

FRANCISCAN TIMES



the third order, society of St. Francis, number 30, October, 1980

When a mountain BLOWS its top:

A Franciscan reports

Pat Mahon has reported on the activity of Mt. St. Helens several times since its eruption. Here are her words:

[No date, but shortly after the first eruption.] Mt. St. Helens is fairly quiet today. The ash was quite a problem last week. I stayed inside, but the ash filtered right through to irritate my eyes. Larry and Mark had started some work on the house that had to be finished before the weekend was over, so they wore dust masks that Larry brought home from the shop. Mark went out and washed down the sidewalks and washed out the bird bath and refilled it with clean water so they could drink and bathe their feathers. Fortunately, our bird feeder is a hoppper type so the seed stays clean. I have never seen so many birds at it. They are climbing all over each other.

We have had a lot of rain in the last few days and the city has been washing down the streets as fast as possible, so that helps. It was unusually cold, though, and it looks as if the Rose Festival is about ruined. The roses are badly marred by the ash. Many of the ships that usually tie up at the sea wall can't get in because of the silt in the Columbia (a 40-foot-deep river was reduced to 15 feet). Also, a lot of people just won't

want to go out to the three big parades.

The Port of Portland is losing millions of dollars while the river is being dredged out to let ship traffic resume....

You may be wondering how Mt. St. Helens affected us. Someone said the name is wrong now. The "saint" must have turned into Satan--no saint would turn paradise into hell. From Portland, it used to look like an ice cream cone.

Larry went up on a hillside to get a clear view when it first started and photographed it with some black ash over much of the snow. Now 1200 feet have blown off the top. We haven't had a clear view vrom Portland since it blew, but when we do Larry will try to get some photos.

We got some ash last weekend, like snow that doesn't melt.... The man who mows our lawn and many others in the area wore an industrial type respirator while he mowed as mowing causes the dry ash to blow around....

Our airport was closed for a while as the ash damages engines and windshields. Several highways were closed. But Washington was worse than here....

There is something more to be said about Mt. St. Helens....

The media made old Harry Truman a sort of folk hero here and if he

... *mountain* ...

wanted to die with his mountain, so be it. But why make a hero out of a foul-mouthed, foul-tempered old drunk? One young man gave his life there whom, I believe, deserves to be a hero. He was Reid Blackburn.

He was a photographer for a local newspaper and was also doing an article for National Geographic. But most importantly, he was working to place cameras and other monitoring equipment in what was thought to be vital spots to record and hopefully warn

everyone if St. Helens did something drastic.

Search teams found his body and his cameras. His film could have been a great memorial to him, but it was destroyed in the heat that killed Reid.

Perhaps I am prejudiced about Reid. He was in my oldest son's class in grade school and I was his den mother in Cub Scouts. He was interested in photography even then. But he will always be a hero to me. He went into a danger zone in an attempt to warn others how to save their lives, and, after all, isn't that just what our Lord did?

--Pat Mahon

EDITORIAL COMMENTS

This is a curious issue of Franciscan Times. Although Chapter will meet the last days of this month, about the time most of us are receiving our newsletters, I have virtually no information on it, except that it is meeting.

Also, I have no lead article from Kale King, our new Guardian.

The two absences seem to have the same cause: preparing for Chapter while keeping up with heavy commitments in his own parish have prevented his writing the material we need.

If we were Jesuits, we would surely be better organized, but then we wouldn't be Franciscans. And we surely would have a different newsletter editor, for I too muddle along in a state of intermediate-to-barely-average efficiency.

The African Province newsletter from which I quote barely apologizes for being nearly a year late in publication. Assuredly, efficiency is not a Franciscan virtue.

Likewise, I have reports from fellowships that range from July to the present, generally having been written when a member of that fellowship happened to be writing me a letter anyway. And

from many fellowships I have heard nothing.

I should also note that I moved to a new (actually, much older) home the week I generally try to get the newsletter together, and it is quite possible some material I intended to use in this newsletter is still buried in the piles of papers on my study floor.

But, as I began, this is an unusual issue, and an interesting one. It contains by far the most comment from Tertiaries of any issue I have edited, all of which invites thought. Editorial comments seem superfluous: let the rest of us know your response.

Likewise (since no one knew what a Tertiary far away was writing or thinking), some articles or comments seem to answer others' questions.

