

# TAU-USA



Issue Number 32

The Newsletter of the National Fraternity of the  
Secular Franciscan Order in the United States

Autumn 2001

## A Family Gathering – A Quinquennial Congress (2002)

William Wicks, SFO, National Minister

I am foregoing my usual writing so that I can present to you a special invitation, an invitation to come together as brothers and sisters of the larger Franciscan family. Therefore I write:

You are cordially invited to a Franciscan family gathering to be held at Loyola University in New Orleans from July 2<sup>nd</sup> to July 7<sup>th</sup>, 2002. Every five years Secular Franciscans get together for a family reunion. Those of you who have attended the past Congresses, or the All Commissions Conference, have celebrated the wonderful spirit that was present, the best part of which was being with brothers and sisters from all over the country. I am looking forward to being with you all again next year at our 16<sup>th</sup> annual Quinquennial Congress. Those of you who have never experienced such a gathering are in for a treat.

Loyola University is a wonderful facility, and all of the buildings are fully air-conditioned. It is located in the beautiful Garden District of New Orleans. The cuisine, which will be provided by the Marriott Hotel chain, offers a variety of food to fit all tastes and diets. The buildings that we will use are very close to one another. Eucharistic Liturgies will be celebrated on campus at Holy Name of Jesus Church. Vans will be available for those who need on-campus transportation.

New Orleans is a unique city with a unique personality. It is a very Catholic city. Optional tours are being planned for one of the afternoons. You may wish to come a few days early, or stay later, to take time to tour the Crescent City. For those of you who wish to spend additional time in New Orleans, make a note on the registration form, and tourist information will be mailed to you.

Friars, Poor Clares, and Religious Sisters are receiving special invitations to join us in celebration of the family of



16<sup>th</sup> Quinquennial Congress of the  
**SECULAR FRANCISCAN ORDER**  
in the United States  
JULY 2-7, 2002  
LOYOLA UNIVERSITY - NEW ORLEANS, LOUISIANA

Saint Francis and Saint Clare. This is a time for family unity, for life-giving union with all members of our Franciscan Family.

I urge regional and local fraternity ministers to help promote the Quinquennial Congress at every opportunity, especially during the time of your fraternity gatherings. Our goal should be to have as many fraternities as possible from each region attend.

A registration form is included in this issue of TAU-USA. I ask you to please send in your deposit soon. Loyola has contracted with us to accommodate up to five hundred people.

God gave us all brothers and sisters. This is an opportunity for us to celebrate that wonderful family relationship.

Peace and every good thing, for you and yours.

Bill



### Why Did I get So Many Copies?

If you are the Minister of a local fraternity, you will have received ten copies of this issue of TAU-USA. Please distribute the extra copies to the members of your fraternity.

As you may know, it is the intention of the National Fraternity to make TAU-USA available to all professed Secular Franciscans in the United States. In order to accomplish this, the National Fraternity is compiling information for a mailing list. It is not yet complete. Therefore, in the meantime, this issue is being distributed in this way.

*For more Quinquennial information, see pages sixteen to eighteen in this issue!*

## TAU-USA Housekeeping Details...

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### Next TAU-USA Deadline

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TAU-USA  
c/o Mr. and Mrs. Antony Outhwaite, SFO  
6 Light Street  
Mountaintop, PA 18707-9415  
e-mail: tauusa@netzero.net

### Subscription Information

For subscription information or change of address, contact the Subscriptions Coordinator:

Dolores Smelko, SFO  
RD 1, Box 155  
Anita, PA 15711  
e-mail: deesmelko@penn.com

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### Guidelines for Submission of Articles

We welcome your submissions to the newsletter. To increase the likelihood of your submission being printed, we offer the following guidelines:

- Please ensure that articles do not exceed 500 words;
- Please understand that articles may be edited for length and clarity;
- Submissions received after the deadline for a particular issue will be given consideration for the following issue.
- In the Franciscan interest in ecology, please try to send submissions in electronic format (e-mail or floppy disc), instead of on paper.

### Letters to the Editors

All correspondence sent to the editors becomes the property of the editors, and may be published in TAU-USA. Please state in all correspondence whether you wish to have your name withheld.



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Visit the National Fraternity website at  
<http://www.nafra-sfo.org>

## “Coming to Full Maturity or Maximum Excellence”

Thérèse and Deacon David Ream, SFO  
Chairs, National Formation Commission  
Umbria, RR3, Orrick Road, Kirksville, MO 63501  
660-627-5626; e-mail: umbria2@earthlink.net

At the time of this writing, we are well along into the year 2001, the first year of this third millennium of Christ. We could say that the year is maturing or aging rapidly! In this issue of *TAU-USA*, the National Commission Chairs share their reflections on this year's general theme of "New Beginnings", by focusing on the third major developmental life stage, that of mid-life or middle adulthood. A word often associated with adulthood is *maturity*, which the *American Heritage Dictionary* defines as "The state or quality of being fully grown or developed". Synonyms for the verb *mature* include *age*, *develop*, and *ripen*. The central meaning shared by these verbs is "to bring or come to full development or maximum excellence". "Maximum excellence" in realizing our Franciscan vocation – now there's an image that fires the imagination! Do we ever, *can* we ever attain complete maturity in living the Gospel way of life we profess as Franciscans? Probably not, since growth in maturity is truly the work of a lifetime, a process that ends for us only when we are finally embraced by our Sister Bodily Death, and pass over from this life to eternal life. Perhaps it would be more accurate to claim that we are always *maturing* in our vocation, "by means of that radical interior change which the gospel itself calls 'conversion'" (*SFO Rule*, Article 7). This same article of our *Rule* also reminds us that "Human frailty makes it necessary that this conversion be carried out daily." Ongoing conversion, then, is the genuine pathway to "maximum excellence" in realizing our call to live the Gospel of Jesus Christ, after the manner of Francis of Assisi.

The newly revised and recently promulgated (as of February 6, 2001) *General Constitutions* of our Order also support this notion of us *maturing* in our vocation. Article 37.2 states that "The journey of formation, which should develop throughout life, begins with entrance into the fraternity." All of Article 44 addresses the issue of ongoing formation: "Begun by the preceding stages, the formation of the brothers and sisters takes place in a permanent and continuous way. It should be understood as an aid in the conversion of each and everyone and in the fulfillment of their proper mission in the Church and in society" (44.1). Article 44.2 of the *General Constitutions* states that "The Fraternity has the duty to give special attention to the formation of the newly professed and of the temporarily professed, to help them become *fully mature* [emphasis added] in their vocation and develop a true sense of belonging." Article 44.3 presents a number of specific experiences of ongoing formation, all of which are to assist in "deepening the Franciscan vocation". In his *Letter to the Ephesians* (4:14-16), Saint Paul exhorts us: "Let us, then, be children no longer, tossed here and there, carried about by every wind of doctrine that originates in human

trickery and skill in proposing error. Rather, let us profess the truth in love and grow to the full maturity of Christ the head. Through Him the whole body grows, and with the proper functioning of the members joined firmly together by each supporting ligament, builds itself up in love." Our goal as Christians, and especially as Franciscan Christians, is to become adult in our Faith, to become increasingly mature in our Franciscan vocation and identity, to "grow to the full maturity of Christ the head". Many, if not most, of us have had the good fortune of encountering, either in initial or ongoing formation, Father Benet Fonck, OFM's excellent formation text *Fully Mature with the Fullness of Christ*. As the introduction to the whole text (page 00-7), Benet invites the reader to reflect on the following statement: "In order to become 'Fully Mature with the Fullness of Christ' (Ephesians 4:13), the Secular Franciscan, called to holiness within the Church and prompted by the Spirit to deepen that calling, like Francis and Clare, through the Secular Franciscan Order, with its rich history and development, observes the Holy Gospel of our Lord Jesus Christ in community through a life of penance, through evangelical simple living, through a life of prayer, and through evangelizing with witness and the apostolate as a secular person with a lay mission by bearing peace and charity, by instilling justice and dignity, by being sensitive and loyal to the Church, and by witnessing to the Gospel in a public profession through the example and help of the Blessed Virgin Mary in intimacy with and conformity to Jesus the Lord." What a mouth full! What a life project! What a vision to move toward "maximum excellence" as Franciscan women and men of the Gospel! Sisters and brothers, may God give you the joy of a maturing Franciscan vocation!



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*Since Baptism is a true entry into the holiness of God through incorporation into Christ and the indwelling of his Spirit, it would be a contradiction to settle for a life of mediocrity, marked by a minimalist ethic and a shallow religiosity. To ask catechumens: "Do you wish to receive Baptism?" means at the same time to ask them: "Do you wish to become holy?" It means to set before them the radical nature of the Sermon on the Mount. "Be perfect as your heavenly Father is perfect" (Matthew 5:48).*

Pope John Paul II, *Tertio Millennio Ineunte*

# The Center of Our Life

Justin Carisio, SFO

Chair, National Ecology Commission

2508 Oakfield, Wilmington, DE 19810

302-478-6593; e-mail: carisio@yahoo.com

*When the vessel of His body was shattered in death, Christ was poured out over all the cosmos; He became actually, in his very humanity, what he had always been in his dignity, the innermost center of creation. - Karl Rahner*

We continue our discussion of the ecology apostolate using, as are the other Commissions, the metaphor of the stages of a human life. In the last issue of TAU-USA we considered youth and young adulthood, and focused on the Incarnational foundation of the spirituality of ecology. The next stage is the midlife adult. How can we construct an analogy to this phase of human experience, to shed light on the ecology apostolate?

Adulthood at midlife has many characteristics, but consider two that are important among them. One is the necessity for action, and the other is – or ought to be – a sense of balance, an equilibrium that enables us to be involved in many different things while remaining centered on that which informs our life with meaning.

*Both approaches -  
the active and the  
contemplative - are  
indispensable...*

As Christian people, we know that grace in our lives is our spur to action and our source of strength, that enables us to accept God's call and to follow through. And as redeemed people,

we know our center is Jesus. Moving from action, in the form of the things we do to build the Kingdom of God, to prayer and contemplation of Christ, and then back to action refreshed and renewed is a spiritual rhythm that is quintessentially Franciscan. We have all heard the expression "active contemplative" in discussions of Franciscan spirituality.

This model of spiritual practice is especially apt for the ecology apostolate. Here is why. Individuals who are drawn to this apostolate sometimes tend toward one or another of two eccentricities. The first might be called "eccentricity of action", in which the ecological apostolate is almost exclusively manifested in political activism, or a preoccupation with lifestyle choices and economic decisions. The other we might call "eccentricity of idealism", in which the apostolate is expressed mainly as an infatuation with the poetry and mystery of Creation spirituality, and direct action is weak or ephemeral.

By eccentricity, I do not imply that either tendency is bad, but rather that too much emphasis on one or the other may move us "off center". Of course, taken to extremes, either may be problematic. Recall Thomas Merton's observation that, "the eccentric man is not poor in spirit".

