

NEWSLETTER

THE THIRD ORDER, SOCIETY OF ST. FRANCIS, August, 1979, Number 28.

Franciscan Joy

Whenever I begin to put together an issue of the newsletter, I ponder what it means to be a Franciscan and a tertiary, and I feel some awe at the reports on my desk from South America and Africa as well as the States and Canada. So much of our lifestyles is vastly different as the places we live, yet we follow the same Rule, we worship the same God with very similar services, we honor the same patron. And I wonder again: just what does it take to be a Franciscan? What is the essence?

After writing several pages of rules and theories, I reread a letter from a novice, who apologized for being late with her report. She explained that she had been watering her lawn, comparing notes with a neighbor with whom she was cat-sitting for another neighbor and attempting to keep their beloved cats from eating their beloved robins. Then she noticed an insect on her maple tree, which she could not identify, in the process of metamorphosis from a cocoon into a creature with long, green legs and wings. She spent the rest of the evening watching it.

Herein lies the crux of Franciscanism, I do think. This is a busy woman, who had come home from a full day at work followed by parish duties, planning work she considered important, yet letting it go another day to visit with a neighbor, save a robin, and watch with wonder God working in a tiny detail of nature.

This surely is joy, the delighting in simple observation, in helping others, in saying something pleasant to a neighbor. About love and humility, one could write at length--and one day I probably shall--and the perfect joy Francis found is suffering gladly for the Lord cannot safely be overlooked. But joy, simple joy, in whatever detail of God's world at each moment touches one's senses is a common bond we all share. What a pleasant bond it is, beyond comprehension! Alleluia.

--Peg Shull

Highlights of the Minister General's report, American Province

"Two years have passed since I last visited the American Province and I have been very impressed with the growth that has taken place in almost every department of the life during that time. One detects a greater solidarity and stability, and that the development is on sound lines."

Little Portion (Long Island, NY) Br. Philip Leonard is the new Guardian, has taken a firm grip, and made a number of alterations. What used to be Alpha

House now is St. Joseph's House, and has been completely redesigned as a house for the professed. The Brothers are making efforts to support themselves by baking bread, which is on sale every afternoon and brings in considerable profit. Instead of encouraging people to come to the Sunday morning Eucharist, which takes them from their parish churches, they are invited to Even-song at which a sermon is preached, and to stay to a pot-luck supper afterwards

More Minister General's report

in the common room. Martha Reeves has begun a time of experimentation in the hermit life at Little Portion. St. Francis House was cleared and refinished so she has a place of her own.

Yonkers. "I believe the brothers can bring a new dimension of spiritual renewal to a neighborhood that is decaying, but also to a Church that is striving to respond to the needs of the city. To do this, we need not only novices who are there primarily to gain experience, but also a group of professed brothers who can be the stable core of the work and life."

The Poor Clares. Mother Mary Catherine, who had for many years built up the community, felt the time had come for her to hand over, and Sister Mary Ursula was elected in her stead. The former Mother has generously agreed to live away from the community in order to enable the new Mother to develop on her own lines. Many changes have been made; but through it all, the Clares in America and England have been drawn together in a wonderful way.

Trinidad. The Diocese of Trinidad and Tobago have been most generous in support of our brothers, but it also means that the brothers have become very involved in the life of the Diocese. There is an urgent need for a larger establishment where novices can be trained and where there can be more home life for the people to come and share. The bishop has offered an area including some buildings on the side of the new community center at Maraval, but it will need a considerable building program. (Meanwhile, the rented property for St. Anthony's Friary proved to be unsatisfactory, and the brothers are staying temporarily at All Saints' Rectory, in New Town.

San Damiano (San Francisco CA). Though very active in good works, the brothers' first commitment is to the life of Eucharist and prayer. Through the various works they undertake, they are supporting themselves. Several of the brothers are making serious efforts to learn Spanish, which will be a great

help to them. "I found San Damiano friary a very impressive Franciscan friary."

