

Editor: Mrs. Edward Webb, 4008 Buckingham Road, Baltimore, Maryland 21207

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Brothers and Sisters: **IMPORTANT...ELECTIONS!**

The Standing Committee adopted Sections I-A and II-C of the Provincial Statutes, with a series of amendments and changes that reflected your commentary and our own further thinking, and with the help of the Provincial Minister, Brother Luke, SSF, who attended our January meeting. They are printed in full hereafter; please read them and substitute them for the appropriate sections in the copy of the draft Statutes mailed to you in November. (We have deferred consideration of the other sections until the March meeting of Standing Committee.)

What is vitaly important is that we will now implement and provisions of the Statutes for two matters: the election of a Chapter, and the election of a Guardian. (The present Chapter was elected under previous By-Laws, and its term will end with the election of the new Chapter. We only became aware of the need for the office of Guardian at the general meeting in Redwood City last May, when the present Chapter elected me to the office. The new Statutes provide for electing this officer by the full professed membership.)

While none of you is compelled to nominate candidates (we realize the limitations of isolated tertiaries in knowing well their brothers and sisters in the Third Order), please try diligently to exercise your right to nominate up to five brothers and sisters to serve on the Chapter, and also one nominee for the office of Guardian.

But note: since the Guardian will be elected directly, the various candidates for Guardian are not automatically selected for Chapter. In other words, if you also want the nominee for Guardian as a candidate for Chapter, please also include that person's name among your nominees for Chapter.

Finally, although the new Statutes provide for a limitation on terms, all present Chapter members and officers are eligible for nomination and we will count the limitations from this coming election.

Use the enclosed form (or your own letter of endorsement, if you wish), and return it to the Secretary, Helen Webb, 4008 Buckingham Road, Baltimore, Md. 21207, NOT LATER THAN MARCH 1, 1974.

From the Guardian,

John M. Scott

EXCERPTS FROM THE DECEMBER 1973 NEWS LETTER FROM THE MINISTER GENERAL

This letter is going to each of the households of our Society where Brothers and Sisters will be keeping Christmas, some in extreme heat and some in extreme cold. Christ is in us through the Holy Spirit, so we are to be in our various households centres of His love and power and hope in the countries where we live. May God enable us to be instruments of His peace, as Francis prayed.

The country I have been staying in for the last two months is the United States. Brother Sebastian and I visited five different centres of our work, and also met several Third Order groups, and had talks with the Poor Clares.

I suppose one could sum up Little Portion Friary by saying it is a place where novices can be trained in a fairly quiet and peaceful setting, a centre of pilgrimage for groups of all ages coming for retreat or conferences, a place from which brothers go on mission. The House of Studies, attached to the Church of St. Mary the Virgin, New York, has three brothers who are studying in different ways; but it looks as though the brothers concerned will shortly be split up (going to other work). We visited our two brothers, Allan and John Timothy, who are in Montreal, Canada, weighing up the situation there, and already many young people are finding their way there to talk with the brothers. We traveled to San Francisco, where the brothers have been now for nearly three years, and recently accepted the care of the Diocesan conference centre called the Bishop's Ranch. With the Ranch taking a number of brothers, San Damiano Friary in San Francisco has been somewhat reduced in numbers, and has suffered from having had two guardians in as many years. However, the spiritual life has developed steadily and is central to the life of the Friary. Quite a lot of mission, retreat, preaching and caring work is undertaken from San Damiano.

While in San Francisco, I had a meeting with the growing and vigorous Third Order Fellowship, and Brother Desmond was also able to share in this meeting. I was very impressed with the vitality of the Third Order, and especially the Standing Committee, which I took part in at Peter Funk's house in Princeton, New Jersey. Brother Robert has done a magnificent job as Chaplain in stimulating new life, and it is noteworthy that there are a large number of aspirants and many more men than used to be. I feel that the Third Order is perhaps the most meaningful way of living the Franciscan life today, and I am delighted with its growth, and particularly that it is being led increasingly by tertiaries rather than friars.

It is a joy to see the American Province growing in so many ways, and one can but thank God for that. But, let us match courage and enthusiasm with wisdom and sound judgment, plan carefully and calculate our risks. May we all grow in the love and service of God in this new year of 1974.

