

TAU-USA



Issue Number 36

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

Autumn 2002



Holy Father,
keep them
in Your Name,
that You have
given Me,
so that they
may be one,
just as We are.

John 17:11

Experience the
Quinquennial Congress!
See inside for:

- ❖ Audiotape order form
- ❖ Excerpts from the keynote speakers
- ❖ Scrapbook photos

Bring new perspectives on Franciscan unity into your own fraternity: the ongoing Formation section begins on page four.



TAU-USA

Autumn 2002, Issue 36

The National Fraternity
of the Secular Franciscan Order - USA
Mr. and Mrs. Antony Outhwaite, SFO, Editors
www.nafra-sfo.org

TAU-USA (USPS 020-616) is published quarterly by the National Fraternity of the Secular Franciscan Order - USA, 1615 Vine Street, Cincinnati, OH 45202. Periodicals Postage Rates paid at: Cincinnati, OH 45203 and at additional mailing offices.

POSTMASTER: Send address changes to TAU-USA, Box 189, Lindsborg, KS 67456-0189

Purpose and Audience

TAU-USA is a vehicle of communication within the Secular Franciscan Order in the United States. Our mission is to provide an effective, appealing forum for presenting information in the areas of Ongoing Formation, Regional and National Fraternity news events, and the sharing and promotion of the Franciscan vision and spirituality in an uplifting, Franciscan manner. This publication is intended to allow the National Fraternity to disseminate information to the regional and local levels of fraternity, and also to allow members throughout the country to communicate with one another, fostering a sense of community nationwide.

Next TAU-USA Deadline

The deadline to submit articles for the next issue of TAU-USA is November 1, 2002. Please submit articles to:

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:

c/o Robert Herbelin, SFO
21010 Union St
Wildomar, CA 92595-9553
e-mail rherbelin@juno.com

For more information, please see the back cover.

Permission to Re-print Articles

Permission to copy all material printed in TAU-USA is granted, except where the copyright is specifically reserved to the author/artist. In cases where copyright is not reserved, please credit TAU-USA and author, if noted; care must be taken not to distort the author's intent by adapting or editorializing the article.

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.

IN THIS ISSUE...

| | |
|--|----|
| Outside the Box <i>by Bill Wicks, SFO</i> | 3 |
| On-Going Formation | |
| Formation | 4 |
| Family | 5 |
| Peace and Justice | 6 |
| Work | 7 |
| Youth | 8 |
| Excerpts from Quinquennial Congress Presenters | 9 |
| One Secular Franciscan's View of the Congress <i>by Larry Frasor, SFO</i> | 10 |
| Quinquennial Congress of the SFO <i>by Father Loren T. Connell, OFM</i> | 10 |
| Quinquennial Congress Cassette Order Form | 11 |
| Franciscan Family of the Year 2002 | 12 |
| Wilhelmina Visser-Pelsma, OFS | 13 |
| Teach Us Well, Franciscan Teachers. <i>by Gloria House, SFO</i> | 13 |
| Quinquennial Congress Photos | 14 |
| Meet Your National Executive Council | 21 |
| Brother Bee <i>by Cathy Reichelderfer</i> | 22 |
| Formation Materials Order Form | 23 |

True peace can exist only on the basis of a process of unification in which each people is able to choose, in freedom and truth, the paths of its own development. Moreover, such a process is impossible if there is no agreement on the original and fundamental unity which is manifested in different forms, not opposed, but complementary, which need one another, and seek one another.

Pope John Paul II, *Euntes in Mundum* ("Go Into All the World")

Outside the Box

William Wicks, SFO, National Minister
3307 Quail Meadows Drive, Santa Maria, CA 93455
805-934-9877; e-mail: sfowicks@aol.com

The 16th Quinquennial Congress is now over – at least the event is over. It is to be hoped that the prophetic words which were presented at the Congress will be made manifest, acted upon by us and by our fraternity brothers and sisters. Those of you who were not among the six hundred attendees can hear the messages presented at the Congress by listening to the tapes that are available for purchase. (See page eleven for an order form.) I selected the presenters based on a vision that I have of how our SFO spirituality should be lived out. I believed that we all needed to be stretched in our thinking to bring this neglected prophetic understanding to fruition. So, I selected keynoters and workshop presenters who would be able to do this – who would push the edges of the box to make it larger, to encompass ideas of a way of secular life that is more in line with the mandate of the Second Vatican Council. Some of these ideas are highlighted by quotes of the presenters (see pages nine and ten). I gleaned them from listening to the audio tapes of their presentations.

We are all living images of the Charism with which Saint Francis gifted us. So, don't leave it in the Church, or at our meeting places, but take it where it is most needed: out there.

The ideal method of communicating the messages that were presented at the Quinquennial Congress is to have a major network, or perhaps our own Franciscan TV network, transmit the whole Congress to the world. But budget, and limited thinking, makes this impossible. So listening to the Congress tapes is the next best means for participating.

Those of you who attended the Congress will remember the spectacular full-choir opening Liturgy, presided by Father Michael Higgins, TOR, General Spiritual Assistant. You will

remember his homily, which challenged us to be people of the TAU. You will remember the auditorium, fully packed with listeners attentive to the inspired words of the presenters and homilists. You will remember the July 4th sing-a-long, and the cakes decorated with our American flag. You will remember the spirited gospel choir. You will remember the banquet with the shrimp étouffée and the Cajun band. You will remember the banners that spelled out Transformation, Apostleship, and Unity, and the one that illustrated our 16th Quinquennial Congress logo (which I have now have here at home, and which my wife, Frances, is transforming into a bedspread). For these and many other good reasons, I will never forget this Congress. But, what I most remember is the fellowship that is always experienced when Franciscan brothers and sisters get together. I thank all of those who helped

make this Congress the best ever – you know who you are.

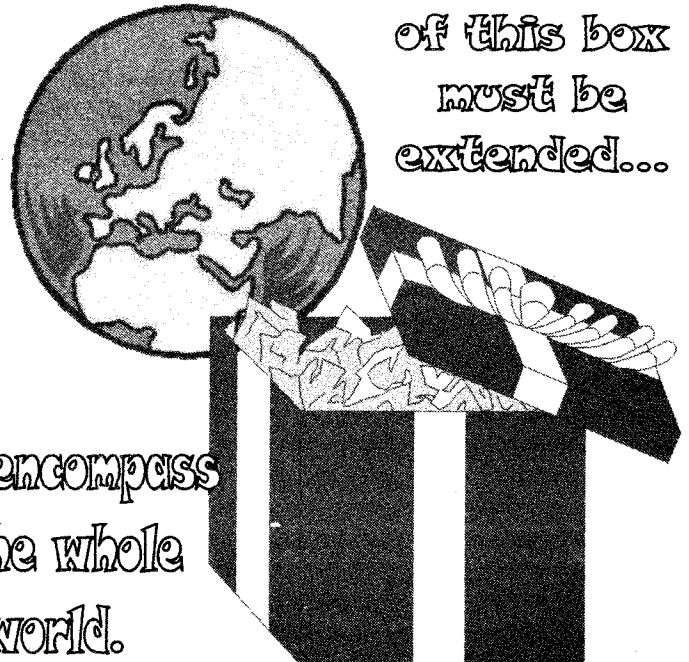
Lastly, and most importantly, as I mentioned above, my intention is to help bring us outside of the box – and now, I am talking about the box that is our church structure. We need to be there in the Church. That is where we celebrate Eucharist; receiving the Eucharist is the most important thing that we do. Church is where clergy present and explain the Word to us. Church is a special place for prayer. However, that is not exclusively where we find our holiness. The primary place for us to seek holiness is in the world – which according to Genesis, is good (Genesis 1:31). So are all people, because all were made in the image and likeness of God. The Incarnation, the entrance of God into our world in His Son Jesus Christ, has blessed all of creation. So we search out this holiness in the world – in others, regardless of their physical and spiritual appearance, and we bless this holiness. The place where we live most of our lives is outside of the church building. God's grace is there, waiting for us. God's grace is inside the very activities that we do all day long – if we could only see it, and feel it, and affirm it.

We are all living images of the Charism with which Saint Francis gifted us. So, don't leave it in the Church, or at our meeting places, but take it where it is most needed: out there. The walls of this box must be extended to encompass the whole world. Our work – our conversion encounters, our being holy, must be sought out there, in this new expanded Church box. This is absolutely necessary if we are to do as our *Rule* calls us to do: help, "Build a more fraternal and evangelical world." (Article 14)

For this exciting challenge, may the Lord give us His Holy Spirit,

Bill

The walls of this box must be extended...



Unity in Diversity, Held Fast Together by the "Glue of Love"!

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

As part of our effort to help the sisters and brothers of the Secular Franciscan National Fraternity to reap the fruit of this year's National Quinquennial Congress, the National Commission Chairs decided that the theme of the Congress will also serve as the theme of the articles we write for the ongoing formation section of *TAU-USA* this year. The sub-themes of the Congress (Transformation, Apostleship, Unity) are to be addressed in the first three issues of *TAU-USA*; the general theme (Called to Build a More Fraternal and Evangelical World) in the fourth issue. In this issue we focus on Unity.

