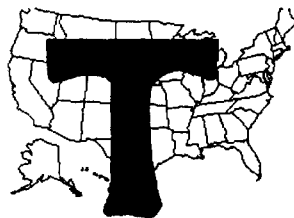


TAU-USA

THE SECULAR FRANCISCAN ORDER



Issue Number 9

THE NEWSLETTER OF THE NATIONAL FRATERNITY

Fall, 1995

WHAT KIND OF SFO DO I WANT?

In response to the question, "What kind of SFO do I want in the future?" I offer the following thoughts. First, I want an SFO whose membership is thoroughly grounded in the basic understanding of Gospel living so eloquently described in the Rule. Then, I want an SFO whose brothers and sisters live the commitment of going from Gospel to life and life to the Gospel according to the Rule and in the manner and spirit of Vatican II.

The SFO in the future, if it is to be the vital force of change the world so desperately needs, must be an Order that returns over and over again to the excitement of its founding story based on the life and legends of St. Francis. It is a story of individuals and communities enlivened by the Holy Spirit and filled with zeal, the same Spirit and zeal experienced in the early Christian communities. This is the foundation that provides the energy and strength to address the issues of contemporary life at their very roots.

As was true of those in our founding story who were willing to enter into the Paschal Mystery and experience a death, we as brothers and sisters must be willing to follow their example. In our day and age, the death we experience from living the Gospel is not likely to be a finalizing, mortal experience. Feelings such as rejection, humiliation and scorn are more likely to be the forms we experience.

The attainment of the SFO I envision will require a leadership capable of vision and planning, but even more so, a leadership willing to enter into the very mystery of God's plan. In the future, as today, the primary call of the Order will be the local fraternity. For it is at this level that the most effective interaction with the social and political environment occurs. To enhance this effectiveness, the local fraternity members must take the Gospel to the faith level and be Gospel-based communities who have an intentionality to faith share. Any "stained glass window" that separates their spirituality from everyday life experiences at home or at work must be shattered. Life and spirituality must be seamlessly integrated.

In summary, the Secular Franciscan Order I want for the future is one on fire with the Gospel and one willing

to be fully dedicated to "rebuilding the Church" and reconstructing society.

P.S. If you would like to share your thoughts on the kind of SFO you would like in the future, send them to me, Richard Morton, SFO, National Minister, 3191 71st Street East, Inver Grove Heights., MN 55056.

I have come to light a fire on the earth. How I wish the blaze were ignited! Luke 12:49



SOMETHING NEW - TAU-USA

The Newsletter has a new name! TAU-USA selected from nearly 100 entries by the Executive Council and Newsletter Committee. Balloting was conducted by National Secretary, Bill Wicks. Thank you all for your input and interest. TAU-USA was submitted by Ralph Schlueter, Cincinnati, OH. Ralph was newsletter editor for the former St. John the Baptist Province and Holy Trinity Region. He will receive a Liturgy of the Hours for his contribution.

Patti DeWitt of Buffalo will be contributing artwork for TAU-USA. Thank you, Patti, for your willingness to grace our pages with art.

Therese and David Ream, Kirksville, MO, will be proofreading TAU-USA. Thank heavens! Discovering one's own mistakes is too difficult.

Speaking of newsletters, SFO regions/provinces produce a high quality group of newsletters. They are informative, attractive and, of course, very Franciscan in a contemporary way. But no matter how good a newsletter is, it is worthless unless it is read. What happens to newsletters between the time they hit your mailbox and are placed in the recycle bin (or the bottom of the canary's cage)? If your whole fraternity does not receive TAU-USA, the check list below may see that it reaches a few more reading eyes.

READ - CHECK - AND PASS ALONG:

- | | |
|-----------------|-----------------------|
| _____ Minister | _____ Vice Minister |
| _____ Secretary | _____ Treasurer |
| _____ Formation | _____ Councillors |
| _____ Family | _____ Work |
| _____ Ecology | _____ Peace & Justice |

In this issue:

- | | |
|-----------------------------|---|
| +Education: Bishops' Policy | +Pax et Bonum (How many *
languages can you find?) |
| +Happenings | +The Tau Cross |
| +Age of Opinions | +Hiroshima & Nagasaki |
| +Poetry | +Leadership |
| +The Lampstand | |

NOW ACCEPTING APPLICATIONS

Position: Chair, National Formation Commission

The National Executive Council invites Secular Franciscans to send in applications for the position of Chair, National Formation Commission.

Requirements include:

- +Active Secular Franciscan status;
- +Familiarity with Mission Statement and Goals of the National Formation Commission;
- +Provide summary of Formation experiences in local, regional or national fraternity, or other;
- +Ability to attend required meetings;
- +Provide copy of Certificate of Profession.

Deadline for mailing applications is December 30, 1995. Please mail to: Mary Mazotti, SFO, P. O. Box 2571, Arnold, CA 95223-2571.

Position: Chair, National Peace and Justice Commission

The National Executive Council invites Secular Franciscans to send in applications for the position of Chair, National Peace and Justice Commission.

Requirements include:

- +Active Secular Franciscan status;
- +Familiarity with Mission Statement and Goals of the National Peace and Justice Commission;
- +Ability to communicate, educate and motivate regions and fraternities on peace and justice;
- +Provide summary of personal experiences with Peace and Justice Commission in fraternity or region;
- +Provide copy of Certificate of Profession;
- +Ability to attend at least two four-day national meetings yearly.

Interested Seculars should mail their applications no later than January 30, 1996, to: Mary Mazotti, SFO, P. O. Box 2571, Arnold, CA 95223-2571.

YOUTH COORDINATORS APPOINTED

Mary and Anthony Mazotti, SFOs, have recently been appointed National Youth Coordinators. As they begin work to bring the message of Secular Franciscan life to young people throughout the country, they would like to receive information about any SFO sponsored youth groups in existence.

Please contact them: P. O. Box 2571, Arnold, CA 95223-2571.



PROFILE: John Sanborn, National Treasurer

John Sanborn has written the checks and balanced accounts for NAFRA for four years. He also worked with the planning group from Blessed Kateri Tekakwitha Region arranging the October National Council meeting near Buffalo. He planned a get-acquainted trip of the area, directed airport drivers, located mislaid luggage and served as a tour guide to Niagara Falls. He was most enthusiastic on the drive to the Falls: "Look over there! Right there! A mile across the river." John was waving to wife, Christine, and family, Marty, Esther, Christopher and Alex (ages 22-15), in their home on Grand Island above the Falls on the Niagara River.

Born in Buffalo, John was raised in Seattle then returned to Niagara University. He is an accountant with the New York Department of Taxation and Finance. With three in college, John is grateful for skills in financial management.