With my love and prayers,

TWO RETREATS FOR TERTIARIES AT LITTLE PORTION

(1) Friday-Sunday, March 15-17, 1974

Conductor - The Rev. C. David Burt, tertiary

(2) Friday-Monday, May 24-27, 1974 (Memorial Day weekend)

Conductor - Brother Robert, SSF

Accommodations for each retreat are limited to 12 tertiaries, men or women, and reservations will be accepted on a first-come, first-served basis. Please write to: The Brother Guestmaster, Little Portion Friary, Box 8, Mt. Sinai, New York 11766, and mark the envelope, "Third Order Retreat".

If you make a reservation and then nearer the time find you cannot come, please let us know at once, so a tertiary on the waiting list may be given the opportunity. Phone: (516) 473-0553.

A LETTER FROM THE CHAPLAIN

My dear brothers and sisters,

Back again at Little Portion after an absence of more than four months, I look back at a tour which has been very rewarding in many ways. I have spent time individually with well over 80 tertiaries, and in many cases shared the hospitality of their homes and families. Along the way, I have met with at least 30 people who wanted seriously to consider whether they shared the tertiary vocation, and a number of these are now embarked upon the postulancy.

Living out of a suitcase (55-60 different beds and places on this one tour!) would be impossibly draining if I were only undertaking the many preaching and retreat engagements which I have been fulfilling for the First Order. What has made it both possible and a joy, has been that all the way I have been amongst family - sometimes the First Order family, such as my visits with the brothers in San Francisco over Thanksgiving, and later over Christmas and New Year, or with other friars at Louisville for General Convention; but for most of the time, with tertiary brothers and sisters. As a result, instead of feeling that I was always the one who had to give, and provide the spiritual output, I have been engaged in a constant exchange where I have been very conscious of how much I have received from you, as we reinforce for each other the Franciscan vocation we share.

With this sense of our oneness as a family in mind, I have been struck by the number and variety of insights offered me by tertiaries as to the key place of our shared commitment to the daily offices of morning and evening prayer in sustaining and deepening the dimension of community. I know that when I am on tour, I miss very much saying the offices with the friars, so that I have welcomed the occasions when I have read the office with tertiaries I have visited, especially with isolated tertiaries who seldom have the opportunity of sharing it.

Many tertiaries, I know, use the Third Order Intercession and Address List as part of their daily intercession lists, dividing it up over the days of the week or the month. Some of you incorporate this time of intercession into one of the daily offices.

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An insight which strongly appealed to me was that of an isolated tertiary who reads the 8 to 10 names of tertiaries for that day before starting to read the office, and then offers the office as said for and with them. Picture yourself doing this: you are physically alone, yet around the world there are hundreds of your First and Third Order brothers and sisters who daily recite essentially the same offices of morning and evening prayer - in whatever form has been provided by that part of the Anglican Communion within which they live - so that there is no hour of the twenty-four, when in some time zone the office is not being read. Now focus upon the 8-10 names for today. Some you may know and have met, others perhaps you know of from correspondence or hearsay; others, again, are only a name. Of these, some are, have been, or will be reading their office this morning, this evening. You are offering the office with them. Others are perhaps having a hard time with their rule and spiritual life, and are reading it only with great effort and without much sense of enjoyment; or perhaps this morning, this evening, they are not reading it at all. You are offering the office for them.

Mention of time zones brings to mind another suggestion. Peter Funk told me the other day how he and Ken Cox, one on the East Coast and one on the West Coast, have agreed to say their evening office at 9:00 p.m. Eastern time and 6:00 p.m. Pacific time. Already others who find this timing possible for them have joined them. Peter remarked that, however busy he is, a few minutes before 9 p.m. he can feel a sort of nudge as one or more of the others, as it were, reaches for their office book.

The whole shape of the office is so corporate in intent, that we do well to use every means at our disposal to make this an asset rather than a liability, even though most often we must, perforce, read it on our own. If we cannot read the office with others each day, maybe we can on occasion. Another insight comes from a group of Philadelphia tertiaries who meet once a week at the parish church, on a Friday evening, to share the evening office. Such an experience can overflow into one's reading alone on the other days of the week.

