

Approved November 6, 2018

Chapter, Tuesday, October 9, 9 am

Members of Chapter present were Tracey Carroll, Janet Fedders, Phil Geliebter, Jeff Gollither, Verleah Kosloske, Josiah (Jotie) Noel, Liz Peacock, Millicent Ramcharan, Richard Simpson, Peter Stube, and Masud Ibn Syedullah. Chapter members Dom Celso Franco De Oliveira and Joan Verret were unable to attend. Alison Saichek was present by Zoom at different points during the meetings. Bishop Protector David Rice and TSSF Minister General John Heberton were also present. Present from the First Order were Sr. Jean Lait, and Br. Desmond Alban. Ken Norian, former Minister General, was a special guest as was Fred Ball, OFR. Rick Bellows was a special guest for the Installation.

Janet convened the meeting at 9:04 am and announced that Rick Bellows was there to read a poem he wrote for the installation. Rick Simpson opened with prayer. The Installation of Janet Fedders as Minister Provincial was led by Bishop Protector David Rice. Rick Bellows read a poem he had written for the occasion. The group then read together "The Canticle of the Sun."

Janet said that she is open and has no expectations and hopes to be surprised by love at this Chapter. Each member spoke of his or her expectation for Chapter.

Janet paid tribute to Luiz Bazilio, a former Chapter member. She warmly welcomed our visitors, Bishop David, Sister Jean, Fred Ball, Rick Bellows, John Heberton, and Brother Desmond

Ken got a gold star for attending 22 Chapters.

Chapter members reviewed the procedure for consensus.

Agenda was approved by CONSENSUS.

July 2018 Zoom minutes were approved by CONSENSUS.

Standing committee member for the coming year Janet thanked Jotie for serving this year and Tracey the year before. Phil was appointed to the Standing Committee for the coming year by CONSENSUS.

Rick Simpson was re-elected as Provincial Chaplain by CONSENSUS and Alison Saichek was re-elected as Bursar by CONSENSUS.

Janet received the cross from past Ministers Provincial from Tom with dedications from earlier ministers on the box.

Bishop David Rice, Reflections 10:30 am

During the course of the last few months my preaching, my teaching, my day-to-day conversations, have been informed, perhaps more succinctly put, defined by the Gospel of Mark and the **Book of Joy**. I will begin with the latter and move to the former. For those of you who perhaps have not enjoyed the pleasure, **The Book of Joy: Lasting Happiness in a Changing World** is the result of a weeklong reunion and collaboration by, his Holiness the Dalai Lama and Archbishop Desmond Tutu. Writer Douglas Abrams was also present and collated, framed and offered commentary to these exchanges into the form of this lovely

book. The weeklong reunion occurred by way of the Archbishop venturing to India where His Holiness has been in exile for over a half century and also on the occasion of the Dalai Lama's 80th birthday. As far as the Gospel of Mark is concerned, it is a central contributor to our present election cycle, wherein we have encountered Jesus forecasting his farewell discourse, more specifically, he has been pointing to his end as we know it. So it should come as no surprise that my reflection will animate both the gospel and this lovely book as I talk about the ways in which joy comes to us if we are willing to receive it. In addition, for my reflection on this occasion, I have included, as I trust you would hope, a Franciscan take on joy, thus I am including one of my favorite tomes, ***Following Francis: The Franciscan Way for Everyone***, by Susan Pitchford. In particular, I will highlight Susan's penultimate chapter entitled, Joy, "Our Little Portion."

I have said with different iterations over the last 30 years that my life has included a primary endeavor and that is chasing joy. I have expressed on innumerable occasions, and in varied circumstances and contexts, the deep desire and constant yearning for more laughter and levity and joviality and unmitigated joy in my life. And so, yes, I have been chasing joy certainly throughout my adult life. And the thing is, and I need to exercise holy candor here, what I have thought from time to time concerning how this joy might be mine, or how I might come to it (note the importance of my action) was the necessity to clear away those things which create an obstacle to said joy. In other words, for a rather substantial part of my life, I truly believed that if I simply worked harder I could reappropriate or recalibrate those things which perhaps had less meaning in my life and therefore joy could be mine.

So here are a few discoveries I think I've made and quite recently in fact. I have come to believe that joy is not obtainable, attainable, something we can capture, something that we can grasp. Now I'm not suggesting that we can't come to joy. This joy about which I speak does somehow occur as a result of an action on our part. However, if we believe for a moment that it can be ours through prescribed albeit easy steps, then we should take an additional and far deeper look. I am suggesting that perhaps the better language is that joy comes to us.

One of the first things we learn on this journey to joy concerns the reminder that we are not alone. Moreover, we are by definition and nature communal beings which fly directly in the face of westernized segregation, wall construction, and developing our own personal fiefdoms. And a central thread woven through our communal tapestry is that of common caring, generosity and love. As Desmond Tutu says in ***The Book of Joy***, "We are wired to be caring for the other and generous to one another. We shrivel when we are not able to interact. I mean that is part of the reason why solitary confinement is such a horrendous punishment. We depend on the other in order for us to be fully who we are. I didn't know that I was going to come so soon to the concept that we have at home, the concept is *Ubuntu*. It says: a person is a person through other persons." The commentary that Douglas Abrams gleans as a result of this part of the Dalai Lama and Desmond's exchange is: "The more we turn towards others, the more joy we experience, and the more joy we experience, the more we can bring joy to others." So, as I said, this unattainable, unobtainable joy, comes to us or we walk into it, whenever we are aware of our own brokenness and acknowledge the fact that there are no degrees of separation between ourselves and the other, and when we express and engage in compassion to the other. Desmond concludes in this section, "When we see others as separate, they become a threat. When we see others as part of us, as connected, as inter-dependent, then there is no challenge we cannot face—together." And the Dalai Lama concludes, "What do we need to fear or worry about when you have 7 billion other people who are with you."

Douglas Abrams writes, "The Dalai Lama and the Archbishop were both insistent that humility is essential to any possibility of joy. When we have a wider perspective, we have a natural understanding of our place in the great sweep of all that was, is, and will be. This naturally leads to humility and the recognition that as human beings we can't solve everything or control all aspects of life. We need others. The Archbishop

has poignantly said that our vulnerabilities, our frailties, and our limitations are a reminder that we need one another: we are not created for independence or self-sufficiency, but for interdependence and mutual support.”

Living in this world of interdependence as we do means that sometimes we harm those to whom we are dependent and we are harmed by them. Suffice it to say, living in community can be extremely messy. In order to walk into the joy which awaits us, we must be freed from the obstacles which block our way. Desmond refers to *The Book of Forgiving*, and he quotes, “Without forgiveness, we remain tethered to the person who harmed us. We are bound to the chains of bitterness, tied together, trapped. Until we can forgive the person who harmed us, that person will hold the keys to our happiness, that person will be our jailor.” The Archbishop concludes, “The natural response when someone hits you is wanting to hit back. But why do we admire people who don’t choose revenge? It is our recognition of the fact that, yes, there are those who think an eye for an eye is going to satisfy you. But in the end you discover that an eye for an eye will leave the whole world blind.”

In the *Book of Joy*, Abrams writes: “The other key element which enables us to walk into joy is gratitude. Gratitude is the elevation of enjoyment, the ennobling of enjoyment. It moves us away from the narrow-minded focus on fault and lack to the wider perspective of benefit and abundance.” And of course inextricably linked to gratitude in this world of abundance in which we live his generosity. Abrams adds, “Generosity is often something we learned to enjoy by doing. It is probably for this reason that charity is prescribed by almost every religious tradition. It is one of the five pillars of Islam, called *zakat*. And Judaism, it is called *tzedakah*, which literally means ‘justice.’ And Hinduism and Buddhism, it is called *dana*. And in Christianity, it is charity.”

Jesus had a few things to say about the way joy finds us, even though he didn’t use that precise language. What he did do, as we well know, is turned the world upside down, namely, lose your life for his sake and the gospel and joy will come to you. Mark’s recounting of Jesus’ words went like this, “If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. For whoever wishes to save his life shall lose it, but whoever loses his life for my sake and the gospel’s will save it.” (Mark 8:34,35). This denying of one’s self about which Jesus speaks is a reminder about our responsibility for the other. It is the reminder that what happens to you happens to me. It is the reminder, using the language of *Ubuntu*, I am me because of we. It is the reminder that if there’s anything in our lives which prohibits us from seeing our interconnectedness, our mutual responsibility, the ways in which we are called to offer care and compassion for the other, then we need to deal with that stuff now. That is the cross carrying about which Jesus speaks and which he modeled.

In the chapter entitled *Joy, Our “Little Portion”* in Susan Pitchford’s *Following Francis*, we encounter these words from the Principles of the Third Order of the Society of Saint Francis, from Day Twenty-Nine:

“Joy is a divine gift, coming from union with God in Christ. It is still there even in times of darkness and difficulty, giving cheerful courage in the face of disappointment, and an inward serenity and confidence through sickness and suffering. Those who possess it can rejoice in weakness, insults, hardship, and persecutions for Christ’s sake; for when they are weak then they are strong.”

Susan adds, “In the same way, the joy Christ gives us is far deeper than our circumstances and has little to do with how we feel about them. Unlike happiness, joy is less a feeling than a settled conviction, not spiritual goosebumps but the certain knowledge that, as Lady Julian of Norwich put it, ‘all will be well, and all will be well, and all manner of thing will be well.’ Or, as Archbishop Desmond Tutu likes to reassure people, ‘I’ve read the end of the book—we win!’”

When I was serving as Bishop of the Diocese of Waiapu in the Anglican Church of Aotearoa/New Zealand and Polynesian, I was invited by the House of the Bishops in the Anglican Church of Australia to attend and present at their bishop’s meeting. I enjoyed the hospitality of my fellow bishops as we gathered in

Perth, Australia. One of the indelible memories I have of that gathering was the words of one of the bishops who offered this commentary and alliteration on the state of the church he served, he said, “we are the bad, the sad, and the mad. What we are sorely lacking is the glad.” I believe the gladness about which he spoke is a holy gladness, it is the very joy which awaits us if we are willing to walk into it and embrace it.

For our ponderings and prayers:

1. When was the last time you experienced deep laughter?
2. When was the last time you were able to laugh at yourself?
3. When was the last time you walked into joy and you were lovingly gripped by it?
4. When was the last time you were swept up into the joy of another?

I pray that you would join me in stepping into the joy which is before us all. I pray for holy gladness for you and for me.

Janet thanked Bishop David for his love and attention to us. The Diocese in which he was translated five years ago had previously experienced schism. The years before were years of separation and suppression. He suggested founding a school for deacons, but deacons previously had been political minions of the bishop. At his first clergy conference he asked, “Tell me about your relationships with local police, officials, etc.” They spent the last four years getting acquainted with the larger context of San Joaquin. That came before formation. Now they are working on formation, being the place the Jesus movement can breathe in San Joaquin. His predecessor in New Zealand said people want to see you happy, to see a deep joy.

Janet said that Franciscan joy is so much of what we are. Sister Jean said that she is reading the book and is glad to have met both Tutu and Dalai Lama. Rick gave copies of the book as Christmas presents. Bishop David said that San Joaquin is a holy incubator. We are looking for joy. Tracey said that relationship is central to everything Jesus did and Francis, also. Masud said that this message calls us out of silos, isolation, our people are all God’s people. Stephanie Spellers in her book Radical Welcome talks about the Other; there is no other, it’s all us.

