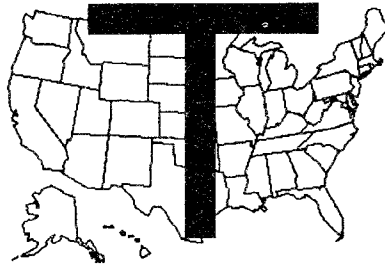


THE NATIONAL FRATERNITY
of
THE SECULAR FRANCISCAN ORDER



Newsletter

Spring, 1991

BECAUSE OF THE CROSS

**James David Lynch, SFO,
National Minister**

Our Lord accomplished the redemption through the cross and the resurrection. It is also through the cross, that he applies the fruit of the redemption to souls. Our Lord brings us to salvation, not only by applying to us the merits of his death, but also by associating us with his sufferings. He wishes us to be sanctified by those inevitable trials that cross our path in this world.

We can never escape suffering altogether. It is the ordinary result of sin. But since we have to suffer, it is important that we learn to suffer with the proper dispositions. Among the most precious favors we can receive from our Savior is that of knowing how to suffer with patience and with profit, how to endure not only physical pain, but mental anguish, how to accept, bear, and carry our crosses in union with him. These are tremendous graces. To sanctify us who are dear to him, our Lord places on our shoulders a cross like his own and he is willing to help us to carry it, if we but turn to him in prayer.

The saints did turn to him for help and encouragement. No wonder they were filled with our Lord's outlook on suffering, loving

the cross, and even going out of their way to seek it. Had we a little of their ardent faith in seeing the place the cross holds in God's loving designs for us, we too would accept with resignation whatever suffering God offers us. Had we a little more personal love for our Lord like the saints, we too would even accept the sorrows he sends us with love and joy.

As we kneel before the image of Jesus Christ Crucified, let us earnestly ask him for grace to understand a little better the mystery of the cross, and also ask him for grace to accept, to carry, and to bear with resignation and love whatever crosses he places upon our shoulders. The paschal mystery of dying with Christ is our vocation as Franciscans. Later, we hope to rise with Christ and with all the souls, saved through the Redemption and through our lives as followers of Christ.

Your passion, O Jesus, heavy though it was, was bearable, because of her who stood beneath the cross. With her near, you felt safe as every child feels with his mother. Be ever near us too, O Mary, especially when the cross of pain or contradiction is placed upon us. Be to us what you were to him - a mother. Amen.

May your Lent be most beneficial. May your Easter be happy and graced filled, because he has risen as he said.

THOSE WHO SERVE US

Elizabeth M. Ryder, SFO

Marguerite B. Stein, SFO

The list of education, experience, community involvement, awards, life in the Church and Order is extraordinary. But one item stood out, virtually a contradiction - how does a vigorously practicing Catholic become the president of a chapter of the League of Women Voters? So, I asked, "Did membership in such an organization strain your faith?" "No," she replied, "I was so disgusted with some of the League's policies that I got a whole gang of Catholic housewives to join with me, and we created an enclave of conservatism which spoiled their liberal 'consensus' statistics." Meet Marge Stein!

At fifteen, Marge was graduated, top 10%, from an all girls religious high school and entered Hunter College. However, independence called, and she switched to business school. At age 20, she joined the Navy; next, she became a court reporter for the War Crimes Trials and was assigned to Italy, Vienna, and Nürnberg. "We visited Dachau and saw it all, and I was never the same afterward."

Two years later, back home, she enrolled in Fordham, worked as a legal secretary, married Alfred Stein whom she had known for some years. At that point, life was only moderately hectic. Then, came the Korean War; Al was recalled to active duty; approximately every 15 to 18 months, a child arrived and/or the Steins were reassigned.

One assignment put them in California. Marge recalls, "The attraction to the Third Order grew out of the fact that during high school and until 1942 I had gone to St. Francis Church on 31st Street in New York City, where I had learned to love the friars and had absorbed many of the Franciscan ideals without realizing it. When I came in contact with the magnificent historical contributions made by friars in California, a mission land, I was just blown away. I was so over-

whelmed by the idea that lay people could participate in the Office just as did monks and nuns in choir, and could "pray twice" by furnishing an example in the home and marketplace, that I leaped at the opportunity to join." Another transfer interfered with profession.

