



The Franciscan Times

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

Pace e bene

Advent 2022

Central Chapter Discussion: Colonization / Decolonization

By Masud Ibn Syedullah

What's The Next Step?

*Peter Stube, Co-Minister
Provincial, wrote:*

*"I established a task force
back in August to carry
this study forward and to
make recommendations
to the Order concerning
lifelong formation that
leads to Franciscan action.
Susan Pitchford and Bishop
Celso are Co-Conveners,
and all of the presenters
here are part of this task
force. We expect that their
work will be completed by
Chapter of 2023."*

The theme of our Chapter meeting on October 25 – 27 was Colonization/Decolonization. We discussed the history of colonization in the various regions of our Province (who were the colonizers, what effect these movements had on people, land, resources, *etc.*), and the residual effects in the current societies. Furthermore, we considered ways those negative effects might be mitigated or abolished going forward.

I “set the stage” for the keynote discussion by setting forth principles of colonization, explaining why this topic is of importance and relevance to us as Franciscans, and how the underlying principles of colonization have and continue to “corrupt and destroy the creatures of God.” Later, I explored this using our own Ernie Gordon’s writings (*Liberation Theology: Articles and Essays*) * about the effects of colonization in Jamaica and other parts of the West Indies. Of particular value is his assessment of the “mental chains” that persist.

Four people made short presentations. My introductory video and the videos from all the presenters may be found ***by clicking here.***

***All videos from the
presenters may be found
by clicking here.***

New Zealand and Peru

Bishop David Rice, Provincial Bishop Protector, discussed the colonization experience in New Zealand with the interactions between the Māori and the Anglos, as well as in Peru, where he is currently on sabbatical.

Addressing us from 11,000 feet in the Andes in the ancient capital of the Inca Empire, Cusco, Bishop Rice parallels the colonization actions of the Spanish conquistadors and the British with the Māori. In both situations, the Church was complicit.

Coricancha, the most sacred temple in the Inca Empire, was built in Cusco and plated with gold to reflect and echo the sun. It was

**Discussed and reviewed by Masud
in this magazine, Summer 2021.*



The Franciscan Times

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

◇
Editor

R. John Brockmann
jbrockma@udel.edu

Consulting Editor

Alice Baird
Clarity Communications

◇
Editorial Staff

James Alexander
Victoria Logue
Dennis McLeavey
Pamela Mooman

◇
Layout & Design

Alice Baird
Clarity Communications

◇
Where to Send

Name & Address Changes
Convocation Dates
Profession & Novicing Dates
Notification of Deaths
contact
the Secretary of the Province.

Find contact
email addresses at
<https://tssf.org/contact/>



Table of Contents

Franciscan Times, Advent 2022

Go directly to each article by clicking on it.

News from Chapter

Central Chapter Discussion: Colonialization/Decolonialization, by Masud Ibn Syedullah.....	1
Chapter Member Updates.....	5
TSSF Literature Distribution, by Janet Strickler.....	5
Provincial Convocation 2024 in Scottsdale, Arizona, by R. John Brockmann.....	6

Reflections

A Deeper Journey: Growing into Vows of Consecrated Celibacy, by Pamela Mooman.....	7
A Reflection on a Spiritual Direction Session with Fr. Jack in April 1988, by Bob Kershner.....	9
A Tertiary's Prayer in War, by R. John Brockmann.....	9
The Certificate in Franciscan Studies: An Opportunity to Learn More About Our Tradition, by James Alexander.....	11

Creation Justice Peace

A Litany of Lament for Creation, by Finn Pond.....	12
We Are All Married to God's Good Earth: A Creation Justice Peace (CJP) Mission Statement, by Gordon Kubanek.....	13
Why, as a Christian, Should I Care About the Climate Issue? by Hilary Bond.....	15

Book Reviews

<i>The Flag, The Cross, and The Station Wagon: A Graying American Looks Back at His Suburban Boyhood and Wonders What the Hell Happened</i> , by Bill McKibbin. Reviewed by Carol Tookey.....	17
<i>The Way In: What a Hospice Chaplain Learned Living with Parkinson's, in Poetry and Prose</i> , by Scott Robinson. Reviewed by Pamela Mooman.....	19

Table of Contents, *cont.*

Milestones

Welcome the Newly Professed (and Re-Professed)

Sarah Layman: <i>Candidate for Ordination in the Anglican Church of Canada</i>	21
Debi Miller: <i>Serving Migrants from Around the World</i>	21
Linda Roddenberry Boyer: <i>My Return to the Order</i>	22
Anolan Odalys Rodriguez Vicente: <i>In Cuba, Where TSSF is Growing</i>	24
Joseph Atkinson's Profession: Photo from Guyana.....	25

Rest in Peace

W. Michael Cassell: <i>Professed 61 Years</i>	25
Reprint: "Notes from a Very Ancient Tertiary," by Michael Cassell, June 1974.....	26
Carmen Kennedy: <i>Professed 16 Years</i>	28
Mike Morizzo: <i>Professed Two Years</i>	28

Poems & Icon

Contemplation, by Beth Harris.....	30
Holy Peace, by Beth Harris.....	30
Icon, by Cathy Reynolds.....	30
Heart-Grotto, by Carole Hoerauf.....	30

Colonization/ Decolonization, cont. from page 1

utterly destroyed, and a Christian church was built on its ruins. The gold itself was, in a large part, given to the Dominican Order.

Hope can be seen in the contemporary anti-colonial resistance efforts in both Peru and New Zealand, in the indigenous people's reclamation of their culture, and in art, food, and spiritual rituals.

Brazil

Bishop Emeritus Celso Franco de Oliveira discussed colonization experiences in Brazil. The first "fake news" appeared on April 22, 1500, when Pedro Cabral declared he had "discovered" the land of

cont. on page 4

Colonization/ Decolonization, cont. from page 3



Recently Bishop Emeritus Celso Franco de Oliveira, center, and his wife Luciene Poubel de Franco had a brief encounter with Pope Francis at the Vatican.

Brazil, despite the fact that over four million indigenous people were already present. Two hundred and seventy years later, Eduardo Galeano writes of how this original fake news has been perpetrated in *Open Veins of Latin America: Five Centuries of the Pillage of a Continent* (1972):

Latin America is the region of open veins. Everything from the discovery until our times has always been transmuted into European — or later, United States — capital, and as such has accumulated on distant centers of power. Everything: the soil, its fruits and its mineral-rich depths, the people and their capacity to work and to consume, natural resources and human resources.

European greed and revenge were the primary motivations in the colonial resistance wars, which resulted in mass deaths of indigenous peoples for the victory of the Portuguese crown.

And to this day, writes Galeano, “we have kept a silence quite similar to stupidity.”

Canada

Josiah (Jotie) Noel, Fellowship Guardian, discussed colonization experiences in Canada.

The Church’s theology of Creation, humanity, and salvation enabled European exploration and expansion with no regard for Creation, humanity, or the salvation of anything in the culture or in the people’s ways of life.

Colonization in Canada was common practice in the past, is a present reality, and will be a challenge to overcome in the future. Colonization leaves Canada with the task of addressing tarnished legacies. The Church’s theology of Creation, humanity, and salvation enabled European exploration and expansion with no regard for Creation, humanity, or the salvation of anything in the culture or in the people’s ways of life.

The Challenge of Decolonialization

Jeff Golliber, Assisting Minister Provincial for Sacred Ecology, discussed this topic using his experience as an anthropologist.

Our work in Decolonization arises from the need to deepen and strengthen the Third Order. It will help us to recover our diminished humanity and to rediscover (or remember) our shared existence within the whole interwoven fabric of life. This expresses the heart of our charism — the “conversion of life” — especially during this perilous moment in human history. ♦

If you are interested in pursuing this topic more deeply, scroll down below the videos at <https://tssf.org/chapter-2022-videos> for a list of books, articles, podcasts and YouTube talks for your study, reflection, and discussion.

Chapter Member Updates

Elected to Provincial Chapter 2022-25

Claude Berkley (re-elected)
 Jim Crosby
 Adrienne Dillon
 Bill Graham (re-elected)
 Valerie Hart
 Wai-Wah Hiram
 Janet Strickler (re-elected)

Regional Election Results from Brazil

Norberta de Melo

The following were elected by our assembly at the TSSF Brazil's X Retreat.