Rick Bellows said that hope is a gift, joy is a gift. Francis embraced poverty so he could be close to nothing, ex nihilo. Bishop David said that a lot of time with the school for deacons is spent on joy. Rick Simpson said that the worst thing to do is to jump into problem solving with homeless persons. Most want to be heard. Phil said that most homeless people say they feel invisible. Phil told about dressing up as homeless person before a meeting at church Someone from vestry said “You will have to move along, church is about to begin.” Phil said that people are not meant to be alone. The worst thing you can do to someone in prison is to separate them. Bishop said that as cathedral dean he used to pay particular attention to people who wanted to be alone. It requires work and attention to reach their deeper yearnings. Masud helps Christians understand that wisdom is out there, including from other faith traditions. Rick Bellows said that it reminds me of community, I didn’t come to TSSF for community, but it was the most important part of it. Janet said that we are working on bringing people

into community. Bishop David said that in one town in his diocese the Episcopal church commits an act of civil disobedience by feeding 70 homeless people every day because town outlaws homelessness. Janet hears a warning that we should not get entrenched in TSSF, but keep the larger perspective on the needs of the world. Masud said that we are formed to be activists, animators of the glory of God. The Episcopal Church is not very good at animating, story-tellers. Jotie thinks it is important to spend time thinking about the word incarnation. Jotie invited every organization in the community to make it a community celebration when Jotie was inducted at Spaniard's Bay. He told the Bishop his sermon would be printed and distributed in the bulletin. Jeff agrees about storytelling, but tries to show not tell; the rest is advertising. Bishop says life is 99 % intention. The best animation is to do it with action. In 2008 in New Zealand after his consecration, he spent 6 months going around pubs and talking to people, "Tell me about the Anglican church," and was told that it's the church on the corner with red doors. When he was leaving he asked the same question and people said – that's the church on the corner feeding people, etc. Phil said he has freedom as a deacon not to worry about his paycheck being attached to what I say. Many of parishioners are actively addicted or in recovery. Parishes that have active deacons have the ability to say things that priests who are on payroll cannot. Would Francis evangelize? Bishop David says, "I love fly-fishing, but I could keep it to myself or say, 'come with me.' I think Francis would be the same." We have a lot to learn. We have to share joy. Janet said that we have trouble jumping over the humility line. Rick said that the only gospel we take seriously is "Don't tell anyone now." Bishop David said that we're talking about going deeper in relationships. What we do eucharistically in here is practice for what we do eucharistically out there. Tracey said that she makes her congregation eat together. She proselytized for 12 Steps. Phil said that we need to go out of our comfort zone to learn the most. At Phil's parish they would call people who needed prayer into center aisle and everybody laid hands on them. It was uncomfortable for Episcopalians to touch themselves. John Heberton said that what really counts is to do what is ours to do now. Phil's church is running out of money. They ask do we God's work until money is gone? Yes. Bishop David said that the great disruption for San Joaquin was horrific, but it was a gift from God and it is good for other dioceses to see what is like. We learned to have consensus conversations

11:45 break for prayer and lunch. Reviewing consensus -- fist means stop, discuss, and listen. John Heberton said that he has been in position where bishop was the one person blocking it. They had to stop and start again and ultimately made a different and better decision.

October 9, 1:30 pm

Presentation by Rule Task Force, John Rebstock and Rick Bellows, present and Derek Larson present by Zoom.

After opening with prayer, John introduced members of the Rule Task Force. He said that we will go over 9 recommendations, do an exercise with red and green stickers, and then break into small groups to discuss.

1. Principles and personal rule of life – The Task Force said, “We recommend continuing to engage in the experiment of basing our rules on the Principles. We’ve done training and a number of people have begun working on it and we’ve got some feedback.”
Ken said that this was something that IPTOC invited us to do. Liz said that we need to clarify that the same requirements still apply – Eucharist, Daily Office, etc. and also at this point this does not replace your current rule, it runs parallel to it.
2. Creativity and the rule of life – The Task Force encourages people to use sentences, questions, or visual aids as part of their rules and for rules of life at group level such as fellowship or Chapter.
3. Rite of Reconciliation – The Task Force recommends more options in addition to the prayer book rite, such as participating in accountability group such as 12 Steps or Fellowship or reporting directing to a Chaplain or Spiritual Director. They encourage people to experiment with at least two of those forms.
4. Daily Office, Community Obedience, Personal Prayer. The Task Force recommends that we should consider all forms of prayer as prayer not acts of obedience. They recommend renaming Community Obedience as Community Commitment. They recommend extending the kinds of approved prayer books to include a broader list so that individual tertiaries could devise their own prayer forms which meet certain criteria.
5. Formation and the Rule – The Task Force said that people in formation want to participate in the experiment as soon as possible. The European Province is having a basic rule given to postulants then during their novitiate they create their own rule. They recommend trying that out. Masud asked whether we have a copy of the European model. Liz said that people say the revised ones look very much like what they were given.
6. The Task Force found the task force system was very good because independent people made recommendations but have no authority so they can speak freely. They recommend a similar process to deal with issues of formation. They had questions which they did not feel were under their purview and they recommend a new task force to deal with these issues such as changes in the formation program. They said there were other concerns people raised and there are ongoing concerns about alternatives to the written report, mentoring such as working in a soup kitchen, and formation classes.
7. Changes to documents, these probably require IPTOC. The task force recommends that Chapter petition IPTOC to change the name of the “Community Obedience” to the “Community Commitment”. They also recommend that Chapter petition IPTOC to amend the Principles by changing the heading of Days 1-4 to include a subheading like other days. The subheading would highlight community commitment (as reflected in the most direct statement of the Object on Day 3): “The Object of the Order – Building a Community of Love.”
8. Work groups to engage special populations such as the Companions –The Task Force raised the question of opening up the Companions to other denominations and other religions. They also recommended a shorter profession for young adults and a workgroup to build on proactively meeting the needs of elderly and infirm members. The mission to the elderly and infirm is already happening in the view of Chapter members.

9. Authority relative to the Rule – The Task Force asked that Chapter reaffirm that we are an Order because we have vowed our loving support to each other. They asked whether when people do fall away do we engage actively to find out why, what about release from profession? They said that there is a question of what formation is doing, that there needs to be a communal sense of why someone is released from formation, to make it more of a community decision.

John Rebstock said that the charge from Tom Johnson is written and oral. Tom gave different charges to different members at different times. The actual charge came out of the 2017 Chapter.

Regarding 9-B, Liz says this feels like an accusation against Formation and Chaplaincy.

On self-accountability, Jotie said that as a new area chaplain he discovered only one-third of the people sent their annual reports. Part of the work of being a loving family is ministering to these people who have fallen away. Rick Bellows said that inspiration, not scolding benefits people. Jotie asked how we deal with failure to follow the rule. John Rebstock said that we need to emphasize that we are joining a community, not just getting rubber stamp. Masud said that some people are thinking of personal piety, not community. Historically there was a time when there were fewer avenues for people to get together; they saw it as a process to develop their personal spiritual life. We are finding fresher ways to emphasize the community. Rick Bellows said that young people are not interested in strict rules. We want to make the order loving and joyous.

Jeff asked “What is Franciscan charism?” Rick Bellows said that it’s part of the document. Rick Simpson said that action was historically part of the 3rd order charism, e.g. building hospitals, etc. Jeff said that he feels as if there is a lot of life in my soul and I’m looking for the ground to stand on. I want to remember something. Masud said our discussions grew out of Archbishop of Canterbury’s calling on Orders to go back and find the root of their charism and to be a leaven to encourage new life. The IPTOC charge was more specifically about the rule and what it means to us now and the spirit of renewal that grew out of Tom’s enthusiasm. Ken said that in the mid-1980s the Principles changed a lot, but they have been frozen ever since. IPTOC said to relook at how we do things. Masud said two years ago Tom had a conversation with the formation team and encouraged them to see themselves as pastors, not policemen. Francis is never mentioned in the Rule, Phil said. Rick Bellows said that the 9 points don’t have Christ or Francis in them. What does having Francis in your rule mean? It’s having action in your rule – that is Franciscan. Derek said he began exploring how the principles include writings of Francis. A document like that could also be helpful. In our journey to try to capture Francis more, a shift to the Principles is better because they do talk about love, humility, and joy, and they about Francis (day 9) and being true followers of Francis and Christ (day 10). The Rule Task Force added primary documents .

The Task Force then asked the Chapter members to prioritize their feelings about the 9 recommendations with green and red dots.

There were questions about the purpose of small group discussions related to red and green dots. Masud said that we have the document, we have talked through the document, and now it is time to move to Chapter discussion. The Rule Task Force has done a good job of presenting. Masud said it is too much to do all at once. It is good stuff and we need to work on it. Peter said that some of these things are being done in other places, e.g. primary documents, studying Francis, and accountability. Rick Bellows cautioned that we must be mindful of the concern that caused this task force in the first place. The Rule Task Force departed.

Janet led the group in prayer.

Discussion of Rule Task Force Presentation

John Heberton said that this is very exciting stuff, they've done a lot of thinking. There are interesting ideas, some are Americas specific such as Daily Office and Reconciliation. Our Pacific Province doesn't require the Daily Office, but you can be Americas specific. Ken said that SSF outside of US came out of India. In the Americas we have a legacy of Daily Office, etc. from Fr. Joseph. The American version was more monastic.

Brother Desmond served as facilitator

He said "We will discuss 9 points in order. Do we split it up and save some for another time" Liz said let's see how far we go. Rick Simpson said we need someone to condense this document. Janet said that we will get to that eventually. Jeff said that it feels like a whole lot so let's not try to do everything.

We will move forward with the Rule experiment.

Do we reaffirm our decision to pursue the IPTOC 2017 recommendation to test the Rule revision, with the understanding that this is not required of all tertiaries? Liz said that the requirements still apply such as Daily Office and it should be publicly distributed that this is not a replacement with your current rule. This is parallel to but not replacing your rule.

Phil asked whether there are people who have done the experiment. What about getting limited feedback from those who have already done the revision? Janet sent them lists of "mentors" for this experiment. That core group has done some rules revision. Now the task force plan is to open it up to all and match them up with mentors to get feedback to take to ministers meeting.

Ken said he was really excited about the whole process of revising my rule. My rule has been unchanged for decades. Ken said that he incorporated word for word some bits from his nine points. His new rule is more aspirational. It's an exciting process. It was invigorating. Phil said that it's important to get that excitement out to people. Jotie said that we need to try to have a smooth transition to allow this go forward. It looks as if we are going in the right direction. Rick agreed to be part of Phase II which will also include Steve Eubanks and Janice Syedullah to match people with mentors and put organizational stuff in place. We are taking on rule revision and making fellowships into lifetime formation groups – two big things at once. Janet said there are more than just two.

Desmond asked why two rules side by side?

Liz, said okay to one rule if all the 9 requirements are already there. Liz heard that people thought they didn't have required Eucharist, Daily Office, etc. anymore because it is not in Principles.

Janet says it is exciting and opens it up.

Long-term practice in this Province is Daily Office, etc. We need to make sure people understand. Jotie didn't try to fit in 9 requirements. Masud says since the minister's meeting is in August 2019 that we should just use the existing experimenters to get feedback. John Heberton said that he puts my old rule on the altar, but uses new rule, too. John Heberton said there are 5 years to the next IPTOC meeting. We will consider this at next Ministers Meeting. The Ministers Meeting will be happy with a small pool of experimenters. Masud said that this is a long process; it has to be affirmed by all 5 provinces and affirmed by IPTOC, so it could be 5 to 10 years. Peter Stube said that unless we have the 9 requirements we lose some of our sense of community. It's part of the accountability. The 9 points maintain our connections to each other, remind us of what's been important from the beginning. Some of the reading recently has been looking back to what was important to Francis. That first rule he took to Pope was important to him. There seems to be a need to have real clarity about this sort of commonality. Maybe the ministers can give us more guidance on this. Rick Simpson said that last night when Peter said the task force was very excited about the process and said it was something that was going to be done very quickly, that caused anxiety.