Unfortunately, the marriage came to an end after ten years. Following the suggestion of a judge, she enrolled in law school, evening classes. The scenario was: work all day, study all night, manage on a tight budget, and still maintain a proper family life. After graduation with a Juris Doctor degree in 1966, she became a deputy DA; she also taught night school in anticipation of college tuition for her five children!

Finally, in 1979, there was time to rediscover St. Francis. She was professed in 1981 and, with another Secular, founded Portiuncula Fraternity in Napa in 1983.

A trip to Assisi in 1984 led to her earning a Master's degree in theology which was required for the Master's in Canon Law. Why the interest in Canon Law? The lady had been going non-stop for over forty years; she had worked as an attorney for the counties of San Diego and Napa, had had a private practice, and had been an instructor in numerous phases of law. She had recently decided on a well deserved retirement. The answer was that she had read that priests were being called from pastoral work to the tribunal. By going back to school, she could return at least one priest to the people.

Marge wrote, "When I first joined the Order, I expected to get direction in the pursuit of personal sanctity. That has come, but out of it has come a marvelous sense of daily involvement in the turning of the secular temporal wheels of the world, of oneness with other individuals, of joining hands on the road to perfection. Perfection, in a word, is Christ, and each of us is a tiny stitch in the infinite mosaic which is His body, and we are here to learn how to stand back and see the patterns."

SUSTAINED JOY

Rev. Francis Lonsway, OFM Conv.
National Spiritual Assistant

The first reading for Easter Sunday re-sounds with Peter's words, "I take it you know what has been reported all over Judea about Jesus of Nazareth..." (Acts 10:34).

We have lived through the penance of Lent. How else would we, the Brothers and Sisters of Penance, have celebrated those forty days? But penance is prologue to glory and, as with Christ and Saint Francis, the glory is the resurrection. It is the beginning of new life. So, too, with us. Our penance has not been wretched or filled with despair. It has been with anticipation of what is not yet revealed in our lives, our eternal life with God.

My work with the leaders of the National Fraternity, pastoral visitations to other Provinces and to my own, Our Lady of Consolation, affirm in countless ways that much of our ministry is filled with the joy of our belief in the truth that "God raised him up on the third day"

What we need in our lives is sustained joy. Every day should be Easter.

I have been sorely tested these past few months to believe much of that. You have your own stories as well...the death of a beloved family member, word of personal terminal illness, loss of faith of a dear friend, being the brunt of cruel jokes and gossip. My story was that of ministry. The problems of serving as Director of the Catholic Conference Center nearly overwhelmed me. I lost perspective. All that I knew, indeed, my world had become the Center, was that important things did not seem to be going right. It did not matter how hard I tried or how intently I prayed.

The grace of the moment, if the brink of war could possibly have been that, was the realization that what I saw as important was but a grain of discolored sand in the oceans of

the earth. Christ raised me up on the fateful fifteenth of January.

My word to you this Easter, then, is do not despair. Continue always to praise the Lord with joy. "Christ my hope has arisen." (Easter Sequence.)

HOLY SAVIOR AIDS SFO RECOVERY

In an effort to aid the recovery of our Order in Slovakia, Holy Savior Province is conducting a special fund raising drive among its fraternities in order to buy copies of the Rule which were translated into Slovak by the late Rev. Theodoric Zubek, OFM, in 1979.

Now that religious freedom again exists in that part of the world, the Province hopes to mail copies to our brothers and sisters who have so long been denied this spiritual nourishment.

PLEASE REMEMBER

Michael J. Eick, SFO, died December 7, 1990, following a long illness. He and his wife, Mary, lived in Baltimore.

Mike was past Minister of St. Anthony of Padua Province and was instrumental in the introduction and development of self-governance within the Secular Province. After 1986, he remained on the Provincial Council and, despite the debilitating illness, was active until his death. He was also Minister of his local fraternity, St. Michael the Archangel.

Mike was a quiet, gentle man.

NEWSLETTER STAFF INCREASES

Adelaide Sabath, SFO, and Lawrence Herbert, SFO have graciously consented to join us.