O
N
G
O
I
N
G

F
O
R
M
A
T
I
O
N

Since we as Franciscans "should devote [our]selves to... going from gospel to life and life to the gospel" (*Rule*, Article 4), we ground our reflections in the words of our Lord Jesus Christ, as found in the Gospel according to John. At the Last Supper, on the night before He died, Jesus prayed for His disciples: "Holy Father, keep them in Your Name that You have given Me, so that they may be one just as We are" (John 17:11). His wish, His hope, His desire for unity among His followers was obviously very much on the Lord's mind as His earthly ministry drew to a close. We are the inheritors of this wish, this hope, and this desire.

Unity was also a great preoccupation of our Seraphic Father. For example, he begins his *Letter to the Entire Order* "In the name of the most high Trinity and holy Unity: the Father and the Son and the Holy Spirit" (#1), and he ends this writing with a prayer addressed to God Who lives and rules "in perfect Trinity and simple Unity" (#52). In Chapter XXI of his *Earlier Rule*, he exhorts us to "Fear and honor, praise and bless, give thanks and adore the Lord God Almighty in Trinity and in Unity..." (#2).

Thomas of Celano extolled Saint Francis himself as a "lover of true unity" (Celano's *Third Book of the Life of Saint Francis*, #119). He also described the members of the early fraternity as having in them "one faith, one spirit, one will, one charity, continual unity of spirit, harmony in living, cultivation of virtues, agreement of minds, and loyalty of actions" (Celano's *First Book of the Life of Saint Francis*, #46). Thomas devotes an entire chapter (CXLIV) of his work *The Remembrance of the Desire of a Soul* (#191) to describing how Francis fostered unity among his brothers: "His constant wish and watchful concern was to foster among his sons the bond of unity so that those drawn by the same Spirit and begotten by the same Father should be held peacefully on the lap of the same mother. He wanted to unite the greater to the lesser, to join the wise to the simple in brotherly affection, and to hold together those far from each other with the glue of love." Unity in diversity, bound fast together by the glue of love! What a beautiful

image to describe what we should be about in our fraternities!

What's more, Saint Francis gave us the mission of restoring and building up unity among people as our life's project. As we read in *The Legend of the Three Companions*

(#58), "As you announce peace with your mouth, make sure that greater peace is in your hearts. Let no one be provoked to anger or scandal through you, but may everyone be drawn to peace, kindness and harmony through your gentleness. For we have been called to this: to heal the wounded, bind up the broken, and recall the erring. In fact, many who seem to us to be members of the devil will yet be disciples of Christ."

Our vocation to be Franciscan women and men of the Gospel, called to build up unity absolutely and unconditionally, is clear and unambiguous. Our entire Rule of life speaks of this central reality. The very first article of our *Rule* reminds us that we, as Secular Franciscans live "in life-giving union" with other members of the world-wide Franciscan family, so that, serving together in complementary ways, we are able to "make present the charism of [our] common Seraphic Father in the life and mission of the Church". The Secular Franciscan Order itself exists as the "organic union of all Catholic fraternities scattered throughout the world" (*Rule*, Article 2). We have been "united more intimately with the Church through profession", and we have been called to "devote [ourselves] energetically to living in full communion with the pope, bishops, and priests..." (cf. *Rule*, Article 6). Secular Franciscans are "united by [our] vocation as 'brothers and sisters of penance'" (cf. *Rule*, Article 7). We are to be united in our prayer (cf. *Rule*, Article 8), in our imitation of the Blessed Virgin Mary (Article 9) and of the redemptive obedience of our Lord Jesus (Article 10), in a spirit of detachment from temporal goods (Article 11), and in the sense of community that makes us "joyful and ready to place [ourselves] on an equal basis with all people..." (Article 13). We are united "with all people of good will" in the task of building "a more fraternal and evangelical world" (Article 14); collectively we are to be in the "forefront in promoting justice" (Article 15); even our work is to help build up the human community (cf. Article 16). Our responsibility to seek out ways of unity and cooperation extends to our families (Article 17) and even to the whole of God's creation (Article 18). In our peacemaking we must "seek out ways of unity and fraternal harmony through dialogue..." (cf. Article 19). The local fraternity is to be a "community of love" (Article 22) and the council has the duty to "foster communion among members" of the fraternity (Article 24). The communion we establish among members of the fraternity on earth "continues with deceased brothers and sisters through prayer for them" (Article 24). And, finally, we are reminded that the



...continued on page five

Unity in the Human Family

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

A young brother who joined the Franciscans was so anxious to learn how to preach. So one day he joined Saint Francis, to come to the village to preach the Gospel. They begged for their food, they helped those who were in need, and they simply enjoyed the people's friendship. The young brother was a little bit perplexed. This was not what he had expected. So he asked Brother Francis when he might finally preach the Gospel. Francis smiled and replied, "We just did!". He knew that the way to tell the Good News to all the brothers and sisters is to act as sister and brother to all; after all, we are daughters and sons of the same God.

The Gospel of Jesus proclaims that, as human beings, we are all one. As Christians, we love our Faith, our Scriptures, our Sacraments, our fellowship with one another; Jesus, however, asks for more; He asks that we all be one.

Jesus said (John 13:34-35) "I give you a new commandment: Love one another. As I have loved you, so you also should love one another. This is how all will know that you are My disciples, if you have love for one another".

We cannot proclaim to God our love for Him if we do not love our brothers and sisters who are thirsty, sick, homeless, and imprisoned. We cannot claim that we love God if we do not have tolerance for the peoples of other religious traditions and cultures. We cannot claim our love for Him if we do not consider that all persons are children of God. Therefore we should treat no one else as "lesser". Let us always be aware that everything that is good comes from God, and what is truly good can only be shared and not possessed. This is a call to us Franciscans to share the goodness we have, and treat no one as "lesser". Everything that comes from God is a gift.

Pope John Paul II, in his letter, *That All May Be One (Ut Unum Sint)*, emphasizes the importance of "every effort to eliminate words, judgments, and actions which do not respond to the condition of separated brethren with truth and fairness and so make mutual relations between them more difficult". We should know how to participate in a dialogue with someone of another religion with a sense of "partnership", with a desire for reconciliation and unity.

"We are called to human unity, a unity of the human family. It is time to end the scandal of hostile relationships that has been so much a part of our lives – the scandal of intolerance, hate, and violence" (Renew 2000, Reaching Out, Faith Sharing Booklet B).

How we wish the spirit of community and unity would continue to prevail as it did after the September 11, 2001 terrorist attacks in New York, Pennsylvania, and Washington, DC. The spirit of volunteerism, of sharing, and of being one as brothers and sisters in time of grief,

pulled our nation together. The tremendous outpouring of cooperation and compassion helped build unity and togetherness among our people. Let us strive to keep it that way.

This beautiful writing, From the *Handbook of Spirituality for Ministers, Volume 2*, edited by Robert Wicks, came to us during our research on this topic of unity:

None of us is alone in the universe. We are many cones, and all of us are united together in the same one center, that is, the spirit of Christ. We form the huge circle of humanity and the universe like so many pieces of a pie. We all have the same center, the cosmic Christ, the spirit of God that holds and animates everything. The deeper our life – that is, the closer we are to the center – the more in touch we are with everyone and everything. In our spiral down to the center, the love of God and the love of neighbor work in consonance. They are the same love with two expressions.... The more we love God, the more we love the word made in the image of God, and the more we are committed to making the world conform that image. How do we make the journey to the center? By letting go and letting God.

Questions for Discussion:

1. How can you participate in a dialogue with someone of another religious tradition and culture with a sense of partnership?
2. What religious intolerance have you noticed others carry within themselves and within communities? How can you help resolve this?
3. What perspective do you have on those whom you sometimes consider "lesser"? How can you act in the ways of God, that is, recognize that they are not "lesser" in the eyes of God?



Unity in Diversity, Held Fast Together by the "Glue of Love"!

... continued from page four

SFO "has been united for centuries" to the First Order and Third Order Regular, from whom we receive spiritual assistance "as a concrete sign of communion and coresponsibility" (Article 26).

In the light of the Gospel, the example of our Seraphic Father Saint Francis, and the exhortation of our own Rule of life, the bottom-line challenging question to us is this: What will I do TODAY to help foster the spirit of unity within the Order, the Franciscan Family, the Church, and the world?

May God give us peace!

Our Vision of Unity – Who is My Neighbor?

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

At the recent Quinquennial Congress in New Orleans, Sister Margaret Carney, OSF spoke about Franciscan unity. She suggested that, even among Franciscans, there is sometimes difficulty in “getting along”, or in seeing things in a similar light. Like any family, she said, there will be disagreements and even dysfunction. But we all spring from the same source, so we strive for a unity of spirit.

*What about the
compassion
sleeping inside
us? What is
required to rouse
it?*

Each January, we spend a week praying for Christian unity, inspired by Pope John Paul II's emphasis on ecumenism, and the vision that “all may be one”. It is downright un-Christian that all of us who follow the same Christ should be split apart by feuding and failure to understand each other. Differences of expression of our

faith should not be confused with differences in faith.