Professed in 1976, John approaches 20 years in the SFO. His call to seek a Franciscan life came from God during a time following college years when he had drifted away from the Catholic Church. In this conversion period, as he searched to rediscover God in his life, he read Johannes Jorgensen's St. Francis of Assisi. That book led him to the Secular Franciscans.

When John isn't working in the world of finance, he finds renewed pleasure in artistic pursuits. He is resuming art lessons. He paints in oil and acrylics and also works in charcoal. During a period of unemployment John sold his art to put bread on the table. "Very little bread," he laughs.

John brings a ready smile, a gentle spirit and great skills to the difficult office of National Treasurer. Thank you so much, John!

\$\$\$\$\$\$\$\$\$JUST A DOLLAR\$\$\$\$\$\$\$\$\$

As I settled into my seat on the flight to the NAFRA meeting in Buffalo, I thought of the skycap who had taken and tagged my suitcase then with an abundance of good cheer directed me to the proper gate. I had handed him a dollar. Thirty years ago I handed skycaps the same amount! I must get with the times I decided.

Then at the meeting a proposal was presented to raise the per capita (We're not supposed to call it that anymore but what else can we call it?) a dollar or two. Great discussion followed. (If only the federal government were so cautious about asking us for money!) Finally, the decision was reached to raise the per capita \$1 in 1996 with option to increase it \$1 in 1997. That amount is so small from each of our pockets yet represents an amount that enables the National Fraternity to function as an instrument of Franciscan life in the nation. Please contribute from your hearts!



HIROSHIMA & NAGASAKI - 50 YEARS AFTER...

*War is the work of man.
War is the destruction of human life.
War is death.
To remember the past is to commit oneself to the future.
To remember Hiroshima is to abhor nuclear war.
To remember Hiroshima is to commit oneself to peace.*

--John Paul II, Hiroshima, Japan, February 25, 1981



During the days leading up to the fiftieth anniversary of the end of the Second World War, the press seemed to focus, as it usually does, on areas of conflict. These include the controversy at the Smithsonian Museum over the display of the airplane, the Enola Gay, that dropped the atomic bomb on Hiroshima and polls about whether the U.S. should apologize for the dropping of the bomb. It is the usual practice of the press to emphasize conflict, but unfortunately this keeps us focused on the past and on our disagreements rather than on the future and on areas in which we can agree.

On the morning of August 6, 1995, I joined a small group of nine Franciscans who gathered to pray at the Peace Park in Hiroshima, Japan. We were a diverse group of followers of St. Francis from Washington, New York, Rome, Bolivia, Germany and Tokyo. We stood in silence at 8:15 in the morning, the exact time fifty years ago that the first atomic bomb used in war was exploded over Hiroshima. Silently we listened to the tolling of the peace bell.

In Hiroshima there were two posters describing events to commemorate the fiftieth anniversary. The first had the picture of a dove with an olive branch; the second was a picture of St. Francis of Assisi. Francis' picture was not used because Franciscans had planned the events but rather, we were told, because he is an international symbol for peace. We Franciscans had come to Hiroshima and Nagasaki because of what happened there fifty years ago, but as his sons and brothers our purpose was also to rededicate ourselves to work for the future of the human race.

In Hiroshima the crowds have also gathered to remember the past but also to look to the future. The "Peace Declaration" of the Mayor of Hiroshima, read at the ceremony at the Peace Park, began: "It is now half a century to the day since Hiroshima was devastated by the atomic bomb. Along with recalling that fateful day and praying for the souls of the many who died, and being acutely aware of the difficulties the aging *hibakusha* [atomic bomb survivors] face, I cannot but repeat in the strongest possible terms that the development and possession of nuclear weapons constitutes a crime against humanity.... Nuclear weapons are clearly inhumane weapons in obvious violation of international law. So long as such weapons exist, it is inevitable that the horror of Hiroshima and Nagasaki will be repeated — somewhere, sometime — in an unforgivable affront to humanity itself. If humanity is to maintain hope for the future, we must act now with courage and decisiveness to achieve a nuclear-free world...."

In Nagasaki we gathered at the shrine for the twenty-six martyrs — many of them Franciscans — killed by the Shogun in 1597. We held a Mass in the chapel there, and as the peace bells began tolling at 11:02, the moment that fifty years ago the bomb was exploded over the Catholic Cathedral in Nagasaki, we were saying the Agnus Dei. We prayed for the martyrs of 1597 including the patron of my fraternity, St. Anthony of Nagasaki. *Lamb of God, you who take away the sins of the world. Have mercy on us.* We pray for all the millions who suffered and died in the second world war. *Lamb of God, you who take away the sins of the world. Have mercy on us.* And we pray for ourselves and those who will come after us, that we will have the courage to continue working for peace. *Lamb of God, you who take away the sins of the world. Grant us peace.*

by Jim McIntosh, SFO

[Jim McIntosh, SFO, had the opportunity to visit Hiroshima and Nagasaki on his way to give a presentation on computer networking to the OFM International Council of Peace, Justice and the Integrity of Creation held in Seoul, Korea in August, 1995.]



The Korean SFO Leadership Training Workshop for Korean speaking Secular Franciscans from fraternities located in the United States, Canada, Brazil and Venezuela, met at Marywood Center, Orange, CA, August 3-6, 1995. This second national gathering encouraged leadership development by focusing on Franciscan spirituality, formation, organization and mission. Days were filled (6 a.m.-11 p.m.!) with study, prayer, sharing and personal reflection, good food and fun--especially the "talent show" celebrating community.

DO-IT-YOURSELF LEADERSHIP

by Jerry Friga, SFO

One of the traps leaders sometimes fall into can be described as the do-it-yourself pattern. After all, isn't it less troublesome to just get the job done rather than taking all the time and effort to find someone willing to do the job and then taking the time needed to explain the details?

The answer may be, "Yes, it is less troublesome," but that is not what is recommended to us in the *Handbook for Secular Franciscan Servant Leaders*. In fact, the do-it-yourself pattern is not really leadership at all. Leadership requires the "leader" to influence the "follower" to do what needs to be done.

The *Handbook* suggests that there are four types of relationships between the leader and the follower. They range from **directing** to **coaching** to **supporting** to **delegating**. The objective is to move toward the goal of delegating.

Delegating requires that the leader take the risk to lessen control of how things get done. The benefits, though, outweigh the risks. Do-it-yourself style leaders develop dependence among the followers. Leaders who delegate develop independence and new leaders.

Peace and all good!

A Lesson from the Geese

As each bird flaps its wings, it creates an "uplift" for the bird following. By flying in a V-formation, the whole flock adds 71% more flying range than if each bird flew alone.

Lesson: People who share a common direction and sense of community can get where they are going quicker and easier because they are traveling on the thrust of one another.

Whenever a goose falls out of formation, it suddenly feels the drag and resistance of trying to fly alone, and quickly gets back into formation to take advantage of the "lifting power" of the bird immediately in front.