- *Regional Minister:* Norberta de Melo Silva
- *Director of Formation:* Revda Lúcia Dal Pont
- *Chaplain:* Rev. Josafá Batista dos Santos
- *Secretary:* Christina Takatsu Winnischofer
- *Treasurer:* Rev. Claudio de Souza Linhares
- *Animator of Fraternities:* Rev. Carmem Etel Alves
- *Auxiliary Coordinator of Fraternities:* Rev. Pilato Pereira
- *Diaconia Coordinator for Fellow Members:* Lucimeia Gall König
 - *Bishop Protector:* Humberto Maiztegui
- *Counselors and Councilors who will continue on the Standing Committee:* Rt. Rev. Celso Franco, Rt. Rev. Arlinda Pereira, and Rev. Lilian da Costa Linhares

TSSF Literature Distribution

By Janet Strickler

Thanks to Diane Gaidon for her time as literature distribution coordinator for TSSF! She has now passed the torch to Janet Strickler in Colorado. If you need to replace a lost or worn-out copy of one of our booklets, you can request it by emailing literature@tssf.org. The following are available. They are free, but if you would like to make an extra donation to cover the cost of printing and mailing, suggested amounts are next to each item (include with your regular donation sent to the Bursar, or use the "Donate" button at the bottom of all pages of our website.)

- Living with the Principles (little brown booklet with daily readings from the Principles): \$3.00
 - Devotional Companion: \$10.00
 - Franciscans Day by Day: \$7.00
- Forming the Life of a Franciscan (our formation handbook): \$20.00
- Color brochures about TSSF, if you're doing a booth at a Diocesan Convention or other event.



Provincial Convocation 2024, Scottsdale, Arizona

By R. John Brockmann

Our Provincial Chaplain, Anton Armbruster, is the point person on the Convocation, and he has told this reporter that it will be held in June 2024 in Scottsdale, Arizona, at the Franciscan Renewal Center.

The Center is only 20 minutes away from Phoenix Sky Harbor International Airport, and ten miles off Route 17, the major north/south highway out of Phoenix to Sedona, the ancient cliff dwellings, such as Montezuma Castle National Monument, and the Grand Canyon.

About the Franciscan Renewal Center *(from their website)*

The Franciscan Renewal Center was founded as a Catholic retreat, called Casa de Paz y Bien, by the Order of Friars Minor in 1951. Still affectionately referred to as the *Casa*, the Franciscan Renewal Center remains an active religious community that seeks to follow in the footsteps of Saints Francis and Clare of Assisi.



Stay tuned for much more information...



Photos from the Franciscan Renewal Center in Scottsdale, Arizona.

REFLECTIONS

A Deeper Journey: Growing into Vows of Consecrated Celibacy

By Pamela Mooman



Bishop C. Andrew Doyle anoints Pamela after she has given her vows of consecrated celibacy.

Photos and article provided at the request of The Franciscan Times editor R. John Brockmann.

A young nun wrote that giving vows of celibacy to Jesus was the best thing that ever happened to her dating life. For me, it is the culmination of a lifetime's desire. I was born with a longing to let God be my all in all, but events and circumstances converged to knock me off this path.

I suppose I was weak enough as a child, too, to go deeply inside with my understanding and knowledge of God rather than push back against harsh teachings at home and in the religious tradition in which I was raised. I did not see a way back to this path or know anyone to talk to about it. In addition, such a decision would have had serious consequences for me.

However, God makes everything work for good, if we allow it. God brought me back, never letting go of me even as I dangled off the cliff. He gently led this tired, worn sheep back to the right path, to fields rich with soft, green grass and refreshing streams. My deep connection to God was rekindled, and I was taken deeper into the Mystery.

God Does Not Rush

However, I had no idea that consecrated celibacy was an option for me outside of a convent. The witness of Tina Ferriot, now Sr. Tina Francesca, in her listing in the 2020 TSSF Directory, told me it was. It is. We never know how something that seems small to us can deeply affect another.

The seed was planted. It germinated for a year. God does not rush. I was still struggling to believe in God's love for me, to believe that I deserved love. How could anyone, most of all my Creator whom I had disappointed so much, love me?

I looked to the flowers to sing me an answer. I listened for the rocks and trees to whisper to me. And I prayed. Oh, I prayed.

Right: Candidate Pamela Mooman is presented to Bishop C. Andrew Doyle by Kay Sevick, TSSF; The Rev. Robert Flick, CFC; and The Rev. Robin Reeves-Kautz. Acolyte and Bishop's Chaplain, Hannah Poore, of the parish of St. Timothy's, holds the Bishop's crosier.



cont. on page 8

*Celibacy Vows, cont. from
p. 7*

The Rev. Robert Flick delivers the homily as Kay Sevick and Pamela listen.



Finally, in the summer of 2021, I knew this consecrated life could be mine. A deep layer of understanding was unearthed, and I grasped that I could agree to give myself, such as I am, to Jesus in body as well as soul.

On August 13, 2021, I gave private vows to Jesus. I felt — I knew — this vow was accepted. The next step was to contact Bishop C. Andrew Doyle. I had no idea what he would say to this oblation that is still novel in the Episcopal Church, especially in some regions. I was the first in the Diocese of Texas (this state has six dioceses) to ask to give these vows. God is calling others, though, around this nation and this world, and they are listening and giving themselves in response.

Bishop Doyle has prayerfully supported this process all along. The parish of St. Timothy's Episcopal Church in Lake Jackson, Texas, rallied round me in a way that surprised me — exquisitely so. I am so thankful for the divine grace and patience that carried this calling and personal desire — and my entire spiritual journey, including TSSF Formation — smoothly along, once I stopped running and said “yes.”

The Ceremony

The service for the giving of vows of consecrated celibacy on Sunday, October 9, 2022, was so beautiful. The Holy Spirit guided my selection of hymns and readings from a variety of sources for the liturgy, which had a decidedly Franciscan flavor. My spiritual director, Kay Sevick, a longtime-professed member of TSSF, attended in person. The Rev. Robert Flick, a former First Order Friar and now Third Order Franciscan in the Community of Francis and Clare (<https://cfcfranciscans.org/>), delivered a rich, thought-provoking sermon. When I gave my vows, I did so without shoes. I was guided to do this, and my thoughts were with Francis and Clare, and, of course, Jesus, who chose a poor and simple life.

In my dating life and ill-fated marriage, I did not find what I was seeking. In Jesus I have, because I was meant for Him all along. Thanks be to God for the grace to finally realize, accept, and surrender to His call.

Jesus, who is my holy spouse, has been coming to me in a more personal and immanent way in Holy Eucharist since this ceremony of consecration. What an unspeakable blessing.

In my dating life and ill-fated marriage, I did not find what I was seeking. In Jesus I have, because I was meant for Him all along. Thanks be to God for the grace to finally realize, accept, and surrender to His call. ♦

A Reflection on a Spiritual
Direction Session with Fr.
Jack in April 1988

By Bob Kershner
Area Chaplain



Some 30 years ago, my spiritual director was Fr. Jack, a Roman Third Order priest. At the time I was going through a difficult period in my faith because the Church was not living up to my expectations. I observed division-generating anger among the people and leaders. Divisions seemed to me to be the rule of the day as each group lined up behind its expectations and demands. Each group possessed expectations of how the Church should look and act according to their point of view.

Fr. Jack thought about my observations and then reminded me that all the people who make up the Church are sinners. He observed that we generally see the sin in others more easily than the sin within ourselves. Moreover, many times we are attempting to hide our own sin and wear the mask we wish for others to see. Add to all that, often the sin we see in others and dislike is the same sin we dislike within ourselves and hide behind the mask we wear. Fr. Jack suggested that we should focus on Christ's presence, not upon the sin of our brothers and sisters. For when we focus on the sins of the sinner, we fail to focus on the presence of Christ in our life.

As we sat at the friary, Fr. Jack continued, "I imagine you come here to this house of brothers assuming we are one body, always in agreement with each other and always in unity on our journey. No, my little brother, for we too are sinners, and many times get too caught up focusing on the institutional church or our institutional order. We often get caught up in conversation on our issues with the Vatican, the diocese we are in, or the provincial leadership of our Order. Those are the times we have failed Christ and focused on being religiously correct instead of faithful witnesses to Christ's message."