Another whole group of insights into the office, have as their theme a witness of what a lifeline the office has proved to be, when things were spiritually dry, and life was under great stress. When all is going well and praying is a joy, then understandably we may feel that it is our personal prayer time, with all its opportunities for spontaneous expression of love for God which is the highlight of our day, rather than the more formal prayer of the Church, in the daily office. But when we face, if not a dark night, then at least a time of aridity, so that the sense of delight and zest is absent and our personal prayers that depend for their expression on our own input die on our lips, when we cannot any longer feel towards God: "I love you" or even "I want to love you", but the most we can manage is "I want to want to love you"; then, to have at the heart of our daily practice of prayer that participation in the prayer of the Church, that saturation for ten to fifteen minutes twice a day in what is almost 100% the words of Scripture, words that don't depend upon our feelings or our ability to express them, words that are essentially corporate, the prayer of the community, of the

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Body of Christ, affirming our place in the community, both Franciscan and that of the Church catholic - just as our tertiary vocation is itself an extension of our baptismal vocation - oh what a lifeline this is! On this tour, and in so many letters, tertiaries who perhaps at one time found this part of their rule the hardest both to maintain and to justify, have affirmed what it has come to mean to them.

These reflections are only a tiny part of the spiritual wealth which I have received from many of you on this recent tour, and now am happy to share with you all.

With every blessing,

ROBERT SSF

JANUARY MEETING OF STANDING COMMITTEE

The Standing Committee met January 12, 1974, from 10:30 a.m. to 4:30 p.m. There was a report from the Novice Directors and Chaplain about progress and status of various tertiaries. The Guardian is arranging to have someone act as American correspondent for the international Third Order Chronicle. Finances, and dates, were discussed. Br. Luke, SSF, Provincial, was present and invited a Third Order representative to attend the First Order Chapter, to be held February 1-5. Peter Funk was appointed. Br. Luke also invited tertiaries to send news or articles in to "The Little Chronicle" at Little Portion Friary. A great deal of time was spent working on the Provincial Statutes. It was recommended that we drop the deciding of a tie vote by age. More work still needs to be done on the Statutes. The next Standing Committee meeting is scheduled for March 14th. (Since changed to March 12th)

REVISED SECTIONS OF PROVINCIAL STATUTES

I. GOVERNMENT

A. The Chapter

The Chapter is the legislative body of the Order, and the ultimate authority in all that concerns its policy and work in this Province. It is entrusted with the responsibility of preserving the spirit of the Order, as set forth in the Principles, in the life and work of the Province.

The Chapter has particular responsibility for the election of brothers and sisters to profession; for releasing a professed tertiary from the obligations of profession; for the emendation of the Provincial Statutes; for the election of representatives to the Inter-Provincial and Inter-Order bodies of the Society; and for the performance of the other duties assigned it by these Statutes and the Constitution of the Third Order.

The Chapter shall normally meet once each year; but the Standing Committee, or any three members of the Chapter, may call extraordinary meetings if need require.

Revised Sections of Provincial Statutes, continuedI. GOVERNMENTA. The Chapter (continued)

The Guardian shall normally chair meetings of the Chapter, but Chapter may select one of its members to preside in his absence.

Actions reserved to the members of Chapter in these Statutes may be taken, either at a meeting of the Chapter at which at least 3 ex officio and 4 elected members are present (in which case a majority vote of those present shall decide the question) or by a ballot circulated by mail to all members of the Chapter (in which case, a majority of all the members of the Chapter shall be required).

The Chapter shall consist of the Guardian, the Chaplain, the two Novice Directors and the Secretary, ex officio; and 7 elected brothers and sisters of the Order. No brother or sister shall serve as an elected member of Chapter for more than two consecutive terms of 3 years each, beginning and terminating on the first of June.

The members of Chapter may, by a simple majority vote, co-opt any other member of the Society to participate in its deliberations, with voice but not vote.

Any professed brother or sister of the Order in this Province is eligible for election to the Chapter. In February of the year in which the terms of the Chapter in office expire, each professed brother and sister has the right to nominate to the Secretary up to 5 eligible brothers and sisters. The 10 receiving the highest number of nominations shall be candidates for Chapter. In addition, the Standing Committee shall nominate 4 candidates. A ballot containing the candidates names shall be circulated to all the professed. Local Fellowships and other Third Order groups shall undertake a full discussion of these candidates, and every effort shall be made to include all brothers and sisters of the Order in the discussions.

By the first of May, each professed tertiary shall vote for 7 of these candidates, taking due regard for the representation of all geographical areas in the Province, and return the ballot to the Secretary. The 7 candidates receiving the highest total number of votes shall be the elected members of Chapter.

