



# The Franciscan Times

*A Publication of the Third Order  
Society of St. Francis  
Province of the Americas*

*Pace e bene*

**Summer 2022**

## *My Farewell:* The Swath of the Holy Spirit Over the Last Four Years *By Janet Fedders*

*This will be my last report to you as Minister Provincial. I am stepping down due to health and family reasons, exacerbated by my age of 77 years. It has been a total blessing to be a part of your lives.*

**B**uilding upon the “Rebuild My Church” vision of my predecessor, Tom Johnson, the Province of the Americas has opened itself to grace. And we have done so joyfully.

Symbolic of this new direction was the instigation of monthly Chapter meetings. Our Chapter group became strong and, as members came to rely on each other, we were able to make confident decisions about where we were going.

That kind of confidence saw itself expressed in our plans for Lifelong Formation, in our efforts to be “real” about racism, eco-wholeness, and the importance of scripture to living our Rule.

### **Reinvigorating the Province**

The Holy Spirit guided a complete revision of our Formation Program, resulting in a vibrant new vision. Our Chaplaincy Program, too, was completely revised, resulting in greater connectivity and accountability. We also loosened the restrictions around new Fellowship formation, and we have witnessed a number of new Fellowships spring up.

The Holy Spirit led us to the invigoration of revising our Rule according to the Principles. At Holy Spirit’s feet, we lay the greater connectivity experienced within our Province through the Emmaus Travelers Program and the Saints Wisdom Project.

Our greater attention to being an *entire Province*, not just an English-speaking “sector,” is seeing growth and expression and joyous sharing. Our Province sent assistance to the Guarani Peoples of southern Brazil to rebuild their school and outfit their community to return to their native crafts and traditions.

We also provided the first ultrasound machine for a hospital in Tobago.

The passion and energies from this Province have informed the global Order in new ways, particularly with our *Standing with the Indigenous Peoples*. We have accepted this idea as a thread in the Lifelong Formation running through all Provinces. All the provinces have embraced Jeff Gollhofer’s book, *Franciscan Forms of Service*, which speaks to this thread.

All of this confidence has moved our Province and our Order in the direction of seeing Christ everywhere we look. It moves us through community and contemplation into missional action that brings the Gospel to life by spreading the spirit of love and harmony. ♦





## The Franciscan Times

is a publication  
of the Third Order  
Society of Saint Francis  
Province of the Americas.

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## Third Order Society of St. Francis Summary Report to the National Association of Episcopal Christian Communities (NAECC), May 2022

By Janet Fedders

**Geographically,** members in the Province of the Americas are found all the way from the Arctic Circle to Buenos Aires, including 22 countries with members in the six largest countries. The effect of this in the last year has been:

- Aspiring to a goal of becoming tri-lingual and tri-cultural. We have opened a ministry called *Abrir Aqui* to this end.
- We are more closely involved with helping the Indigenous Peoples in these areas, as part of our *Standing with the Indigenous Peoples* initiative (specifically, the Guarani Peoples of Southern Brazil).



*Janet Fedders, Minister Provincial of the Province of the Americas, surrounded by her colleagues at Chapter in 2018.*

**Numerically,** our membership totals are stable; however, when you look more closely, we have lost professed members (from aging and death) while gaining novices and postulants. We enjoy 509 members (professed and novice). Adding in the postulants, the total is 564, our largest number ever. Our Formation program is full and growing. The effect of this in the last year has been:

- With so many younger and talented novices, we are relying more and more on them in our core programs.
- Our new Formation Program, yet in its infancy, is attracting new and younger members, and taking older members to new places.

**In Communication,** we see growth in the number of fellowships (now at 55) and Area Chaplains (54) working one-on-one with members. The effect of this in the last year has been:

- Connectivity obviously means greater depth of living our Rules in community.

**Through Focus,** we have gone deeper as Franciscans in three ways and within three areas: Complicity, Colonization, and Reconciliation in the areas of Dismantling Racism, Standing with the Indigenous, and Sacred Ecology. The effect of

this in the last year has been:

- Conversion of life for many of us.
- Renewed vigor in activism.
- Community emphasis on missional action.

**The Third Order worldwide.** There have been two initiatives involving the global Third Order. One was *Standing with the Indigenous Peoples*, widely discussed and prayed throughout all Provinces. The other was Jeff Golliher's book, *The Franciscan Forms of Service: Hopeful Reflections in a Perilous Time*, that was circulated to all tertiaries for reflection and work.

In addition, the Third Order is examining the prospect of everyone writing their Rule of Life based on the Principles while including the required 9 principles. Reporting on this will be taken up at IPTOC (our global Chapter) in 2023.

The year 2021 saw very little travel within the Third Order, so the excess in budget was turned around and given to those in need, within and without the Order. For instance, we provided the first-ever ultrasound machine to Scarborough Regional Hospital in Tobago. And we helped rebuild infrastructure for the Guarani Peoples in Pelotas, Brazil, so they can regain their native crafts and educate their children in their native language. The Navajo Nation also received a sizeable grant for use in its health programs. ♦



## Tributes From Those Who Have Worked Closely with Janet Recently in the Leadership of the Province

### FROM MINISTER GENERAL JOHN HEBENTON



**T**hat is a shock. Your contribution to the life of the Order has been huge. Your passion and get-up-and-go-ness have led to some very significant projects occurring across the Order, and even more so within the Province of the Americas.

I have greatly appreciated your broad concerns. And, I especially appreciated the careful way you looked after us all last year.

I was so looking forward to seeing you again in Canberra, Australia, later this year. But your health and your family are important. It takes courage to make decisions like this.

I hope our paths cross again in the future.

*May you know God's grace and joy as you transition out of this role.*

*May you know God's healing touch and be made whole.*

*May you live in God's peace and goodness.*

### FROM BISHOP PROTECTOR DAVID RICE



**I**t has been my absolute pleasure and delight to walk alongside Janet Fedders in her capacity as Minister Provincial for the Third Order. Moreover, it has been my delight and pleasure to work alongside Janet as a Sibling in Christ.

I have found Janet to be consistently: prayerful, thoughtful, discerning, compassionate, caring, creative and most certainly, faithful. Janet clearly has a deep yearning to see the people with whom she shares community to live into the fullness of their call in life. This is only equaled by her own yearning to continue to grow into the person she is called to be. And that is precisely why the Third Order has grown, in the deepest sense of the word, as a result of her leadership. I have every confidence the Third Order is far healthier, and, I hasten to insert, far holier, as a result of Janet's extraordinary service. I consider myself exceedingly fortunate to call Janet Fedders, friend.

*Janet,*

*"Bendiciones, Bendiciones tres veces Bendiciones"*

*cont. on page 6*

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**Charles McCarron,  
Assistant Minister  
Provincial**

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**I was caught off-guard when Janet, shortly after her election,** asked if I would be willing to serve as Assistant Minister Provincial. In this ministry I have been able to observe her care for the structures of our Province and the formal network of relationships that help bind us together. I have also witnessed Janet's engaged concern for the welfare and spiritual growth of individual tertiaries. There have been joyous moments in the span of her ministry, as well as the times of tension and grief that often come with change and growth. Through it all, Janet remained anchored in her life of prayer and steadfast commitment to the Franciscan path to God in Christ.

G. K. Chesterton's biography of St. Francis\* relates that "Francis sometimes called himself 'mother' and in the presence of the Pope, related a dream in which he received assurance that God would feed his friars, as a mother feeds her children. He said, 'I am that poor woman, whom God in His mercy has loved and honored, and through whom he has fathered legitimate children.'"

It's this maternal facet of our charism that Janet clearly embodies for me. Echoing Christ's self-identification as a mother hen, she would often address us as chickies. Challenging, encouraging, calling forth gifts, and asking us to "go deeper," Janet displayed the grace and strength of this integral maternal aspect of our Franciscan Way. I am grateful for her presence and ministry among us, and look forward as she continues to journey with us in our life together. ♦

\*G. K. Chesterton, *Saint Francis of Assisi* (NY: Doubleday, 1997), pp. 104, 98.

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**Jeff Golliher, Assistant  
Minister Provincial for  
Sacred Ecology**

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**M**y experience of working with Janet in her role as Minister Provincial was exceptional. She exemplified humility and simplicity, while also demonstrating a kind of strong, but invisible strength. By "invisible," I mean that her leadership was definitely not showy, yet it was clearly present and deeply loving. She paid attention to people as individuals and as individuals working together. She never described how she led us with words as if it was an official role, which would have called too much attention to it.

In practice, she was a vehicle of the Spirit weaving our lives together, which brought healing and focused our creative energy — that was one of her true gifts to us. Our Franciscan charism has been able to shine because of it. She has been a shepherd of souls in the deepest spiritual sense. I'm very grateful to have had the opportunity to work with her. ♦

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**Peter Stube, Fellowship  
Guardian**

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**T**he great gift Janet brought to us was her spiritual gift of administration. She embraced the vision she received and called forth the skills and gifts of tertiaries across the Province to bring the vision to fruition. She had the humility to step back and allow gifted people to participate with the Holy Spirit in the revival sweeping the Order and our own province. ♦

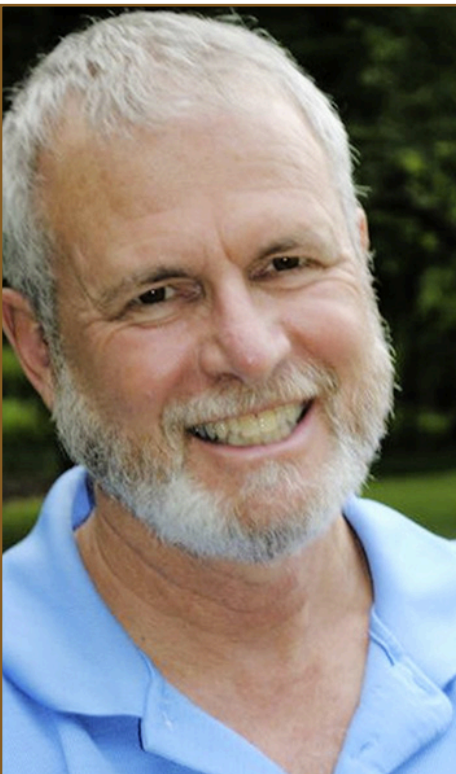
## Chapter 2022: Unusual Times Call for an Unusual Election

By R. John Brockmann



Above, Ken Norian.