By its very nature, our Franciscan calling draws us to a stance in which action and contemplation are *together* seen as necessary to spiritual growth and apostolic effectiveness. So, in the ecology apostolate we must be

prepared to act to effect wholesome change, to preserve local and global ecosystems, to conserve resources, to live simply and lightly on the earth. At the same time, we must be open to a deeper understanding of the mystery of kinship with creation, and, most essentially, the centrality and universal primacy of Christ, Who is "the image of the invisible God, the first-born of all creation" (Colossians 1:15). Both approaches – the active and the contemplative – are indispensable to our on-going formation, and to a fruitful ecology apostolate.

What are some practical ways that we can develop this sense of equilibrium in the Ecology Commission? Brother Keith Warner, OFM, offered three very constructive responses in an article he wrote for *The Cord* several years ago. He said, "Based on Francis' approach to nature, I believe there are three attitudes most appropriate for us to foster among the Franciscan Family: the *celebration of relationship*, the *promotion of courtesy*, and the *practice of penance*."

To *celebrate relationship*, we must first understand the interdependence of all that is, and our kinship to other creatures, animate and inanimate. An action that can help us to do this is the simple act of growing some food or creating compost in the garden, and to use this work as an occasion for prayer. Share the food with someone who is hungry, or take some to a fraternity meeting and share with your brothers and sisters. We cannot grow food without appreciating the complex interaction of sun, air, water, insects, birds, earthworms, and soil.

Brother Keith's identification of *courtesy* as a particularly Franciscan attitude in the ecology apostolate displays an acute insight into one of the most exquisite aspects of the Franciscan charism, yet one often overlooked or mistaken for sentimentality. Brother Keith says, "the notion of *cortesia*... implies the notion of honorable deference, respect, largesse, special and personal consideration of the needs of others, especially the poor and vulnerable. Francis embodied a joyous humility in his respect for the good of Creation."

The practice of *penance* is at the foundation of the Franciscan Third Order and should be central to our Secular Franciscan way of life. Penance in the ecological context can be expressed in many ways. For example, I have often spoken of "eco-tithing", that is, consuming a tenth less of fresh water or electricity or gasoline or some other commodity as a simple act of penance that orients us toward a more conscious awareness of the environment. As Brother Keith writes "eco-penance is both an interior attitude and a praxis."

Adopting such attitudes can help us cultivate through the ecology apostolate that gift of the Holy Spirit that is wisdom, all the while deepening the joy of our communion with all creation in and through Christ. Of wisdom and communion we will speak more next issue.

## Questions for discussion:

1. Saint Paul tells the Ephesians that the Body of Christ "fills the universe in all its parts". What does that imply for a Franciscan approach to ecology?
2. What form can eco-penance take in your life?

## Mid-life – Season of Transition

Sonia and Jaime Bernardo, SFO  
Chairs, National Family Commission  
11704 Veirs Mill Road, Silver Springs, MD 20902  
301-933-2487; e-mail: jsbernardo@aol.com

This is the third of a four-part series on the Seasons of Life. In the beginning of the series, we reflected on childhood and adolescence – the Springtime. During this season we have no choice of parents, our name, our home, or our environment. The second part was on young adulthood – the Summertime. At this stage we slowly emerge, and gradually take command of our life. We begin to affirm ourselves, and to discover who we are and who we want to be.

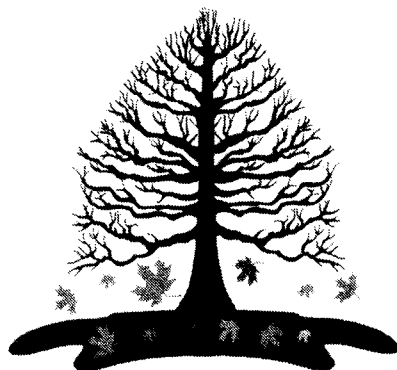
In their book, *Seasons of a Man's Life*, Daniel Levinson and his associates wrote that a man's life evolves into four broad seasons or stages, of approximately twenty years each. *Childhood and adolescence* lasts from birth until age twenty-two. (Springtime – full of excitement, new beginnings, a time of blossoming); *Early adulthood* covers ages seventeen to forty-five (Summertime – feelings of well being); *Middle adulthood* is the period from ages forty to sixty-five (Autumn – separations, leave-takings marked by pain, and a sense of autumnal death); *Late adulthood* begins at age sixty (Winter – bleakness and despair, death but also a rebirth and the start of a new cycle). Between each of these seasons there is an overlap of about five years, a time of transition to the next period. Although every season of a man's life is different from the others, a common thread runs through each of them.

*Courage in facing these facts... is the key to self-renewal.*

In this issue, we focus on middle adulthood, usually referred to as mid-life – the middle of the journey. This is the Autumn season. This is the beginning of the

second half of our life. Here we experience the loss of our youthful years. Many fear that they have to rework their self-image, as they realize their imperfections and those of others. This acceptance of one's own weakness is one of the miracles of this stage. We no longer strive to be who we are not, nor hide ourselves from Self. As Saint Paul said: "In my weakness is my strength". We begin to understand the faults and sinfulness of others, because we have our own too. We are not being named by outer environment – people, events, schools, etc. We begin to face our own self, our own uniqueness, the way God created us. This acceptance is the rebirth of oneself, the beginning of the second half of life – our second journey. This is why this transition is rightly called the "change of life".

For others the experience of mid-life can be painful. This is the time when they become disappointed in themselves, when they realize that they have not fulfilled their dreams. There are feelings



of depression and emptiness, because of missed opportunities, of wrong decisions made. They become aware of their mortality when they experience death in the family; the unexpected death of friends and contemporaries (how many times this month have we attended a funeral?), and last but not least, the decline of their physical health. Our approach to these terminations will influence our particular style of dealing with these painful events. How do we let go? Painful or not, how do we go from one year to the next? We know that the end of one season marks the beginning of another.

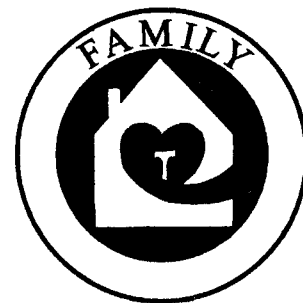
Courage in facing these facts, and in reappraising what has happened in our lives, is the key to self-renewal. This invitation to accept who we truly are, to embrace the good and the bad in us, humbles us, and offers us the graces of kindness and forgiveness. It is the key to genuine conversion, because it is what God teaches us, and it is how God loves us, the way we are. Like Scrooge in Dickens' *A Christmas Carol*, who saw himself as he really was, an evil, selfish man, we too become aware of the unkindness and selfishness in us. This discovery leads us to become kind and merciful, forgiving and loving.

The transition at mid-life gives us a chance to be born again, to make changes in our life, to go in a new direction. It is the gateway to a new vision of our life. As followers of Saint Francis, that vision shows us the reality that Jesus, our God, is the sole source of happiness. In the eighth chapter of John's gospel, Jesus makes the point that only the true and full acceptance of reality can make a person free. Francis always reminds us of God's unconditional love for us. In return, we are called to love God, our neighbors, and ourselves. As we learn to love ourselves, he taught us to balance that with our love for others. Let us try to imitate Francis and Clare by reaching beyond ourselves to other people who are in need, and to become one in Christ. For everyone who is in Christ, a new being is created.

This transition is a pilgrimage toward an interior life. It is the springtime that grows and blooms into a beautiful and rewarding summer and autumn of life.

### Questions for Discussion:

1. What have I done with my early dream? What do I want to do with it now?
2. What weakness in myself exasperates me, and why? What talents or strengths do I have, and how am I using them or wasting them?
3. How do I, as a Franciscan, give witness to my faith in Jesus in my daily encounter with life?



## Midlife – Perfect Joy and New Beginnings

Dan and Sarah Mulholland, SFO  
Chairs, National Peace and Justice Commission  
855 N Jefferson Street, Arlington VA 22205  
703-524-6017; e-mail: dannymai@aol.com

*"Let us begin again, for up till now we have done nothing."*

This quote, attributed to Saint Francis, could be seen to epitomize the task we face at midlife, and our decision about how to approach it can be one of life's biggest challenges. Is the glass half empty, or half full? Is it depressing to think that we might have lived perhaps half a century and not accomplished anything, or is it exciting and energizing to realize we can begin again?

One of our favorite stories about Saint Francis (there are so many!) is the one called "Perfect Joy". You know the way it goes: Saint Francis and Brother Leo are returning to the Portiuncula, and along the way Brother Leo is asking Francis to tell him what perfect joy is. Francis tells him many things that it is not. Then he says "Well Leo, if we come to the Portiuncula and are wet to the bone with mud and weak with hunger, and we knock on the friary door and the Brother Porter answers and is angry and says 'Who are you?', and we say 'We are two of your brothers', and he says 'You're lying. You're really two robbers who go about deceiving people and stealing the alms of the poor. Out with you!',... and when he speaks that way to us and refuses to open the door, but lets us stand there hungry in the cold and snow and wet, with night falling, and we endure his abusive words and his wicked treatment, endure it without becoming angry and without quarreling with him,... if we endure all this patiently, thinking only of the sufferings of Christ, to whom belongs all praise,... Brother Leo – that is perfect joy." (excerpted from *The Tales of Saint Francis* by Murray Bodo, OFM)

Midlife is a time when we come face-to-face with our limitations. It is a time, somewhere there between youth and old age, when we all realize our own mortality. For many of us, it is a time when we suddenly realize we have been working at the same job for years and years, and we wonder what we have accomplished. In our human egos, we wonder if we are "making a difference". It is another time of developmental "crisis".

Did Francis himself share our doubts? Did he have a "midlife crisis"? One way of looking at the Perfect Joy story is that Francis was being rejected by the very people he himself had gathered together. Once again he is outside the walls. Earlier in his life he had chosen to be outside the walls of Assisi when he went out to work with the lepers. But this time he is being put out or kept out. His comfortable existence is being challenged. He is being told that he is not important; he has not "made a difference". It is so easy to see the tale as one of rejection and pain. It is not. The true message of this story is how blessed we are to share in the sufferings of Christ, because that suffering was offered through pure love. The secret of perfect joy is to "celebrate

everything, even suffering, for love of Christ, who first loved us." (ibid.)

Francis reminds us to continue to delight in being outside the walls. He encourages us to face the challenges, questions and doubts of midlife, not by turning inward toward self, but rather by looking outward in joy. Outside the walls of town and self we can act in solidarity with those "little ones", the poor and hurting, who are our companions on the journey. Instead of feeling concerned about our own mortality, in midlife we can set about sowing seeds for others to harvest. Neither Jesus nor Francis lived as long as we in the 21<sup>st</sup> century can expect to. In some ways they did not really have a "midlife". But they both sowed seeds that the world still reaps.