The Secretary shall keep a list of all the candidates, and the number of votes received by each. Should any elected member of Chapter be elected or appointed to any office carrying with it ex officio membership in the Chapter, or should any member of the Chapter resign, the candidate who received the highest number of votes of those not elected shall be advanced to the vacant seat.

II. MINISTERS

C. THE GUARDIAN

The Guardian of the Third Order in the American Province is responsible, under the Provincial, for the administration of the Order.

The Guardian is particularly responsible for the preparation of agenda for the Chapter and Standing Committee, for presiding at their meetings, and for ensuring that their decisions are carried out.

Any professed brother or sister is eligible for the office of Guardian. The term of office is 3 years. At the time of the nominations for the Chapter election, each professed brother and sister has the right to submit, with his or her Chapter nominations, one nomination for the office of Guardian. The names of the three brothers and sisters receiving the highest number of nominations shall be placed on the ballot. Should two brothers or sisters be tied for the third position, both names shall appear on the ballot.

Local Fellowships and other Third Order groups shall undertake a full discussion of the nominees, and every effort should be made to include all brothers and sisters of the Order in the discussions. At the time of the election of the Chapter, each professed brother and sister shall vote for one of the nominees for the office of Guardian. The candidate receiving the highest number of votes shall be the Guardian. In case of a tie, or when no candidate receives 40% of the votes cast, a second ballot will be circulated with the names of the two candidates who received the highest number of votes.

In the event of a vacancy in the Guardianship during a 3-year term, the members of Chapter shall elect a Guardian to complete the remainder of that term.

NEWS

Did you know that the Rev. Dennis Kuhn was ordained to the priesthood on September 21, 1973? The Rev. Warren Tanghe was ordained to the priesthood on December 22, and Br. Mark Francis, SSF was ordained to the diaconate at the same time.

Robert and Ruth Manson were professed on September 22, and the Rev. Carl Babcock on November 13, with Jean Sullivan being professed on Dec. 30.

Jeanne Willis has accepted her invitation to be a Novice Counselor.

In the December 1973 issue of the Nashotah House seminary newsletter, Bishop Charles Gaskell received a prominent place. The main heading for the newsletter was, "Bishop Gaskell to Lead Nashotah" and the sub-heading was

"Bishop of Milwaukee Accepts Board of Trustees Presidency". The article went on to say, "The Rt. Rev. Charles T. Gaskell, presently the Bishop Coadjutor of the Diocese of Milwaukee, will soon become not only the Ninth Bishop of Milwaukee, but also the President of the Nashotah House Board of Trustees. Prior to his election as Coadjutor of Milwaukee, Bishop Gaskell was Dean of St. Luke's Cathedral in Orlando, Florida. However, Bishop Gaskell is no stranger to Nashotah House. From 1958 through 1966 he was rector of St. Mark's, Milwaukee, during which time he was assisted by several seminarians from the House; he has sent three men to the House as seminarians, and says that he has long 'shared her life and a common catholic faith in ways beyond measure.'" Following this news item, an entire sermon by Bishop Gaskell, preached at the Nashotah House Mass at Grace Church, Louisville, Ky. during the 1973 General Convention of the Church, was printed.

In this same issue, there is an article entitled "Salvation Army Experience is Prelude to Seminary" concerning another tertiary: Jack Shumaker. The article starts, "Each person coming to Nashotah House arrives as the result of his or her own unique route." This is so true of the Third Order, also. After experience as an assistant officer in the Salvation Army, Jack felt the call to Nashotah House, both before and after the serious physical disability about which we were praying almost a year ago. The article ends with Jack's statement, "I feel my recovery was because of the grace of God, since the doctors said I wouldn't recover. He must have something in mind if I pulled through all that I did."

The Rev. Hugo Muller, of Canada, was honored when his Bishop published "For no one knows Waswanipi", an illustrated collection of Songs and Poems on the Island Cree, as the fall issue of the quarterly Diocesan magazine. Extra copies were printed, to sell for the benefit of the people affected by the James Bay project.

Tertiaries who have been hospitalized, and are recuperating, are Edith Docker, Emily Gardiner Neal, Alice Vinik, Jean Sullivan, and Mary Downham.