This is not an issue in which themes are indexed, or arranged in order (we are not Jesuits). Search in and between the lines of articles, news of fellowships, commenting letters, book reviews, then search your insides for your reactions and write them. Ah, yes, and post them, unless you are angry in which case you should wait a week! Then the winter issue will be even better.

Why be a Franciscan?

The other day, my sister asked me why I had become interested in the Society of St. Francis, and had subsequently become a member of the Third Order. I was unable to answer her directly. You see, my sister and I have done biblical studies and theology, and she is a better theologian than I am, and so I felt I needed to ponder my response, to question myself deeply as to, indeed, why I was led to the Franciscan way. I use this opportunity of an editorial to ask myself the question my sister posed, both for my own good, and for the meditation it might provide for fellow Tertiaries.

The object of our Order is to live with Jesus as an example for our living. This means that we need to surrender our lives to be sieves for the love of God to pass through our lives and out in the love we are able to freely give. Our fellow human beings need our loving service.

The Third Order is called to spread the kerygma, to witness to the fact that Jesus is indeed the Christ. We do this especially by loving service toward wiping out ignorance, pride and prejudice in order to foster social justice and international peace. To do this with credibility means to live simply: the simpler the life, the more one has time to live the life of the love of God. We need to work this love into our prayer life, our scholarly pursuits, and our daily tasks. We need to see that this love has as its companions both humility and joy.

I feel increasingly that my little life can do only a limited number of things, and at best can work a little toward helping to establish, by God's grace, his kosmos out of the chaos of the world. I can best employ my time and energies if I have in mind the pursuit of the Kingdom. This is necessary every hour one works, and lives, and loves.

Living as a member of the Third Order gives my own life an order and a focus. I am called at all hours of the day and night to recall the way of Francis, and to ask myself how I've measured up, how carefully I've tried to live in the Way. In the final analysis, one has to ask oneself, "What does my life mean?" And the answer we should all strive to give is that life means living a life of love, working ad maiorem Dei gloriam, and toward the coming of the Kingdom.

To answer then, briefly, I am a Tertiary in the Order of St. Francis because by following my own Rule each day I am able to give myself more completely to the pursuit of the Kingdom come. May God give us grace to follow the way of the blessed Francis and to do it right.

--Paul Holbrook TSF



Long-time Tertiary Alice Coey (Mrs. W.J.C.) died in Chicago this summer. She was professed in January, 1951. While in a nursing home, Novice Mark Middleton helped care for her needs. Include her, please, in your prayers.

Robert Nicholson Shull, 18-year-old son of your newsletter editor, is in Trinidad since September 30, working with the friars for six months.

Rob has training in electrical wiring and has worked as a carpenter's helper; and he plans to study architecture when he returns to Kentucky, so he is naturally interested in helping the friars build their new friary.

Brother Robert celebrated the Feast of St. Francis with Tertiaries at Grace Cathedral, San Francisco, CA, with Eucharist and a reception.

The Franciscan, our weighty, British quarterly, has increased its annual subscription price to \$8.00 for us in the States. Because of the shifting of First

Order personnel away from Little Portion Friary, Helen Webb is the person you write to, for a subscription or if you have a donation to cover the deficit if you have a 1980 subscription.

C. Jon Widing's parish, Old St. Anne's, in Middletown, Del., celebrated its 275th anniversary June 15, with a sermon by the Rt. Rev. John M. Allin, our presiding bishop. Congratulations!

The fuzzed address for the Rev. Hendrik Koning in the 1980 directory should read: 641 Johnson St., Philadelphia, PA 19144.

The First Order has opened a new house, at 33 Perry St., New York, NY 10014.

The Interprovincial Correspondent for England is now the new Guardian, Mrs. Mary Johnson, 8 Maltings Close, Chevington, Bury St. Edmunds, Suffolk IP29 5RP.

Brother John George, First Order Visitor east of the Mississippi, is available on weekends only, because he has a full-time job in New York, but hopes to visit as many fellowships as possible this year. Groups who would like him to visit should be able to provide most of his fare. Call him at 212 574-6688 or write, Apt. 5D, 717 East 5th St., New York, NY 10009.

The Franciscan Herald has announced that the National Franciscan Communications Conference (NFCC) has offered its newsletter as the official communications vehicle for the celebration of the eight hundredth anniversary of St. Francis' Birth.

Peter Funk is our representative to NFCC.

To receive this newsletter, write to James Gardiner, S.A., NFCC President, Graymoor, Garrison, NY 10524, enclosing a donation.