Below, Peter Stube.



**O**n May 10, 2022, Chapter held a Special Election to provide successors to fulfill Janet Fedders' 18-month unexpired term. Ken Norian and Peter Stube were chosen by acclamation. They will serve together as Acting Provincial Ministers until Chapter in October of 2023. There will be a normal election process for a new Minister Provincial in 2023.

Ken Norian served as both the Minister Provincial of the Province of the Americas and as the Minister General of the Third Order, Society of St. Francis. He brings strong administrative skills and a thorough understanding of the Third Order globally.

Peter Stube has served on Chapter as Guardian for Fellowships and Lifelong Formation for the past 5½ years and has been a shaper of the emerging vision throughout this Province and globally through his work with the IPTOC Task Force on Lifelong Formation.

Ken and Peter know that servant leadership brings joy, and they look forward to hearing from you. They encourage your prayers as they continue the faithful work done by Janet Fedders these last 4 ½ years.

### More Behind This Unusual Move

Setting this in a historical context, it is unusual.

When Kale King resigned his position as Minister Provincial in August 1981 with 24 months remaining in his term, Dee Dobson was chosen by acclamation of Chapter to become the new Provincial Guardian.\* She then was re-elected as Provincial Guardian for two terms, 1981-1990.

When Tom Johnson took sick at the end of his first term in 2017, he was in the midst of a re-election cycle for a second term, and was unopposed. It was a normal cycle, and when he pulled out as a nominee on September 5, 2017, after much deliberation, Janet Fedders was elected Minister Provincial. As I wrote at the time:

*No Minister Provincial has ever withdrawn as a candidate in the middle of an election; no Minister Provincial has ever been elected who was not previously a member of Chapter. Yet such has happened.*

Janet was re-elected as Minister Provincial in 2020.

Janet's resignation as Minister Provincial in April 2022 leaves some 18 months until the next election of a Minister Provincial. Thus, Ken and Peter will serve during this period as Acting Co-Ministers Provincial.

To enable these actions, at the meeting of Chapter in April 2022, two statutes were changed as follows:

Statutes E.8 (Amended by Chapter per V. OTHER Changes to these Statutes shall be made at a Chapter meeting by a consensus of all members of Chapter. )

In the event of a vacancy in the office of Minister Provincial during a three-year term, the members of Chapter shall elect

*\*Provincial Guardian was a former title synonymous with today's use of Minister Provincial.*

*cont. on page 8*

*Unusual Election, cont.  
from p. 7*

a Minister Provincial, to be called Acting Minister Provincial, at a meeting or by mail, to complete the remainder of that term. At the discretion of the Chapter, and by consensus, the Chapter may choose to elect more than one professed tertiary to share the ministry of the Acting Minister Provincial. The Chapter may extend such short term for a period of less than 18 months, by a two-thirds vote of Chapter members present and by voting at a meeting, or two-thirds of total Chapter members when voting by mail.

Statutes K.4

4. An officer who has served more than half of a three-year term is considered to have served a full term.

*Ken and Peter know that servant leadership brings joy, and they look forward to hearing from you. They encourage your prayers as they continue the faithful work done by Janet Fedders.*

Such Statute changes by Chapter enable the following:

- We may have Co-Ministers Provincial.
- One or both of those Acting Co-Ministers Provincial may stand for election as sole Minister Provincial without the Acting period counting against any term limits of three terms of three years.



Archbishop Mark  
MacDonald Resigns

**T**he Society of St. Francis, Third Order (Anglican), expresses great sorrow and offers prayers for our friend and fellow member, Mark MacDonald, who resigned as National Indigenous Anglican Archbishop in the Anglican Church of Canada after receipt of allegations of sexual misconduct.

He formally relinquished the exercise of the ordained ministry pursuant to Canon XIX on April 20, 2022. We extend our heartfelt prayers and healing to all those who are and have been affected by and involved in this tragic circumstance. As members of the Anglican Society of St. Francis, we always work for the respect and dignity of every person.

*Any queries or concerns should be addressed to our Provincial Chaplain, Anton Armbruster.*





# MILESTONES

## *Welcome the Newly Professed*

### *Newly Professed*

John C. Dickinson



**G**reetings, all! I am so grateful to have recently taken my life vows on April 2, 2022! I originally started the formation process in the early 2010s, but I had to take a hiatus due to some personal issues. So, when I rejoined formation a couple of years ago, I was truly overjoyed to be back on the marvelous Franciscan journey.

My wife and I live just west of Richmond, Virginia, with our 11-year-old rottweiler, Samson. I work in financial services in downtown Richmond, and I am in formation to become a deacon in the Episcopal Church. I am a member of St. Peter's Episcopal in the Church Hill area of Richmond.

I look forward to being in fellowship with all of you for many years to come! ♦

### *Newly Professed*

Rock Higgins



**I** am the Rector of St. James the Less in Ashland, Virginia.

A native Virginian, I am a graduate of the University of Richmond (B.A.), Baptist Theological Seminary at Richmond (M. Div.), and George Mason University (M.S.). I serve the diocese as a facilitator for Fresh Start (clergy peer group) and the diocesan Discernment Retreats. I also lead the Triangle of Hope youth pilgrimage between Virginia, Liverpool (UK), and Kumasi, Ghana.

I am married with two teenage children. I love movies, history, travel, and the outdoors.

I serve as the co-facilitator for the TSSF St. Elizabeth's Fellowship in central Virginia. I am so thankful for the Third Order, and being newly professed, I am excited to begin this lifelong journey in the way of Francis and Clare. ♦

## *Rest in Peace*

### *Rest in Peace*

Edward L. Warner

*Professed 55 Years*

**O**n April 25, 1968, the Rev. Edward Warner from Kansas City, Missouri, joined others at Little Portion Friary for the first organizational meeting of the American Province of TSSF. (You can see a picture of them all on pages 44-45 of *The First 100 Years in the Americas: 1917-2017*.) In those early days, all those professed were given religious names in the Order — Ed was given the name in religion of Fr. Polycarp John.

On May 7, Fr. Ed, 82, “graduated to heaven” at a hospital just outside of Atlanta, Georgia. Ed was preceded in death by his wife, Andrea.

*More on Rev. Ed Warner on the following pages.*

*RIP Ed Warner, cont.  
from p. 9*



## Looking Back at the Career of the Rev. Canon Edward L. Warner, Former Rector of St. Augustine's, Kansas City

*By Brett D. Kynard*

*(Reprinted by permission from NEW Spirit, Diocese of West Missouri newsletter, August 31, 2021)*

**T**he Rev. Edward L. Warner is a good friend, counselor, priest, and mentor. I served as an acolyte under him from 1968 through 1970. When I was in 8th grade, in 1968, my school was affected by the civil unrest in Kansas City, and I was painfully aware of our priest Fr. Warner's experiences.

Fr. Warner was a good friend of the Rev. David K. Fly of Grace and Holy Trinity Cathedral. Together in 1968, they encountered a most horrific situation of both historical and personal magnitude. Both survived to tell their stories of those turbulent times. It is hoped that the experiences they shared demonstrate their deep faith and steadfast commitment to the faith, love, and brotherhood of mankind in a Christlike manner.



*Ed Warner, professed as  
Brother Polycarp John, in 1967.*



*The Rev. Ed Warner, center, protesting peacefully during  
the Kansas City Riots in 1967.*

The Rev. Edward L Warner, a native of New Jersey, was born in Red Bank in 1939. He was baptized and confirmed at St. Alban's Episcopal Church, New Brunswick. He graduated from New Brunswick High School in 1957, received a B.A. degree from Rutgers University in 1961, and graduated from the General Theological Seminary in 1964. Upon ordination to the diaconate, he was assigned as Vicar of St. Alban's, New Brunswick, his home church. He was ordained as a priest in 1965. During his three years at St. Alban's, he was a youth advisor in the Episcopal Diocese of New Jersey, a member of the Board of Directors of the Urban League of Greater New Brunswick, and appointed by the

*cont. on page 11*

*From the Kansas City Times, April 10, 1968, p. 31*



**STRUCK BY A NIGHT STICK** and choked by tear gas, a Negro pastor yesterday was ordered away from the scene of an early congregation of marchers near the City hall. The Rev. Edward L. Warner, rector of St. Augustine's Episcopal church, tries to regain his feet while the Rev. David Fly, canon pastor of the Grace and Holy Trinity cathedral, who is white, stands on the curb behind other officers. The Reverend Fly said he, too, was knocked to the ground by police after tear gas was used to disperse the crowd on Twelfth street between City hall and the Jackson County courthouse.

mayor to be the first chairman of the Human Relations Commission. In November 1967, as chairman of the New Brunswick Human Rights Commission, he asked the Board of Education to add Black history to the schools' curriculum so that every Black student would be "given the knowledge and values of what he is and what he stands for."

In 1968, at age 28, Fr. Warner accepted the call to St. Augustine's Episcopal Church, Kansas City, Missouri, serving as rector for nine years. He was instituted on February 11, 1968.

