

The National Fraternity  
of  
**THE SECULAR FRANCISCAN ORDER**



Issue Number 7

THE NATIONAL NEWSLETTER

Spring, 1995

## INTERNATIONAL ASPECTS OF THE SECULAR FRANCISCAN ORDER

Several articles in this issue of *The National Newsletter* speak of the international aspects of the Secular Franciscan Order. According to the Rule, there are four levels of fraternity in the Order: "The Secular Franciscan Order is divided into fraternities of various levels - local, regional, national, and international (Rule XX).

In our normal day to day thinking about the Order, we are most familiar with our local fraternity. During the past several years, we have become more familiar with our regional and national fraternity through regionalization. Regionalization has touched the life of every fraternity in the United States.

From a practical standpoint, it is difficult in this country to become familiar with the International Fraternity level. This is probably due to the remoteness of the International Fraternity leadership from us geographically.

What do we mean when we talk about the National Fraternity or the International Fraternity? We should remember that the National Fraternity in the United States is not just the officers and other leaders of the Order in this country. The National Fraternity - USA is comprised of each and every Secular Franciscan who resides here. Likewise for the International Fraternity, every Secular Franciscan in the world is a member of the International Fraternity.

We are all brother and sisters of one another, world wide. We must believe this. Furthermore, we must behave as though we believe it. Our belief shows by our behavior and our actions.

Now I realize that not everyone is interested in becoming involved in international affairs. But we need to develop an empathy for our brother and sister Franciscan who may not look like us, who may not speak our language, and who, in almost every case, is much less well off than we are--who, in fact, by our standards, live in poverty. We need to seek out opportunities to make ourselves present to them, just as Francis went out to meet and serve his brothers and sisters. Take a inventory of where your personal geographical boundaries lie in your concern for others. Then consider expanding them a little, or a lot, if you are able. You will find life much more interesting and enriching if you do.

Peace and good,  
Richard Morton, SFO  
National Minister

### In this issue:

- +International SFO News
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- +Franciscans Network Appeal
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- +The Lampstand
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- +Survey Results

and - - -  
*National Formation  
Commission Resources*  
8 page Center Section



## FRATERNITY: THE PRIVILEGED PLACE

*"The local fraternity is...a visible sign of the Church, the community of love. This should be the privileged place for developing a sense of Church and the Franciscan vocation for enlivening the apostolic life of its members." (SFO Rule Ch III.22)*

In an effort to help us all live more fully our *Franciscan Way of Life*, the National Fraternity Executive Council at its March meeting asked Jerry Friga and Jerry Rome to explore ways to better serve the needs of our brothers and sisters in the local fraternity.

It is hoped that every Secular Franciscan in the United States will want to be a part of this work of bringing a new sense of *spirit and life* to the fraternity. Each one of you is invited and encouraged to send ideas and suggestions on ways to improve fraternal life. What makes your fraternity a privileged place?

Please share your thoughts about improving fraternal life with either:

|                    |    |                         |
|--------------------|----|-------------------------|
| Jerome Friga, sfo  | or | Geraldine Rome, sfo     |
| 217 Robinwood Road |    | 12266 N. Lakeview Drive |
| Franklin, VA 23851 |    | Baton Rouge, LA 70810   |

## Institute for Contemporary Franciscan Life

Saint Francis College, Loretto, PA, and Advisory Board members of the Institute for Contemporary Franciscan Life announce that the Institute's first course is scheduled to be available for the Summer of 1995. The course, **Franciscan Gospel Living in the Contemporary World**, is a study of theology and spirituality as the foundation of Franciscan Gospel life. Emphasis is on the challenge to shape a spiritual, historical and Franciscan vision in the contemporary world. The course explores the pastoral and spiritual dimensions of Christian Franciscan tradition in terms of scriptural roots, historical development and current interpretations. The course authors, Ramona Miller, Ingrid Peterson, and Margaret Pirkle, are Sisters of Saint Francis of Rochester, MN. They serve on the staff of the Tau Center in Winona, MN.

This course is a correspondence course. Enrollment is on an individual basis. There is no specific date to start the course. Individuals will have approximately twelve months to complete the course after beginning. Adult learners may start the course as soon as availability is announced and registration is completed. The introductory cost for the first course is \$275.00.

For information on the Institute for Contemporary Franciscan Life write or call:

St. Francis College  
Institute for Contemporary Franciscan Life  
Office of Continuing Education  
Loretto, PA 15940-0600  
(814) 472-3012 FAX (814) 472-3299

## INTERNATIONAL NEWS

by Laura Haukaas,  
International Councillor

The *Statutes of the International Fraternity of the Secular Franciscan Order* have been confirmed by the Conference of General Ministers of the four Franciscan Families. These Statutes became effective January 1, 1995. Br. John Corriveau, OFM Cap, President of the Conference, informed Emanuela DeNunzio, General Minister of the SFO of the Confirmation of the Statutes as approved by the General Chapter, SFO, held in Mexico City in October, 1993, with two changes:

Article 5: The International Presidency, after consultation with the National Councils of the SFO in nations where the Franciscan Youth exists, will determine the number and the method of election of the International Councillors representing the Franciscan Youth.

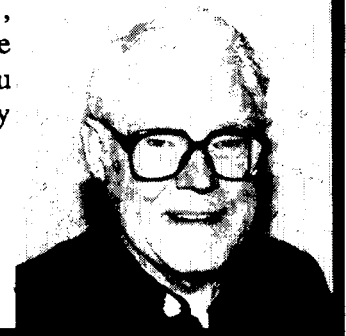
Article 23: The International Councillors may be re-elected for a second six-year period. They can be re-elected for further successive six-year periods if they gain at least two-thirds of the votes of those present.