Liz said she would agree to 1A if it is clear that the requirements still apply. The Preamble to the Principles is important. There is a suggestion that we use preamble as day 31. What's missing from the preamble? Consensus for 1A, providing no specific existing requirements be excluded in the handout.
CONSENSUS

Jotie asked, then we don't have to do anything else? Our mechanism on the experiment is to use the existing pool of people already doing the experiment and get feedback from them. If there are people who want to be included, let them do it. Those who want to do it may contact MP for permission. However no novices or anyone in formation is to be included in the rules experiment. CONSENSUS

2. Creativity in the Rule. One example was a question-based rule. Is it a commitment. Jeff said that maybe this raises a question about the area chaplain's job? Tracey said that she's not sure about whether we are ready for another layer of change such as the creative, artistic, question rule. We are not ready to make the Rule creative yet. CONSENSUS. Alison thinks we are free to be as creative as we want in other writings and reports.

3. Rite of Reconciliation. Tracey said that this is sacramental, if we are going to make a life commitment we should not dispense with this. Only a 5th step with a priest would qualify for Tracey. Ken said that it is hard to be low church and to be in the Third Order. This is a province of the Americas thing. Ken says he doesn't need a priest to absolve him of his sins. Sacramental confession can be honest reporting to one's Chaplain, Spiritual Director or mentor of one's continuing struggles with sin. Do we need to use the words of Rite 1 or 2 of the Sacrament? Liz said that what we mean by sacramental reconciliation is understood in different ways. Some believe you do not need to use the Rite. Maybe we need to clarify. Masud said that it's never been my understanding that the specific rite had to be said. It depends upon intention.

Desmond asked whether this is a discussion of the rite or the recommendation.

Francis said you had to have all the offices, not just one or two, and also confession. Jeff said that reformations take centuries. Liz said the only thing she hears about it from people in formation is from people who have never done it before. Tracey said that at least with a priest it is confidential. There is a question of protected speech. Phil said that in Pennsylvania the Sacrament of confession is protected by law.

Bishop David said that this reminds him of House of Bishops conversations. He wonders what this has to do with people where they live. How much does this apply to people who faithfully live a rule of life?

We note that the Principles encourage the sacrament of Reconciliation and we affirm the existing Norm. Masud sees this as parallel to IPTOC decision – don't spell it out, leave it to the person. CONSENSUS

Return at 4 pm.

Fred Jaxheimer, OEF introduced himself and was warmly greeted.

Recommendation 4. Daily Office, Community Obedience, Personal Prayer. Consider all forms of prayer as prayer not acts of obedience.

We affirm the current practice of Daily Office, Community Obedience, and Personal Prayer. CONSENSUS

Do we want to recommend changing the title of Community Obedience and to Community Commitment or Covenant? Liz says obedience is part of Monastic tradition. Changing the title would require all provinces to agree. We can recommend this. **ACTION:** Janet will take this to the Ministers meeting in August, 2019.

5. Formation and the Rule. We will not extend the experiment to formation at this time. CONSENSUS

6. Need to establish a Formation Task Group – Liz, no. Anyone can make recommendations at any time. Millicent said that we need to have more meaningful involvement of fellowship. It's not a bad thing to look at formation from time to time. Jotie said that we are currently trying to transform fellowship formation. There is no need to do this at the same time. We may need to revisit formation after rule change. There is no need to have another Task Force in addition to the existing Ongoing Lifelong Formation Committee. This may need to be done later. Chapter wants to see where the ongoing-formation team takes us before we do a review of Formation. NO to the new task force at this time by CONSENSUS.

7. Changes to documents "Building a community of love" heading. **ACTION:** Janet will bring this up at Ministers Meeting.

Peter said that obedience binds us, it is a freedom. Tracey, quoting James Martin said that we're not asking what would Jesus do, we are asking "What would you have me do today?" Jotie said that our committee looks at missional ministry. Words are important. Obedience is not a word that people want to hear today. We are in multiple cultures that have been hurt by an institution. We need to consider

how changing word would help if we want to get into a missional mode of living. David said that with a loaded word an attached commentary is necessary. This discussion would be different for GenX and Millennial people. We need to be cautious about words that have loaded meanings. Peter said that the name of Jesus is heard less in our society because it is attached to so much evil. We don't want to use words that send us back to a time of abuse, segregation, and violence. Those words need to be jettisoned. Jotie said that we enter into covenant relationships, I like the word covenant. I like that word better than commitment. Peter said that all these words need description. Covenant has a different meaning in scripture. Baptism is a covenant of the community. There is a covenant between God and the people of Israel.

8. Work Groups to Engage Special Population -- Companions – including them and opening them up to other Christian groups and non-Christians. Brother Desmond said the brothers have problems with this. This is a separate agenda item. Peter said that the Fellowship Conveners Handbook encourages isolated tertiaries to attach with other Franciscans.

9. Work Group for Young Adults. We will be looking at this in the future. We need to have this conversation at some point. Phil said that this needs to be addressed sooner rather than later. One OFS group in Philadelphia has success by alternating outreach ministry and regular meetings. Perhaps we can learn from them. Phil is willing to explore that on his own. Phil will investigate young people group possibilities. John Heberton said that this is an ongoing charge to listen to young people. Will there be money to gather some of them at the next IPTOC? Where would it come from? Should we ask Provinces for more money? Europe has young Franciscans program which just started. It's not about trying to make young people tertiaries, it's about sharing what Frances and Clare were about with young people. It's about sharing the gift. Desmond said that Christopher John is very enthusiastic about this also. Janet said that we have a group in Northern Mexico working on a young people's group. Fred Ball mentioned the Franciscan Earth Corps. It started with action then food and conversation. Masud said that our Chapter affirmed this about 4 Chapters ago.

Work group about aged and infirmed – we're already doing that.

9.A Does not need to be restated. We are already doing it.

9.B Self-Accountability – Viewing our brothers and sisters with support rather than suspicions. We already do try to focus on inspiration rather than control. There are questions about reporting. There was a time when they were trying to create a checklist on who reports and who doesn't. The narrative was lost. Rick said that we have tossed that and don't do that anymore. There were involuntary removals. It was an effort to get area chaplains to engage. These are problems we are trying to address with a lot of hard work. Tracey said that there was a time when my reports were irregular when I had a small child with special needs. Sometimes we get too interested in our schedules instead of taking into account people's needs. I think this is a reflection of old stuff and a reminder not to do that again. Masud said that the formation reporting form was revised to make it more than a checklist.

9.C Lackluster responses—handled interpersonally not just in writing. Rick is doing this. Some people don't respond to his calls. Julia Bergstrom tried to reach out to people who had not been heard from

and some people were relieved and others were indignant. Ken said that this lends integrity to people who are obedient to their vows. Rick said that when we stopped printing and mailing the Times 80 to 100 people lost contact with the Order. Bishop David said there is such a thing as a technical change (changing a light bulb) and an adaptive change, the realization that you need to go to the deeper problem. We are doing well at adaptive change.

9.D People in formation – We already invite and receive input from the fellowship, bursar, AFD, and counselor and listen to all those voices and read the file, both the AFD and Liz. If it looks like dismissal is in order, Liz makes the final decision on postulants and Rick makes final decision for novices. We apply the provisions in the statute – are they keeping their rule and are they living the life? There may be disagreements and somebody has to make the final call which should be made in prayer and discussion and listening. There have been cases where fellowship has been unhappy but Liz stands by the decision. Lately we've had people who have not been Episcopalians for very long. Liz recommends that we reaffirm the way that the statute now stands. We are trying to talk to people more. Liz says we don't notify the fellowship when we are dismissing someone because the relationship is with the formation term. Masud thinks there would be value in letting fellowship convener know. Fellowship should be notified in the case of someone in formation being dismissed. **CONSENSUS ACTION:** Fellowship convener will be notified about dismissal.

Chapter 10-9, 7:30 pm

Minister General, John Heberton. The invocation as done by the indigenous people of New Zealand which begins with Scripture. His church is built on the site of one of the last battles between British forces and Maori. British troops fought Anglican Maori for the right of the British to give land to British. They wrote rules of engagement and defined the boundaries of the battle. A poem written by one of the combatants is written on church wall. We are on a journey of trying to reconcile. The battle happened at the line between Maori land and missionary land. In 1866 the New Zealand government took the missionary land. The government will apologize this year. The church will stand with petitioners for recompense.

In New Zealand you start a speech with story about who you are and where you came from then acknowledge God's presence, this land, and the dead. The house is the ancestor in Maori-dom. They will publish a book soon. His handout and PowerPoint are on Dropbox. We are part of a family of Orders. We are one Order held together by our Rule. Three things – The Principles which we are to pray daily, The Constitution, and the Form of Profession and Renewal are held across the world. These are the basis of our community life and expression of our life as Franciscans. We are organized into 5 Provinces -- America, Europe, (England, Finland, Norway), Africa, Asia-Pacific (Australia and Hong Kong), and the Pacific Province (New Zealand, Polynesia, and Micronesia – mostly the Solomons)

The three functional instruments of unity are the Interprovincial Chapter (IPTOC), the Minister General, and the meetings of the Ministers Provincial. The Minister General is the functional head and servant of the Order based on Constitution. He or she acts as convener for ministers meetings and all

interprovincial life. The Ministers Provincial meeting is the executive body. IPTOC coordinates activities, ratifies ministers and constitutional changes after ratification by all the other provinces.

The Central Fund helps pay for Order . The payment is based on number of professed in province, done in pounds sterling. It pays for John's travel, Ministers Meetings, and all of IPTOC so it has to be carefully budgeted. IPTOC last year cost £40,000. The Minister Provincial Fund is money set aside as a discretionary fund. Minister Provincial of the province has to apply. The Trust Board has to agree. It has been used for Godfrey to go to Sri Lanka and for the Young Tertiaries Fund

John Heberton acknowledged Ken and Masud for their service. What's happening in Order worldwide? IPTOC has the experiment with changing rule of life and all provinces are thinking about lifelong formation within our local groups. Peter Stube's report on lifelong formation is in our papers. Young Franciscans change question to "How do we offer this gift to young people?" There is less emphasis on getting young people to join. There is Phil's idea of getting young people involved in action. Also in Washington, DC, St. Stephen & the Incarnation wants to engage young Latinos in action. At the Ministers Meeting they discussed a network of young Franciscans worldwide . That's being developed on Facebook and Zoom. We are being invited to reflect on our charism and how we live that out in various ways. Next year will be the 800th anniversary of St. Francis and Sultan meeting. John wants to have a general convocation in 2021. We are trying to think in new ways. Australia-Pacific ran an open source technology event. They want to restructure meetings so that best conversations are fruitful and then are challenged by provocateurs. Then people would invite conversations. There would be 2 rounds of just conversation. Third round would be conversations about making decisions. The sessions are 20 minutes each. One conversation was about LGBTI and experience in TSSF. It was well attended. They did it again and all leadership got to hear the stories of people not being safe in church. TSSF was a safe place. The action that came out of that was to put statement on website that we are safe for LGBTI people. A participant can be like a bee and flit between conversations and cross-pollinate or like butterfly and flickering in and out or stay the whole time in one conversation. It all boils down to what are we going to do to attract new members? This is the wrong question – it's got to be about how do we live out this gift of Francis? Francis' last words "I have done what is mine to do, may Christ show you what is yours to do" are important. We are struggling with this question across the world. John would like to come to our next Provincial Convocation. The Order is taking off in places where English is not the first language—Sri Lanka, Solomon Islands, Sweden, Brazil, Cuba. In some places such as the USA, TSSF paved the way for SSF, . Masud met a group of TSSF at a home in South Africa.

Chapter, October 10, 2018

9:10 am

Janet OPENED. Liz Peacock presented two candidates for profession whose documentation had previously been distributed to Chapter. Judith Atkinson and Laurel McMarlin were approved for profession by CONSENSUS. **ACTION:** Rick Simpson is to notify Judith and Laurel. The affirmation of profession of candidates from Brazil had been done in haste by an email chain on September 29, so in

order to be sure it was official, the profession of Gecionny Rodrigo Pinto de Souza and Lazaro Augusto Mouro was reaffirmed by CONSENSUS. We give thanks for the vibrant Recife fellowship.