That session with Fr. Jack occurred more than 30 years ago, but its message has resonated with me ever since.



A Tertiary's Prayer in War

By R. John Brockmann

In December of 1944 the atmosphere was tense at Third Army headquarters in France, recalls an Episcopal chaplain in General George S. Patton's army. At a time when the Allies sensed that victory was within reach, Hitler launched a surprise attack of 25 armored divisions through the Ardennes region in Belgium. During what would become known as the Battle of the Bulge, thousands of Nazi troops and tanks advanced relentlessly through the Allied lines, creating havoc and confusion. Complicating matters was the inclement weather. For days it had been snowing, and a heavy fog descended on the area, effectively shielding the Nazi advance from an Allied air attack.

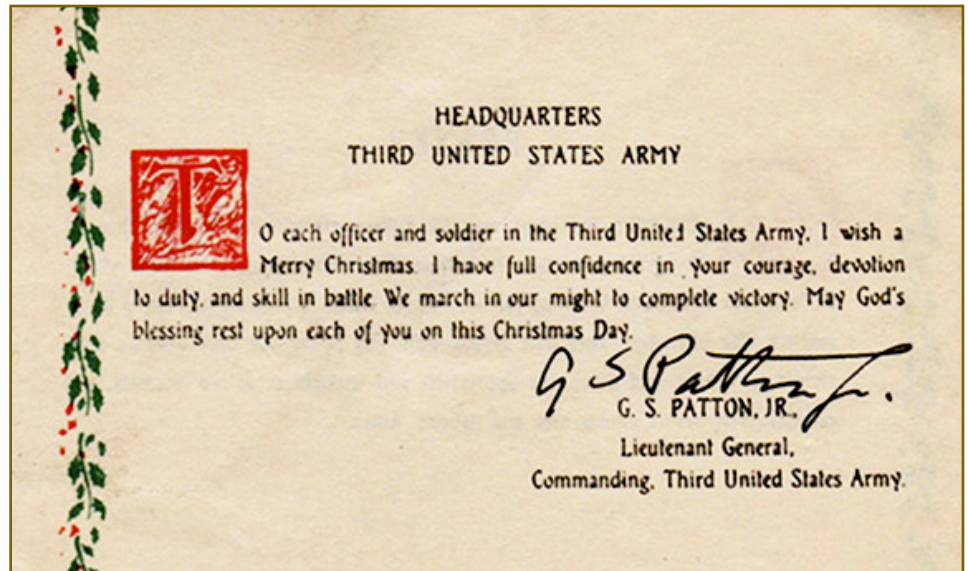
Then, on December 22, at 8 a.m. General Patton phoned the 3rd Army Supervisor of Chaplains with this simple, urgent request: "Chaplain, do you have any prayers for fair weather? Our men are having a rough time without air cover in the Ardennes, and the ceiling is too low for flying." Although an iron-tough military

cont. on page 10

*A Tertiary's Prayer in War,
cont. from p. 9*

Here is the famous clip showing the creation of this "Weather Prayer" from the George C. Scott 1970 movie, *Patton*.

<https://youtu.be/RRVa17Is5Ic>



Patton's prayer was printed on the reverse of his Christmas greetings to the troops in 1944.

genius, General Patton was also a deeply spiritual man who took his faith very seriously. Even during the height of battle, he seldom missed Sunday services. The 3rd Army Supervisor of Chaplains assured the general he would write a suitable prayer.

The Supervisor of Chaplains sought the advice of the Third Army's head chaplain, James O'Neill (a Roman Catholic priest). They took elements from Anglican and Catholic weather prayers and combined them into a prayer that they hoped would satisfy General Patton:

Almighty and most merciful Father, we humbly beseech Thee of Thy great goodness to restrain this immoderate weather with which we have to contend. Grant us fair weather for Battle. Graciously hearken to us as soldiers who call upon Thee that, armed with Thy power, we may advance from victory to victory and crush the oppression and wickedness of our enemies, and establish Thy justice among men and nations. Amen.

General Patton not only used it personally but sent it out with a Christmas greeting to everyone in the Third Army. Over the next few days, hundreds and possibly thousands offered that prayer for fair weather.

The effect of that prayer was immediate and dramatic. On December 23, soldiers, blinking in the bright sunlight, looked up into a clear blue sky laced with Allied aircraft successfully pushing back the Nazi advance and relieving surrounded Allied troops. The war would end 19 weeks later.

George Metcalf, professed for 17 years, was that Supervisor of Chaplains in Patton's Third Army. He died at 88 in 1995 in St. Paul, Minnesota. ♦

Elements of this story are taken from material in George Metcalf's obituary in the Baltimore Sun, February 14, 1995, and from "Prayer that Changed History" by Rick Ezell, 2008 LifeWay Christian Resources.



<https://www.stfrancis.edu/certificate-in-franciscan-studies/>

The Certificate in Franciscan Studies: An Opportunity to Learn More About Our Tradition

By James Alexander

In March of 2021, I completed a Certificate in Franciscan Studies from the University of St. Francis in Joliet, Illinois. The completion time was a year, and the cost (at least at that time) was \$1,000 for the four-course program. According to their website, each course runs for four weeks, and each week constitutes a module that includes an overview, assigned readings from various hyperlinks to related articles, and/or activities from document sharing, online discussions, and a reflective writing assignment.

The format was completely online with PowerPoint presentations and additional readings which were made available. The readings came at no cost, although I must admit that I printed most of them for annotation purposes. There were some well-thought-out questions to answer for each module. Modules involved peace, poverty, the arts, Franciscan history, and other aspects of the Franciscan intellectual tradition.

The best part by far for me was the discussion board. There were quite a few folks in the class, all Franciscans, and most were Roman Catholic (on its website, the Certificate declares itself as primarily directed to faculty and staff at any of the Association of Franciscan Colleges and Universities (AFCU) partners, and three of the four instructors are OSF sisters). We discussed current trends in our Orders and relationships of our movement to the larger church. We discussed our frustration at inequalities and inequities in our churches, and we also discussed, to a great extent, what it meant to be a Franciscan in the postmodern world: to confront the violence in our streets, the racism, the misogyny, the homophobia, and how to preach the gospel in our time and place. I learned a great deal beyond just academic content. We shared our hearts, our weaknesses, and our prayer requests.

If you are looking for a way to get in touch with our rich Franciscan intellectual tradition, I highly recommend this Certificate program; it is one year's commitment that I do not regret.

You must have an undergraduate degree to apply and be able to articulate why you are interested in the program.

If you are interested in discussing the program, contact:

Amy Mihelich, REAL Administrative Manager
mamihelich@stfrancis.edu 815-740-2626

Feel free to contact me as well. ♦

P.S. Alternative programs to the Certificate in Franciscan Studies include the Certificate in Contemporary Franciscan Life

(<https://sfuifcl.wordpress.com/courses/>)

which includes 9 courses, including one written by Ilia Delio. (Cost is about \$3,200 and one must also buy several books.)

CREATION JUSTICE PEACE

A Litany of Lament for Creation

By Finn Pond

Our group, Creation, Justice and Peace, is working to support all TSSF tertiaries and fellowships as they move towards fully living out St. Francis' vision through a Creation-centered view of Jesus' redeeming grace. We need to recognize that God's *salvation is for all life in God's Creation*. This requires that we move away from a self-centered, human-focused view of Creation. We need to acknowledge the damage we have done to God's Creation and change how we live and treat all human and non-human life. We hope that this prayer can be used both by individuals and fellowships on this journey.

God, we lament the desecration of your Creation,
Which our selfish greed and arrogance has allowed.

God, we lament our careless destruction of your Creation,
By what we have done and by what we have failed to do.

Forgive us, O God,
And guide our feet to live lightly on the earth.

God, open our eyes to see
The needs of all humanity.

God, open our eyes to see
The needs of generations to come.

God, open our eyes to see
The needs of your earth and all its creatures.

God, teach us to walk in the way of love
By choosing peace over profit.

God, teach us to walk in the way of love
By choosing action over complacency.

God, teach us to walk in the way of love
By choosing the well-being of others over our convenience.

God, arouse in us
A willingness to change our ways.

God, arouse in us
A concern for those who will come after us.