What a challenge it is to live the Gospel in the manner of Saint Francis! There is no time for doubts and fears. Our world still has many of the same problems that were there in Francis' time, and has some new ones that he could never have dreamed of. But this is our time, and we are still called by our God to help bring about the Kingdom. We have seeds to sow! Let us begin again...



**Let  
us  
begin  
again...**

### Questions for Discussion:

1. How can I act "outside the walls"? What are the walls that are keeping me from acting in solidarity with those in need?
2. Do we view "midlife" as being a time to press on and begin again? Who are some recent reminders that midlife is the time of our greatest challenges?
3. Midlife is the time when our life experiences develop into our own wisdom. How do we share our wisdom with our fraternity members?

# Back to School – Work at Midlife

Pauline Cahalan, SFO  
Chair, National Work Commission  
e-mail: paulinesfo@earthlink.net

Pax et Bonum To All of You!! I don't know about you, but Fall has always been one of my favorite seasons. I love walking in the leaves with the crackling sound, seeing God's majesty in the incredible colors of the trees, and smelling the smells of fireplaces and burning piles of leaves, branches, etc. For those of you in the warmer climates year round – you are experiencing a mellowing of the temperatures, and breathing a sigh of relief that you survived another hot (and some places very humid) summer. For those of you involved with school calendars as workers, parents, or both, routines around this activity are probably established for the 2001-2002 school year. Some of you, as adults, may be going back to school yourselves, perhaps for the first time in years. I applaud your efforts!! I have been a "mature" student more than once myself. It is fun to be in classes with students who are much younger than we are, to get their perspective on the world and to share ours with them. In my experience, the adult students really knew why they were in school. The younger people were often there either because the parents said they should get some college to be able to get better jobs (and move out of the family home), or they didn't have anything else to do. School was a habit for these

high school graduates, so they just enrolled in college, but didn't really know what they wanted to do yet.

In case you are wondering when I was in school last, and if I can be an inspiration for any adults thinking about going to school but hesitating for

whatever reasons, here are my most recent adventures. I am fifty-six years old. In 1996 I realized that I needed to look for a new career. I was very burnt out on the nursing career I had been in for thirty-four years. I am single, and I knew my retirement pension from the nursing career was not going to support me unless I wanted to live a few dollars above the poverty line, so I prayed and asked for Divine Assistance to guide me in what was the Lord's next work for me. I was prompted, and encouraged by some friends (whom I think the Lord was speaking through), to get a Masters degree in Education, and to teach English as a Second Language (ESL) to adults. While working full time in nursing, until June 2000, I went to school part time, taking one class per semester. Once I retired in 2000, I could take more classes each semester and graduated in May 2001. I sold my home in Texas. During the month of June



2001, I lived in Maryland while attending a certification course specific to teaching ESL to adults. In the beginning of August, I will embark on fifteen weeks in Costa Rica, attending Spanish language school, and immersing myself in the culture.

Through the support of family (keeping forwarded mail, helping with banking matters, and keeping my car), e-mail, and other Work Commission members, I am able to pursue this preparation to totally change careers. Was this easy? No, not always, but I have had the abiding feeling throughout this process that I am pursuing God's plan for my future, and the blessings that have come along the way to make the process easier have been amazing. All things are possible with God. Step out in faith and watch in awe as He shows you He's making the way for you!

I have been reading a wonderful book, *spirituality @ work 10 ways to balance your life on-the-job*, by Gregory F.A. Pierce (ISBN 0-8294-1349-9). Mr. Pierce is the CEO of ACTA Publications in Chicago, a source of much literature about work and spirituality. Contrary to many authors who think one cultivates spirituality outside of work, through prayer and contemplation, to carry into the workplace, Mr. Pierce believes we can practice and enrich our spirituality right in the work place. In very readable prose, Mr. Pierce explains ten ways in which this can be done, including practical ways to apply each discipline. I am not endorsing either approach as the only correct one, since Francis engaged in both contemplation and action.

Each Regional Work Commissioner (RWC), or Regional Minister if a region did not have an RWC, has been sent a letter with information about how to contact members of the National Work Commission for assistance while I am out of the United States. I am also available by the e-mail address at the top of this article, should Terry or Teresa not be able to provide you with the necessary assistance. God's peace to each of you.

## Questions for Discussion:

1. Are you at a place in your life where you know God is prompting you to make a major change in how you use your talents for Him, but you are afraid to take the risk? Are you able to discuss this with your brother and sister Franciscans? Some of them may have dealt with the same thing, or may be in the same decision making phase that you are.
2. Do you see your workplace as a place where you can foster your Franciscan spiritual life and that of others by your actions? To paraphrase Francis, do what the Lord has sent you here to do and, if necessary, use words.



*Step out in faith  
and watch in awe  
as He shows you  
He's making the  
way for you!*



# New Beginnings – Youth and Young Adults

Anthony and Mary Mazotti, SFO  
Chairs, National Youth/Young Adult Commission  
P.O. Box 2571, Arnold, CA 95223-2571  
209-795-3809; e-mail: mkmaz@goldrush.com

King Solomon wrote, "There is an appointed time for everything..." in his investigation of life (Ecclesiastes 3:1). He adds, "One generation passes and another comes." (Ecclesiastes 1:4) Those in their mid-life years are very much aware that this is so.

We are living in a period of longer, healthier lives, blessed by Christian consciousness, and the hope of the Good News of salvation. People in mid-life now have the extra time, and years, to devote to travel, cultural activities, and good works. Secular Franciscans have the gift of the Apostolic Commissions called for in the *Rule of the SFO*, and can choose to work in areas most suited to their energy and talents. One of the areas in which the Church and the Secular Franciscan Order have much need of help is in the ministry to Youth and Young Adults. In the words of the Holy Father:

This is what is needed: a Church for young people, which will know how to speak to their heart and enkindle, comfort, and inspire enthusiasm in it with the joy of the Gospel and the strength of the Eucharist; a Church which will know how to invite and to welcome the person who seeks a purpose for which to commit his whole existence; a Church which is not afraid to require much, after having given much; which does not fear asking from young people the effort of a noble and authentic adventure, such as that of following of the Gospel.

John Paul II

1995 World Day of Prayer for Vocations

Secular Franciscans are directed by the SFO Rule (Article 24), and the General Constitutions to "be ready to share its experience of evangelical life with the youth who feel attracted to Saint Francis of Assisi and to seek the means of adequately presenting it to them." (*General Constitutions*, 96.1) Also, from the General Constitutions: "The SFO Fraternities will promote the vocation to the Franciscan Youth by means of appropriate and dynamic initiatives. They should see to the vitality and expansion of the Franciscan Youth fraternities and will accompany the youth in their journey of human and spiritual growth with proposals for specific activities and contents."

(*General Constitutions*, 97.1)

Considering the average age of fraternity



members, the development of Franciscan Youth Organizations will have to come from Seculars of mid-life and older years. They are most likely to have the time and energy for this mandate of the Constitutions. They have completed their education, settled down, married with teenagers and older, have stable jobs or are retired. They have the experience of raising a family, and perhaps assisted in CCD programs in their parishes, which have given them a foundation for assisting in developing Franciscan Youth/Young Adult Programs. Those in mid-life are still close enough to youth/young adult ages to act as mentors and models of Catholic-Franciscan spirituality; to help young people learn what it means to follow Jesus Christ, and to build on the vision and values of Saint Francis.

The National Secular Franciscan Youth/Young Adult Commission (Y/YA) has been promoting Franciscan Youth Groups. It has already developed a Mission Statement and Goals, *A Guide for Franciscan Youth and Young Adult Ministry* (copies can be purchased through Barbo-Carlson Enterprises); and has made available to Regional Ministers, or their Y/YA Chairpersons, "Self-Help" materials on the Saints and Ecology. Other "Self-Help's" on the Apostolic Commissions will be made available in the coming months. The contents of the *Guide* include suggestions for: Community Building; Social and Group-Building Activities; Works of Charity; Retreats; Special Observances; Lesson Planning, etc.

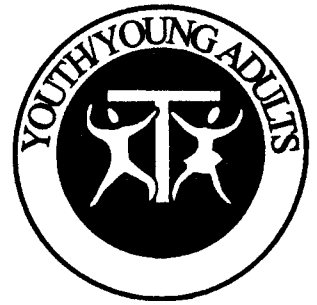
Though the Franciscan Youth is a separate organization from the SFO, we can strengthen the youth with our own Franciscan richness by serving as guest speakers, by uniting with them in apostolic works, and in other ways. Secular Franciscans should delight in the enthusiasm and eagerness that the Franciscan Youth can bring to the family. It is also contagious! Psalm 92 should be the motivating song of the Mid-Life Franciscan:

They that are planted in the house of the Lord  
shall flourish in the courts of our God.  
They shall bear fruit even in old age;  
Vigorous and sturdy shall they be.

*Psalm 92:14-15*

## Questions for Discussion:

1. Which SFO documents state that the SFO fraternities will promote the vocation of the Franciscan Youth? Please review Article 24 of the *SFO Rule* and Articles 96 and 97 of the *General Constitutions*.
2. How does Pope John Paul II see the role of the Church for young people?
3. What has the National Secular Franciscan Youth Commission done to help local fraternities promote the Franciscan Youth Organization?





# Franciscans and the Paschal Mystery

Loren T. Connell, OFM

President, Conference of National Spiritual Assistants

Many of you no doubt heard – and by now have maybe even forgotten – about the civil unrest that occurred in Cincinnati during Holy Week. Our provincial headquarters, which also serves as the mailing address for the National Fraternity, is located in that part of Cincinnati called Over-the-Rhine, where much of the unrest occurred. Besides the motherhouse, as we call it, the friars also maintain a grade school, soup kitchen, community center, parish church, bookstore, low-income housing complex, and Saint Anthony Messenger Press – all in the same neighborhood. None of our properties was damaged. I came into work every day. While I was cautious, I did not feel threatened. The violence was real, but I think that the use of the term "riot" was a media effort at sensationalism.

An unarmed 19-year old African-American man was shot and killed by a white police officer. The victim was not an angel and already had a record of misdemeanors. Still, the community was concerned, especially since this was the third or fourth such incident in a year. Tensions broke loose at an open city council meeting. Street activity began the following afternoon. Property was trashed on two consecutive nights until a curfew was imposed on the whole city. Most of the looters and vandals were people from outside the neighborhood. After the dead man's funeral, police officers shot beanbags into a crowd of people.

Trying to comprehend it all is still frustrating. Racism is a reality, and people who feel trapped in it – residents and police alike – can readily resort to violence. Another part of the problem was mob psychology – nineteen and twenty year-olds, mostly males, filled with adrenaline and testosterone, but with little prospect of substantial employment, using a tragedy to justify trashing and looting. The death of a teenager is hardly the loss of a basketball game, but the response of the crowd in Cincinnati was in many ways not unlike the disruptions at many a college campus when the school's sports team loses a major championship game.