Budget presentation and discussion. Alison explained that income in the past was distorted by late contributions being counted as in previous fiscal year. Alison has imposed a cutoff of October 31 for donations to be credited this year. Janet said that the shortfall seems alarming, but it is actually a bookkeeping issue. We are a cash basis organization. Alison moved some items around in the Expenses category because they did not make sense to her. For instance, she moved all officers under Servants including Latin American ministry. She increased the Minister Provincial's discretionary fund because something always comes up. We have applied for a grant from the Ministers Provincial Fund for a Brazil-Cuban retreat. This would be a one-time grant so Alison did not work it into budget. The plan is for the Brazilians to go back to Cuba one more time to get fellowships set up. We've applied for travel funds through MP Fund. The Chaplain's funding has increased because of Franciscan Connection and Rosary and Prayer Bead Newsletter. Under Formation, the budget for the Formation Director increased because with greater activity and travel, postage, and funds needed. The "Retreat Retreat" will be to redesign the pre-profession retreat. Five will test this by each doing a retreat in his or her own location and meeting via Zoom to discuss the outcome. Peter gave funds from Fellowship. An Annual Commission to examine big, hot topics is an agenda item with the Ongoing Formation Committee. Funds will be available if needed. This line item replaces the Rule Task Force. As to Outreach, Masud pointed out that this number does not include funds for travel and housing for OLF, OEF, and OFS meetings and also National Association of Episcopal Christian Communities (NAECC) board meetings. Adjustments were made. The donation to FAN increased and there are funds for travel for our representative on the FAN board. Alison equalized the donations to SSF and CSF. We are catching up on Franciscans International donations. Alison will make these donations in October. There are contributions to the Third Order Central Fund and Ministers Provincial Fund. John Heberton consulted his records and told us that our contribution to the Central Fund this year is \$2,834. He reminded us that for IPTOC the numbers of professed are used for Robert Dimmick's assessment. We now have two Zoom accounts and the Inquirers Secretary has been very busy therefore there is slight communications increase. An increase is expected for meetings in 2019. Under the category Overhead, the Website is now a separate charge. Overhead fees are different because costs of wire transfers are now recorded elsewhere. With changes, the \$66,550 total operating expenses now projects a \$1,450 budget deficit. Alison anticipates income will cover it. Under Special Activities, an account entrusted to us for Joint Committee on Franciscan Unity, in 2019 OFR will be contributing so increase JCFU by \$1500 and increase expenses to 7000. Medical Mission Fund anticipates \$10,000 contribution. Expenses for 2019 are unknown, but expected to total 10,000. The Hispanic Mission Fund money was used all on Cuba which Tom Johnson would have loved. As to other income and expenses, Alison needs to know about in-kind donations. "Is there a way to report in kind donations without asking for reimbursements," Ken asked

Alison wants to focus on this to document annual contributions to the Order if people are making in kind rather than money donations. We need to build up reserve for Provincial Convocation in 2022. Since we already have a deficit budget, that's going to bring the bottom line to net income negative \$7,450. A

lot of people made donations in October. December is also big. Alison will send revised budget for the Corporation meeting. The deficit budget is due to a one-time switch-over in income accounting. This budget includes things that are not in place yet and may not happen. Alison took out IPTOC amount because it is not needed. Cost of attending IPTOC is covered by IPTOC.

Budget-Actual 2017-18 – Minister Provincial had travel expenses; the secretary's budget had a surplus this year, but it will be needed for elections in 2019. There will be a final FY 2017/18 financial statement that should be available for the November Zoom meeting.

The Bursar requested two actions by Chapter. It was suggested that for financial changes a vote rather than consensus might be required.

1. In order to minimize the risk of loss in the event of a lost or stolen debit card linked to the TSSF checking account, be it resolved that the Provincial Bursar be authorized to open a savings account at Bank of America and that excess operating funds be transferred to that account until needed. Vote –Liz made a motion, there were many seconds, all in favor. APPROVED

2. In order to facilitate access to reserved funds, be it resolved that the Provincial Bursar be authorized to close the account at Union Partnership Bank and that the funds in that account be deposited in the new savings account at Bank of America authorized in resolution #1. Vote – Rick moved, Peter seconded, all in favor. APPROVED

Alison urged everyone to promote the use of AMAZON SMILE.

Rick suggested there is a need to look for higher interest for long term funds. Alison will look into the possibility of purchasing a two-year Certificate of Deposit CD for Provincial Convocation, and the like.

Janet thanked, Alison.

Adjourned until 1 pm EDT.

Reconvened at 1:02 pm

Janet led us in prayer. All present including Alison by Zoom.

Janet asked everyone to look at Dropbox to see the draft of her letter to the Rule Task Force so they know briefly what we decided on their recommendations. The text is as follows:

To: The Rule Task Force, TSSF

From: Janet Fedders, MP

Re: Presentation October 8, 2018 at Chapter

After your well-organized and lucid presentation to Chapter and after the year of work you have put into this project, I felt you deserved some feedback pretty quickly. Let me preface my remarks by saying how good it was that John Heberton, Minister General, was with us on this occasion. He was able to articulate and clarify that this Rule Experiment is at least a six-year process, with the first year under our belt. Let me describe the rest of the

afternoon for you. First of all, the discussion carried over until dinner hour. It was not heated, nor contentious. It was to the point, very clear, thoughtful and careful. As you know this is a group that is not afraid to express themselves. Your presentation made it relatively easy to move through your recommendations. Our deliberations were not hurried; they were direct and loving.

Of course, we agreed to continue the Experiment. We all agreed that the pool of those who have undergone mentor training is sufficient for getting to a point of good feedback for the Ministers Meeting. If other professed would like to join that pool, that's fine. They need only contact the MP. The Minister General also indicated this would be appropriate. Phase Two of the Experiment therefore will proceed with this group and others as the Spirit moves them. Feedback from the group will be invited in a timely fashion for a report to be made to the Ministers Meeting in August.

Moving then through the rest of the Recommendations from the RTF. Chapter decided that we should put first things first. Let's get through this next year of the Experiment and see how it goes before we introduce the idea of creativity in the Rule. We did comment that creativity could certainly be used as tertiaries make their annual report or in other writings.

As for the Rite of Reconciliation, long discussion followed that covered much territory. Chapter agreed that we will affirm the existing Norm and the encouragement stated in the Principles. This does in fact leave room for individual variation. About this and the Daily Office, John Heberton said it's just fine for the Province of the Americas to be different in their expression here. Chapter felt we can stay where we have been, as stated in the Principles and the Norms. Again Chapter said one thing at a time about the establishment of a Formation Task Force: we all agreed that a fresh look at Formation is a never wrong. There are things going on in the Order now that impact Formation and we need to see where those things are going first. The development of Fellowships and the fresh impulse of ongoing formation are already transformative as we speak. It was also noted that any professed tertiary can make any suggestion they want about Formation at any time. So, the consensus was No to a Formation Task Force at this juncture. They see the Holy Spirit at work in this area from a number of different directions. We are listening and moving with her as we can.

The idea of the wording, --Building a Community of Love --or something similar, will be brought up at the Ministers Meeting in August 2019.

About Special Work Groups -- there are already initiatives and actions ongoing in the area of Companions. As far as a work group for young adults, we agreed this is an area of focus and took actions within Chapter to move this forward.

As for the aged and infirm, the provincial chaplaincy has been working in this area already this year and will continue.

Much discussion followed about the renewing and refreshing of the entire Chaplaincy program that is taking place already. Your recommendations mesh with the concerns being addressed by the Chaplain and work is being done to increase connectivity and interpersonal relations.

Bishop Rice noted that there are two kinds of change: technical change (involving infrastructure) and adaptive change and that our discussions showed that we are already well into adaptive change.

There was discussion about people in formation being let go. Liz recounted for us the numbers of people who are now involved in making that kind of decision. We all agreed that the fellowships be informed as the decision is made.

John Heberton expressed appreciation for not only the hard work but the creative and innovative thinking of the RTF, echoing that of Chapter.

Reports from Other Orders

Fred Ball – Franciscans of Reconciliation

Franciscans of Reconciliation were helped in their founding by OEF to establish an Ecumenical Catholic Communion Franciscan group. There are 9 members plus 12 or so Associates (people who are deciding whether they want to take vows). In his home in Little Rock 9 meet together, but only 3 are professed. He helps with development of the diocese in the young Ecumenical Catholic church. They are still working on developing their rule, but it took Francis years also. Their individual rules will be based on the rule of the Order. Fred began coming to our Chapter meetings in 1997 when he was part of OEF. He has seen common issues over the years. He is glad to meet with us; it is helpful to see how others have dealt with common issues. Ken says that larger Roman Catholic orders have similar issues like ongoing formation, formation, finances, working in developing regions, and age – the scope is different, but the issues are similar.

Fred Jaxheimer – Order of Ecumenical Franciscans

Last week he was meeting with Byzantine Franciscans, talking about poverty of Francis. What did Francis own? He owned the ability to bless, the Good News, and fraternity. Francis took unexpected people and turned them into 3 orders. The fraternal love of TSSF lives on in OEF, OFR, and the Order of Lutheran Franciscans (OLF) all of whom grew out of our guidance to establish OEF. Their council wrote a letter to Susan Johnson and to us in gratitude for Tom Johnson. An OEF member was able to attend the memorial service for Tom. OEF uses the video produced by Joint Commission. We will look at it on our website. OEF had 7 life professions in the past year. OEF is now approaching 100 novices and professed. They have been seeing more inquiries and postulants lately. The Fellowship Coordination team is growing and there is much emphasis on their work. There are 21 fellowships and they have piloted an online fellowship. The results are outstanding. Currently they have two formats for online fellowships. Recently the Tri-State fellowship had a music and art benefit to support friars, had a retreat, and then did a homeless project. The Great Lakes Fellowship has regular retreats in Minnesota. Fellowship meetings are modeled after Chapter meetings which also include going out into the community which attracts younger people. They would like to be able to exchange directory information to invite TSSF to OEF events. They are listening deep, rising up, and embracing hope. They operate with a 5-person servant council who usually manage to work toward agreement without requiring a vote. Appointees to office do not have to be on servant council. Novices have done a lot more work in the Order because the

servant council assigns them responsibilities. There is no Minister Provincial, but instead the 5-person group works together. During their OEF convocation they went to a Families Belong Together rally. The next OEF convocation will be held at Roslyn, VA, June 27 – 30, 2019.

Regarding dismissal from Formation and notice to the Fellowship convener, Liz also wants to emphasize that the current rule requirements still apply. In this time of trial we want to be guided by where we have been so therefore we will be attentive to the 9 requirements.

Break for song

Administration-Finance Committee Recommendations were as follows:

1. Changes to the Statutes (These changes have already been prepared and annotated by Anita Miner and Janice Syedullah, over the course of the last year.) There were three additional items -- two submitted by Ken Norian and one by Terry Rogers. These have been added to the annotated Statutes that are in the Dropbox for Chapter.