Fr. Warner was active on various committees of the Diocese of West Missouri and elected deputy to the 1976 General Convention. In Kansas City he served as president of the Interdenominational Ministerial Alliance from 1970 to 1974. He was Director of Urban Affairs; a member of the Steering Committee of the diocese; he lectured on Black Religion at Rockhurst College; and he participated in Kansas City Crisis, a program for Black-White dialogue.

In 1968, Fr. Warner was elected to a four-year term with the Kansas City Board of Education. During his tenure, he served on the Board with its President and his good friend, Charles J. Briscoe, Pastor of Paseo Baptist Church.

Fr. Warner was assisted by two dedicated and popular deacons, the Rev. Willard Smith Sr. and the Rev. Theodore Williams.

### **The Holy Week Uprising**

Fr. Warner was just 53 days into his ministry at St. Augustine's when he was faced with a challenge that would result in physical injury, during what would come to be called the "Holy Week Uprising."

Dr. Martin Luther King was assassinated on April 4, 1968, and the nation witnessed violence and rioting in over 100 American cities. President Lyndon B. Johnson declared a National Day of Mourning for Dr. King to be held on April 7. On that day, three days before Palm Sunday, a crowd gathered at the City Hall. The police responded

*cont. on page 12*



*RIP Ed Warner, cont. from p. 11*

by throwing canister after canister of tear gas into the excited crowd. Students began running as the police in riot helmets and gas masks charged into the crowd with tear gas, Mace, dogs, and clubs.

On Tuesday, April 9, Grace and Holy Trinity Cathedral was filled with people there to remember and mourn Dr. King. Present were leaders from all the Kansas City churches and denominations.

The Kansas City, Missouri, students had not been released from school on April 7, unlike those in the Kansas City, Kansas, Public School district. On April 9, the Kansas City, Missouri, students were walking out of class. We were told that the students were protesting not being able to attend the funeral of Dr. King and were organizing a march to go downtown to protest to the mayor. The police had already thrown tear gas into groups of students, and the anger and tension were growing.

The National Association for the Advancement of Colored People (NAACP) believed that the clergy could help bring order into what was becoming a chaotic situation.

The clergy, including Frs. Warner and Fly, headed to City Hall. A bottle was thrown at the officers, and several tear gas canisters were thrown at the crowd, which ran in all directions to avoid exposure. Frs. Fly and Warner turned to run from the angry crowd. They had been standing together in front of a group of police officers. The officers knew they were clergy because their clerical collars were in full view. The crowd consisted of police officers, students, onlookers, and clergy. An officer, wearing a gas mask, frisked and searched Fr. Warner. Fr. Warner informed him that he was a priest of a church and that he and the officer were both on the same side. The officer responded by hitting him on his shoulder, knocking him to the pavement with a billy club. The Rev. Fly attempted to intervene, but the officer neither listened to him nor helped Fr. Warner from the ground.

Fr. Fly was also clubbed and gassed. Five good Samaritans shouting "Brother is down" arrived to assist Fly and Warner.

St. Augustine's was holding a Requiem Mass that day, but Fr. Warner could not attend, and another priest took his place. On that evening John Clair, a well-respected leader in the church, announced to the congregation that a letter and petition proposed by Dorthey Johnson would be submitted to Kansas City Police Chief Clarence M. Kelly and the Mayor Ilus W. Davis concerning the deplorable and outrageous police treatment of Fr. Warner. The congregation signed the petition that evening. Around that time, a group of women in the suburban Episcopal Churches proposed greater dialogue with St. Augustine's, and offered personal protection and a possible refuge for Fr. Warner for his own personal safety against future potential threats. St. Augustine's Episcopal Church women, Judy Walker, Inez Kaiser, Evelyn Dillon, and other women congregants established a productive dialogue with this group and supported their effort.

***An officer, wearing a gas mask, frisked and searched Fr. Warner. Fr. Warner informed him that he was a priest of a church and that he and the officer were both on the same side. The officer responded by hitting him on his shoulder, knocking him to the pavement with a billy club.***

The Interdenominational Ministerial Alliance (IMA), of which Fr. Warner had been president, and the Baptist Ministers Union collaborated on other outstanding police misconduct issues that affected the community, continuing to work on improving police-community relations and dialogue.

Fr. Warner faithfully and diligently served St. Augustine's and the community until 1976 when he relocated to Atlanta, Georgia.

In 1977, Fr. Warner was instituted Rector of St. Paul's Episcopal Church in Atlanta, and he remained in that office until he retired in 2001. It was a period of major expansion for the church. He served on several committees and commissions of the Episcopal Diocese of Atlanta, including the Standing Committee. He was thrice

*cont. on page 13*



*RIP Ed Warner, cont.  
from p. 12*

*Rev. Warner, preaching from the  
pulpit in 2016.*



a deputy to the General Convention, and was elected by General Convention as a Trustee for his *alma mater*, General Theological Seminary.

According to St. Paul's history on their website: "On April 25, 1977, Father Edward L. Warner became Rector of St. Paul's. He continued the work of The Reverend Cornelius Wilson in continuing to introduce the new *Book of Common Prayer* adopted by the General Convention. Thus, all sacraments, rites and ceremonies outlined in the new book were adopted for use at St. Paul's. Father Warner was involved in some of the preparatory work for the new book, enabling him to lead St. Paul's in its full implementation."

Also "Under Father Warner's leadership, church leaders and the congregation perceived the idea of expanding the present site to include a new sanctuary. The necessary funds were secured, and the new building was completed and consecrated on September 24, 1994, by Bishop Frank Allan. The vacant property adjacent to the church was purchased for future expansion under Father Warner's leadership."

After retirement, Fr. Warner served as a supply priest at various churches in the diocese. He then joined the Diocese of the Eastern United States (Anglican Province of America) in Douglasville in 2003. He served as Vicar of Christ the King (meeting at St. Teresa Roman Catholic Church) for ten years. In 2014 a bishop of the Anglican Province of America made him an honorary canon of St. Alban's Anglican Cathedral, Florida.

In 2017, Fr. Warner was the keynote speaker at the 135th anniversary of the founding of St. Augustine's. Forty-one years had passed since Fr. Warner relocated to Georgia. It was a joyous occasion for Fr. Warner and the congregation. He was very happy to be reunited with several old friends. ♦

## Rest in Peace

Robert Hasseries

Professed 39 Years



By Dianne Aid

**I t is an honor to write this, yet I do so with a broken heart.**

Bob and I worked closely together as partners on the newly formed Evangelism Team in the Diocese of Spokane. It was 1986, and The Episcopal Church was preparing for the "Decade of Evangelism." I was a fairly new Episcopalian attending my first Diocesan Convention, and Bob made an announcement/request during Convention. He was tasked to find five people to form an Evangelism Team in the Diocese. I am not sure why I said "yes," but Bob drew me in.

I approached him, and he told me that obtaining a place on the team was highly competitive. He told me to go pray about it and come talk with him after dinner. I did just that. After dinner, he told me I had been given a spot on the team. What I did not know at the time was that he had to "pull teeth" to put together the team. But our interaction made me feel special. Bob was at the threshold of my many years of Broad Church efforts.

The Evangelism Team worked in pairs doing parish and mission consultations. I was teamed with Bob, and for two years we traveled around the diocese in far-flung places, taking up to two hours one-way travel time. Bob's little red car became my "classroom," as Bob taught me how to focus on other people, especially through listening.

#### **Dedicated to His Priestly and Franciscan Vocations**

Bob was a mentor, teacher, listener; he was compassionate, humorous, and dedicated to family and to his priestly and Franciscan vocations. He had a way of making one feel as if they were lifelong friends. I had the opportunity to "watch him in action." He was respected, and he inspired communities into action.

One Sunday on our two-hour drive to a little church on the Canadian border, he was fussing about his brother and how different they were from each other. He said, "My brother is a Benedictine, and I am a Franciscan."

My heart leapt at the word *Franciscan*, for I long admired the birdbath version of Francis, really knowing nothing more about him. I wanted to know more of what it meant to become a Franciscan. He brushed me off and told me to talk with my spiritual director about religious orders and communities. My spiritual director referred me back to Bob. With that, he said, "Well, you are a Franciscan and just do not know it yet!" With Bob's encouragement and guidance, I began my own journey into TSSF.

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#### **From Finn Pond**

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#### **I got to know Bob while traveling to my first regional**

convocation. I picked Bob up at his home for what should have been no more than a four-hour drive to the retreat center, but he began telling stories about his life as a Franciscan and neglected his navigation duties, and we got *very* lost. After another two hours of driving, more stories, and a stop at a random house for directions (where Bob was bit by a tiny dog), we finally arrived.

*cont. on page 15*

*RIP Robert Hasseries, cont.  
from p. 14*

It was a long, tiring afternoon on the road, but a trip I remember fondly because there was wisdom, pathos, compassion, and joy in Bob's stories. My journey with Bob taught me much about what it means to live in the way of St. Francis. For me, it was a deep immersion into Franciscan spirituality.

Yes, Bob was a listener, compassionate, and dedicated. He simply drew one in and was certainly an evangelist for the Third Order.

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### From Kathy Prehm

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**When I first met him, he was working a men's Cursillo retreat,** which my husband was also working. I'm not sure in which church he was serving in the diocese. Our lives touched mostly at convention where we would renew our vows together. After I was ordained and Finn Pond was in formation, Finn and I would meet when I was in Spokane for diocesan business. Both Dianne and Beverly Hosea moved to Seattle, and the Los Pequeños meeting place moved across the diocese (3 ½ hours by car) to Spokane. I remember one meeting when Bob was able to attend. We continued to renew our vows at convention for several years, and as both of us were tied for various reasons to the area in which we were living, he and I stayed in touch via telephone from time to time.

