

# We come together in Miami

*Editor's note. The telling of the Convocation story reads a little like Acts. I intended to attend the entire Convocation, but illness in my family-by-blood forced me to miss most of the reunion of my family-by-faith. So I use "we" when I was there and "they" after I left. Wouldn't it be convenient if the author of Acts had appended a note like this?*

Convocation began for most of us on Wednesday afternoon, April 18, when many of us arrived at the Miami airport to be met, we knew not by whom. Dee Dobson, who organized the meeting, had described herself to me as short and stout. Because she had a big voice, I had expected a much larger person. At the meeting I had many such surprises. She said I would be met by herself or her son. It turns out, she has three sons, two of which are identical and drive an ancient school bus named Blue Moose. And it was John Scott I saw first at the airport. With him was Br. Luke, who wasn't supposed to be there at all but had caught an earlier plane, and who looks, friends, I'm not lying, like a slightly older version of Luke Skywalker in STAR WARS.

We all gathered at the Dobsons', and moved to the Dominical Retreat House in time for supper. Folk who had driven and late plane arrivals were already there.

For folk who have not met many of us, here are some impressions:

Helen Webb has beautiful auburn hair and a gentle smile.

Marie Webner is tall, thin and graceful, like a willow tree.

"Gooch," that's Fr. Goode, laughs a lot, with depths of seriousness underneath.

Peg Shull generally hides behind a camera of a dulcimer.

Here is the order of events:

Wednesday night, we visited and sang.

I played the dulcimer. Then we read Compline and the night people went back to visiting.

We spent Thursday at Concept House in downtown Miami. Thursday night, we heard a report from David Catron, our only tertiary in Mexico, and from the Trinidad tertiaries.

The Madrid Document took all of Friday morning and most of the afternoon. They spent the rest of the afternoon at the beach. Br. Geoffrey spoke Friday evening.

Saturday morning, Hendrik (Hank) Konning spoke. On Saturday afternoon they all "piled into the Blue Moose and went to the Everglades. [Mary Ellen] could wax eloquent on that, but " had to meet the newsletter's deadline.

Something must have happened on Sunday, but no one reported it.

Reporting is odd here, because I was called away hurriedly. One meeting has two reports, which in true Talmudic style I am using since they are very different and show two points of view. Two meetings have one report. But, somehow, there is nothing about Hank's report. Hank, I apologize. We'll run that next time.

The retreat house is modern, on a large lot in a residential area, which enabled walkers to explore a little. The chapel has a variety of excellent homemade banners.

The thing I remember most happily of Convocation was small groups of people sitting in the common room, or on the lawn, and visiting. It felt like a family reunion.

And for those of you who wondered, my mother is nearly recovered from her stroke, and I thank you for your prayers. And John is entirely over his chicken pox.

# Concept House: Franciscanism for drug addicts Page 2

"I'd like to dispel some rumors about last night so we can all know what's happened. X was acting out. He tried to scam Concept House. Well, we're not so easy to scam. If you've come to Concept House to take drugs, your days are numbered." He addresses a number of scathing comments to a small, 14-year-old boy, who was taken into buying vitamin C, which he thought was a narcotic, from X. Where is X? "I threw him out, right on the street at one in the A.M. I didn't have a pang of conscience. I went back to bed and slept like a baby. And I was glad to see him walk down the street and the police get him. And I hope they bury him."

The man speaking is Tertiary Jim Jones, the director of Concept House in Miami. And this was the first we saw of the House when about 20 of us arrived there for a tour the first day of Convocation.

Jim attended Nashotah House seminary with our guardian John Scott thirty years ago, they agreed. Most of the time since then, he has worked with alcoholics' and drug abusers' rehabilitation centers, Concept House being his most recent.

"Drug use is a revolt against authority," he said, which is exemplified also by the street language of the addicts. "There's a lot of kick," he explained, "in beating the system." As an example, he noted that here in the United States, where heroin is illegal and methadone is legal junkies take heroin. In England, on the other hand, heroin is legal and methadone, illegal, so of course they take methadone.

"The drug is the symptom, not the problem," he continued. "The life of a junkie is a self-destructive, semisui-cidal life.