Lesson: If we have as much sense as a goose, we will stay in formation with those who are headed where we want to go.

When the lead goose gets tired, it rotates back into the formation and another goose flies at the point position.

Lesson: It pays to take turns doing the hard tasks, and sharing leadership with people, as with geese, interdependent with each other.

The geese in formation honk from behind to encourage those up front to keep up their speed.

Lesson: We need to make sure our honking from behind is encouraging--not something less helpful.

When a goose gets sick or wounded or shot down, two geese drop out of formation and follow him down to help and protect him. They stay with him until he is either able to fly again or dies. Then they launch out on their own, with another formation or to catch up with their flock.

Lesson: If we have as much sense as the geese, we'll stand by each other like that.

Credited to Milton Olson, Region IV, Director for Outreach, "The Secular FOCUS"

W H O A R E W E
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We are Secular Franciscans bound together in fraternity to support one another as we seek to live more deeply rooted Gospel-centered lives and bring those values to the secular world. We do this in a manner inspired by Francis so that we who are "in the world" are not "of the world."

by Jerry Friga, SFO, Fraternal Life



(English)

WALKING WITH SAINT FRANCIS IN AN AGE OF OPINIONS

by Sue Cavanaugh, SFO

Turn on the television... Turn on the radio... Surf the INTERNET... Pick up the newspaper... Listen to human voices buzz... What do we hear and read? I would propose it is personal opinion. We live in an "age of opinions." Every person capable of thought is capable of forming opinions; every person capable of communicating can express opinions. The capacity to form and express opinions is part of the divine gifts of intellect and free will. Yet, something seems awry when opinions saturate life. Have we found another form of self-aggrandizement and self-worship? Opinions I refer to are those defined by Webster as: "a belief not based on absolute certainty or positive knowledge but on what seems true, valid, or probable to one's own mind; judgment." I learned in tenth grade world history that an opinion must be backed up with solid evidence to substantiate it. Opinions are not emotionally-charged weapons to coerce another into agreement but should be reasoned statements which through mature dialogue lead to greater mutual understanding of Truth, of God, as the ultimate quest of human mind and heart.

One joy of Secular Franciscan life is ceaselessly going "from Gospel to life and life to Gospel." In Philippians 2:1-11 we are presented with a different view of reality than that encountered in the media. Our attention rivets on our Lord Jesus Christ and on the Cross. St. Paul tells us that every tongue is to confess that "Jesus Christ is Lord." We pause to ponder: did Jesus Christ die willingly, obediently, humbly nailed to the Cross because He had an "opinion" about His Father and His Father's plan? Did He say, "It is my opinion that the Father is right. I agree with Him, so I will do this?" And what if Jesus had formed a different "opinion?"

Jesus Christ did not glorify His human capacity to form and express opinions. He never glorified Himself. In fact, I venture to say that there is no evidence in the Gospels of Jesus' opinions. Rather, He sought to glorify the Father by doing His will. That painful night in the Garden of Gethsemane we see Jesus as fully human in having a will of His own. He was not a marionette manipulated by His Father. His will was totally free: "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt" (Mt. 26:39). The faithful, willing sacrifice of Jesus Christ on the Cross had everything to do with love, with humility and with self-surrender to the will of the Father. St. Paul names it "obedience."

Jesus "did not count equality with God a thing to be grasped, but emptied himself, taking on the form of a servant, being born in the likeness of men." In this age of opinions, what does the life of this Servant-God say to us about our readiness to form opinions and about insistence to announce our opinions to all the world, or at least, to any available listener? What of the holy Truth for which our Lord lived and died and rose now enfleshed in His Body, the Church, and preserved and taught through the Magisterium? The world may treat this Truth as just another "opinion" among many. Regrettably, many Catholic Christians also do. Nonetheless, proclaiming and living the Truth of Jesus Christ and His Church has a power absent from even the most vehemently or lovingly expressed or well-substantiated opinion. The Holy Spirit is the power animating the Truth of the Crucified and Risen Christ in the hearts of all believers.

An often overlooked portion of St. Paul's Letter to the Philippians immediately precedes his focus upon the obedience of Jesus unto death on the Cross: "So if there is any encouragement in Christ, any incentive of love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. We must have the mind of Christ, be humble before one another, have charity toward one another." We are to become **one in Christ**. To become one body in Christ each of us must be filled with the Truth of Jesus Christ and His Church by the power of the Holy Spirit. There is no other "truth," no other "unity." We are to be in Christ as **Christ is in His Father**. We are to be obedient to Christ and His Church as **Christ is obedient to His Father**. St. Francis taught about obedience throughout his Jesus-filled life. Once his brothers asked, "Tell us, Father, what is the perfect and highest obedience." Francis likens the obedient person to a corpse which does not "resist," "murmur" or "cry out" to how it is positioned (cf. 2CEL 152). In our sophisticated age we tend to think of this kind of attitude as revolting. We are meant to use our God-given brains and powers! We are not simply going to wait for God to pick us up and move us! Francis does not say that we are to become corpses. We are to be spiritually obedient to God, offer no resistance, not murmur or cry out against Him, and let Him have **His way** with us.

Have you noticed the growing polarization in culture and even in communities of faith with the ceaseless barrage of opinion in our media and in our conversations? It is as if the Truth were to be found in our opinions, a totally false premise. Be it political, social, moral, economic, spiritual...everyone seems to be choosing sides. Then what?

Francis "took sides" in pre-conversion days. Remember his going off to war? Does not choosing sides in opposition to another lead, if followed to extreme, to war? A changed man later stood filled with the wisdom of God between the Christians and Moslems to appeal for reconciliation. Francis responded wholeheartedly to the call of God and made an absolute, unwavering "yes" to Jesus and the Catholic Church. He opened Rules of 1221 and 1223 promising obedience and reverence to the Pope and his successors, insisting that all who enter his spiritual family "be Catholic." Francis became completely obedient because he loved humbly and totally. He called all who call him "father" (because he has spiritually begotten us in Christ) to the same loving obedience--even death on a cross. Think about it. St. Paul says, "...God has highly exalted him and bestowed upon him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on the earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Where does this leave us in our "age of opinions?" A humble, reverent, obedient, loving person rejoices to bend the knee and even to prostrate himself before the ineffable Wisdom, Love, Mercy and infinite Perfection of God. This person, like Francis, is one who truly understands and lives the Last Supper prayer of Jesus: "that all may be one." This person is a living stone rebuilding the Church.

THOUGHTS FOR THE SHOWER

FROM THE NAFRA MEETING: EAST AURORA, NY, OCTOBER, 1995.

Richard Morton: "We are a turning point in [SFO] history."

Is the Secular Franciscan Order as good as it can be or needs to be?

Is the SFO relevant for today or is it something left over from the past?