FELLOWSHIPS

Washington, DC

The August meeting of the Washington, DC, Fellowship was quite special. Barbara Henry, one of our novices, told us a little about her work as a consultant for the Library of Congress as she begins to catalogue the papers of Musician William Schuman. In addition to being a prolific composer, he has been head of the Julliard School of Music and President of the Lincoln Center in New York City.

Barbara is leaving us to begin studies at General Seminary. We are especially pleased that she was able to be with us when Pam Moffat arrived home after several years in Morocco. Pam spoke about a very loving Roman Franciscan family of many friends in Rabat.

Our adopted tertiary is the Rev. Richard Mowry, who has been serving at Fort George, Quebec, in a Mission for the Cree Indians. Earlier in August, Br. John George, SSF, a Third Order Visitor, was able to visit Richard for a week or so. He also attended our meeting and brought word from Richard, and about the very rigorous situation there.

After John George's visit, Richard wrote us that because of circumstances, he will probably have to move from Fort George. There is particularly strong feeling among the Indians against all white people now, because their land is being taken away from them for a power project. The town is being moved away from the flood area; but the rectory is not being rebuilt. It is a difficult situation, even though

Richard has been well liked, personally, by many Indians.

Our other news is that Pamela Moffat has agreed to be our new convenor. --Helen Webb

Chicago

The Chi-Rho Fellowship in Chicago had four postulants, four novices, nine professed and several aspirants in August, with several professions and novicings scheduled. The group meets once a month and usually studies Fr. Benet Fonck's formation program, "Fully Mature with the Fullness of Christ."

In March, Br. Aaron and Fr. David Burgdorf of the Chi-Rho Fellowship led a quiet day at St. Philip's in Palatine. Meditations were on Poverty, Chastity and Obedience. Eleven members of the fellowship attended, plus Fr. Jerry Williams from Indiana.

Glen-Ann Jicha and Bea Evans were able to attend the Minnesota Fellowship retreat in May.

We rejoice with our former member, the Rev. Masud Syedullah, on his ordination to the priesthood in Oklahoma this May.

Bill Smith has composed a ceremony accepting Postulants into the Third Order, which is available to any fellowship. If you are interested, write to Bill, Glen-Ann or me, Bea. Bill was accepted as convenor of the fellowship last November, and at the same meeting we used the new ceremony to welcome Kathy Meilner as a postulant.

We welcome back to the group Alonzo Bruitt, novice, who is attending Seabury-Western this Fall.

The weekend including St. Francis' Day, the fellowship spent in retreat.

--Bea Evans

St Bernardino

...It is wondrous to consider babies, little animals, puppies, kittens and all the new life coming into existence and to realize the action of our Lord in creation. In all of our fretting about problems such as inflation, the state of our nation and the world, and the many occasions of personal feelings of insecurity, we tend to forget the ever-present Lord in our lives, keeping us in existence, sustaining us, and always ready to respond to our real need.

The St. Bernardino Fellowship met at our house on June 26. We had decided at our previous meeting to invite the Dominican Third Order this time, so we did, and there were nine of them with us. They were mostly in the younger age range, mid-twenties up. We started with the Eucharist and they did not receive, but would have had Father offered. He has his own feelings as a priest and this is a difficult thing to handle. So he invited those who were Episcopalians to receive Communion. I know he does not intend this as a down-grading of Roman Catholics since he is very catholic in his thinking. At St. Francis, where I attend, the bulletin each Sunday morning has a note saying "We welcome all Christians to receive Communion."

Our visitors were not offended and realized that this is one of those conditions which exist because of the denominational quality of Christianity. Theological considerations are also involved. At the time for the Peace, we all without exception welcomed each other and showed mutual loving acceptance.

After a meal together (nineteen in all), we shared information about our two orders. There are

some similarities, although the terms and the formal organization differ. Will Murray, their local leader, was very much interested in our system of reporting and novice counselling, and wanted to meet again to discuss it more.

We talked a lot about our personal lives as they are lived through the Rule we keep.

On July 27, the fellowship met at the home of Ted Conwell in Fullerton (not far from Disneyland). This was a Sunday meeting, so we shared Evening Prayer instead of the Eucharist.