Bob was ordained in 1965. According to his obituary in the *Wenatchee World* on March 23, "he served in many churches including Benson, Tombstone, and Phoenix, Arizona; Placerville and Oakland, California; Cashmere, Washington; and Coeur d'Alene, Idaho. Throughout his years of service in the Episcopal Diocese, he would always go to summer camps, would help with drug and alcohol services and offered support to those in women's resource centers and safehouses. He became a dad in 1966, to Amy, followed by Michael and Andrew. He enjoyed going to dance recitals, band concerts, coached little league, and became a Cubmaster." He retired from the Diocese of Spokane in 2000, having served there for 19 years.

I do remember one time when Br. Robert Hugh, a First Order brother, SSF, from the San Francisco priory, came to Yakima, Washington, to give a workshop. After the Sunday Eucharist, my husband and I drove Br. Robert to the top of the mountain pass between Cle Elum and Wenatchee to meet Bob, who then took Br. Robert home with him (another workshop? to visit?). It must have been August, and the yellowjackets were out in full force, so the transfer was accompanied by rather frantic waving away of the insects, as Bob was very uncomfortable with their presence and fearful of being stung. Needless to say, the transfer was safely made and with a few quick hugs we were all off in opposite directions.

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### By Bob Hasseries

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**Reprinted from the Franciscan Connection (Winter 2019)**

**Currently I am in assisted living across the street from my** home. As I am aging, I'm finding just how my body is failing and am grateful for the care that I receive from the staff here. As to what

*cont. on page 16*

*RIP Robert Hasseries, cont.  
from p. 15*

kind of ministry that I am doing, I read the Bible here to the other residents weekly. And some ask for prayers. I think this is a good ministry for me as it's right up my alley. I am known as the "Prayer Warrior" around here. I still attend worship services twice weekly. One is here where I live, and one is at my home church. I also continue with my AA meetings twice a month with the help of friends driving me to and from the meetings. For years, I used to volunteer monthly with the Drug and Alcohol Center here in the area. I am not as active with this ministry any longer, but I am happy to say that others have stepped up to keep this work going. As time goes by, I realize more and more that the ministry of "presence" is one of the most important things we can bring to others.

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### From Beth Harris

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**I have been Robert (Bob) Hasseries' Area Chaplain for the last two years.** In 2020, I was able to talk with him on the phone. He told me he was a priest, and he was living in an assisted living facility. He said he loved to pray while he walked 10 laps up and down the hall each day. He also said he prayed the Prayer of St. Francis every day and meditated on it monthly.

After COVID hit, he was confined to his room without visitors. He was unable to walk the halls anymore, and he couldn't have Holy Communion or attend the Wednesday Bible Study. He was discouraged, but he said he was trying to remain upbeat about the situation, and he was looking forward to being able to move freely about again and to see his wife and other visitors.

He told me he was cheerful and friendly, and he made a point to be kind to both residents and staff. He said his biggest challenge was learning to accept help from others.



Rest in Peace

Judith Gillette

Professed 36 Years

*Judith Gillette served as Convener of Brother Juniper (New England) Fellowship and Assistant Formation Director for decades. She was one of the founders of the Rhythm and the Beads Interest Group in the Province. She is shown here with her husband David at their daughter's wedding.*



*cont. on page 17*



RIP Judith Gillette, cont.  
from p. 16

Judy, far left, at a September 29, 2018, meeting of the Brother Juniper Fellowship in her home.

For stories from Judith, please see the recent special issues of *The Rhythm and the Beads*.




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**From Published Obituary  
Written by Her Daughters**

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**J**udith died suddenly on April 1 at the age of 74. She was a Third Order Franciscan for almost 36 years who helped shepherd many aspiring Franciscans on their journey. She was an Episcopalian with a love for Orthodox icons and prayer. She was a musician, singer, happy whistler, and spiritual director. She was a good friend and a beloved member of many communities. She was a wonderful Mom to her kids and loving “Garmum” to all of her grandkids.

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**From Rick Bellows**

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**I am so glad I interviewed her about being a contemplative** in action late last summer for the Formation Class. We were planning to show that for the second time to the novices at the April class because the subject is, “The First Way of Service, Prayer.” If you haven’t seen Judith’s interview, please check it out.

[https://www.youtube.com/watch?v=d11EkqpW\\_Q0&authuser=0](https://www.youtube.com/watch?v=d11EkqpW_Q0&authuser=0)

Judith’s video showed them an example that was so important that some of the novices felt called to become contemplatives in action. One tertiary said of the experience of watching Judith’s response, “It was life-changing.” Judith will have an impact for years to come by her prayers in heaven and by her example on earth.

I have often used the term *resonance* to describe the immediate natural relationship that exists between tertiaries who meet. I can think of no tertiary outside my family with whom that *resonance* created a more harmonious or stronger note. Brother Juniper Fellowship was the third of my fellowships, and I am glad that I moved into Massachusetts where I could be a Juniper. May she and David [her husband who died very recently], through the mercy of God, rest in peace and rise in glory.

*cont. on page 18*

*RIP Judith Gillette, cont.  
from p. 17*

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**From Pamela Mooman**

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**Judith Gillette spoke with Rick Bellows to make a presentation** for the Novice I class in 2021. The class at that time was focusing on work, and she was presented as a “contemplative whose work is contemplation.” Her words and stories touched me deeply, so much so that I sent her an email thanking her for her presentation and for her words and stories, as a sort of role model for me. While others who are professed perhaps have much richer information to share about how she touched lives, as a novice I want to say that, even unknown to her, she has touched my life. I am heavy for the loss of her here, but I rejoice in her being able to rest in Christ Jesus’ arms for eternity. True, loving hearts and God-focused spirits make huge impacts on everyone around them — even strangers.

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**From Joan Powers**

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**Judy was a very special lady and member of The Third Order.** I always looked forward to having the meetings at her house, my favorite meeting place. She was so welcoming and the perfect host, and it was always good sharing our spiritual experiences. I enjoyed talking to her about our grandchildren. They were a blessing to her and helped her deal with the recent death of her husband, David.

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**From Janet Moore**

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**Judith and I professed together, both 36 years ago. I first** met her in the early growing years of the fellowship with Mona Hull, Margaret Motley, Alan Brown, Sam Hale, Nancy Kangas, and Adrienne Dillon, who are some of the early ones I remember (all are now deceased, except Nancy and Adrienne). Our fellowship wasn’t large, and we met in people’s homes, Judy’s most often. I remember coming to Judy’s house — St. Sergius House as her plaque proclaimed by the front door — which I loved, and seeing David and the kids as well. The memories are there.

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**From Tracy Johnson**

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**Judith told me a wonderful story the first time I attended** fellowship at her house. She spoke of an encounter she had with Mother Mary when she was very young and how life-changing it was for her. I was just taken by her conviction and kindness. It was that story that drew me toward the Order. I was enraptured by her stories, and I felt the love radiate out of her whenever we met.

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**From Keith French**

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**In the early days, Judith was like the mother of the fellowship.** She and Mona made the fellowship what it is today. Her smile would warm your heart. When you entered her home for a meeting, she was always there to help anyone with a problem, or give you some advice on what direction you should go. She was a bright star in the Order and the fellowship.

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**From Cynthia Henrich**

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**I met her for the first time when Joan Powers drove us to** Judith’s Reading house for a Fellowship meeting. Joan had told me in advance that I’d be surrounded by Franciscan adornments and holiness. I was, indeed! Moreover, I was surrounded by a spirit of non-judgement. Judith appeared to have that effect on people; she didn’t judge individuals negatively for being human.

*cont. on page 19*

*RIP Judith Gillette, cont.  
from p. 18*

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***Gleaning from a Zoom  
Juniper Fellowship Meeting,  
April 23***

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She seemed to accept and understand the human/divine kiss, the striving for that meeting place, and the supposition that life on Earth provided the environment in which that could happen. So, she understood that we are all in process and, therefore, she was open and free to love and appreciate, not judge. I never witnessed self-deprecation from Judith which is a common, human affliction. She knew her direction was Godward and accepted it as fact.

**Following the directions in the Devotional Companion**, we read the Burial Office with readings from the *Transitus*, and the “Litany for a Departed Franciscan” (pp. 122, 78-80, 123-4).

One of the points repeatedly brought up was the family-style of holding fellowship meetings at Judith’s house over the years. We all got to know her girls, Katie and Jane, as they grew, married, and eventually had children of their own. As well as her children, her husband David almost became a member of the fellowship over the years, and sometimes their mastiff would make a cameo appearance.

Judith could tease, and ask probing questions, but was always warm and inviting. She was equally adept at leading discussions about tertiaries as contemplatives in the world as well the merits of the Red Sox baseball lineup that season. In each she spoke with liveliness, joy, and authority, but was never pushy. And in all she did, she helped others fall in love with Jesus.



*Rest in Peace*

**Bonnie Barnidge**

*Professed in TSSF 26 Years,  
and earlier in OFS for 15*



*By R. John Brockmann*

**B**onnie was one of the founding members of our Juniper Seesaw Fellowship in Delmarva. She was 85 when she died on May 31; she was professed in TSSF for 26 years, and earlier in OFS (Order of Franciscan Seculars) for 15.