Bishop's Ranch (Healdsburg, CA). The brothers now have their own friary where they can have an independent life of their own apart from the guests. Again, we see how a busy house can function without being overwhelmed by the activity and where a balance of prayer and study is maintained. Bishop Kilmer Myers is going to take up residence at the Ranch when he retires later this year, and he will be a great source of strength.

Community of St. Francis (San Francisco, CA). After several years of patient and faithful life and witness, in which as an expatriate group (from England) they had to acclimatize to a new culture and send down their roots in a new soil, we now see new shoots budding in the form of the novices and postulants. For the first time, the household is predominantly American, and this is a great joy. Although the brothers and sisters are quite near to each other in San Francisco, yet the two houses have a different character. The things of the spiritual life are being learned in the milieu of a caring ministry in the city.

Third Order. I was glad to be able to see a good deal of the Third Order, having a profitable visit with John Scott the Guardian; meeting with the Washington, DC, tertiaries; staying with Dee Dobson and her family and having a time with the Third Order in Convocation in Miami. I conducted a quiet day for tertiaries and associates in Trinidad, as well as meeting with them. I visited Third Order groups in San Francisco and Hawaii.

"It is important that the Tertiaries understand that they are an Order which has clearly set out principles, constitution and Rule of life, and that the various groups or portions of groups do not try and make it into something other than it is.... The Third Order has a vital part to play in the building of the Church in this age, and it is so important that it should really live its principles. The days are exciting and serious, days when the Church is under the judgment of God. Let us be aware of our responsibility."

Br. Geoffrey speaks to First Order Chapter

Page 3

Br. Geoffrey, the Minister General, addressed these remarks to the SSF Provincial Chapter regarding the 1981 Chapter:

...I would like you to cast your mind forward to 1981 when we are due to have our next FOBC. I would propose as a general theme for this Chapter: 'The Witness of the Franciscan Life in the 1980s.' I am suggesting to the Third Order that 1981 should be the date for their next Inter-Provincial Chapter, and that they, too, should consider this theme. Also, the CSF have already decided to have their next Chapter in 1981. Thus, I recommend that this should be the occasion for a meeting of the Chapter of SSF for the first time. At this Chapter the three Orders should talk to each other, state how they see each other, and how we can all fulfil our vocation in the 1980s. What are the things St. Francis would point us to in the present age? The problems of the age are basically moral ones derived from a wrong conception of man, a lack of reverence for God's world and all because of a disregard for God Himself as the Creator and Ruler of the universe. Should we not be looking at these major problems and the symptoms which appear all around us as warning signals; a system of production and style of living advancing steadily in the direction of violence, increasing pollution,

environmental degradation, ugliness, intolerable noise, rapid exhaustion of resources, social disintegration, the de-personalization of man. Against this, no less a person than Arnold Toynbee says, "For a true and lasting peace, a religious revolution is, I am sure, a sine qua non. By religious, I mean the overcoming of self-centeredness, in both individuals and communities, by getting into communion with the spiritual presence behind the universe and by bringing our wills into harmony with it. I think this is the only key to peace, but we are very far from picking up this key and using it, and, until we do, the survival of the human race will continue to be in doubt."

I would urge that this great Chapter in 1981 should try to give the brothers and sisters of our three Orders some practical guidance for their lives in facing the grave problems of life in the final decades of this century and how we can best witness in practical terms to the Gospel we profess.... We have the responsibility of giving a lead to our Church and so to the world. I would like your opinions on this type of Chapter so that at the next Ministers' Meeting in January, 1980, the Ministers may have your opinions before them so that they can begin detailed planning of the Chapter.

Guardian raises questions for November Chapter meeting

A Third Order meeting in Assisi, the lack of Spanish-speaking tertiaries, and an excess of funds were topics Fr. John Scott included in a July memo to members of Chapter.