After the first night of unrest, the friars met to determine our response. We had been in the neighborhood since 1844. We were called to be heralds of justice and peace. We wanted to express our solidarity with our residential and commercial neighbors. We opened the doors of Saint Francis Seraph Church, and prayed in solidarity with those neighbors. Inside and outside the church we distributed copies of the Peace Prayer.

Being something of a purist, I generally tend to dismiss that

prayer, insofar as there is no documentation that Saint Francis himself ever knew it, let alone wrote it. So praying it in the midst of civil unrest during Holy Week was an unusual experience for me. Ordinarily I would have found hatred and love, injury and pardon, despair and hope, darkness and light to be mutually exclusive. I would have prayed for the end of the one and the attainment of the other. That week, however, I found myself praying in inclusive terms rather than in exclusive ones.

I sat in the darkened recesses inside Saint Francis Church and on the sunlit steps outside, and I was numb. Confused though I was, I felt somehow drawn to be there, perhaps like Mary Magdalene at Golgotha and in the garden. I felt a kinship with the people of the neighborhood and with the public safety personnel who were trying to protect them and their homes and businesses. Neither one bad cop nor one bad teenager should blind me to the goodness and pain of many, many other residents and officers. Thoughts, feelings, judgments, and questions rolled over me in waves.

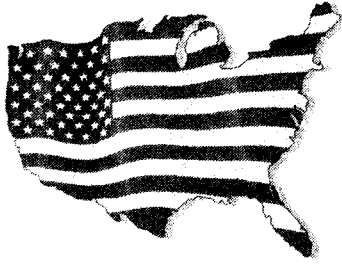
I tried to open myself to the Paschal Mystery occurring in our city... fear, betrayal, violence, injustice. Was this really happening? Was there right? Was there victory? Was there Easter? Hatred, injury, and despair were real. To pray for their non-existence was absurd. Could people who hate each other love each other, who injure each other forgive each other, who despair hope? Yes, they could... if those categories were not seen as mutually exclusive. The task seemed to me not to rid the world or myself of hatred, injury, or despair, but rather in the midst of personal and societal helplessness and sin, also to love, forgive, and hope. Maybe I cannot get rid of the hate in order to love, but maybe I can begin to love while still hating. The Jesus who despairs on the cross in Mark and Matthew entrusts himself to His Father in Luke and shouts victoriously in John. If we take the Gospel seriously, we experience the fullness both of death and of life.

The experience of those few days in Over-the-Rhine wasn't the way I had expected to observe the Triduum, but it was an invitation for me to experience in a new way the reality of the Paschal Mystery. I learned something about myself, about God, and about prayer. These reflections will come to you about the time that we

celebrate the Exaltation of the Holy Cross and the Stigmata of Saint Francis. May the One who embraced all of us on that cross – all of me, all of you, all of humanity – help us in turn to embrace both the cursed and the graced within ourselves and within our human family. May we dedicate ourselves to God's reign in a world that is crying out for justice and peace. With all our sisters and brothers, may we come to find life in death and hope in despair.



## Regional Roundup



*Please be sure to add us to the mailing list for your regional newsletter:*

*Mr and Mrs Antony Outhwaite, SFO, Editors, TAU-USA  
6 Light Street, Mountaintop, PA 18707-9415*

### **Divine Mercy Region**

The Annual Ministers' Chapter / Retreat was held during the weekend of August 3-5, 2001 at the Augustine Center in Conway, MI.

The Region will host a celebration of Franciscan Spirituality on September 22, 2001 at Saint John's Center in Plymouth, MI. The guest speakers will be Carol Gentile, SFO, National Apostolic Commissions Coordinator, and Marie Amore, SFO, National Vice Minister.

### **Father Solanus Casey Region**

This year Father Solanus Casey Region celebrates its fifth anniversary of establishment. The Region is sponsoring Apostolic Commissions workshops at Saint Pius X Church hall in Middletown, CN. Dorothea MacNeil, SFO, Regional Family Commission Chair, presented the Family Commission workshop on September 8. Claire Lynch, SFO, Regional Ecology Commission Chair, will present the Ecology workshop on November 10.

Stigmata Fraternity will host the annual Secular Franciscan Retreat during the weekend of October 19-21, 2001 at Mount Alvernia Retreat Center in Wappingers Falls, NY.

### **Franciscans of the Prairie Region**

Our Lady of the Angels Fraternity in Edwardsville, IL was canonically established during Mass on August 2, 2001, the Feast of Our Lady of the Angels, at Saint Boniface Church in Edwardsville. Father John Sullivan, OFM, Regional Spiritual Assistant, offered the Holy Sacrifice of the Mass; Father Benet Fonck, OFM, the Fraternity's Spiritual Assistant, was in attendance. Members of Saint Elizabeth Fraternity, the sponsoring fraternity of the Edwardsville community, were present to witness the establishment, and to present a Franciscan *Omnibus* as a gift of congratulations. The new fraternity has seventeen active members, and two new members were professed during this Mass.

The Regional Retreat was held September 7-9 at Christ the King Retreat House in Henry, IL. The retreat leaders were Deacon David and Thérèse Ream, SFO, National Formation Commission Chairs.

### **Holy Trinity Region**

The first Executive Council meeting of the newly elected officers of the Region took place on June 9, 2001, at the home of Anita Bidleman, SFO, Minister.

### **Lady Poverty Region**

The regional business meeting was held during the weekend of May 18-20 at Gilmory Diocesan Center, where the Regional Chapter of Elections took place. Richard Fetkovich, SFO has been confirmed as Minister.

The eastern cluster of the Region hosted a gathering on August 11, 2001 in honor of Saint Clare. Father Bernie Tickerhoof, TOR, President of the Conference of Regional Spiritual Assistants was the speaker.

Immaculate Heart of Mary Fraternity hosted a Day of Recollection and celebration in honor of Saint Clare, on August 12, 2001 at the Paul VI Center in Wheeling, WV. Father John Petrikovic, OFM Cap was the conference speaker, and Brother Bob Herrick, OFM Cap led the music.

The Von Roll / Waste Technologies Industries (WTI) hazardous waste incinerator in East Liverpool, OH was ordered closed in October, 2000 by the US EPA Ombudsman Office. The Office has also ordered a full criminal investigation. The incinerator, the largest in the US, continues to operate as the investigation continues, despite escalating cancer rates near the facility. Darlene Mills, SFO, of the Region's Ecology Commission participated in the public hearing, letter writing, on-site vigils, and media coverage.

The Region's Stigmata Fraternity has supported a Secular Franciscan couple from Michigan during their stay in Pittsburgh, while the husband underwent brain surgery at Allegheny General Hospital. The couple had never been to Pittsburgh, and they needed someone to pick them up at the airport, to support them during their stay, and to get them back to the airport after the operation and recovery. Good job Stigmata! That is what being family is all about!

### **Los Tres Compañeros Region**

A Franciscan Retreat in Spanish was held at Espada Mission in San Antonio, TX on June 2, 2001. Presentations on "Conversion", "Francis, the Catholic Man", and "The Sacraments" were given by Father Larry Brummer, OFM. Rafael Villalobos Horta, a seminarian from Casa Juan Diego, spoke on "Fraternity – Your Commitment". The event was hosted by members of Our Lady of Angels Community, Saint Anthony Fraternity, and San Jose Fraternity. Forty-five Secular Franciscans representing eleven fraternities in the Region attended.

The Regional Chapter of Elections was held August 4, 2001 at San Jose Mission in San Antonio, TX. Clare McCluggage, SFO was elected Minister. John Sanborn, SFO, National Treasurer, presided over the Chapter.

Saint Francis of Assisi Fraternity in Dallas, TX will sponsor an SFO retreat during the weekend November 2-4, 2001

### **Mother Cabrini Region**

In March, 2001, the Regional Executive Council voted to establish the "I Come to Serve" Award to recognize and thank those Franciscans, secular or religious, who have made a significant contribution to the life and Franciscan charism of Mother Cabrini Region. The award is a crystal sculpture etched with a tau cross, and the dove of peace, and the words "I Come to Serve". The first award was presented to Father Wenceslaus Church, OFM, friar of the Sacred Heart Province at the May gathering of Saint Francis/Saint Louis Fraternity where Father serves as Spiritual Assistant.

A regional gathering was held August 4, 2001 at Mayslake Village.

The Region's Annual Retreat will be held September 15-17, 2001 in Burlington, WI.

Mother Cabrini Region has a website in the works. It is not finished yet, but there is certainly enough to make it worth your while to check it out:

[www.mothercabrininfo.homestead.com](http://www.mothercabrininfo.homestead.com)

This is the work of Chris Cegelis, SFO, Regional Councilor for Vocations.

The Region's annual "Friends of Francis and Clare" Retreat will be held October 5-7 at Mount Saint Francis in Indiana, which is the motherhouse of the Conventual Franciscans of Our Lady of Consolation Province. Saint Francis of Assisi Fraternity, of Steger, IN, will host the event.

### **Queen of Peace Region**

During the weekend of April 27-29, 2001, Fraternity Ministers and Spiritual Assistants gathered at the Tau Center in Winona, MN.

The region celebrated the canonical establishment of Fioretti Fraternity of Brainerd, MN on July 22, 2001 at Saint Francis Church.

The Nebraska Chapter of Mats gathering was held on August 12, 2001 at Good Counsel Retreat House in Waverly, NE.

The Region hosted a Formation Workshop during the weekend of August 24-26, 2001. Father Benet Fonck, OFM was the moderator.

The Region's Fall gathering will be held September 29 at Sacred Heart Church in Saint Paul, MN. The afternoon session will be presented by Alan Quimet, SFO, who is the founder of Franciscan Family Apostolate. Many fraternities in the region sponsor families in India through this program.

### **Saint Clare Region**

Saint Clare Region will hold their annual Chapter Day on November 3, 2001 at Saints Peter and Paul Church in Saint Louis, MO.

The Region sponsored the Saturday morning celebration of the Feast of Saint Clare at Saint Anthony of Padua Church in Saint Louis, MO. After morning Mass, and a fraternal gathering, the Region hosted a brunch in the parish cafeteria.

The region actively supports the "Stone by Stone" Project. Under the auspices of the Franciscan Connection, this is a project in which volunteers help people of low income to take care of chores around the house, cleaning, fixing porches, painting, and performing simple repairs that the people cannot afford or are physically unable to do. Saint Francis of Assisi Fraternity in Oakville, MO is currently collecting kits of necessary supplies to bring with them to each home when they do repairs. Members of Saint Elizabeth of Hungary Fraternity also volunteer, and Saint Peter Fraternity makes a monthly financial contribution.