Special note: Did you notice in the Standing Committee minutes that Brother Luke, SSF, has invited us, as tertiaries, to send items in for publication in The Little Chronicle (at Little Portion Friary)? The Little Chronicle has wide circulation, and yet, how many of the readers are aware there even is a Third Order?

Fr. Noah K. Cho died in Korea on October 7, 1973. Brother Stephen, SSF, writes: "Fr. Cho was a tertiary for almost forty years. In 1933 while studying for a year at Nashotah House, he visited at Little Portion for a few weeks, and is remembered for his courtesy and charm. Trained in the fulness of the faith in Korea in his youth, he always stood steadfastly for it, sometimes at considerable cost to himself."

He was born in Korea in 1897 but moved to Hawaii and spent most of his priesthood in charge of a Korean mission in Honolulu. During World War II he was with the American troops, serving as Chaplain and in special capacities due to his knowledge of Japanese and other languages, and of their peoples and customs. A newspaper article at the time paid special tribute to him.

In 1951 he went to Japan, and was curate to the Presiding Bishop of the Japanese Church. In 1958 he returned to his native Korea, where he was Dean of

"Studies and Professor of Theology at St. Michael's Theological College in Seoul. During this time, Fr. Cho wrote several books, and sent copies of some of these to us at Little Portion Friary. Until his retirement in 1965 he acted as Missioner in Seoul. After his retirement, he acted as Assistant Director at the Institute for Ecumenical and Inter-related Studies."

Those who have recently been noviced: Jean Jordan, Mickie Frykdahl, Dorothy Nakatsuji, Effie Hanes, John Filler, Katherine Crider, Susan Miller.

Note: Enclosed is the December 1973 SSF list.

Changes of Address, and new Postulants:

- McGhee, The Rev. W.B., 556 Paseo Solano, Green Valley, AZ 85614
Northway, the Rev. Russell S., St. Christopher's Church, Christchurch, Barbados, West Indies
Suthern, Miss Margaret, Ward M1, Room 118, South Building, Oak Forest Hospital, Oak Forest, IL 60452
Hill, Fredrick, 6226 Ingalls Ct., Arvada, Colo. 80003
Olubowicz, the Rev. Kazimier, 129 South 4th St., Warsaw, IL 62379
Horine, the Rev. Robert B., Jr., 692 Berry Lane, Lexington, KY 40502
Parkin, Mrs. J. E. (until 9/74) Hewell Barn, Common Rd., Beckley, Oxon, England
Layo, Mrs. Albert, 7 Urban Drive, Massena, NY 13662
Jordan, Ms. Jean, Marina Cove, 1550 Bay St., Apt. 207 San Francisco, CA 94123
Scott, Mr. Malcolm E., P.O. Box 2247, Austin, TX 78767
Hall, the Rev. Brian P., 5155 Plantation Dr., Indianapolis, IN 46250
LCDR John F. Walker, CHC USN, Office of the Chaplain, U.S. Coast Guard Base, Governor's Island, NY 10004
Graham, William Jr. (Post.), 7411 Medrick Place, Philadelphia, PA 19153
Sams, The Rev. Jonathan C., St. Michael's Farm, 6914 West 117th Street Crown Point, IN 46307
Tillitt, The Rev. Jay L., Christ Church, 431 Union St., Hudson, NY 12534
Sennette, The Rev. John, 1204 N. Madison St., Albany, GA 31705
Grossman, Mrs. Lois, 4371 South 347th, Auburn, WA 98002
Pickels, The Rev. William R., Rt. 7, Campbell Dr., Abingdon, VA 24210
Patterson, Mrs. M.A., 1527-A Dahlia Court, Ontario, Calif. 91762
King, The Rev. Kale Francis, P.O. Box 506, Glasgow, Mont. 59230
Mober, Mrs. Mary (temporary) 477-A Fredrick, San Francisco, CA 94117
Riddell, Mr. Kent (Post. 12/73) 807 North El Dorado, Stockton, Calif. 95202
Sanders, Mr. David G. (Post. 12/73) 616 N. 104th St., Wauwatosa, WI 53226
Stapleton, Mr. Jack W. (Post. 12/73) 112 Shady Lane, Lexington, KY. 40503
Sanderlin, Mr. Kennety (Post. 12/73) 77 Swan Lane, Levittown, NY 11756
Shirley, Mr. Henry B. (Post. 12/73) Nashotah House, Nashotah, WI 53058
Docker, Miss Edith M., Health Care Center, San Joaquin Gardens, Fresno, Calif. 93710
Cook, Mr. Rodney, 2302 Catasauqua Rd., Bethlehem, PA 18018

