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A NEED: "A Roman tertiary friend of mine sent me an article from the July-August Franciscan Movement Counsel magazine, that is their bimonthly report on the activities in their order. I thought it might be of immediate interest to our tertiaries, for here are brothers who need help in the worst way. If you could include this in the Newsletter, I would appreciate it, and I am sure the Lay Franciscans in India would also." Mary Mobert

In far away Trichur, State of Kerala, South India, some 2,000 Lay Franciscans and their families live, most of them in terrible poverty. The Central Council of Lay Franciscans there, directed by Fr. Antony Maliekal, rector of St. Mary's Seminary, try to help. For a family of eight, \$5.00 will feed them one vegetarian meal for seven days. Most families from their own labor earn only five to ten dollars a month. The Vico Necchi Fraternity of New York City has begun to help them eat, enlisting sponsors who pledge \$5.00 a month. This is a long-term commitment, not lightly entered into, for it must be maintained on a regular basis.

The relationship of the donor with these Lay Franciscans of India is a personal and human one. Letters will be exchanged between the sponsors and their Indian families. Consequences of a half-hearted commitment would be serious for the poor family involved. The American coordinator is:

Mr. Alan Ouimet, T.O.
Indian Apostolate
7 Crugers Avenue
Croton-on-Hudson, New York 10520

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ALSO INCLUDED IN MAILING: Associate leaflet. .Changes of address, etc.. A letter from Br. Geoffrey, Minister General, and a Report from Br. Robert on the Conference with Br. Geoffrey in October.

RETREAT FOR THIRD ORDER April 6-8, 1973 (Weekend of Lent V)

As mentioned in an earlier Newsletter, the Reverend Mother of our Poor Clares has widened the scope of their regular Lent retreat for the Fellowship of Prayer to include all tertiaries. She has kindly offered the use of St. Joseph's House for the Retreat addresses. Men tertiaries will be accommodated in the Little Portion Guesthouse, and women tertiaries at St. Joseph's House, Maryhill. The Conductor will be Br. Robert, SSF. Numbers are limited, and if you can make this your annual retreat, you are urged to fill in the attached card and make your reservation at once. This retreat is being advertised to the Fellowship of Prayer and to readers of "The Monstrance," and the Advent retreat similarly advertised was over-subscribed several weeks ago. So don't delay!

THIRD ORDER RETREAT APRIL 6-8, 1973

Please reserve me a place for the Retreat
MARYHILL/LITTLE PORTION.

Name: _____

Address: _____

THIRD ORDER GENERAL CHAPTER

MAY 4-6, 1973

Name: _____

Address: _____

Please check I am hoping and planning to attend
Chapter as () a Member of Chapter; () Pastoral
Officer; () Isolated Tertiary; () Representative of
_____ Area Fellowship. I shall also
need accommodation for _____ members of my family.

THIRD ORDER GENERAL CHAPTER May 4-6, 1973

We ask you to fill in the reservation card, and return it, if you are hopeful of being able to attend the General Chapter in May. This will be very helpful in giving us a general idea of likely numbers, and in making arrangements with the Franciscan Sisters in Redwood City, about 30 miles from San Francisco, California, where the Chapter is to be held.

It is hoped that the weekend will be divided up as in May 1971, to provide the lion's share of the time for sessions of the General Chapter for all tertiaries able to attend. But we also need to arrange for meetings of Standing Committee and Pastoral Officers before the main meetings begin; and we conclude with a meeting of the elected Chapter, and probably of the Third Order Corporation. This is a lot to fit in on one weekend, so we shall aim to have the Standing Committee on the evening of Thursday, May 3, and the meetings of our Novice Counselors and Chaplains morning and afternoon of Friday, May 4.

All tertiaries including novices and postulants are most welcome to attend the sessions of the General Chapter - which is a forum for the sharing of our insights, aspirations, and understandings as tertiaries, and is not a legislative body. So if you have hopes of being able to make the necessary priority to come, please fill out the card and send it in as soon as possible. Obviously at this stage, this is not a firm commitment, but we hope you will start planning at once how to make it possible.