"We try very hard not to attack a person's being but his behavior," Jim said.

The counsellors at Concept House, Jim explained, combine psychotherapy, behavior modification and "pure authority", none of which, used alone, has a good success rate, but which, used together, in an atmosphere of acceptance, do work.

"Someone asked how much religion goes on here," Jim said, "and I said 'not much.'" He paused for effect. "But I was lying." We don't run a 'religious' program. But we exemplify catholic religion and Franciscanism.

Concept House has about 70 clients, 17 staff members, and 14 children. It is one of very few rehabilitation centers for addicts where a pregnant woman can go without having an abortion, and from that, word spread in the streets, Jim said, that they took children. So now they do. Children live with their mothers in a house called "Mother Hubbard." Teen-agers live in separate male and female dormitories, as do adults.

Part of the program includes good grooming, and the people we saw when we entered were clean, with their hair neatly trimmed and their fingernails clean. They proudly showed us clean if makeshift quarters. The food was simple, but well prepared. The laundry area was bustling, although the garden was stripped the week after Easter from churches having bought all the Easter lilies they had grown.

"It's not like we were treated bad here," one sixteen-year-old boy said. "I think we're treated real good."

In true Franciscan style, Jim begged a little. They need \$60,000 for a new building complex. The present one is made up of an old maternity hospital (where, it turns out, one of the local tertiaries' son was born) and several adjoining houses. The buildings are old, and in constant need of repairs.

Also, "when dope fiends are taking dope, they are self-destructive," Jim explained. "When they come here and have no drugs, they bust up the place. We repair--and we challenge this behavior."

We saw a group consciousness-raising session, and a reading class, as well as touring the house and the outpatient clinic at Holy Cross Episcopal Church, to which Jim is attached. Many of the children from the house attend Holy Cross's day care center, and several front rows in the church are informally reserved for the house patients, who, as a good family, pass restive babies back and forth during services.

Clients are carefully screened before being accepted at Concept House, Jim said. About 87 per cent are referred from criminal courts. They especially look for brain damage, as comes from inhaling transmission fluid, psychosis, and the aftereffects of LSD.

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# More Concepts

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"The plan of dope as one of God's creatures is to relieve pain," he continued.

There are no locks at Concept House, he explained, to show that addiction is a human problem. "Most centers concentrate on one kind of dope fiend," he explained; "we don't....Our enveloping concept is to open our doors wide to let in many people whose lives are broken by the dilemma which comes from dope.

"Francis glorified God's creation," Jim emphasized, while Concept House is to a large degree funded because of the Harrison Act, which "proclaimed that dope was of itself evil."

He expressed considerable contempt for an act that would "stamp out the drug instead of patching up the human beings.

"The Franciscan life," he said, "makes the difference between working by the rules, from nine to five, and living in vocation. You know when you've had enough and say 'good-night,' but the vast majority of the staff, Christians, Franciscans, Jews or agnostics, all work far beyond what is required.

"The Franciscan attitude of do and do and do and do, and kiss every leper who ever walked in Italy can really get you down," he continued. "When I admit to

shirking, nine times out of ten, my confessor will give me the dickens for not shirking more and sooner."

