

1924



First symbol of the Third Order Secular of the American Congregation of Franciscans—cover art of *Bundle of Myrrh* Manual.

The angel holds a shield with a *Tau* cross representing Christ's cross.

Two arms cross the Tau: from the right, Christ's bare arm with the wound from the nail in front of Francis' clothed arm, from the left, with the mark of the stigmata.

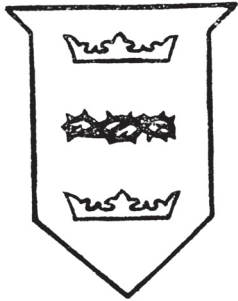
These arms create the *Conformity*.



The *Bundle's* 66 pages were priced at 50¢, and it was described in the *Little Chronicle* (1923): “This is the name of our Tertiaries’ Manual, for Myrrh is bitter but a preservative, and the rules and counsels of this little book may sometimes be hard, but they will always give you health, sweetness, and peace at the last.”

1929

Third Order Shield



“To the Crown of Thorns
of the King of Kings which
(as the Third Order Shield on the cover
of this book doth represent)
was more to St. Louis and St. Elizabeth
than their crowns of gold.”
Cover art of *Little Book of the Rule*



Alvah Hoffman,
President of the Third
Order Corporation, is
holding the shield in
this 1966 TSF
gathering
Peter Funk is on the
extreme left. Edward
Warner, who still
lives in Georgia, is the
fourth from the left,
second row.



The *Little Book of the Rule* arranged content to fit the titles of the twelve chapters of Francis's original Rule. The language was made more explicit and "certain exhortations from sacred sources" were added to improve the beauty of the manual. At one dollar, the new Third Order manual was double the price of the *Bundle* when published in 1929.

TSF Guestmaster at Little Portion



Christopher Bolton, Ob. TSF, (Br. Justin Bonaventure) became a postulant in 1925 and moved with the First Order Brothers to Little Portion from Merrill, Wisconsin.

Until 1967, professed tertiaries could take an additional vow of chastity and become known as Oblates (Ob.).

The Clothing and the Veiling 1924-1967

“The Clothing” (Novicing) of Paul Everest (1st on right with candle) January 28, 1925 at Merrill, Wisconsin by Father Joseph (2nd from left).



The “veiling” (“clothing”) of Anna Hoffman on March 27, 1966.



Women's scapular usually fashioned by Poor Clares.

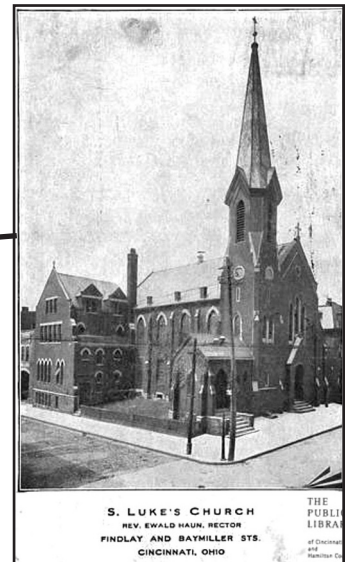
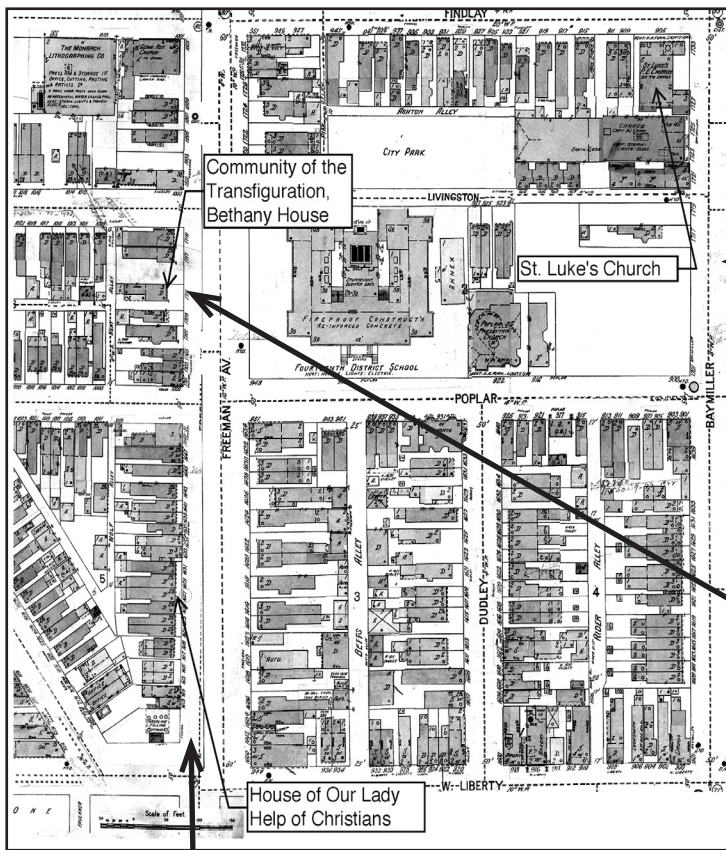


Tertiary men wore a skull cap, and grey aprons over black cassocks secured by a white cincture with three knots signifying poverty, chastity, and obedience.

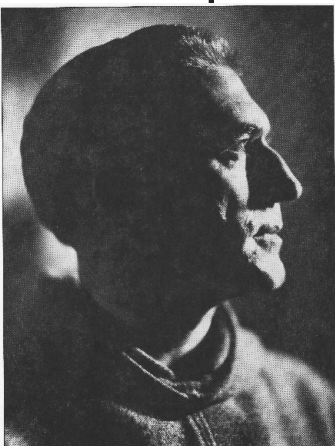
1898 & 1917

Two Orders Arise from St. Luke's, Cincinnati

Both Orders arose out of the parish of St. Luke's, now demolished.



1898, Bethany Mission House, **Community of the Transfiguration**, was started at 1711 Freeman Ave., an ordinary house, with a square of backyard which was turned into a garden.



The Rev. Claude Crookston - Fr. Joseph, SSF



Present location of House of Our Lady Help of Christians founded by the Rev. Claude Crookston, who took the religious name of Father Joseph in 1917. Here at 1627 Freeman Ave. is where the **Order of Saint Francis** was founded.

The Only Two Ministers General of the Order of Saint Francis 1967



St. Francis Seraphicus House, Avon Park, Florida
L-R: Father Joseph (Founder of OSF, Order of St. Francis),
Br. Anthony,
and
Br. Paul Kenworthy
elected Minister General of OSF to succeed Father Joseph
in 1967.

Father Joseph (Claude Crookston) died March 7, 1979
at Little Portion Friary.