An ecumenical Third Order meeting in Assisi will be held October 6-11, for the nominal cost of \$60 per person (in addition to fare there and back again). Reservations must be in by August 31. For more information, call Richard or Margaret Scott, 0480-890286 or write:

Richard Scott
Tau Cross, Old Glebe
Alconbury, Cambridgeshire
PE17 5EA
United Kingdom.

John noted that husband/wife tertiary teams are common in other provinces, but rare in the American Province. Many tertiaries are single; others have supportive spouses who are not themselves

tertiaries.

Since David Catron in Mexico City reported that a Mexican inquirer had sent a letter to Little Portion which was sent to David to translate and answer, John vows that he is learning Spanish.

As a result of the unfranciscan solvency that shows in the bursar's report, John asked that Chapter consider how to use these funds. What should our non-franciscan ministry be this year? Should we help with the new friary in Trinidad? If we can get delegates to Assisi in the Fall, should we help? Do we need a reserve for the 1981 general chapter?

He also noted that the Chaplain has said we risk scandal and factionalism if we try to keep in the Third Order people who have withdrawn to ACC, however pastoral circumstances surrounding them may seem.

Chaplain pleads: Please report regularly

TO THOSE WHO HAVE BEEN TERTIARIES FOR MANY YEARS:

Dear Brothers and Sisters:

There are many reports which are sent to Little Portion and I find it necessary to remind you that there is no one at Little Portion who is authorized to answer such reports.

The Third Order is now a real Order and reports eventually come across the chaplain's desk (my desk, that is), and this means that such letters are delayed and rerouted.

So many brothers and sisters have mentioned that at one time or another one of the brothers in charge of the Third Order, or Fr. Joseph himself, gave dispensations from reporting at all. This sort of dispensation defeats the whole purpose of being a religious community. It may have been forced upon those who were looking after the Third Order because there were so few members of the Franciscan community in the United States at one time. That is no longer the case.

We are now equipped to pay some attention to you and to help you over the rough spots, and we want very much to be part of your life and witness as you keep your Rule. Under our present statutes, neither I nor any other officer in the Third Order has the authority to dispense people from reporting entirely. Reporting is a rather simple business.

It is not necessary to fill out a form unless you find that approach helpful. We simply need to know: How are you? Are you keeping your Rule? Do you need any help?

The standard arrangement is for Professed tertiaries to report four times a year. The chaplain or the area chaplain may give a dispensation to you for the purpose of reporting only once a year if that is more convenient. You must understand that reporting is part of the obedience involved in the Franciscan life and it also has some very important advantages to our life as an order. For one, it reminds your area chaplain and other tertiaries in your area or state to pray for you and to hold up your life, witness and ministry before God. If you are confused as to who your area chaplain is, then write to me directly and I will be glad to pass on that information to you.

Those of you who have been faithful and labored long for many years are very valuable parts of the Third Order and we want to re-enforce this and to show you how much we love and appreciate you. We can only do this if we hear from you.

Faithfully yours,

The Rev. R.J. Goode, Chaplain
105 S. Sixth Street
Goshen, IN 46526

Library
Corner



ing the New Testament, by Howard Clark Kee and Franklin W. Young, "The dramatic story of a great faith and the community in which it was born." Each of these goes deeply into the subject for more than 500 pages and is accompanied by many black and white photographs and maps. A pair of unusual books by Joseph Gaer are The Lore of the Old Testament and The Lore of The New Testament. These run over 300 pages each of the folk legends surrounding the Bible.

If you are interested in these or any of the other books in the library, write to me and I will be glad to mail them off to you.

