, i.e., brochures and posters that can be printed as needed rather than stockpiled and mailed.

Again, the illustrations come from the public relations triptych display for diocesan conventions designed by Jacqui Belcher,

You can also observe the great visual simplification of the homepage with only two colors.



The Third Order

Society of St. Francis
Province of the Americas

[About The Third Order](#) [Joining Our Order](#) [The Franciscan Family](#) [Resources & Links](#) [Español & Português](#) [Contact Us](#)



In 1205, Francis of Assisi was called by God to rebuild the Church. Early in his ministry, Francis recognized the need to include people from all walks of life within his movement of reform and renewal. The work of following Christ in humility, love and joy, which is the vocation of all Christians, could not be restricted to the traditional life of the Priests and Sisters. This was true in the thirteenth century and it remains so today.

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The Third Order consists of men and women, single or in committed relationships, who, though following ordinary professions, are called to a dedicated life of service to our Lord through prayer, study, and work. Like the First Order, Tertiaries make a lifetime commitment to live a Rule of Life in company with the sisters and brothers in their Order. Tertiaries follow Francis in prayer and action by striving to be peacemakers, working for social justice, and deepening our relationship with God. We share Francis' concerns for the well-being of the earth, the poor, and the marginalized.

We are very glad you've visited us today. As you explore the site, we hope you will consider whether or not God is calling you to the life we share in the Third Order. In the name of Christ and our brother Francis, *pax e bene!*

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Clint Hagen, Webmaster (clint@thirdorder.org)

Clint Hagen's 2013 design.

Now there are only six links from the homepage, down from 26 in 2005.

However, all previous information is available at deeper levels, from popdown menus offering as many as ten links to another group of pages..

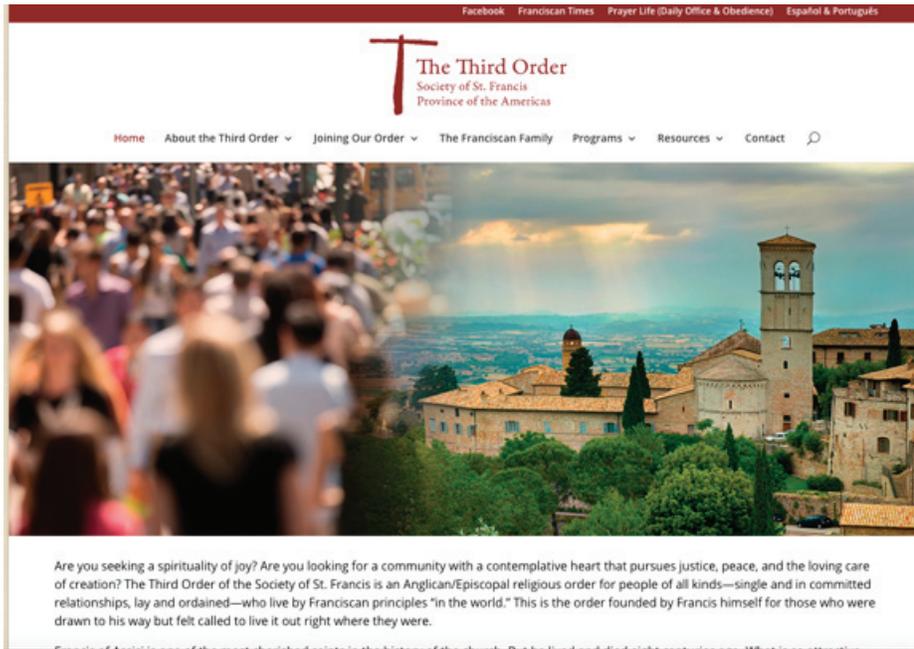
Now resources for Spanish or Portuguese members are right on the homepage. Also Clint has decided to use photographs as often as possible to give the message formerly only given in text.

The photographs are dynamic in that they change in the homepage display, and entire videos from the provincial convocations are stored and available.

Also the website has the digitized archives of the Province, ensuring their safety and security over prior physical methods.

The Contact Us area is also dynamic in that the need to post and update actual email addresses moves behind the scenes with just generic email addresses offered.

Finally, the design of this website allows smartphone users to create bookmarks that show up as “apps”--so that, for example, the daily and monthly items of the Community Obedience change day by day when clicked on a smartphone.



2016 homepage (top).