Motherhouses of the Province of the Americas



House of Our
Lady Help of
Christians,
1917
Third Order
Founded



Merrill, Wisconsin,
First & Second
Orders Founded
1919-22

Sacred Heart Friary and Church of the Ascension c. 1919



Little Portion Friary,
Mount Sinai, NY,
1928-2014



Early Novice Training With
Fr. Joseph

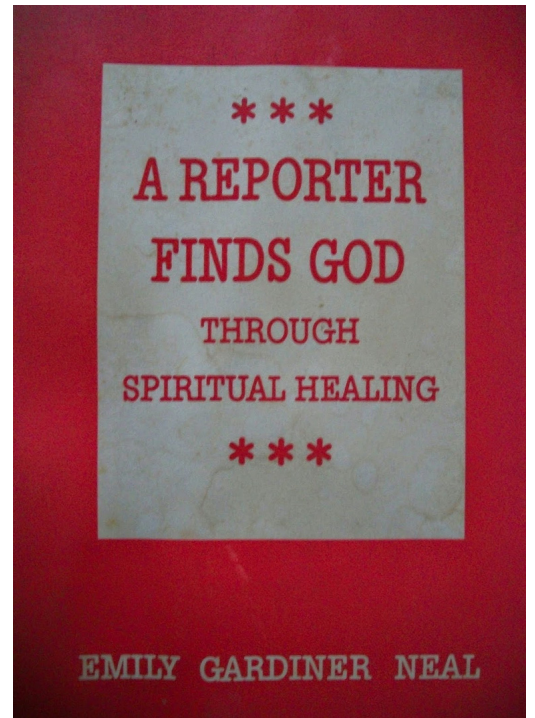
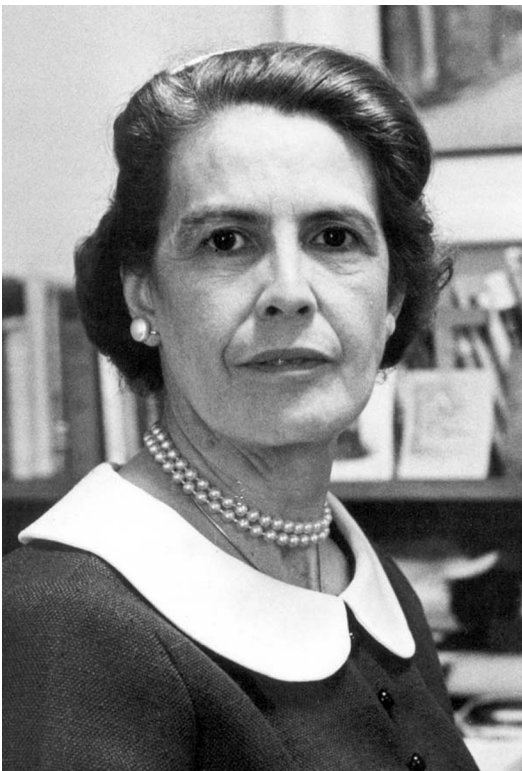
The Credenda of the Order of Saint Francis (OSF) and the Third Order Society of St. Francis (TSF) 1921-1967

1. *Belief that the Anglican provinces are part of the true Catholic Church and thus heirs to every teaching, devotion, and practice of the whole Church or any part of it.*
2. *Belief that the Holy Spirit guides the Church and guides her into all truth so that she is the divinely appointed witness to and teacher of revealed truth, with authority to demand the consent of faith from those who would live as her children.*
3. *Belief in the three Creeds (Apostles, Nicene, and Athanasian). The official documents of any particular part of the Catholic Church are to be interpreted by the Catholic Faith and not contrariwise (e.g., The Thirty Nine Articles).*
4. *Belief in the Holy Scriptures as interpreted by the whole Catholic Church and the consentient teaching of the Fathers.*
5. *Belief in the Seven Sacraments and the Sacrifice of the Mass.*
6. *Belief that there is an "Intermediate State" [Purgatory] and that the souls therein detained are holpen [helped] by the suffrages of the Faithful. Belief in the Invocation of Saints. Belief in the Immaculate Conception and the Assumption of the B.V.M. as Pious Opinions, i.e., not as dogmas imposed on us by Anglican authority, but as inferences from revelation which have been made and defended by great Theologians and Doctors of the Church.*
7. *Belief in the perfect Divinity, perfect Manhood and sinlessness of our Lord.*
8. *Acceptance of those things decreed at the Seven Ecumenical Councils.*

All members of TSF had to believe in these eight principles of Catholic belief.

Considerations on Our Credenda

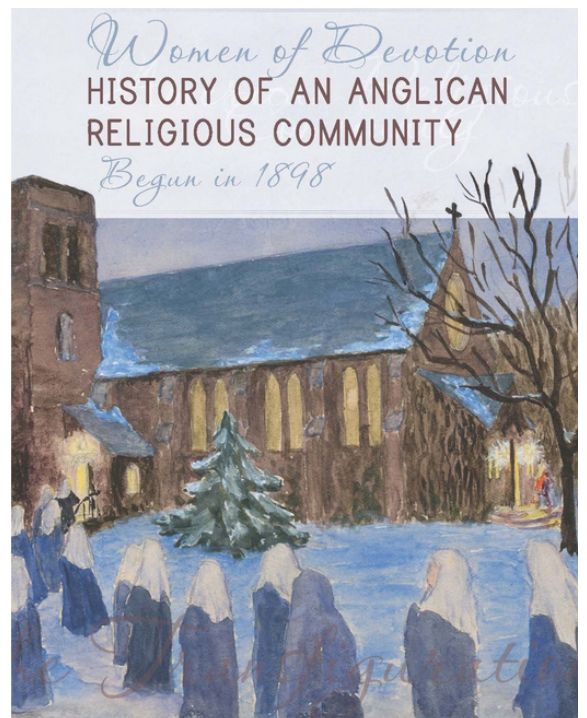
by Father Joseph, OSF (circa 1962-7) now on our website.



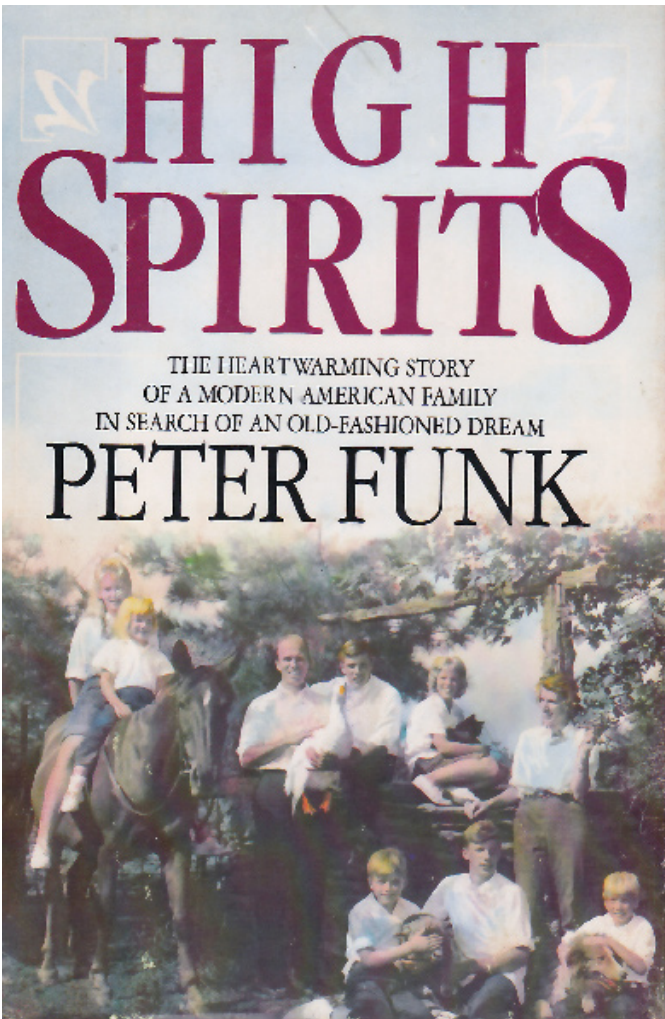
Emily Gardiner Neal, professed in 1967, had her life change dramatically after attending a healing service—an event that she described in her first book, *A Reporter Finds God through Spiritual Healing* (1956).

She wrote ten books on healing and started the Episcopal Healing Ministry (formerly housed at the Cincinnati cathedral).

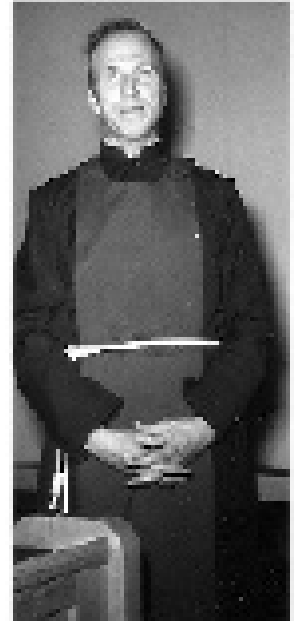
After her husband died, she moved to live with the Community of the Transfiguration here in Cincinnati in 1976. She died in 1989 and is remembered on our calendar on September 23.



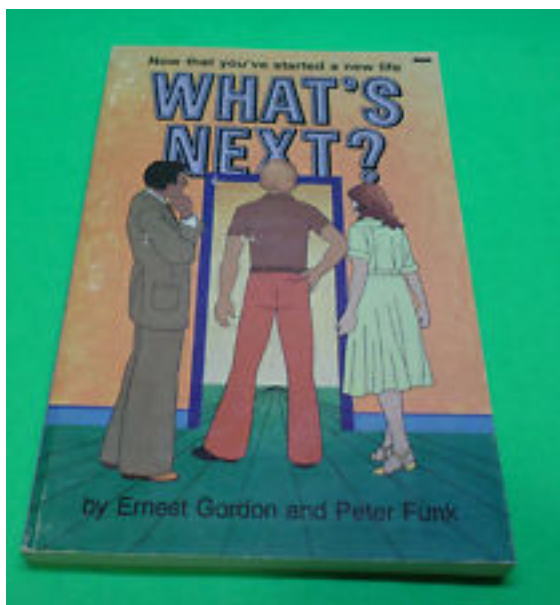
Emily Gardiner Neal and the Community of the Transfiguration



Peter Funk Authored First Formation Letters, 1973



Peter Funk (professed 1967) wrote: three semifictional novels about large families—such as his own and Mary’s—(one book was made into a 1963 movie with Debbie Reynolds and Cliff Robertson); *What’s Next?* on spiritual topics; and nine books deriving from his continuing *Reader’s Digest* series, “Word Power.” (Mary Funk was professed in 1981.)