**Bonnie was adventurous.** History and genealogy, especially of the eastern shores of Maryland and Delaware, were her passions. Moreover, she was instrumental in having the first play of the New World (1665), *Ye Bare and Ye Cubb*, re-enacted at Salisbury University.<sup>1</sup>

**Bonnie was spiritually adventurous**, as can you hear in her short piece for *The Franciscan Times* ten years ago.

### **Join in the Worldwide Meditation?**

The Fifth Annual Global Meditation, *A Winter Feast for the Soul*, will be held from January 15 to February 23, 2012. It offers participants the opportunity to join in devoting 40 days to spiritual practice, 40 minutes each day. People of many faiths, including Christians, have recommended this ecumenical venture. Thousands of people around the world have committed themselves to this daily focus. Participants may officially join at the website and/or find instructions on classic ways of meditating. If classic meditation is not your

*cont. on page 20*

*RIP Bonnie Barnidge, cont.  
from p. 19*

<sup>1</sup>(For more information, see:  
<http://historyarch.com/2019/08/27/the-first-american-play-ye-bare-and-ye-cubbe-insights-into-colonial-culture-and-individual-rights/>)

style, you may participate with your own style of prayer, contemplating sacred texts, and/or practicing the expressive arts, such as painting or journaling. If desired, the 40-minute daily practice may be split into different times of the day and/or different spiritual categories. What could be a better move toward peace than global prayer/meditation? Is this a step needed to move toward “peace on earth”?

Our Episcopal Franciscan Third Order “commended this to the attention of everyone in the Order.” May we and others continue or begin this year?

*Bonnie was politically adventurous*, as you can see in the picture on the following page of her working the table of the Peace Alliance of the Lower Shore (PALS)—that’s her in the center. For most of her life she was a Licensed Social Worker with the State of Maryland and Catholic Social Services.

*And Bonnie was emotionally adventurous*. Five of us (including Bonnie) met overlooking the Delaware ocean shore as the Delaware Third Order friends. We wanted to respond, as a group, to Clare’s 800th birthday that year (1993), and I, the only man, was the recorder. But rather than having to invent words and lines, as the four women introduced themselves and described all the pain and leave-taking that preceded the initiation of their Third Order journey, I jotted down their phrases and saw incarnated in each of their lives, the leave-taking Clare did on that night in March so long ago. This litany is their words.

**The Litany of the Nights We Left:  
March 8, 1212 and 1993**

*by Frances Baum, Bonnie Barnidge, Angie Rummel, Anne Adkins,  
and John Brockmann (Pentecost 1993)*

Awakened from our sleep  
By deaths of fathers, sisters, sons,  
daughters.  
Driven from he/he/he church structures, and  
Unsatisfied by coffee/tea/little volunteer lady  
stuff,  
***Good Lord, we thank You.***

But feeling the need to wait until it’s right;  
Till the last one has left,  
Till he was in rehab,  
Till school was over.  
It took a long, long time.  
***Good Lord, we praise You.***

Then there was no turning back:  
Ostracized by my family,  
Oh, such pain,  
‘Cause socialization is powerful for a woman.  
It was a struggle.  
***Good Lord, we love You.***

Now finally finding my voice:  
Strong now to take on living,  
Preaching to a couple hundred people in  
South Africa;  
Smelling the roses, taking the time;  
Going out as a representative;  
Being trusted as a leader.  
I can still!  
***Good Lord, we magnify You.***

*cont. on page 21*



*RIP Bonnie Barnidge, cont.  
from p. 20*

*Right, Bonnie Barnidge in  
the middle of what she  
believed in.*




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### From Alice Bangs

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**Bonnie was one of my anchors in the Third Order.** As fellowship meetings were held in members' homes or churches in Delaware and Maryland, I would drive up from Norfolk to spend meeting nights with her. This went on from mid 1999 to early 2020 when the COVID shut down visiting, and then Bonnie's gradual decline ended visits and informal fellowship gatherings altogether.

She was convener for a majority of Delmarva Seesaw's existence — kept us in line and on task! She was a welcoming hostess who kept her door open to all Franciscan inquirers and just plain "seekers." I am blessed with a storehouse of memories of visits with her and the fellowship — book studies and Franciscan literature exploration led by then-member John Brockmann, lots of laughter, sharing journeys and individual Franciscan outreach, dining out and Chinese takeout, having crabs when Masud visited with us in 2003\*, visiting shut-in fellowship members and Bonnie's frail neighbors, retreats at Bonnie's family vacation home (named Point of View) in Dewey Beach, philosophical discussions in the evening over chocolate ice cream, the enjoyable 2 ½ to 3-hour drive up and down the Shore, and so much more. A few years ago, Bonnie wanted to replace a small recliner with another one with different upholstery. She sold the one she wished to dispose of to me. I was thrilled, because it was the chair I always sat in at meetings (great for my lower back issues), and it was in excellent condition. Thank you, Bonnie, for all you were and still are.

*\*July 2003. Masud loved those crabs! He also led a workshop called "The Neighbor God Gave Me" in which he talked about his Christian/Muslim upbringing, choosing Christianity at a young age, but also feeling called to be a bridge between the faiths.*



Rest in Peace

Patricia Neary Stewart

Professed 19 Years



**P**atricia Neary Stewart was born the eldest child of John F. Neary, Jr. and Rosalia Bushnell Ingham on February 21, 1938, in Englewood, New Jersey. She entered the College of Wooster in Ohio, where she graduated with a major in English. She earned a Masters from Case-Western in Cleveland, which took her to suburban Philadelphia to teach English at the Ellis School for Girls.

Becoming a member of the Bryn Mawr Presbyterian Church, she joined the choir and the single adult group. Not long after, she met, started dating, became engaged to, and married the new assistant minister, Hugh V. Stewart. A year later they moved to Farmington Hills, in suburban Detroit, where their two daughters, Rosalia and Amy, were born and Pat became both a gardener and an Avon Lady.

Moving to Grand Blanc, a suburb of Flint, Pat continued singing in the choir and digging in the dirt, along with teaching English at Mott Junior College. Being the wife of a Presbyterian minister, she came with him to Rolla in 1989, where she joined the university faculty as an Instructor in English. It was then she got really serious about plants and became a Master Gardener.

When Hugh left to begin interim ministry, Pat became part of Christ Episcopal Church, its choir, and its flowerbeds. For a number of years, especially after her retirement, you could see her happily nurturing growing things.

During that time, Pat became a Eucharistic Minister, which led to her profession as a lay member of the Third Order of St. Francis. It was only in more recent years as her dementia progressed that it was necessary for Pat to leave Eucharistic Ministry, the choir, and the plants behind. She has been well cared-for by Oak Pointe of Rolla and in her concluding days by Three Rivers Hospice.

She is survived by her husband, Hugh; her daughters, Rosalia and Amy, and their husbands and children.



Rest in Peace

Carmen Kennedy

Professed 16 Years

**T**he Franciscan Times received notification that Carmen Kennedy of Kingston, Jamaica, died on June 1, 2022. Her passing was unexpected.

Her photo and story arrived after our deadline. We will publish more about Carmen in our next issue.



Rest in Peace

Chris Ledyard

Professed 14 Years



**C**hris Ledyard from the St. Mary of the Angels Fellowship in Arizona died March 24, 2022. He was a counselor in Tucson, and a deacon who served at Grace St. Paul's. He was 71.

**From *The Deacon Beacon* by The Rev. Sally Durand**

Deacon Chris Ledyard was ordained in June 2014. Since that time, he has been facilitating or co-facilitating the Animals and Spirituality Ministry, Grief Ministry, Tuesday Evening Prayer, Pastoral Care, and Preaching, as well as working full-time. Each ministry seems to lend itself to one form of pastoral care or another. Sometimes Chris will present Sunday morning classes on topics related to these ministries.

Chris says, "The Animals and Spirituality Ministry has semi-annual cat and dog food collections, which are then repackaged and given to Food Pantry guests who need to care for their animals. Also, the availability of pet food is listed in community resource bulletins. We also have a listserv that sends out articles, other items of interest, and related petitions regarding our fur-friends. We have an annual Blessing of the Animals, an Animal Memorial Garden, we collect towels and blankets for the local animal shelter, and we provide pastoral care to those whose animals are sick and/or preparing to transition. These ministry services are for Grace St. Paul's parishioners and the community in general.

"Our Grief Ministry holds an annual grief group gathering, which community members are invited to attend. We send out Memorial Connection cards to provide spiritual support to those family members of the person or animal who has transitioned, and I also provide one-on-one grief support during the months between grief group gatherings.

"Preaching is a ministry that I feel called to, and I am discovering that when called to preach, you listen/discern, do, and learn, and learn, and learn. Preaching is not limited to the pulpit on Sunday mornings. I am one of the Diocesan Deacon Cohort Group for the "Deep Calls to Deep Preaching Fellows Program," a one-year program, sponsored by Virginia Theological Seminary.

"On a personal level, I am married to Juan Loo. We have been together since 1999. I have one grandson, and two adult children, both living with their families on the East Coast, in Washington, DC and Baltimore. And, of course, two rescue dogs that have chosen Juan and me to be part of their pack for quite a few years now. ARF!"

*cont. on page 24*

*RIP Chris Ledyard, cont.  
from p. 23*

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**From *The Franciscan Times*  
(Summer 2019, pp. 25-26)**

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**A third virtual fellowship, Il Poverello, is led by Chris Ledyard** from his home in Tucson, Arizona. Chris is also a member of the St. Mary of the Angels Fellowship. “Both groups are diverse,” he says, “St. Mary’s group in that we were from different parts of the state, and Poverello from different parts of the country. Yet, we’re all the same — united with St. Francis and TSSF.... Personally, I like the diversity of the [Zoom] group, including those who are new to TSSF, the old-timers, and our Companions. To say it is an honor and a privilege to serve this group would be an understatement.” Chris considers his role of convener as being a servant leader. For him, part of his challenge has been learning the technology together with the other members.

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**From John Rebstock**

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**Chris was a valued formation counselor, in addition to his** service as a fellowship convener. Over the past year I saw Chris multiple times during our online formation review conversations, as he participated as either a postulant counselor or the fellowship representative for several people in formation. He was always in good spirits, thoughtful, and kind. He put effort over this past year into learning the new Formation Program so he could be most effective as a guide. His passing is a shock and a loss for those of us in TSSF who were able to interact with him closely.