A Transitus Ceremony will be held on October 3, 2001 at Saint Francis of Assisi Church in Oakville, MO. The Region will sponsor a reception after the ceremony.

### **Saint Elizabeth of Hungary Region**

Edwina Gabrillo, SFO, Regional Formation Director, announces the establishment of the Regional Formation Commission. In addition to Edwina, members of the Commission are Esther Everly, SFO, Alice Aubuchon, SFO, Donna Simoneau, SFO, John Finneran, SFO, Jack Sheridan, SFO, and Paulette Harlow, SFO.

The Region will host an All Commissions weekend September 22-23 at the Franciscan Spiritual Center in Andover, MA.

The Region has a new website at <http://gis.net/~jrjrnks>

The Region will host a Franciscan day of celebration in preparation for the Feast of Saint Francis on September 29 at Saint Anthony Shrine in the Worker's Chapel in Boston, MA. The keynote speaker will be Sister Madonna Hoying, SFP, a Franciscan Sister of the Poor.

### **Saint Katharine Drexel Region**

The Region will host an All Commissions Conference on September 15, 2001 at Christ the King Parish in Haddonfield, NJ. Justin Carisio, SFO, National Ecology Commission Chair, will give the keynote address. Kathy Taormina, SFO, from the National Youth/Young Adult Commission will make a presentation on behalf of the Youth Commission.

The Regional Council will meet November 17, 2001 at the Spiritual Center of Saint Katharine Drexel Shrine on Bensalem, PA.

The Region's annual weekend meeting will be held March 8-10, 2002, at Saint Francis Retreat Center, Easton, PA.

### **Tau Cross Region**

Saint Bonaventure Fraternity will host the annual retreat at Villa Maria Retreat Center in Stamford, CT. The theme will be "Reflections on the Holy Land". Retreat Master will be Father Matthias Wesnofske, OFM Cap.

### **Troubadours of Peace Region**

The Regional Retreat was held in Beaverton, WA May 4-6, 2001.

The annual Ministers meeting was held in Beaverton, June 8-10.

Father Benet Fonck, OFM, was the leader of the Region's annual retreat in Spokane, WA, August 10-12.

## A Radical Franciscan Financial Policy

Theresa Leone, SFO  
Minister, Saint Katharine Drexel Region

We are, or should be, quite familiar with Father Francis' method of handling finances - he sent his brothers out to beg for whatever they needed, but not more than they needed. Most certainly he wouldn't expect us Secular Franciscans to do the same because we are not mendicants. But I also don't think he would want us to fully adopt the financial practices of our governments or "big business" either. Where is the "Happy Medium" - the "Franciscan Way"?

Our *Rule* and *General Constitutions* tell us that we are to support our local Fraternities both financially and with our service. Our Fraternities are to do the same for the higher fraternities, e.g. our Region and the National Fraternity, but these documents don't give specific guidelines. They do tell us, however, the order of our spending priorities: "the life of the Fraternity" (this includes Spiritual Assistant, Formation, Per Capita to the higher fraternity, duplication costs, use of meeting facilities, expenses of Fraternity Council, election, Fraternal/Pastoral Visit expenses, etc.), and for religious, apostolic and charitable works (General Constitutions, 30.3). In the past, we were exhorted to make sacrificial offerings to our local fraternity Common Fund. Today, many dioceses and parishes are encouraging a form of tithing called "Good" or "Just" Stewardship. (Parishioners contribute a specific percent of their income to God through the parish and other charitable organizations.) Some of our Seculars are using this method for their Common Fund contributions.

Fraternities, at all levels, need to prepare budgets of planned expenses and income for the coming year so that they have sufficient funds to meet all expenses, including charitable donations. Note: Per Capita assessment is expected to come from the Fraternity Common Fund and not be assessed directly to the individual member (General Constitutions, 30.3 and National Statutes, 18.6). Per Capita to the higher fraternity *should* have a higher priority than fraternity charities because it is a legitimate expense for "the life of the fraternity" (see above reference). Budget expenses should be listed toward the higher end of the range. For example, if you expect an event will cost \$500 - \$700 - budget \$700. Also, budget income toward the lower range. For example, if income for an event is expected to be \$500 - \$700 - budget \$500. Planning a budget this way usually prevents expenses exceeding income, and eliminates the need to dip into funds budgeted for something else.

Planning budgets and Per Capita assessments for the higher fraternities (e.g. the Region), is where the *Radical Franciscan Financial Policy* (not asking for more than you really need) should really take effect! Per Capita would be based on *Total Budget* as approved by the Fraternity *minus* funds not expected to be spent by

year's end. This *Balance* would be *divided* by the number of active professed. For example:

Total Approved Budget	\$20,000.00
- <u>Unspent Funds</u>	- \$5,000.00
Balance	\$15,000.00
Active Professed	1,000
= Per Capita	= \$15 per member

(Of course this model pre-supposes that the Region has previously set aside 40 to 50% of their Projected Annual Budget in safekeeping for unexpected or un-budgeted expenses, or unexpected delays in payment of Per Capita by member fraternities.)

Local Fraternities need to "have their priorities in right order" so that the Per Capita assessment can be paid promptly. It would be very unfranciscan for a fraternity to make generous charitable donations at Thanksgiving and/or Christmas, and then not be able to pay their Per Capita in when it was due in January or February.

With this model, Commissions and committees' budgets could fluctuate from year to year, depending on planned activities and expenditures, without chairs being concerned that the new budget should meet or exceed the previous year's. This should also encourage better record keeping and ease future budget planning. It is highly possible that Per Capita assessments would vary from year to year using this model, e.g. when you need to plan for the Chapter of Elections or a Fraternal/Pastoral Visit, but our members will get used to the system after a while, and be very grateful for our wise budgeting and our concern for their needs at the local fraternity as well.

Are you ready and willing to practice and promote the *Radical Franciscan Financial Policy*?



### Let us Love One Another

Antony Outhwaite, SFO

*"Dear friends, let us love one another, because love is from God, and everyone who loves is fathered by God and knows God. The person who does not love does not know God, because God is love." (1 John 4:7-8)*

Our God has called His Church to be His Bride,  
To share and spread the Kingdom of His Love,  
For as we love, so in Him we abide,  
And caught up in His grace, we soar above.  
For love propels us past this earthly sphere  
And whispers of a Truth we can't define,  
As from this world's illusions we float clear  
And slip into the realm of the divine.  
That we may to His likeness dare aspire,  
Our Gracious God to each new soul imparts  
An ember of the Spirit's Holy fire,  
The spark of His own essence in our hearts.  
In knowing love, we come to see His face,  
And taste the blessed sweetness of His Grace.

## Rediscovering the Charism - A Leadership Training Program

Bill Wicks, SFO  
National Minister

Father Bernie Tickerhoof, TOR presents a program on SFO servant leadership called "Rediscovering the Charism". It is designed for those already in leadership, and for those who show a potential for leadership. This very practical weekend program is presented by Father Bernie, with two assistants. For further information e-mail Father Bernie at bfttor@aol.com, or phone him at 412-881-9207.

Topics for the presentations and group sharing are:

- The SFO Charism and Personal Charism - Communal and Individual Gifts;
- SFO Community and Leadership (good and bad);
- What does the Rule ask of Secular Franciscans?;
- Leadership Theory/Barriers that Hinder Leadership;
- Relationships and Franciscan Fraternity;
- Conflicts in Fraternity;
- Franciscan Leadership/Leadership and Virtue; and
- Decision Making in Fraternity.

This is a good practical program for improvement of leadership at the regional and local fraternity levels. It is based on sound Franciscan principles and practical servant leadership techniques. Each regional fraternity should seriously consider inviting Father Bernie to present this program.



### Secular Franciscans in the CCW



Two members of The Franciscans of the Prairie Region in Illinois are pictured with the National President of the Council of Catholic Women at a recent conference. Ruth Campbell, SFO (left) is the President for the Peoria Diocese, and Sue Nelson, SFO (right) is the President for the Springfield Diocese. Both women are Ministers of their Secular Franciscan Fraternities. They are pictured with K. LaVerne Redden (center), the first African-American elected as National President of the Council of Catholic Women.

## Our Sacred Duty

Margaret Tally, SFO  
Family Commission

Saint Angela Fraternity, San Angelo, TX

For many, many years, I have been actively objecting to any media material which negatively affects family and religious values. I have written numerous letters and post cards to everyone from senators, to business leaders, to actors, to television networks. I am a longtime member of groups such as Human Life International, National Right to Life Committee, and a courageous organization run by a Methodist minister living in Mississippi called the American Family Association, which fights everything from abortion to pornography.

The brainwashing that began in Hollywood and the media years ago has all but erased the notion of sin as a fact in most minds. Evil is now praised as good, and true goodness and obedience to God are denigrated and made a laughingstock. Man wallows in pride as in few other times in history. The creature now believes he knows more than the Creator. Indeed, he believes he is *better* than God.

This fact was brought home to me with nauseating force on May 16. Although I rarely watch network television, I was visiting family, and could not avoid hearing and seeing the television program "The West Wing".

The plot of this episode featured the accidental death of the secretary to the President of the United States. Granted, he had known her all his life and was stricken by her death. But I simply could not believe what took place in the church after the funeral service. Not only did the actor, Martin Sheen, deliver a scathing and blasphemous monologue, questioning the goodness of God, while bragging about his accomplishments as President, he actually ground out a cigarette on the floor of the sanctuary!! All this was done with an intense look of defiance.

As you probably have guessed, I have written a letter to Mr. Sheen. I do not expect that I will receive a reply. Very few to whom I have written bother to respond, and those who did were politicians mostly - trying to get my vote for the next election.

Why do I continue to protest? "All that is necessary for the triumph of evil is that good men do nothing" (Edmund Burke). A famous quote - but oh! So true! I believe that it is now or never, for evil is so rampant in our world; it has all but triumphed! I believe it is our sacred duty to object in writing to any and all who belittle God and His Commandments. No time to do it? Ask God to help you do it! It is far more important than some other time consuming activities we schedule daily.

*Evil is now  
praised as  
good, and true  
goodness and  
obedience to  
God are  
denigrated and  
made a  
laughingstock.*

## To Be a Franciscan Ecumenist

Jonathan Jones, SFO

Editor, Saint Elizabeth's Herald

newsletter of Saint Elizabeth of Hungary Region

This past June, I had the opportunity to attend the 2001 Ecumenical Institute of New England, which was held at Assumption College in Worcester, MA. It was held jointly with the College's own ecumenical institute, which it holds in the summer. Nearly 100 people attended the institute.

We began our days by joining the Assumptionist community for morning prayer, chanting the Liturgy of the Hours. Fellow Catholic participants were able to assist our Protestant brethren in singing the Psalms. The overall theme of the Institute was the Psalms – how they can help bring us together as a praying community. One of the activities was a sharing session on the different ways the churches sing the Psalms, from Roman Catholic Gregorian Chant, to Church of Scotland/Presbyterian hymnal, to Slavic Orthodox chant.