1967: The Third Order Corporation and the Hoffmans

Br. Paul, Minister General of the American Congregation of Franciscans, paved the way for union with the European Province of TSSF by appointing a Third Order Corporation.

This Corporation included Dr. G. Alvah Hoffman (a podiatrist from Plainfield New Jersey) as President and his wife Anna as the Secretary General.

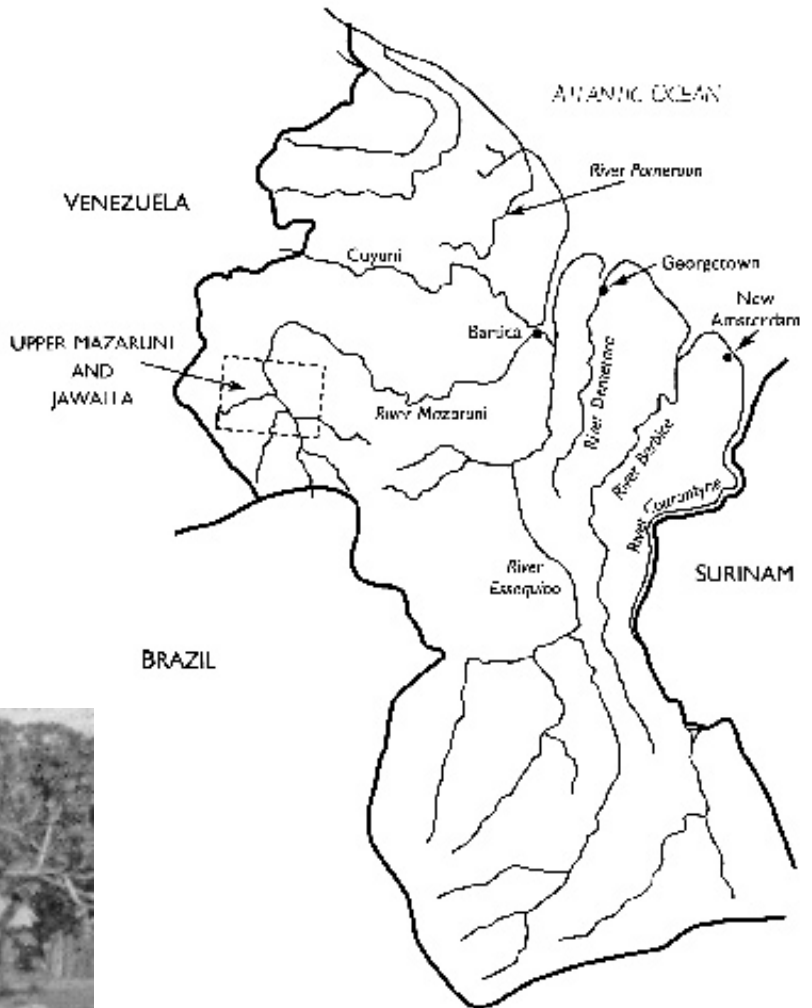


At Little Portion, Alvah in his habit of cassock and apron alongside Br. Hugh OSF who was special friar liaison to the Third Order.

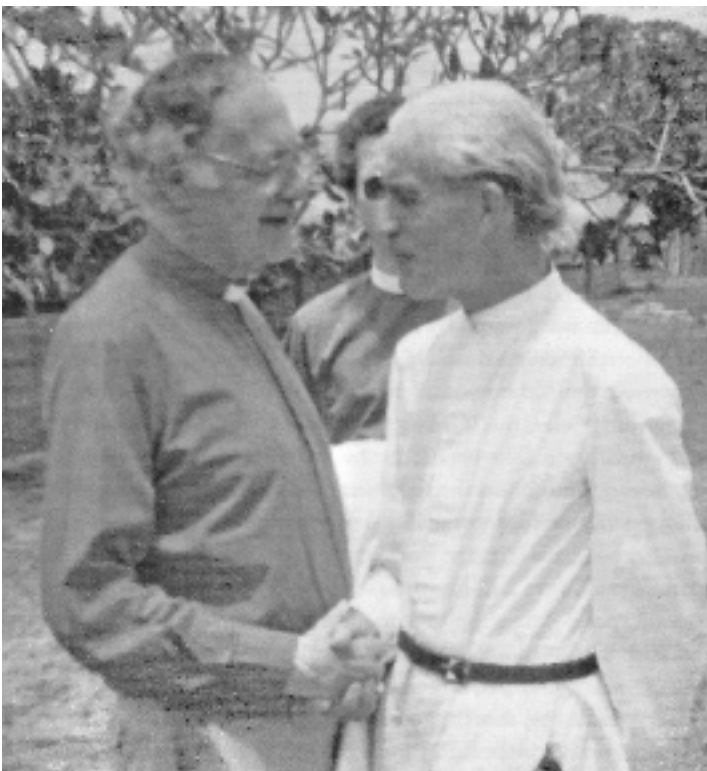


John Dorman, at left, along with friends at his Kamarang church.

A MAP OF GUYANA SHOWING THE SITUATION OF BARTICA AND JAWALLA



John Dorman:
Guyana's saint,
or "choice for
national hero"



John Dorman with Archbishop Runcie at Alan Knight Training Centre.

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 Amerindian people of a vast area in which he travels. 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."

(From John Scott's report to Chapter, 1980)



If you were a priest in a poverty-stricken area of London in the 1920s, how would you improve the lives of young boys living in slums? Father Desmond Morse-Boycott had his own solution: start a public school in a cellar, and turn them into choristers.

Desmond Morse-Boycott: Leader of London Custodia: 1931-1950

Morse-Boycott and his choristers rescuing books and material from their bombed-out school, 1940.



TERTIARY TIDINGS.

Traced under the authority of:
REV. DESMOND MORSE-BOYCOTT,
St. Mary-of-the-Angels Song
School.

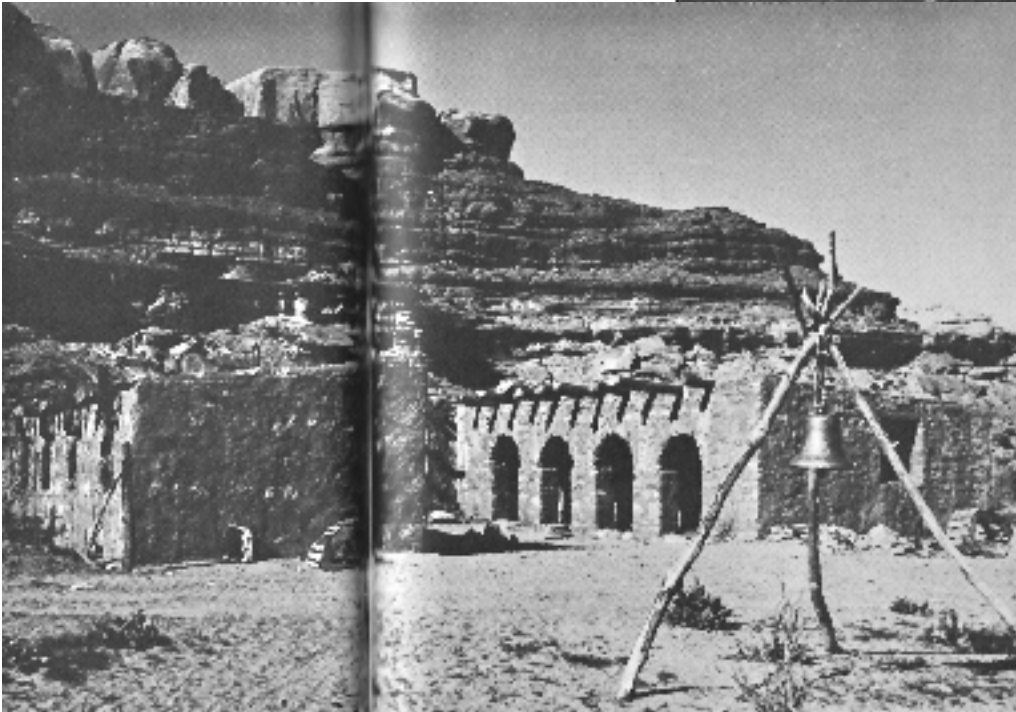


Small contributions towards
cost gratefully received.