Our father Francis had a clear vision of the unity of all creation that he celebrated in *The Canticle of Brother Sun*. Francis understood that all creation is connected, because everything is created by God. And we humans are all children of the same Father, siblings of the same Brother. In nearly all of the stories about Francis, this basic unity of all beings is stressed.

The vision may be clear, but how difficult is the living out of that vision! We suggest that the essence of the Franciscan message, on which our mandate to be peacemakers rests, is found in Matthew's Gospel (22:39): Jesus states clearly that we are to love our neighbors as ourselves. Our difficulty in living this vision is entangled with our struggle to understand just exactly “Who is my neighbor?”.

The following provocative article was written by National Peace and Justice Commission member Carolyn Colburn, SFO, to address this question:

The Question Has Already Been Answered

The second question was the important one. It was posed to the Teacher by a lawyer; a man who knew how to phrase questions that could relieve himself or others of responsibilities. He already knew the answer to the first question, “Master, what must I do to inherit eternal life?” (Luke 10:25-26). When the Teacher asked him what was written in the Law, he replied correctly. The second question was asked to make the great commandment more reasonable, more possible to put into practice. Could the Teacher quantify a bit? “Neighbor” must refer to other Jews. Why didn't the Teacher come out and say it? So, he asked, “And who is my neighbor?” (Luke 10:29-30)

After telling the story, to which all must have listened intently, the Teacher asked the lawyer a question: “Which of these three, do you think, proved himself a neighbor to the man who fell into the bandits' hands?” (Luke 10:36-37).

The compassion that was sleeping inside the lawyer was roused by the telling of the story. He answered the Teacher, “The one who showed pity toward him.” Jesus said to him, “Go and do the same yourself.” (Luke 10:36-37)

What about the compassion sleeping inside us? What is required to rouse it? For some it is roused easily. To hear a story of abused or abandoned children; to see pictures of starving persons at feeding stations set up in countries ravished by war; to think of families that were torn apart in the slave markets of the old South; these are enough to make us weep. What about a picture of a room full of expressionless Asian women, bent over their sewing machines in a third world factory? Do we think that, at least, these women are better off than the beggars in the streets of their city? Do we remember that they are paid less than a living wage and must submit to numerous indignities? When we see the immigrants laboring in the fields as we drive by in our automobile, do we think of the places they must go to eat and sleep after the long day's hard work? Or do we barely notice them, unaffected by a sight that we have always seen when we drive on this highway?

The lawyer understood what was meant by, “Go and do the same”. He did not think the message was to avoid walking on roads for the rest of his life, so he would not meet a man who had fallen into the hands of bandits. We know what was meant, also. All of us could widen and deepen our compassion to encompass more persons and situations. We know who our neighbors are. The lawyer's question has been answered. The question for us is, “Can we accept the answer, and then do the same?”



A Circle, Not A Stairway

Pauline Cahalan, SFO

Chair, National Work Commission

108 Magnolia Ave. W., 1st Fl, St. Paul, MN 55117

651-487-0169; e-mail: paulinesfo@earthlink.net

How wonderful it was to meet some of you at The Quinquennial Congress, and to hear how things are going in the regional and local fraternities. I am sorry some of you were not able to attend the Congress this time. Perhaps we can meet at the "All Commissions Conference" in 2004. The common topic so many of you raised was how busy everyone is, and how difficult it is to get to all the things that we think we should do "to build a more fraternal and evangelical world." One theme offered by the presenters was unity in our approach to life. It is essential for us to realize that our job here is to be God's hands, eyes, ears, mouth, and every other part of our bodies, so we can do the work of making this a "more fraternal and evangelical world". When we choose to profess the Rule of our Order, we promise to carry out this charge to the best of our ability. Daily, we seek to answer the question of how to do that, as we commune with God and go about our lives.

In the Baltimore Catechism (the formation manual for all Roman Catholic children before Vatican II), we learned that God made us to know, love, and serve Him. As I recall, this was presented to us as a stair-step process. On the top step, one comes to know God; on the second step, we learn to love God; and on the bottom step, we serve God. As my spirituality matured, I came to realize I will never *really* know God until I die. What all of us really know is that God is not a tangible being, but a spiritual one; that we are loved unconditionally; and that the closest most of us come to knowing God is in the reception of the Body and Blood of His Son in the Eucharist. Jesus Christ, the only through-and-through spiritual person that walked this earth, shows us an example for the conduct of our daily lives.

What about step two, loving God? Jesus showed us the best way to do that also. When we truly love God, we realize that He made us to do the work that needs doing in the world, to be counter-cultural as Catholic Christians. Christ loved the Father so much that He followed the work God had given Him to do, even to the point of dying for sins He didn't commit. Now *that* is loving God! As Franciscans, we also have the example of Francis and his life. As one speaker said at the Quinquennial, "God has not called us to be Francis". As we follow Francis, and are open to growth in knowing, loving, and serving God, we can learn much about how to deal with situations by studying how Francis did things. Where did he get his direction? From reading scriptures, praying, and using these inspirations in his work.

Jesus did not simply spend time in prayer, communing with God while He was here waiting to die. Jesus was very active. He knew God had work for Him to do, building the kingdom here on earth. Yes, Scripture says Jesus went off to pray, but if Christ was as active as the

Scripture-writers tell us, then He was a very busy man. He founded the Catholic Christian Church, and He touched the lives of hundreds of thousands of people who came to know Him, either directly or indirectly, through the disciples and apostles.



My point is that He spent most of His time here in the "serving" part of our faith. He didn't sit on the bottom step, but picked it up and carried it away with Him as He worked to "build a more fraternal and evangelical world". He had talents most of us will never have: the power to cure the sick and raise the dead. He used His talents as He went about God's work. Since Vatican II, and as I learn more about how Francis lived, the image for me has changed from stairs to a circle, with knowing, loving, and serving God as one continuous loop, with people in between those words, because it is through people that we come to know, love, and serve God.

There are so many needs in the world today that it is hard for any of us to know where to begin. Many of you are already working in ministries as much as you are able. But some can be so overwhelmed by problems that, aside from praying (which is only *one part* of the circle), their talents are not used as much as possible to make the world a better place. How can one put all the neediness of the world into perspective in order to determine how to use one's God-given talents? Take one Corporal Work of Mercy (Matthew 25:31-46) that interests you, and begin within your local community. Non-profit agencies always need volunteers. If, after being involved somewhere for a while, you do not feel called to continue, no one will cement your feet to the floor. Let them wander to a different Work of Mercy. The Seven Corporal Works of Mercy are: Feed the hungry; Give drink to the thirsty; Welcome the stranger; Clothe the naked; Visit the sick; Visit the prisoner; Bury the dead (Tobit 1:17-19). We will not be judged based upon how many Liturgies of the Hours we have said, or how many Masses we have heard. It will be based on how much we have shown our love for each other through our works. You will get to know and love God through the people you meet daily, and you will be serving by doing the work God put you here to do. God will work miracles in your life once you make yourself physically, emotionally, and spiritually present to Him to make His work happen.

Questions for Discussion:

1. How do you think of your life? Is it stairs or a circle?
2. Could we help some other fraternity members get involved in a ministry, by giving them a ride, introducing them to people, helping invalids start a telephone tree for other lonely invalids, etc.?
3. Do I mostly pick things to do that are comfortable for me, or am I willing to step out of my comfort zone, like Francis did with the lepers?

Shaping the Coming Generation: Unity of Mission

Anthony and Mary Mazotti, SFO
Chairs, National Youth/Young Adult Commission
P.O. Box 2571, Arnold, CA 94223-2571
209-795-3809; e-mail: mkmaz@goldrush.com

Loud cheers to the Secular Franciscans who are dedicating themselves to shaping the coming generation of Franciscan Youth/Young Adults! They are encouraged in this responsibility by Article 96.1 of the *General Constitutions of the Secular Franciscan Order*, which states, "The SFO, by virtue of its very vocation, ought 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." Since the forming of the National Franciscan Youth/Young Adult Commission, the Commission has sought to promote ways to help Seculars adequately fulfill this responsibility. Materials have been available through the Commission.

*Appropriate and
dynamic initiatives
are crucial to
working with
youth.*

In the booklet, *A Vision of Youth Ministry*, published by the Conference of Catholic Bishops, the statement is made, "Youth Ministry involves first and foremost, not programs, but relationships. Within accepting relationships,

young people are enabled to face and to accept themselves and others, clarify their goals and values, and dare to become the person they are called to be." In the SFO, it is within the youths' relationship with competent Secular Youth Leaders and Animators that they will receive their fraternal animation.

Understanding from its beginning the importance of adequately preparing competent Seculars who would know how to promote the vocation to the Franciscan Youth, the Commission developed and distributed resource materials to do this. In using these helps, the leader receives insights into the required formation, skills, and methods to apply. Appropriate and dynamic initiatives are crucial to working with youth. To help broaden the understanding of youth and their needs, the Commission has recommended additional research and reading on this subject.