2. Additions and Changes in the Norms:

a. Statement about taking Incarcerateds into Formation. Current wording under **Formation**: *“When an inquiry from a person who is in prison is received, they will be investigated on an individual basis and brought before the Standing Committee for a recommendation regarding formation. (2010) We are not able to accept a person into the formation process unless there is a trusted on-site Third Order member and/or an Episcopal clergy/chaplain who has back ground in prison work. (2015)”* What is needed here is a statement about our general unwillingness to accept an Incarcerated into the Order, but that it will be taken on a case-by-case basis

Earlier this year we decided not to accept any more incarcerated persons except on a case by case basis. Alison suggested we not accept any incarcerated person into formation until they are released and refer to them to the Perugian Community in the meantime. Liz says she understood that this involves previously incarcerated persons as well. Ken asked how long should we hold their record against them. Phil told a story about a young man from his parish whose arrest shocked him. Everybody is entitled to a second chance. Phil says an arrest has no bearing on how he will minister to someone. I don't think it's appropriate to ask on the application form. Rick said that unlike a local congregation there is no stable leadership. Millie says case-by-case. How do we find out? Sister Jean says this is something people want in prison, not when they get out. They want one-on-one communication all the time. Rick said it is hard to let people into formation and then say no. Tracey said that we have a responsibility to keep the church at large safe. Emmett Jarrett was incarcerated for civil disobedience. Tracey said that it matters what the charge is. Jotie said that forgiveness and reconciliation are part of our Gospel command. Our assumptions may not be accurate for the entire Province. Peter said that we should refer incarcerated applicants to the Perugian Community and then allow them to apply after release. The Perugian Community communicate among themselves. They have a connection among themselves and it is a unique thing. Phil said if that is looked at as something for the entire Province it would have to be tri-lingual. Masud is really sympathetic with our call to be compassionate, but we are an Order and that implies some things relationally, in how we are related. The incarcerated are cut off from these sorts of relationships which undercuts what it means to be in community. There is a concern about Safe

Church issues and we have developed a good Safe Church document. We don't allow ourselves to be part of officially recognized communities because we cannot comply with background checks and other requirements. Masud is part of NAECC, part of the body that helps new communities, the reasonable and charitable thing to do is say we do not accept people who are currently incarcerated. It is not fair to the person. If they want a connection with Francis they do not have to come to us to have that connection. Masud, as a formation counselor has experienced having to tell someone "This is not the time." Having a relationship with other tertiaries is not possible. They are not able to engage or to keep the Rule. Peter Stube says he does not want to lose Perugian Community that we already have – some of the group have no phone calls or chaplain or Eucharist. The community is important to those who are part of it. We've had these conversations around youth, about whether we should create Rules of Life Lite to give them time to consider. My concern is we need to set a standard. The time to enter the process is not yet. Bishop David is thinking about what John Heberton said about young people. There's a dissertation on GenX – believing, but not belonging. It may not be about membership as it is offering, sharing the Franciscan way. What I've heard from Peter makes sense to me. How can we be sure incarcerated person has an experience of the Franciscan Way? Janet said that will take a lot more discussion and thought. Keep it case by case. Ken said that if a person is looking for a way to have their notion of Franciscan spirituality affirmed, the Companions would be a way to go. There are 7 in the Perugian Community now – 3 are incarcerated, others are regular tertiaries. Steve Skinner will be part of the Tau Fellowship and Perugian Community even after he moves to the Caribbean. There is community taking place around St. Francis in the Perugian Community. Peter suggested we enhance the Perugians. Janet suggested the following: On a case by case basis Standing Committee will decide on applicants who are incarcerated.

Phil said that because of problems in court systems, we cannot really "investigate." The Perugian Community sounds best. When an incarcerated person makes application to the Order, they will be directed to the Perugian Community. Liz said that we need more clarification about their application to the Order. It has to say they cannot be admitted. Desmond asked whether it is possible simply to say "While it is agreed that it would not be possible to admit a person to formation in the Third Order who is incarcerated, any such person who makes inquiry to us will be directed to the Perugian Fellowship in order to foster their connection with Francis. Referred to committee.

b. Officer from the West Indies. Current wording, under **Chapter:** *"An Officer from the West Indies is invited to attend Chapter, as are a representative from Jamaica and one from either Trinidad and Tobago or Guyana (the latter are to alternate each year). 2004"* To our knowledge, this has not been followed, and in any case is unclear. We recommend that this nugget be removed from the Norms, OR that a statement to the effect that Chapter will be sensitive to representational needs of the entire Province within its makeup. Millicent said that it doesn't make sense. It should be either/or. She noted that the Caribbean includes Guyana. Agrees that this should be taken out. Replace with "Chapter will be sensitive to geographic location. **CONSENSUS ACTION:** Amend the Norms

3. Historic Marker in Cincinnati suggested by Sonya Riggins-Furlow. Online research indicates the cost of a marker to be around \$3,200 (with some variations). We would be responsible for paying for the marker and maintaining it. Funds for this are not available within the Provincial budget. We will not pursue this. The church is no longer there. We are not tied to a place, we are a dispersed order. **CONSENSUS ACTION:** Janet will relay the result to Sonya.

4. Budget

There are new allocations for publications and postage. Publications include: 1) A new Hispanic book is projected to be posted online, so no publication costs are necessary. 2) A proposed new booklet for the Professed that is projected to be more of a series of recommendations for literature that is already in existence, 3) SSF booklet of Francis' writings: this will be made available online, so there is no need for funding; 4) The Franciscan Connection: since this falls under the Chaplain's area, there will be funding given to the Chaplain for publication and dissemination of this piece.)

Contributions from Latin America – It was agreed to table this and discuss it with Jim Hagen tomorrow.

As to charging for replacement crosses it was agreed to leave as is. People are not billed for replacement crosses, but they may make a donation to the Bursar if they wish.

Companions – Thanks to Jean's work in the past, and to Damien Joseph and Thomas, thank you for work in the past year. The proposed revisioning idea came from a retreat in Long Island fellowship and also involved Bill Graham.

Sister Jean served as Associates secretary from 1990 to 2004, and then again after Derrick died. Coming back into it she realized there was a lot of disconnect and the Associates were disgruntled and unsure where they stood. She asked whether Companions could do their thing." Bishop Scruton, Bill Graham, and Jean did a survey and sent it to then Associates. The number of responses was disappointing. The big issues were about communication from the Secretary – what they want someone to do for them, not so much asking what they as individual Associates can be involved in. The survey was done throughout 2016 then in 2017 the Companions were handed over to the Brothers. Jean helped the two brothers, but they had a big job taking it over and responding to the survey. Jean said that people did not respond to the survey. Clergy are among the biggest offenders. Jean asked why are they doing this now. Jean was not part of the revisioning process. Br. Desmond said that noses were a bit out of joint about this and Thomas has said he hasn't had much to do. He didn't get much in way of pastoral work. The brothers sent out two mailings -- 30 percent of the directories were returned undelivered and they got 3 responses to their request. They have not put out a newsletter. Expectations were not clear. There were questions about how Companions see themselves. The revision sounds like Third Order Lite. It is so hard to get a response. John Heberton said that the Companions are the Brothers' companions in Australia. There's a rival 3rd order Companions which is 3rd Order Lite. Desmond said that there are lots of Companions in Europe – any brother or sister can admit them. Jean says in the UK they have areas where they have meetings of Companions. Her attempts to call meetings had little response because they are so dispersed. Some are invited to Fellowships, but they don't feel welcome. It's hard herding sheep. Some don't want to go to meetings. It's more of a devotional society. Ken said they are an eclectic group – some are on the fringe, some are very committed, including former professed, partners and spouses of TSSF, some are active in fellowships and convocations. How do you affirm the percentage of people who really feel a call to associate in an intentional way and others just want to be "friends of Francis." Ken thinks there is a place for the Companions to introduce people to a loose rule. That may be appropriate for young people, to be part of local fellowships. It has potential for people who want meaning, but do not have time. Some people want a lot and some want very little. The Revisioning proposal suggests that the Third Order take over and make Third Order publications, etc.

available to them. It's a group working together -- if the brothers are secretaries it doesn't all have to land in their lap. Jean said that Companions need to feel involved, but the brothers and sisters are small, older groups, and not able to do as much. Phil said that maybe we should let the brothers carry on for another year and we will try to supplement and assist the brothers. Desmond said that we haven't been good with paper newsletters. The brothers are ready to say we have too much to do. We would be glad to have someone take it over. Damien has provincial responsibility and Thomas has a paid job. Desmond would like to be free of it. Alison said that we don't have an updated mailing address for Companions. We will leave \$250 in the budget for Companions for whatever their needs may be. Phil asked who prepared this. It was members of Long Island Fellowship and others. The team would be Bill Graham, Lynn Herne, Janet Wakefield, Bishop Gordon Scruton, and Anton Armbruster. They are willing to take it over. Sister Jean is relieved. Affirmed by CONSENSUS. Desmond asked will we name a group as the secretaries. Technically all 3 three Chapters need to address it. The brothers can do it by Skype. When will we know? Brothers can do at Nov 1. Janet will ask Sr. Pamela Clare. We all prayed in gratitude and hope over Sister Jean and Brother Desmond.

Broke at 4:00

Reconvened at 4:25

Brazil has 72 members including postulants & novices and 16 Companions

Statutes – Thanks to Anita and Janice. Much of what they did was to standardize. Note that the official name is The Third Order, Society of St. Francis, Province of the Americas.

Regarding II.K. 6 Miscellaneous Regarding the question of 2 terms or 3 for elected members of Chapter. Ken said that Chapter changed this to 2 terms a few years ago because we want to encourage as much turnover as possible. Peter said that the standard for most vestries is two 3-year terms and then one off.

Adjourn at 5.

October 11, 2018

Convened at 9:09 am

External Relations report by Masud. Janet thanked him for his intense and loving work. Franciscan unity is central. This office was created by the Minister Provincial about 5 years ago because of the expanding task of relating with the other religious communities. The charge of the External Relations Officer is to assist the Minister Provincial in communications and represent TSSF with other orders and to strengthen ties with other orders.

Because of Tom Johnson's illness Masud was one of three representatives to IPTOC . Normally it is the MP and two others. Last year Liz and Peter also went because of their roles in Formation and Ongoing Formation. Peter and Masud were able to share what is happening in this Province about ongoing formation which is fellowship centered. That was well-received. Other provinces were eager to find out more. It helped set the pace for some of the developments coming out of IPTOC. First Order schedules its interprovincial Chapter at the same time so there are separate business meetings but workshop and fellowship times are held together so representatives of the whole Society of St. Francis, including an Abbess of the Poor Clares were there. The different cultures around the world are represented at IPTOC. At the Ministers Meeting all four provinces meet together. Several ministers were new so it gave ministers a chance to meet face to face and share dreams within provinces. We had two representatives from Order of Secular Franciscans (OFS). Both the English Minister and General Minister were there and participated. It helped create communication between Anglican and Roman Franciscans. Masud was able to share with them the idea of Franciscan unity in US. Masud shared the video done by the Joint Committee on Franciscan Unity at IPTOC.

Another task of External Relations is to attend Chapter meetings with other Franciscan Orders, e.g. OFS. Peter covered that last year, but this year their Chapter is at the same time as ours. We will try to avoid such conflicts in the past. We are invited to give an address of OFS due to relationship building over the years. We have an important tie to Order of Ecumenical Franciscans because the leadership of OEF was formed through our formation process 35 years ago. Adrian Dillon attended their meeting this year. The Order of Lutheran Franciscans (OLF) is another order we have been involved with. It is 6 years old with approximately 15 people. We have helped with their formation. We have been at their meetings every year. They treat us as siblings. This past year they had great schism of 2017 – a conflict within group. They lost some people and had to regroup. Masud was able to bring objective eyes to them. They were trying to grow too fast. They have had a learning experience. They were dealing with more with than they could handle. Now they are prioritizing. A major change within OEF was the conversion from a single Minister Provincial to having 5 person council, "the Holy Quintet." It is working. They work with an absolute consensus model. They included Masud and Roman Catholic representative into the process. The stressful part is waiting for the process to work out.