Tertiary Tidings, newsletter of the London Custodia, edited by Mabel Julia Mary Pinco (Sr. Mary Francesca), first person to be professed in England (Nov. 1, 1926). Her profession predates the first TSSF English profession by 5 years.

Copies of *Tidings* discovered in Lambeth Palace Library tell the story of how tertiaries endured the Battle of Britain in 1940-41. (now available on our website)

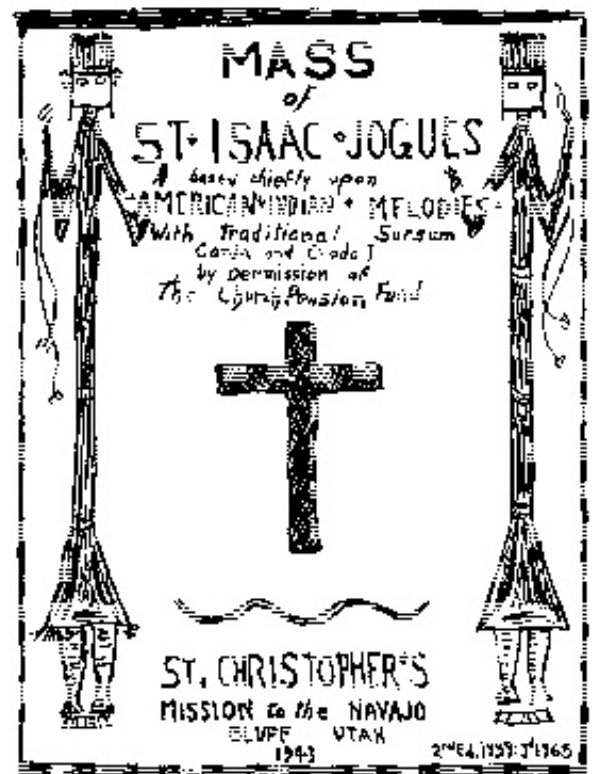
After spending 25 years founding and building St. Savior's Church in Old Greenwich, Connecticut, Fr. Liebler came to Utah, where, in 1943, he fulfilled the dream of a lifetime by founding St. Christopher's Mission to the Navajo at Bluff, Utah.



H. Baxter Liebler: Tertiary Apostle to the Navajos (Professed 1926)

Prayer After Mass

From wood stream to me, be peace
 grass from under to me, be peace
 from breeze courses to me, be peace
 from passing rains to me, be peace
 from passing thunder to me, be peace
 Just by me, dew let fall
 Just by me, pollen let form.
 Before me, peace—behind me, peace
 Long life walking, may I be
 —after peace, may I be.
 Peace has returned
 —peace has returned.



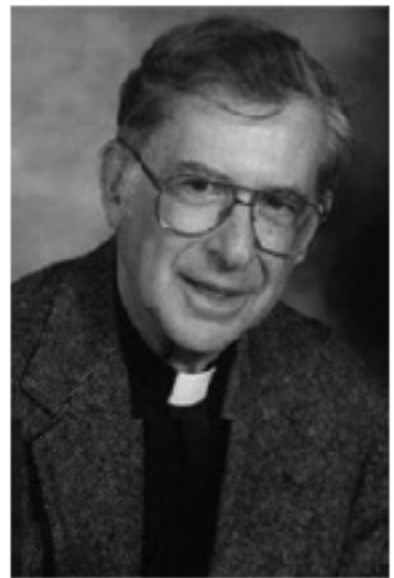
His churchmanship combined Navajo sensibility and spirituality with those of the Episcopal Church.



1968 Meeting at Little Portion--
Leadership Transition Year
Second Row, left, both in white,
are Alvah and Anna Hoffman,
leaders of the TSF Corporation
with Father Paul next to them.

John Scott, center, first row,
becomes Provincial Guardian of
emerging province of TSSF.

John Scott, First Provincial Guardian, 1973-1980



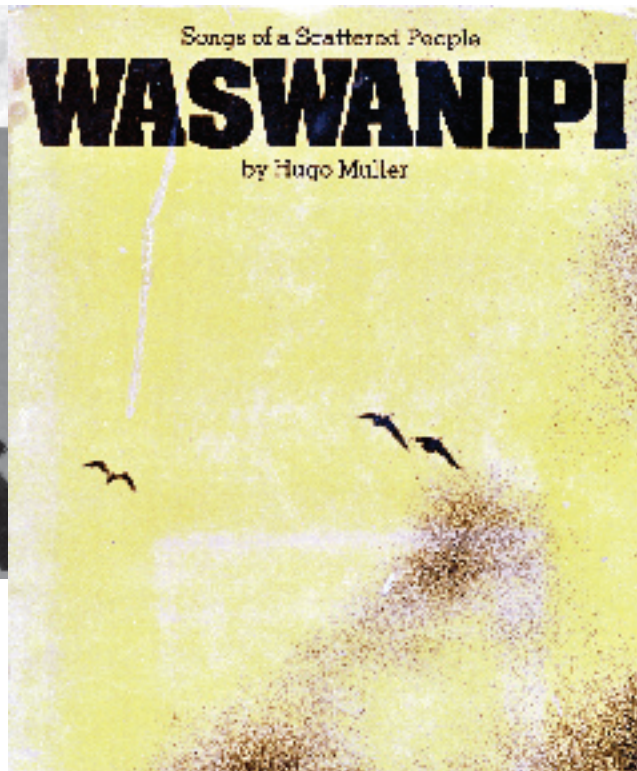
John receiving the profession
of Dr. Wray Wilkes
at the Fayetteville, Arkansas
Convocation in 1977.

John and his wife
Fran at a celebration
party in 2002 that
was hosted by Anita
Catron Miner.
John died in 2006.

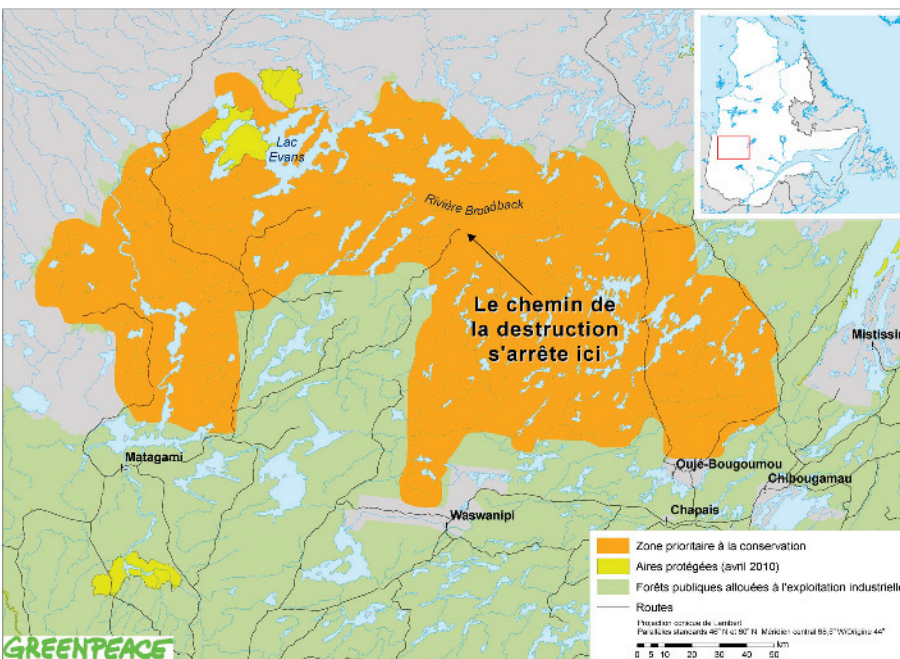


Day 2 Posters: 1973-2002

Day 1 Posters: 1917-1972



Hugo Muller, On the Barricades with the Inland Cree in Quebec, 1973-1980



Professed November 22, 1967, Muller wrote three books of stories, essays, poems, and photographs which tell of the white man's effects upon the Cree in Quebec, especially since the advent of the James Bay Hydroelectric Project in the early 1970s.