Adelaide, a member of Sacred Heart Province, is a retired editor of law books and has

Cont. next page.

nearly three decades of administrative and editorial work in the Order. She is the editor of Sacred Heart's *Franciscan Forum* and travels regularly to two "outlying areas" to instruct those in emerging fraternities. She is Minister of St. Anthony Fraternity in Chicago and is on the Provincial Council.

Larry, by profession, is a pharmacist who brings equally good medicine to Immaculate Conception's *Fioretti*, (Immaculate Conception #12) as its editor. He is Minister of Lady Poverty Fraternity in Winter Park, Florida, and is very active in interprovincial activities in the state.

We are most grateful to two very busy people who are willing to do even more.

A SECULAR FRANCISCAN... FROM ADDICTION TO SAINTHOOD

Hugh J. B. Cassidy, SFO

Saint Francis of Assisi had a special "Love" for all of us, but particularly our brothers and sisters who are broken in spirit. In today's world, many of us are faced with the problems of drug-substance abuse by our families and friends. The drugs of today are much the same as the drugs of yesterday...and the "granddaddy" of all drugs, alcohol.

Matt Talbot was made a candidate for sainthood by Pope Paul VI on October 3, 1975, when the title of "Venerable" was bestowed on him. Matt Talbot was a drug addict. His drug was alcohol. When he was a teenager, he became a total alcohol-drug addict. He was an addict for 16 years.

Matt was born on May 2, 1856, the third child of 12 who were all born in a Dublin, Ireland tenement. During all of his working years until age 30, he rarely gave his parents any money for his room and board; he spent every dollar on his drug: alcohol. His parents, especially his mother, went to Mass

and prayed thousands of Rosaries to the Blessed Mother to cure their son Matt of his addiction.

Suddenly, almost as quickly as his addiction began, it ended. When he was 30 years old, his parents' prayers were answered. Matt Talbot stopped drinking alcohol and joined the Third Order of Saint Francis in Dublin. His life changed; it changed utterly.

From that time until his death on Trinity Sunday, 1925, Matt Talbot dedicated his life to Jesus Christ and Blessed Mother Mary. He followed in the footsteps and spirit of Saint Francis of Assisi. Matt Talbot knew that he had to take one day at a time, that he was only one drink away from his addiction.

Matt took each day for almost 40 years. He turned his life around by going to daily Mass and Communion and by saying the Rosary. God blessed him, one of "the poor in spirit."

It has been written that when he was asked about being lonely, living in his sparse room on a bed made of wood and fasting most of his later years on bread and water, he replied, "Lonely? How can anyone be lonely with Our Lord always here in the Tabernacle, where anyone can visit him?"

He was a simple man, a simple soul. His message would be simple to all the hurting mothers, fathers, husbands, wives, brothers, and sisters who have a loved one who is addicted to substance-abuse drugs:

Pray to God, the Father, Jesus Christ, the Son, to guide and help each hurting one and send the Holy Spirit, the Paraclete, who is the Comforter of those so weak. And with Mary, our loving Blessed Mother, let us pray for each and every sister and brother.

Our thanks to the National Hibernian Digest for the above article which appeared in the November/December 1990 issue. The author, Hugh Cassidy, is a past Minister of Sts. Philip and James, Province of St. Mary, and lives in Stony Brook, New York.

HOT CROSS BUNS

Do you know that bowing the head during the consecration is an Irish custom? It began not as an act of reverence, but because of persecutions against the Irish. Suspects were asked if they had seen the consecration, which meant had they attended Mass. That would require their admitting their Catholicism. By bowing their heads throughout the consecration, they could honestly say they hadn't witnessed it.

Do you know that the seal of the confessional was more or less just understood until an incident in the life of St. Patrick resulted in its being defined?

Do you know that St. Francis honored St. Patrick? We know that love of poverty lead Francis to have only one habit. With only one, he could never send it to the dry cleaners, and it got pretty grungy over the years. Now, thanks to high-tech, computerized microscopy, what was thought to be green mold on his habit has been identified as a microscopic plant genetically related to the shamrock.

Do you know the history of hot cross buns? A non-Celtic baker, using a rich roll dough, added citron, raisins, cinnamon, and sugar. Cleverly, he baked them very early in the morning and, then, carried trays of the still steaming rolls through Dublin streets. And you know the enticement of the cinnamon cum sugar aroma; 'tis enough to make one flip-o. However, for the first time in his career, his product did not sell. He had neglected to consider how devout the Irish were, and it was Lent.