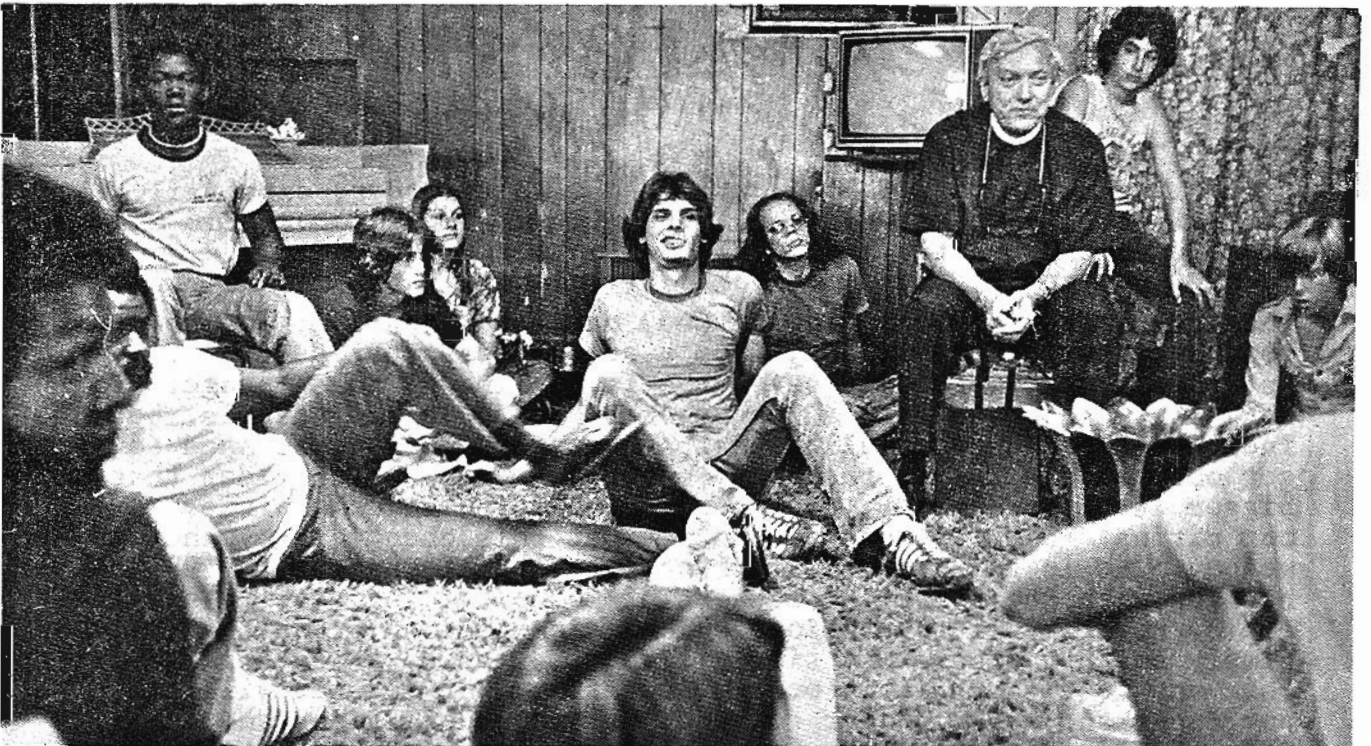
Jim sees his Christianity as essential to his work at Concept House.

"If you approach life like Pollyanna, thinking everything should feel good, everything should be painless, you'll have a mess," he said. "If we are going to have the joys of Passover, we must first have the horrors of slavery. There is no way in the world we are going to grapple with resurrection without crucifixion in our daily life. We wriggle and squirm to avoid it every day but we can't.

"What the addict wants to do is live without pain. The essential nature of the Judeo-Christian tradition--and of Franciscanism--is to get crucified and know what it is and not run from it. While we were there, several graduates stopped at the house, these being folk who had completed the program successfully and were working. Their success and their continued ties to the house were an obvious source of inspiration to the clients who were there--although these are not the words they might have chosen.

Seeing a fellow tertiary doing such important work so well was quite likely an inspiration to some of us--not necessarily to do the same thing, but to serve more totally where we are.

--Peg Shull



A Concept House encounter group in session The priest is Tertiary Jim Jones



Tertiaries at the Miami Convocation pose in front of the tour bus. They are, from left, front row, Irene Pryce, Sylvia Harvey (?), Helen Webb, (kneeling) David Catron, "Gooch" Goode, Virgilee Ehmer, Br. Mark Francis, Jack Stapleton; next row, Barbara Kelly, Jean Walker, Jane Ellen Traugott, Jackie Richards, Cathy Ransdell, Marie Webner, Mary Nelson (?), Br. Luke; back row, Betty Knight, Br. Geoffrey, John Scott, Glen-Ann Jicha. Hidden or missing, Hank Koning, Ursula Richards. Peg Shull photo.

## *Brother Geoffrey finds our problems moral not economic*

First he spoke of the growth of the Third Order, especially in the Orient. There's a Fellowship growing up in Singapore for example. What he really had to say was on our vocation in the world today. Our problems are not basically economic, but rather moral.