There was good fellowship throughout the program, during meals, and during the presentations. We learned what the status of the ecumenical movement is, what progress has been made, and what issues still divide us. We discussed what each church offers to one another, how each church's unique characteristics can enrich the others.

If we wish to live the Gospel in the spirit of Saint Francis, we Franciscans must also be ecumenists. Francis' whole life was dedicated to reconciling everyone with God and each other. He recognized that we are all brothers and sisters, because we share the same Father. When Francis went to Egypt, he did not see the Moslems as enemies, but as brothers. He showed them such respect that even though he failed in his mission to convert them, the Moslem leader allowed him to go to the Holy Land. Because of this spirit of openness and acceptance that is found in Saint Francis, the Holy Father used Assisi as the site for several gatherings of representatives of the world's religions.

The ecumenical movement is a movement of prayer, a process of healing and reconciliation. It is a movement that all of us should be involved in, whether just praying for unity, or actively entering into dialogue with our separated Christian brothers and sisters. We should all work together, with the inspiration of the Holy Spirit, to fulfill the prayer of Jesus, "May all be one".



*These profoundly spiritual questions, which are shared to some degree by all religions, also draw us together in a common concern for man's earthly welfare, especially world peace.*

Pope John Paul II, September 16, 1987

## SFO Family Pilgrimage

Jane DeRose-Bamman, SFO

Our Lady of the Rosary Fraternity, Scottsdale, AZ



In September 2000, Secular Franciscans from Alabama, Arizona, Florida, and Ohio gathered on a pilgrimage to the Shrine of the Most Blessed Sacrament at Our Lady of the Angels Monastery in Hanceville, Alabama. The Shrine houses the Blessed Sacrament in an eight foot monstrance. The thirty-three Poor Clare nuns of the Monastery are responsible for a twenty-four hour per day vigil with the Lord. Visitors pray in the main part of the Shrine, while the cloistered nuns pray on the other side. Visitors experience a long drive to a very "Assisi-like" piazza. In the middle of the piazza is a statue of the Divino Niño.

The facade was modeled after 13th century Franciscan churches. The monastery is a wonderful place for a retreat or pilgrimage. On the outside you feel like you may be in Assisi. On the inside, you know you are with the Lord.

Pictured below the statue of the Divino Niño (left to right): John Bamman, Candidate, Medina, OH; Anne Doherty, SFO, Fort Myers, FL; Joan Chapman, SFO, Hanceville, AL; Susan Sampair, SFO, Fort Myers, FL; Geraldine Green, SFO, Fort Myers, FL; Elizabeth Williams, SFO, Fort Myers, FL; and Jane DeRose-Bamman, SFO, Scottsdale, AZ.



## TAU-USA Online in Spanish and Vietnamese!

It is with great joy that we announce that TAU-USA has been translated into Spanish and Vietnamese, and is now available at <http://www.rc.net/sfo/tau-usa> (click on "Non-English Versions").

This great work is the gift of our brothers and sisters of Saint Joseph the Worker Fraternity in Texas: Horacio Vela, Jr., SFO; Pura Reyna, SFO; Mr. and Mrs. Roberto Vela, SFO, and Mary Vielma, SFO (Spanish translation), and Francis Ptle, SFO; Hanh Nguyen, SFO; and Joseph Bui, SFO (Vietnamese translation).

We are eager to make TAU-USA available in other languages which would benefit our non-native English speaking brothers and sisters. We are still seeking willing translators, especially for Korean and Polish.

Brothers and sisters who are interested in helping us accomplish this service to our Order should:

- have a strong knowledge of English grammar, as well as the particular language to which they will translate;
- have e-mail capabilities;
- be able and willing to meet deadlines

We are seeking at least three people for each language, to make the work of translating less burdensome. If you are able to serve your Order in this way, please contact the Editors by e-mail at [tausa@netzero.net](mailto:tausa@netzero.net)



## Holy Trinity Region First Annual Franciscan Family Gathering

Members of the Poor Clares, the Sisters of Saint Francis (Oldenberg), the Brothers of the Poor of Saint Francis, the Friars Minor, the Franciscan Sisters of the Poor, and the Secular Franciscans came together at Good Shepherd Parish, Cincinnati, Ohio, for an inspiring day of recollection on August 4.

Sister Margaret Carney, OSF, set the tone for the day by congratulating all members for not only preserving the Franciscan charism for over 800 years, but actively updating it. Franciscan dynamism is too strong to be contained or held back, it must be allowed to evolve and vary from its medieval foundations.

Sister Margaret also shared her fascination with current research being published by Italian lay historians on the Franciscan movement and its effect on medieval times outside the religious aspects.

Sister concluded by reminding everyone that Saint Francis exhorted his first followers to perceive the Holy Spirit as the Minister General of the Order. Surely we are called to do the same.

Bishop Hughes, retired from the Covington, Kentucky Diocese, presided at the afternoon Liturgy. Approximately 300 Franciscans attended the day long program.

## General Constitutions Approved

The newly updated General Constitutions of the Secular Franciscan Order have been approved, and the English translation is now available on-line on the NAFRA website at [www.nafra-sfo.org](http://www.nafra-sfo.org)

A copy of the new General Constitutions, approved December 8, 2000 by the Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life (ICLSAL), promulgated February 6, 2001, and effective March 6, 2001, has been made available to each Regional Minister by Internet or by hard copy. Now there is a need to revise the National Statutes of the United States.

At the National Executive Council meeting of June 10-17, 2001 in Great Falls, Montana, an *ad hoc* committee was appointed to review and revise the National Statutes of July 8, 1995 (Article 14 modified on September 22, 1997) in preparation for approval at our National Council meeting in October 2002. Members appointed are Laura Haukaas, SFO, Chair, Juan Lezcano, SFO, Richard Morton, SFO, and Deacon David Ream, SFO.

The committee requests that NAFRA members, especially Commission Chairs, Committee Chairs, Regional Ministers (in consultation with their Councils), and Spiritual Assistants send comments and suggestions, by November 15, 2001 to:

Laura Haukaas, SFO  
10600 Montclair Way  
Duluth, GA 30097-1842  
[lhaukaas@bellsouth.net](mailto:lhaukaas@bellsouth.net)

It is important that these comments be received so a draft can be sent to NAFRA members for review and comment before the October 2002 gathering.



## Congress Banner Fair

Barbara Smith, SFO and Bob Roy, SFO

Quinquennial Congress Planning Committee Co-chairs

The Quinquennial Congress Planning Committee is inviting each Region to display their Regional Banner at the Congress in New Orleans. Some of you already have Banners. Regional Fraternities that do not have Banners can begin creating a banner that symbolizes your name.

The banners will be displayed in the Auditorium, and will be carried in procession for the Inaugural Liturgy. There will also be a banner competition, judged by three Franciscans, including Jaime Bernardo, SFO, Family Commission Co-chair, who designed the official Congress Banners for the 1997 Congress and the upcoming 2002 Congress. Three awards will be given.

The anchors and posts for the banners will be provided by the Planning Committee. Please design your banner with a stitched overlap at the top, so that a supporting horizontal dowel can be slid into it to attach your banner to the post.





**QUINQUENNIAL CONGRESS PRAYER**

**God of Good Gifts and Companion on our Journey,  
Be our guide and inspiration at the Sixteenth Quinquennial Congress.  
Lord, surprise and delight us with what awaits us there.**

**Help us to understand who we are as Secular Franciscans.  
We have done nothing to merit this grace,  
And often fail to fulfill our promises to You.  
All we can do is thank and praise You Lord,  
And be grateful for this undeserved privilege.**

**God of cloud and fire,  
As You journey with us to New Orleans.  
Help us to distinguish Your voice,  
From the others that allure and distract us.  
Only this we know, if You lead, we will follow.**

**You gave our Brother Francis the grace to be a fool for Christ.  
– to serve and never count the cost –  
Give us that same spirit as our inheritance.  
Let us never be afraid to live the Good News of Jesus,  
So that we may give birth to Christ through lives lived for others.**

**Our Sister Clare intuitively knew,  
That when we consider Christ, when we contemplate Christ,  
And when we seek to be like Christ, we radiate authentic joy.  
Help us to be that source of joy to all those we encounter.**

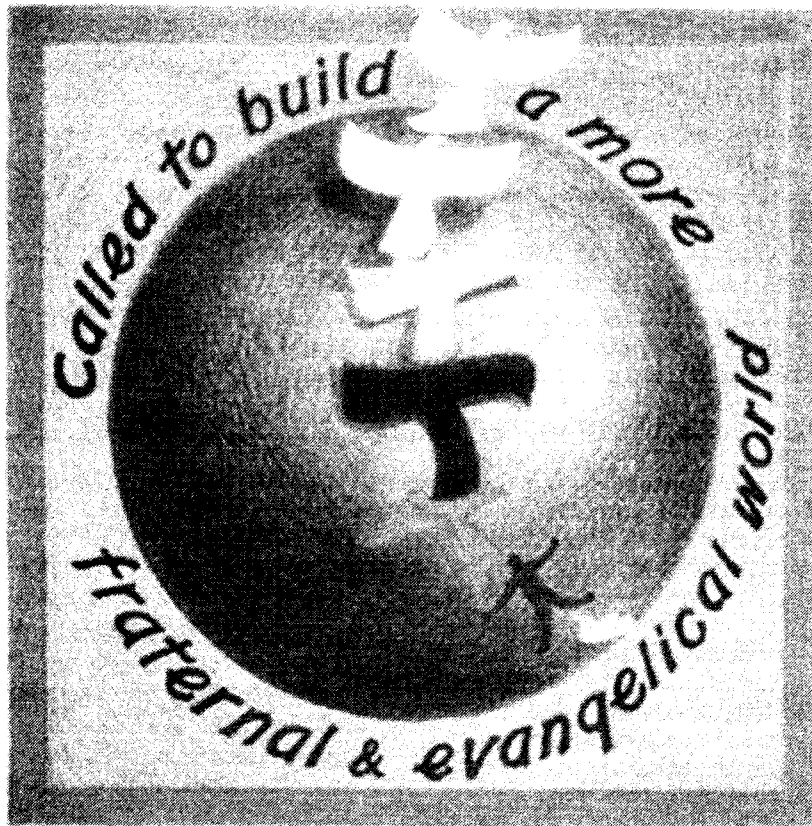
**Transcendent God, You call us to be Your people,  
– set apart and transformed –  
– with a unique identity –  
– a special charism –  
To be used for the good of the church and the world.**

**As we journey to New Orleans, we need You to prepare our path.  
Give us a "cloud by day and a pillar of fire by night,"  
So that we do not become so enmeshed in preparations and details,  
That we forget the true purpose of this gathering:**

**To Become a People,  
Who are Called to Build a More Fraternal and Evangelical World,  
Right here on earth,  
Right now!**

**Amen.**





16<sup>TH</sup> Quiinquennial Congress of the  
**SECULAR FRANCISCAN ORDER**  
 in the United States  
 JULY 2-7, 2002  
 LOYOLA UNIVERSITY - NEW ORLEANS, LOUISIANA

Congress Fraternities composed of ten to twelve Franciscans will explore the themes of the daily topics as shown below. Special speakers, homilies, and reflections at the liturgies will provide insights into the daily themes to inspire sharing by each Congress fraternity.