A resource book worth reading is *What I Wish My Youth Leader Knew About Youth Ministry - A National Survey*, written by Mike Nappa, and published by Standard Publishing in 1999. It says in the foreword "What you are doing is 'on the front lines' and can really be tough. But what an incredible opportunity to be used by God to help shape the coming generation." This book contains a huge amount of practical insights into the hearts and thoughts of the youth generation of the times. The surveys cover such topics as: Whatever happened to prayer?; Why should I come to a youth group?; Sermon content; What games do teens like?; Personal

reflections; Camps and retreats; and an eye-opening survey regarding youth preferences.

If you have never visited the Youth section of a Catholic or Christian bookstore, you are in for a wonderful surprise when you see the helps and suggestions that are available for developing successful youth groups. Leaders can experiment with ways to introduce the vision and formation of the Youth/Young Adult Commission. Those Seculars who are teachers, retired teachers, CCD teachers, or have worked with youth groups in any way, should be delighted to form small groups of youngsters or young adults, and to creatively share with them how to follow Christ, as did the Little Poor Man.

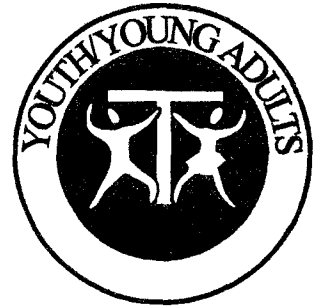
Questions for Discussion:

1. What do the General Constitutions say about Seculars and Franciscan Youth? (See Articles 96 and 97.)
2. What can Secular Franciscans learn from helping parish youth groups?
3. Why are former CCD teachers in the SFO a good choice for developing Franciscan Youth Groups?



Yes, dear young people, do not close your eyes to the moral sickness that stalks your society today, and from which your youth alone will not protect you. How many young people have already warped their consciences, and have substituted the true joy of life with drugs, sex, alcohol, vandalism, and the empty pursuit of mere material possessions.

Pope John Paul II, Remarks to Youth, September 30, 1979



Excerpts from Quinquennial Congress Presenters

Father Michael Higgins, TOR "Marked with the TAU and open to the grace of God and together with that grace, let us build a more fraternal and evangelical world by our very lives and by our love." "God comes to us through people." "Frances and Clare are dead – God does not want another Francis – one is enough. He wants you to be that instrument so that he can work through you to change the world." "God works through the Body of Christ. If people ask where God is in the midst of this, take a look at the person next to you – there is God's presence."

Elizabeth Dreyer, PhD "If we limit God to Church, we are missing the larger things that God is doing in the world." "In Church, we should be celebrating or lamenting what is going on in the liturgy of the world." "An important definition of ministry is to draw back the veil to notice the mysterious awesome presence of God in the world." "No matter the violence, it can never undo the holiness of the world." "We used to think that we bring an empty bag to church, get it filled with grace and it empties out during the week so we have to come back to church to get it filled." "You don't overlay secular life with grace, it is in the very activity that we do all day long." "There is nothing into which grace cannot bubble."

Father Lester Bach, OFM Cap "It doesn't matter how high they jump up, it's what they do when they come down." "We have to leave the door open to other ways of thinking – there is not just one way." "I would hope that Secular Franciscans would never think that they have become the orthodox police of the church, but that they would always be the ones who proclaim the gospel." "We are asked to have a servant authority – that takes a listening heart." "Walter Wink says, 'When we think of other people as being unredeemed, we are denying the power of God.'" "Seculars must be secular."

Deacon David Ream, SFO "There is no place on this earth which God has created which is exempt from the presence, the love, the mercy, the redemption of God, that you and I help to bring there and celebrate there. You and I have been called by God to live the Franciscan way of life not primarily for ourselves, for the sake of our own salvation, or personal growth in holiness or relationship with God, but rather you and I are called as Franciscan women and men of the gospel for the sake of the church and the world."

Father Loren Connell, OFM "The vocation of all of us in this room is to be brother and sister." "We have to find God in those simple things. It's not like we bring God in to bless it. It's not like we bring God in to make it holy. It is holy. All of us in our differences are holy. There is God reflected in us in all of cultures here." "We have to let the Jesus who is in us, who is praying in us, the Jesus who is with us, transform us."

Sister Margaret Carney, OSF "We imagine that there was a golden age of Franciscan evangelical fervor and perfection and if only we could get back, or if only we

could go back there. We talk about recapture, refund, revitalize as if it were something that existed that we are trying to get back again. So, I'm just going to ask a very simple question. What if the Franciscan soul isn't lost? What if at this moment as you and I sit here, it is as alive and well as it has ever been and we're losing time and energy looking for some golden past instead of getting on in our golden present." "I believe that we are a generation of Franciscans that are living in a moment of dawning awareness of radical new possibilities to become a true world family with a cooperative model for interdependence for every facet of Franciscan life, spirit and mission."

Father Richard Rohr, OFM "You are totally worthy, but it has nothing to do with you. It's the divine indwelling in you. And it's totally a gift. And when you get that, you will kneel and kiss the ground, or you will kiss anything in sight." "If it's authentic spirituality, it's always about you." "God can use you anywhere." "The only thing strong enough to destabilize your natural egocentricity is some form of pain. There is one other and it is prayer." "The great compassion doesn't try to separate good from bad." "All you can do is to collapse into the mystery of who you are. All you can do is allow the wounds of your life to become the gateway – the collapsing door through which you fall through into your life which always has been there and always will be its totally given and it's totally a gift and it's totally good and it's totally you and yet it has nothing to do with you. It's the divine indwelling that moves you forever, beloved sons and daughters. And the only difference in this room is the degree to which you believe that the people to which surrender to it and the degree to which even you now begin to enjoy it. And that moves the whole spiritual life from the level of fear to the level of joy, even in the midst of pain, even in the midst of things that are not going right."

Father Patrick Seelman, TOR "God expects you as a Secular Franciscan to live out this life with courage and be an example to all those who you encounter in your family, among your friends in the workplace, wherever it might be. We are signed with the TAU. We have to bring that TAU in a visible way to all that we encounter."

Vinal Van Benthem, SFO From Genesis: "The prayer is the practice of the trade." "The vocation of the laity is the work of the world." "Do we believe that our work is holy? Do we act as we believe?" "US Council of Catholic Bishops, 'Our entire community of saints must help Catholics be instruments of grace and creative power in business, politics, in factories and offices, in homes, in schools and in all events of daily life.'" "We have to think in terms of being a vocation, not having a vocation."

Carol Gentile, SFO "I've got news for you my friend – you're it." "When you breathe in the Gospel, you breath out the Commissions." "It is not enough that we adore Christ, we have to imitate him." From Mother Theresa, "We serve life not because it is broken, but because it is holy." From Mary Mazotti SFO, "Commission represents the vision and the focus of the SFO in Gospel living ..."

From Richard Rohr, OFM, "We don't think our way into a new way of living, we live our way into a new way of thinking."

Masud Syedullah, TSSF "Francis was a person who poured forth reconciliation." "All people have already had an experience of God – part of humility is to acknowledge the presence of God." "Gerard Manley Hopkins says, 'The earth is charged with the grandeur of God.'" "The spirit of God permeates all creation, every part and parcel is charged with Holy Spirit. Holy Spirit is resident in creation." "God is alive in all of His people."

William Wicks, SFO "God raises up a people, a group of people where there is a need. I believe that there is a need at this time in the church and in the world for people like you – people who have professed to live the Rule inspired by the way of Saint Francis - inspired by the charisma that he gave us. We, as Franciscans, must respond to that need." "If we are aware, every song of life is an Emmaus."

These are excerpts that I have selected when listening to the tapes of the presentations. If you wish to experience the richness of the prophetic words of these gifted presenters, purchase the tapes, (See page eleven for the order form).



One Secular Franciscan's View of the Quinquennial Congress

Larry Frasor, SFO, Minister,

Immaculate Conception Fraternity, San Diego, CA

The Congress was all I hoped it would be. We meet God and see His face in the realities of our lives: in sin, in sickness, in pain, and in loneliness. If we look for Him, we will find Him; and His love and grace will be there for us, to lead us through our experiences.

It was a perfect follow-up from the last Congress which, in my opinion, was all about the Order, roots, and history. This one was about us as individuals, Secular Franciscans who need to look inside to see how we will come out of ourselves to manifest Christ and the Franciscan charisma in our lives and surroundings. I loved the fraternities. The "famous" and "important" people there – the speakers, Wilhelmina Visser-Pelsma (international fraternity representative), Jean Paul LaCroix (Minister of Canadian SFO) – were very approachable.

We left with fire in our hearts and service on our minds. God is good! Thank you NAFRA for a very special time. Well done.