Much of our discussion centered on the formalities, particularly the term "father" as used in addressing a priest. Some priests have difficulty with the idea of being addressed by first name under any circumstances. Within the framework of most of our Third Order gatherings, all of us go by first name. These are, of course, our names as Christians. There were differences of opinion, but no one was angry. One important area of agreement was that we do need to consider the feelings of others, based on our knowledge of their likes and dislikes, and we do need to be sensitive to the nuances of those feelings in our communications with others.

The word "feelings" here might be interchangeable with "needs." Inevitably, whatever topic we start with in our discussions eventually leads to some relative point in our Rule.

Br. Robert was scheduled to visit the fellowship, and to preach at local parishes in September.

We keep in touch with Jean Sullivan, our isolated tertiary in Shenandoah, Ia. She does a good work with alcoholics and is currently helping a young woman with this problem.

--Ken Cox

Lexington

The Lexington Fellowship met at 10 AM St. Francis Day, to study an hour before the annual St. Francis Day Eucharist and Blessing of the Animals at St. Michael's Church. (The animal blessing has moved with Bob Horine, from Christ Church to St. Augustine's to St. Michael's.)

Those present agreed to what seemed implied by those who were absent: that we dread these meetings, feel guilty about dreading them, yet find our community in our Cursillo groups and not in the Third Order fellowship. This seems equally true for the member of longest standing and for the newest novice.

Some of us find the study superficial while others think it is too difficult.

The one point upon which we all agreed is that we want to

have a fellowship we look forward to, and we want to discuss in some way our commitment to St. Francis.

The highlight of the meeting was the offering of a fresh apple cake from Postulant Kathy Hougham and a bouquet of Fall flowers for each person there from her husband, Novice Al Hougham.

Study quickly evolved into discussion of how we can really be a Franciscan family, and too soon we had to adjourn for the Eucharist, having planned to meet at Peg Shull's for supper followed by Chapter of Faults (how am I keeping or not keeping my Rule?) and an offering from each person of a favorite passage from St. Francis' life or works. This next meeting will be on November 15 at 6 PM. Come if you can; if not, keep us in your prayers.

Africa

ZIMBABWE: Archdeacon Basil French (our TO CHaplain) exercises a tireless and heroic ministry in Umvukes near the border, where 50 of his parishoners were killed in one week of war.... Another Bulawayo Tertiary, Ivan Moore, is Senior Commandant with the Security Forces, and has the Tau cross hanging in his office.... SOUTH AFRICA: The manual, part 2, for the African Province has been drafted. There are fellowships in Natal, the Transvaal, the Cape, Somerset West, Cape Town, Johannesburg....

ZAMBIA: Our tertiaries are scattered over a very wide area (points more than 200 km apart). They are a lively bunch and have gathered a good group of young

people who meet every week and may well become Tertiaries.

TANZANIA: The brothers of the First Order have a rich diversity of ministry; Aidan at the Mission to Seamen, Ninian in the world of music, lecturing at the University and at St. Augustine's Major Seminary; preaching and healing missions; others completing theological studies; and a plumbing course at the Capuchin Trade School.

An item of local news here in Zimbabwe, April 17, 1980. At midnight tonight, Zimbabwe officially becomes a free and independent state. God grant all our people freedom and peace; freedom from fear, and freedom from bitterness, one to another, and freedom from too-great expectations;

and God grant us peace in our day-to-day living, peace of mind, and, above all, his peace.

I would like to end with a true story which moved me deeply:

A Tertiary, acting as sidesman [usher] at a parish church was 'monitoring' the flow of communicants, and noticed one worshipper who did not leave his pew.

This occasioned some mutual embarrassment. After the service, the Tertiary sought out the man to put him at his ease, and from him learned that during fourteen years of moving from parish to parish as his work demanded, he had not actually received the elements of the Sacrament. He was, he said, too guilty, too grievous a sinner. He throughout that long and dreary time had come faithfully, week by week, to pray, to worship and to adore. Praise God one of us found him in his loneliness!

Now, whatever may be thought or

said about the seeming breakdown in communication, teaching and fellowship in the Church, two lovely and inescapable facts shine through the sadness of this tale: This man's deep and sincere penitence and humility, and his enduring and devoted love of God. Remember our Lord's story of the self-righteous pharisee and the humble sinner? I venture to suggest that our man was unwittingly in closer and truer communion with Christ than he knew, and perhaps more than were some of the others in all those many congregations who went to the Communion rail.

And what joy when 'normality' was restored! Humility, love, joy! May our Lord and God bless our service, wherever, whomever and whatever it may be.