<u>Wednesday, July 3</u>	<b>T</b> ransformation	"Who <u>Are</u> We as Franciscans –The Challenge" "Who <u>Are</u> We as <u>Secular</u> Franciscans"
<u>Thursday, July 4</u>	<b>A</b> postleship	"What <u>Do</u> we Do as Secular Franciscans"
<u>Friday, July 5</u>	<b>U</b> nity	"Joined Together in Unity as Franciscans"
<u>Saturday, July 6</u>		"Celebrate Diversity in Mission"

- Workshops on Thursday Afternoon
- Concert Thursday Night
- Optional Tours of New Orleans and environs on Friday afternoon
- New Orleans Celebration on Saturday Afternoon



## Hidden Pictures

Kay Keyes, SFO, Spiritual Assistant  
Saint Frances Cabrini Fraternity, Tacoma, WA

From your childhood, can you remember puzzles called *Hidden Pictures*, where bunnies or other objects were hidden in the picture, and you had to see how many you could find? As children we spent considerable time trying to find those obscure objects hidden in the trees or the roof of the house in the picture, and we enthusiastically counted to see how many we could find.

God is sometimes hidden from us too, but if we search for Him with that same enthusiasm we had as children, we can find Him in four different places: the Sacraments (especially the Eucharist), the Word, Creation, and one another. For just one month let us try together, on a daily basis, to make this search the focus for our daily examination of conscience at midday and evening.

Where have I discovered God today in the Sacraments, in Scripture, in His Creation, and in others?

Most of the time we have to look for things we are trying to find! If you can't go to daily Communion or make a visit to the Blessed Sacrament, you can make a Spiritual Communion. If you go to daily Mass, you hear the Word proclaimed in the readings. Carry something with you for your daily life. If you can't go to daily Mass, reflect on something in Scripture or in Liturgical Prayer. Creation all around us is obvious to behold. Someone once told me that if you look at any flower you can find the variance of three colors resplendent of the Trinity. Francis, in his Canticle of the Creatures, made us aware of how Creation brings God ever closer to us.

Lastly, through our baptism, each one of us is a reflection of God. Can you extend your vision to see God in others, especially when they have wounded you or when they are difficult to work with or serve? Finding God, when He seems to be hidden from us, is a wonderful way to bring Him back into focus, and it is a tremendous means of achieving union with your brothers and sisters in Saint Francis. Let's look for Him together!



Conscious of the Risen Lord's presence among us, we ask ourselves today the same question put to Peter in Jerusalem immediately after his Pentecost speech: "What must we do?" (Acts 2:37).

We put the question with trusting optimism, but without underestimating the problems we face. We are certainly not seduced by the naïve expectation that, faced with the great challenges of our time, we shall find some magic formula. No, we shall not be saved by a formula but by a Person, and the assurance which He gives us: I am with you!

Pope John Paul II, *Tertio Millennio Ineunte*

## Too Busy for Fraternity?

Harry Harned, SFO  
Formation Director, Father Solanus Casey Region

Excessive activity and work undertaken by members can create for the local Fraternity the problem of not being able to develop formation programs and to deepen fraternal life. Secular Franciscans are Extraordinary Ministers of the Eucharist, they are involved in the various social activities of their local parish, and sometimes *all* their spare time is taken up. Presence at Fraternity meetings? "I can't, I must carry out another service." Participation in a retreat or formation seminar? "I can't because I am needed in the parish on the weekend." Election to a position in the fraternity? "I cannot accept, because I am already president of this, secretary of that...." And so it goes.

Often, members are caught up in an excess of activism which does not leave sufficient *vital space* in which to be together in the manner and with the proper procedure of an authentic Fraternity. In order to exist and to develop, it is necessary that there be sharing, renewal of life, time for prayer and formation, and also time for common recreation. There needs to be a time to help each other learn to dialogue, to help with difficulties, to pray better. There needs to be a time in which the "fraternal communion" is made tangible, and in which we are called to be responsible for the growth of each other.

Individual apostolates, if it is necessary to take them on individually, must be subordinated, or at least coordinated with those of the community, always in dialogue with the council and the Fraternity.

Remember, brothers and sisters, we are co-responsible for the life of our Fraternity. "This sense of co-responsibility of the members requires *personal* presence, witness, prayer and *active* collaboration, in accordance with each one's means and possible obligations for the animation of the Fraternity." (*General Constitutions*, 30.2, emphasis added).

Without doubt, nothing more strengthens and consolidates a Fraternity so much as work done together, sharing pain and satisfaction, success and failure, joys and disappointment. Work done together gives opportunities to ask for advice, to support each other, to share experiences, to integrate the gifts and abilities of each person, however different.



## A Good Idea Matured Into a Ministry

Pat Drake

(The Catholic Northwest Progress,  
Vol. 104, No. 29, August 16, 2001)

submitted by Juan Lezcano, SFO

Doris and Stan Michalek did not know what to expect when they were persuaded to attend a meeting at Saint Leo High School in Tacoma, WA forty years ago. Daughter Pat, who attended Saint Leo's, encouraged them with, "Sister thinks it would be a good idea to go".

"It changed our lives. It really did," Doris Michalek said of that meeting. It was there that the Michaleks learned about and embraced the Secular Franciscan Order. The Michaleks learned about leading the Gospel life at home, in the family, and at work with the spirit of Saint Francis, in the imitation of Christ.

With this newfound way of life, the Michaleks searched for a ministry. First, they took in foreign exchange students. The Michaleks' own seven children benefited by learning about the students' various cultures.

Next, the Michaleks helped Cambodian and Vietnamese refugees. At times the family had as many as twelve people living with them.

For the past twenty-five years, the Michaleks have helped immigrant families with clothes, shelter, food, and language – anything to improve the quality of their lives.

In 1970, as an outreach to immigrants and others needing help, Doris started Saint Francis House in a storefront in east Tacoma. Here, used clothes and furniture were collected and stored for donation to low-income families. Later, the Michaleks started another Saint Francis House outreach in a small building under the umbrella of All Saints Parish in Puyallup, WA.

Because the Michaleks were in their seventies, they acted on a suggestion to form a board for the Francis House charity, which had rapidly outgrown the building where it was housed.

A five-bedroom house on an acre of land was purchased in downtown Puyallup. The \$162,500 mortgage was paid off in twenty months. "Only the good Lord could put together a deal like that," Doris said. "I will always have a warm feeling for the Puyallup Kiwanis Foundation. They gave us our first \$25,000."

Then a new 4,000-square-foot building was constructed for used clothes, toys, and household items. Many people donated time and supplies. Shinstine Construction built it at cost. "The people of the Puyallup Valley have been so wonderful," Doris said.

To receive clothes and household goods, people must show proof of low income, and then register. As many as 1,200 households are registered.

The original house has been converted into a site for English classes for Hispanic persons. Classes are held in the kitchen, living room, and dining room. A former bedroom is used for childcare for parents attending the classes. Upstairs, people can learn computer skills on the six computers donated by the Weyerhaeuser

Corporation. Craft materials and donated sewing machines are also available.

Through an ecumenical effort of churches and community organizations, hot meals are served to the needy at two sites five days a week. Up to as seventy-five people are served at one time.

A summer enrichment program is offered to around fifty Hispanic children, who attend two sessions per week for three weeks.

Pat Quann Baker, program coordinator, described field trips the older children take to Northwest Trek, local parks, a Tacoma Rainiers baseball game, and a mall.

"This year we tried to get children aware of the community", Baker said. The children learned about crime prevention, went to the library, went swimming, and had a lunch hosted by the Old Country Buffet. Two fifteen-passenger vans – one provided by Korum Ford and the other by Puyallup Play Care – provided transportation.

In December 2000, Stan Michalek died at age eighty-six. Reflecting on their fifty-eight years of marriage, Doris said, "He did so much. He was so good. I could not have done this without him." She added, "He worked so quietly paying the bills, writing to donors, keeping track of the books, writing the newsletter. He had such a tremendous way with words." His last issue of the newsletter, which is sent to more than five hundred people, was published in December. He said his farewell in that issue. In front of Saint Francis House, a rose garden was dedicated to Stan Michalek's memory.

Doris, now 82, continues to work at Saint Francis House daily. She teaches English to Hispanics five nights a week. When she was sixty-four, she took an extensive fifteen-month Spanish course preparing her for this work.

Daughter Pat, now a Franciscan Sister, received permission from her community to become the director of Saint Francis House.

Doris is a member of Saint Frances Cabrini Fraternity in Tacoma, WA. She has served the Order in many different ways.



*Did a Magdalene, a Paul, a  
Constantine, an Augustine become  
mountains of ice after their conversion?  
Quite the contrary. We should never  
have had these prodigies of conversion  
and marvelous holiness if they had not  
changed the flames of human passion  
into volcanoes of immense love of God.*

Saint Frances Cabrini

## Saint Francis for the Young

Patti Normile, SFO

If you have searched for a way to interest your children, grandchildren or other young friends in learning about Saint Francis of Assisi, a new possibility is on the shelves. Father Jack Wintz, OFM, has captured the spirit of Francis in *Saint Francis in San Francisco* recently published by Paulist Press. Imagine an award-winning journalist, editor of Saint Anthony Messenger, and a friar for decades moving into the world of children's literature to write a book that reveals his love of Saint Francis. The results are delightful!

Saint Francis steps out of history into San Francisco, the city bearing his name, on an appropriate date - October 4. He encounters Johnny Thompson and his dog, Sunpatch. Instant friendship brings the group together for a jaunt through Golden Gate Park, a visit to Mission Dolores and even for a cable car ride.

Their outward journey is accompanied by an inward tour of values. Christian and Franciscan values are highlighted as Saint Francis explains the beauty of creation and the need to care for it, together with the powerful message of God's love for all of creation. Add a bit of history of the founding of the missions, a prayer for the American Indians, and an exciting cable car ride with a multicultural group of passengers, and you have a book that will be read many times to and by the young and the young at heart. While *Saint Francis in San Francisco* focuses on the 4-8 year old group, my 1½ year old granddaughter sat through an entire reading, then turned back to page one for me to begin again. It may be cautious to remind children not to wander off with strangers, even if one should look like a saint.