They arise from a wrong view of God, man, and creation. We need to change our lifestyle away from a selfishness that destroys. As Franciscans, we should be on the front line of this change. To do this, we need to take a long look at Jesus in the Gospels, both individually and communally. As part of this change, we need to get our hands dirty in the soil, and to war against the idea that bigger is better. There is a need to build human communities in our cities. One way that we can work at this change is by the way we buy. He is going to call an Interprovincial Chapter in 1981 to help us with the practical matters of Gospel living. As an example, he spoke of *Compassion*, which is an African group that "lives simply so that others may simply live." He asked us to think about this and to discuss it in our Fellowships. Our Chapter will take any input and work it over to send Geoffrey suggestions and ideas. Some reactions to Geoffrey were that we need help with action, that we should bring people together for more effective action, and that

*cont'd on p. 5*



Br Geoffrey, cont'd from page 4

what we really need is the will to live this out as we already have the know-how.

This was a general sharing of ideas and insights, and as such was a bit disappointing. We must each find authenticity in our own way, and this involves coming to terms with our world. We no longer live in a Christian world, and so we stand out just by being. This has to happen both on the personal and institutional level as we don't operate simply as individuals but as parts of communities.

- Jane Ellen Traugott

## Geoffrey: another view

Brother Geoffrey spoke with power and authority and in complete simplicity about the state of the world in which we live.

One of the many important issues of which he spoke that impressed me most was the fact that we as Franciscans begin in little groups and come together in unity, whereas other religious groups start out together and then separate. He also made it quite clear about the urgent necessity of dedicated Franciscan Christians to do something about the political situations, the economy, ecology and general state of affairs which surround us in all parts of our world. The majority of persons question, "what can I do to help?" The wonderful part was that we can begin to do now. He stressed the fact that we should begin immediately because there will come a time when we will not be able to function freely within our nation because it will be too late. He also stated that we, as followers of our Blessed Lord and St. Francis, were not here to convert the world but to live the Gospel life. With each person doing his own part beginning in a small way; so that we set an example for others to see and, hopefully follow. "By their fruits you shall know them."

Brother Geoffrey made several excellent suggestions. One was that we each plant a small vegetable garden with flowers, as in Bio-Dynamic French intensive gardening which is being done now in California with great success. Some other ideas we to make Human Communities working together, not wasting. Sharing our talents and

possessions out of our abundance. By being good housewives "domestic Engineers" and by the many uses of our appliances such as using our telephone in this service, etc. etc.

Part of our world which is very troubled is South Africa. Blacks and whites are coming together and calling us in the Western world to do the same. There is no economic problem, there is no energy crisis. The trouble lies within humanity! We are being called to make a change in our lives, from self to God. Brothers and Sisters in Christ, we must start taking a new look at Jesus. Together we must inspire and stimulate one another. One of our troubles as Christians is that we have been innoculated against the Gospel and we may never catch it. We have to start growing, growing good. We have warred against the idea and must get over the idea that bigger is better. Small is beautiful! And we can begin by doing things on a small scale. Our life style must be worked out with the courage of our convictions, in practical terms.

What a joy and inspiration it was to participate in such a gathering of committed Franciscans and to see Christ represented in our varied types, to know Our Lord, others and ourselves on a deeper and more intimate level! As Brother Mark Francis said in summing up our experience together: "We have encountered the Risen Christ."

- Mary Beldon Nelson

# MADRID DOCUMENT: revised 3rd order Rule

The document itself is meant to be the basis for a revision of the Third Order Regular Rule. It is a statement of the principles by which they will live. There are three basic concepts involved: Metanoia, poverty, and incarnation. Metanoia has been translated as penance or conversion, and is the complete turning of the whole person to God. Poverty is seen as sitting loose. The third concept is that we are entrusted with the continuation of the incarnation.

At this point, Sr. Rose Margaret asked us to name some things that we found exciting and challenging in the world today, and things which we found frightening.