T.O. Newsletter Editor - Mrs. Edward Webb, 4000 _____
Baltimore, MD 21207

Third Order General Chapter, continued from page 2

Members of Chapter (those elected in 1971, serving until 1974) obviously have the greatest obligation to do everything possible to be present, especially since the resolutions passed on the subject of the new world-wide forms of Constitution and Principles for the Third Order will play an important part in the meetings to be held in England in late May, of representatives of all three Third Order Provinces, to be followed by the meeting of the world-wide First Order Chapter. Pastoral Officers (Chaplain, Assistant Chaplain, Novice Directors for men and women tertiaries, Assistant Novice Counselors) have few opportunities of sharing their concerns for the best possible care and guidance of those aspiring to the Third Order, other than by correspondence - so this weekend is a very high priority. Area Fellowships will want to do everything in their power to make it possible for at least one of their members to represent them at the General Chapter, both to convey their views and feelings about the issues, and to bring back to the Fellowship first hand reports of the General Chapter and its insights.

How nice it would be if we had thousands of dollars in the kitty so that we could say to everyone, "Come along, and all your travel expenses and keep will be taken care of." But the reality is that we do not; and clearly, for tertiaries to attend the Chapter will in many cases call for real effort and sacrifice. The Standing Committee, by assigning virtually all the reserves in our Third Order account, has been able to set aside \$1500.00 to go some way towards subsidizing the cost of the weekend and of travel, but manifestly, this is only a tiny proportion of the real costs involved. In order to encourage those tertiaries who live in or near the West Coast states to attend in goodly numbers, a part of this sum will be used to hold the actual cost per tertiary for room and board over the weekend to \$10.00. The remainder will be used to assist tertiaries with travel costs; and here, priority must be given to those who have special obligation to be present: members of Chapter and Pastoral Officers. At our last Chapter, much ingenuity was shown in getting to Little Portion, including the tertiary who hitch-hiked all the way from the West Coast. We shall need every bit as much determination and cooperation between tertiaries if we are to have a real cross-section of tertiaries from across the country this time. Where there is a local fellowship, a sum for travel that looks hopelessly daunting may look very much less so if it becomes a shared enterprise between the members, to allow one tertiary to represent them. Obviously it will often be possible for a tertiary attending as a Chapter member or Pastoral Officer also to represent a fellowship.

In order that the Standing Committee may make the most effective use of the available funds at their meeting in February, we therefore ask that all tertiaries attending or hoping to attend General Chapter start right away to seek means of getting there; and where a "credibility gap" remains, to write to the Third Order Treasurer, Miss Anna Keer, indicating the need - not later than January 15 - so that the Standing Committee may review all such requests at their next meeting. For those tertiaries who may be planning to combine the visit to Chapter with a West Coast family holiday, there will certainly be enough accommodations available for spouse and families to stay on the premises, and for families with trailers to park in the grounds.

KEYNOTE THEMES FOR GENERAL CHAPTER

If tertiaries are to be asked to make a high level of priority to share in the General Chapter, then we all have a responsibility to see that every moment of those sessions is used to best advantage. With this in mind, the Standing Committee is arranging for the circulation of papers on certain keynote themes for General Chapter. However, from comments so far received, three main areas of concern have been put forward for consideration at General Chapter:

- I. What is contemporary Franciscan spirituality? What do traditional terms like Poverty - Chastity - Obedience; Humility - Love - Joy mean for tertiaries today?
- II. What should be the public stance of the Third Order today in its witness and outreach to an alien world, that is increasingly secular and post-Christian?
- III. How may we best understand the Third Order today as indeed an Order? What are the things which constitute Order? What is the nature of our Profession and our Vow? In what sense is the Third Order a community?

A fourth question is one that needs to be applied to each of the three above:
- As we define our present emphases and priorities for living the Franciscan gospel - style today, where may we find the credentials for these in the life of St. Francis and the first Franciscans?

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The Standing Committee is approaching a number of tertiaries to ask that they write position papers on each of these three areas, which can then be circulated in a mailing as part of our preparation for the General Chapter meetings. In addition, we shall welcome any other papers on these subjects, and so far as possible these will be made available too. We do ask that any such papers be sent to Br. Robert to reach him not later than January 15, 1973.

WORLDWIDE MEETINGS FOR FIRST AND THIRD ORDERS

In May only three weeks after our Third Order General Chapter in California, the First Order Chapter of the whole Society meets in England. With important decisions to be made about the new basic documents for the whole Society, Br. Geoffrey as Minister-General has called a meeting immediately before that Chapter of representatives of the Third Order from all three Provinces and also from Africa, where the Third Order soon expects to function more like a separate Province. The Chaplain of each Province will attend, together with a tertiary elected by the Province.