God, arouse in us
A desire to live lightly on the earth.

God, instill in us a new understanding of the connectedness of all things
And a deeper relationship with Sister Earth, our mother.





Gordon Kubanek is the new animator for the Creation Justice Peace initiative.

***The Lorax is a fable concerning the danger of greed causing human destruction of the natural environment. The story encourages personal care and involvement in making the situation better as a quote from the *Lorax* states: "Unless someone like you cares a whole awful lot, nothing is going to get better. It's not." (from Wikipedia)*

We Are All Married to God's Good Earth: A Creation Justice Peace Mission Statement

by Gordon Kubanek

The Creation Justice Peace Initiative, previously known as JPIC (Justice, Peace and the Integrity of Creation), seeks to help fellowships become healers of the Earth. We are simply expanding our view of whom to heal and who are the downtrodden; now we move beyond humans to the nonhuman world. Our initiative believes that the most downtrodden, the "lepers" of our age, are all the species that we are murdering and, in some cases, bringing to the brink of extinction (*See Grace Hussain's May 2022 article, "Animals Are Going Extinct—But It's Not Too Late" on Sentient Media by clicking here.*) Just like Francis, we can help them. They too are our brothers and sisters and need a voice.

"All Creation is Still Groaning"

If you have read Dr. Suess's book, *The Lorax*, you know what I mean.** You and I must become the Lorax. You and I must become the hands and feet of Jesus as we heal the sick. One important difference between Jesus' time and ours is that we are now much more aware that the sick also include God's Creation and creatures. Mind you, this "new" Christian environmental awareness is not actually new — it was just mostly ignored, as most of Christian history has focussed on the salvation of people, not Creation. But the germ of this thought was always there, as Romans 8:19-23 makes clear:

In fact, all creation is eagerly waiting for God to show who his children are. Meanwhile, creation is confused, but not because it wants to be confused. God made it this way in the hope that creation would be set free from decay and would share in the glorious freedom of his children. We know that all creation is still groaning and is in pain, like a woman about to give birth.

So, what is clear is that Jesus' healing does not only include people, but all God's creatures and all of God's Creation — this is the task we are now assigned. So how do we turn this thought into reality?

Hope is Action

Our motto is "Hope is Action." We will be sharing — monthly, we hope — examples of people taking action to help heal Creation and will also share tips on how you and your fellowships can do the same. To help you enter even more deeply into this very Franciscan worldview, I have written this short essay based upon a line from Isaiah. Enjoy becoming the Lorax.

Your land shall no more be termed Desolate; but you shall be called My Delight Is in Her, and your land Married; for the LORD delights in you, and your land shall be married. Isaiah 62:4

cont. on page 14

We Are All Married to God's Good Earth, cont. from p. 13

The Bible is full of surprises. But it also repeats a few themes. In this case, the standard interpretation is that the term *married* is used to indicate there is a covenant relationship between God and His people, symbolized by the land of Israel. This means that this “marriage” is part of the bedrock upon which our faith is built: without this view of the land, our faith and our crops will not bear good fruit.

But to me, as a non-theologian, this was all new. I clearly did not truly digest what I read because the above words from Isaiah were a surprise to me. “Your land shall be married.” To whom? To God? To God’s people? To you? To me? I find this idea of land being married both a mystery and a treasure. It heartens me to see that our faith does *not* justify the exploitation of Mother Nature, as some Christians took as their right. Truly, the wisdom of God’s words can help us heal both the land we are married to and each other. For we too are married, all of us to each other, for we are all married by the Church to God.

God Always Demands a “Stretch”

Those of us who are married in the traditional sense might find this idea a “stretch.” But, of course, that is always what God demands of us — a stretch. Nothing worth having comes easy. Nothing true is obvious. Nothing beautiful can be taken for granted. Perhaps I am finally seeing the words of Wendell Berry, my daughter’s favourite writer, in a new light. He is married to the good dirt of Kentucky. For him, the land and its people are one. They nurture each other or destroy each other — depending upon whether they take care of each other.

Now that I have read the words of Isaiah, truly, for the first time, I see that our current destruction of the Earth is happening, at its root, because we do not recognize that we are committed to Earth as much as the Earth is committed to us. We are treating Creation as if we are divorced from it, as if we are free to do as we please. Well, God will never divorce us — God’s love is such that God, God’s Creation, and His people are one family. We may think we are alone; we may think we are divorced — but we are always united to God — like it or not! We are always married to God, and the most visible way we can see that is three-fold — in our marriage to another person, in our marriage to God’s Creation, and in our marriage to Christ in the Church.

Treat all of the nonhuman world as you would your beloved. Every act.

Of course, you may be thinking: “But how can I change my heart and my actions to help in the task of healing God’s Creation?” That is, of course, THE question. Let’s start using the thought elaborated above. Treat all of the nonhuman world as you would your beloved. Every act.

I leave with these words of the great Christian lover of the land, Wendell Berry, as a prayer:

*“If we apply our minds directly and competently to the needs of the earth, then we will have begun to make fundamental and necessary changes in our minds. We will begin to understand and to mistrust and to change our wasteful economy, which markets not just the produce of the earth, but also the earth’s ability to produce. We will see that beauty and utility are alike dependent upon the health of God’s world.” Wendell Berry, “Think Little” in *The Art of the Commonplace: The Agrarian Essays* 2003.*





Rev. Hilary Bond TSSF is a Pioneer Priest and School's Worker in the Parish of Wareham. She takes action for climate justice with Christian Climate Action <https://christianclimateaction.org> and writes a blog about her experience of contemplation and action.

Article reprinted by permission from the UK SSF Franciscan Magazine, September 2022, pp. 3-4. <https://www.franciscans.org.uk/franciscan-magazine/>

Why, as a Christian, Should I Care About the Climate Issue?

by Hilary Bond

The climate issue, the climate crisis, global warming. Whatever we call it, we know that there is a problem. We see weather patterns changing, glaciers and sea ice melting, sea levels rising, and extreme weather events across the globe. We hear the vast majority of climate scientists saying that this situation has been caused and is being exacerbated by our burning of fossil fuels and the gases that are released into the atmosphere, and we struggle to truly hear phrases like "code red for humanity" and "what we do in the next three to four years will determine the future of humankind."

In my experience, people within the Christian community question what the climate issue has to do with Christian faith. "What," they say, "does this have to do with being a follower of Jesus?" My answer to them is always that the climate issue is a matter of justice.

We live in a beautiful world. As I write I am looking out at a copper beach tree bursting into dark pink leaf, and a bird feeder covered in goldfinches, sparrows, blue tits, and a greenfinch. Small things perhaps, but a reminder of the goodness of God the Creator and a reminder perhaps of the fact that I only appreciate them because I, like every person on earth, am made in the image of that Creator.

Yet the view for everybody is not so good and pleasant as this. In the Pacific there are people who look across the water from Fiji to the place where the island that was their home used to be. Sea level rise has meant that that island is now marked only by a buoy.

Others look out at deforestation, wildfires, flooding, and the graves of those who have already lost their lives because of the climate crisis.

As is so often the case, it is those who live in poverty who are currently suffering most of the effects of climate change. And this is unjust.

As is so often the case, it is those who live in poverty who are currently suffering most of the effects of climate change. And this is unjust.

From the beginning of Genesis, God's justice is seen within the balance of life between humanity and the rest of Creation. When Adam and Eve have to leave the garden of Eden, God's actions are those of a loving but fair God; even as justice is served, Adam and Eve are reminded of their responsibility for the rest of

cont. on page 16

Why, as a Christian, Should I Care About the Climate Issue? cont. from p. 15

God's Creation, and their place within it. They will have to work hard, but the land will feed them. God himself makes garments for them to wear, and so gives them some of the tools and the knowledge they will need in order to live in harmony as part of Creation. (*Genesis 3:17-21*)

Throughout scripture, the land, its people, its fruit, and the idea of justice are linked. As the story of God's people and his Creation moves forward, sometimes people get it right and are close to God, living the way He knows will bring them true fullness of life, and sometimes they get it wrong and move away from Him. More than once when God calls his wayward people back to Him, His call includes something about the land. In 2 Chronicles 7, after the dedication of the Temple, God appears to Solomon in the night. God voices his approval of Solomon's temple and his prayer, and then issues a warning:

When I shut up the heavens so that there is no rain, or command the locust to devour the land, or send pestilence among my people, if my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.