Joint Committee on Franciscan Unity was formed in 2004. Masud and Fred Ball were involved from the beginning. The relationship with the OFS has been a journey. It began when we invited the Roman Catholic minister to attend our Convocation about 1997. That began an exchange between Seculars and TSSF at Chapter meetings. There was a 2002 decree from Rome that Franciscans were supposed to open up and reach out to other communities. Masud attended a meeting (in place of Anita) the Roman Franciscans held along with Fred. They began to explore setting up a joint committee independent of Rome. The Joint Committee had to be accepted by seculars, OEF, and TSSF. The first conference was held in 2006 at Little Portion. It has been an important organ among us to help create relationship. The effort was to create a sense of unity, cooperation, and a sense that we were all equal Christians and Franciscans. The ultimate leadership of OFS has regularly been at that conference. Sometime Ministers of all orders are there at meeting. OFS has 15,000 in USA. There has had to be education that we are all in communion. Rhett Engelking OFS and Masud led meeting of Joint Committee at Roslyn in Richmond,

Virginia, on Franciscan Spirituality. OLF now officially part of the Joint Committee. The JCFU video is now on our website. The video was made last year to be available for formation program for OFS, OEF, and TSSF. During formation they are called to work together as Christians and Franciscans. The next conference is to be held May 31 – June 3, 2019, in Florissant, Mo. There will be 5 representatives from each order in addition to two representatives.

The National Association of Episcopal Christian Communities (NAECC) was created 20 years ago and then dissolved. In 2002 it was reborn with Masud's assistance. There are 15 orders involved. More communities are emerging. It is the place where new communities get support to develop formation programs and develop structure. They can learn such things as how to present themselves to House of Bishops for recognition. They also work with the Conference of Anglican Religious Orders in the Americas (CAROA) which is made up of conventual orders and monastic communities in the USA and Canada. NAECC and CAROA schedule meetings at same time and place to build community between conventual and dispersed orders. This year Janet attended so that other communities could meet our minister and so she could meet all the other religious communities. Masud serves as secretary. NAECC and CAROA had a joint table at General Convention to help attendees become aware of religious life. Frank and Diane Jones are helping the Bishop in Canada create a similar organization of religious orders in Canada where there are orders although there are no canons for establishing religious. The Sisters of St. John the Divine were very helpful in this process in Canada. Diane and Frank are also working to get TSSF established as a recognized charity in Canada so donations are tax deductible. [Since the end of Chapter, we have word that this has been accomplished.]

Masud said that we need to think about the directory. We have been protective. Other organizations are asking for our directory so that they can invite us and we can invite them. Tracey says we do that in Oklahoma with the virtual fellowship which has OEF involvement. Fred Ball said he was sent the TSSF directory for years.

Janet asked whether there is any thought about letting other than leaders attend any of these conferences. The site of Joint Commission moves around the USA. OFS Province is only the USA. Ours is international. Each Order contributes \$1500 to the cost of Joint Committee meeting.

Janet said that yesterday was a shocker for Masud and Millie in terms of their terms on Chapter coming to an end next year. It was kind of unexpected. Our gratitude to Masud, Millie, and Joan is deeper and deeper. This is their last Chapter. They will be part of our meetings until the 2019 summer elections.

What happens to External Relations outside USA? Jotie asked how to get in touch with OFS in Canada. Masud recommended we begin by inviting individual OFS members to meetings. One way is to coordinate Minister to Minister connection within OFS. Masud says that Jan Parker, OFS, would be the one to communicate with the Minister in Canada, Doug Clorey. Either Janet or Masud can establish that communication. On the local level begin with invitations. In Puerto Rico the diocese has established a Franciscan order and we also have TSSF. It would be great to have Franciscan unity there. Desmond also mentioned the OSF brothers. Masud explained a group in founded in the Diocese of Olympia,

Washington is called the Order of St. Francis, OSF. They had two representatives at NAECC. OFS and SSF were able to cooperate on the Puerto Rico mission.

Janet asked “How do we feel about sharing directory with OEF, OFR, etc.?” Liz doesn’t like it because we have protected privacy of our members so long. We don’t want our names to be a commercial product. We will talk about this at November meeting. If we do exchange, how broadly should it operate within the other order? Phil reminded us that the contact information found in our directory is already public knowledge and easily available. He suggested perhaps we can exchange directories at higher level.

ACTION: Put on agenda for November Zoom meeting.

Fellowship – Ongoing Formation – Findings from lifelong formation committee.

Rick Bellows proposed the creation of a commission meeting annually or bi-annually made up of Tertiaries with the requisite skill and gift sets to consider issues that were assigned to it or to address matters that arose in culture that required theological reflection and discernment. The recent use of a task force to consider the Rule of Life question from IPTOC is an example of this proposal. The committee considered this and felt that it offered creative ways of raising up leadership in the Order and offering advice to Fellowships around Franciscan ways of engaging Christ in culture.

John Brockmann asked that we consider whether it is time to create a new role on Chapter of Lifelong Formation Director. His sense is that this is so important that it is necessary to have someone dedicate their time on this. The Committee feels that this work is currently being done by the current Fellowship Coordinator. They also thought that the current studies on lifelong formation being done throughout the Order needs to be further along before we know what the task would be. The committee recommends revisiting this question a year from now.

Finally Diana Turner-Forte recommended we create a booklet for the newly professed containing information on what’s available to them, what’s expected of them, how the Order is organized and what BCP’s are approved for usage. The committee observed that all this information is currently online in several places, notably the Formation and Convener Handbooks. They suggested that it may be enough to create a Q&A section online that takes the questioner to the relevant site answer their questions. They noted that the upcoming generations access material more readily online than in booklets.

Liz said that the material is in the formation book, the newly professed have just been studying this. Rick said that we’re in the go-fetch it mode. We need to PUSH it out. People need to be repeatedly informed. The MailChimp open rate is 50 %. Jotie says ongoing formation is going to have a communication strategy. Peter said we must take into account the different learning styles of members – some, especially the younger, are perfectly comfortable with our website. Perhaps we need Q&A or FAQ on site. Some may need a brochure. We need to respond to all those learning styles. Peter would like to give this to Communications to ponder. This suggestion was referred to the Communications Committee for development. They are to consider whatever media is necessary and to consider the

delivery method. CONSENSUS ACTION: Janet will respond to Diana and refer the issue to the Communications Committee

In response to Rick Bellows' proposal of a commission annually to ponder cultural matters requiring theological reflection to develop leaders. The committee considers this a good idea to develop. Rick Bellows suggested male consideration of #me too and Sonya Riggins-Furlow wants TSSF to look at racism. Derek Larson said that being involved with older Franciscans was developing for him. Peter cautioned that we should not overwork same people. Zoom has opened up possibilities. Should it be annual or biennial? Jotie asked whether with the emphasis on ongoing formation we are going to be providing Franciscans and fellowships opportunities to address these issues. We aren't sure how this is going to unfold in terms of ongoing formation. It is a good thing, but this is just the beginning of a lot of good things. He thinks this sort of thing that will happen as part of on-going formation. Jotie says we cannot take every proposal and institutionalize it. We should let fellowships go with it. Why can't each area do its own topics? Liz said that we heard the Lutheran warning of trying to do too much. Peter said that everything is heading toward the fellowship level. It was suggested that the subject of the annual commission is best implemented now in local fellowships. CONSENSUS ACTION: Janet will notify Rick Bellows and Peter will communicate with conveners.

Concerning John Brockmann's suggestion of creating an office at the Chapter level of Lifelong Formation Director, the committee recommends delaying one year, going back to house churches, listening to the Holy Spirit. We must not race to make this concrete. We will consider this annually until we are ready. CONSENSUS ACTION: Put on the agenda for 2019 Chapter or earlier for ongoing consideration. Janet will respond to John Brockmann.

Bishop David calls items that are not yet ripe "carpark" issues. It is important to keep them in sight so they can be brought out when ready for consideration.

Janet thanked the committee.

Millicent asked about The Basics and was told that John Pedersen moves them out to all new postulants.

Statutes – CONSENSUS on page 1 as amended to change American Province to "Province of the Americas." Many of the changes were minor textual changes suggested by Anita Miner and Janice Syedullah after they did a close reading of the Statutes. Numerous changes standardized the way dates are written in the Statutes. Additional changes took into account the Chapter change from voting to consensus, although it was suggested and incorporated that votes may be required for financial matters. Ken Norian noted that the suggested term limits correction would undo the action of Chapter a few years ago that set the limit for elected members of Chapter at 2 successive terms. See Updated 2018 Statutes for approved text.

Rested at 11:45 Will reconvene at 1 pm

After reconvening, Janet reported that John Brockmann is mailing copies of the Franciscan Times to those who do not get it online. It cost \$26 last time.

There has been a suggestion that we change the name of JPIC because it is outdated and sounds harsh. The feeling was that the title is bigger and beyond our decision to make; it is commonly used across the Franciscan family and the world. It is standard, not outdated. It's international.

The millennial listening group was not present, but Janet urged us to read their reports in Dropbox, etc. They would be happy to distill their compilation down even more if needed.

Society of St. Francis –Brother Desmond reported that the First Order website is being updated. Damien has done all the work on it. Facebook has been updated. Desmond went to Canada for CAROA and NAECC plus retreat. The subject of the retreat was fear and love, either one or other is motivation. He wrote poem about that. Desmond can speak about the SSF Province from either perspective. Clark Berge banned the word fragile. Clark encouraged reframing ; there are better ways to look at things. Desmond notices moments that are “almost enough to make you believe in God,” quoting Br. Jude. There was a crisis of accommodation and then New York turned up. There may be more than 2 brothers there at some point. Desmond appreciates contact with Janet and their Bishop Protector and also has a mentor, spiritual director, and therapist. The Hermitage transfer was finally handled by diocesan chancellor's office. He believes ownership transferred on St. Francis Day. Transfer of land at Little Portion is nearly done, too. In New York City, Br. Thomas is doing paid work for emergency shelter network – 50 or 70 churches. Damien has a lot of provincial responsibility and two or three brothers are elderly. Br. Ambrose is still in LA, but the previous residence was reclaimed by new bishop. Antonio is trying to work out something that suits him better. Desmond originally came for two years, but he's happy to be here and accepts the office of Minister. Desmond has had to let go of formation. They have a local novice tutor, Rev. John Porter and Damien is doing Novice Guardian from NY. Jude, Desmond, and Ambrose are the only ones who are not relatively new or elderly. Regarding the Living Stones conference attendance., it was a small enough group to work together to make decisions. Ambrose is asking prayers for his continuing discernment. Next year is the SSF centennial. Desmond brought enough centennial postcards for Chapter members to take them to their fellowship groups. The celebration at St. Luke's in the Field in New York City will include a service and a keynote speaker, Ilia Delio. The date of the SSF foundation is Holy Cross Day. Desmond brought greetings from Brother Robert Hugh. Brother Clark Berge is a member of the European Province for now. Brother Luke withdrew last year, perhaps prematurely, he's still listed. There are a handful of inquirers.

Community of St. Francis - Sister Jean referred to the report Pamela sent. Community is redefining itself after Cecelia's death. There have been no novices and no inquiries for several years. They invite people to come for a week in the summer, but so far that has not yielded inquiries. She said, “We're here because God wants us to be here.” They offer Companion and Immersion groups. “We invite women to share 10 day immersion living with us and Pamela talks about Franciscan Spirituality. We do Holy Week, go out into Tenderloin and do foot massage. Sister Maggie goes to Open Cathedral which is interdenominational.” So do people who come to Immersion. Some churches are open to homeless during the day. Pamela does that. The Immersion people accompany her. Last one just ended just

before Jean came to Chapter. Most recently had three women participate in Immersion. There are only three sisters in the House. It's a small program, but they take something of Franciscan charism back to their parishes and the world. Women come from California or sometimes elsewhere in USA. Third Order people can come if they want. This might be something that newer people might like. It only costs the fare to get there. Sister Ruth is still doing Family Link work that was started during AIDS crisis to help families needing accommodation. Eventually a group of people who helped to get a house. No longer is AIDS the problem, but the needs of others visiting loved ones with life-threatening disease or trauma. Hawaii does not have a trauma hospital so people are sent to San Francisco. Maggie does computer work, also. The Korean sisters have gone home. Immersion guests have been vegan and vegetarian so the sisters have had to expand their culinary expertise. Sister Jean goes to painting class. It's mostly Spanish-speaking, but she's managing. She gave her first piece to Brother Jude. She's learning, she said.