Copies of the confirmed Statutes will be distributed to each Region by the National Secretary.

## Fr. Jeff Bridges, Spiritual Assistant, Dies

Fr. Geoffrey Bridges, OFM, longtime spiritual assistant for Santa Barbara Province, died April 19, following a lengthy illness. Fr. Jeff, whose fulltime ministry was to Secular Franciscans, was known for bringing people together. "He was 'one of us,'" stated a Secular Franciscan from Santa Barbara in commenting on Fr. Jeff's relationship to the SFO. "He lived his Franciscan life deeply."

Following Mass of the Resurrection at St. Elizabeth Church in Oakland, Fr. Jeff was buried in Santa Barbara Mission. The funeral was attended by Regional SFO Ministers: Dorothy Palzinski, Daniel Medina, Terrence McCarthy and Mary Lou McDonald as well as many Franciscan friends.



Father Geoffrey Bridges, OFM



## A Personal Glimpse:

Ronald Michieli, Peace & Justice

by Diane Halal, SFO

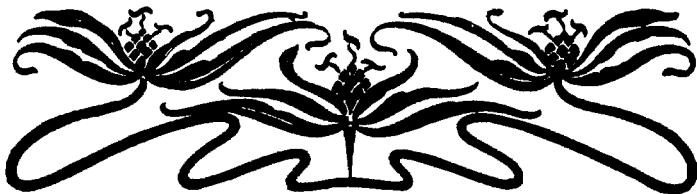
Ronald Michieli, National Peace & Justice Chairman, is the son of an Italian Catholic immigrant farm family. His parents' grit in forging a foothold in America coupled with his early association as a son of the soil influenced his social philosophy. His parents also gave him strong sense of Catholic spirituality and morality, a sense of justice, work ethic and need for education. After college, Ron was drafted into military service at White Sands Missile Base. He later married Barbara Hall. They are the parents of nine children, 14 grandchildren and one great-grandchild.

Ron was an independent business man for 15 years. His career then took him to Washington, D.C. as Staff Assistant to Representative Wayne Aspinall. Ron later became a professional lobbyist for agriculture and natural resource planning. Ron speaks nationally on peace and justice issues.

Ron and Barbara were professed 17 years ago. Influenced by St. Francis' ideals of social reform and the teaching of Stephen Hartdegen, OFM, Ron became a self-styled social activist. His path to conversion from idealist to cynic to realist culminated with an encounter with his patron, Saint Anthony of Padua, in St. Matthew Cathedral, Washington, D.C.

Ron arranged for the National Executive Council to engage in a mission to Mexico regarding NAFTA. The experience exposed the Council to the depth of the Franciscan mission.

Ron and Barbara recently bought a former convent and opened the Padua House, a Center for Applied Christianity, to assist people in their life quest for salvation. Ron fulfills his vision of people applying Christian principles, not just talking about them.



## Assistance Needed

The work of implementing the project first known as "Evangelization 2000" and now known as "Education: Bishops' Public Policy Agenda" has progressed to the point where an assistant is needed to work with Mary Lahiff, SFO, with the goal of assuming full responsibility for this work.

The work falls into two separate categories. The first is to read and condense information from the U. S. Catholic Conference into a quarterly articles for *The National Newsletter* which is sent to every fraternity minister and individual subscribers. This information concerns matters of interest to the U. S. Bishops Conference which are being debated in both houses of the U. S. Congress. Our Bishops want us to be responsible for bringing the truth of the Gospel to bear in the area of public policy without regard to political party. The Secular Franciscan Order educates on public policy. The responsibilities of the members is to turn the education they receive into action to effectively make it happen--always acting as lay members of the Church and/or as constituents of a Congressman or voting citizens.

The second category is to do the same with issues in each of the State Legislatures. Now that Regionalization is almost complete throughout the country, we are better able to account for and reach fraternities in each state. Each State has either a State Catholic Conference Director or a Bishop who monitors (or has someone monitor) bills pending in both State houses of the legislature for their impact on Catholic teaching. The effort of the SFO national coordinator(s) is to instruct and encourage Regional Ministers to make sure that local fraternities in their Region have appointed someone to disseminate information which they receive via *The National Newsletter* or Regional Newsletter or Regional Minister to members of their fraternities and encourage those interested to make their view known.

The effort is more than a one-person job. Franciscans do not work alone. The time has come to involve others in implementing this effort. If you are interested, write:

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



RECYCLED PAPER

SOYA INK

## from **FAMILY MATTERS**

, Carol Gentile, SFO, Chair

The United States has become a signatory to the UN Convention on the Rights of the Child. On February 16, on behalf of President Clinton, Ambassador Madaleine Albright signed the Children's Convention. Although this is a positive and significant step in the process of U.S. ratification, the most challenging phase will occur when the treaty reaches the U.S. Senate.

The International Catholic Child Bureau with other child-focused organizations supporting the Convention will participate in an education campaign on the impact the treaty will have on children around the globe. A special issue of International Catholic Child Bureau News will be devoted to the Convention.

It is important that Convention supporters register support with the President's decision to sign the treaty with both the White House and the U.S. Senate. According to the U.S. Committee on UNICEF, phone calls to Senate Offices are running one hundred to one against U.S. ratification of the treaty.

Your voice will make a difference. Please call the White House and your Senate today. White House Comment Line: 1-202-456-1111; U.S. Senate Operator: 1-202-224-3121.

Richard Morton agrees that it is appropriate for Secular Franciscans to express their concern in this matter as individuals.