The fruits and spices were imported, thus expensive, and the baker was frugal. No way could he waste dozens of rolls (and there were too many for him to waist them). As he stood dejectedly leaning against the front door jamb, a young woman came into sight. She was pushing a wheelbarrow and calling

something about cockles and mussels alive, which, lacking modern refrigeration, was a lot safer than dead. More importantly, she was wearing a cross; from it came the idea that would permit the devout Irish to eat sweets during Lent forever and ever.

The baker rushed to his work table, mixed sugar with hot water, and drizzled it on the rolls in the form of a cross.

The buns were an immediate success. The baker, who, tradition says, was named de Rothchild, became rich and proposed to the young lady with the barrow. She, Molly Malone, was so sick of pushing that thing with its bent, rusty iron wheels over countless pot holes that she accepted posthaste. They retired, but hot cross buns live on.

NEWSLETTER REMINDERS

Local fraternity ministers, please keep in mind that your subscription is automatic. Other local officers and members are encouraged to get private subscriptions. Some fraternities are sending all private subscriptions together - one check, many names and addresses - good idea!

Also, local ministers, your members won't know that there is a National *Newsletter*, if you don't tell them.

One fraternity asked if it would be cheaper to bulk mail. No, because manila envelopes and labels would have to be purchased. The present subscription price is just pennies over publication/ mailing cost.

The cost is \$2.00 per year/four issues. Checks should be made payable to NAFRA and sent to:

NATIONAL NEWSLETTER
R.D. 1, BOX 1251
BRANDON, VT 05733

Copy deadline for June issue is April 15.

REGIONALIZATION - REVIEW, UPDATE, AND REFLECTION

Richard Morton, SFO, Regionalization Chair

The regionalization study began at the October, 1987, National Directive Board meeting at Mount Saint Francis, Indiana. At the time, little was known of the concept, including long term implications. Even so, there seemed to be the feeling among the National Fraternity leadership that the manner in which local fraternities were organized, or grouped, should be examined. It was thought that local fraternities could be stronger and present a more unified presence if they were organized on a geographical or regional basis rather than the present provincial structure. The expectation was that, if a new structure were to be adopted, it would enhance the Order in this country by making the local-fraternities (the basic unit of the Order) more effective in helping their members to live the Rule. Thus was born the Regionalization Committee and its work in the United States.

Now, in the winter of 1991, a little over three years into the study, would seem a good time to review and reflect on our progress.

Of course, an in depth analysis is not possible in a short article such as this. However, I will try to give you my impressions and hope that they will stimulate some discussions in your fraternity and/or province.

The basic approach of the Regionalization Committee is to facilitate a study to determine the pros and cons of regionalization and to determine the practical problems that will be encountered. The establishment of several experimental regions in different areas of the country is the keystone of the study and a recommended process has been approved to guide the procedure. The committee will assist the process from top down, but the implementation will be from the bottom up with the participating fraternities intimately and actively involved. It is anticipated that

these experimental regions will uncover any problems and identify the advantages and disadvantages.

The initial steps in the formation of experimental regions have begun in two areas of the country. On the west coast, "Unity Days" are being held so that the members of all of the fraternities from the provinces represented can meet and become acquainted. In the upper middle west, a planning committee is being formed to begin the initial phases of the process. On the east coast in the Boston area, an information meeting was held in September of last year with more education and communication to occur in the future.

I believe good progress is being made. The Committee, at the onset, decided that the study would be done in a slow and deliberate manner - that it would be better to go too slow than too fast. This has been paying off. One of the lessons learned is that the concepts and issues of regionalization are not simple nor easily understood. It seems that in many cases they have to be introduced, discussed, and reviewed several times before understanding and appreciation take place.

It is also evident that the word about regionalization has not been filtering down to every local fraternity or its membership. All leaders at the provincial and national levels have to be more effective in their communications and explanations. But factual exposure and frequent discussions should remedy that by the end of this year.

Aside from the fact that communication and understanding need to improve, there seems to be a growing interest in the subject and an anxiousness to get the process moving, according to James David Lynch, SFO, our National Minister.