Our Third Order Chapter comes too close in time to the meeting in England to leave such choice till then; so the Standing Committee is writing to each Chapter member to ask for a nomination. It is hoped that the delegates to that meeting will then also be invited to participate in the meeting of the First Order Chapter.

A SHOCKING EXAMPLE

What would St. Francis' attitude have been concerning a dozen or so tertiaries I heard about recently? A young tertiary in an area felt it would be a good thing to gather a group and form a Fellowship. There were a number of Third Order members in the area. Consequently she wrote letters to each one of them suggesting a time and place and asked for ideas.

It seems incredible but not one of them bothered to answer. Not one had the courtesy to respond. It would have been a surprisingly rude action on the part of any person. For members of the Third Order, it is unthinkable. It is the antithesis of Franciscanism. Consistently in his life, St. Francis exemplified courtesy, urging his brothers and sisters to practice it, not only to human beings but to all of nature.

If we cannot be courteous to others, how can we be courteous to God?

Peter Funk

FAMILY NOTES

Wenonah McGhee wrote about the dedication of The Episcopal Church of Saint Francis-in-the-Valley, at Green Valley, Arizona, on October 4, 1972. She says, "Yes, St. Francis Day was a glorious one for us, and our new church is a veritable little jewel in the midst of the desert. In the midst of our joy, there was a real note of sadness. As a matter of fact, our first service in the church, before it was completed, was five days before St. Francis Day, a prayer service for our Vicar. A week ago today the doctors did not believe he could live 24 hours more, but he is still alive and putting up a brave fight for his life. We believe he will see his church." She sent along a copy of the Service of Dedication for the church, and we'd be glad to share it with you - just write to Helen Webb.

The Rev. Robert Samuelson went to Cuernavaco, Mexico, in September to take a Spanish language course and expected to be there three months. He wrote Br. Robert, "The reason for the Spanish course is to improve my ability to communicate with the people of Holy Family. I'm trying also to absorb as much Mexican culture as I can so I can identify better with them."

Babies who have arrived are: Kilian Chesterfield, son to Phyllis, born August 27th; and John Christopher Kindt, son of Barbara, born October 9th.

In the last month or two, both Father Joseph, O.S.F. and Brother Paul, S.S.F. have undergone eye surgery. Father Joseph makes steady progress and has been convalescing with the brothers at San Damiano. Brother Paul was only in the hospital for three days, and is also making good progress.

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Family Notes, continued

Details still need to be worked out, but Brother Robert hopes, before next May's Chapter, to visit with several groups of tertiaries, as follows: Early December - in Illinois and Wisconsin. January - New England. Mid February - Florida. Mid March - Louisiana, Mississippi, Tennessee, Texas. April - Kansas, Colorado.

A number of Fellowships have met to discuss the proposed Constitution and Principles. Included in this mailing is a letter from Br. Geoffrey with more on the subject.

In the last Newsletter, we mentioned Anna Keer's faithful service for the Confraternity of the Blessed Sacrament. However, we made an error in a rather important area. Do you know how many envelopes she addresses, four times a year? 4,000!

With this mailing is a listing of changes of address, etc. Included as a Novice Counselor is William Johnson, whose work and help are much appreciated. We congratulate David Cawthorne on his profession in April, and the Postulants who have become Novices. If your address is still not correct, please let us know. Also, of course it is still not too late to send the information requested with the last Newsletter: the date of your profession, and current address. You will have noticed the two reservation cards with this mailing - the return addresses are on the reverse side.

BOOKS

Reviews

"Brother Francis," by Lawrence Cunningham. Harper & Row, 1972.

This is a superb anthology of the saint's own writings and those who wrote about him. The book's importance perhaps its real contribution, is that Saint Francis is put so clearly and unsentimentally into perspective for our particular age. His loving relationships with people, the entire world of nature and with God, all speak uniquely and precisely to our own times of trouble, unrest and unhappiness. For me, the book was an intensely personal experience. When I completed reading it, I felt that I knew him far better than ever before. "Brother Francis" speaks to the reader.

Peter Funk

"The Healing Power of Christ," by Emily Gardiner Neal,
Hawthorn Books, Inc., N.Y. 1972 (Episcopal Book Club and
Guideposts Book Selection.) (Now in its second printing.)