Quinquennial Congress of the Secular Franciscan Order

July 2-7, 2002, New Orleans, Louisiana

Loren Connell, OFM

Nearly six hundred Franciscans gathered at Loyola University in New Orleans for the sixteenth and largest Quinquennial Congress of the Secular Franciscan Order in the United States. Over five hundred participants were Secular Franciscans themselves. Others were Franciscan religious of the first, second, and third orders. Still others were members of the "Fourth Order" (followers of Clare and Francis but not part of the canonical family). Wilhelmina Visser-Pelsma, SFO, of the Netherlands, International Councilor, represented the General Minister, Emanuela de Nunzio, SFO. Michael Higgins, TOR, of the United States, General Spiritual Assistant, represented the Conference of General Spiritual Assistants. Barbara Smith, SFO, of San Damiano Fraternity, New Orleans, and Robert Roy, SFO, of Saint Teresa of Avila Fraternity, New Orleans, co-chaired the Congress. They were ably assisted by local and not-so-local Seculars, Friars, and Clares.

People came to celebrate Franciscan life by praying together, listening to keynote speakers, attending workshops, participating in small fraternities, making new friends, and renewing old acquaintances. Speakers explored secular spirituality (Elizabeth Dreyer, PhD), Franciscan spirituality (Richard Rohr, OFM), Secular Franciscan apostleship (Carol Gentile, SFO), and Franciscan family unity (Margaret Carney, OSF). Workshops focused on Christian/Islamic spirituality, Formation, Franciscan ecumenism, Franciscans International, multiculturalism, prison ministry, work, and youth. Betty and Joe Hudak, SFO, of Saint Anthony Fraternity, Uniontown, Pennsylvania (Lady Poverty Regional Fraternity) were recognized as the Franciscan Family of the Year. Persons with common interests took time to connect with each other and establish on-going relationships. Despite some logistical glitches, (e.g., a change in dormitories because of a previous fire, or the abrupt cancellation of one speaker's flight), genuine Franciscan conversion and joy reigned among the participants.

As anyone who has ever been there knows, the Big Easy, even in July, has its charms. A gospel choir provided an inspiring afternoon, and a Cajun band inspired an evening of dance. During breaks, many a participant took the Saint Charles Avenue streetcar downtown to sample life in the Vieux Carre. The Rule invites Secular Franciscans to go from gospel to life and life to the gospel. That admonition was fully observed at the Congress.

Following Christ, the Church seeks the truth, which is not always the same as the majority opinion. She listens to conscience and not to power, and in this way she defends the poor and the downtrodden.

Pope John Paul II, *Familiaris Consortio*, 1981

CASSETTE ORDER FORM
16TH SFO Quinquennial Congress
July 2 – 7, 2002, New Orleans, LA

The programs listed below were recorded live and cassette copies may be purchased by mail order. Master Card, Visa, check, cash, or money orders are acceptable. All tapes are guaranteed. A packet of 12 tapes in a heavy duty plastic case is available for \$60.00

KEYNOTE SPEAKERS

- | | |
|--|--------------------------------------|
| <input type="checkbox"/> Fr. Richard Rohr | Who Are We As Franciscans |
| <input type="checkbox"/> Elizabeth Dreyer | Who Are You As Secular Franciscans |
| <input type="checkbox"/> Carol Gentile | What Do We Do As Secular Franciscans |
| <input type="checkbox"/> Sr. Margaret Carney | United as Franciscans |

HOMILIES

- | | |
|--|--|
| <input type="checkbox"/> 100 Fr. Michael Higgins | We Are TAU (Inaugural Eucharistic Liturgy) |
| <input type="checkbox"/> 200 Fr. Lester Bach | We Are Secular Franciscans |
| <input type="checkbox"/> 300 Deacon David Ream | We Proclaim The Gospel |
| <input type="checkbox"/> 400 Fr. Loren Connell | We Live As Brothers and Sisters |
| <input type="checkbox"/> 500 Fr. Patrick Seelman | We Are Simple People of the Spirit |

PANEL DISCUSSIONS

- | | |
|---|---------------------|
| <input type="checkbox"/> 201 Bill Wicks, Marie Amore & Elizabeth Dreyer | Panel Discussion #1 |
| <input type="checkbox"/> 501 Carol Gentile, Commission Chairs & Margaret Carney | Panel Discussion #2 |

BREAKOUT SESSIONS

- | | |
|--|----------------------------|
| <input type="checkbox"/> 301 Ecology Commission | Ecology Apostolate |
| <input type="checkbox"/> 302 Family Commission | Family Apostolate |
| <input type="checkbox"/> 303 Work Commission | Work Apostolate |
| <input type="checkbox"/> 304 Peace & Justice Comm. | Peace & Justice Apostolate |

WORKSHOPS

- | | |
|--|---|
| <input type="checkbox"/> 305 Formation Commission | Formation & ME! |
| <input type="checkbox"/> 306 Youth Commission | Experience the Franciscan Youth Adventure |
| <input type="checkbox"/> 307 Multicultural Committee | Many Faces of the Secular Franciscan Order |
| <input type="checkbox"/> 308 Ecumenical Committee | Franciscan Call To Christian Unity in SFO Life |
| <input type="checkbox"/> 309 Elizabeth Dreyer | The Christian Call To Mysticism |
| <input type="checkbox"/> 310 Sr. Michelle Balek | Franciscans International: The UN and Saint Francis |
| <input type="checkbox"/> 311 Jean D'Onofrio | The Clown Apostolate: Becoming God's Fool |
| <input type="checkbox"/> 312 Vinal Van Benthem | Work and the Franciscan Life |
| <input type="checkbox"/> 313 C. Patricia Mulligan and George Nolan | A Change of Heart – Prison Ministry |
| <input type="checkbox"/> 314 Fr. Richard Rohr | My Story, Our Story, The Story |
| <input type="checkbox"/> 315 Rev. Masud Syedullah | Christian/Islamic Spirituality |

CLOSING SESSION

- | | |
|--|--------------------------|
| <input type="checkbox"/> 600 William Wicks | Where Do We Go From Here |
|--|--------------------------|

SHIP TO: (please print)

Name _____
 Address _____
 City _____
 State/Zip _____
 Phone _____

TAPES \$ 5.00 EACH _____
 S & H (\$1.00 PER TAPE) _____
 TOTAL AMOUNT DUE _____

CHARGE TO MY MC OR VISA: CC TYPE _____ CARD# _____ EXP DATE _____

CHECKS PAYABLE TO:

Himmaugh & Assoc.; 425 St. Rose Ave.; St. Rose, LA 70087; Phone 504-468-9200; Fax 504-712-9892

Franciscan Family of the Year 2002



The Gospel of Saint Matthew (5:16) proclaims: "Your light must shine so brightly before men that they can see your good works and glorify your Father Who is in heaven."

Inspired by this message, the National Family Commission proposed the institution of the Secular Franciscan Family of the Year Award, which was approved by the Executive Council last year in Montana. Each Region was asked to submit nominees. A selection committee, composed of Father Benet Fonck, OFM, Marie Amore, SFO, National Vice Minister, and Carol Gentile, SFO, National Apostolic Commissions Coordinator, selected the Joseph and Elizabeth Hudak family of Uniontown, Pennsylvania as the Family of the Year. Joseph and Betty belong to Lady Poverty Region.

The Award was presented on July 4th, 2002 at the 16th Quinquennial Congress of the SFO held in New Orleans, LA. Jaime Bernardo, SFO, National Family Commission Co-Chair, introduced the Hudak family; National Minister Bill Wicks, SFO and Sonia Bernardo, SFO, Co-Chair of the National Family Commission, presented to the couple a plaque and a statue of the Holy Family.

The Selection Committee cited the Hudaks' "universal Franciscan presence and influence at home, in the local church, in the fraternity, with the friars, and in the community. Their Franciscan values have had a significant impact on every aspect of their lives." Joseph, 75, and Betty, 73, have celebrated their 53rd

wedding anniversary. They are the parents of ten children: six sons (Joseph, David, William, Matthew, Father Mark (an OFM friar) and Edward), and four daughters (Elizabeth Varndell, Jane Pikovsky, Mary Elaine Williams, and Marlene, deceased in 1963). They have twenty-three grandchildren.

Joseph and Betty have been professed members of Saint Anthony Fraternity since 1978. Betty has served as Regional Minister. They are volunteers at Saint Vincent de Paul kitchen in their parish. They helped found the Boy Scouts and the Cub Scouts programs of their parish. Joseph is a Eucharistic Minister at Saint Anthony Friary, and President of Saint Mary's Rosary Society. He taught 7th and 8th grade CCD classes. Betty is past Treasurer of Saint Mary's Confraternity of Christian Mothers, and a member of the choral group. She is currently editor of the local fraternity newsletter.

Joseph and Betty are people of prayer. They are examples of leadership in prayer. When called upon to lead, they have never refused. There is no activity held at the friary with the Secular Franciscan Order that Joseph and Betty have not helped organize. Having a large family, Joseph and Betty have always lived a simple life. He continues to give generously of his time and selflessly of his service whenever he is asked...which is often. They encourage in other members of the Secular Franciscan Order this same simplicity, service, and dedication.



We were graced by the presence of Wilhelmina Visser-Pelsma, OFS at our 16th SFO Quinquennial Congress in New Orleans. Wilhelmina was delegated by Minister General Emanuela De Nunzio, OFS to represent the CIOFS (International Fraternity) at this National Fraternity event. She is the German language representative to the CIOFS and has taken Marianne Powell's place, due to Marianne's illness, as the English speaking representative to that body. Wilhelmina brought a joy of life to our Congress, and was beloved by all. Wilhelmina, we were blessed with your presence.