Encouragement is given to all fraternities of the different provinces in a given geographical area to begin to become acquainted with each other. In some places this has been going on for many years. In areas where it hasn't been common, it should begin immedi-

ately. We are all brothers and sisters in the same Order and we must get to know each other better than we have in the past.

From the beginning, there has been a concern centered on the spiritual assistants. The general consensus is that most local fraternities will see little or no change in how their spiritual assistance is provided. The major impact on spiritual assistance will occur on the regional fraternity level. We have the assurance of the Conference of National Spiritual Assistants that the Seculars should "by all means, proceed with all and any proposals toward regionalization. We will work as expeditiously as we can on our end."

In summary, progress has been made and will continue to be made. As the establishment of experimental regions becomes a reality, there will be challenges, but it is my prayerful belief that we can meet them. Please keep the Committee and its work in your prayers, so that it will do and recommend the best for the Order in this country.

THE DELAWARE VALLEY INTERPROVINCIAL

Allen Jordan, SFO, Minister

The Delaware Valley Secular Franciscans are an interprovincial community formed by actively participating Seculars from twenty-four fraternities in six different provinces. Geographically, our region is based on a fifty mile radius. This encompasses northern Delaware, eastern Pennsylvania, and southern New Jersey. Our central location is the Pope John Lounge at Christ the King Church in Haddonfield, NJ.

Administratively, we adhere to a set of by-laws ratified by the council, governing the elected officers: minister, vice-minister, secretary, and treasurer in accordance with the Rule. We are blessed with a friar as Spiritual Assistant who furnishes guidance on Church Doctrine and Franciscan theology. In addition to our four major annual events

(Franciscan Day, Retreat, Day of Recollection, and Transitus), we have quarterly business meetings and workshops which serve multiple functions for our group.

Our workshops furnish the forum for the emergence of talented people and team leaders who, with concern, dialogue and present solutions or the methods for management. This fraternal exchange of ideas, concepts, etc. is a powerful vehicle for the support and bonding for the common good.

Our council members and their fraternities are a loving source of new ideas and increased spirituality. Invitations to visit member fraternities are a pleasurable venture and an opportunity for personal growth.

We welcome the chance to share the good news of our Delaware Valley Secular Franciscan community. Our aim is to foster good communications and share our talents for mutual benefit, thus increasing our ability to serve others in the world. We know that this spirit of service fosters closer fraternity and the Franciscan spirituality we share as an Order. It is during this period of discernment that the concept of regionalization can be truly evaluated for its overall merits. We feel that regionalization should be the outgrowth of a well informed, functionally strong, well disciplined, spiritual community that can serve each other better in that structure.

The Delaware Valley Secular Franciscans started in 1976, working towards the goal of regionalization. We have found it to be extremely helpful and a great source of support within our community to meet our Franciscan commitment. We extend an open invitation to all our Franciscan brothers and sisters to visit our community. Furthermore, we encourage others to investigate their needs and consider the interprovincial process as a viable means towards meeting their goals. (A list of planned activities may be obtained from Mr. Allen Jordan, SFO, 401 Cooper Landing Road, Cherry Hill, NJ 08002.)

TO SERVE OR NOT: THE RESPONSIBLE DECISION

Dr. Marguerite B. Stein, SFO
Canonist

The First Rule of the Third Order which appears in the *OMNIBUS* (The Venetian Rule) reads as follows:

28. Let each member accept and faithfully exercise the ministry or other offices imposed on him, although anyone may retire from office after a year.

These words have led to considerable misunderstanding concerning the question whether a Secular Franciscan has an obligation imposed by the Rule to agree to run for office when nominated.

Like other strictures of that first Rule (we are now permitted to attend shows and dances, and to wear dyed clothing), this requirement has been modified over the years by succeeding Rules. The most recent statement on the subject appears at ¶21 in Chapter III of the Pauline Rule of 1978:

21. On various levels, each fraternity is animated and guided by a council and minister (or president) who are elected by the professed according to the constitutions.

Their service, which lasts for a definite period, is marked by a ready and willing spirit and is a duty of responsibility to each member and to the community.