### Facts about the United Nations Convention of the Rights of the Child

[from Family Matters as adapted from International Catholic Child Bureau]

#### What is the United Nations Convention on the Rights of the Child?

The United Nations Convention on the Rights of the Child is the most comprehensive international legislative framework for children to date. This treaty reaffirms the fact that children because of their vulnerabilities, need special care and protection. It defines minimum standards of human rights for children, calling on governments to devote resources to implementing those rights. It emphasizes the central role of the family. It testifies to the vital role of international cooperation in improving living conditions of children in every country.

Specifically, the Convention seeks protection for children from abuse and neglect; discrimination;

attacks on privacy, family, and home; child labor; drug abuse and use in illegal production and trafficking of drugs; sexual exploitation, sexual abuse, and pornography; abduction, sale and trafficking; torture and capital punishment, and participation in armed conflict.

The Convention calls on states to ensure the survival of children to the maximum extent possible. This includes provisions for adequate standard of living, education, safety, health care, food, and clean water. It also recognizes that disabled children should enjoy these same rights.

The Convention articulates that children should have increasing opportunities to participate in society as preparation for responsible adulthood. Children have the right to freedom of association, to name and nationality, to freedom of conscience and religion, to participation in cultural and artistic activities, to limited participation during judicial proceedings affecting their future, and to access to information.

#### Who has signed the Convention?

The United Nations unanimously endorsed the Convention in 1989. It became international law in 1990. The Holy See was the fourth States Party to the treaty. To date, 169 countries have ratified the Convention marking it as the most rapidly ratified treaty in U.N. history.

The U.S., although active in drafting the Convention, has signed but not ratified the treaty. (Only 23 countries have not ratified it.) Before the U.S. becomes an official state's party to this treaty, the U.S. Senate must approve it by 2/3 majority.

#### Why should the United States ratify this Convention?

Children are the most vulnerable people in the world. According to UNICEF:

- +Each day 40,000 children die from malnutrition and related diseases;
- +Wars have killed 2,000,000 and disabled 4,000,000 children in the past 15 years;
- +Seven million children are growing up in refugee camps or temporary settlements;
- +Some 80,000,000 children between 10 and 14 work for low wages in often dangerous conditions;
- +Fifteen percent of the world's two billion children under 15 live in especially difficult conditions. This includes street children at risk for sexual exploitation and drug abuse.

## Fraternity Established in Picayune



Our Lady of the Angels fraternity was established March 25, in Picayune, Mississippi. Minister of St. Joan of Arc region, Timothy Lamb, presided over the ceremony. Father Emmeran Frank, OFM, Regional Spiritual Assistant, and Father Reynolds Garland, OFM, were delegates of the Provincial Spiritual Assistant of St. John the Baptist Province. Also present were John Villa, Minister of the sponsoring fraternity, and his wife, Terry; Sister Elizabeth, OCS, from the Poor Clare Monastery in New Orleans.

The new fraternity was established at Mass At St. Charles Parish church, Picayune, in the Diocese of Biloxi. A feast followed in the parish hall.

## Call to Mission Service



Franciscan Mission Service recently commissioned five new missionaries. Barrie and Connie Norman will serve in Zambia, Kevin Day and Kristie Rainey in Guatemala, Nick Milich in Bolivia. These men and women will bring the message of Jesus Christ to those with whom they live and work. During their time abroad they will live Franciscan lifestyles.

Franciscan Mission Service offers Secular Franciscans a blessed opportunity to serve in the kingdom now. Life as a Secular Franciscan alters our vision of the world and what we are challenged to do in the world. Perhaps you or someone you know is called to lay mission work. For information concerning application to FMS or to support a missionary, write to:

Franciscan Mission Service  
P. O. Box 29034  
Washington, D. C. 20017

## Franciscan Handbook Coming

Benet A. Fonck, OFM  
Executive Secretary, CSNA

The Conference of National Spiritual Assistants (CSNA) of the Secular Franciscan Order will publish a handbook for Franciscan religious and diocesan clergy who provide pastoral care and spiritual guidance to Secular Franciscans. The handbook will contain official international statutes on spiritual assistance from Rome, and job descriptions developed in the United States for local, regional and provincial spiritual assistants.

The handbook will provide excerpts pertaining to the Secular Franciscan Order from OFM, Capuchin, Conventual and TOR General Constitutions; the fraternal letter on spiritual assistance, "To Celebrate Is to Make Present;" the document from General Assistants on heightening friars' awareness of the SFO and preparing friars to be spiritual assistants; and National Assistants' text on choosing, preparing and certifying spiritual assistants.

At their February meeting the CSNA decided to make formal contact with the Franciscan Federation of Third Order Religious to inform members about the SFO and invite them to participate more in spiritual assistance. Fr. Matthew Gaskin, OFM was selected president-in-turn for 1995. Fr. Fabian Sheganoski, TOR, was chosen secretary-in-turn.

Work commenced on two new sets of suggested norms: one to help the National Fraternity deal with individual Secular Franciscans not connected to a local fraternity; the other to clarify procedures pertaining to disintegrating fraternities.

The annual meeting of regional and provincial assistants is scheduled for Denver, Colorado, September 19-22. Focus will be on adult education, secular spirituality and conflict resolution.

### Tour the California Missions

A Franciscan Pilgrimage to the California Missions will be October 15-22, 1995. Cost is \$751 per person/double; \$895/single plus air fare. For information on this tour contact:

Fr. Roch Niemier, OFM  
Franciscan Pilgrimage Programs  
1648 S. 37th Street  
Milwaukee, WI 53215-1724

Tel:[414] 383-9870 Fax: [414] 383-0335



## New Appointees

The following appointments were made at the March meeting of the National Executive Council:

### Coordinators for Fraternity Life:

Jerry Rome, SFO, and Jerry Friga, SFO  
Jerry and Jerry will review processes relating to Fraternal Life of the Regions, including procedures such as Visitation, etc.