His bishop described him in this way: "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."



“Gooch” The Rev. Robert Goode: First Provincial Chaplain

Gooch, a former First Order brother, 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.



Gooch was the “conservative” balance in leadership to John Scott’s liberal activism. Here is part of his letter to John Scott upon Scott’s stepping down as Provincial Guardian in 1980 describing their collaboration:

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.

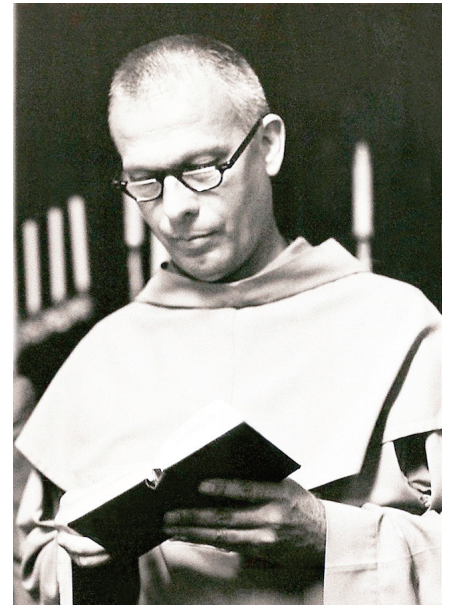
Your leadership has helped us to survive as a community because it did not force or stifle. Many Chapter meetings found us taking very few votes because we grew into consensus. In a time of schism you respected the consciences of others enough to keep within our ranks those who need to disagree. You have been a peacemaker.

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.

Trinidad & Tobago and Br. Dunstan

In 1974 The Rt. Revd. Clive O. Abdulah, the Bishop of Trinidad and Tobago (T&T), issued an invitation to the First and Third Order (Judith Robinson & family) to come to Trinidad and Tobago to begin work recruiting and training members of the SSF First and Third Orders.

Brother Dunstan's signature was on most of the novicing and profession mandates!
He was absolutely crucial in the growth and success of the Third Order in T&T.



From John Scott's report to Chapter March 1980:

Dunstan provides a warm, loving, and close oversight of the Third Order, which is much appreciated. The tertiaries are a well-educated and responsible group of mature persons active in their respective parishes. Jackie Richards, one of the four who attended the Miami Convocation last year, is now professed and three others are nearing profession.



Jackie Richardson was the first person to be professed in T&T, 1980.



The last Eucharist before Br. Dunstan and the First Order leaves T&T, 1989



Kale King, Second Provincial Guardian, 1980-81

At Br. Paul's invitation, I attended the 1970 chapter-in-the-making and was somehow appointed or elected to the body and was a member for the next ten years. I was even elected Guardian in 1979, but, a year and a half later, I resigned as the result of unrecognized stress and tension that grew out of serving the Church in Montana.

However, I was fortunate, as Guardian, to attend the second Interprovincial Chapter, at Hilfield Friary in 1981—the Gospel Now Conference called by Br. Geoffrey SSF.



Dee Dobson, Br. Robert Hugh, Kale King, and Archbishop of Canterbury Runcie



I had also attended the 1976 Interprovincial Chapter at Bishop's Ranch in California, and met representatives from the African, New Zealand, Australian, and English provinces.

Kale continued to provide leadership in TSSF as seen by his elections and re-elections to Chapter and by taking on the emergency role of Interim Provincial Chaplain in 1994-95.



1997 New Orleans Convocation

Anita Catron Miner, Minister Provincial 1996-2002

Provincial Convocation
2002, Santa Barbara



This was followed by an incredibly moving service in the chapel, during which the Anglican, Muslim and Jewish clergy intoned their own scriptures. The service commenced with the rabbi sounding the shofar on a ram's horn and the imam intoning the adhan, the Islamic call to prayer. At a critical point in the service each of us formed a line to receive the laying-on of hands from the three clergy, in turn. They prayed over us individually, and, finally, we surrounded the three and laid our hands on them. We were charged to be reconcilers; it is difficult to imagine a more inspirational experience in this strife-torn world.

I had a rewarding experience when I joined Brothers Clark Berge and Tom Carey and Sister Pamela Clare on the preaching and teaching mission to the Diocese of Mexico. We were well received by Bishop Carranza and the clergy of the dozen churches we visited.





Alden Whitney,
Minister Provincial
1996-2002
First Minister General
from the Province of
the Americas
1993-99

He was my brother in every sense of the word, and I loved him enormously. If anybody out there has a doubt about how good and wonderful and full of integrity and holiness a gay person can be, here is your gloriously shining example, our former Minister General.

I once told Alden over breakfast in an airport hotel in Chicago if everyone who was gay would come out, things would change enormously for the better. I didn't include myself in that number at the time, though the minute I spoke the words, God revealed to me for a fact that I should have.

I confessed that to Alden recently. OK, Alden, I've put my words where my heart is at last.

You were out to all the world, in all your hopeful innocence and wonder. Me, too, darling one, after your shining example.

Maryann Jackman
(artist of Dancing Francis)



Dee Dobson, Minister Provincial 1981-90



Almost from the moment Dee was elected as Guardian, regional convocations began to occur. In 1981, her first year as Guardian, regional convocations were held for the first time in the Northeast, in the Southwest, and five other regions.

The result of Dee's and Chapter's specific, pragmatic decisions effectively decentralized the focus of the Province.

Consider, for example, the role of Fellowships in the Province. Originally there was little attention paid to Fellowships.

When Dee was elected, Marie Webner became Fellowship Coordinator in 1982 and remained as Coordinator for the next nine years until she was elected as Provincial Chaplain.

In 1983 there were 25 Fellowships in the Province, and four regional annual convocations.

When Webner stepped down in 1992, there were 38 Fellowships and eight regional annual convocations.





Judith Robinson 1960–

Judith presented position papers at the 1971 Little Portion & 1973 Redwood City Convocations. Judith first encountered TSF in its birthplace in Cincinnati, Ohio, in the mid-60s, but found the members to be “stodgy,” and her civil rights work was not embraced by Fellowship members.

In 1967, she just happened to move to Haight-Asbury in San Francisco in time to experience the fabled Summer of Love. Through her children’s friends, she discovered MaryAnn Jackman, who lived a few streets away, and together they created a Third Order group on the West Coast.

Her family was invited by the Bishop of Trinidad to come and plant the Third Order in 1974, but, with children and the uncertainty of jobs, she and her family declined the offer.

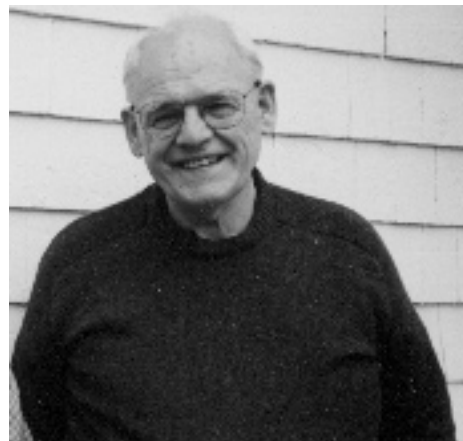
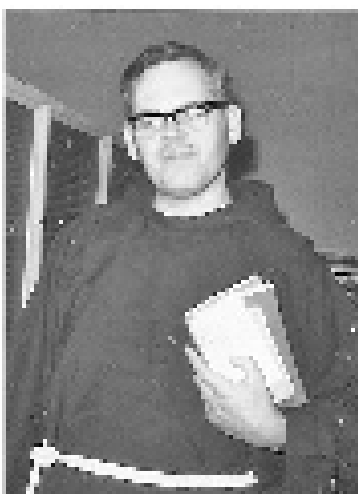
(Don Carlson from Franciscan Newsletter #2 1971)

In this city of Saint Francis lives an inspired and inspiring Franciscan. Her name is Judith. She is married and the mother of four children. One of Judith’s major contributions is that she (with the Diggers) gives counseling to 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.



The Diggers operated out of All Saints Episcopal Church in 1967.