Mahon, Mrs. Pat (Post. 1/74) 1990 S.E. Mulberry Ave., Portland, OR 97214
 Dillon, Mrs. Daniel (Post 1/74) 71 Symphony Rd., Boston, MA 02115
 Boarts, Mrs. Delbert (Post. 1/74) 242 Gill Street, State College, PA 16801
 Dettner, Mrs. Christine (Post. 1/74) 30 Tiburen Blvd. #7, Mill Valley, CA 94941
 Fare, Mrs. Wilbur (Post) 354 W. Valley Stream Blvd., Valley Stream, NY 11580
 Williams, The Rev. Jeremiah, 802 Lincoln Ave., Bedford, Indiana 47421

FELLOWSHIPS

Reminder: will you please include Helen Webb as you send notices of meetings and events. Br. Robert writes that while he "is glad to be given information about local fellowships, and hopes they will continue to do so, it should not be regarded as a substitute for putting the Third Order Secretary on their mailings for advance notices and subsequent news."

New England Area Tertiaries received a letter from the Rev. David Burt: "You can see from the enclosed roster that our numbers are steadily increasing, and we are getting closer to the day when we will be able to have a number of really active franciscan fellowships scattered around New England. Please keep that day in your prayers, and when you feel called to do it, take the initiative yourselves to gather groups of franciscans in your area for fellowship, prayer and study." He also announced a December 13th meeting in Concord, Mass.

From Dee Dobson about the Miami Fellowship: "Down in this end of Florida we are meeting, even if I neglect to let you know. At this point our format seems to have evolved into: Mass - Study Program - Discussion - usually ending with the Office and coffee or tea." She announced a January 19th meeting: "In December we met while Brother Stephen, SSF was here. Sandy Banks, Marguerite Witzig, and I renewed our vows at that time. Mary Nelson was unable to come and I believe renewed hers since."

From Carolyn Banks in Fayetteville, Arkansas: "We now have 8 Associates and 2 Tertiaries here, and several interested people regularly attending our meetings. One is an Associate of Holy Cross. We've had two all-day retreats, a regular Study Group for the entire parish, and occasional liturgies just for and sponsored by the Fellowship. Sometimes the local R.C. Franciscan Sisters share our activities, and we've had people from other churches attending. It has been a year full of growth and some surprises. The highlight was when Bro. Robert SSF paid us a good long visit in April."

The New Umbrian Fellowship of San Francisco held a meeting on Friday, 25 January at the Friary. The Eucharist began at 7:15 p.m., followed by their gathering. Reflective thoughts were asked on St. John's Gospel, Chapter 1, verses 1-18 as well as the First Letter of John, Chapter 1 to Chapter 2, verse 17. 22 February was the date set for the first Open Meeting of 1974, with Dr. Katherine W. Taylor to share her experience at Assisi, and perhaps some insights into Franciscan spirituality from a Jungian viewpoint. The Open Meeting is for anyone who might be interested, whereas the January Fellowship Meeting was for Tertiaries alone. The notice was sent by George Gray.

Ken Cox wrote on December 6th, "Last evening we had a very enjoyable meeting of the San Bernardino Fellowship, with Bro. Robert, SSF, our Chaplain on hand. It is always good to see him. He left here after our meeting to go to Hemet with Father Schippling and Bob Wilson, who is staying in the new St. Francis House which adjoins the Church of the Good Shepherd where Father Schippling is Rector. The House there is to be used mainly for the assistance of needy families or individuals passing through."