I wonder whether Christianity has become so person-centered that we miss that inclusion of the healing of the land and all that implies about God's love for the world He made and considered good.

I wonder whether Christianity has become so person-centered that we miss that inclusion of the healing of the land and all that implies about God's love for the world He made and considered good.

Back in Leviticus, the idea of Jubilee—the redistribution of land so that everyone had a fair share—was a bit of justice that was built into the ordinary rhythm of life. Yet now, we in the richer parts of the world are reluctant to lose even a little of our "convenient" way of life in order to benefit poorer peoples and places as we burn more and more fossil fuel and spew CO₂ into the atmosphere despite knowing what it is doing to the world.

In the TSSF *Principles* on Days 7, 8 and 9 of each month I read about spreading the spirit of love and harmony. Each of these Principles reminds me that I am called not only to notice injustice, but to fight against it in my own life as well as in the world at large. Perhaps the question is not just "Why as a Christian should I care about the climate issue," but "When I realize that the climate crisis is a justice issue, how do I take meaningful action to be part of bringing about climate justice?"

Francis saw all of Creation as brother and sister, and humanity as part of that interdependent family. Bonaventure called Creation a revelation of God's love. Both of them turned those thoughts into actions and to my way of thinking, we are called to do the same, whether that be through a commitment to prayer, through writing and speaking about climate justice, or through the many other forms of action and activism that are already there just waiting for us to join in. What is not all right is to do nothing. If the scientists are right and we only have a few years in which to bring about true climate justice, we all need to find the place where we belong within this issue and act now. ♦

BOOK REVIEWS

THE FLAG,
A Graying American Looks Back
THE CROSS, and the
at his Suburban Boyhood and
STATION WAGON
Wonders What the Hell Happened
BILL McKIBBEN

240 pages, 2022
ISBN: 978-1250823601:
hb, \$27.99 or Kindle \$14.99

The Flag, the Cross, and the Station Wagon:
A Graying American Looks Back at His Suburban
Boyhood and Wonders What the Hell Happened

by Bill McKibben

Reviewed by Carol Tookey

Bill McKibben is a long-time environmental writer and activist. He began writing about the environment and climate change with his first book in 1989, *The End of Nature*. His most recent book is a sort of memoir. It includes stories from his own life, but it is more a memoir of America and, in particular, the Baby Boom generation.

The Flag

The first section, “The Flag,” speaks about McKibben’s youth in Lexington, Massachusetts. He describes his role as a youth docent, telling the story of the beginning of the American revolution — the story we were all told growing up about our history. He goes on to reveal some of the unsavory aspects of this time period and our heroes. Any who have read about the legacy of racism and slavery in our past will find this information familiar.

He describes two of the successors of institutional religion —televangelism, with all of the accompanying scandals, and the megachurch phenomenon — essentially a consumerist version of religion. But the underlying heresy he identifies associated with these forms of religion, hyper-individualism, becomes one of the larger themes of the book.

The Cross

The second section, “The Cross,” tells of the displacement of institutional religion in the life of Americans from the time of his youth (the 60s) to its fairly insignificant position today. He describes two of the successors of institutional religion —televangelism, with all of the accompanying

scandals, and the megachurch phenomenon — essentially a consumerist version of religion. But the underlying heresy he identifies associated with these forms of religion, hyper-individualism, becomes one of the larger themes of the book. McKibben takes the unpopular view that bigness in churches is not necessarily a good thing (even if our “church growth” groups would disagree.) He states that “when an institution gets very big, its radical edge is very far from the center. And for Christianity that radical edge is actually the heart — or should be. As our Father Francis would have understood, I think, McKibben believes that Christianity “is far better suited to be the counterculture.”

The Station Wagon

The topic of Section Three, “The Station Wagon,” is suburbia — the movement of American culture and lifestyle over his lifespan.

cont. on page 18

The Flag, the Cross, and the Station Wagon, cont. from p. 17

He explains that the “industry” or economics of suburbia is the suburb itself — the growth of building and subsequent growth of property values. This economic growth, he asserts, is related to a growing conservatism and hyper-individualism. This has led to resources being invested in private property while public investment has languished. The rise of suburbia has been accompanied by Americans’ reliance on the automobile — making it very challenging to combat automobile-driven climate change.

McKibben also associates these movements with increasing economic inequality — looking at the economic impacts of the political and economic movements of the 1970s and 1980s — removing tax burdens from the wealthy and the subsequent turn from the New Deal philosophy and policies of the previous generation. The Reagan revolution of the 1980s also represented a move away from energy conservation in the Carter Administration. McKibben writes that the choices we made in those years around 1980 “will turn out to be more important than any choices any nation ever made — they’ll be visible in the geological record long after everything else about us has been forgotten.” He goes on to describe the all-too-familiar results of climate change.

He closes this section by, once again, reiterating the transition from a sense of neighborliness to the libertarian idea that the individual matters more than the society. He goes back to his

[The author] *believes that the generation that helped drive these crises, and now has the time and resources to address them — namely, the Baby Boomer generation — needs to begin to take action.*

beginning story of the Puritan settlements of communities such as his home town of Lexington and their understanding of the “communal responsibility for the welfare of inhabitants.”

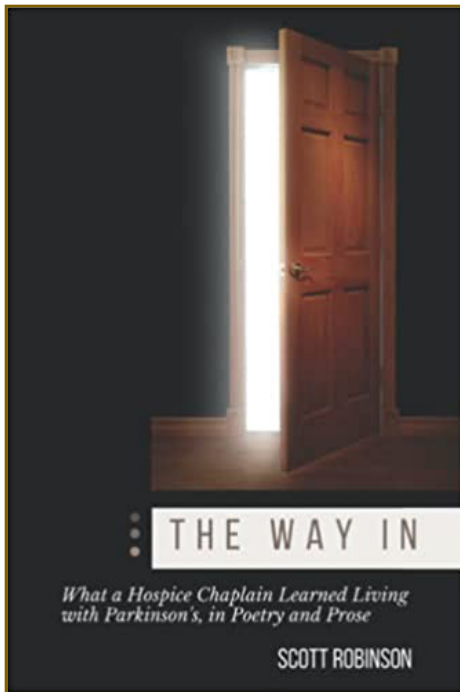
People of a Certain Age and the Third Act

The final section, “People of a Certain Age,” attempts to do what McKibben does best: organize. He believes that the generation that helped drive these crises, and now has the time and resources to address them — namely, the Baby Boomer generation — needs to begin to take action. He states that “we’re about the first generation to leave the world a worse place than we found it.” So, in this last section, he is encouraging people “of a certain age” (the age of a good many members of our TSSF community) to start taking action. Rather than saying our work is done and kicking back to enjoy a well-deserved rest, McKibben is giving us a kick in the pants to take small steps, such as reducing our own carbon footprint, to riskier ones, like getting involved in political action. He ends by describing “what good people do: open new chapters in the human story, ones that have some hope of redeeming what came before.”

His new initiative is called Third Act. You can become engaged by signing on at his website, www.thirdact.org. ♦

TH!RD ACT

www.thirdact.org



2022 by Scott Robinson
ISBN: 9798826257371

All net proceeds from online sales of this book will go to The Michael J. Fox Foundation for Parkinson's Research.

The Way In: What a Hospice Chaplain Learned Living with Parkinson's, in Poetry and Prose

By Scott Robinson

Review by Pamela Mooman

Scott Robinson recounted his experience of being diagnosed with Parkinson's in TSSF's *Franciscan Times*, Summer 2020, "Treasures of Darkness." In this piece, he describes his feelings on being initially diagnosed with a fatal neurodegenerative illness called corticobasal degeneration, an aggressive neurological disease that has no cure. He writes that when he was finally diagnosed with Parkinson's, he actually felt a bit of relief.

Now Scott seeks to further explore how Parkinson's has affected his life and mystical devotion in his new book, *The Way In: What a Hospice Chaplain Learned Living with Parkinson's, in Poetry and Prose*.

This work is a distillation of memory, regrets, hopes, and seeking. It even includes a sonnet from his dog friend, Murphy. Using poetry, prose, and Facebook posts, Scott stitches together a patchwork quilt of his life with Parkinson's, and he reflects on how handling and acceding to this medical condition with patience can be a door to deeper meaning and closer connection to God.