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



Br. Robert Hugh, SSF

I came under the guidance of Fr. Algy, SSF. When I left school for military draft service in the army just after World War II, Algy suggested I become a Companion (Associate, as we would say in this Province), and helped me draw up my first Rule of Life and make my first confession.

He was my spiritual director until his death in 1955. After reading theology at Cambridge, and going on to seminary at Oxford, I became a tertiary for the next decade while a parish priest. In 1964 I left parish ministry to test my vocation in the First Order SSF. Only just first professed, I was asked to be one of three friars to visit the OSF Friars in the US as part of an exchange at the time of the amalgamation of OSF and SSF.*

On Fr. Hugh's death, Br. Paul himself assumed the role of Chaplain to the Third Order, and it was Paul's vision for the Third Order that initiated and made possible the major changes in the Third Order's understanding of its own identity and vocation as a self-governing religious Order in its own right, with its own minister and administration, its own chaplain and provision of pastoral care, and its own formation team.

It took a full decade to achieve all this. When Br. Luke became Minister Provincial SSF in 1970, he asked me to succeed Br. Paul as Third Order Chaplain, and I served as Chaplain for four years (1970-74). I took it as my goal to work myself out of a job, and thus I largely spent my time visiting tertiary fellowships and individuals to share and discuss this new vision.

**Br. Dunstan was also first a tertiary from 1948-52.*



Dale Carmen, TSSF, & the Order of Ecumenical Franciscans

In 1980, Dale Carmen petitioned the Third Order of the Society of Saint Francis to accept her as a postulant, so that she could learn the spiritual disciplines with guidance.

Even though she was not Episcopalian, they accepted Dale into the formation program, which became a river of life-giving water to a parched soul.

On November 22, 1983, Ron Nuss-Warren, Charles Maxfield and Dale Carmen met a notary at the bank in Parshall, North Dakota, and signed papers of incorporation (by the State of North Dakota) for the Third Order of St. Francis - United Church of Christ.

On that same evening, a "Celebrating Birth" service was held at the Parshall United Church of Christ. The main speakers were Rev. George Metcalf, Chaplain of the Minnesota Fellowship of TSSF, and Rev. Marwood Rettig, Conference Minister of the North Dakota Conference of the United Church of Christ.

Witnessing to the spirit of ecumenism, the service was blessed by the Lutheran minister, Assembly of God pastor, and Roman Catholic priest - all from Parshall- and the Sisters of the Benedictine Priory at Garrison, North Dakota.

Fumiko, a Japanese exchange student, played classical music; the choir offered up "Seek Ye First" and the local priest sang "Prayer of Saint Francis," accompanied by a Vietnamese-born guitarist. (From OEF website)

**Attention: Tertiary Sisters and Brothers:
For the first time in many years the Third Order is in debt!**

"I have \$250 in my Third Order checking account. \$1,200 is still owed on the new Devotional Companion, \$250 is owed for international postage for the last two issues of the Times, and appx. \$450 will be needed for the Chapter issue of the Information Sheet. Appx. \$1,800 to \$2,000 is needed to pay existing bills and publish the Information Sheet." - Provincial Secretary's Annual Report 1994

The Provincial Secretary's expenses are not the only area of the budget in arrears. Unless our income increases by the end of the year, Chapter expects that it will be necessary to put off our 1994 disbursement to Franciscan Aid and our outreach funding or perhaps forego them altogether this year.

Our present financial crisis can and will be solved if everyone of us pitches in.

Chapter appreciates those members who, over the years, have faithfully pledged and maintained their pledges. However, the following are suggestions for all of us to consider in our current endeavor to get out of debt:

- * Prompt payment of outstanding current pledges.
- * An additional end-of-the-year donation (especially for those who may not have made a pledge in this current year).
- * An increase in your annual pledge of 10 to 20 % for 1994.
- * A donation of \$5.00 to cover the printing and mailing costs for the new Devotional Companion.

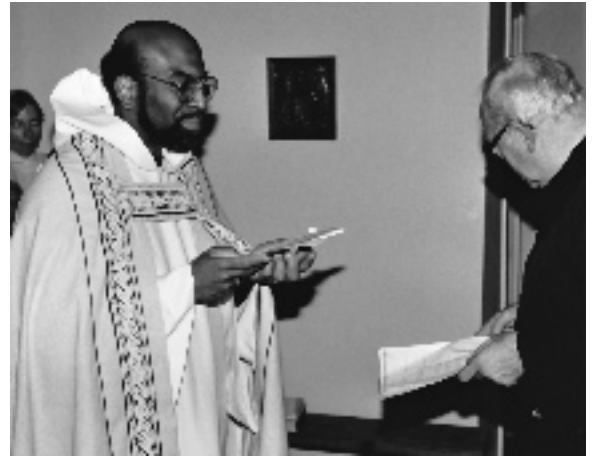
Please give this letter your immediate and prayerful consideration. Thank you!

Each dollar contributed will make a difference!

- Only 43% of the professed contributed in 1982.
- The majority of the professed are not pledging (1983).
- 1985 finds that less than 300 of 700 members pledge.
- 2011—80 professed people in a province of 500—nearly 16% (including many Area Chaplains and Fellowship Conveners)—had not contributed for at least three years

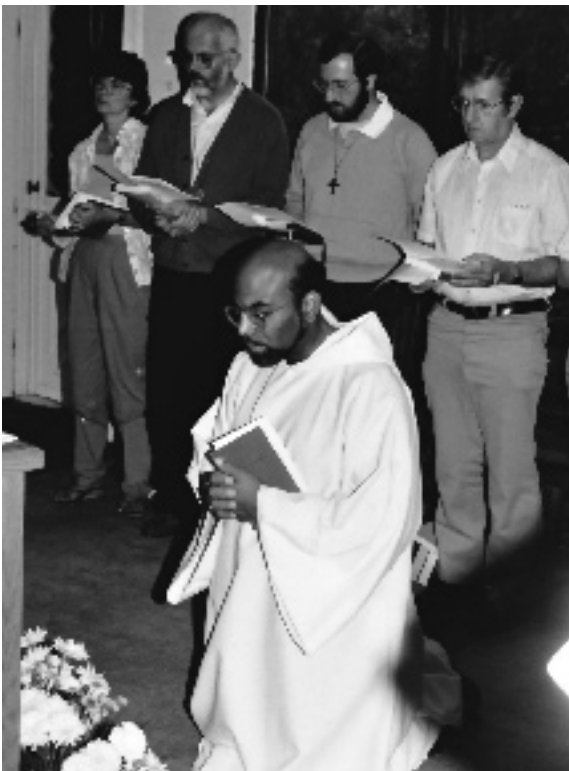
Have You Pledged?

1985—First Tertiary to serve as Provincial Chaplain



Masud and Br. Robert Hugh
Masud Ibn Syedullah is the first chief pastor to have developed his vocation as a Franciscan entirely as a member of the Third Order. (Gooch, the first chaplain, had begun his Formation as a First Order Brother.) Masud's election as chaplain is a significant new move in the life of the Third Order towards autonomy and self-development. For the first sixty years of its existence in the Episcopal Church, the Order was run by a friar-priest. But as research into the early Franciscan roots has shown, the Third Order that St. Francis founded was intended to be an autonomous, self-supporting organization.

Little Chronicle



Alden Whitney and
Masud Ibn Syedullah

Installation of a New Chaplain:
Masud ibn Syedullah in foreground,
(left to right) Gretchen
Good-Pankratz, Alden Whitney,
David Nard, Mickey Ibarra

Only two years after his profession, The Rev. Masud Ibn Syedullah was elected as the second Provincial Chaplain serving 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 and 2016.

FRANCISCANS CANADA

A NEWSLETTER OF THE ORDER OF ECUMENICAL FRANCISCANS IN CANADA & THE THIRD ORDER OF THE SOCIETY OF SAINT FRANCIS IN CANADA

Volume 6, Issue 1

Easter 2005

I was thinking that it would be helpful for us to know a little more about each other; that which nurtures our spirit, our ministries, and our dreams and passions. As I have used the Anglican Franciscans Email List, I have also noticed that our numerous American sisters and brothers are often discussing national political issues and action that can be taken. For all these reasons, and with the encouragement of two of our sisters, Muriel Adey and Diana Finch, I thought it would be useful to start this newsletter.

Lyndon Hutchinson-Hounsell (2000)

THAW!