### Data Base Manager - National Fraternity:

Bill Geary, SFO  
Bill will manage the National Fraternity Database. *However, continue to send updates of Provincial, Regional Officers, Fraternity Ministers to John Sanborn.* John will relay information to Bill.

### Director of Vocations: Marie Amore, SFO

Marie will answer the 1-800-FRANCIS phone number, following up when needed. She will also receive and forward mail sent to the SFO permanent Vine Street, Cincinnati address.

### Host Committee Chair for 1995 Meeting/Buffalo:

John Sanborn, SFO

### Keeper of Procedures and Guidelines:

Kay Pelletier, SFO  
Kay will keep a record of the Procedures and Guidelines accepted by National Fraternity for usage by the SFO-USA.

### Multicultural Coordinator: Connie Smith, SFO

### Public Relations Coordinator: Claire Lynch, SFO

Claire will provide appropriate NAFRA news releases to the public.

## FRANCISCAN HOSPITALITY

The following Secular Franciscans offer the hospitality of their homes for Franciscan travelers to their area. Contact them if you plan to visit. **SAVE THIS LIST FOR FUTURE USE**

Joan Burke

3035 - 23rd Ave. San Francisco, CA 94132 - 415/731-7436

Claire Breen

1-209/222-1425

Pat Buchanan

30847 Prestwick Ave., Hayward, CA 94544 - 510/471-5963

Jerry Betz

470 - 46th Ave., San Francisco, CA 94121 - 415/221-4572

Mary Lou McDonald

4913 Anna Dr., San Jose, CA 95124 - 408/371-6427

Wayne and March Woodward

180 Schoonover Rd., Mossrock, WA 98564

Mark Clark

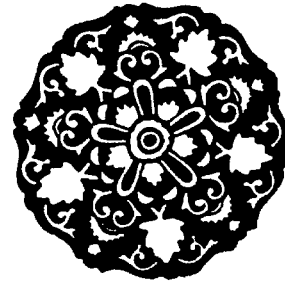
1234 Akihala St., Kailua, HI 96734



In this era of modern communications, you never know whom you may meet on the other end of the electronic communications media. Several evenings ago, Richard Morton had a chance to exchange messages with Susan Sturcke, SFO, a member of the Oceana National Fraternity Council. In addition to Australia, their national fraternity is composed of New Zealand, Papua New Guinea and Singapore.

Chapter of Elections were from May 11 to 14, 1995 at Caritas Christi retreat house in Sydney, Australia. Their visitors were Emanuela De Nunzio, OFS, our Minister General, and Fr. Ben Brevoort, OFM Cap.

Even though the elections are now complete, we can still join with them in a prayer of thanksgiving for the successful completion of their Chapter.



**BEQUESTS**

**PRESERVING AND EXTENDING OUR  
SECULAR FRANCISCAN WAY OF LIFE**

Each of us can play an important role in preserving and extending our Secular Franciscan way of life in our the USA. This can be accomplished in many ways, including a bequest in our will.

Suggested wording for bequests:

**A BEQUEST FOR GENERAL PURPOSES:**

"I give and bequeath the sum of \$\_\_\_\_\_ (or \_\_\_\_\_% of my disposable estate) to: (name and address of fraternity, region, NAFRA)."

**A RESIDUARY BEQUEST OF INDEFINITE AMOUNT:**

"After payment of expenses, debts and specific bequests, I direct that the residue of my estate be given to: (name and address)."

**A CONTINGENT SPECIFIC BEQUEST:**

"I bequeath to (name and address) any part of my estate that other beneficiaries are unable to receive because of death or other reasons."

For bequests to NAFRA use the following name and address:

**NATIONAL FRATERNITY OF THE  
SECULAR FRANCISCAN ORDER - USA  
1615 VINE STREET  
CINCINNATI OH 45210**

**Franciscan Family Apostolate**  
To receive information about supporting a family in India through the Franciscan Family Apostolate return the following to:

Franciscan Family Apostolate  
303 Church Street  
Guilford, Ct. 06437

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Please send me information on joining the Franciscan Family Apostolate.

Name \_\_\_\_\_  
Fraternity \_\_\_\_\_  
Address \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



## From Gospel to Life and Life to the Gospel

by Jane Wrobel, SFO

My focus is the Gospel of Mark, in particular the phrase "on the way" which occurs repeatedly in the central section of this Gospel (8:22-10:52) as Jesus journeys from Caesarea Philippi in the north to the doorstep of Jerusalem where he will suffer and die.

Jesus asks "on the way" who the disciples and others think he is--a crucial question concerning the identity of Jesus. Peter answers, "you are the Messiah." Does Peter really understand what this messiah is about? Jesus asks his disciples what they had been discussing "on the way." We discover that "on the way" the disciples had been arguing about who was the greatest. Again, are the intimate followers of Jesus missing the point about who this messiah is and what it means to follow "on the way?"

Jesus predicts his suffering and death three times in this section of the Gospel. Upon first hearing Jesus speak of his suffering and death, Peter took Jesus aside and rebuked him. After the second prediction, the evangelist says, "they failed to understand his words, and they were afraid to question him." The third prediction occurred "on the way" going up to Jerusalem. Hearing Jesus, the disciples "were amazed, and those who followed were afraid." Jesus is attempting to prepare the disciples for Jerusalem. Was there a lack of insight on the part of the disciples?

Interestingly, this section of the Gospel is framed by the curing of two who are blind. The blind man of Bethsaida receives his sight. Bartimaeus says, "Master, I want to see. Jesus tells Bartimaeus, "Go your way; your faith has saved you." Immediately he received his sight and followed him up the road. In this account of Jesus' journey to Jerusalem, blindness is symbolic. Jesus cures physical blindness in two instances and continually attempts to cure the spiritual blindness of his disciples as they are on the way to Jerusalem. He wants them to *see* that suffering and death are part of who he is and what they are to expect as they follow him. Just as he cured the physical blindness of the man of Bethsaida and the blind Bartimaeus, Jesus strives to give the disciples insight into what it means to follow him "on the way."