Scott...reflects on how handling and acceding to this medical condition with patience can be a door to deeper meaning and closer connection to God.

The Value of Acceptance

There are jokes and even lighthearted flippancy, but Scott's themes always circle back to reflection and deep, serious thoughts — not serious without hope, but descriptions of loving acceptance of life as it is. This acceptance builds character and hope, which strengthen faith in God's endless goodness, even when we do not understand why things happen as they do. Paul, of course, says this exquisitely in Romans 5.

Saints Francis and Clare knew the value of acceptance, and it is why they could carry on in every hardship and seeming setback. Scott's Franciscan heart allows him to express this again and again, without explicitly saying so.

Determining the Purpose

Scott points out that Jesus shows us how to determine the meaning of our suffering. Calling on the Gospel of John, he

cont. on page 20

The Way In, cont. from p. 19

reflects on how self-giving love turns our suffering into something apart, into something with meaning that might just be thought of as holy.

“I want to stand as a witness... It is by means of love that we transform ourselves from victims into witnesses,” Scott writes. “If my illness is to have meaning, it will be because I rolled up my sleeves and got to work making some.”

Coming Apart and Growing Back Together

This book is filled with reflections on spirituality and Scripture, but Scott also explores the process of disintegration and a new coming together — different but perhaps even more alive than before.

An interesting facet of this book is how Scott draws parallels between Parkinson's and Robert Louis Stevenson's gothic novella, *Strange Case of Dr Jekyll and Mr Hyde*. He sees side effects of medications as changing him from a respectable hospice chaplain helping others into the brutish Hyde. Unlike the well-meaning Dr. Jekyll, though, Scott's challenge of managing and accepting these symptoms are part of his spiritual journey.

Letting Go To Move On

Scott's chapter 6 discusses the experience of donating his microphones to a struggling church. This act represented letting go of part of his musical life, of ceasing to hope vainly for another live performance with his band.

This shedding of things, albeit things imbued with meaning... ultimately allows more room for the Holy Spirit to work and teach us. We are shown the new pathways God would have us walk...

This shedding of things, albeit things imbued with meaning based on life experiences, needs, and remembrances, ultimately allows more room for the Holy Spirit to work and teach us. We are shown the new pathways God would have us walk, the destination being a light-filled Kingdom where nothing deteriorates, grows old, or shorts out.

Scott explores without sentiment the changes he sees in himself, both physically and spiritually, since Parkinson's manifested. He also reflects on how these changes are transforming the way he perceives the world around him.

His dog friend Murphy writes in his sonnet, “Golden Retriever Ponders the Impermanence of All Things,” how the sticks Scott throws for him to retrieve smell like Scott, yet they and everything are ever different and new. Murphy writes:

*And because I'm a good dog,
When you say Sit, I sit — but you should know:
Nothin' for really ever stops; it's Go,
Go, Go for every animal and log
And rock and bird — they don't stay for a minute!*

This insightful pup seems to be teaching his human some valuable lessons, or perhaps, with a bridge of love, they are learning from one another. ♦

MILESTONES

Welcome the Newly Professed

Newly Professed

Sarah Layman



Candidate for Ordination in the Anglican Church of Canada.

Sarah Layman has worked in the Anglican Church of Canada for the last five years in Children and Youth Ministry and is a Candidate for Ordination to the Priesthood in the Diocese of Niagara. Sarah has two theology degrees, an M.T.S. from the Atlantic School of Theology in Halifax, Nova Scotia; and a Th.M. from Regis College, at the Toronto School of Theology in Ontario. She also has a Bachelor's of Education and enjoys being able to blend those two backgrounds in her work with children and youth.

Sarah grew up Roman Catholic and joined the Anglican Church of Canada just over four years ago when she sensed a calling to Ordained Ministry. Since becoming part of the Anglican Church, Sarah has served as a Lay Assistant, Intercessor, Lay Reader, and Lay Anointer. She has two children named Peter and Agnes and entirely too many pets. She is passionate about social justice and speaking truth to power. When not working, Sarah loves to write, make art, and spend time camping and hiking outdoors in God's glorious creation.



Newly Professed

Debi Miller



Serving Migrants From Around the World

Debi Miller made her life profession to the Third Order Society of St. Francis on October 30, 2022, in the chapel of Christ Church in New Bern, North Carolina, along with the Cloud Fellowship. Debi comes to TSSF as a transfer from the Catholic Order of Secular Franciscans (OSF), where she originally professed in 1999. She came to the Episcopal Church in 2019 and longed to continue to live her professed Franciscan life within the Episcopal community.

Debi has been married to her husband, Michael, for 37 years and has two sons, Ian and Ryan. They also have two four-legged children, Darby and Duchess, who were both rescued by a wonderful organization that Debi supports.

Since 2010, she has had the opportunity to work for Interfaith Refugee Ministry (IRM), a local affiliate of Episcopal Migration Ministry, as the case management coordinator. As a young woman, it was her dream to minister to those outside of the United States and to experience other cultural ways of life. Though God had other plans at that time, today God brings the world to where she lives. She has been so blessed to come

Debi Miller, cont. from p. 21

to know and assist people from Iraq, Afghanistan, Colombia, Honduras, Guatemala, Burma, Vietnam, Ukraine, Somalia, Democratic Republic of Congo, Syria, and El Salvador. She is so thankful for the privilege of witnessing so many to become U.S. citizens, being present at graduations, weddings, births of new babies, and sharing in the excitement of new home purchases. Prior to working at IRM, Debi was the church finance manager for 17 years at her church in the Cleveland, Ohio, area.

Debi has been led to serve at Christ Church as a member of the adult formation committee and class facilitator. She is also actively involved in her parish group, "Bridging the Gap," to include Sacred Ground and the other programs regarding issues of racial injustice. She has also recently become a member of the church altar guild and sits on the church finance committee.

It is with great joy and humility that Debi has felt welcomed to make a profession for life to the Third Order Society of St. Francis and this wonderful, loving community. She looks forward to becoming an active part of the life of the community and to meeting her new Franciscan sisters and brothers.



Newly Re-professed

Linda Roddenberry Boyer



My Return to the Third Order

My Franciscan journey began in 1970 when I visited for a week the Poor Clares of Reparation in Mount Sinai, Long Island, New York. I was 15 years old, and I was certain that I had a vocation! While there, I met a Third Order member whose name in the Third Order was Mary Angelica (those were the times when Third Order members were also given names in religion). The seed was planted.

I graduated from Muhlenberg College in 1977 with a Bachelor's Degree in Russian Studies/Art History, and later completed a Bachelor's Degree in Nursing from DeSales University. I met my husband at Muhlenberg, and we have now been married 45 years, with two sons and a daughter. We have six fantastic grandchildren ranging in age from 21 to 5.

For many years I attended two churches. My husband, children, and I were active in a Lutheran congregation. However, I also attended my home church, Christ Episcopal in Pottstown, Pennsylvania. I was an acolyte, a Lay Eucharistic Minister (LEM), and I participated in Cursillo and Education for Ministry (EFM). At this time, I began to think about the Third Order, desiring a more structured spiritual life. I completed Formation and was professed in 1993. I was active in the Philadelphia Fellowship and came to know so many wonderful tertiaries. I was convenor for the fellowship and also served as a novice counselor. Unfortunately, in 2003, I felt I needed to be released from my vows.

cont. on page 23

*Linda Boyer, cont.
from p. 22*

Over the next 19 years, I experienced several life-changing events:

- my eldest son almost died in a serious car accident;
- my second son was deployed to Afghanistan; and,
- at the end of 2009, my husband took a job requiring us to move to Alabama and away from all our family, friends, and a job that I loved.

In 2015 we moved to Orlando, Florida. During all these years I struggled spiritually, looking for a new church family, and learning to live far away from family — something I never expected.

I began to consider seeking readmission to the Third Order in 2013, but the time wasn't right. Finally, in October 2021, a new church family, a new Franciscan friend from church, and an old Franciscan friend from Philadelphia encouraged me to seek readmission.

I retired from nursing in December 2019, and I enjoy the extra time that I have to devote to spiritual practices. These have helped me to regain a more positive outlook after two Covid years of being unable to visit my mother, children, grandchildren, and other family members. My renewed spiritual practices are helping me navigate retirement and serving others when I am no longer a nurse.