Do we capture the joy of our faith in word and deed?

What does it mean to belong to a penitential order?

How does one differentiate between a Secular Franciscan and a "good" Catholic?

Is our membership grounded in Gospel living?

Do Secular Franciscans live their commitment to Gospel living?

You will get the same results if you continue doing the same thing--what will we do differently..

The primary goal of the SFO is to develop spiritually. That will lead to good works in the world.

What does "rebuild the Church" mean to us today?

We must not live in pre-Vatican II ways.

We are a relationship people.

Refounding means returning to the excitement of the founding story of our Order to reenergize us at our roots.

Refounding is to enter longingly into the Paschal Mystery.

Refounding the SFO will not occur without intentional faith-sharing.

How does my fraternity, how do I, share my faith?

We must take the Gospel from a "head" level to a "heart" level. How do we do that?

As Secular Franciscans we can hide behind a "stained glass window" spirituality or we can break through and get out where the action is.

The SFO is the privileged place to develop a sense of belonging to Church.

What would Francis do if he were living in our towns in our times?

Francis did not deny the reality of his time.

Secular Franciscans in the future must return again and again to their founding myth.

You will notice that these are only thoughts and questions--no answers. The answers and the future of the SFO lie with Secular Franciscans who treasure their call to follow Jesus and Francis by seeking continuous conversion.

Finish the following statement: Because I am a Secular Franciscan, I _____

You may want to share your statements at a fraternity meeting.

EDUCATION: BISHOPS' PUBLIC POLICY AGENDA

by Mary C. Lahiff, SFO, Chair

FRATERNITY MINISTERS: PLEASE DUPLICATE AND MAKE THIS AVAILABLE TO MEMBERS.

During the remaining days of this Congress, legislation will continue to move quickly as Congress rushes to pass bills enabling passage of a budget for the fiscal year beginning October 1, 1995.

The process goes this way: A Bill may be introduced in either House or Senate where it is referred to the appropriate committee in that house and public hearings are held. Next come executive committee sessions, a committee report and committee bill. Floor debate follows, then a vote. If the Bill passes one house, it is sent to the opposite body where the process is repeated. If passed without amendments, the Bill is sent to the President. An altered or amended Bill is returned to the first house which requests a conference committee composed of members of both houses. If no compromise is reached, the conference committee dissolves and sends the Bill back to appropriate committees in House and Senate. If approved by both, it is sent to the President for his signature. If signed, it becomes public law. If vetoed by the President, it can become law by 2/3 vote in both houses.

In some instances our Bishops have been the lone voice fighting for the poor, especially children, families and other disadvantaged in the current frenzy to cut the budget. Here are some guidelines:

Earned Income Tax Credit, the **only** program to help the **working poor**, will be part of a reconciliation conference: the House cuts \$23 billion, the Senate \$32 billion (plus an additional \$10 billion that doesn't count toward reconciliation.) Urge support for the EITC. Watch the news.

Community Reinvestment Act (CRA), sponsored by the Bishops, has proved to be an effective and necessary tool to ensure that financial institutions meet credit needs of their local communities. An effort is afoot in both houses to dismantle CRA and fair lending laws. It will be part of the reconciliation process. Urge your reps in both houses to support CRA.

Medicaid and its impact on the poor, women and children needs to be addressed through letters to Congress and local press. USCC priorities are: preserve individual entitlement and federal standards of eligibility and needed services to the poor, women and children, elderly and disabled. The budget ax is swung too heavily on the poor.

Family Cap/Child Exclusion/Out of Wedlock Births to Teens: Family caps can include denial of assistance to children born to current welfare mothers and out of wedlock births to teens. Catholic Bishops oppose these provisions and are working with interested groups to propose alternatives that provide assistance in ways that safeguard children but do not reinforce inappropriate or morally destructive behavior. Urge Congress to seek ways from those with experience in dealing with this problem.

Food Stamps/Nutrition Programs/WIC: This is the "safety net" for those who cannot work or cannot find work or who raise our youngest children. The individual entitlement status of welfare assistance has not been eliminated and become an entitlement to the states for five years in the form of block grants. The USCC position: Increase or at least maintain funding levels of the Senate Bill. Maintain federal nutrition standards for all food programs. Do not block grant child nutrition programs (school breakfast, lunch, summer food programs) and Child and Adult Care food programs. Do not block grant WIC. Maintain the federal structure of the Food Stamp Program, except for those states that have instituted an electronic benefits transfer system statewide. Preserve provisions requiring state contributions to welfare programs.

Low Income Housing cuts billions of dollars from low income housing programs. It was scheduled to go to joint Senate/House Committee in mid-October.

Immigrants: Quote from Bishops' Moral Principles and Policy Priorities for Welfare Reform: "...we cannot support punitive approaches that target immigrants, even legal residents, and take away the minimal benefits they now receive.... Private providers should not be burdened with the enforcement of immigration laws." Medical care and schooling are among provisions excluded from immigrants. Why the distinction between naturalized and native born citizens? Aren't both entitled to benefits and responsibilities of citizenship?

As you ponder your response to these and any other of the multitude of issues, there is only one question to consider:

What would Jesus do if he were making his voice heard in the public debate today?

Then realize that yours is the voice he uses.

FRANCISCAN MISSION SERVICE

by Juan Lezcano, SFO

Many feel that the age of the missionary is over, but actually a new and exciting phase is just beginning. Franciscan Mission Service in Washington, D.C. has for five years welcomed, trained and placed small but enthusiastic classes of lay missionaries in Third World ministry sites. This "lay mission program" has been part of the overall FMS vision since its creation.

The development of a lay-based missionary movement is essentially Franciscan, following Francis' "evangelization efforts" which stretch from the court of the Sultan to the towns of the Umbrian valley--evangelization that never coerced, always revered the experience and understanding that God is already present. This belief is central to the FMS missiology: Its missionaries know that they are embarking on a journey of insertion into another culture, going not to "convert" others but to be changed themselves.

Franciscan Mission Service has fulfilled a number of purposes: Animation of Franciscans toward mission; education and consciousness-raising; financial development/support for missionaries and their projects; and the lay missionary program which trains and places candidates at mission sites where other Franciscan men and women are already established.

Lay missionary support costs about \$8000 yearly per missionary. While the volunteer remains in service, he/she receives travel costs, room, board, medical insurance and a small stipend from FMS.

Father Joe Nangle, OFM, invites Secular Franciscans to assist Franciscan Mission Services by: sponsoring a lay missionary financially, praying daily for a lay missionary by name, writing to a lay missionary, contributing to the costs of training lay missionaries and telling others about the program.

Fr. Joe looks to Secular Franciscan groups for growing involvement and support. "This is their movement," he says. "They can send and support their brothers and sisters in mission efforts like never before."