Our Lord, Our Lady, and Our Franciscan Religious – Teach us Well, Franciscan Teachers.

Gloria House, SFO, Minister
Saint Pius X Fraternity, Corning, NY

Franciscans were involved in my spiritual formation from my early years, and through my entire basic education. I am grateful to have been educated in the Philadelphia Diocese by the Bernadine Franciscan Sisters at Saint Joseph the Worker grade school, and to have had religion classes taught by Franciscan Friars, at Bishop Conwell High School. Now, after 18 years of little or no contact with these Religious, it was Saint Francis' followers again, who would influence my spirituality – but this time, half-way around the globe.

On the evening August 14, 1986, my first day in Corning, NY, I visited the House of Prayer and was invited to the Anawim Community's women's house. The following day was one of profound conversion. Later, it was those same friends who inspired me to travel to the "Old World", in search of a close encounter with the Queen of Peace.

Perhaps it was my grandfather's continual Miraculous Medal Novenas at the Shrine in Germantown in 1986, or

the many prayers for family members that have been answered through Our Lady's intercession that contributed to the deep affection that I had, and still have, for her. Even though the Medugorje apparitions have not been as fully validated as Lourdes or Fatima, some of my experiences there are worth sharing. My pilgrimage strengthened my love for the Church.

After many hours at airports and on buses, we arrived at our destination. I was pleasantly surprised to discover that the priests of Saint John's Parish in Medugorje, and in the surrounding areas, were Franciscans.

I clearly remember the instructions of the Croatian-speaking Franciscans to whom we listened through interpreters. One priest gave our teenagers an excellent teaching on the Blessed Mother, and another told us of the power of the crucifix. In that country, divorce was uncommon. Couples, during their wedding Mass, include a crucifix along with the rings, prayers, and exchange of vows. The bride and groom were instructed (as they are in this country) that it was not just the two of them who were joining in marriage; God is the third party.

We know from our basic Catholic teaching that Jesus instituted the Sacrament of Matrimony. The Yugoslavian people, however, at least in the 1980s, were told that they *had* to go to Jesus whenever difficulties arose in their marriage. The amazing thing is that they followed that counsel. They were told to place a crucifix in a prominent location in their homes, and then whenever they had trouble, "to go to the crucifix" — to Jesus. "Look at what He suffered," they were told. "How can you hurt Him?" We know who was at the foot of the cross – Our Blessed Lady. It certainly is a beautiful practice, to have the simplicity to be able to go to the crucifix when we are tempted to deviate from our vocation. The crucifix holds the answer – The Triumph of the Cross – to suffer, and embrace one's suffering. Mary, in anguish, joined with her Son in His anguish, and watched Him die. The love between a mother and her child is very special, perhaps even more so when a mother knows that her child will have a difficult life and suffer much.

And Mary, Our Lady of Sorrows, watched her beloved Son die. She shared His excruciating pain. She, above all other people, knew her Son was innocent. She knew His goodness, His integrity.

"Do whatever He tells you", was Mary's advice. The Franciscan Archive website's section on Mary states in the prelude:

"Did she not counsel the entire Church at Cana, saying: 'Do whatever He tells you.'? Indeed, this counsel contains exactly the form and substance of all that Saint Francis strove in death and life to accomplish."

The wisdom of the ages can be found in many good mothers' instructions. Most mothers want what is best for their children. So, when Mary told us to "Do whatever He tells you," we had better believe she has our best interests in mind.



**16th SFO Quinquennial Congress Banners
Designed By Jaime Bernardo SFO, Made by Pat Houghton SFO**



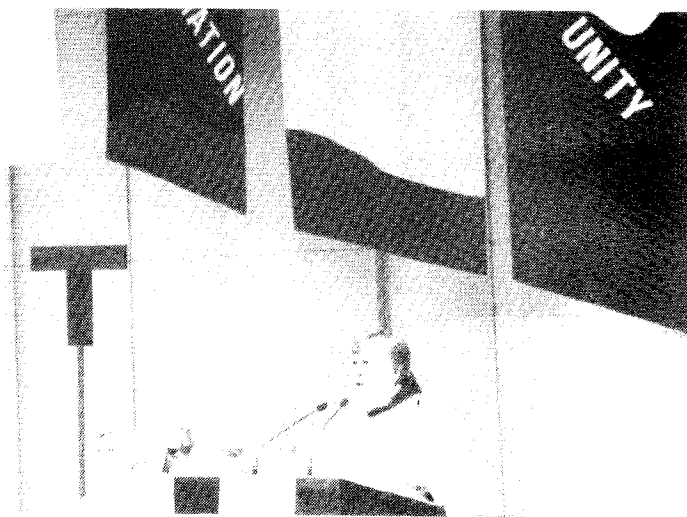
Franciscan St. Ignatius Loyola



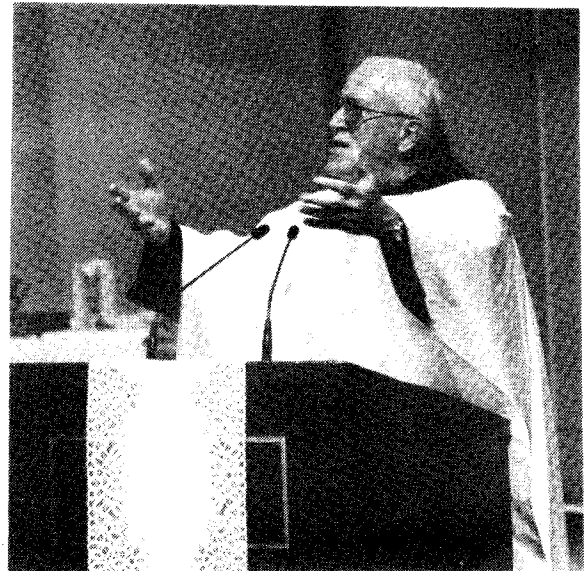
National Minister Bill Wicks SFO – Welcoming



Altar Server Kathy Taormina SFO and Deacon David Ream SFO



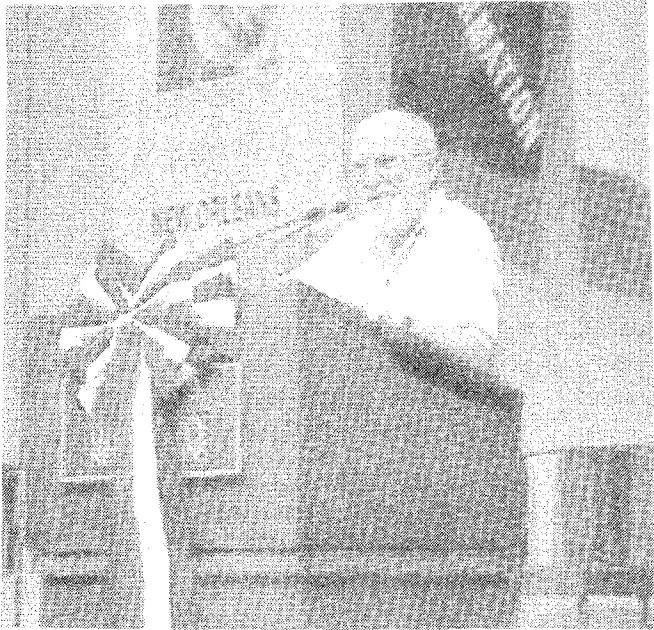
Fr. Loren Connell OFM



Fr. Lester Bach OFM Cap.



Inaugural Liturgy, Fr. Michael Higgins TOR



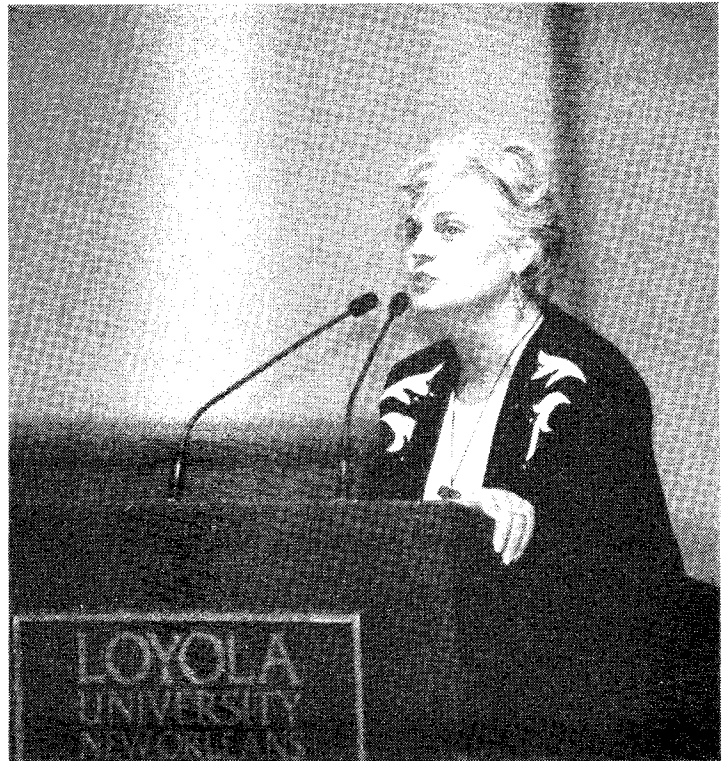
Richard Rohr, OFM
Who Are We As Franciscans