From Newly Professed to New Member of Chapter

When I participated in my Profession Review, one of the questions asked us to consider what gifts we might have that could be offered to the Third Order. I am terrible at seeing what gifts I have; I always feel a little confounded by that question!

I had worked as a proofreader many years ago for Fortress Press while my husband was in seminary, and a good portion of my nursing career involved detailed assessment and completion of a government-mandated tool that drove care planning and reimbursement. I realized that I do have an attention to detail, so I mentioned that as a potential gift.

...how could I go from being newly professed to being a member of Chapter.

At this point, John Rebstock said, "Well, you know we are looking for a new Provincial Secretary." I stored that comment away for a few weeks, intrigued but also wondering how I could go from being newly professed to being a member of Chapter. Then I was reminded of the reading from Day 24:

When asked to undertake work of which we feel unworthy or incapable, we do not shrink from it on the grounds of humility, but confidently attempt it through the power that is made perfect in weakness.

In taking up this position, among many other duties, I am looking forward to continuing to provide my brothers and sisters with a very useful directory. I look forward to perhaps putting a face to those whose names I recognize from the Community Obedience and to feel a part of the greater whole of our community. ♦

Newly Professed in Cuba

Where TSSF is Growing

Anolan Odalys Rodríguez Vicente

*By Luiz Sirtoli, Special Formation
Director for Latin America*

*Right, Haydee Lugo presents the
profession cross to Anolan Odalys
Rodríguez Vicente.*



Con tanta alegría, los informo que, hoy, el 26 de octubre de 2022, en la ciudad de Ceballos, Cuba, el Coordinador de TSSF en aquel país, Revdo. Armando Alfonso Delgado Orozco, en Celebración Oficiada por la Párroca, Haydee Lugo, recibió los votos a la Profesión en la Tercera Orden Franciscana, de la Señora Anolan Odalys Rodríguez Vicente. Además del anuncio de 14 nuevos postulantes, ingresados en la semana pasada, en la ciudad de Guantánamo, somos muy agradecidos a Dios por la profisión de Anolan que viene a contribuir, aún más, para el crecimiento de la TSSF Cubana. Nuestro reconocimiento también a Armando y Haydee por su colaboración e incentivo.



With such joy, the information that on October 26, 2022, in the city of Ceballos, Cuba, the TSSF Coordinator, Armando Alfonso Delgado Orozco, at the Official Celebration of the Parish Priest, Haydee Lugo, received the vows of profession in the Third Franciscan Order, from Señora Anolan Odalys Rodríguez Vicente. In addition to the announcement of 14 new postulants, registered last week in the city of Guantánamo, we are very grateful to God for the profession of Anolan, which has contributed, even more, to the growth of the TSSF Cubana. Our thanks also goes to Armando and Haydee for their collaboration and encouragement. ♦

Newly Professed in Guyana

Joseph Atkinson

Joseph Atkinson, Professed in Guyana, and covered in our Summer issue of The Franciscan Times. It took some doing to obtain this photo, taken after Atkinson's profession.



From left to right, Clarence Narain (Convener/Guyana Bursar), Suffragan Bishop Alfred David (not TSSF), Joseph Atkinson, Charles Roland (Chaplain for the Interior Region of Guyana), and Desiree Archer (Fellowship Convener).

Rest in Peace

Rest in Peace

W. Michael Cassell



Professed 61 Years

From His Contributed Entry in Old Penn Charter School Magazine 2020

I graduated from Colgate University and earned three master's degrees from the Episcopal Seminary in Philadelphia and Temple University. I was ordained a priest and wound up serving as rector and headmaster in parishes from Washington State to New Jersey. Upon my retirement from parish ministry [after 42 years], I served as a fundraiser for Food for the Poor, raising millions of dollars for the poverty-stricken of the Caribbean, from Haiti to Dominica. We built schools, houses, leprosariums, and much more. I have five successful children and was married to Sharon Cassell, a psychotherapist, until her death five years ago. At present, I live in Delray Beach, Florida. I have lived in Florida since 1985.

cont. on page 26

Michael Cassell, cont.
from p. 25

From Gary Davis (*Franciscan Times*, Fall 2015)

My Franciscan journey began in the autumn of 1960 when I worshiped at Our Merciful Savior Episcopal Church in Penns Grove, New Jersey. The priest, Fr. Michael W. Cassell, Jr., introduced me to the American Congregation of Franciscans (TSF). Fr. Mike was in formation as a novice at that time; he made his life profession on January 11, 1961. He and I, and another parishioner, Harry Bittle, met very early every weekday morning to say the Daily Office of Morning Prayer before we went to work. I was teaching fifth grade in elementary school. Fr. Mike instructed me for confirmation, and I was confirmed by the Bishop of New Jersey on December 28, 1960.

From the *Living Church* 1965

Fr. Michael W. Cassell, Jr., TSF, Fr. Guardian of the Philadelphia Custodia, received the life vows of Sr. Mary Agatha, TSF, and Reed K. Merino, a student at the Philadelphia Divinity School, was clothed a novice, taking the name of the Dominican saint, Br. Martin de Porres.

From Our 1971 Directory

Fr. W. Michael Cassell, Jr., was a Novice Counselor.

Notes From a Very Ancient Tertiary

By Michael Cassell

Reprinted from Treasures from the First 50 Years (1971–2021): The Franciscan Times (2021)

Reading of Gage Colby's rather recent death reminded me of the fact I have been praying for him for a goodly chunk of my life as a fellow tertiary. Somehow, though one has never actually met another person, years of praying for them has a way of conjuring up a feeling of companionship. So the name of Gage Colby triggered something deep down within me.

I was ordained a priest in 1958 in what is now the Diocese of Spokane (then a missionary district, as they called it) and professed as a tertiary at the hands of dear Father Joseph himself, back in January of 1961; given the beautiful silver medal with St Francis on one side and St Anthony on the other.

My memories are vivid of the old patriarch who would instruct the friars to change the hands of their watches back one hour because they were all falling behind on the day's schedule. I remember long conversations with Father Paul, who served as an inspiration to me for years on how to face life and death too.

"Going home for Christmas," he called "Sister Death." He had a way of putting things that one never, never forgot. "If I help even one friar to be a better person than they might otherwise have been, it may well be the meaning of my entire life and ministry. God's economics are not man's economics," he gently reminded me.

I refer to these two priests as "Father" because they will forever be "Father" to me. I was blessed with years of happy ministry in dioceses from Spokane to Southeast Florida, where I have resided since 1985.

cont. on page 27

Notes From a Very Ancient Tertiary, page 26

If I had my life to live again, I would like it to be as an Episcopal priest. It has proved the “right” thing for me to be and do. In 2000, I retired from parish ministry, having just concluded 14 wonderful years as Rector of St. Joseph Church and School in Boynton Beach, Florida. I was not made to chase a white ball around green acres, and the whole idea of bridge on endless evenings gives me a cold chill. As I looked into the mirror upon my retirement, I asked myself, “Who are you? What is the rest of your life going to be? What can you create with the Lord’s help to continue being what I believe He chose me to be?”

I had always worked closely with Food for the Poor, an ecumenical apostolate that works in 17 nations in the Caribbean. Their work is at the very core of the Gospel; a ministry of “doie, doie, not talkie, talkie.” And I had done all in my power to direct the considerable financial resources of my parish to work with the poor. In addition, we provided space and support for a community of Haitian folk who live in our area. So it was a natural to go to the offices of Food for the Poor in Coconut Creek and interview to become one of their now nearly 70 speakers from varying Christian traditions. Thanks be to God, I was accepted and within two weeks off and running across our nation each and every weekend now for 13 years from Seattle to Key West and from Bangor, Maine, to San Diego.

It has been a real romp, and I have been privileged to meet some of the finest priests and laity that any community could produce. These experiences in our parishes raising funds for the incredible work in the Caribbean of Food for the Poor has turned out to be the capstone of my life and work and, with God’s Grace, my dream is to go on serving till I can no longer walk, and then maybe I can crawl or roll, but I want to go till the end.