January 14, 2008

An unofficial, monthly on-line magazine
Of/for Canadian Anglican and Ecumenical Franciscans

Published by:

The Highland Shepherd,

Canon Jim Irvine,

At

www.ths.ca

(press ENTER to follow the link)

Editor: Harold Macdonald

hjmacdon@mts.net



In June 2006, Harold MacDonald began *THAW!*, a follow-up to *Franciscans Canada*.

Ruth Duncan of Ontario became the first Canadian to be part of the elected Chapter.



Canadian House of Bishops invited all Canadian Christian Communities to come together for the first time—TSSF was well represented by Diane & Frank Jones (first row, center). (2014)

Brazil

2004

Masud Ibn Syedullah and Cesar Alves with Dom Orlando Santos de Oliveira, Primate of the Episcopal Anglican Church of Brazil, as he signs the Concordat, pledging his support.

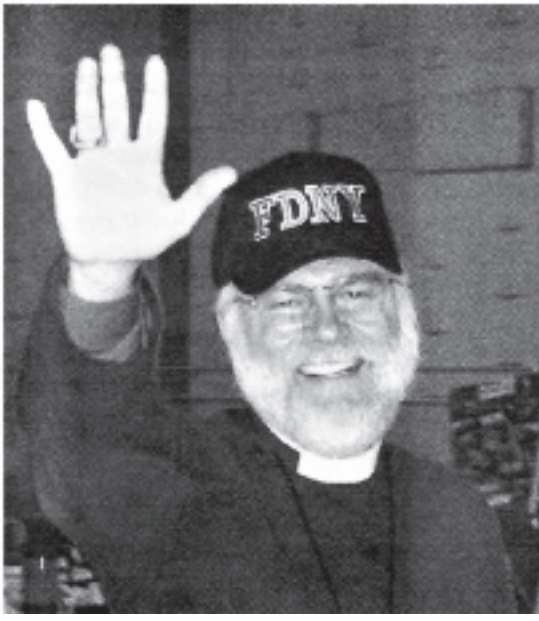


The Araçatuba fellowship:
(left to right, front)
First Order Br. Severino,
Elisabet Pessoa, Rosana Pa-
checo w/daughter Laura,
Alvaro Antunes, (2nd row)
Barbara Baumgarten,
Rev. Sérgio Pacheco (guard-
ian), David Catron, (in back)
Bro. Laurindo.

Immediately following the 2005 Chapter meeting a number of parallel actions took place resulting in approximately half of the tertiaries in Brazil withdrawing from formation or asking for release from vows. The leaders other than the Regional Minister withdrew, and the Regional Minister resigned.



Dom Celso's on-going Street Eucharistic ministry in Rio.



One of the tasks of a Bishop Protector is to ask if the Order is being faithful to their charism. In the Franciscan family, this means: how widely are we in love with Jesus? Francis' energy came from his passionate love of God and extravagant love of all his brothers and sisters. I encourage all of you to keep this always in your hearts and minds. (Chapter Address, 2010)

Bishop Gordon Scruton, Province of the Americas, First Bishop Protector (just for Third Order) 2003-2017

May the Lord Jesus, who loves with a wounded heart,
be your love for evermore;

May the Lord Jesus, who serves with wounded hands,
help you serve others;

May the Lord Jesus, who walks on wounded feet,
walk with you to the end of the road.

Look for the face of the Lord Jesus,
in everyone you meet,

And may everyone you meet,
see the face of the Lord Jesus in you.

And may the blessing of God Almighty, Father, Son
and Holy Spirit,

be with you and remain with you forever.

Amen.

Dr. Kathryn Challoner Medical Missions to Liberia



Kathryn Challoner in the Phebe Hospital ER in 2015 with a girl bitten by a black mamba snake.



Bringing hospital supplies to Liberian hospitals using funds from Franciscan Aid and the TSSF Challoner Medical Mission Fund

For years, Kathryn Challoner (Professed 2005) has traveled to Liberia on medical missions to Liberia (since 2003) on vacation from her medical work in the Department of Emergency Medicine at the Keck School of Medicine of University of Southern California. She has created a scholarship fund, Challoner Medical Mission Fund, and Tom Johnson both as bursar and then as Minister Provincial has been a big supporter of her work as well as financial intermediary.



Terry Rogers and Charles McCarron in front of tent

Witness for Peace Union Square New York City September 11- 17, 2004

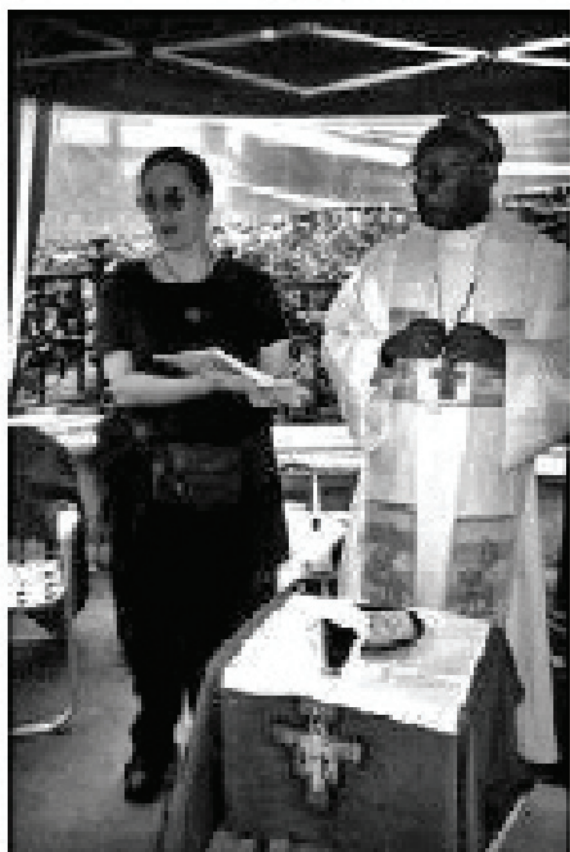
We didn't force people to change their minds. We didn't scream out "Repent or you will bring the end of the world!"

No, we were witnessing. We were there to show the people who walked by that there were people in our world who thought there was a better way to address conflict in our world.

We were there to be pastors to those who came up and needed to share their painful stories of war and personal conflict. We were there to offer prayers at the end of each day.

And so I had the privilege of joining some of my Franciscan brothers and sisters in caring for the world and in sharing our hope for a better non-violent way of living together and solving our differences.

from "A Canadian in Union Square"



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



Chapter 2014, Grace Episcopal Church, Norwood Massachusetts-- The First Peripatetic Chapter in 35 Years

John Brockmann as Minister Provincial brought Chapter to Boston, Massachusetts, for its first meeting away from the “womb” at Little Portion in Mount Sinai, NY.

John hosted our meetings at his parish—Grace Episcopal Church, Norwood, MA—driving the 14-passenger van for us all and cooking our meals in the parish hall.

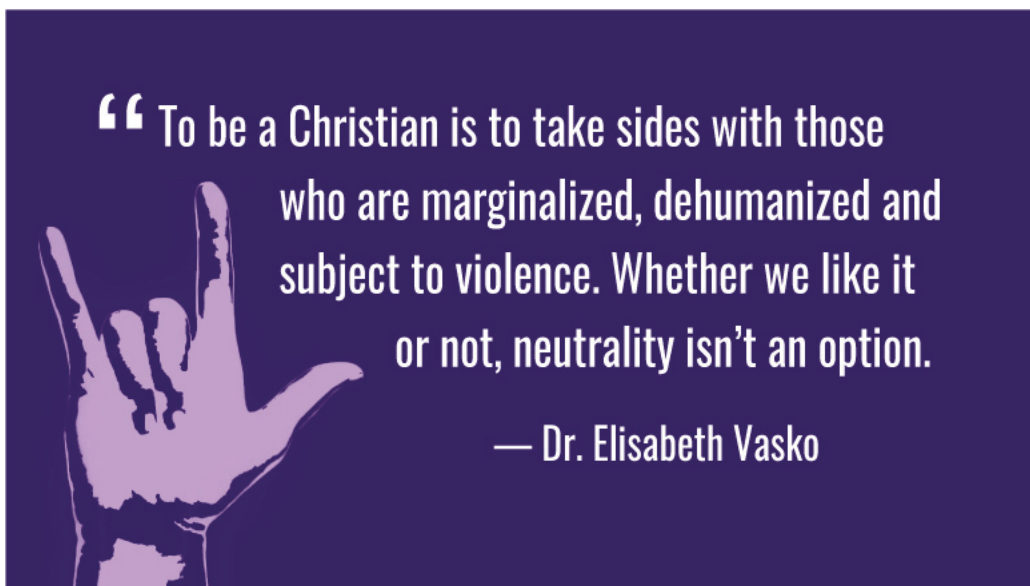




Franciscans International

A voice at the United Nations

We are a part of this Non-Governmental Organization (NGO) at the United Nations serving as a Franciscan ethical/moral presence.