Are the disciples cured of their blindness? Are we, who call ourselves people of justice, insightful followers of Jesus? Do we grasp what it means to follow Jesus "on the way" or do we remain caught in our own blindness? As Franciscans we are called to reflect on the Gospel, to be people of justice. Our rule says that we are to move from Gospel to life and life to the Gospel. As we reflect on blindness and following Jesus "on the way, we can ask ourselves: "Who are we and what are we about? We know the disciples were unable to overcome their blindness. They were hoping for an earthly ruler who would conquer the forces of evil in their lives. They failed to gain insight into who Jesus was and what it meant to follow Jesus "on the way."

We ask ourselves as Franciscans, as followers of Christ: How do I follow Jesus on the way? Do I have my own direction, my own agenda, my own myopic vision? I am called to follow a messiah who suffers and dies. Do I accept the challenge to journey with Jesus on the way to Jerusalem? Do I see clearly that to follow "on the way" is to embrace suffering and even death? Or, do I remain locked in a personal blindness whatever that may be: the blindness of self-centeredness, complacency, personal gain, power, ambition? The insiders, the disciples failed to grasp the identity of Jesus. They did not want to hear of a suffering messiah. This messiah tells me that if I follow him "on the way," I will also have to embrace suffering.

As Franciscans, we must strive to understand this Jesus whom we follow. But, we need not be "on the way" alone. From our rule, we know that the "local fraternity is of utmost significance in the formation of every secular Franciscan." It is also the concrete and visible community where all members support and encourage each other as they pursue their continuing formation. Specifically, as Franciscans, we can be instrumental in the promotion of justice and peace within the local fraternity and can expand our works into the wider community. The Rule gives three directives in the interest of promoting justice:

- 1) *By the testimony of their human lives.* This necessitates a metanoia, a change of heart, a singlemindedness of purpose to follow Christ, the just one.
- 2) *By courageous initiatives.* Will I take the risk to become involved in issues of injustice?
- 3) *By definite, faith-based choices in public life.* Will I make an effort to discern the issues, to study the issues, and use the public arena to make my voice heard?

The work of the local fraternity is vital in the realization of justice and peace for our brothers and sisters. I invite you to reflect on how your fraternity can promote justice within your community. How does your fraternity accept the challenge to follow Jesus "on the way, to go from Gospel to life and life to the Gospel? How does it bring the Rule to life?





## A Pen Pal in India?

The following is from a letter Richard Morton recently received. Perhaps you would be interested in cultivating an Indian friendship.

Dear Brothers in Christ Jesus,

Please let me introduce myself. I'm a Franciscan IIIrd Order member from 1960. I'm a trained catechist and live as a lay brother without marriage. Previously I was working in some mission (vast) stations, charity homes. Now I do my work at my birth place.

I do work among youths, teach catechism, help the church and priests. Also I do my homeopathy medical practice mostly free of charge.

In 1970 I got a good friend from Harrisburg through Rev. Fr. Philip Marquard, OFM. He was writing and helping in my words more than fifteen years. But no letters from him for years back. Still praying for him. [Note: Fr. Phil passed away April 20, 1986.]

Brother dear, I wish to have a good friend, two or three, male or female, among our Franciscan family. You see my main hobby is correspondence from boyhood. I assure of you prompt replies those who write me. So I kindly request you please get for me two or three brothers or sisters. Yes, I also call and love them as my own brothers or sisters.

I'm in full hope that you will help me in this. I would be much grateful to you through my humble prayers.

Yours faithfully in Jesus, Mary  
and Our Father, St. Francis,  
A. Gilbert Peeriz  
4/28 St. M. M. Street  
Veerapandiyan Pattinam  
T.N. 628216 INDIA



## \$\$Appeal for Franciscans Network\$\$

*Franciscans Network* was, perhaps, an idea ahead of its time, an experiment with great potential for creating a new sense of "family" among the various entities of the Franciscan family. Its crowning achievement was the Franciscan Symposium held in Denver, Colorado, in the summer of 1992. Those who attended were pleased with the results and looked forward to the next gathering.

Unfortunately, there will not be a next one. As was announced last fall, *Franciscans Network* is in the process of being dissolved. The root cause for the dissolution is the lack of financial support.

As National Minister, I am extremely disappointed that the *Network* is dissolving because it provided the only national (international when you consider that Canadians were also members) forum where we Secular Franciscans were able to sit down on an equal basis with members of the other branches of the Family. In the end, five seculars were members of the Board of Trustees.

At the present time, a debt of about \$19,000 needs to be resolved. The debt is not due to poor management but to the loss of an anticipated grant to help finance the second Franciscan symposium. Most of the debt is for the salary of the Executive Director. Aside from the proceeds from the Enneagram Workshop (details page 14 in this newsletter) to be held in Cincinnati, Ohio, June 23-24, 1995, the debt must be covered by contributions from the Franciscan communities the *Network* served.

After considering several alternatives as to how Secular Franciscans could contribute their share, I have decided to go directly to you, the membership, and ask for your help. If those of you who are able, would send \$5.00 or more out of your excess to help defray the debt, it would be appreciated. Your thank you will be written in the endorsement on your check. This saves about \$.33 for each donation. Please make the check payable to **FRANCISCANS NETWORK**. Send donations directly to me:

Richard Morton, SFO, National Minister  
3191 71st Street East  
Inver Grove Hts, MN 55076-2550

*Thank you in advance for your generosity!*

## Francis of Assisi: Innovator for a New Society

This work by Fr. Gianmaria Polidoro, OFM, is scholarly in content but conversational in style, a quick, easy read according to Benet Fonck, OFM, who translated the work. The book focuses not just on a saintly person and founder of a spiritual family but an innovator of a new societal order based on Gospel living. The pages of this "coffee-table book," are graced by art and outstanding photography.