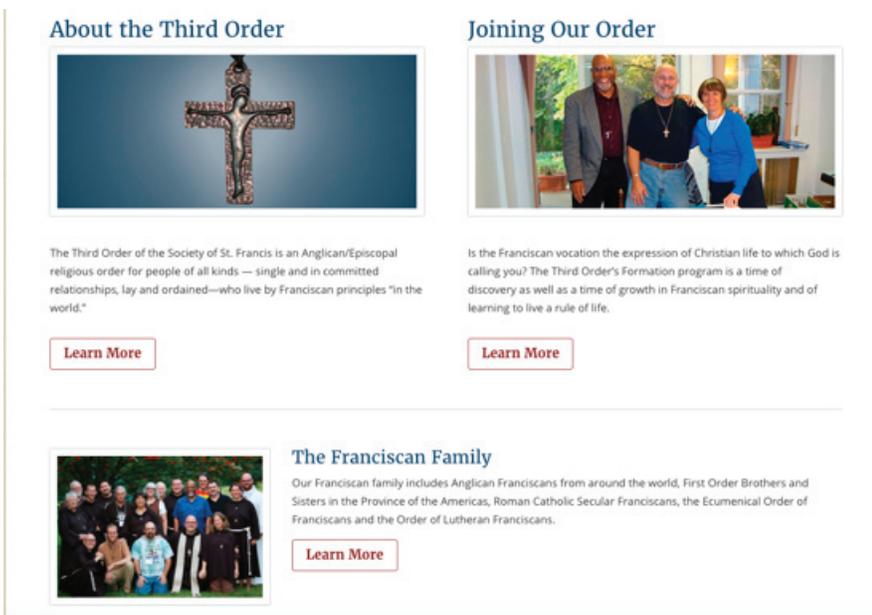
TSSF Website New Look (2016)

Lucinda Dyer (*Franciscan Times*, Fall 2016)

When the Communications Task Force was asked to work on a new website for TSSF, we selected Perisphere Media in Washington, DC, to undertake a new design since they had created websites for a number of religious non-profits, including the Franciscan Action Network (FAN) and had the sensibilities needed for the TSSF project.

While the new site has a very different look, the majority of the original content was retained, and the way the site's navigation bar is organized will be familiar to members. Tom Johnson and Lucinda Dyer worked together on updating the content, selecting the photos and organizing the graphics and text featured on the homepage. Susan Pitchford wrote a new introduction for the Province on the *Home* and *About the Third Order* pages, John Brockmann updated the Bibliography on the *Franciscan Spirituality and Bibliography* page, and the Lutheran Franciscans kindly provided the photo used to illustrate the *Franciscan Family* page.

There are two new design elements. The first is "blocks" (with text and a graphic) on the homepage that link to sections entitled *About the Third Order*, *Joining Our Order*, *The Franciscan Family*, *Programs*, and *Resources*. The second is links to a live Facebook feed, the *Franciscan Times*, the Daily Office and Obedience, and contact information for Spanish and Portuguese speakers appear at the top and bottom of each page.



2016 design blocks, which appear on the lower half of the homepage.



Are you seeking a spirituality of joy? Are you looking for a community with a contemplative heart that pursues justice, peace, and the loving care of creation? The Third Order of the Society of St. Francis is an Anglican/Episcopal religious order for people of all kinds—single and in committed relationships, lay and ordained—who live by Franciscan principles "in the world."

Francis of Assisi is one of the most cherished saints in the history of the church. But he lived and died eight centuries ago. What is so attractive about his way that people still want to follow it? Francis had a genius for seeing the face of Christ in everyone he met: bishop or leper, Christian or Muslim, friend or stranger. Francis faced some of the biggest questions of his day: How to respond to the growing gap between rich and poor? How to make peace between enemies? What is our relationship to the world God made? Where is God when we suffer? Because these are also the questions of our own day, Francis has much to say to us.

Francis took on the challenges of his time with humility, love, and joy. We in the Third Order today are companions on this same road. We invite you to explore this site and consider whether this way might be for you, too. In the name of Christ and in the words of St. Francis, we wish you peace and all good!

Start Your Journey

About the Third Order



The Third Order of the Society of St. Francis is an Anglican/Episcopal religious order for people of all kinds — single and in committed relationships, lay and ordained—who live by Franciscan principles "in the world."

Learn More

Joining Our Order



Is the Franciscan vocation the expression of Christian life to which God is calling you? The Third Order's Formation program is a time of discovery as well as a time of growth in Franciscan spirituality and of learning to live a rule of life.

Learn More

The entire 2016 homepage



The Franciscan Family

Our Franciscan family includes Anglican Franciscans from around the world, First Order Brothers and Sisters in the Province of the Americas, Roman Catholic Secular Franciscans, the Ecumenical Order of Franciscans and the Order of Lutheran Franciscans.

Learn More

Programs



As the Third Order is a "dispersed" community, most programs are local in nature - carried out by individuals or local Fellowships. Find out more about the work of Justice Peace & Integrity of Creation (JPIC) and the current course offerings of Canticle Campus.

Learn More

Resources



Read about the history of the Third Order, view some historical documents, look through the on-line library or check out the leadership of our organization.

Learn More