Although it is about healing, and also deals with how to handle suffering, this is more than just another book. Here are a few snatches of our Third Order sister's words: "As we discover with impelling impact through the healing ministry that Christ does indeed live today, we find in Him the meaning of our lives. In our subsequent commitment to Him we find new purpose, for we know at last the reason for our being. When we say and mean, 'Thou art the Christ,' we open our hearts to the love and enabling power of the living God within us. We open our hearts to the transcendent God, Who directs and rules our lives. We see His hand in all the blessings of this life, both great and small."

Books, continued

In the last Newsletter, Brother Robert indicated that just as last fall all tertiaries were invited to choose from a reading list of books on Prayer, he hoped to offer for this fall and winter a list of books on the themes of Simplicity/Poverty/Spirit of Poverty/ Poverty of Spirit, and invited suggestions. Here follow the details of the suggested books, with comment.

Franciscan Poverty (Sub-title: "The doctrine of the absolute poverty of Christ and the Apostles in the Franciscan Order 1210-1323), by Malcolm D. Lambert, pub. Allenson, 1961. \$11.50 (In England, pub. S.P.C.K.)

This is a solid historical study, for any tertiary who really wants to get his teeth into an historical treatment of how the first Franciscans looked at poverty. At that price, borrow it from a library!

Something Beautiful For God, by Malcolm Muggeridge; pub. Harper and Row, 1971. \$5.95 (available in paperback - Fontana - in England)

A beautiful book that every tertiary would rejoice in; a record of a visit to Mother Teresa in Calcutta, India, and her ministry of bringing dignity to the dying in their absolute poverty.

Ethics in a Permissive Society, by William Barclay; pub. Harper and Row, 1972. \$4.95 (available in paperback in England)

Barclay has a gift for communicating the heart of a subject without resorting to technical jargon.

The Divine Pity, by Gerald Vann, O.P., pub. in paperback by Fontana Press, England (not apparently published in U.S.A.)

First published about 20 years ago and recently reprinted, this is a miniature classic of meditations on the Beatitudes.

Leave Your Life Alone, by Hubert Van Zeller; pub. Templegate (and Episcopal Book Club).

A useful section on simplifying one's lifestyle.

Look To the Glory; an anthology of the writings of Fr. Benson, SSJE, collected by Fr. Williams, SSJE; pub. and available direct from The Society of St. John the Evangelist, Bracebridge, Ontario, Canada (paperback)

The strong emphasis on the glory of God underlines the heart of any poverty of spirit; but anyway this book is a treasure-house which any tertiary would find a rich vein for meditation.

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Books, continued

Two other books recommended are Poverty of Spirit, by Johannes Metz, pub. ? Herder and Herder; and God in Us, by Miles L. Yates, pub. Seabury (but out of print, try a library)..a study in ascetical theology.

From this list, there should be something for everyone, and you are asked to plan to read at least one of these books, which you have not already read, between now and Lent 1973. Then it is suggested that during Lent, each fellowship might have a meeting at which these books were shared and compared, as a valuable preparation for General Chapter.

Brother Robert

WORD FROM LIBERIA

If Idaho is part of the "great Lost Empire", largely "foreign" to religious and to the Society, it is hard to categorize the "Lone Star of West Africa," Liberia. Though not totally unaware of the religious life, thanks to 50 years of O.H.C. work at Bolahun, it is still not really any better understood here than in the vast "Intermountain Empire".

As we guessed when asked to come, we merely "changed the sky over our head". In a city of nearly 8,000, Monrovia, we are much like we would be, were we in Boise. There are 3 parishes here (as in Boise) in an area of perhaps 40 square miles, including the diocese's two largest parishes. But, though the problems here are typical - apathy, lack of understanding of the Faith, poor stewardship, growing pains, rising cost of living, and communication problems - the answers must necessarily be different. When house-to-house mail delivery, universal telephone service, and a well-ordered house and street identification is lacking, one finds simply contacting parishioners a challenge. "Salvation by mimeography," the bane of an American congregation, is hardly possible here. For now, Sunday notices, the radio, and the newspapers (all together) must be used to attempt to reach people; it gets interesting, saying the least.

Amory and the children arrived 3 weeks after I did and we're all comfortably situated though we're still coping with the expected "cultural shock". The joy is to be serving with a young, dynamic, humble, self-assured man of prayer who knows his Lord, his Faith, his Bible, his Church, and his people: George Daniel Browne, Bishop of Liberia. The August "Episcopalian" portrays him beautifully.