- Pat Mahon

It seems to me that we can never learn enough about the Bible. Therefore I would like to recommend the following books: Understanding the Old Testament, by Bernard W. Anderson, "The dramatic story of Israel - her people and her faith - from the time of Abraham to the eve of the Christian era." Also, Understand-

This letter marks the end of our "roving reporter" series unless one of you will take the job, which would require no more than one hour of letter writing a month. Diane Dresskell, our roving reporter is trying her vocation in the First Order CSF and San Francisco. Thank you, Diane, for all you have done. Our love and prayers go with you. - PS

You asked about "experiences as a Tertiary." This provoked a lot of thought and some looking backwards. My initial reaction was I can't separate experiences as a Tertiary from the rest of the experiences in my life. But in looking backwards I discovered this has not always been so. I don't even know when the change occurred. At first there was a great deal of preoccupation with each step of the Rule. The Rule seemed to be the basis I used to judge whether I was a "good" Franciscan or not - needless to say I was always falling short. My counselors wisely counseled me against scrupulosity and pride disguised as false humility. They never judged and were always lovingly encouraging. Yet I was like a small child being socialized into a new world. The do's and don't's were more important than the reasons for the do's or don't's. My "experiences as a Tertiary" were based on the keeping of the Rule and so were separated from the rest of my life. Awhile back I may have pointed to a step in the Rule and the difficulties and/or benefits. Please understand that the Rule is vital and keeps me on the right path. I still fail to keep certain steps as I should, but my failure is no longer a criteria for judgment and discouragement, but points out a weakness I've neglected and need to be reminded of.

The discipline as a Franciscan - again like the discipline of a small child gives a particular

perspective - a frame of reference from which we view life, people, nature, time, death, etc. Again

like a child this perspective changes, deepens, grows as we do. Somewhere along the way I no longer did morning and evening prayer, went to Fellowship meetings because I am a Tertiary - and cleaned the house, cooked and washed because I am a wife and mother. I am a Tertiary with responsibilities and duties. My view of these duties and my life as a whole is colored by my frame of reference. If I neglect the daily Offices or am harsh with my sons, both require self examination in the light of family, love and joy as well as poverty, simplicity and obedience. We are all called to be "perfect as our Father in Heaven is perfect." Our Lord, Jesus Christ, is the example of perfected humanity. The way of St. Francis gives us the framework for our journey. Within this framework, our discipline has given me the freedom to grow - perhaps more importantly, it has given me the freedom to fall and fail.

In rereading this, Diane, I'm afraid I'm saying it badly. It's difficult putting into words how the outward events of my life haven't changed all that much yet how my attitude, perspective or whatever has changed so that there is a difference. Housework is a necessary interruption in my life. Once, awhile back during a very busy period, I told a friend I was taking one day to stay home in my dirty clothes and try to find some satisfaction in much needed housework. My friend said "Oh, a Brother Lawrence day - ". So I took my Brother Lawrence day and thought of it as just that. I did as I usually do, but with joy and pleasure. It seemed much easier and perhaps there was a shade more sparkle to things, but to

anyone else there was no visible difference. I had forgotten this until now and think I'm ready for another Brother Lawrence day.

Along the same line, we had a marvelous vacation, yet when someone asked me what we did that was so marvelous I couldn't say. Two years ago there was a whole list of interesting things. This year we spent several days on another island (Kauai) doing things no one would find marvelous. We were just together as a family - the four of us. Planning and doing together. While the three men fished I walked along the beach or untangled fishing line or helped one son pull seaweed off his line or sat and watched my husband fish. We walked along the beach, over reefs and played Tripoli or Yahtzee at night. We weren't looking for exciting things to do. I think that a few years ago such a vacation would have seemed dull and boring, especially since I don't like to fish. Here again, the outward events have nothing to do with being a Tertiary, yet my attitude does influence others. We have had other vacations like this with the result of drawing closer together as a family, but my past acceptance was less wholehearted and joyful.

Our Fellowship is a more visible sign of our vocation. Yet here too this visible sign is not our vocation, and can express our vocation only through our love for each other that

strengthens us to love and serve others. Such love can only come from our love of God and our mutual faith and commitment. Our commitment is to be: a Tertiary. This is how we have been called to express our Christian faith.