--Llorrine Scholtz
29, Windermere Road
Morningside,
Bulawayo,
ZIMBABWE



(This issue contains a number of short book reviews, both from Pat Mahon and from Helen Webb. Pat is recovering from serious surgery in September combined with a chronic heart condition. Please keep her in your prayers.)

There are three items in the Archives which may interest you.

One is a Third Order Chronicle (European Province), December, 1978, issue. This is a 62-page booklet.

We also have a nearly complete

set of the newsletters put out by Fr. Liebler and his associates at the Hat Rock Valley Retreat Center, Monument Valley, Utah. These date back to 1966. The center provides services to many Indians in the surrounding area.

The third item is a set of pamphlets by Fr. Valenzuela in Bogata, Columbia. They are a guide to the Episcopal Church, a guide to the Holy Eucharist, an invitation to San Miguel y los Angeles Church and a list of courses in Christian Education. For those who read Spanish, these provide a fascinating window into the Church in Columbia.

Write to me for these.

I recently received a letter from Jane Ellen Traugott, listing several books which she

would like to offer on loan.
These are:

Carlo Carretto, Summoned by Love and Love is for Living, which I have not read and so cannot recommend;

Carretto, The God Who Comes, a treatise on God's love for and trust in us. His reading of the absence of God as God, expressed as trust in us, was particularly helpful to me. A book to be prayed, not just read through;

Carretto, Desert in the City, a week's retreat for people who are involved in a busy life. It is to be done while you are involved in the usual daily round. Highly recommended for those who are ready for a contemplative style of prayer. Don't read it: use it as intended.

Catherine deHauck Doherty, Fragments of My Life. Autobiographical sketches of a most unusual woman who was always twenty years ahead of her time. At times warm, at times hair-raising, and at times heart-breaking. I highly recommend it, especially for folks who think that Christianity is a dull escape from life.

Thomas H. Green, When the Well Runs Dry, I haven't quite finished yet, but so far it seems to be an excellent guide to the solid, hard prayer of darkness. The subtitle is "prayer beyond the beginning," and that is a good description. I would recommend this only on the advice of your spiritual director. It is not for the beginner, but it is very helpful "beyond the beginning."

The following books, I have not read yet:

Dame Maria Boulding OSB, Prayer, Our Journey Home;

George A. Mahoney SJ, Invaded by God, Mysticism and the indwelling Trinity;

Louis Evely, We Are All Brothers;

E. Lorna Kindall, The Humanity of Christ. This author is a sim-

ple person with a fine mind and a deep spirituality.

--Pat Mahon

Did you see the ad on the back of the August issue of the Franciscan Herald for a book called Franciscan Readings, edited by Marion Habig, OFM?

The ad says, "a series of 66 spiritual readings: three for each day for a month. The first two readings are selections from Sacred Scripture, and the third is from the Writings of St. Francis."

"The purpose of the collection is to keep alive the Francis flavor of some of the readings that were dropped when the Divine Office was revised...If used consistently, these Franciscan Readings will fill all of us with a deeper understanding of the spirit of St. Francis."

I sent for a copy and have been using it each day. To me, it is a valuable little book, gathering within its covers Gospel and other Scripture writings together with St. Francis' viewpoint on a particular theme of the day. Each selection takes only a few minutes to read, but seems to me like a breath of fresh air, as well as something for meditation.

The book is available from the Franciscan Herald Press, 1434 W. 51st St., Chicago, IL 60609, for \$6.95.

The Joy of God, by H.A. Williams
Templegate Publishers, P.O. Box 963

Springfield, IL 62705
and Episcopal Book Club

I have found this interesting, easy reading, and helpful in considering Christian and Franciscan joy. The many facets he reveals are like discovering new treasures in everyday life.

--Helen Webb

OPINION

What to do?

I received a printed-by-the-thousands brochure today from an OFM organization in Missouri asking for a donation. They gave a short, vague history of St. Francis and then ran through a time schedule of all the prayers and Masses they would say for me if I gave them money. Not once did they mention what they, as an organization, were doing with their monies, or what, if anything, they accomplished.

In reading through the Franciscan Times, I receive the same message, and it's a question that we should start asking ourselves. Other than praying for one another, going to monthly meetings and pot lucks, receiving each other's vows and posting papers back and forth, what are we as a group doing to follow in the work St. Francis started? What man or woman have we, as a group, helped? What child have we healed, or schooled, or clothed, or housed?

I believe it is time to think about these questions.