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**From Martha Whitaker  
(Member of Grace St. Paul's)**

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**Chris had an amazingly calming presence and, at the same time,** there was fire in his soul for social justice and, especially, for care for animals.

## NEWS FROM THE PROVINCE

Emmaus Travelers Become  
the Traveling Pilgrims

*By Charlotte Shepic*



**T**he Emmaus Travelers program was created several years ago under the inspiration of the Holy Spirit. Brother Willy was called to contact tertiaries by phone and discovered that many were feeling disconnected and out of touch with others in TSSF. Since then, TSSF has flourished with a revised chaplaincy program, virtual fellowships, and online events. And so, it was time for the Emmaus Travelers program to evolve from a New Testament image to a Franciscan image and to have a new name, the Traveling Pilgrims. This shift reflects how Emmaus Travelers have grown in their faith and knowledge of Jesus through the Scriptures. As we have deepened our Franciscan focus, it seemed appropriate to adapt a more Franciscan image for this movement.

The original image from Br. Willy, left, to represent the Emmaus Travelers program is the outline figures of Francis and Clare moving, dancing together. With the help of a graphic artist, we wish to have this image overlaid on a photo taken in Assisi by Rev. Michele Quinn to create a new logo for the Traveling Pilgrims. We are looking for a graphic artist who would be able to make



*Emmaus Travelers, cont.  
from p. 24*

our image come to life with the signs of the pilgrim's route of St. Francis in Italy. Water, grass, earth, rocks, and humans, a reminder that everything is one, we are all connected, and everything we do affects everything. We are all created from love, live in love, and return to love.

### Traveling Pilgrims and Writing Pilgrims

Michele Quinn and I are working with those members of TSSF who want to be either Traveling Pilgrims or Writing Pilgrims. A Traveling Pilgrim is one who is in an active relationship with another member. A Writing Pilgrim is one who sends notes or cards to those in TSSF who are limited in their modes of contact/communication.

If you identify yourself as an Emmaus Traveler/Traveling Pilgrim and have not had contact with either Michele or myself, please contact one of us. We would be grateful to know about your experience and what your hopes are for the future. Or if you are interested in more information about the Traveling Pilgrim program, we welcome a conversation.

Charlotte Shepic, [clshepic54@gmail.com](mailto:clshepic54@gmail.com), 720-363-1241

Michele Quinn, [revquinn@icloud.com](mailto:revquinn@icloud.com)



### A Step Towards Right Relationship: Walk With Us

By Phoenix O'Faerie



*If you are interested in obtaining a copy of this workbook, there is a pdf on the Walk with Us Website. The link is [www.TSSF.org/walk-with-us](http://www.TSSF.org/walk-with-us). The password is francisandclare.*

**W**e of the Earth, especially of the European/Western mindset, have committed atrocities in our past, and we are still committing them in the present. As someone with Chiricahua Apache ancestry, from my great-grandmother, who married a Scots/Irish colonizer, I empathize strongly with those Indigenous roots, even though I know so little of them, and I have long prayed for a correction to the atrocities, reparations, and more importantly, for *right relationship* with all humanity, and especially our home of Earth. For a complete humanity living in the harmony of the Circle of Life.

### Walk With Us

I had the privilege to attend and be part of the pilot group for the Walk With Us setup by Sarah Hartzell and her goddaughter Tory and to be part of the larger conference. The experience showed me where I had room to grow and was the perfect psychological exercise for anyone and everyone on the planet. We need to see where we went wrong, admit it, and then correct it. This exercise forces your eyes and heart open in ways you didn't know were possible before. It gently guides you into that right relationship, and even leadership, to form a better future on Earth.

I openly admit to anyone who asks that I had a hard time with the pilot group. I empathize more strongly with The People, as well as my Celtic roots of living with the land. I was asked to play an archivist, a colonizer, a soldier, someone who decimated The People at Wounded Knee. I went through all the grief emotions, mourning especially my lost ancestors, empathizing with their pain then, and our continued pain now. I nearly quit. But Spirit guided me instead to pause. "For where we fear to tread — there

*cont. on page 26*

*Walk With Us, cont. from p. 25*

our lessons are, and where Spirit will speak the loudest.” (Elder wisdom)

### **A Lieutenant at Wounded Knee**

In the end, after many tears, I chose to be Horatio Gates Sickles, Jr., who was a Lt. at Wounded Knee. He was not some war hero; his fellow officers struck his name off the record for heroics because he tried to help the women and children escape. He was a man in charge of only a handful of other men, who were forced to take abominable orders. He even spoke out about a horrible suicide he witnessed of a woman and her girl child who took their own lives savagely after seeing the rest of their family dead. He was kept from giving an account later for the investigation because he would have been too outspoken.

I didn’t want to see the white man as anything but a savage, but I was forced to, just as St. Francis’s epiphany with the leper. Others were forced to think of things as Francis did in his “Canticle of the Sun” — in the form of an element such as wind, earth, fire, sun, etc. Another revelatory viewpoint was the perspective of a creature, like buffalo, innocent and scared of what was being done to their home and their herds and forced to flee because of humans trying to commit genocide against them. Every angle was considered. Angles that most people never stop to think about, and that we *all* need to consider if we are to change what we have done by failing to act as good stewards of the Creator’s Earth. These exercises steeped us in an entirely Franciscan ethic of caring for Creation.

### **Earth Mother**

During the conference itself, I was part of the Midwest group that looked at the rebellion of the Métis in Canada over a period of 15 years. Though these battles were far less bloody than Wounded Knee, it nevertheless made another big impact on me as a participant. I was fortunate enough here to play what I referred to in English as “Timeless Mother Earth,” a spokes-being that talked about what our group was doing. Mother Earth is Ni’hoosdzáan in Diné and Kitaskinaw in Cree. I chose the Diné name since my roots are with them, and that was my name while I represented our Earth Mother. I sat with this one in prayer and reflective meditation, because it is a big deal. Earth is Mother, Sky is Father, how

do you speak on behalf of God and Creation? So, I asked Spirit “What most needs to be said? What most does everyone need to hear?” This is the answer I was given the privilege of channel writing from Spirit. I call it the “Mother Earth Address.”

I am Earth.

Some call me Mother Earth, Earth Mother, Grandmother.

I am timeless, patient, and wise.

I love all my children, provide for them, support them.

All those in the rivers, the mountains, the lakes.

Mountain, tree, river, lake, ocean, creature, they are all my children.

I am their home. I love them.

The People, they honor me and take care of me, because I take care of them.

We are balanced in the circle of life, my children and I —

when we work together.

But, oh, how I weep for my children who forgot me.

They forgot my support of all things, they forgot to care for me —

they forgot to share.

They brought their greed and anger and hate to their siblings’ feet.

Oh, how I weep and wail —

for my children who forgot.

I wait patiently for the day of their remembrance.

I cannot be owned.

I will mourn until all is united and right again — because I love all my children.

I am Earth. I am slow. I am patient.

I sit. I wait.

I love. I wait.

I mourn. I wait.

I am here, my children, I embrace you.

I love you.

I wait.

*cont. on page 27*

*Walk With Us, cont. from p. 26*

### **Conference Conclusion: Looking at the Whole**

The end of the exercise, the big conference, had everyone looking at the whole that had happened, and then holding a vision of what things should look like seven generations from ours. Not only our dream vision — but how we could design a change to make that dream happen. I was lucky enough to be in a team with Gary Russell, half Ojibwe, a former professor of economics, and a brilliant mind on how we can merge Franciscan and Indigenous mindsets to form a coalition that changes what we got wrong and, hopefully, in major ways reverses it. He calls it “Economics My Grandmother Would Understand.” Other groups came up with similar

ideas, all of us thinking as a tribe: “We’ve got to set things right.” What more can we ask for than this?

Our eyes were opened, wider than we ever could have imagined. We are no longer blind, but now we see. In seeing, there is now hope. It is my sincerest hope that Walk with Us becomes a global movement to affect change in our minds, hearts, souls, and for the betterment of the whole of Creation. We have not been good stewards. The change in our climate, and the many extinct species, are proof of that. Now we must own up to the sin of those failures, repent, and move forward in right relationship for the good of ALL.



### *Sidebar*

## **About the *Walk With Us* Program From the Workbook**

### ***From Jeff Golliher, Assisting Minister Provincial, Province of the Americas:***

At its heart, Walk With Us is a spiritual journey to rediscover the charism at the heart of the Franciscan Order. Known well by St. Francis and St. Clare, that charism is the conversion of life. Our modern minds — products of a colonized world — will begin to ask questions almost immediately, questions like: Who is “us?” Does it mean Franciscans, or Indigenous Peoples, or the Holy Trinity? And if there is “us,” then who is “them?” The questions are good, yet our minds go in circles. Then, if all goes well, we learn to begin at the beginning — “walk with.” In our conversion of life, we can shed our colonized skins and learn to walk together as humankind. We can walk together to create a genuine life together on this fragile Earth, our common home.

### ***From Sarah Hartzell, Chaplain, Formation Counselor, Assistant Fellowship Convener, and Event Designer***

This is an unusual event in that there are no expert “speakers.” This event is designed around the principle that we are all both teachers and learners. For that reason, we are asking a good number of questions, and putting in very little predetermined content. We hope you will want to search for answers to questions that intrigue you. Some of the questions may not have what some call “factual” answers. The opportunity is yours to use your imagination and use it to fill in gaps in the collective storytelling we’ll be doing. Even if we research and apply our imaginations, there may be moments when there simply aren’t any answers.