My many failures and weaknesses are mine. They are Dorothy's faults, yet within the broader context of my life as a Tertiary they have the potential of broadening and deepening my life as a Tertiary. This is because my perspective, or perhaps the framework the Third Order provides, not only helps me to be a Tertiary but also allows me to be the unique individual I am created to be. In this way, Tertiaries do not merely imitate, we grow.

There are more specific things such as the loving support given to each other during times of personal crisis, retreats we are planning and meetings with those associated with other orders for sharing and mutual support we are trying to organize.

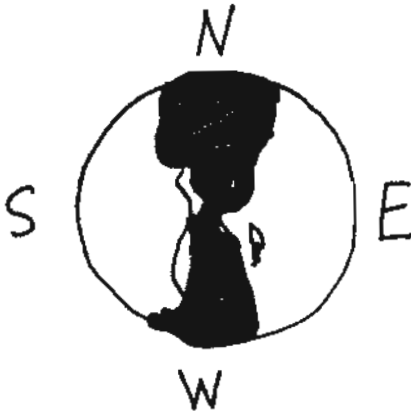
Diane, my dilemma is I'm not sure what you would like. I've written "off the top of my head," so have rambled some. There have been many interruptions so I'm afraid the connections may not be too clear. I've written more as one friend to another so I doubt what is here is worth "reporting." If you want more information about specifics please let me know. I promise I'll answer sooner. I'm sorry I haven't been more helpful but I'm pleased to have direct contact with another sister.

- Dorothy Nakatsizi

The Franciscan life offers three ways of saintliness: humility, joy and love. If humility is not placed as the cement of the spiritual edifice, when this appears to be grown it will in reality fall to earth. St. Francis said thus: "For religious souls, there is danger in prelacies and praises, and profit in humility; why, then, should we seek dangers rather than gains?"

St. Francis also said: "It does not suit any servant of God to show himself sad or upset, but always calm.... Take care never to be seen as bad tempered, hypocritical, or sad, but rather be joyful in the Lord, happy, sympathetic and agreeable." And he continuously repeated these words: "If I should speak with the tongues of angels and of men and did not have love and did not show it with example, it would be of very little benefit.

from all over



Welcome to new postulants: Albert Ashby, Ursula Richards and Thelma Charles from Trinidad; The Rev. Douglas E. Lorig and Deanna Gursky from Arizona; Dearlie Moline in Colorado; David C.F. Straut in New Jersey; and James A. Bakewell in Pennsylvania.

Congratulations to the professed: Norma Schmidt, James DuBois, David Catron, Arthur Amuso, Terry Rogers, Terry Andrews, the Rev. Paul Holbrook, the Rev. Robert Walden, Clinton Best, Betty Bell, Joan Mann and William Mahon.

Some of these date back to the end of 1978, and they are in no recognizable order. Simply, welcome, congratulations, love and best wishes to you all.

Two Colombian postulants were noviced by Br. Desmond from Trinidad when he visited Colombia in June. Br. Desmond, the Guardian of the Third Order in the West Indies went to Colombia for the novicing and to represent the Franciscans at the consecration of the Rt. Rev. Bernardo Merino Botero, Bishop of Colombia, June 29.

Bp. Botero greeted the Third Order on the occasion of the novicing with the following:

I am very happy to know that you are going to bring to the diocese a new channel of spiritual life, and I have faith that the Franciscan Order can be the seed of Christian renovation in the diocese.

Thanks to Dr. Brian Dendle, Spanish professor at the University of Kentucky, for translating the Colombian

Our librarian Pat Mahon is recovering from surgery early in July. Thank God.

Ruth Groves has volunteered to keep the newsletter mailing list up to date and typed, for which the editor can only say Thank you, thank you, thank you.

Helen Steinkampf and Josephine Keer have moved from St. Elizabeth's house and the Poor Clares. Helen Webb has no new address for them yet.

Bob Teudesman has moved into Little Portion with the friars, simply living with them while continuing his work and Third Order vocation, not as a First Order postulant.