The author is a delegate of the Order's General Minister for the Franciscan Family in Albania which oversees the rebirth of Franciscanism in Albania following the fall of communism. Proceeds from the book will help rebuild the Franciscan religious and secular presence in a land where Franciscans have lived since the time of St. Francis. The first friary operated from 1244 until communists closed it amid cruel persecution. In 1993 the first SFO fraternity was reestablished. The Franciscan movement is growing again but resources for development are meager.

Purchase of *Francis of Assisi* will be a treat for readers and a blessing for Albanian Franciscans. Cost is \$50 (hard cover); \$35 (soft cover). Make checks to:

*Franciscan Missions, Inc.*

Box 130

Waterford, WI 53185-9989

Include your name, address and phone number with your request for Francis of Assisi.

## Anthony of Padua: Proclaimer of the Gospel

*reviewed by Patti Normile*

Reading Anthony of Padua: Proclaimer of the Gospel clarified an incident I had with a 7-year old French girl a few years ago. Her parents were mystified by her devotion to Anthony of Padua. The child had no religious training nor was she exposed to discussions of spiritual matters. Neither parents nor the girl could explain her interest in a saintly man who graced Europe nearly 800 years ago.

Fr. Kevin Mackin, OFM, St. Anthony's Guild, provides a possible explanation in his introduction to Fr. Lothar Hardick's book about the Saint: "People throughout the world love him and Franciscans rejoice in this because they know that in loving Anthony people are drawn very closely to Christ and St. Francis....Anthony is a bridge-builder, using his gifts to communicate the Franciscan ideal....[he] uses graces and favors to guide his countless followers...." One of Anthony's grace-filled favors might have been to touch a French girl's heart with the presence of Christ and Francis through devotion to Anthony.

Anthony of Padua, which commemorates the 800th year of the birth of Anthony, weaves the factual life of Anthony with legends that have developed to recreate the person of Anthony without fantasy and with captivating interest. Areas where information about the Saint's life are unclear are left for the reader to ponder to distill the essence of this holy man who followed Francis of Assisi.

Anthony, then called Fernando, entered religious life with the Augustinians who provided a secure future and excellent education. His spirit was not satisfied, however. The martyrdom of five Franciscan brothers who preached the Christian faith to Mohammedans sealed his decision. He left the Augustinians and his homeland of Portugal to follow Francis of Assisi.

Fr. Hardick's book, translated by Fr. Zachary Hayes, OFM, and Fr. Jason M. Miskuly, OFM, edited by Fr. Cassian A. Miles, OFM, and Janet E. Gianopoulos, unfolds Anthony's desire to live in simplicity. However, his intellectual gifts could not be hidden; his learning and wisdom have long served the Order and the Church by educating Franciscans in well-founded theology and by confronting heretical groups.

The book relates Franciscan Father Leonard Foley's perception of the Saint: "...the life of St. Anthony was what every Christian life is meant to be,...a steady courage to face the ups and downs of life, the call to love and forgive, to be concerned for the needs of others, to deal with crises great and small, and to have our feet solidly on the ground of total, trusting love and dependence on God."

Fr. Norman Perry, OFM, St. Anthony Messenger editor, traces devotions to St. Anthony. Exquisite color plates highlight every page depicting stories of Anthony through the human eye to the heart. Prayers included remind *pray-ers* that Anthony's miracle-working is firmly founded in God's grace.

The book concludes with accounts of the spirit of St. Anthony working in the world today. Work of Secular Franciscans is mentioned, noting that about one million SFOs follow St. Francis of Assisi.

The value (\$10 including postage and handling!) book is unusual--another gift of Anthony through Franciscans of Holy Name of Jesus Province. This is a volume to place in view at home, church or office to spark interest in this amazing Saint. It also makes a lovely gift--I'm ordering one for my young French friend. The book is soft-covered, done with impeccable artistry of photo, brush and word.

To order Anthony of Padua: Proclaimer of the Gospel send \$10 donation check to:

*St. Anthony's Guild*

The Franciscans/St. Anthony's Guild

Paterson, NJ 07509-2948



## The Wearing of the "Habit" Not Permitted

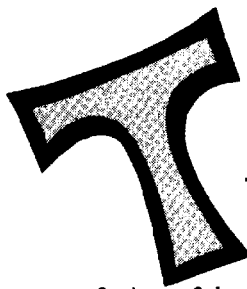
[The following is adapted from an e-mail message written by Fr. Kevin Shindler-McGraw, OFM Conv. , submitted by Richard Morton.]

It should be clear to all by now, both within the Secular Franciscan Order as well as in the other branches of the larger Franciscan Family, that according to the legislation and norms of the SFO (Rule of 1978, Ritual, General Constitutions, clarifying statement on this question recently by the Presidency of the International Council) a "habit" of the SFO does not exist and the past practice should be discouraged in all cases. This is because:

- a) According to General Constitutions SFO, Art. 43, the "distinctive sign of membership in the Order" is to be determined by the National Statutes, approved first at the national level by the National Council and then by the Presidency (In the USA and the "distinctive sign" is "the TAU cross", Art. 16.3, National Statutes);
- b) A "habit" of any kind which resembles in any significant way a religious habit is inconsistent with the secular character of the Order and is, therefore, NOT APPROPRIATE for use by Secular Franciscans.