## Florida Retreat: Praised Be You, My Lord

By Janet Watts

*Attending the retreat, from left to right: Rev. Gary Cartwright, Harry Coverston (crouching), Cleveland Beach, Mark Banschbach OFS, Mike Barbare, Elsie Amos, Keith Oglesby, Linda Boyer, Ken Watts, and Janet Watts.*



**S**ome members of the San Damiano (Central Florida) and Oscar Romero (Jacksonville, Florida) fellowships gathered on the first weekend of Lent for a retreat with Benedictine sisters at their monastery in St. Leo, Florida. The theme was “Praised Be You, My Lord,” using parts of scripture in each session.

The first session was “The Canticle of the Sun and Franciscan Teaching.” Francis emphasized Jesus’ incarnation (re-enacting it with the manger at Greccio), and that creation is good and to be praised (Canticle of the Sun). It’s always about love of God, Creation, others, and us. When we have a shared community spirit, we can reach out to others.

The second session was “Creation Viewed through Faith and Science.” Verses from Genesis were tied in with scientists’ recent understanding of our galaxy and discoveries of other galaxies so very far away. The universe is expanding — it blows your mind to think about how much God has created and that our earth is such a tiny speck in it all!

### Laudato Si

The third session was about the writing of Pope Francis’s “Laudato Si: Care for Our Common Home.” In it he’s not just writing to Roman Catholics or just to Christians, but to the entire human family. He realizes that the poor are the most affected by the energy/climate change issues and that EVERYTHING in the world is connected. He calls for a critique of the new forms of energy and technology and a search for other ways of understanding the world’s economy and progress. The ecological crisis is a summons to profound internal conversion.





## Visit to a Guarani Village in Brazil

By Antonio Terto

Antonio Terto, Regional Minister for Brazil, recently accompanied the Rt. Rev. Meriglei Simim on a visit to the Guarani village of Para Roke de Rio Grande. He sent these photos to *The Franciscan Times*.

*Top right, Bishop Simim, with the Assistant Chief of the village, who is a lawyer and also the children's teacher.*



*Right, children and villagers in front of the refurbished school in the Guarani village. Antonio Terto is seated on the ground in front, and the bishop, wearing a mask, is at the rear on the right.*



*Left, seeking refuge from the afternoon heat in the shade, Antonio Terto, far left, with Guarani villagers.*

# BOOK REVIEWS

The Franciscan Forms of Service:  
Hopeful Reflections in a Perilous Time,  
by Dr. Jeff Golliher

*Reviewed by Antonio Terto, Regional  
Minister for Brazil (English) and  
Celso Franco de Oliveira (Portuguese)*

**I** hope to be able, in a few words, to contribute from my impression of the content of the *Franciscan Forms of Service*. It invites us as Franciscans to rethink our way of being in the world.

I start from my experience with the Guarani peoples in Rio Grande. Even knowing minimally the history of Francisco and Clara and their relationship with our common home is not enough to understand the relationship that native peoples have with the sacred, with *Nhanderú*, which means *God with us*. In this short time with the Guarani people, we are in an attitude of just being with them, and this has enlightened my spirituality. Their relationship with *Nhanderú* is much deeper than I imagined. Everything that happens in the village is connected to the sacred. We took computers to the village, and customarily we would have expected a return of thanks. But that's not what we got. We imagined: *how ungrateful they are! They didn't even say thank you!*

However, as we continued visiting their village, we discovered that thanks is given to *Nhanderú*, *God with us*, who provides all things. We, *Juruá* (non-Indian), are just instruments of *Nhanderú*. The Guarani's life is interconnected to Mother Nature; this does not go through theoretical knowledge only, but through experience, from the *piá* to the village elder. With this, I want to draw attention to the following point: I have not realized until now how little westernized Christians, as non-Indians (*Juruá*), understand the dichotomous spirituality of native peoples. Our Cartesian academicist theology is far from understanding the relationship between the

native peoples and *Nhanderú*. In this way, I am not afraid to say this for the recovery of the damage caused by us white Christians and Franciscans, as Archbishop Mark MacDonald reminds us: "Our Order was complicit in colonial exploitation, including theft and genocide." We really need to empty ourselves of our academic concepts, and of a postmodern world of consumption based on accumulation, not to get rid of them, but to open up to a spirituality that connects us with the whole.

*I imagined: we have many challenges in Brazil, why would this one be as important or more important!? I didn't know what was to come.*

In the beginning, when our Provincial Minister Janet Fedders launched the text by Archbishop Mark MacDonald, calling on the Order to get closer to the native peoples, I confess that I was reluctant — I questioned. I imagined: we have many challenges in Brazil, why would this one be as important or more important!? I didn't know what was to come. Today, though, in a short time, I have begun to consider a new vision of "sacred ecology" to be essential to our Order. This new vision will allow us to engage in the struggle that we must face during the dark times in which we live. It will also engender an attitude of who is facing whom, by nature a genuinely Franciscan spirituality. We have a lot to learn.

Finally, I want to note a point that caught my attention in the text: the call to prayer. It doesn't seem to me that Francisco and Clara got used to praying from printed texts or, as we would say, book prayer, simply read. The text reminds us of the importance of prayer from the heart. *My God and my All* was certainly the prayer that flowed from Francis' lips. So it is "Through inner silence we can begin to regain our lost humanity by bringing together contemplation and action."

I end by saying that it is in silence that *Nhanderú* reveals himself to each of us. ♦



## Portuguese Review by Celso Franco de Oliveira

### *As formas franciscanas de serviço*

### *Reflexões esperançosas em tempos perigosos*

### *Minhas contribuições*

**E**spero poder com poucas palavras contribuir a partir da minha impressão sobre o conteúdo das Formas franciscanas de serviço. Inicialmente diria que é sem dúvida um texto instigante. Nos convida como franciscarianos a repensar nosso jeito de estar no mundo.

Parto da minha experiência com os povos Guaranis em Rio Grande. Mesmo conhecendo minimamente a história de Francisco e Clara e sua relação com a casa comum não é suficiente para entendermos a relação que os povos originários tem com o sagrado, com Nhanderú que significa Deus conosco. Neste pouco tempo de aproximação do povo guarani e, estamos numa atitude apenas de convivência de estar com eles tem iluminado minha espiritualidade. A relação deles(as) com Nhanderú é bem mais profunda do que imaginei. Tudo o que acontece na aldeia está ligado ao sagrado. Quando levamos os computadores a aldeia, esperávamos como de costume, um retorno de agradecimentos. Não foi o que tivemos. Imaginamos: como são mal agradecidos! Sequer agradeceram! Permanecemos visitando a aldeia e descobrimos que o agradecimento é feito a Nhanderú, Deus conosco que providencia todas as coisas. Nós, Juruá(não índio), somos apenas instrumentos de Nhanderú. A vida do índio está interligada à mãe natureza, isto não passa pelo conhecimento teórico apenas mas, pela experiência, do piá ao ancião da aldeia.

Com isto quero chamar a atenção para o seguinte ponto: que não percebi até o momento uma espiritualidade dicotômica, como os não índios(Juruá), cristãos ocidentalizados vivem e entendem. Nossa Teologia academicista Cartesiana, estar longe de compreender a relação dos povos originários com Nhanderú. Dessa forma, não tenho receio de afirmar que para uma recuperação dos danos causados por nós cristãos brancos e franciscano como nos lembra o arcebispo Marck MacDonald (...) “nossa Ordem foi cúmplice da exploração colonial, incluindo roubo e genocídio”. É preciso realmente esvaziar-se dos nossos conceitos acadêmicos, e de um mundo pós moderno do consumo com base no acúmulo, não para desfazer-se deles mas, para abrir-se para uma espiritualidade que nos conecta com o todo.

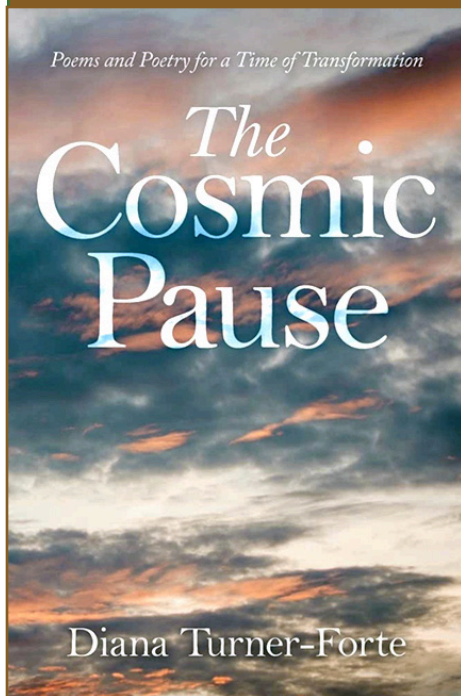
No início, quando nossa ministra provincial Janet, lançou o texto do Arcebispo Mark MacDonald, convocando a Ordem a aproximarem-se dos povos originários, confesso que relutei, questionei. Imaginei: temos muitos desafios no Brasil, porque este seria tão importante ou mais importante!? Não sabia eu o que estava por vir. Hoje em tão pouco tempo considero fundamental para uma nova visão da “ecologia sagrada” que nossa ordem, onde possa, se engaje não apenas na luta que é preciso diante do cenário tenebroso em que vivemos mas, numa atitude de quem está diante de quem, por natureza, uma espiritualidade genuinamente franciscana. Temos muito a aprender.