If you would like information about Franciscan Mission Service, contact Fr. Joe Nangle, OFM, Franciscan Mission Service, P. O. Box 29034, Washington, D.C. 20017 (202) 832-1762, FAX (202) 832-1778, or Juan F. Lezcano, SFO, 34614 - 10th Place S. W., Federal Way, WA 98023, (202) 925-8713.



RECYCLED PAPER

SOYA INK



FMS AND SECULAR FRANCISCANS

by Joseph Nangle, OFM

As Executive Director of Franciscan Mission Service (FMS), I have two recurring dreams as I prepare again for the important work of discerning with prospective members.

First, I dream of the day when candidates for our overseas ministries will come mainly from the ranks of Secular Franciscans. Our entire thrust--laity in foreign missions--seems tailor-made for SFOs. To have members of the Franciscan family of North America join our brothers and sisters in Zambia, Bolivia, the Philippines or Thailand is a dream worth pursuing as FMS expands.

The second dream has to do with the next Executive Director. I imagine the day when the discernment weekends, screening, placement, support and welcome home duties of this position will pass to a Secular Franciscan. In a word, I look forward to the day when an SFO will direct this lay mission program. It's a natural fit.

The coming to pass of these dreams cannot be far off. We are getting quite wonderful candidates for mission. The idea is in the air. The Holy Spirit is blowing a "new grace" among the People of God and Secular Franciscans cannot but be moved by it.

While you, dear Franciscan lay women and men, allow God's grace in the matter of overseas mission to permeate your souls, please keep our current missionaries in your prayers. I ask especially for the six candidates who discerned with us in October. If it be God's will, may they offer their time and talents to a hurting world beyond North America's shores, then return to share their overseas experiences with our home society and church.

REGIONALIZATION UPDATE

The National Fraternity Council approved establishment of the following regions at the annual NAFRA meeting, October 13, 1995:

La Verna Regional Fraternity - upper MI and WI;
Our Lady of the Angels Regional Fraternity - northern NJ, NY (Manhattan, Mt. Vernon, Staten Island, Yonkers)
Our Lady of Guadalupe, Empress of the Americas Regional Fraternity - eastern AZ, NM, west TX
Our Lady of the Rockies Regional Fraternity - MT, north central WY;
St. Clare Gateway to Light Regional Fraternity - southwestern IL, southwestern IN, MO.

There are presently 27 established regional fraternities in the United States, 4 regions in formation and 10 remaining provinces. The goal of full regionalization by 1996 is expected to be reached.

WHAT DOES FRATERNITY MEAN?

At the NAFRA meeting at Christ the King Seminary, East Aurora, NY, October 11-15, Jerry Rome, co-chair of Fraternal Life, addressed the topic of fraternity. Fraternity is a privileged place, privileged because as Secular Franciscans the whole world is our unrestricted cloister. Fraternity is a privileged place to develop a sense of belonging, a sense of Church. The SFO is not a "feel-good" organization. Our meetings must be more than meetings. They should be places of worship.

What does "fraternity" mean to us? Does the term ignore the women in our midst? Not so! was the consensus of the gathering. Fraternity indicates that Jesus and Francis are our brothers, whether we are men or women. Because of that treasured relationship, we are brothers and sisters to one another.

What does "fraternity" mean to your local gathering of Franciscans? Talk about it. Allow the idea to grow. Challenge relationships within your fraternity with the meaning of *fraternity* in order to recognize more fully that Christ and Francis are our brothers and we are brothers and sisters to them and to each other.



THE TAU CROSS

The symbolism of the Tau Cross relates themes from pagan times, Biblical times and the days of St. Francis.

In early civilization, the joined vertical/horizontal lines were symbolic of human relationships, supported by a vertical relationship to the gods. Biblical writers referred to landmarks as "Taus." A landowner placed stones at the edge of his property. Others, seeing the "tau," would interpret ownership or belonging. Many times Old Testament prophets proclaimed that the faithful of Yahweh (the Hebrew name of God) would be known by the mark of the Tau on their foreheads.

The word "Tau" comes from the 19th letter of the Greek alphabet. "Taw" is the last letter of the Hebrew alphabet, and as such, speaks of finality, ending, forever. St. Francis of Assisi in 13th century Italy was so awed with the significance of the Tau Cross that he adopted this symbol as the official one of his Order. The story is told that on one of his frequent journeys to Rome to speak to the Pope for his new Order, he stopped for Mass at the Church of St. John Lateran. A reading from Ezekiel particularly moved him. The prophet spoke of "God's faithful ones being marked with the Tau on their forehead." St. Francis exclaimed: "This shall be the mark of the Friars Minor, the faithful ones of the Lord."

And that is what the Tau means to Franciscans. Whether the Tau Cross is on a pendant, a pin or a ring, whether it is pictured on a button or a bumper sticker, the Tau is a mark of belonging--of one signed by the Lord--of one consecrated, commissioned and committed.

From the "Cabrini Herald," August, 1995

NEXT TAU-USA DEADLINE: JANUARY 15, 1996

**Submit articles to: Patti Normile, Editor
TAU-USA
609 Amherst Avenue
Terrace Park, OH 45174
FAX (513) 831-7542**

For subscription information or change of address: See back page of this TAU-USA.

Peace and All Good! Brothers and Sisters in Christ!

I wish to introduce myself to you as your newly elected Multicultural Coordinator. I invite you to contact me and present or share your ideas, concerns, needs that you may have in your fraternities.

I am available to you as your servant and am open to ways and means to serve you and your fraternities. I can be contacted at 4224 Sundance Street, Santa Fe, New Mexico 87505 or phone (505) 472-3109.

*Your Sister in Christ,
Consuelo (Connie) Smith*

Paz y Bien: Me Queridos Hermanos y Hermanas en Cristo:

Quiero introducir me a todas ustedes como representante de todas las culturas y les invito que me digan que necesitan, que ideas o de que modo puedo asistir les a sus fraternidades.

Yo soy su servida servidora y estoy lista para modos que ustedes quieren compartir con migo y espero que me llamen o me escriben a esta direccion 4224 Sundance St., Santa Fe, N. Mex. 87505; telefono es: (505) 472-3109.

*Su Hermana en Cristo,
Consuelo (Connie) Smith*

Paz y bien!

(Spanish)

The Lampstand

"You do not light a lamp and put it under a bushel basket. You set it on a stand where it gives light to all the house. In the same way your light must shine before others so they may see your goodness and give praise to your heavenly Father." (Matthew 5:15-16)



Jim Hoffman, SFO, of Monaca, PA, died September 26, 1994, after 15 years of living with cancer. During that period he received monthly chemo treatments but nothing detered him from serving the God and the people he loved. A devoted follower of St. Francis of Assisi, he sat on the local SFO council, published the newsletter, served as provincial representative, guided inquirers through formation, worked tirelessly in his parish, headed the local Ecology Commission, loved his wife, Eunice, and their five children and their families and still found time to tend a splendid garden at his home/office.