Elizabeth Dreyer, PhD
Who Are You As Secular Franciscans

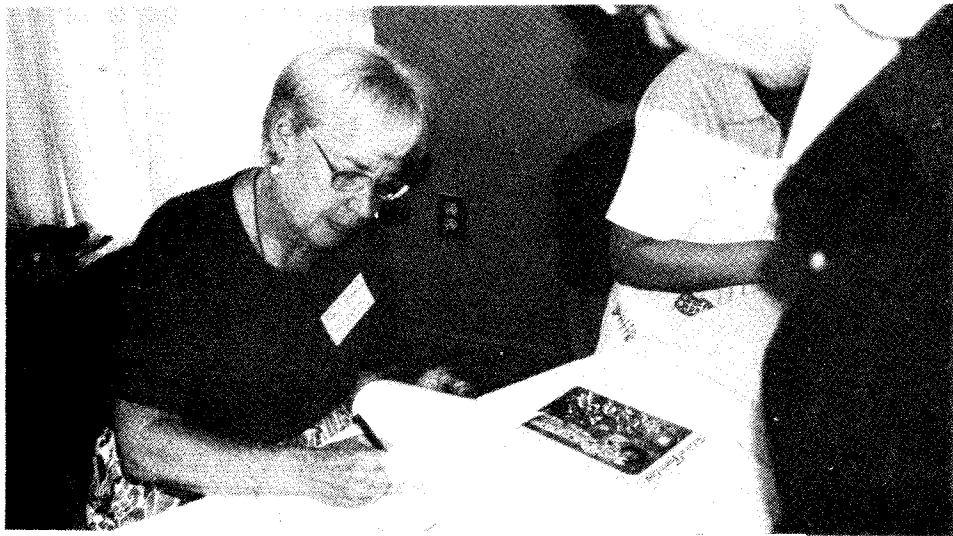


Margaret Carney, OSF
Franciscan Family Unity



Carol Gentile, SFO
What Do We Do As Secular Franciscans

KEYNOTE SPEAKERS



Book Signing – Patty Normile, SFO



Youth Commission Workshop – Jeanne McLees SFO



Registration – Cindy Duet SFO, Thelma Tolliver SFO, Beth Roy, SFO



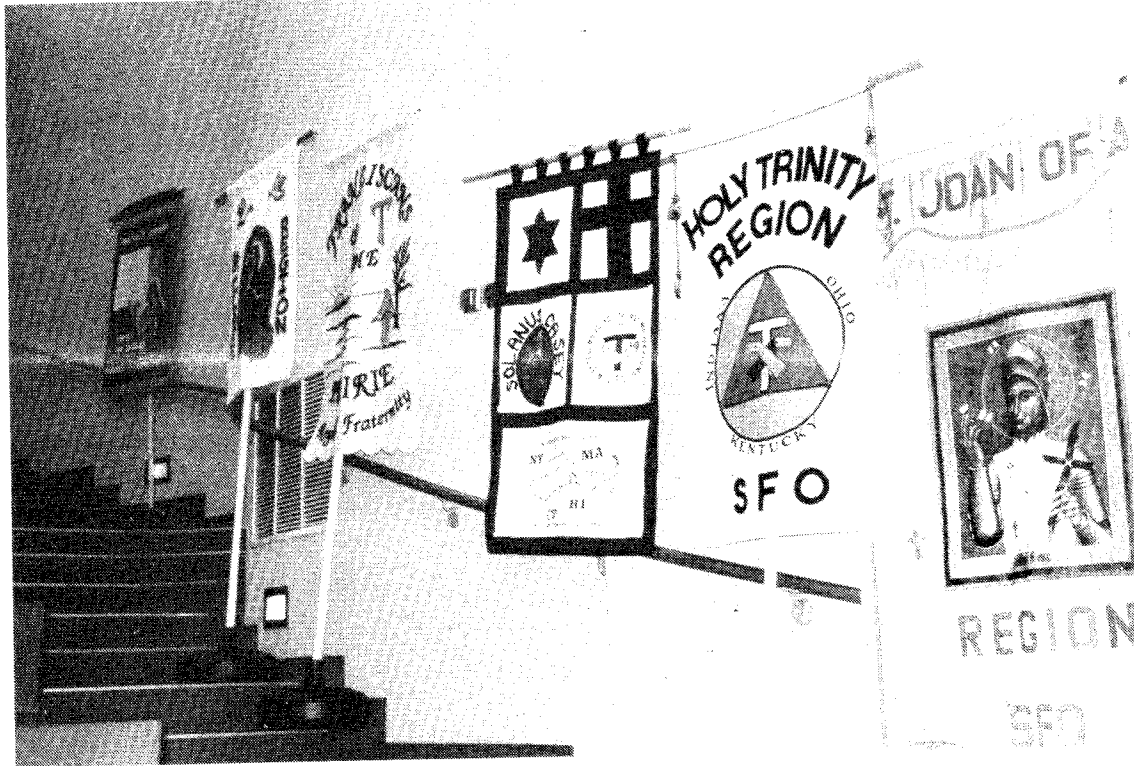
**CIOFS Representative Wilhelmina Visser-Pelsma OFS
And Canada National Minister – Jean-Paul Lacroix OFS**



**Council woman Cynthia Willard-Lewis, representing
New Orleans Mayor C. Ray Nagin, receiving the Peace Prayer
from Barbara Smith SFO & Bill Wicks SFO**



Music Ministry – Sr. Charlene Toups OSC, Cindy Duet SFO, Beth and Bob Roy SFO



Regional Banners



Korean Gift Bearers

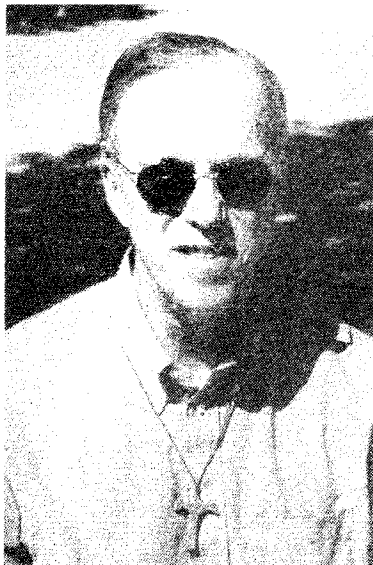


July 4th Celebration Cake
Sr. Charlene Toups OSC

Meet Your National Executive Council...

We thought it would be a good idea to give all of us in the Order an opportunity to get to know our brothers and sisters on the National Executive Council a little better. Therefore, we recently sent to each of them a questionnaire to solicit interesting personal information. We will publish the results (two at a time) in upcoming issues of TAU-USA.

Meet the National Treasurer



Name: John Kenneth Patrick Anthony Sanborn, SFO. "Patrick" taken at Confirmation. "Anthony" taken at Profession.

Nickname: Known sometimes as "Giovanni" at St Anthony's Church in Buffalo where I am a volunteer worker. St Anthony's is the mother church of the Italian community in Buffalo and when there, I am an adopted Italian.

Wife's name: Christine Pauline Marie Jarosz Sanborn

Children: 4 living: Martin, Esther, Christopher, Alexander. 2 in heaven: Raphael and Clare - twin daughters who died at about 6 weeks from a genetic disorder.

Hometown: Born in Niagara Falls, NY. Raised in Seattle for 10 formative years.

Current town: Grand Island, NY, a large island in the Niagara River next to Canada and 5 miles upstream from the magnificent Niagara Falls.

Year Professed: June 13, 1976, which was Pentecost Sunday and my birthday.

Occupation: I took early retirement from the New York State Department of Taxation and Finance last year (2001) after 35 years as a tax auditor, traveling all over the country to do it.

Hobbies: Painting (that is, art: oil painting, acrylics, water colors, pastels, etc.); exercising: hike, bike, walk, run, etc. Also I am treasurer of "The Niagara Polish Cultural and Historical Society", and when there I am an adopted Pole.

Favourite story about Saint Francis: Francis meets God in the form of a leper and learns not to be afraid.

Favourite Scripture quote: "Do not fear" (for if God is for us, who can be against us? And perfect love casts out all fear). "Fear not" is said many times in the Bible, including to Abraham (Gen 15:1).

Favourite movie: "Viva Las Vegas". Just kidding, but I am an Elvis fan. "Star Wars"...really!

Favourite book: U.S. Master Tax Guide. Just kidding again. Actually several favorites: Luke's Gospel and his "Acts of the Apostles". Also "Francis: The Journey and the Dream" by Murray Bodo, OFM.

Favourite saint (other than Francis or Clare): St Anthony, whose feast day I was born on.

Favourite way to relax: take a walk.

Pet peeve: waiting....for anything.

Personal strength: I am very organized and always on time.

Personal weakness: I am too regimented and impatient.