Warm regards to all the tertiaries and our prayer that the new Church year will bring a greater sense of our essential world fellowship.

17 September 1972

The Rev. Kale King
Canon Pastor, Trinity Cathedral
Monrovia, Liberia, West Africa

TWO VISITORS TO ASSISI

14 August 1972

The body of St. Clare, resting in a crystal casket, clothed in her nun's habit, is perhaps the most dramatic sight in a cycle of emotion-provoking spectacles at Assisi. Of course, this is not the body of the saint, but rather a wax effigy that covers the actual bones of St. Clare - the éffigy then clothed in her habit, and the remains laid on cushions, encased in a great glass case, to be viewed in the tomb, directly under the great altar of the Basilica named in her honor.

The original resting place of the lady is seen by means of a winding staircase directly in front of the casket, which ascends to the hollowed-out rock where her bones were discovered in 1850.

Behind the altar, in a special chapel to the right in the main church is the "Talking Crucifix," which spoke to St. Francis. To the rear of the same chapel, a hooded nun will appear as you approach the wrought iron barrier, to point out, in your language, the clothes worn by both Saint Francis and St. Clare, displayed in glass cases against the rear wall.

To many, the great Basilica of St. Francis, which juts out of the town of Assisi like the prow of a ship, containing the tomb of Saint Francis and the remains of his twelve original followers, is the climax of the visit to the reverent town. An oil lamp, filled yearly on the Feast of St. Francis by each of the Communos of Italy in turn, lights the entrance of the tomb, and is the focus of a giant pilgrimage by the Commune so honored, yearly.

To others, including my wife and myself, the little "Porziuncola," where the saint and his followers lived so long, and where the Franciscan order had its beginning: a tiny stable of rough stones, now transformed into a radiant chapel, where we blundered into a mass and were bold enough to receive the Blessed Sacrament, was the warmest element in our pilgrimage. That the tiny building is engulfed inside the monster church of "Our Lady of the Angels," a veritable artistic explosion of piety, meant less to us than our unexpected happiness at receiving communion in that simple, holy house.

John Metcalfe

" On the corner of Via Bernardo da Quintavalle and Via St. Gregorio is the little church of San Gregorio of the late 13th century but altered in the 15th century (in a niche in the facade, a fresco of the school of Pietro Lorenzetti, Madonna and Child and Angels) with a portal on the left flank." This is how the Guide Book of Assisi describes the little church made available to non-Roman churches by the Bishop of Assisi.

For at least a month, it was to be staffed by the two English Franciscans, Brother Derek and Brother Jerome. They celebrated Mass almost every day. It was a wonderful feeling to be in on the beginning of this new venture in unity. The church is across the street from the house where Brother Bernard of Quintavalle lived. Several times while waiting for the church to open, I sat on the steps of this house and thought about the events that took place upstairs in that house, between St. Francis and Brother Bernard.

Another very significant development in Assisi is "The Franciscan Centre for Ecumenical Action" at Chiese Nuova (built at the location of the house of St. Francis' father). I took part in the Unity Service the Sunday night I was in Assisi, saying in English one of the prayers of intercession (regarding the hurricane and storms in the United States). Each part of the Vespers was given in Italian, English and French. In the cellar of the church is where it is believed St. Francis was born - in a stable, like Christ.

Back in London, before going to Assisi, I enjoyed especially my visit to St. Paul's Cathedral. However, they were having the same sort of troubles with the front, outside of the Cathedral, that Little Portion Friary, Long Island, had with the chapel. It was being held up by metal reinforcements. They were raising funds in order to repair it.

My whole trip was very wonderful. I will always enjoy my recollections of it.

Elizabeth Knight

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PERSONAL REFLECTIONS OF A TERTIARY - The Rev. Hendrik B. Koning

"Reflecting on my ministry over the last ten years, I can see a shift has taken place in my priorities. About fifteen years ago, I could think of ministry only in the pastoral sense. I was disappointed by the fact that no leadership could be provided in the parishes of the inner city, so my first attempt was to serve as a Perpetual Deacon. Then I decided to prepare myself for the priesthood and serve as a worker-priest in poor parishes. After accepting a position as a Vicar and working full time on my engineering job, I started to feel the pressure - caused by an 18-hour day and a conflict between sacred and secular. My priority changed to a ministry in and to institutions. First involvement was at the local level in the American Society of Mechanical Engineers, by serving on the Committee for Civic Responsibility. This led to an appointment at the national level. As my involvement became known, I was given an opportunity to participate as Project Manager of the Academy of Applied Electrical Science. Also of interest to me has been the Academy for Human Values, Technology and Urban Life, which opened in the fall of 1971."