The Formation Director added an update to report – we are totally full up with counselors. Formation could use more counselors, maybe two. Liz needs another AFD, but hopes to get one early next year. Liz loves her work. Janet says that Liz is doing a great job of dealing with counselors and others. People are grateful for an immediate and Franciscan response.

Peter Stube, the Fellowship Convener, has been working with conveners. He tries to call and talk about what's working, what issues they are having, and to help resolve issues if possible. Peter has talked to ¾ of the conveners over the two years. He has also done three workshops using Zoom on such topics as IPTOC developments and sharing creative ideas from other fellowships.

Peter is trying to help conveners move the groups so that there is balance between contemplation, community, and mission, depending upon the skills and transformative anger of those who pray together. This worked well for a church he formerly led and he expects that this sort of thing can happen in Order especially as we embrace the house church idea, raising the community to a clearer sense of where we become accountable, sharing rules of life with each other. Some groups prefer to be contemplative and others prioritize mission, but he's encouraged people to keep the 3 visions in front of them. Last year some conveners said that they wanted to stay the way they were and did not want to do lectio. Most of the others tried it. Peter has written essays to the conveners about emerging vision and asks for feedback. Thomas Aquinas answered every question he heard the culture asking and when church didn't have an answer, he proposed one and then asked for discernment. An example is the number of angels on head of pin.

At IPTOC, after the presented material, three individuals from three separate Provinces were asked to continue the research on lifelong formation. Peter distributed to Chapter the report that he submitted. It looked at what all the different groups were doing on lifelong formation. Some Provinces have very little fellowship so much of thinking on fellowships came from this Province. We must know the Gospel to do it. Contemplation, community, and activism are the basis of the lectio scriptures. We are clear that we have a Franciscan vocation, we are attempting to reclaim founding values of Francis and Clare by reading primary materials, not just books about them. With Masud's help (and Richard Rohr) Peter has been pulling out the value statements of Francis such as his dying words. This is not a moment like

Benedict's founding of the Benedictines. There is no building; we are going to be out among the people. "Go to where the people are," said Bishop Tuttle of Montana, "go to the bars." Peter said, "We must follow where spirit is leading. She's ahead of us." For the rest of the year the ongoing formation group is going to wait to hear from the Ministers' chapter meetings. They will see whether the discernment they are doing fits. Training may be needed. Tracey has done lots of work with virtual fellowships. Cloud Fellowship is the largest in the group. Three fellowships meet by video. One meets by email. We have added several fellowships this year and closed one or two. A lot of people are doing some exploring. As to Inquirers in fellowships, If inquirers are not near a fellowship, they send them to virtual fellowships. Little Sparrow now exists both physically and virtually in Canada providing more opportunities to build community.

The Provincial Chaplain reported on Saints Wisdom, Emmaus Travelers, and Rosary Prayer Bead Society. Bro. Willie has called 90 percent of the members. Saints Wisdom received an unsolicited contribution from an undertaker that covered postage. Many people felt disconnected because they no longer get print material. Reporting was at all-time high this year because people feel connected again. Over 200 people have promised to write articles for Connections. People are telling their stories. The Franciscan Times is our main voice and also an archive and record; Connections is ministry. Emmaus Travelers sprang out of this by introducing isolated people in different parts of the country who call each other regularly. They need twenty more Emmaus Travelers. The Franciscan Rosary group has been revitalized. Their motto is "Pray the rosary, any way, any time." We need more area chaplains. Western Canada has been particularly tough to fill. Rick updated the Daily Obedience by making an app that can be downloaded to your phone. Rick also took the directory and created a directory by fellowship. It makes it easy for chaplains to reach people in their areas. Millie spoke of the effectiveness of her Emmaus Traveler experience. Millie asked "How many professed persons report." Rick no longer keeps a checklist. Three years ago 50 % of the Order didn't report. Now we are in the 90% reporting range. Some isolation is self-imposed, but that doesn't necessarily mean they don't want a connection with the Order.

Do we want to put Zoom meeting minutes on the website? Minutes will be more cursory and Verleah would prefer not to include names of people not approved for profession. **CONSENSUS ACTION:** Future Zoom meetings will be posted on the web after Chapter has approved them. Usually minutes are submitted for approval at the next Chapter meeting.

Urgent climate change message – Chapter member Jeff Gollhofer is an anthropologist and parish priest. For last 25 years he has been the Anglican Communion's environmental staffer. Jeff is based at the United Nations. He's been encouraging the Anglican Communion to organize provisionally and regionally; they approved that. So he was at the first meeting in South America and the second meeting in South Africa. It is important to realize where we live and how to take care of creation. Archbishop Welby is aware that this is a pivotal environmental moment in earth's history. The Third Order has responded well. Paolo Freire also trained Jeff. Anthropologists knew communities were coming apart because of how capitalism works. "True hopefulness depends upon truth," Jeff said. He recoiled from a fear-based sermon as a child. He didn't think God was like that. A wise minister told him to think for yourself and make up your own mind about things. Jeff became an anthropologist to study how the

sacred is understood in different places. He learned much from shamans in Costa Rico and the Amazon. On the deepest level Eucharist is like the doors opening – we go through to remember what we forgot. He sent us an article, “What Lies Beneath.” It helps us to understand what is going on. A recent UN special report said what scientists have known, that the process the UN had set up for climate change wasn’t enough. The latest UN report says we are in trouble now. We have 10 years to reduce global emissions by half and 20 years to reduce global emissions completely. We will have to change agriculture and replant forests immediately. There will be an impact on the food supply. We need to learn how to take carbon out of the air. This is THE agenda which affects everything. This is not the UN’s fault. It’s the fault of the member states. When the Earth Summit was convened in 1992 people already knew there were big problems and the goal was to be able to solve those problems by democratic means, to avoid going to war, to avoid global politics, trends that we were beginning to observe. That’s what we want to do democratically without a top-down marshal law approach which could happen. Monday’s UN report says we will need massive amounts of assistance. Voluntary efforts are probably not enough now. They predict within our lifetimes likely there will be 420 million fewer people due to heat conditions. There are scientists who knew we cannot really go above where we are in terms of temperature increase now – 1 degree above before the Industrial Revolution. EPA scientists are still trying to fight back against the current administration. They issued new report on car emissions. What does this mean for the Franciscan orders? We cannot be in denial. Paolo Freire said, “Look the devil in the eye and don’t wince.” The devil is deforestation. Our diet needs to be vegetarian, but the response to denial could be nasty. Now is the time to take the depth of the spiritual path of Francis very seriously. Jesus said, “I am the gate.” Francis walked through it and revealed what is there for our time. The kingdom of God is alive in relationships, in community. We are thinking of the environment as something out there, distinct from us. The world we create with our words is not helping. Francis knew that; he spoke of Brother Sun, Sister Moon. In order to be really hopeful sometimes you must look the devil in the eye. Take it more seriously than literally. We create the world by our thoughts and get trapped in it. Jeff studied with Umberto Eco, Madeleine Mathiot, and Paul Garvin one summer. We need to be code breakers who know how to rid ourselves of what we have been propagandized about. Francis would cry -- he received the stigmata. They say about language, when you are going through stressful times, do not get rid of old words. That is how to protect the wisdom. After the Nazis there were inquisitions on the right and the left. Think of it in the gestalt. “There is nothing new under the sun.” [Ecclesiastes] What do you put in your survival pack? We exteriorize the environmental crisis and look to blame. Exxon said they are in favor of carbon tax the day after the UN report was released. That will be part of it. You have to pay for the mess you make. Within the next ten or twenty years we must make serious changes or the feedback loops in the climate system will be so embedded in the global system that it will be irreversible. Before Chapter Jeff distributed an article that explains how the UN’s negotiating framework was a mistake. It was a mistake to let the US do the 2 degree thinking – things were progressing in the meantime. They were concerned about undermining confidence in our institutions, but wolves are already at the door. There were concerns about war breaking out if oil-rich countries decide to shore up what they have. We need to change our thinking.

What can we do? Jeff says it’s about Joy and Obedience. We must hold onto obedience, but live by the joy or people are going to give up. Young people are disheartened. Tell them what is real. We have to

practice what we preach. Phil said that even prior to the current administration things were said that weren't true and people were being paid to debunk science. Now the administration says, 'What is truth? My truth is my truth?' How do we address that? Much of population buys that. Do not debate a hoax. Don't give in. Don't be anything but kind. You have to be careful about what you absorb. Bishop David noted the courage of the scientists. Where are we hearing the voices of reason? Part of our strategy is to be part of that. The Union of Concerned Scientists is a very good source of information in the USA. Engage falsehoods. Where do we go to see what's true? Academic journals are still for real. The media has screwed up. The NY Times is beginning to acknowledge that we are all wrong in the way we're orienting our lives. There are stakeholders that we don't know, e.g. environmental racism. The church is not connected very well with God's creation. It looks as if our financial model is based more on fundraising rather than on doing something then going to the public and inviting them to come. We're not talking to anyone. The way to get the Franciscan word out is for the church to act less like a CEO and more like a Holy Order. We can no longer commodify everything. The Canada Supreme Court says the federal government no longer needs to consult indigenous people. Canada is building a pipeline across the country. We should ask Bishop McDonald more about how we proceed. He says that the life of indigenous people is over in Canada. Jeff says what happens is that we never quite get around to doing it. We just organize ourselves to do it. Jeff said that we have to understand that things are going to change. He has a non-nationalistic approach, but when it starts to crumble we need not to be unnerved by that. – Rebuild my church. Bishop David said that we know that in Episcopal Church, the Jesus movement, one pillar is care of creation. If there is ever a time for the Franciscan Way to inform the development of that pillar so it isn't just words this is it. John Heberton said that it is also a big issue for our church; islands affected are part of our church. They are starting to go under water. A few years ago young people wanted to be engaged as storms become much bigger. We got money for young people to identify vulnerable people in villages, warn them, and check on them after storms. Young people asked for more. We need to be animators. We need to tell about the people already evicted. It's costing us now. Desmond announced that there is a Union of Concerned Scientists podcast available. Rick said that in looking into his genealogy, looking at Finnish immigration to US, he discovered that in 1915 a volcano caused a great hunger and in 1916 there was a wave of migration to US. Jeff said that it is not hopeless, but the world is going to have to change. For most of us the hope is that everything will work out. But when rug is pulled out it's hard to hope. Francis believed in God. Masud said that we celebrate a season of creation liturgically in the parish, a 6-week program on environmental justice based on model of southern Africa – land, water, need vs. greed. We need to begin to talk about ways we in our common life can do things differently including pushing legislators to take action. We need to make decisions about cars, purchases, etc. None of us can do everything, but we can be thinking about what we can do every day. We are all in this ship together. This is a way to incorporate young people. It's their world. Ken doesn't see enough energy in enough people, people are like ants marching. Jeff asked "What would Francis do? He would ignore the inertia – What does God require of me? I can't save the world, but I can do this today." John Heberton said that a group of feminists at Auckland U set out to do what they wanted to do in New Zealand. The group included a future prime minister and attorney general. They did what they wanted. New Zealand is nuclear-free. A small group of people working with politicians accomplished that. Phil said that looking at big picture it seems hopeless, but when we look at what we are doing in our small way it gives us hope. Tracey asked Jeff, "Give me

something concrete” “Food. Avoid meat as much as possible. Jeff said that will be tough in Oklahoma, fracking country. Also, go for season of creation stuff in your church. It’s Christian doctrine. It’s not just political, it’s theological. Begin educating children about healthy diet. Talk to farmers at farmers markets about water, etc.” Jeff goes on the local public radio station and talks about what is bothering him. Jotie told us that the Northwest Passage is now open in summer. People want to drill in the Northwest Passage. We are listening to Trump and being hypnotized. What video would help start conversation in the congregation? Al Gore is galvanizing. Peter said that we have got nowhere with gun control despite catastrophic killings. Phil said that it’s a false idol.