### **Um convite a Oração**

Para finalizar quero observar um ponto que me chamou bastante a atenção no texto. A chamada para a Oração. Não me aparece que Francisco e Clara tenham se habituado a rezarem a partir de textos lidos ou como diríamos, oração livresca, simplesmente lida. O texto nos lembra a importância da oração do coração. Meu Deus e meu Tudo eram certamente a oração que fluía dos lábios de Francisco. Portanto, é “Através do silêncio interior, podemos começar a recuperar nossa humanidade perdida, reunindo contemplação e ação”. Finalizo dizendo que é no silêncio que Nhanderú se revela a cada qual de nós. Grato pela oportunidade de ruminar esse belíssimo texto. ♦

Prose Pieces from The  
Cosmic Pause, by Diana  
Turner-Forte

Review by Pamela Mooman



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A previous review of *The Cosmic Pause*, a thought-provoking book by tertiary Diana Turner-Forte, focused on her message and its Franciscan framework in a larger arc, focusing primarily on the poetry. However, the prose included in this work is worth its own exploration, which is what this review is about.

This is timely as the Third Order explores the inherent inequalities and resulting cruelties in American culture as well as in other societies. Diana in no way makes herself out to be a victim or takes on a strident voice or an angry tone. Instead, in recounting her experiences as an African American woman and ballerina, she invites those who have never faced such encounters to think.

Are there latent tendencies lurking that allow this to continue? Is there sufficient discontent with the status quo to take action? In TSSF there seems to be peaceful discontent with societal norms. After exploring Diana's section called "A Bridge of Prose" within *The Cosmic Pause*, readers will not necessarily come away with a new conviction that we must break down barriers and dismantle corporate inequalities and hatred. Rather, they may come away with a new understanding of why we need to do it.

### Desire for Wholeness

In "Living Simply," Diana explores how her lifelong spiritual journey, which she calls a "journey quest led by Divine order and the coalescing of my desire for wholeness," intersected with TSSF. She also parallels her spiritual path with the huge change that came with moving from a fast-paced urban environment to a relaxed rural setting.

Diana says: "First, I had to stop kicking and screaming to realize the deeper gifts...." One can hardly imagine graceful Diana putting up such a violent reaction to change. However, birth is messy, painful, traumatic. The results, though, the sheer transcendental joy, cannot be described. Diana quotes the *Hebrews* writer's words on faith: "...the substance of things hoped for, the evidence of things not seen." Diana describes her ongoing journey as "falling into this Divine Mystery." In doing so, she invites readers to open the eyes of their hearts to their personal relationships with God.

### Forgiveness and Mercy

In "Forgiveness and Mercy," the ugly face of racism appears. Diana describes how she had a discussion with the artistic director of a new dance company and the misgivings she instinctively felt. However, she carried on and endured a grueling audition to be accepted, only to be immediately sidelined and treated discourteously. Despite having solo dance experience with multiple professional ballet companies and being in peak form, she was left alone to keep herself busy. She overheard a conversation in which the artistic director said: "I can't put her on stage with any of the boys I've hired." She did not know who

*cont. on page 33*



### *The Cosmic Pause, cont. from p. 32*

was being discussed, and she gave the artistic director the benefit of the doubt. However, she had her suspicions. They were confirmed when a Hispanic male dancer whose skin tone was close to hers joined the company, and they were paired together permanently.

#### **Hanging Over a Precipice**

Diana, for the love of dancing, kept moving with her heart, but the pain also was fierce: “There I was, hanging over a precipice working for a man who truly hated me because I was an African American ballerina!”

*In all that she went through with this experience, simply wanting to dance for the love of it, she developed a practice of sending compassion, albeit, as she says, “through gritted teeth with infinitesimal bits of forgiveness.”*

In all that she went through with this experience, simply wanting to dance for the love of it, she developed a practice of sending compassion, albeit, as she says, “through gritted teeth with infinitesimal bits of forgiveness.”

Instead of becoming bitter or resentful, Diana used this painful experience to fuel her spiritual growth. She learned the value of the direct application of forgiveness and mercy, and how they offer peace and healing — perhaps to the one extending them most of all.

Diana explores her confirmation in “Reality on the Edges,” the power of archetypal music and rhythm in “The Drumming Circle,” and the aching love of caregiving in “Raising Up My Mother.” Another piece, “Soul-Nurturing,” explores how Creation helped her return to an emotional balance during a time of transition.

In “Be Not Afraid,” Diana recounts her bout with COVID-19, and how, during her recovery, questions and searching prayer gave her a word to explore and meditate on, bringing it to God: GRACE. She uses this beautiful word as an acronym to fuel reflection: God, Resilience,

Air, Creativity, Earth. She says: “This prayer arose from my time of illness and healing, a recognition that we are affected personally, but the picture is vaster than we dare to imagine.”

The piece “Outsider” explores her relationship with a clerk at the post office in the North Carolina town to which she, her husband, and their animal friend had relocated. Their association moved from an initial curiosity at Diana’s “differences” on the clerk’s part to a friendship of sorts. This was a chance meeting that affected Diana and perhaps also wrought changes within the clerk, whom Diana called “Pete.”

#### **The Disciplines of Meditation and Ballet Training**

She reflects on her meditation practice in “Fluency in the Language of Stillness,” contrasting that discipline with her ballet training. For those in TSSF called to deep prayer and contemplation more than frequent direct action, Diana offers this encouragement:

“Not everyone is expected to be on the front lines. Yet all of us have a responsibility as conscious, breathing, living human beings to work toward the evolution of a good, beautiful, and thriving world. We are either speaking truth, acting with dignity, raising others up, or going in another direction.”

#### **Sacred Experience**

Diana’s piece, “Following the Red Thread” is a beautiful story of how her dancing evolved into a teaching ministry working with specially abled adults labeled by society as physically or mentally disabled. In helping them to move and break boundaries, Diana herself grew into new and unexpected places. She says: “In some ways, it was miraculous, and in every way, a sacred experience.”

Journeying beyond limits, whether imposed by self or society, to a place of rest where we can be with God is the essence of spiritual seeking. Diana’s bridge of prose offers glimpses of a life spent in moving toward God, despite any barriers that blocked her way. ♦

# POEMS

*By Carole Hoerauf*

## God Is in the Water

God is in the water:  
Rippling river in gentle motion,  
back-eddyding leaves upstream,  
washing sand on shore, off shore —

At that pace a long time  
to carry leaves downstream,  
to build a shore.

But why the hurry?  
God is in a life-time.

God is in the water:  
Canal waves in lapping motion,  
breaking over stones and shells,  
intensifying colors to my eyes —  
Awareness of beauty leading to greater  
awareness;  
Invitation to choose some stones and shells.  
God is fully present.

God is in me:  
Rippling my life with daily wonders,  
breaking me into His Presence.

## Portrait

This early evening I am sitting  
prayer-open to God in my poustinia.

The curtains beside me are not quite closed,  
allowing a narrow vertical ray of sun  
to shine through the opening.  
On the wall opposite, a framed picture catches  
my eye:  
a portrait of an elderly, white-haired man  
sitting, holding a violin in his lap.  
The shaft of sunlight shines only on the elderly  
man's face,  
which glows brilliantly.

This happening is remarkable.  
The shaft of sunlight shines on this man  
with a brightness as bright  
as the wall is dark:

A portrait of a saint comes to mind:  
I see in the musician's face  
the radiance of God and His music.

*Poustinia (poo stin nee a): a Russian term for a "desert" place to be with God in prayer and solitude.*

*With gratitude for permission to print both these poems from  
Saturday Poets: An Anthology, 2003, Bellingham, Washington.*

## Francis and Clare

Francis gives himself  
a little portion  
of true righteousness,  
holiness, perfect love,  
and the consecrated life  
Gospel-perfected  
in the example  
of Christ Jesus, Virgin-born  
of the Mother of Heaven.

Clare gives herself fully  
in holy Virginity  
with intent of heart  
to contemplation of God  
unswerving purpose of soul  
detachment from wealth  
and in generosity that gives all  
for service to all--  
Holy Poverty perfected.

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*By Kathyann Corl*

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## Celtic Haikus

*Gaelic: Food keeps us going.*

Nourish one another  
Be present as we break bread  
Feeding each other hope.

*Gaelic: Anyone can earn money but only a clever man can keep it.*

Treasures and Riches  
May mark one's wealth in society  
Joy comes from the soul.

*Gaelic: "Say little but say it well."*

Words create language  
Messages are sent by the heart  
Life comes from within.

*Gaelic: "Peace be with you."*

Busyness creates noise  
Rhythm and balance are gifts  
When peace lives in soul.

*Gaelic: "There is no place like home."*

You may wander streets  
Searching for what is found  
A space you call home.

*Gaelic: "Health is better than wealth."*

A dollar in hand  
Cannot heal brokenness  
Soul's gift offers healing.

*Gaelic: "If there is not much food, it is generous to share."*

Earth's fields plenteous  
Generous to give enough food for all  
Yet each night so many children go hungry.

## *Things You Didn't Know About Janet Fedders...*



*Did you know that she was a violinist with the Cincinnati Civic Orchestra?*

## *And What About That Plain Wooden Ring on Her Hand?*

*“Here, Take this!” Volnice Almeida pushed forward to me as our Prayer Circle broke up. In her hand and soon in mine was a Tubuc Ring. Pictured here, you can see that it is a very simple ring fashioned of dark wood, tubuc wood. When I looked at her, she said, “We all wear them to show that we are working with the poor.” She had given me hers, on my visit to Brazil.*



I tell this story with a broader purpose. We often talk about wearing a habit. It comes up regularly. Of course, we all know by heart the line in the Statutes: our cross is the only form of a habit recognized by the Third Order. We also know that the nature of our cross rarely invites the conversation we all want to have about being Franciscan. But wearing a tubuc ring might. Plus we could join with our Brazilian siblings that way.

On a trip to visit some tertiaries, I lost my tubuc ring in a hotel in New York State. But guess what? Etsy has them for sale. So I now have a replacement. And although it lacks the sentimental value of being from Volnice, its visibility invites comment and talk. ♦