Regarding burial in a "habit" (shroud):

- 1) Be sensitive to the possible grief of the family members and their POSSIBLE serious spiritual and emotional needs with regard to this question. Perhaps an important question is: Is this clearly the wish of the deceased SFO member?
- 2) If the decision is made that, AS AN EXCEPTION to the clearly established norms of the Order TODAY, a person may be dressed for burial in the TRADITIONAL "habit" of her own Fraternity's tradition, being careful and sensitive as to how this is done in relation to the family and especially other SFO members. Be cautious not to give the impression in any way that this "habit" is of any importance for the contemporary life of the SFO, but rather, at most, a remembrance of the faith and faithfulness of the deceased within a long life in the Order which began according to the practices at that time with this particular symbol.



## The TAU - Symbol of Hope

For St. Francis, the Tau was a symbol of hope amidst the confusion of the Church of his day. *Ezekiel* wrote of the great number of Israelites losing faith in God, and thus the hope of ever returning to the Promised Land. Only a small group of poor people had refused to be "indoctrinated" by the culture and religion of Babylonia. By God's own command, the prophet was ordered to mark the TAU on the forehead of this faithful remnant.

This scripture reading was used by Pope Innocent III to open the Fourth Lateran Council in 1215. It is believed that Francis was present. Hearing the story, Francis experienced a confirmation of the life and mission of his new order. The TAU became a symbol of exodus and pilgrimage with which he wanted his companions signed as "the new and humble people of God."

This sign had another significance for Francis. It is the mark of Jesus, the sign of his work of love. It has always been the mark of the Christian. The Book of Revelation has reference to this ancient significance when it speaks of the faithful having the Name of God written on their foreheads. Thus, for Francis, the TAU sign summarizes the mystery of faith and marks all who accept that mystery and enter into union with Jesus. In this sign, Francis wanted to be absorbed entirely. The TAU, therefore, became the signature on all his letters, and he had it carved on the walls of his cell. He wished to say, "The Lord bless thee," as well, when he used this sign for his signature. TAU is the symbol of genuine hope and response in trust to the faithfulness of God.

[from GOOD NEWS - Holy Name Province, 6/92]

*"Go through the city, through Jerusalem,"  
says the Lord,*

*"and put a mark (T) on the foreheads of  
..... those who groan and lament over the  
abominations practiced here."*

*Then I heard him say to the others:  
"Follow him through the city and kill  
without pity; spare no one  
but touch no one  
who bears the mark!" Ezekiel 9:4-6*

# Education: Bishops' Public Policy Agenda

by Mary C. Lahiff, SFO, Chairperson

**FRATERNITY MINISTERS:** Please duplicate this article and distribute to all fraternity members.

*Please keep these articles for future reference as they contain broad outlines of Catholic social teaching which is the background for decisions on individual issues currently debated in Congress and State legislatures.*

## WELFARE REFORM

Welfare reform remains the top issue of concern as debate and the bill move to the Senate. The efforts of the laity in building relationships with Representatives and Senators are vital. That will only happen if there is regular and ongoing communication. Genuine welfare reform is a moral imperative and urgent national priority. However, one size does not fit all. More effective and responsive federal-state-community partnerships are supported but not reform which destroys the safety net that has been built in for the vulnerable. Society has a responsibility to help meet the needs of those who cannot care for themselves, especially young children. AFDC and food stamps are examples of the safety net. Increased involvement of community and religious efforts are being severely stretched and cannot be substituted for wise public policy that promotes **effective public/private partnerships**. The nation needs to reform its welfare system, not abandon the federal government's role and responsibilities in fighting poverty.

**Overcoming poverty and dependency** is not easy (or cheap) and can best be handled by those closest to individual situations. Block Grants are not opposed if they come with adequate resources, accountability, safeguards for poor families. States can shape programs to meet their local realities, but poverty has national dimensions and consequences that require federal commitment and national standards, safeguards and protection. Simply cutting resources and transferring responsibility is not genuine reform. In the long run, real welfare reform will save money, but in the short run it will require new investments in a family tax credit, education training, WIC, work and child support. The **social contract** our Bishops seek will offer training, education, jobs and other concrete assistance in exchange for **persistent commitment and effort of persons trying to leave poverty.**

**Suggested Action:** If you support these issues, write or call your Senators and Representatives urging them to: (1) provide vouchers for additional children born to mothers on welfare instead of denying them and to provide benefits to parents and legal guardians of teenage mothers; (2) make the \$500 per-child tax credit refundable so that families who do not earn enough money to qualify for the credit can benefit; (3) support the raising of the minimum wage to help restore its purchasing power for the self-esteem and self-worth it affords. (See background statement below.)

## HOUSING AND COMMUNITY DEVELOPMENT

The Department of Housing and Urban Development (HUD) is targeted by both the Administration and the new majority in Congress as one of the many agencies/programs they intend to scrutinize, reduce, and/or eliminate. The bishops believe that the major goals for a national housing policy should include:

Effective policies to help preserve, maintain, and improve existing low-cost, decent housing; creative, cost-effective, and flexible programs that will increase the supply of quality housing for low-income families, the elderly, and other vulnerable people; encourage the active and sustained involvement and empowerment of the homeless, the tenants, neighborhood residents. It should support effective and creative partnerships among nonprofit community groups, churches, private developers, urge government at all levels and financial institutions to build and preserve affordable housing, and make stronger efforts to combat discrimination.

A number of public policy areas must be pursued. The federal government must provide leadership and direction. The bishops do not support the abandonment of a federal role in housing. The Administration while seeking a radical change in HUD is requesting an increase in money to fund local efforts through partnerships with nonprofits, developers and public housing authorities. Congress threatens this funding. Also, Section 8 and 202 project-based housing should be preserved.