Rooted in his love of gardening is the story of the infamous "Seed Program." Jim & Eunice's son works for a commercial seed producer. Only seeds with a very high germination rate are sold. Those with low rates are discarded. Knowing the seeds would still produce good yields (does this begin to sound like a parable?!), Jim and a group of fraternity members plus those from the Penn State Beaver County campus who worked with the poor began finding "homes" for the unwanted seeds. Hundred of pounds of corn, peas, green beans, carrots, lettuce, spinach seeds to name a few were repacked and given to churches. Those who could do so paid for shipping. During packing time the Hoffman home turned pink from the chemical used to treat the seed. Other

fraternities joined in the project. The seed fell on soil tilled to receive it rather in a dump. The poor and others enjoyed the benefits.

Jim also loved trees. Eunice claims he created a minor forest on their acre and a half yard. So in the spring of 1995, Franciscans gathered to plant still another tree in memory of Jim, a redbud. Each spring when the redbud blooms and gardens spring to life with seeds that would otherwise be wasted, Jim's family and friends will remember a man who died at 62 but who continues to live on in hearts where he planted love.

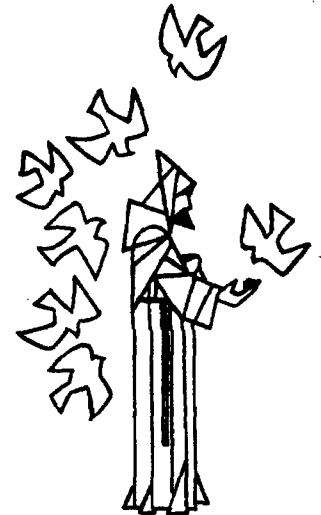
Editor's Note: Marie Amore suggested the "The Lampstand" as a way to tell the stories of Secular Franciscans who live Gospel to life and life to the Gospel. Tell about a Secular you know. Send articles to:

Patti Normile, Newsletter Editor,
609 Amherst Ave., Terrace Park, OH 45174.
Fax: 513/831-7542

FRANCIS

His spirit lives with us,
lingering near
while we
attend to business,
sharing our faith,
our fortunes and
our love.

I have seen him here
amongst us
merry eyes aglow,
a ragged, barefoot shade,
guiding and directing us
his brothers and his sisters,
lending us his simple wisdom
giving us his holy gift of laughter.



After all these years
his spirit lives with us.

by John Petric, SFO (from "The Secular FOCUS")

SFO Vocations Director, Marie Amore, said at the October NAFRA meeting:

"The SFO is one of the best kept secrets!"
Who have you told recently about your Secular Franciscan Life? Who have you invited to explore SFO life? Let's share the best kept secret!

PSALM FOR ASSISI

This prayer, Beloved,
Is for both of us.
It is for You, and You alone receive it.
It is for me, and I alone can give it.
Take my prayer, Beloved,
And me with it
As You took Francis,
As You took Clare.

This prayer, Beloved,
Is to honor You,
To honor and to praise You
To praise You and to thank You.

Imprint upon my heart the flame of Your
heart.
Impose upon my mind Your thoughts alone.
Impress upon my hands the sign of Your
cross
And hold me...hold me close.

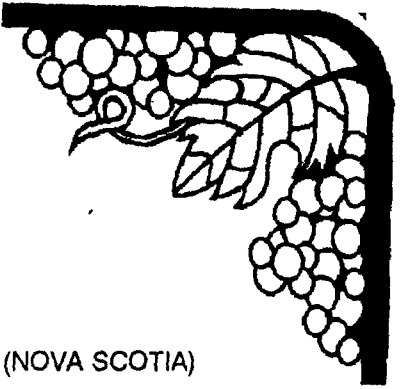
Call forth from deep within me strength and
courage.
Draw out from me the light of Baptism's fire.
Summon all my holiness, so radiant in Your
sight.
And see me...look at my face.

Speak my name as I speak Yours, in
whispers.
In the morning call me gently on a breeze.
Let me hear Your voice across the
mountains.
Let your thunder bring me to my knees.

Father, Mother, Brother, Sister, Child!
My heart afire with love for You Who is
The only one, the Three in One, Beloved!
The First and Last and timeless One--My
God!

Carry me and follow me and lead me,
Above, below, inside and all around me.
Never leave me, never let me leave You!
My God, my dearest Love, my Life!
Take my prayer, O God,
For it is Yours.
This prayer, my God,
Is all I have to give.

by Mary Zablocki, SFO
(copyright pending)



THE LAND OF STEEN (NOVA SCOTIA)

Passing through the Land of Steen
I fell into a trance
By the sun splattered hemlocks
Where the lady slippers dance

In a tree bent and weathered
There was a knack and crafty door
That lead to a well-worn stairway
Beneath the forest floor

An amber haze was rising
From that whimsical subway hall
And the flicker flames of candles
Sent shadows bouncing off the walls

And carved neatly in the heartwood
Aside those polished stairs of stone
Was a single blade of grass
And a flute upon a throne

The seven elves came upward
Dressed in capes with purple hoods
And they were singing of great kingdoms
Deep within the woods

Birds flew forth in numbers
To join and sing along
And the plants were gently swaying
As though they recognized the song

All the woods became enchanted
In this strange delightful way
And it grew from just a daydream
On that magic noble day.

by Charlie Spencer, SFO

CIOFS - SFO INTERNATIONAL FRATERNITY

FINANCIAL REPORT 1994

Currency: US Dollars

Account	INCOME	Total	Solidarity	Eastern Europe	CIOFS Real 1994	CIOFS Budget 1994
710000	Ordinary contributions	29,637.15			29,637.15	30,000.00
700300	Donations	53,924.18	2,884.31	21,731.89	29,307.98	10,000.00
756000	Interest	2,959.19	646.16	-1,807.12	505.91	500.00
757000	Miscellaneous	605.83			605.83	
	TOTAL INCOME	87,126.35	3,530.47	23,539.01	60,056.87	40,500.00

Account	EXPENSES	Total	Solidarity	Eastern Europe	CIOFS Real 1994	CIOFS Budget 1994
615000	Presidency Council	34,200.16	1,542.03	768.76	31,889.37	23,500.00
455001	Secretaries	5,390.18			5,390.18	2,200.00
455000	Treasurer	2,200.00			2,200.00	2,200.00
612000	Office supplies	577.93			577.93	2,000.00
615100	CIOFS Bulletin	730.22			730.22	500.00
612100	Mail - Phone - Fax	883.40			883.40	2,500.00
612600	Printing	4,587.24		3,645.77	941.47	1,000.00
610000	Headquarters maintenance	3,484.35			3,484.35	2,500.00
615030	Aid - Contributions	22,604.30	500.00	22,000.00	104.30	1,000.00
600002	Miscellaneous	15.13			15.13	20.00
240000	New office equipment	222.09			222.09	500.00
	TOTAL EXPENSES	74,895.00	2,042.03	26,414.53	46,438.44	37,920.00