Each of us, during our period of formation, was taught that those called forth by the fraternity to minister to the others should not draw back, but should realize the call is a blessing from the Lord and an opportunity to promote Gospel life and to strengthen the bonds of fraternal love and charity among members as they carry on their apostolate. The perception is that Jesus and Francis gave their lives for their brothers and sisters, and we can do no less. Sacrifice for others in Christian charity is part of our vocation.

Another aspect of our vocation is to see ourselves as willing instruments of the Holy Spirit, using the gifts we have been given for the betterment of all. This, too, follows Francis' marvelous example of praising God in the streets of Assisi "as though drunk with the Holy Spirit," in the words of Celano. And undoubtedly this notion of giving of ourselves to benefit the fraternity lies at the root of Francis' desire, expressed in the First Rule, that we accept and exercise any ministry in which our fellow Franciscans may select us to serve.

St. Paul tells us in 1 Corinthians that the gifts of the Holy Spirit are many and varied, and that "in each of us the Spirit is manifested in one particular way, for some useful purpose." Certainly experience of life bears that out: each person has a unique set of skills to be used in the furtherance of an apostolic contribution to the Church and to his brothers and sisters.

While as Franciscans we must hold ourselves as open and transparent as possible to all the Spirit wishes to effect in us for the Church today through the continuing spirit of Francis, in a very practical way we also have a duty to exercise our judgment and prudence in deciding at a particular time in our lives whether we are able to make those gifts available.

What does that mean? Well, Vatican II in its Decree on the Apostolate of Lay People (*Apostolicam Actuositatem*, 11/18/65) speaks of the manner in which the Christian lives in the continuous exercise of faith, hope, and charity, affording mutual support to his brothers and sisters in all their needs:

"This lay spirituality will take its particular character from the circumstances of one's state in life (married and family life, celibacy, widowhood), from one's state of health and from one's professional and social activity...

They should.....hold in high esteem pro-

essional competence, family and civic sense, and the virtues related to social behavior..."

Each of our lives presents a tapestry of potency and realization as concerns each of our individual abilities: patience, insight, understanding grow with the years. Concerns with developing a business or raising a family can render the taking on of any additional burdens injudicious for years at a time. The person, no matter how high his skills at organization or management, who is unable to devote appropriate blocks of time or attention to the matters he would be called upon to oversee, does not do a favor to his fraternity if he accepts a position of responsible and demanding leadership.

Paul, in his first letter to Timothy, has some interesting observations about leaders: *There is a popular saying: "To aspire to leadership is an honorable ambition." Our leader, therefore, or bishop, must be above reproach, faithful to his one wife, sober, temperate, courteous, hospitable, and a good teacher; he must not be given to drink, or a brawler, but of a forbearing disposition, avoiding quarrels, and no lover of money. He must be one who manages his own household well and wins obedience from his children, and a man of the highest principles. If a man does not know how to control his own family, how can he look after a congregation of God's people? He must not be a convert newly baptized, for fear the sin of conceit should bring upon him a judgment once passed on the devil.*

When the nominations committee calls and asks whether you are willing to have your name placed on the proposed slate for election to office, you need not feel absolutely constrained to say yes. Prudence and charity for your brothers and sisters in fraternity demand that you ask yourself whether, at this time in your life, you have the time and energy to do the job properly; whether you

have the abilities which are called for considering the office it is suggested you assume; whether it is reasonable to anticipate three years ahead of relative calm in other aspects of your life; whether you feel you have the experience of life and of the Order to make a true contribution. Only if you can respond in good conscience that you CAN and WILL be able to serve successfully should you permit your name to be placed in nomination.

That same good conscience, of course, would never permit you to decline out of false humility or laziness. In this as in all things, we are bound to honor the wishes of that holy wind spoken of by John as he discusses individual charisms:

"The wind blows where it will. You hear the sound it makes, but you do not know where it comes from, or where it goes. So it is with everyone begotten of the Spirit."
(Jn 3:8.)

THAT ONE CANDLE

Since September, St. Maximilian Kolbe Fraternity, Fair Haven, VT, with nine professed members, has been holding all night prayer vigils each First Friday. The parish has been invited to join and has responded, but the Fraternity guarantees the continuity.