## Challenging

Listening  
Disintegration of Society  
Call to peace - love  
Being poor in spirit  
Model of heaven  
Freedom  
Energy crisis-simplicity  
Being  
Call to honesty

## Frightening

Selfishness  
Disintegration of Society  
Violence  
Spiritual bankruptcy  
Removing from reality  
Security  
Apathy  
Doing  
Knowing ourselves

In thinking together about our role in the continuation of the incarnation, we looked at our need for Jesus, God and man, and a deeper relationship with him. Jack pointed out the necessity of maintaining the full truth of the incarnation. In living this out, we find that our involvement leads to crucifixion - and resurrection, and that this is a present reality, not past history and a future hope. To be at peace in the Christian life requires a true humility which includes the smallness and importance of each person.

During the break after lunch, Sr. Rose Margaret and Bruce took our thoughts and arranged them in their categories. Under letting go they put our points about security, noise, words, doing, and our own ideas about Jesus. Our poverty will be experienced as purification and liberation, and will be expressed in our respect for the world and our life with the poor. We will be in the world, but not of it. They saw obedience in terms of fidelity to God expressed in terms of the Church, the community, and, in their case, in their superiors.

Franciscans are called to serve the Church and the world by their life style. In writing their Rule, they are seeing it both as a reflection of their lived experience and as an image of what they are called to be.

*Thank you, whoever you are!*

The gift of three reams of paper from a Lexington business is saving us enough money to cover the cost of adding photographs to the newsletter this is-

sue. Alas, when Terry Andrews gave me the paper I neglected to ask where it came from so I could give due credit. Next issue I will thank them properly.

# BATS



Have I told you about our bats? We had a whole bunch (herd? family? flock?) living in our attic and I just didn't feel it was a clean, healthy way to live - not to mention the fact that their nocturnal entrances and exists were noisy and kept us awake. So, we sprinkled three pounds of moth balls (odor offensive to bats, mice, and of course, people) in the attic and over the course of several weeks I got all the escape hatches I detected plugged with steel wool. This required many hours of perching on the fence to watch the bats leave (after dark) and then scampering around on the roof with flashlight and steel wool to close the doors behind them, so to speak. Needless to say many found the only escape route was through the house, so I spent many more hours chasing bats out windows. We seem to have finally conquered them - I found catching them on a tennis racket, or between two of them (it just trapped, but didn't squish them), the most effective way to do it, as their radar doesn't seem to detect mesh.

But through it all I made some interesting observations about bats. They seem to be a social animal (as are bees and ants). I think they send out a couple of scouts at night who fly away for a short time and then return to circle and squeak. Then the main bunch leaves. These, of course, aren't vampires and are a timid, quiet animal. They aren't aggressive or fearsome at all. And, after I had plugged all the escape routes, trapping some in the attic (who have since come into the house and been chased or thrown out the window), seven or eight bats circled the house for several nights. Apparently they could hear their trapped companions and they stopped at each of the old escape hatches and squeaked - I assume to try to lead the trapped ones out. I don't know where the bunch has moved, but I must admit it has been an interesting experience - creepy, but interesting. They really are a unique little beast and their flying and acrobatics are incredible.

And, unless I'm reading things into their behavior that aren't really there, they seem more interested in doing for each other than the family of man as a whole!

# News from a missionary tertiary in Guyana

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Dear Helen: April 3, 1979

You very kindly wrote to me more than a year ago and I have never replied. Seeing how very busy you must be with your big responsibilities to TSF, I feel very ashamed: at the same time you may not find it hard to understand that in a life of much travel and under very simple conditions: often no table, frequently no lighting after dark, it is possible to carry a letter around for so long without being successful in answering it. I hope you'll forgive me, because I do greatly appreciate the arrival of your wonderful packets of Franciscan news. It often has to travel with me, also, to find a quiet opportunity to be digested.

The Third Order seems thoroughly organized so I expect you have heard from Brother Dunstan about his visit to us in this area last November. I had been admitted a Novice (by our Bishop) on the Feast of St. Anthony last year. But we are now three (soon four) postulants following his visit. And if by God's grace we can have other brothers (or sisters) to visit us again occasionally I don't doubt there may be more. I see our vocation as rather specially to show a Christian answer to the sudden spread of materialism and money-seeking among the Amerindian people here, through the incoming of miners from our coastlands. So far, it is young married couples who are interested in the Third Order, and this suggests that the Franciscan spirit is to be exemplified in families rather than in individuals, which is natural enough because the Amerindians have been greatly dependent on their extended families for their community strength - and it is now the family that is under most tension from the new influences which are threatening their ancient ways.