We are a part of this Washington, DC lobbying group acting as a Franciscan ethical/moral presence in domestic US politics.



Medical Mission to Guyana: Feb 2003 (Reconnaissance) to Sept 2004 (Delivery)

Thank you, brothers and sisters of the Third Order, for enabling myself, my wife, Sheila, and Milan Schmidt, M.D., to visit the villages of Imbaimadai and Jawalla in Guyana. As you know, Imbaimadai is home to Charles & Celian Roland, and Jawalla is home to Winston & Dorina Williams. Brenda Mae Stewart of Jamaica, worked tirelessly over the period of a year to make arrangements with TSSF, the Guyanese government, The Church of the Province of the West Indies and the Diocese of Guyana so that a short-term medical mission trip to our Amerindian brothers and sisters living in the interior of Guyana might become a reality.

Tupper Morehead, M.D.



Sheila, Tupper,
and colleagues.



Imbaimadai
health worker
and
Drs. Schmidt
& Morehead.



Reconnaissance: Barbara Baumgarten (Bennett) and Fr. Charles Roland en route from Jawalla to Imbaimadai on the Mazaruni River of Guyana. Hidden is Fr. Winston Williams who is steering.



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

Emmett Jarrett



**“What People Expect of Franciscans:
God’s Mission for Us in Today’s World.”
(Provincial Convocation, Endicott
College, June 27, 2007)**

“People expect three things of us:
commitment to the poor, peace-building
and nonviolence, and care for the
Creation.”

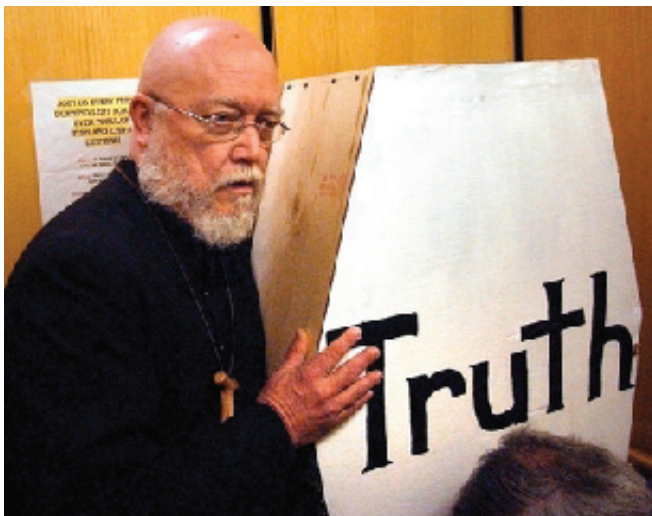
Rev. Swanfeldt of
Uncasville, CT &
Fr. Emmett
walking a peace
pilgrimage.



**Interview with Emmett
During One of His Peace
Pilgrimages (Winter
2008-9)**

*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.



Emmett 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.”



Cuba: 2016-7

In Nuevitas, Cuba, Raciél Prat was received as the first TSSF postulant at his parish in the Province of Camagüey. (March 13, 2016)



From left to right: Dioscean Bishop Griselda, who received Yulién Yuslán and the Rev. Haydee Lugo as Third Order postulants on February 25, 2017



Rev. Haydee Lugo and Yulién Yuslán were received as postulants on Saturday, February 25, 2017, during a break in the meetings of the 108th Annual Synod of the Episcopal Church of Cuba.

The ceremony was presided over by the diocesan bishop, Bishop Griselda, and included the participation of the Rev. Armando Delgado and Raciél Prat.

The ceremony was held in the chapel of the Evangelical Seminary of Theology in Matanzas.

Also on that day we conveyed a message to the assembly for the Church of Cuba on behalf of the Third Order, and the Bishop expressed words of praise and a brief explanation of the Order.

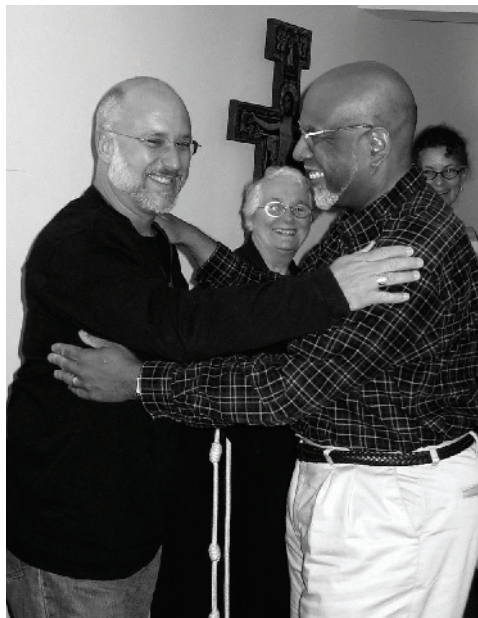
Bishop Mark MacDonald



The Anglican Church of Canada affirmed the desire for Indigenous Anglicans to establish an official self-governing national identity within the Anglican Church of Canada with the 2007 appointment of a National Anglican Indigenous Bishop. Bishop MacDonald, who grew up among the Ojibway people and was formerly Bishop of Alaska and assistant bishop of the Navajoland Area Mission, was recruited by the Canadian Anglican Church to be the National Indigenous People's Bishop.

From the Provincial Convocation 2013:

Creation, which we are part of, or the "environment," which we are not a part of, or are often seen as a resource to be used. The broader public has lost the connection between life, the presence of God, and creation. For a balanced life all three are necessary and connected. We are not human apart from the world, but through and in the world. Jesus is the unique embodiment of the Word for all people. God's spirit is everywhere, in all traditions and cultures. In the past many of us thought Western civilization was the culture that carried the Christian tradition and, therefore, other cultures should imitate the ways of Western Civilization in knowing God. Those tainted with the Doctrine of Discovery are beginning to realize that God is seeking all of us always, through different cultures, all of which are valuable. The idea that other cultures are wastelands and that they have to inculcate the ways of western European Civilization with its "greater knowledge" is false.



Masud Ibn Syedullah, right, passing on the role of Minister Provincial to Ken Norian in 2005.

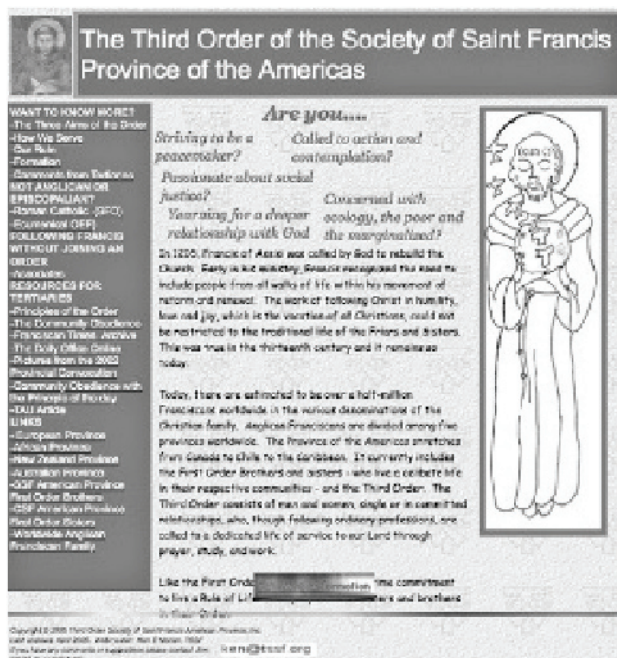
Ken Norian, Minister Provincial 2005-11; Minister General 2011-17



Ken's installation in 2011 as TSSF Minister General by Bishop Protector General, The Most Reverend Roger Herft, AM (Archbishop of Perth and Metropolitan of the Province of Western Australia)



In 1998, 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]. 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 (top). (Ken redesigned our website in 2005 (bottom)).