(continued)

Fr. Koning, continued

The Academy of Applied Electrical Science is a new kind of school, in Philadelphia, Pa. Located in an underprivileged area, at Thomas Edison High School, it is the prototype of a series of high school academies, which represent an attempt to make public school education more relevant to the inner city environment. It offers vocational training, in the electrical and electronics fields, aimed specifically at youth who are not college bound and who might otherwise become dropouts. There were 25 in its first class, three years ago. In June, 23 graduated and 22 have industrial jobs. The community will have productive citizens instead of costly, unemployable social problems.

ASSOCIATES AND TERTIARIES - comments by Brother Robert

This mailing includes for your interest a copy of a recent leaflet about the Associates (formerly the Companions, and even longer ago the Confraternity) of the Society of St. Francis. Some of you may care to ask for additional copies to circulate in your parish, and to give to individuals who might be interested. If so, please write to Helen Webb.

As I look at the Associate rule, I find myself asking, not for the first time, just what is the essential difference between a tertiary and an associate?

Is it a question of our having a more difficult, demanding, and comprehensive rule? I think not. It is true, indeed, that certain requirements for the Third Order Rule (e.g. the daily Morning and Evening Office) are not required of associates. It is true that the minimum acceptable content for the rule of a young associate who had never kept a rule of life before would be a good deal less comprehensive than the rule of any postulant or novice tertiary. But we have a good many associates whose rule of life would not, in fact, need any significant adjustment were they to become tertiaries.

Is the difference then one of levels of Christian commitment and spirituality? Again, I think not. The life and rule of our associates quite properly can and does commend itself around the world to men and women, priests (and bishops), of undoubted spiritual depth and maturity, and is in no way a second class operation.

Where then is the difference?

I see the answer in terms of vocation. The tertiary is called by God to live out his Christian discipleship in the context of membership of a Franciscan Order. The associate finds that God has led him to enhance and deepen and enrich his discipleship and spirituality through a valued link with the ongoing life, worship and witness of the Society of St. Francis. He recognizes that he needs the commitment to keeping a rule of life as part of his Christian self-discipline, and the encouragement that a mutual bond with the friars and sisters can bring, as well as the opportunity to support their life through his prayers and almsgiving.

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Associates and Tertiaries, continued

The tertiary shares all these practical considerations with the associate, but ultimately is a tertiary for more than practical reasons: he is responding to a call from God to put his entire life "on the line", to put himself at risk as openly and comprehensively as does a friar or a Poor Clare when they respond to a vocation to the First or Second Order.

So I see it as a question of where the center lies. As associate, after trying that life and rule for a sufficient time, would need to be able to answer these questions with a firm "Yes":

1. Is my rule of life as an associate a source of real strength, growth, and deepening for my spiritual life?

2. As I come more fully to understand the Franciscan gospel-style, do I find my links with the friars and sisters a source of encouragement and vision for my Christian discipleship?

3. Is my association with S.S.F., therefore, one among a number of deeply valued ingredients that go to enhance my Christian vocation?

The tertiary, I suggest, after two and a half years as postulant and novice, would need to be able to answer these questions with a firm "Yes":

1. Do I believe that God has called me to place the whole of my life, for the rest of my life, in the context of membership of the Third Order of S.S.F.?

2. As I have shared in the life of the Third Order, have I come to recognize that, widely scattered though tertiaries are, the notion of Community is central to the Order, and that I express this not so much through any private "hot-line" I may have to friars or sisters of the First and Second Order, as in my commitment to my brothers and sisters of the Third Order, which becomes an outward and visible sign of the sacrament of my vocation?

3. As I have tried each day to relate the specifics of my rule of life to the principles of the Franciscan gospel-style, have I found that my tertiary vocation lies at the center of my Christian vocation, so that all my life, my family, home, work, activities, increasingly derive their sense of meaning and purpose and location from this center?

I hope that these reflections may prove of some help to you, in discerning the distinctions and the common ground between tertiary and associate, in encouraging you to come up with your own answers to these questions about the Third Order vocation, and as a contribution to the key issues which we shall want to discuss at next May's General Chapter. With every blessing,

Robert SSF: Chaplain.