The Trinidad friars have moved. (One doesn't think of a friary moving, as ordinary folk do.) The new address is:

Society of St. Francis
All Saints' Rectory
13 Queen's Park
New Town, Trinidad.

Thomas Mayes and the Rev. John Isbell have withdrawn. James Burns and Kevin Land have withdrawn from postulancy and seem instrumental in founding a "Family of St. Francis Franciscan House" in Milwaukee, WI. Although they use a logo that is virtually identical to ours, and have included a TSF novice in their mailings, they seem to have no connection with the TSF. This is confusing; if someone knows more than I and would like to share the news, please do. On one hand, I greet spin-offs from established orders with suspicion. On the other, I recall the disciples back in First Century Palestine saying "Jesus, those guys are casting out demons in your name, but they're not part of our group," and his response was "Never mind; don't fret over it."

June newsletter. Now I begin to know how Spanish-speaking tertiaries feel when they receive all our material in English.

June was a festive time for at least three tertiaries. Robert E. Waldon was married; he intends to interest his bride in the Third Order. Lynn Bowdish was ordained to the priesthood in San Brune, CA. Ronald Harrison was ordained deacon and appointed curate at Church of Our Saviour in San Gabriel, CA.

On August 1, Lee Malloy is moving back to Minnesota with her minister husband and their children. She calls this move "abundant answer to prayer." The Malloys have an unusual situation, the wife so deeply involved in the Episcopal Church and the Third Order, while the husband is a minister in another denomination (I'd say which one, but I can't remember). For them, it works, so let's rejoice with them at their new situation. Their new address is:

114 North Oak Street
Lake City, Minn. 55041
(612) 345-3431.



"Bloom where you are planted" is the family slogan of Fred and Barbara Gamble, according to his company magazine. The Gambles are both tertiaries, which is rare in this country, although more usual in other provinces. Fred is Works Manager of a fireclay and specialties JADE plant in Morris, IL, which produces brick and specialties that are used by Chicago and Milwaukee steel plants.

Besides running the plant, Fred is active in his parish. "A person's value can be measured to an extent by his or her willingness to freely help other people," he said in that article. While rearing five daughters and one son, he has served as leader of three organizations, been a scoutmaster, built a church, helped start a golf course, and taught Sunday school. He is now a vestryman in his parish, member of the Morris Shrine Club, and unpaid deputh sheriff.

Barbara is director of the Morris Women's Club and spends much of her time visiting local nursing homes.

Dorothy Clark is now Mrs. Couture. She was married last December. Warren L. Wagner is trying a vocation in the First Order at Bishop's Ranch.

Several tertiaries have asked about a Third Order community wherever John Scott goes, he reports, "so there is no question that the Holy Spirit seems to be moving persons in this direction."

This was supposed to have been discussed at Convocation, but is not in reports that have reached the newsletter to date.

Folk John mentioned who are interested are Mr. and Mrs. Stephen Gross, David Webb, Louise Mangini and Rosemond McFarran, while he names the Rev. Robert J. Goode as the subject's chief expert.

FELLOWSHIPS

Please let me know the news of your fellowships, by Ember Days each quarter. You need not do something earthshaking to be newsworthy. We are a family, and want to share, if vicariously, pot luck suppers, important occasions such as novicings, professions, and renewals of vows, and even what you are discussing and why you like or dislike what you are doing.

At the June meeting of the Lexington fellowship, we listened to a tape from our far-off member Don Bailey, in Ontario, and taped the rest of the meeting for him. A most urgent point of discussion was the problem of the boat people, and what we can do to help. This is particularly close to home because a recent University of Kentucky graduate and his family are somewhere among these refugees and a Roman priest in Lexington is Vietnamese and promises to be a contact point between refugees and people who would help. Tommye Chaney, one of the Roman tertiaries who meet with us, volunteered to check on this situation and report back to us.