"If I could do it all over again....": I am who I am in the eyes of God. Not perfect for sure, but loved as I am by my God and by many people. I would not change a thing, except to try to sin less and be more patient, especially with those I love.

The thing that makes you most happy to be an SFO: community - we are family.

The thing we should work on to improve the SFO: lack of adequate communications, especially between the higher and lower levels of fraternity.

Meet your National Councilor

Name: Oscar Perez, SFO

Wife's name: Elena

Children: 2

Hometown: Elsa, Texas

Current town: San Antonio, Texas

Year professed: 1989

Occupation: shipping and receiving

Hobbies: collecting

Favourite story about Saint Francis: The Wolf of Gubbio

Favourite Scripture

quote: "Man does not live by bread alone." (Matthew 4:4)

Favourite movie: Fried Green Tomatoes

Favourite book: anything by Nowen

Favourite Saint (other than Francis or Clare): Saint Thérèse of Liseux

Favourite way to relax: read

Pet peeve: loud people

Personal strength: sense of humor

Personal weakness: sweets

"If I could do it all over again....": I would,

The thing that makes you most happy to be an SFO: All the brothers and sisters



Brother Bee

Cathy Reichelderfer is a candidate in Saint Thomas More Fraternity of Harrisburg, PA. Having just returned from a spiritual retreat with Saint Margaret of Cortona Region, Cathy wanted to share with us how she was touched by the love of our Lord through Saint Francis, living today through the many brothers and sisters of the SFO.



As a candidate of the SFO, I cannot express enough that the more I am involved with my local fraternity, and meeting new brothers and sisters this past weekend, that the message of Saint Francis to evangelize through actions rather than words has taken on more meaning than I could begin to express. I am surrounded with so much love that everyday life and experiences are becoming so much more meaningful to me, and are showing me the true meaning of our Father's love. How blessed I have been with the love and sharing of all my brothers and sisters, and the gospel life we are called to live through the example of Saint Francis.



Our Spiritual Assistant, Father Bart Karwacki, led us through reflection on the Canticle of the Creatures. His insights on Saint Francis were awesome and inspiring, and he challenged us to go out onto the grounds of the retreat center to reflect upon nature and creation.

What follows is an experience which taught me to always be open to everything that is a part of my life, and to see my brothers and sisters, and God's plan in whatever, and whomever, I may encounter. My ears have been opened, if even just a little more, to the many ways we are able to hear God's gentle voice, if only we stop, and take the time to not just hear, but to listen. This poem was inspired by a very bothersome, irksome bee that would not leave me alone when I was trying to focus on my meditation on nature.

What began as a frustrating effort to "see" nature, turned into a beautiful experience that I will carry with me forever in my everyday life. The beauty of life is to see the love and meaning of those "bothersome" people or situations in my life – I have more to gain from them, through God, than in my preconceived, selfish notions of what "ought to be".



From this moment forward, I will truly look at everything in my life as a message from our Father.

I'm 49 years old, and it has taken me this long to learn from Brother Bee. My prayer is that it won't take me another 49 years to learn from Sister Skunk!



"Oh Brother Bee, don't bother me!
It's nature that I'm trying to see.

"The feathery seed that floats through the air
with grace to land with tender care
at a chosen place that you must see
was not meant for you or for me..."

"Or Sister Squirrel who's in a hurry
gathering nuts so not to worry
what to do when Winter's here
searching for food with her friend
Sister Deer."

"But",

"Oh, Brother Bee!, be quiet, be still,
the crickets are chirping atop the hill.
What praises to God such insects can sing,
just by rubbing together their wings!

"And listen - the birds, they sing and they float
praising God with their grace, but never a gloat!"

"But"

"Oh, Brother Bee!, be quiet and look
at the graceful movement of that little brook.
And look, over there, do you see that tree,
arms stretched out in praise to shade you and me
from the afternoon warmth of our Brother Sun,
whose work is unending, whose day's never done?"

"But",

"Not now, Brother Bee!, don't you know how to listen?
Just look at that web, how it sparkles and glistens!
So perfectly spun, & yet oh so strong
not everyone's praises must be with a song!
And..."

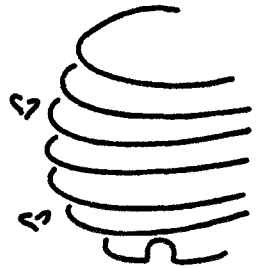
"Oh, Cathy!, it's your turn to stop and to listen!
I'm buzzin', I'm flyin', and still you're a' missin'!
My buzz may warn everyone I have a sting,
but couldn't I also be trying to sing?

"Stop judging your 'ole little bothersome bee',
and see with your eyes what God planned for me!

"I, too, gracefully, float through the air,
from flower to flower, with only one care –
To bring to your family a wonderful treat,
that's tasty, won't spoil and is certainly sweet!

"So look all around you - whatever you see
is sacred, is special, and oh, just like me
was carefully placed here with thought and with love
by our Father who lives not only above...
and now listen to "Bothersome Bee" if you dare....
He's within you, yes always, and yes – everywhere!

"So the next time you feel so troubled and small,
remember, to God, you're unique, and Soooooo TALL!"



Franciscan Formation Materials Made Available by the National Formation Commission

| | Number of Copies | Price |
|--|---------------------|-------|
| <u>English/Spanish Color Printed SFO Promotional Brochures.</u> 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). | | |
| <u>Catch Me A Rainbow Too!</u> 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. | | |
| <u>Gospel Living Every Day of Our Lives: A Formation Guide To The Rule of the Secular Franciscan Order.</u> 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. | | |
| <u>Elements of Formation: A Reflection on the Formation Process.</u> (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. | | |
| <u>1998/1999/2000 Supplement for Formation Resource List.</u> 8 1/2"x 11", 3 hole drilled, 20 pages. \$5.00 per copy, includes P&H. | | |
| <u>Formation Resource List (includes 1998/1999/2000 Supplement).</u> 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. | | |
| <u>Guia Para la Formación Inicial en la Orden Franciscana Seglar de Los Estados Unidos.</u> (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. | | |
| <u>A Guide For Franciscan Youth / Young Adult Ministry.</u> (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. | | |
| <u>Guidelines for Initial Formation in the Secular Franciscan Order in the United States.</u> (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. | | |
| <u>Handbook For Secular Franciscan Servant Leadership.</u> (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. | | |
| <u>The Rule of the Secular Franciscan Order.</u> (1997). 5" x 3" red presentation edition, 40 pages. 10 books for only \$18.40 (includes P&H). | | |
| NEW! <u>Come and See: Orientation and Inquiry</u> Bach, Lester, OFM Cap and Baker, Teresa V., SFO. An invitation to explore Secular Franciscan Life. 5 1/2" x 8 1/2", 223 sheets, 115 printed page. \$13.00 per copy + P&H; 10 or more copies \$10.40 each + P&H; CD ROM disc \$6.50 + P&H. | | |
| NEW! <u>2002 Calendars</u> , prepared by the National Family Commission. 11" x 17", includes artwork by Jaime Bernardo, SFO. \$2.75 each, includes P&H. | | |
| NEW! <u>Formation Digests.</u> #101 "Francis of Assisi"; #121 "Clare of Assisi"; #131 "Franciscan Prayer"; #141 "Franciscan View of Christ"; #151 "Franciscan View of Mary"; #161 "Peace and Justice"; #171 "Care of Creation"; #181 "Spirituality"; #191 "Vision of Youth". Each is 4 pages, 8 1/2" x 11". Complete set of nine, \$5.00. Additional sets are \$2.00 each. Mix or match 50 – 100, 35 cents each; 101-250 30 cents each. Includes P&H. | | |

Name _____ Phone _____

Address _____

City _____ State _____ Zip Code _____

Barbo-Carlson Enterprises, P.O. Box 189, Lindsborg, KS 67456
Phone 785-227-2364; Fax 785-227-3360; E-mail bevbarbo@informatics.net

THE NATIONAL FRATERNITY OF THE
SECULAR FRANCISCAN ORDER, USA
1615 VINE STREET
CINCINNATI, OH 45202



7429 15512401
Karol Morton SFO
3191 71ST ST E
INVER GROVE HEIGHTS M 55076-2550

PRIVATE SUBSCRIBERS, PLEASE CHECK EXPIRATION DATE ABOVE.
(Renewals are due 30 days after renewal date to insure uninterrupted mailings)

| | | | |
|---|---------------|---|-------------------------|
| New Subscription _____ | Renewal _____ | How many years? _____ | Change of Address _____ |
| Name _____ | | | |
| Address _____ | | | |
| City _____ | | State _____ | Zip _____ |
| Please make check payable to NAFRA and send to: | | TAU-USA The National Fraternity Secular Franciscan Oder c/o Robert Herbelin, SFO 21010 Union St. Wildomar, CA 92595-9553 | |
| Change of address may be sent via e-mail to: | | rherbelin@juno.com | |
| Domestic subscriptions are \$4.00 per year (four issues); Canadian, \$5.00; Foreign, \$6.00. If this is a renewal, and your name and address on this newsletter are correct, please simply check renewal. | | | |