We hope to spend the Tuesday of Holy Week together as a Quiet Day and to repeat this at intervals when possible, as a Franciscan retreat would be rather difficult at present. The novice/tertiaries are people with no fixed income and living mainly by

subsistence farming; money is scarce and any regular contributions to SSF would be difficult, so they are joining with me in building up a little fund from which we could try to pay the expenses of a visiting brother from the Trinidad Friary of St. Anthony, whenever that is possible. Guyana is in continuing economic crisis, and no money is allowed to be sent out of the country; so it would not in any case be possible for us to subscribe to SSF funds in USA at present.

I am finishing this letter four days later, 54 miles away from where I began it. Tomorrow I have a 24-miles' walk through the forest to my next destination; on the following day about as far again to the last one in this area. The villages are quite small and communications are very difficult, and even food supplies are uncertain. But the people look after me very lovingly and well. At the moment I have an inflamed leg, possibly a filaxiasis infection, which makes walking painful. But I expect one of the men will walk with me and carry my baggage, which will make the journey a lot easier. My next journey, I hope, may be by military helicopter to St. Silas Kuvutuku near the Venezuelan border. The only other way of getting there is by river through many rapids and falls; but last time we lost our boat and baggage (but no lives, by God's mercy) in a difficult series of falls, and since then I have not been able to get a new boat, though Sister Cecilia SSF sent me money to help pay for it. There is no one in the area able to make the type of boat we need at present.

I hope to get back to Kamarang by the end of March to keep Passiontide, Holy Week and Easter at the Parish Centre. Then another journey to the coast to attend the diocesan Synod and visit another area. I am seldom stationary for long and the work always varied, and happy, and challenging. Pray for us, please, as we do for you. God keep your work. Yours in the peace of Jesus,

- Canon John Dorman



# Folk & Fellowships

## St. Bernardino

The St. Bernardino Fellowship continues to meet regularly at about six-week intervals. We met in Long Beach on March 3 with mass at noon in All Saints Episcopal Church, Fr. Woodfield celebrant. Afterward Doreua Woodfield prepared a nice luncheon which we all enjoyed and this was followed by discussion of the Rule. We had four tertiaries, two uquirers and two other guests with one of the guests very interested in the Franciscan life style. Our meetings are usually rotated between Long Beach, Riverside, San Bernardino, and Fullerton which entails about 75 miles of driving at the farthest point. Freeways in Southern California make it relatively easy to cover this distance.

On April 18 we met in Fullerton with Ted Corwell as our host. Our Fellowship at present has three professed, Fr. Woodfield, Sylera Broadbent, and I and three novices, Ted Corwell, Dorothy Clayberg, and Ruth Floyd. Frequently, we invite others from the parish attended by the host to share what we are about.

It is interesting to look at the occupational cross section of our fellowship. Sylvia Broadbent is a professor in the Anthropology Dept. at University of California, Riverside Campus. Ted Corwell is a computer programmer. Fr. Woodfield is associate priest at All Saints. Ruth Floyd, whose family are all adults now works from time to time, usually in civil service but at present is unemployed and using her time in good proportion for service to others and serving as a volunteer in a local museum. Dorothy Clayburg had an industrial injury some time ago and is unemployed,

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but living her rule. I've been with the Employment Development Dept. for 33 years and am a claims supervisor in the Disability Insurance Division of our State Agency.

On the subject of occupations, I have an opportunity to see the wide range of these in my work. The common denominator in all this variety is the quality of devotion, regardless of one's particular place on the vocational scale. Each of us has a special thing to offer and our individual special needs are met by the special offerings of others. This is the very ingenious plan worked out by our Lord.