Bishop David is part of bishops against gun violence. He is engaging with NRA in California’s Central Valley. It’s the same thing with the environment. Jeff says it is all the same thing. Healthy environment and care for creation are signals we’re religious. The culture doesn’t know whether they want to talk about it as sacred. There is the Sacred/Secular divide in our culture. Phil said that we can bring in fellow Franciscans in other parts of the world who can discuss how they have been affected by climate change. Franciscans International is another resource.

Break at 3:45

Resume at 4:15 after song

Janet expressed her thanks to Jim Hagen for all his work and travel on his own.

Jim says looking at the big picture, the geographical area, we are so small that it can be overwhelming. We can see ourselves as the model. Jesus is the gate and Francis walks through us and shows us what life is like on the other side. Jim says clearly when we talk about the Hispanic world we are talking about TSSF as an Americas operation. It has included West Indies and Brazil for a long time. Now we are filling in some of the other areas. Chile is the 40th Province of the Anglican Communion. Things are happening. We are in the early stages of this ministry. There was one person in Panama and a second person was interested, but the first person has now moved a 7-hour bus ride away so the second has lost his companion. In Guatemala we have one novice who meets with a small group. Then there’s the question of how Anglos fit in. In El Salvador there are people who are interested, but not ready to take the next step. It’s similar to Barbara Bennett’s experience in Brazil. Cuba is the great example of a place where there is critical mass. There is only one in the Dominican Republic and now there’s a novice, but no contact between the two. Cuba has the support of the bishop. Raciél has done a lot of translating. There are communications problems with Cuba. We cannot send photographs, for instance. Puerto Rico has 3 professed and one postulant. Ecuador’s one professed has now moved to Puerto Rico. Spain has one postulant. Colombia has one postulant. It’s hard to give sense of the local color to it. There is no one culture despite a single language used in different ways. The Guatemalan experience is different from El Salvador next door. How do you foster a sense of community that goes across Latin cultures when you have so few people? There is no one way. We have a Spanish web page, Facebook, What’s App. Jim does weekly news on Twitter and webpage and email. You have to have a computer and the Internet to be part of that. There is a cycle of prayer we have worked on and we are working on a devotional in Spanish. It’s appropriate to have an Anglo now, but not much longer. Soon will need a

Latino to give it a different format , perhaps a team with Jim and someone from one of those countries. **ACTION:** Jim and Janet will start talking about that in November. Bishops in Panama and Mexico are interested in monastic orders which have a place. Let the Holy Spirit use us and them to create what will come. In Puerto Rico one of our former persons in formation has started an order with same name. Jim says this has challenged his idea of what it is to be a Franciscan. There is more Madison Avenue in him than he wants to think. Wanting to sell and get it done does not produce results. Janet said that we've been talking about waiting. Things are happening with young people in Northern Mexico. The two key leaders of the youth in that community are in formation and they are doing Franciscan things. Fr. Cristerna came up with a master plan and we're slowly working through the points. There are leaders and young aspirants in their teens to twenties and early thirties; some are married and have children.

About the culture of giving in Latin America – there is an expectation that once you get into formation you will make a contribution to some local cause (not a specific amount) and make a report on that. There is an idea to have bursar in Cuba and then use those contributions jointly. Contributions are in one of the earlier letters they get.

There is a Letter from Brazil in Dropbox about the line of authority between Cuba-Brazil and America. Cuba is stuck on lines of authority. Brazil has adopted TSSF in Cuba and is fostering the Cuban community. There is a leader, Armando Delgado, who is still a postulant, but a leader in that community, who is the current convener, who has questions about the lines of authority. The text is as follows:

Lines of Authority between Cuba, Brasil and the Americas (for confirmation by Provincial Chapter 2018)

At the request of the Province of the Americas, at their 2017 meeting, the Regional Chapter of TSSF Brasil voted to adopt the Third Order in Cuba. They made a commitment to foster the formation and development of the Cuban community. The Provincial Chapter of 2017, in turn, celebrated the Brazilian commitment to Cuba. This joint resolution between the Region and the Province resulted, over the past year, in many conversations between the Cubans and Brazilians and a visitation by the Regional Minister (Luiz Sirtoli) and a Professed member (Mauricio Tolentino) to Cuba to get to know the Cuban community and to conduct the first TSSF profession of Raciél Prat in Cuba. It has been an exciting and positive initial year.

The Province, recognizing the importance of this relationship between Brazil and Cuba, extended itself by supporting the visit of a member from Cuba to the 2018 TSSF Brasil retreat and Chapter meeting. The said member, Armando Delgado, was enthusiastically embraced by the Brazilians. What became evident during the year and at the 2018 Regional Chapter was the need to articulate a formal understanding of what it means for Brazil to guide the program in Cuba. In other words, "what are the lines of authority among Province, Region and Cuba" needs to be addressed.

Since there are currently 3 professed members in Cuba, one recently professed and two others transferred into TSSF 18 months ago from the now defunct Ecumenical Third Order of Cuba, it is appropriate to recognize Cuba as a Fellowship of the Region TSSF Brasil. This being the case, the Regional Chapter (Brasil) elected Armando Delgado of Cuba as the current Convener in Cuba. The Convener has the responsibility to foster the well-being of the Cuban community, especially but not limited to, encouraging and organizing meetings and communication among the members, promoting

the formation program, and regular reporting to TSSF Brasil's Fellowship Coordinator (currently Antonio Terto) and Regional Minister (Luiz Sirtoli).

The Regional Fellowship Coordinator (Terto) and Regional Minister (Sirtoli) are expected to communicate regularly with the Convener, giving encouragement and guidance as well as responding to the joys and concerns of the Fellowship. If conflict should arise within the Fellowship, a member of the Fellowship other than the Convener may contact the Regional Minister for assistance.

The Minister Regional is responsible to report to the Minister Provincial (Janet Fedders) on how the relationship is going with Cuba, successes and concerns. The MP receives and responds to the MR with encouragement and guidance. S/he may invite the assistance of the Hispanic Minister (Jim Hagen), the Special Formation Director for Latin America (barbara d. bennett), and the Provincial Fellowship Coordinator (Peter Stube) as s/he deems appropriate.

Therefore the line of authority is as follows:

1. the Minister Provincial
2. the Minister Regional
3. the Cuban Fellowship Convener

Note: During the development of the region of Brazil, the Province tried, more than once, a schema that had regional officers reporting directly to provincial officers, i.e., regional chaplain to provincial chaplain, regional FD to provincial FD, etc. This schema failed to function. It only served to create confusion and conflict. Therefore, we (Brasil) ask to stay within the schema currently working between the region and the Province which is described above and in the Statutes of TSSF Brasil, approved by the Province

Rick says 100 years from now there will be a new province. Jim says he hopes not; he hopes that the Hispanic tertiaries will be a source of enrichment and joy for the Province. Jeff said that from Anglican Communion point of view, Cuba joined The Episcopal Church not the West Indies. Millicent pointed out that the Province of the West Indies is only English-speaking and all Commonwealth countries. Elizabeth is queen in all the countries. Jim said that this is second year of a three year project started by Tom Johnson. Jim's having trouble with transparency. Perhaps he needs to return to an ongoing narrative in English.

John Heberton identified an issue of accountability to this Chapter. As Brazil grows the question you will face is how you can be the sole decision-making body for all these people who don't speak English. It was noted that we are conscious of it. We created a regional system for Brazilians which we ratify. Brazil has some autonomy. For many of us there has been an understanding that there will be another Province someday. Is there a way to say that there will be representatives from both Brazil and Spanish-speaking countries? Currently membership is 70 percent USA, 6 percent Canada, 10 percent Brazil, 9 percent West Indies and 5 percent in Latin America.

As to the question of approving the line of authority presented by barbara, it was suggested to approve Brazil's recommendation with review in 3 years. CONSENSUS MINUS ONE. **ACTION:** Janet will notify the leaders involved.

Adjourned 5 pm.

Chapter October 12, 2018

Convene at 9:05

Remarks from Sister Pat.

Minister Provincial's Report

Janet came early for the Brandywine Museum to see Wyeth paintings. There was a painting by Jamie Wyeth. It was of a hillside with path and boulders, just over the top you could see the peak of Wyeth's studio. Chapter is heading over the top to the studio. "When I became Minister Provincial I heard over and over again that this Order needs healing. That was the main message I got. I wasn't sure what we needed healing from or for, but apparently vestiges that were lingering. Bishop Thompson speaks about 4 verbs. The four verbs I send out are — connect, refresh, inspire, and open. We will do that by listening and talking." Janet has written so many letters and taken lots of phone calls. She had a long talk with John Brockmann, Kale King, Ken, Masud, and Anita who were very helpful. The first challenge was Medical Mission Fund, formerly the Challoner Fund, which required structure. We opened it up on the advice of Kathryn Challoner to brothers and sisters for any project in the Third World; it doesn't have to be just Liberia. We were able to help in Puerto Rico. We established prayer groups throughout the Order specific to ministries – Emmaus, Hispanic Ministry, Northern Mexico, etc. The website is being improved. There is an opening video with Janet welcoming, etc. The video is done and the changes to the website should be done in November. There is also the "I am a Franciscan" series. Lucinda Dyer is working on this. There are also internal videos, "The Well," to help Fellowship conveners and chaplains, to let them know what people are doing. Janet is hoping to see these improvements in next month.

Janet has been trying to connect with people especially those who have gone to the default of mistrust and suspicion. She flew to meet some and asked "What do I need to know?" Now she has a wonderful working relationship in love. Do we need four more verbs? We're in a different place. The Holy Spirit has moved fast. There have been so many connections made this year. It's all about love and we are loving. I see it in chaplaincy, formation, and fellowships.

Chaplaincy Committee recommendations:

Abusive language on internet with TSSF after name. This just needs a little pastoral note asking people not to use TSSF after their name if they are going to use F-Bombs.

Charter for Compassion – we have encouraged members to sign on. One of their issues is global warming. Should there be a link to them on our website? They do have a separate section for religious organizations. Liz is reluctant to sign petitions. Desmond Tutu signed it. **ACTION:** Recommend to individuals again.

Thank you Chaplaincy committee. Fred Ball and Fred Jaxheimer and Peter Stube left at 9:30

What about mini-retreat before Chapter for new members? Masud will do it.

Chapter adjourned 9:40

Janet opened the meeting of the corporation

The Election of officers followed

Janet Fedders for President, Jotie nominated, Rick seconded, unanimous approval

Richard Simpson for Vice-President, Masud nominated, Tracey seconded, unanimous approval

Verleah Kosloske for Secretary, Liz nominated, Millie seconded, unanimous approval

Alison Saichek for Treasurer, Tracey nominated, Millie seconded, unanimous approval

Ken Norian for Officer-at-Large, John nominated, Rick seconded, unanimous approval

Rick suspended the Corporation meeting

Janet called the Board Call to order

Approval of the budget, Ken nominated, Rick seconded, and approval of the budget was unanimous

Approve corporation by-laws – Ken moved, Rick seconded, the approval of the corporation by-laws was unanimous.

The next meeting of Chapter will be October 7 - 11, Trinity Retreat Center in West Cornwall, CT

Motion to adjourn by Ken, seconded by Rick, All voted aye. Adjourned at 9:45 am

The meeting of the Corporation opened at 9:45

Motion to adopt budget by Liz, seconded, unanimous approval

The Corp adjourned at 9:46

Chapter called to order at 9: 47

Chapter closed at 9:48 am