	Balance January 1, 1994	87,614.24	18,771.45	63,849.18	4,993.61	
	NET INCOME (EXPENSES)	12,231.35	1,488.44	(2,875.52)	13,618.43	2,580.00
	Balance December 31, 1994	99,845.59	20,259.89	60,973.66	18,612.04	

CASH ON HAND AND IN BANK ACCOUNTS 31-12-1994		USA \$		
Bank IOR - N° 051 3 03916	(1 US\$ = Lit. 1.630)	94,778.20		
Bank IOR - N° 001 3 18904	(Lit 17,384,390)	4,784.09		
Cash on hand	(Lit 461,771)	283.30		

FRATERNITY OF USA			
Members	Contributions due (\$ 0.20 a person)	Contributions paid	All paid
20,264	\$ 4,052.80	\$ 7,228.93	Thank you

TO STRENGTHEN SPIRITUAL ASSISTANCE

The Conference of National Spiritual Assistants (CNSA) is working to strengthen the quality of spiritual assistance for Secular Franciscans. At Regis University in Denver, in July, content for a new handbook for spiritual assistants was finalized. The book should be available by the end of the year.

National, regional and provincial spiritual assistants met in September at Regis University to discuss: adult education, basics of secular spirituality and techniques of conflict resolution. Fr. Thomas Aldworth, OFM, facilitated. Guidelines for choosing, preparing and certifying spiritual assistants--clerics, religious or laity--were reviewed. They will be implemented in early 1996.

by Benet Fonck, OFM



A MERRY CHRISTMAS IDEA

A Christmas gift that lives all year might be just the item for some people on your giving list. The Secular Franciscan Order "Wildflower Restoration Initiative" offers an opportunity to give a gift that goes on living. In cooperation with Sunlight Gardens, Inc., Hendersonville, TN, gardens can be purchased for \$29.95 each (\$56.95 for two) for delivery in the spring.

Two gardens are available: The Woodland Garden for shade and The Meadow Garden for sun. Each garden includes ten nursery-grown native perennial plants selected for ease of growth and maintenance, climate adaptability, companionship and cost.

The offer is extended to fraternities in the following regions: Queen of Peace, La Verna, Mother Cabrini, Franciscans of the Prairie, Divine Mercy, Our Lady of Indiana, Maximilian Kolbe, Holy Trinity, Exaltation of the Holy Cross, Blessed Kateri Tekakwitha, Lady Poverty, St. Margaret of Cortona, Blessed Katharine Drexel, and Our Lady of the Angels.

All orders must be placed through your fraternity, on fraternity letterhead and paid from fraternity account or by money order signed by fraternity treasurer. Include name and address (no P.O. box numbers) with zip code and telephone number of recipients. Specify Woodland or Meadow garden. In processing orders fraternities send \$21 for each garden to address below. (\$8.95 is retained for fraternity use.) Order by March 1, 1996.

Treasurers send orders to:
Sunlight Gardens, Inc.
174 Golden Lane
Andersonville, TN 37705

Say "Merry Christmas" through all seasons and benefit the SFO.

ON THINGS FRANCISCAN

Our family awaited the arrival of our grandchild, Bryan, coming to NYC with his parents, our son, John and his wife, Tami, all the way from Georgia. Bryan had just turned one and we hadn't seen him for a year.

Hurricane Felix, churning its way to the East Coast from its birthplace near the coast of Africa, suddenly turned in a more northwesterly direction, threatening the southeastern U.S., including the route my son's family were to take. We wanted so much to see them, especially little Bryan, but the severe oncoming weather cast a dismal pall over the possibility!

The weather reports worsened and as Franciscans always do when problems arise, I turned to quiet prayer, calling on the holy Capuchin Franciscan Brother, St. Felix of Catalice. "Brother Felix, we want very much to see our grandson, so I ask you to turn the Hurricane Felix to the east, away from the coastal U.S. making it possible for this visit to happen."

The next weather report I heard cheered me--Hurricane Felix had suddenly stalled. It stopped moving as hurricanes sometimes do. "Brother Felix," I pleaded, "turn that storm to the east!"

The rest of the story everyone knows. Hurricane Felix took an unexpected easterly turn--the U.S. coast was spared and we got to see our grandson! St. Felix gave Hurricane Felix the "heave-ho!" Clearly, when Jesus said, "Ask and you shall receive," he meant it!

by Bruce Snowden, SFO

EARTH CRAMMED WITH HEAVEN

A Spirituality of Everyday Life

by Elizabeth A. Dreyer. Paulist Press, 1994.

This book focuses on people living a secular life. It is grounded in ways of living actually experienced by lay people--incorporating sexuality, childraising, work, the marketplace and the earth. The author taught a course... "Spirituality for the Laity" and does an excellent job of "reformulating spirituality in a way that makes sense to ordinary Christians. More than anything else, this new attitude proclaims that God is best discovered not in the withdrawal from everyday life but in the act of living it. It maintains that baptized Christians do not have to change their daily activities to become saints."

Elizabeth Dreyer offers many valuable insights for every Secular Franciscan as well as inspiration to see our ordinary lives as the potential for union with God and transformation of the world. Earth Crammed with Heaven offers every Secular Franciscan new understandings and encouragement in their daily attempts to live the Gospel.

by Marilyn Friga, SFO

Correction: Myldred Jones' name was incorrectly spelled in the Summer issue of the Newsletter. Our apologies.

HAPPENINGS



SFO NETWORKING CORNER

Below are names and addresses of Seculars interested in networking with other Seculars of similar interests. If you wish to meet and correspond with Seculars in your field of interest, share ideas, techniques, creativity, here is your chance. With courtesy and love, doors can open to new and rewarding friendships. Give it a try! If you wish to be listed, send your name, address and interest/profession, etc. to:

Mrs. Mary K Mazotti, SFO Networking
P. O. Box 2571
Arnold, CA 95223-2571

Names will be printed once. Save lists.

NADA, A Bulletin on Contemplation

For a copy write to:
Juan Lezcano, SFO, Editor
34614 10th Place
Federal Way, WA 98023

How do you use the Networking Corner? Write to Mary Mazotti with ways this linking of Franciscans has been beneficial to you. See SFO Networking Corner for address.

FULLY MATURE

The third edition of Fully Mature with the Fullness of Christ is available from the Franciscan Resource Center.

This initial formation program to prepare for profession in the Secular Franciscan Order by Benet A. Fonck, OFM, has been completely revised and expanded with updated bibliography. Cost is \$15.00.