San Bernardino is a city of around 130,000 and is surrounded on three sides by beautiful mountains, all of which are covered by snow at this writing (March). The highest mountain near to us is Mt. San Gorgorio which is 10,500 feet elevation. A mountain ridge runs from the east around the north and reaches a low elevation of just over 4,000 feet at Cajon Pass with elevations increasing as you enter the Ameles Forest going toward Los Angeles. Here in the valley we seldom have freezing temperatures. With a lot of new housing being built over the past 20 years, the orange groves have gradually been converted to housing tracts at the expense of some very good farm land. With all of our progress, we have not yet figured out how to conserve good farm land and use less desirable land for housing. That may be a minority viewpoint.

We correspond with an isolated Tertiary, Jean Sullivan in Shenandoah, Iowa. We write to her telling her about each meeting and letting her know when we have scheduled a subsequent meeting. We sent snapshots taken at one meeting. We read her letters at our meetings and this makes Jean a part of things.

- Ken Cox

More fellowships on pages 10-11

## Chi Rho, Chicago

Michael Williams (P) and Masud Syedullah (Novice) will be graduating from Seabury-Western June 8th (speaker to be Henri Nonwens). Sy will go to St. Aidan's, Tulsa, Okla. as assistant and Michael to St. Lulce's, San Diego, as assistant. Michael's wife, Connie, who is an Associate, is expecting their first baby after 7 years of marriage.

Fr. Bill Roberts, wife Ingrid (both novices) and expected baby will come up for a graduation reunion from Davenport, Iowa, as will Sharon and Bill Greeley (nov.) with their young daughter, Charen, from Aiken, S. C.

Jean Jordan will be celebrating her M.S. degree from Illinois Institution of Technology and with her newly-professed husband, Jim DuBois is moving to a house in, Hoffman Estates, Illinois.

We had a fine visit in February from our Guardian John Scott who managed to get in and out of Chicago between blizzards and received the vows of our convenor, Bill Mahan as well as Jim DuBois. Masud Syedullah and Alonzo Pruitt were Noviced and by happy chance the Bishop of Chicago was present.

## Colorado

Colorado Tertiaries have offered hospitality to all tertiaries who plan to attend General Convention in September. Particularly in view of two Franciscan feasts that come during the convention, Holy Cross, the foundation feast of the friars, and the Feast of the Stigmata of St. Francis, they hope for Eucharist and breakfast on at least one feast. Br. Robert and two other friars will be at the booth for the Conference on the Religious Life and Br. Robert suggests that Franciscans check in there during the convention.

For information, hospitality, assistance or simple friendliness, if you plan to attend convention, write to:

Alan Murphy  
27628 Fireweed Dr.  
Evergreen CO 80439

On that day we also shared in a prayer service and fellowship with about a hundred Roman Catholic tertiaries as our Christian Unity Octave observance.

Our Chi Rho Fellowship continues to shrink and grow and change. Several newcomers have been welcomed as we feel the loss of those who have moved. Fr. Mark Middleton has his own mission in Waucanda (Church of the Holy Apostles), Marilla Barghusen has started nurses' training, Linda Pell has been accepted for the diaconate at Seabury, Bea Evans is serving as Fellowship Secretary, Bill Smith is Guestmaster at Seabury, Fr. Rogers and his sandals made it through all the blizzards. Glen-Ann Jicha is planning to attend the Roman TO Convocation in June and those who have visited Leo Combes report that he and his family are happily settled in Illinois, where he is rector of Kewanee.

- Glen-Ann Jicha

## Coordinator

ANNJANE TANNER is the new Fellowship Coordinator. They planned to get together at Easter to set their plans. They hope to develop a study guide for fellowships, with discussion questions. It would be based on the Roman Catholic T.O. Reg. Madrid Document. He says we will be learning more about that at Convocation from Sr. Margaret, who helped, or was co-author, of the study guide he and Annjane are using as a basic source document. He feels it could be an excellent study guide for isolated tertiaries as well.

## California

Did you know that Barbara Kelly is on the board of directors of The Hacienda, a drug rehabilitation program in Ventura, CA, which includes addicts, their children, and in many cases whole families. The Hacienda is similar to Concept House in many ways, Barbara said, but different. If you want to know more about it, ask Barbara. It's a subject dear to her heart.

Br. Mark Francis was in Philadelphia the last weekend in January to lead a quiet day for about a dozen tertiaries and admit the Rev. John Widing as a novice.