We are trying to organize a Third Order retreat sometime in the Fall at Tommys's farm near Flemingsburg.

Because of vacations, illness and other mishaps, only two people attended the July meeting, and your reporter was not one of them.

PRINTED MATTER AVAILABLE

The Third Order, American Province
The Society of St. Francis

From: Society of St. Francis, Little Portion Friary
P.O. Box 399, Mt. Sinai, New York 11766

- The Little Chronicle (monthly) \$1.00 annual subscription
- The Franciscan (international quarterly) \$4.00
- Brochures on SSF, the Associates, and Third Order

From The Poor Clares, P.O. Box 342, Mt. Sinai, NY 11766

- St. Clare's Monstrance (quarterly) \$1.00
- Note paper, cards, medals; rosaries, etc.

From the Third Order Secretary, Mrs. Edward Webb, 4008 Buckingham Road
Baltimore, Maryland 21207

- Purple book, "The Way of St. Francis" (also printed in Manual Part I)
- Manual, Part I (Way of St. Francis, SSF Constitution, Third Order Constitution, TSF Rule of Life)
- Manual, Part II (title is not on front cover) contents: Admissions, Constitution TSF, old Provincial Statutes
- Provincial Statutes, October 1978 edition
- Directory: Third Order Intercession and Address List (annual)
- Source Documents (Book of Roots)
- Calendar and Devotional Material (37-page booklet)
- The Religious Life, and Franciscans in Particular, by Br. Robert, SSF
- Forms of Prayer for Franciscans (Diocese of Melanesia Press) pamphlet
- Report Forms
- For counselors: Novice Letters (postulants & novices - ask your counselor)

From Third Order Guardian,
The Rev. John Scott, St. Mary's Church, Hamilton Village,
3601 Locust Walk, Philadelphia, PA 19104

- Brochure on the Third Order, in English or Spanish
- (for counselors and officers) Letterhead and envelopes

From National Franciscan Communications Conference
1229 South Santee Street, Los Angeles, CA 90015

- National Franciscan Directory (Roman Catholic and Episcopal) about \$3.00

From: Franciscan Herald Press, 1434 West 51st Street, Chicago, IL 60609

- Various publications, books, cards and note paper
- Tau Cross with crossed hands, in various styles and sizes, pins, etc.

NOTE; There is no stated price for Third Order materials, but donations are welcome. Checks, made out to Third Order, Society of St. Francis, should be sent to the Bursar: Miss Jane Ellen Traugott, 3004 Lee Highway, Apt. D 332, Arlington, VA 22201.

Please send news or questions to:
Peg Shull, Editor
242 Glendover Road
Lexington, KY 40503.



ANGELUS

Behold this earth, O Lord,
Beloved speck encircled by infinity,
From which a million million voices rise to thee
In hope, love, joy, despair and agony.
But now, in time and space, all one to thee,
Thy Word made flesh among us stands.
Heart flamed with love, he lifts his wounded hands
And adds to ours his own impassioned plea.

--Rosemond McFerran

The Franciscans
Church of St. Michael the Archangel
2025 Bellefonte Dr.
Lexington, KY 40503
ADDRESS CORRECTION REQUESTED

ORIGINS

Page 10

The offices are derived from the Jewish synagogue pattern of Blessings of God, Psalms and readings interspersed with more blessings of God, and prayers. I did not know until talking with a Rabbi last week that each person in the synagogue says the prayers as an individual. The Cantor simply marks places where they can all get together again, occasionally; apart from marking the beginnings and ending of sections thus, each person takes his own pace without listening to his neighbor. On the few occasions I've been in a synagogue service I've noticed the hubbub, contrasts with our unison.

The Rabbi said that they meet simply to say together what each would be saying in his own home had they not decided to meet.

Now, isn't that like us, the Third Order? It certainly inspires me to new efforts at faithfulness to realize just how ancient is the custom and the form, and indeed 90% of the words since they are Biblical for the most part!

- Muriel Adey

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