And one more candle - please send the names of any SFOs who are on active duty, so that we can pray for their safety and, perhaps, write to them. They will also be sent complimentary copies of the *Newsletter*. Our first known is:

SSg Juan F. Lezcano
266-39-4353
ARCENT Support Command
Chaplain, APO NY 09616

Juan, minister of St. Frances Cabrini Fraternity, St. Barbara Province, is a chaplain's assistant and is stationed in Saudi Arabia.

NATIVE AMERICAN FRANCISCANS

Consuelo Smith, SFO, Minister,
Province of Our Lady of Guadalupe #33

New Mexico has twenty-two Indian tribes that live in nineteen pueblos (villages). The people speak various languages: Navajo, Apache, Keres, Tiwa, and Towa. There is no economy within their reservations; therefore, they work outside, many for the State government. Each pueblo has a Catholic church. Those natives who are Catholic take their religion very seriously as do the SFOs.

The majority of the children attend public school; the remainder go to a Catholic school. Santa Fe has an Indian public school and St. Catherine's Indian School founded by Bl. Katherine Drexel.

Although the Native Americans did keep their basic culture, they did adopt some Spanish culture when the Spaniards conquered the land and settled there. It has been over 300 years since the conquest at which time the Friars introduced Catholicism. Today, a novena in honor of Our Lady of La Conquistador is still held, as promised by Don Diego DeVargas who conquered the land without bloodshed. The novena, held each June, includes a procession from the Cathedral to the Rosario Chapel, during which DeVargas is portrayed by a young Spanish man and Our Lady of the Conquest by an unmarried, young Spanish speaking woman.

Indian languages do not readily lend themselves to literal translation; however, the people have developed music for liturgy. A celebration and "Indian Market Day" is held each year at the Cathedral. Native customs, including language and the Eagle Dance, are incorporated into the Mass; drums furnish most of the instrumental music. It is very beautiful and colorful. All of the various tribes are represented.

Regarding the Secular Franciscan Order, in the past in Santa Fe, there were two fraternities, one for Spanish speaking, the other for English speaking; the Natives joined the Spanish speaking fraternity. Today, we have

two Indian fraternities: Naats' iild Bilk'egho which, in Navajo, means "Beauty Way" or "God's Way of the Rainbow"; it is in St. Michael's, Arizona. The other is "To Hinaai" which means "Living Water", also Navajo; it is in Shiprock, New Mexico.

We have been very fortunate in New Mexico, because we are all sensitive to each other's culture; when celebrating liturgies, all are given the opportunity to worship, sing, pray in our native tongue.

Marie E. Amore, SFO, Minister
Province of St. Joseph

I visit them each year and am always inspired by the Native American concern for Mother Earth and all of the land and animal creatures which mean so much to them. I have been present for some ceremonies which have very symbolic meaning. For instance, there is the pipe ceremony, which only certain appointed people are allowed to perform. One of those is Burton Pretty On Top; he, along with his uncle, was present at Assisi when the Holy Father came to pray for peace.

(The following are excerpts from an article about Little Portion Fraternity, Lodge Grass, Montana, sent by Marie.)

The name of our fraternity is Little Portion. We became established in 1986, and draw our members from a number of parishes here on the Crow Indian reservation in southeastern Montana. Most of our members are from the Crow tribe. The first person to become an SFO was Emma Yellow Mule; she made her profession on December 12, 1982, the Feast of Our Lady of Guadalupe.

The Crow people live on 2.3 million acres of land that sits in the foothills of the Big Horn and Pryor Mountains. The land is watered by the Big Horn and Little Big Horn Rivers. The land is good for cattle and sheep grazing; wheat and other grains are grown. There are deer, elk, and other animals that the people hunt. There are also rich deposits of coal and harvestable timber. The land has a variety of wild berries that are picked to make native

puddings and preserves.

The people retain their native language. They also have special ways of relating through what is called a matrilineal clan system. They keep close to each other through seasonal games, dances, and feasts. They keep close to God through traditional forms of fasting and prayer as well as the practice of the Christian faith.

The members of Little Portion fraternity come from varied vocational backgrounds: homemakers, college students, a nurse, a dental technician, ranchers, a truck driver, teachers, and clerk, and a CCD coordinator. Some of our members are also involved in different parish ministries.