Artist Kathy Baron captures the spirit of Father Jack's work in a trio of winsome characters, accompanied by a menagerie of God's creatures. San Francisco-scapes grace many of the full page paintings. Be sure to look for the tiny mouse who scurries through the pages.

*Saint Francis in San Francisco* makes a great gift to a child, a library, your fraternity, or yourself. The copy on our coffee table is an item of frequent interest to visitors.



*More than ever,  
the Church must make its own  
the words of the Apostle:  
"I am ruined if I do not preach  
the Gospel!"*

*(1 Corinthians 9:16)*

Pope John Paul II, October 18, 1991

## Acorns 'R' Us

M. Marko, SFO

Mother Cabrini Region

Plant an action, reap a habit; plant a habit, reap a virtue (vice); plant a virtue (vice) and reap a good (bad) character. Here's another, perhaps more familiar: a journey of a thousand miles begins with a single step. In essence they mean the same: no matter where you are right now in your life, a great deal of it is your own doing. Very few things happen over night. More often than not, the wheels started turning some time ago, perhaps even years ago.

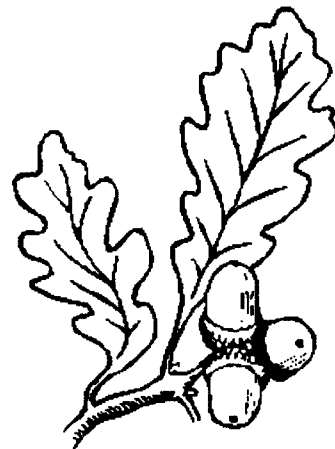
In life's journey of a thousand miles, where you end up has a great deal to do with the direction in which you took that initial, single step. We've all heard that everything we do affects others, like the ripples made by a pebble dropped in a pond. But what we often overlook is that those ripples affect us, too. And not just now, but into the future as well. Something you say or do today can rise up in the years to come to either pat you on the back or bite you in the butt.

I've often told people that God doesn't send us to heaven or hell. He simply puts us on the train we bought the ticket for. But as the ticket costs us a lifetime, we don't always concentrate on the destination. Yes, we want to go to heaven. But we forget that the "pennies" are just as important as the "dollars". So, though it might seem like an action or decision of little consequence now, it can, in the long haul, produce results that benefit or bedevil you.

We have more control over our lives than we think. We're never totally in control; but we're seldom the victims of circumstance so many of us consider ourselves. It's easier, sometimes, to blame things on fate or the great unknown or "them" than to take responsibility for our actions. Yet, that's where the responsibility lies. So, it behooves us to be sure that the action or decision we turn into a habit is a good one, if only because it's within our power to do so.

The history of salvation did not come to an end with the Acts of the Apostles. It is still being written - by us. We each have a chapter of our own, which we continue to write as long as we live. And everything we do, every *little* thing we do, is another word, sentence, paragraph in that chapter of ours.

It's not the mighty oak that grows into an acorn; it's the little acorn that grows into the mighty oak. It works that way for people, too. Hitler ended up murdering millions of people; he began by hating a few. Mother Teresa made the world a better place; she began by helping a few. Where is your journey taking you?...



## Fraternity's Finest Hours

Jean Murphy, SFO  
45-year Jubilarian

Saint Patrick's Fraternity, Wilmington, DE

In 1977, Brother Ronald, OFM Cap asked a few of the members of Saint Patrick's Fraternity if he could present his plan to open a home for homeless women in Wilmington to the fraternity, and ask our help in this undertaking. He had learned that this was the greatest need in helping the poor in this area. Brother was invited to speak to the Fraternity Council.

Brother Ronald had already contacted the bishop, who agreed to give financial assistance to open a house. Our council readily agreed to help in any way we could.

A short time later, Brother Ronald took the council on a tour of the house he had acquired with the money provided by the diocese. The house was in deplorable condition, and would require a great deal of renovation, but Brother Ronald's enthusiasm was contagious, and volunteers from our fraternity were ready, willing, and able to help.

Saint Patrick's Fraternity wholeheartedly participated in the renovations. John Parisi, Dorothy Wilson, Eleanor Justison, Mary Hatch, Clarence McGowan, and Jean and John Murphy were among the volunteers. Many hours were spent stripping walls, scrubbing floors, and painting to make this house livable. Lunch was provided for the volunteers, and I served as chief cook and bottle washer. This was much easier than the backbreaking work that others were doing. I know, because I did a little of that work too.

Brother Ronald wanted the Sisters of Saint Francis of Philadelphia to arrive on a feast of the Blessed Mother, and so they did on September 8, 1977, the feast of the Birth of the Blessed Virgin. Mary Hatch and I arrived early that morning to make up the beds contributed by the friars on Silverside Road. We were washing down the stairs when the nuns arrived.

Sister Euthalia, Sister Ann Marguerite, and Sister Eva were the first nuns to service the house. Unfortunately, the electricity had not yet been turned on, so the nuns spent their first night in a nearby convent.

Although the nuns arrived in September, the house did not receive its first guests until October, because there was still much work to be completed. Our fraternity continued helping – providing transportation for the residents and nuns when needed, serving as receptionists answering phones in the evening. I continued preparing lunches twice a week for several years.

Our Fraternity continues to provide financial help through monthly contributions, and extra help and gifts at Christmas.

Brother Ronald's next endeavor was to provide lunches for the needy of Wilmington. The first food provided was sandwiches in the basement of Sacred Heart Church. This project grew into three dining rooms serving the poor. All meals are cooked and served with Brother

Ronald's philosophy of "The poor should not be treated poorly". All of the churches and synagogues in the area are involved in providing the meals. Our Fraternity provides the meal on the 30<sup>th</sup> of each month.

Our members have worked for Brother Ronald's "Ministry of Caring", which has grown to thirty projects including houses for homeless men with AIDS, assistance for the employable, dental help, and much more. Two of our past Ministers, Jim and Mary Teoli, now deceased, volunteered with this apostolate for many years; Dorothy Wilson volunteered until her retirement, and Mary Hatch still works for Ministry of Caring. Other members of our fraternity have served on the Board of Directors.

Brother Ronald hosts an annual anniversary dinner at which a group or person is honored for their contribution to Mary, Mother of Hope House. Our fraternity has been honored. Jim and Mary Teoli have been honored. I have also been honored. A small wooden bowl, known as a "Caring Bowl", is given to each honoree.

Blessed are the poor. We thank God for this opportunity to help serve the poor.



### Saint Francis of Assisi (Seraphic Friar)

Rubina Mary Martinez, SFO

*Your illuminating light shines on me.  
Your dream; a vision a journey.*

*Birds; celestial words you preach.  
Love with Him; you would reach.*

*Well known to humanity.  
A model of supreme charity.*

*Humbled, poor, simple and plain  
His grace your only desire to gain.*

*Pure of heart, soul and mind  
Gentle, tender, full of peace and kind.*

*God our Father, Creator of one another.  
Kin to us all - Francis our brother.*



*Joy was never extinguished in her  
heart. She gave with evangelical joy:  
"We ought to give everything we can  
with joy and good grace," she said.*

Pope John Paul II,  
speaking of Saint Elizabeth of Hungary



## Franciscan Formation Materials Made Available by the National Formation Commission

**NEW! English/Spanish Color Printed SFO Promotional Brochures.** Glossy color tri-fold brochure – English on one side, Spanish on the other. 50¢ each; minimum order is 50 brochures for \$25.00 (includes P&H).

**Catch Me A Rainbow Too!** Ideal for Initial and Ongoing Formation! Spiral-bound format!

Bach, Lester, OFM Cap. (1999). \$16.00 per copy, plus \$4.50 P&H; P&H is \$5.50 for 2, \$7.00 for 3. 10 or more copies is \$12.80 per copy, plus P&H.

**Gospel Living Every Day of Our Lives: A Formation Guide To The Rule of the Secular Franciscan Order.** Baker, Teresa V., SFO. (1994). 5 1/2" x 8 1/2", 131 pages. \$10.00 per copy, plus \$4.50 P&H; P&H is \$5.50 for 2, \$7.00 for 3; 10 or more copies is \$8.00 per copy plus P&H.

**Elements of Formation: A Reflection on the Formation Process.** (1995). 8 1/2" x 11", 38 pages. \$5.00 per copy, plus \$3.50 P&H; P&H is \$5.00 for 2, and \$6.50 for 3; 25 or more copies is \$4.00 per copy plus P&H.

**NEW! 1998/1999/2000 Supplement for Formation Resource List.** 8 1/2"x 11", 3 hole drilled, 20 pages. \$5.00 per copy, includes P&H.

**Formation Resource List (includes 1998/1999/2000 Supplement).** 8 1/2"x 11", 3 hole drilled, 86 pages. \$10.00 per copy, plus \$4.50 P&H; P&H is \$5.50 for 2.

**Guia Para la Formación Inicial en la Orden Franciscana Seglar de Los Estados Unidos.** (1987). 8 1/2" x 11", 41 pages. \$5.00 per copy, plus \$3.50 P&H; P&H is \$5.00 for 2, and \$6.50 for 3; 25 or more copies is \$4.00 per copy plus P&H.

**A Guide For Franciscan Youth / Young Adult Ministry.** (1998). 8 1/2" x 11", 84 pages. \$8.50 per copy, plus \$3.50 P&H; P&H is \$5.00 for 2, \$6.50 for 3; 10 or more copies is \$6.80 per copy, plus P&H.

**Guidelines for Initial Formation in the Secular Franciscan Order in the United States.** (1986). 8 1/2"x 11", 38 pages. \$5.00 per copy, plus \$3.50 P&H; P&H is \$5.00 for 2, and \$6.50 for 3; 25 or more copies is \$4.00 per copy, plus P&H.

**Handbook For Secular Franciscan Servant Leadership.** (1998). 8 1/2" X 11", 3 hole drilled, 137 pages plus Formation Resource List as a 58 page appendix, plus 20 page 1998/1999/2000 Supplement. \$25.00 per copy, plus \$5.00 P&H; P&H is \$6.00 for 2, \$7.00 for 3.

**The Rule of the Secular Franciscan Order.** (1997). 5" x 3" red presentation edition, 40 pages. 10 books for only \$18.40 (includes P&H).

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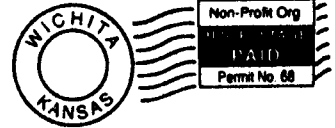
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<b>1998/1999/2000 Supplement for Formation Resource List</b>	_____	_____
Formation Resource List (includes 1998/1999/2000 Supplement)	_____	_____
Guia Para la Formación Inicial	_____	_____
A Guide For Franciscan Youth/Young Adult Ministry	_____	_____
Guidelines For Initial Formation	_____	_____
Handbook For Secular Franciscan Servant Leadership	_____	_____
The Rule of the SFO	_____	_____

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