--Mary Mobert TSF

Break bread

In my parish, we use Syrian bread for the Eucharist. We can either give one person the whole piece and let everyone else go without, or we can break that one piece so that everyone can have some. To me, this is a paradigm of our life. We can either share the good things of the world, or we can take as much as we can for ourselves and let everyone else go without.

Sharing goes deeper than just economics. In the stories of the

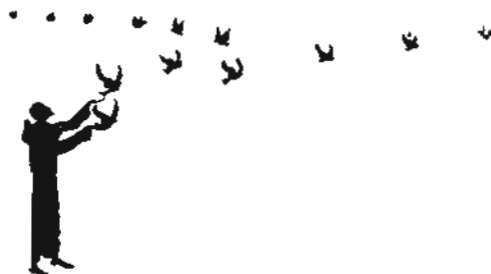
loaves and fishes it seems that there was enough because they were broken and shared among many. At my first fellowship meeting I found that I hadn't been told to bring lunch, and Pam shared her tuna fish sandwich with me. I still remember it, not because of having had half of a tuna fish sandwich, but because she shared a bit of herself with me.

The Eucharistic sharing goes even deeper than Pam's sandwich because the bread that is broken in more than just bread. It is the bread which we have offered as a symbol of our lives. God accepts our offering, infuses it with his presence, and then gives it back to us transformed and animated by his life. It is no longer just bread; it is the Body of Christ. In the breaking of the bread we see Christ's life broken for us on the Cross. When we receive this bread, we are united with Christ in his life which he offered for the life of the world.

Breaking is painful, but it is not an end in itself. The purpose of Jesus' death on the Cross was not his suffering but our salvation. Our little sacrifices of self-denial are not so much for our perfection as for the spread of God's love. Self denial becomes an expression of the love of others rather than an exercise in self-hatred. By participating in the love of God, we are drawn into the "joy of service so deep that self is forgotten:" not hated or destroyed, just forgotten.

Simplicity is our way of working this out in our lives. It is the daily consciousness of the needs of others, and the daily sharing of our lives to meet those needs. By using only what we really need, we can provide for the needs of others. In this way, we can witness to God's care for all his

*What else to do—or be?
Think about it*



people and bring them to the knowledge and love of God.

We are God's bread, broken and given for the life of the world.

--Jane Ellen Traugott

Meditate

Most of us, when the word Transcendental Meditation, or other similar designation is mentioned, immediately think of Eastern Indian religions.

Erich Fromm, when asked for a practical solution to the problem of living, replied, "The experience of stillness. You have to stop in order to change directions."

Indeed, ours is not an age of quiet or of reflection. The very atmosphere around us is tense and rushed. The process of taking two fifteen--or even twenty-minute periods a day for quiet reflection and meditation can be recommended for anyone.

Since the earliest days of Christianity, and with certain other religions even before that, meditation has been much used as a means of achieving greater awareness of oneself, of spiritual reality, of the outer world, of God, and of one's fellow man.

There was a great revival of interest in mysticism during the fifteenth and sixteenth centuries. Many monks and Christians at large sought a new awareness of God through prayer and reflection.

One classic writing still published is The Cloud of Unknowing, by an unknown monk. Another reading I have found most helpful is Meditation in Depth by Klemous Tilmann.

I also like to meditate on Ps. 46:10, "Be still and know that I am God" and Isaiah 30:15, "In quietness and in trust you shall find your strength."

Peace, and pleasant meditating!

--Warren L. Wagner n/TSF

Francis' love made him brother not only to everyone but even to everything. All, from Brother Robber to Sister Moon, were members of God's family.

Francis Reflections
St. Bonaventure University

Jane Ellen Traugott has found that used postage stamps contributed to the Salvation Army Food for Stamps program have provided 200,000 meals for underprivileged children in Third World countries. It takes about 240 common stamps, fewer commemoratives, to pay for one meal.

From now on, all stamps sent to the burser will go on to this fund. If you have stamps you have been saving, but you didn't know what for, send them on, too.

FRANCISCAN TIMES is published four times a year at Topeka, Kansas.

For address changes, write to Helen Webb, 4008 Buckingham Road, Baltimore, MD 21207.

Send news, features, art and comments to Peg Shull, 803 Melrose Ave., Lexington, KY 40502.

Send first inquiries about the Third Order to Tertiary Bob Teudesman, Little Portion Friary, P.O. Box 399, Mt. Sinai, NY 11766.