Our monthly reunions focus around a theme chosen by our members each fall. Our spiritual assistants, Fr. Jim Antoine, OFM Cap and Br. Conrad Heinen, OFM Cap, provide some initial reflections on the theme and, then, our members share from their own experience of living the Secular Franciscan life. Listening to each other's faith stories and experiences allows us to be strengthened and encouraged by one another. After the time of reflection, we take care of whatever business is before the Fraternity. We try to keep our meetings to about an hour and a half, but sometimes, people's stories keep us going longer.

Mary K. Mazotti, SFO, Minister
St. Barbara Province

It was on the beautiful White Mountain Apache Reservation that Brother Juniper Fraternity was established in 1990. It had received its strong Secular Franciscan formation at the Mission Church, established by Friars in 1918 at White River.

The fraternity's Minister is Jose Chavez, a former school teacher who lives with his wife, Elidia, on the reservation. Under the guidance of Br. Anthony Lavorin, OFM, and Fr. Ed Fronske, OFM, Pastor, the fraternity is growing.

The Catholic Mission church, named after St. Francis, is basically composed of natives with a few non-natives who work as school or

hospital employees. The main sources of income for the tribe are a huge lumber mill, Sunrise Ski Resort, and guide service for fishing and hunting expeditions.

Schools on the reservation include pre-school through high school. There is also a girls' boarding school run by the Lutheran Church, the largest denomination present. Other churches include the Baptist, Mormon, and Assembly of God. Native tongue and English are spoken.

It has been a long slow process in getting the Catholic Apache to accept the new liturgy; the Apache, like many of us, cling to the old. The breakthrough came when the Bishop of Gallup, New Mexico, encouraged the use of native American customs in Catholic worship. Since smoke has significant meaning for the Indians, it is used in special blessings in the form of cedar incense, along with holy water. Indian drums and chants are also used.

By wearing their Franciscan habits and attending Indian functions, the Friars have openly demonstrated their friendship and oneness with the tribe. They, the Friars, participate in the long vigils of Indian wakes, school meetings, community meetings, and recreational programs such as rodeos. In their effort to build community with the Natives, the Friars are called "Injun Lovers" by other denominations, a compliment in the eyes of the Friars.

The Indians are welcome to use the church facilities for meetings and family celebrations, especially the important celebration of a child's first birthday. The Mission has a no-cost lease with the tribe, renewed every 25 years.

It has been difficult getting the Apache Catholic interested in the Secular Franciscan Order. They are shy about setting themselves apart from their people and showing respect for their culture at the same time. But changes are happening. Recently a medicine man and his family were received into the Church. And dedication of the fraternity to the Mission, outreach, and other community works is attracting inquirers.

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WHO IS EDUCATING OUR CHILDREN?

Gloria N. Shriver, SFO,
Family Commission Chair

For years most of us have believed that the family, the church, and the school are the three great influences on young people's lives, but at a workshop I recently attended the consensus seemed to be that these three influences are not the greatest any more. Now, the group felt, the three forces that most influence young people are: the work place, the social scene, and television. I hope the people at the workshop were mistaken. However, if they were correct, our youth are in real trouble.

Whether we like it or not, the primary education of our young people is the responsibility of the parents. We, as parents and grandparents, cannot just leave this up to others even if we are busy with exciting jobs and are dreadfully tired when we arrive home at night.

That does not mean that we cannot get others to help. We can send our children to school, but we must make sure what the school is teaching and make sure they are doing a good job of getting it over to the students. Then we must give the school our

full support: get to know teachers, volunteer to help with drives and projects, let the personnel know they have our support and encouragement. Also we must let the children know that we think education is important. In 1985, 4.3 million students dropped out of high school. I think children from families that let them know how valuable they consider education tend to stay in school longer.

We like to believe that life is a growth experience, but some of us tend to forget that growth is always hard. We mustn't expect our youth to swallow everything we say without question. We need to prove to them that our way works - at least most of the time. We can only do this by setting good examples. Unlike pictures, one good example is worth a thousand whole lectures. Parents, church, and political leaders, business executives, teachers, coaches - in fact, all adults - have the responsibility to recognize that nothing is more important to the future of our nation and our world than setting good examples and being there when we are needed.

The youth of the world are counting on us today as never before. We must not let them down.