LETTERS

Deaconess Dorothy Burlingham of England wrote, "This is to let you know that at our last Chapter early in November we had a major change of Officers; and as at 1st January 1974 the General Secretary will be: Mrs. Lesley Patrick, 9B St. Michael's Road, Bedford. ... With all good wishes, franciscan love and prayers, yours sincerely,"

From Muriel Adey, of Victoria, B.C.: "1973 has been a year to remember for me! After 6 years of being only on this island or even smaller ones, first there was the terrific experience of San Francisco, the joy, the fun, as well as the work, we had together. And the lasting bonus of being able to put faces to some of the names at last. Then came 5 weeks in England. (This was timed because after it, I started working full time and won't get prolonged holidays again for many years, if all goes well.) I arranged the trip round a tertiary retreat taken by Brother John Charles at the Retreat House where I was professed, and the quarterly meeting of the Fellowship I used to belong to - a quiet day. The rest was family and friends, from Cornwall to Aberdeen in Scotland, from South Wales to Norfolk! It was all wonderful but I was content to come back here. To work! A new venture for me - in a medical office which specialises in Indian, low income and transient patients. There is a core of "ordinary" patients from which the doctor makes a living, just, but the door is open and the welcome mat out to anyone who can't pay. Newcomers who can pay are directed to other doctors. Since this particular job became vacant at exactly the time I became available, I'm sure it was 'under guidance'."

In a recent letter from Br. Robert, SSF, he says a letter arrived from "Beaver". He confirms that he is now a member of a Religious Order in Germany, and therefore withdraws from the Third Order. He sends affectionate greetings to all.

From the Rev. Kale F. King: "Change the address again! Let's trust this is the last for some time. So, we're back in the 'Great Lost Empire' but this time in the 'sub-diocese of the tundra', northeastern Montana, a mission field about 200 miles x 70 miles, about 1/3 the size of Liberia but only 36,000 people. (Montana has twice as many sheep and four times as many cattle as people!) and perhaps a hundred families total. It means a lot of driving - or should I say traveling, since the bus and Amtrak can be used for part of the travel. As things progress there'll be further reports from the 'tundra'."

From Ken Cox of San Bernardino: "Peter Funk mentioned in his letter that it might be worth putting a note in the Newsletter on an idea about those who so desire joining in across the country in a common evening office - time adjusted within the

"various time belts. When you and Peter are saying the evening office at 9:00 p.m. EST, I'm now right there with you at 6:00 p.m. PST and the principle, 'wherever 2 or 3 are gathered together in my name, there am I amongst them' applies. People in CST zone could join in at 8:00 p.m. and those in the MST zone at 7:00 p.m. This would be still another way of enhancing the feeling of community."

From an article published in the New Magazine, November 1971, by Jean Sullivan: "Five years ago I was a frightened, tired rabbit chased by the hounds of time. I write these words neither in boasting nor self-glorification, but rather to share a secret of rebirth with those who feel ensnared in a net of middle age. I was confused, bewildered, and felt I had outlived my usefulness; in other words, I was over the hill. God gave me a push up and over that hill, and on the other side I discovered help and courage to keep on keeping on. . . . People who knew the old me of five years ago shake their heads and marvel at the new me. I could never really find words to tell them what God reveals to the receptive heart, but I don't need words; I let my actions do the speaking. The door to rich, abundant life has opened to me, and I am reborn at age fifty-one. Over the hill? Sure I am - and looking forward to climbing the next one!"

From Mary Clinton, entitled, "To Love is an Active Verb". "So read the little banner in the office of St. Vincent's School for Handicapped Children in Port-au-Prince, Haiti, established some 27 years ago, and still actively directed by Sister Joan of the Society of St. Margaret. Sister Joan is an old friend whom I had visited twice before at the School; but I had much to learn, in the week that followed, of just how active love is at St. Vincent's, and just how much the school had grown. Also, how much love is needed on this beautiful but poverty and disease-ridden island, especially among these handicapped children, many born blind, or deaf, or crippled. There is the love of these little ones, not only by the native teachers and staff, but by volunteers who have come from other lands. There is also the love by the children, who respond so humbly and joyfully to the love they are shown." The Nursery-Kindergarten was especially appealing. There was Manetta, blind but bright, eager and very responsive, who sat happily on my lap, clapping my hands in time with the music. There was little Georgianne, with haunting, wistful eyes, born without arms and is learning to use her feet for everything. On Sunday, I went to the children's service at Trinity Cathedral. A blind teenager who had learned Braille at St. Vincent's, read the Epistle, clearly and confidently as though she had done it always. There is also Holy Trinity School for normal children, which grew from 750 children to 1,300 in three years! And there is the Symphony Orchestra of 50 youngsters from Trinity and Saint Vincent's including 8 blind bell-ringers, who are marvelous! Then there is the little Foyer de Notre Dame, a small home for old ladies. To love is a very active verb in Haiti!