Fully Mature is modeled on the RCIA process and includes six sessions for the Period of Inquiry, twelve sessions for the Time of Candidacy and a complete manual. Spanish edition is planned for 1996.

To order contact:

Franciscan Resource Center
P. O. Box 350
Menahga, MN 56464

FRANCISCANS INTERNATIONAL

Franciscans International which represents Franciscan presence in the United Nations is seeking new members. Are you interested in becoming a member of *Franciscans International*? For information contact:

Franciscans International
135 Remsen Street
Brooklyn, NY 11201-4212
(212)371-4076



A GATHERING OF NEIGHBORS

"Out of Chaos" is the theme of the quadregional conference scheduled for July 19-21, 1996, at Bergamo Center, Dayton, Ohio. This four-region program is being planned by Holy Trinity, Lady Poverty, Our Lady of Indiana and St. Maximilian Kolbe regions.

Keynote speaker will be Gerald Arbuckle, SM, author of the book Out of Chaos. Fr. Arbuckle has addressed the NAFRA Council in the past. His book and work deal with the refounding of religious orders. The conference will follow theme tracts on leadership, formation and spirituality.

For information or reservations, contact:

Marcella Bina, SFO
16820 Brinbourne Avenue
Middleburg, Heights, OH 44130
(216) 243-2376

Franciscan Family Apostolate

To receive information about supporting an impoverished family in India through Franciscan Family Apostolate, return the following to:

Alan Ouimet, SFO
Franciscan Family Apostolate
303 Church Street
Guilford, CT 06437

Name _____
Fraternity _____
Address _____

INSTITUTE FOR CONTEMPORARY FRANCISCAN LIFE

In 1991, members of the SFO contacted St. Francis College to see if the College would develop a correspondence program on Franciscan living. The first course (FRAN201) is now available. It is a 3-credit course; cost, \$275. For registration form or further information, contact Saint Francis College, Loretto, PA (814) 472-3219.

Eirini kai Kalo!

(Greek)

"Listening to Paul's Second Letter to Timothy,
I heard a call for Secular Franciscans."

by Teresa Baker, SFO

(A paraphrase of 2Timothy 1:6-8,13-14)

I remind you to stir into flame the gift God bestowed upon you when you accepted God's call to live the life of a Secular Franciscan. The Spirit God has given us is no cowardly Spirit, but rather one that makes us strong, loving and wise. Therefore, never be ashamed of your testimony to our Lord, nor of your commitment to the Order; but with the strength which comes from God bear your share of the hardship which the Gospel and this life entails.

Take as a model of sound teaching what you have heard in faith and love in Christ Jesus. Guard the rich deposit of faith with the help of the Holy Spirit who dwells within us.

CANTICLE OF CREATION FRANCISCAN ENVIRONMENTAL NETWORKING NEWSLETTER

"The Canticle of Creation" does not appear on the newstands but it can appear in your mailbox. This new publication edited by the Franciscan family includes Charlie Spencer, SFO, as a contributing editor. Its reason for being is stated in its mission statement:

We Franciscans feel the need and the urgency to promote ecological awareness and respect for creation. This newsletter is meant to animate the Franciscan Family to express this concern for creation through their lives, ministry and spirituality in the tradition of Francis and Clare. It is an educational, inter-active and action-oriented tool based on sound Catholic theology, designed to promote harmony within the Franciscan movement.

The inaugural issue carries such articles as: "We Are Challenged," "Let Us Begin Again," and "Refounding the Ecology Apostolate." Questions such as "What is ecospirituality?" are addressed. Resources and ecology related events are highlighted.

To subscribe to this quarterly publication, send check payable to Franciscan Friars, 1420 W. Bartlett Ave., Las Vegas, NV 89106. Yearly individual rate is \$5; overseas, \$10; friary, fraternity or convent, \$25; regions/provinces, \$100 for camera-ready copy for distribution to all members.



ST FRANCIS
OF ASSISI

48th NGO/DPI CONFERENCE U.N. AT THE TURN OF THE CENTURY

At the September conference of NGO/DPI of the United Nations, Chairperson Nath Jain stated the importance of the work of the NGOs (non-governmental organizations of which Secular Franciscan Order is one) and that human rights are part of democracy and must be universal. NGOs must develop public support and lead the way to place human rights on the national agenda and overcome international indifference. NGOs must help build democratic institutions and provide technical support, election observation and be aggressive to bring change. NGOs must work to enhance the dignity of the human person.

The Chair welcomed the NGO groups to the U.N. stating that it is their home. Secretary-General H. E. Boutros Boutros-Ghali stated that the strongest effort of NGOs must be to live in global contact interlocked with others. Public opinion must lead the way when the State is reluctant.

Other issues discussed were equal rights and empowerment for women, equal health programs, the need for an international community for global action, cultural exchange and tolerance, respect for differences, cooperation, shared values, education for human rights and environmental issues at an international level.

In thanking Franciscans International for the opportunity to participate in the conference, SFOs James and Barbara O'Neill said, "We felt that many of the problems of the world and the U.N. were openly discussed. The NGOs are an important part of the U. N. and need a permanent place in the U.N. As was stated, we must work from the local level up. As global actors we all have a part to play. Each part must have a place on the stage of human and world development....the NGOs must keep pressure on the U.N. so that all issues are attended to. No issue should be set aside. We as Franciscans should continue to present our position to the U.N. Our position must be stated; our voice must be heard."

FROM THE CIOFS PRESIDENCY:

Emanuela De Nunzio, OFS

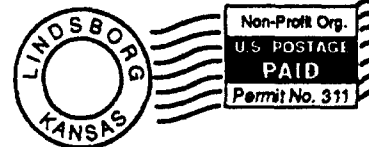
Highlights from April 28-May 4, 1995 meeting in Rome are:

++Statutes of "The Conference for the Franciscan Family" were approved. This new body includes 4 Ministers General of the First Order and TOR, Minister General of the SFO, and President of TOR International Franciscan Conference, until a representative of the Second Order shall be included. The purpose of the Conference is to be a sign of unity in the Franciscan Family on an international level.

++A document for animators of YOUFRA (Young Franciscans) has been examined and approved regarding definition of Franciscan Youth, suggestions for animation and formation, unification of criteria for task of animation.


Kapayapaan at kabutihan! (Tagalog)

SECULAR FRANCISCAN PUBLICATIONS
NATIONAL FRATERNITY
SECULAR FRANCISCAN ORDER
108 N. MAIN STREET, PO BOX 189
LINDSBORG, KS 67456-0189



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TAU-USA

The National Fraternity
Secular Franciscan Order
c/o Dolores Smelko, SFO
RD 1, Box 155
Anita, PA 15711
+++++



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Paz e Bondade!

(Portuguese)