## Lexington

The Lexington, KY fellowship is losing a professed and a novice tertiary when Bob and A-layne Heck move to North Carolina this month. We wish them well while we recognize our loss. The focal point of our April meeting was a tape from our member-in-absentia the Rev. Don Bailey in Moose Factory, Ontario, centering on prayer. We are getting copies of this tape which (probably much to Don's embarrassment) we thought was superb, so the Rev. Jack Stapleton sacrifices the jazz tape he had planned to listen to on his two-hour drive back to Morehead, to send Don an answer. Now he is professed, ordained, and settled into a mission, Jack plans to marry next month. News of that will come in the next issue.

## Professions

Carol Lundquist was professed on March 17, and Esther King on March 25. Congratulations and welcome to you both.

## THE FORUM - it's new

How do YOU feel about drug rehabilitation centers? Have you questions--or answers--about the Madrid Document? Is there any other subject about which you would like to hear a variety of views from our varied backgrounds and opinions? Jane Ellen Traugott suggested that we have a forum each newsletter during which we air opinions and discuss. The quality of this FORUM depends on your input, so I look forward to hearing from you. I'll try to run entire responses if they run 1/2 page or less double spaced, but will edit or cut

## Hospitality

On their pledges this year, Glen-Ann Jicha, Jane Ellen Traugott, and Peg Shull offered hospitality to any Franciscan who comes to their areas, which are, respectively, Chicago, Washington, D.C., and Lexington, KY. If you want to make a similar offer, let me know.

### OVERHEARD AT CONVOCATION:

"How can you reconcile all the pets you have with Francis' refusal to have any sort of animals underfoot?"

"I very carefully don't think about it."

It is time for the annual directory to be prepared. If your address is not correct, please send word to Mrs. Edward Webb, 4008 Buckingham Road, Baltimore, MD 21207. Clergy: It would be helpful if you'd send in both your office and home address, with a note about which is preferred. Several times the Post Office will send a correction, when it is only the second address, and both are all right. Seminarians: If you are about to graduate, or leave seminary, please send me the address where you can be reached. The same holds true for those who are attending college.

- Helen Webb

## Got some time? HELP!!!

Would YOU like to help? God knows I need you. I need someone to either type labels (the whole list can be photocopied, but it's amazing how many tertiaries move each quarter) for the newsletter, which would take between half an hour and an hour a month, OR to handle the entire mailing of the newsletter. The latter would take the better part of a day once a quarter, but would be rather a change and an addition to a resume for someone who has not done it before. What I would do is send you the camera ready copy, which you would take to the printer you had sweet-talked into giving us special rates because we're Franciscans. Then you would pick it up from the printer, attach labels, sort, and take it to the post office. Think and pray about it, and if either job appeals to you let me know. To continue to get out the newsletter, and to get it back on schedule, I need help.

Art in this issue, including the new logo, is by Scott Stromberg, a sophomore in high school and parishoner at St. Michael the Archangel. Drawing animals is one of Scott's favorite pasttimes, particularly animals that don't exist (like unicorns, griffins and the like).

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# UBI CARITIS

Tune: St. Columba - Hymnal No. 345

*(This is a new translation used by Chicago's Chi Rho fellowship. - Editor.)*

- 1. Where charity and love prevail  
There God is ever found. . .  
Brought here together by  
Christ's love  
By love are we thus bound.
- 2. With grateful joy and holy fear  
His charity we learn. . .  
Let us with heart and mind  
and soul  
Now love him in return.
- 3. Forgive we now each other's faults  
As we our faults confess...  
And let us love each other  
well  
In Christian holiness.
- 4. Let strife among us be unknown  
Let all contention cease...  
Be his the glory that we seek  
Be ours his holy peace.
- 5. Let us recall that in our midst  
Dwells God's begotten Son...  
As members of his Body  
joined  
We are in him made one.
- 6. No race nor creed can love exclude  
If honored by God's name...  
Our brotherhood embraces all  
Whose Father is the same.

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2025 Bellefonte Dr.  
Lexington, KY 40503

*Address correction requested*

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WEBB, Mrs. Edward L. (Helen) 5/8/71  
4008 Buckingham Road, Baltimore, MD 21207