We

- have built schools, hospitals, and more than 80,000 houses;
- fed thousands on rice and beans, keeping starvation away;
- dug wells, planted trees, and taught animal husbandry and environmental responsibility;
- worked in the prisons, established fishing villages, and even distributed band instruments, bringing joy to frequently joyless lives; and even
- established banks in the jungle.

In this period that I have served the poor, the population of our earth has grown by one billion in the same period of time. Sometimes I feel like the embodiment of the old Pennsylvania Dutch saying, “The faster I run, the behinder I get.” By 2025, we shall have reached a population of 10 billion souls, and we do not seem able or willing to share what we have with those who need medication, homes with dignity, food and bacteria-free water, schools, and the entire infrastructure of civilization.

However, because we are Christian, we shall never, never, never, never give up! As the great Winston Churchill once said, “Hope is a *nevertheless* to the facts of the human condition.” So no matter the odds against our Lord’s dream of the Kingdom of God where the lion and lamb shall dwell together and where there shall be no hunger or thirst or nakedness or sickness or ignorance, we who share that vision will work, pray, and give, to make it come true.

It is not for nothing our spirituality is fed and nurtured by the example of St. Francis of Assisi.



Rest in Peace

Carmen Joyce Kennedy



Professed 16 Years

By Brenda Stewart

Carmen Kennedy of Kingston, Jamaica, died on June 1, 2022. Her passing was unexpected.

She started her Franciscan journey as an Associate of the Franciscan Order. She soon expressed the desire of becoming a member of The Third Order and so embraced the Franciscan way of life as a tertiary.

She was professed on October 1, 2006. She was devout in all her undertakings and never failed to tell of the difference that embracing the Franciscan way of life made in her own life. She was involved in feeding the needy, and in caring for and visiting the sick and shut-in members.

She did her Daily Obedience and never failed to call on a daily basis to be updated on all the Franciscan news and to offer her prayers for the True Joy Fellowship and the entire Third Order membership. ♦

Rest in Peace

Mike Morizzo



Professed Two Years

(From his own profession introduction to the Province, Franciscan Times, Spring 2021)

I was born in Queens in 1958 and have lived my entire life in New York. My family of five (parents and two sisters) moved to Long Island, New York, in 1972. Having attended Catholic school while in Queens, assimilating into public school was a tough transition. It took quite some time for me to feel settled in, and it didn't help that my local Catholic church was not within walking distance. When I got my driver's license, I started attending church on a semi-regular basis, but for a number of reasons, the church was not to my liking. I found myself drifting away from attending and, for some time, I was detached from organized religion.

After high school, I worked various jobs until finding my career position with the U.S. Postal Service at the young age of 21. I would go on to work there thirty years until I retired in 2010. I was married at 30, and, within a year, my wife became pregnant with our only child, a daughter.

Unfortunately, my marriage lasted only six years, and I found myself separated from my daughter, whom I adored, at her tender age of five. This was a dark time for me, and I decided I

cont. on page 29

Michael Morizzo, cont.
from p. 28

needed to dedicate myself above all else to a loving upbringing of my daughter. Divorce was something foreign to my family, so I found myself in uncharted waters. I learned a lot about love and sacrifice during this time, even to the point of spending time with my ex-wife and daughter each summer on family vacations.

I was always thankful for the many things I had, but I sensed there was a definitive void in my life. The religious foundation I had built as a young child was strong within me, and I found myself longing for and desperately needing that connection once again. As an answer to my longing, a relative stranger, a customer I had interacted with several times at my job, asked if I would like to “hang out” someday. I decided to take him up on his offer, and he introduced me to the Little Portion Friary in Mount Sinai. It didn’t take long for me to feel that I was home here since the brothers’ nurturing and welcoming demeanor was as genuine as anything I had ever encountered. Peace, love, and joy were not just words here; they were a way of living. They were real and tangible things.

In 2007, I was welcomed into the Episcopal Church. It was at that time that I was approached to consider the Third Order Society of Saint Francis. The impulse was strong to dive right in, but there were many reasons why I felt that waiting was important. In the interim, I found myself awash in deep peace and contentment, and I utilized that time to learn, grow, and shed unhealthy distractions. It would be ten years later, in 2017, that I felt I was ready to immerse myself in the formation process for TSSF.

I was professed in August of 2020 and continue to absorb and further my knowledge of all things Franciscan. ♦

From John Rebstock

I served as Mike’s formation counselor and assistant formation director during parts of his formation. I have rarely encountered someone who was so grateful for the work of our formation ministers. He thanked me explicitly both in person and in writing; such appreciation is always nice to hear.

At the time, Mike was working in semi-retirement as a drugstore clerk. Constant interaction with the public can be difficult, and certainly a laboratory for making Christ known in many small ways. Mike relished this aspect of his job, and he always had stories to share when reporting on the work portion of his rule. He certainly understood that work, even in an everyday setting, was a space that could be holy. ♦

***The Franciscan Times learned of the deaths of
Jane Ergood and Will Hamilton
after this issue's deadline.
We will remember them in our next issue.
May they rest in the peace of the Lord.***

Our next deadline is February 1, 2023.

POEMS & ICON

Holy Peace

Beth Harris

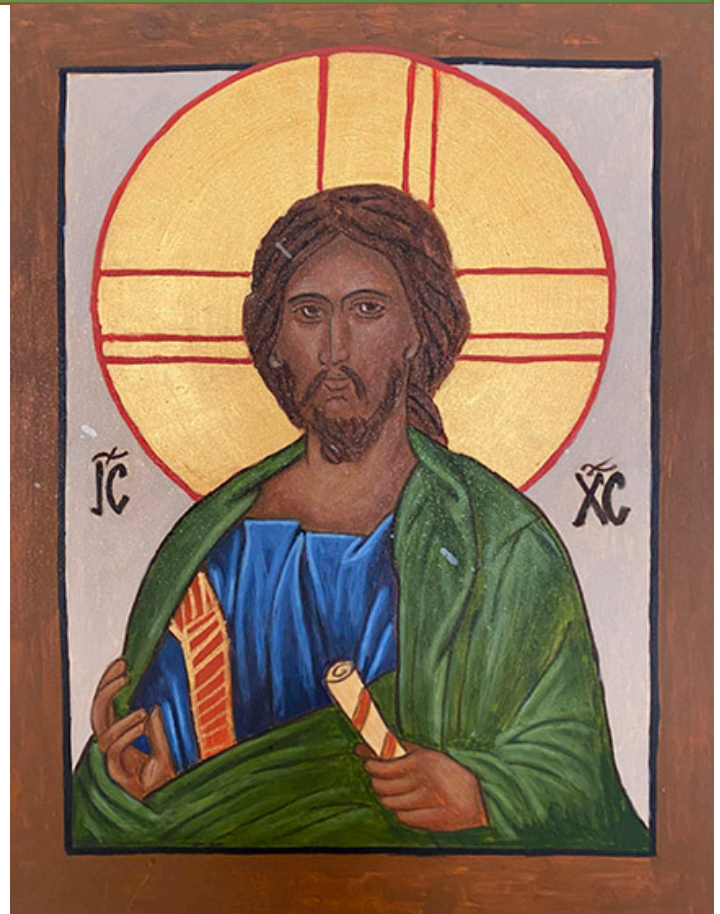
I descend to the deep to a Holy Place,
and I feel Your Presence all around me.
I drop to my knees because I am so unworthy,
but You raise me up, saying I am Your treasure,
and I feel loved.
You impress upon me that there is nothing I can
do
to make You love me more, and I feel joy.
I know I can't love You the same way You love
me
until I am with You always, and I accept that.
You assure me that You will be with me always,
no matter what the future brings,
and I am content.
I am filled with the Peace that passes all under-
standing.
And I smile.



Contemplation

By Beth Harris

As life swirls around me – out there,
With people working frantically
Doing what they think is right or great,
I sit quietly and still – in here,
On my porch, bundled against the cold.
Eyes closed, ears wide open,
Listening to my birds sing,
And to their footsteps in the leaves.
Listening to my wind chimes.
Listening to the wind.
Listening to God breathe.
And I am content.



Icon written by Cathy Reynolds.



Heart-Grotto

By Carole Hoerauf

Jesus gives himself,
the welling-fullness
Presence of the Lord,
the Lord's first-gift manifest
in the heart-grotto
prepared to receive him
and conformed to his image,
to give him birth.