The above information was taken from material supplied by the USCC which monitors Congress for the U.S. Bishops and handles public policy. If any of this information agrees with your thinking, please contact your Senators and Representatives. We must add our voices to the other voices in the public debate. Many of these voices are based on very different values than those of Jesus. We are His voice in the public arena today. Be sure to act as a citizen, voter, constituent and/or private individual rather than as a group member. The Franciscan Order teaches; its members translate into action.

## LETTERS FROM YOU



Re: Enneagram Workshop

Dear Patti:

I have a problem with the Enneagram Workshop being offered in the National Newsletter. Offering a workshop dealing with, at best Pop Psychology, and worst the occult, have nothing to do with being a Franciscan.

Please run a disclaimer in the next Newsletter.

William Malloy, SFO

Dear William:

The Enneagram Workshop benefits *Franciscans Network*, a noble attempt to link all branches of the Franciscan family including the Secular Franciscan Order. *Franciscans Network* met its demise and left a debt in departing. We have no knowledge of psychology or enneagrams being evil. That is why we publicized the Workshop in the Newsletter.

### National Newsletter Policy

Content published in the National Newsletter of the Secular Franciscan Order is to be particularly pertinent to Secular Franciscan life. Articles are to be written by or about Secular Franciscans and Secular Franciscan activities. Each issue contains an article about the actions of the Conference of National Spiritual Assistants which constitutes the input of friars in the Newsletter.

Sometimes the line is fine when determination is made about whether to publish an item received. The above criteria are applied as carefully as possible.

**The 1-800-FRANCIS telephone is operational. This number is for prospective members, NOT for business with the National Minister.**

### NEXT NEWSLETTER DEADLINE:

July 15, 1995

Send copy to:

Patti Normile, SFO, Editor  
The National Newsletter  
609 Amherst Avenue  
Terrace Park, Ohio 45174  
FAX 513/831-7542

We regret that all material cannot be published because of the abundance of articles we receive. We will do the best we can. Keep sending!

### "Greetings to all Seculars in America!"

On November 9 a quiet young man with a friendly face attended the Mass and meeting of the Little Portion of St. Francis Fraternity at the Seven Dolors Shrine in Indiana. His identity was his Tau Cross, worn with a sense of reverence, his warm smile and shining eyes.

We were introduced to Juraj (George) by his interpreter, Fr. Joseph Portasik. Through his words spoken softly in Slovak, we learned how the Secular Franciscans in Slovakia had existed underground because of communism and now could proclaim to the world their existence with pride. He spoke of his mission, being sent to "greet all the Secular Franciscans in the United States," only to find our country too vast to make his short stay a feasible mission.

In an apologetic manner he asked if our fraternity would represent all Seculars here as he greeted us and gave us each a Tau Cross his father had carved and he assembled by making the three knots of the string chain.

His greetings were from over 1,800 Seculars in his country, existing in an area hardly the size of our State of Indiana. (I can't imagine all those people hiding their identity so long in such a small area.)

George asked for names and addresses to take so Seculars in Slovakia might write to others to know and be known in the world-wide Secular community. His face flushed with a smile of gratitude as we gave him a fraternity roster. I trust God will provide a translator for letters received in a tongue unknown to us.

I offer George's name and address to help him complete his mission of greeting and warm handshake to the Seculars of our country. Write to:

JURAJ MROCEK, OFS  
FRANTIŠKÁNSKY KLÁŠTOR  
FRANTIŠKÁNSKA 2  
811 01 BRATISLAVA  
SLOVAKIA EUROPA

Sandra Freighted, SFO  
St. Francis Fraternity  
Valparaiso, Indiana

**NOTE: Here is a chance to experience, first hand, the international character of our Order. If you understand the language or know someone who does, why not write to Juraj?**

Richard Morton, SFO, National Minister



## HAPPENINGS

### SFO NETWORKING CORNER

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

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

Names will be printed once. Save lists.

### COMPUTER NETWORKING & SISTER FRATERNITIES

Jim McIntosh, SFO  
New Address  
2627 Adams Mill Rd. NW Apt. 404  
Washington, DC 20009-2148  
(202)588-9673 FAX (202) 885-2224  
E-mail: jim@american.edu

### NURSING

Mattie Brunig, SFO  
P. O. Box 24  
Conklin, NY

Myung Allen, SFO  
628 Dickson St.  
Endicott, NY 13760

### GARDENING

Myung Allen [see above]  
Mrs. Louise Saxe, SFO  
500 Wemple Rd.  
Glenmont, NY 12077  
518/767-9257

### MEDIEVAL LITERATURE & MARIAN DEVOTION

Maria J. Cirufgiuo, SFO  
207 Adams Ave.  
Endicott, NY 13760

### VOLUNTEER FIREMAN/AIRFORCE RESERVE/MEDICAL

Ann Marie Pfohl, SFO  
222 Fancher Ave.  
Buffalo, NY 14223

### YOUTH ROSARY/CHILD CARE/SINGLE PARENT

Theresa Delafield, SFO  
1409 B. Riverview Dr.  
Endicott, NY 13760

### Franciscans International

1995 has been named *The Year for Tolerance* by the United Nations. That is, of course, what every year should be. However, particular emphasis is being placed during 1995 on "educating our children and young people with a sense of comprehension toward other people, their diverse cultures and histories and their fundamental shared humanity...[to] teach the importance of refusing violence and adopting peaceful means for resolving disagreements and conflicts," according to the *Franciscan International Newsletter*.

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

#### *Franciscans International*

135 Remsen Street  
Brooklyn, NY 11201-4212  
(718)858-8217 FAX (718)858-8306



### "Interaction in Relationship"

Helen Palmer's Enneagram Workshop, "Interaction in Relationship," is scheduled for June 23-25, 1995, at the Athenaeum of Ohio, Mt. St. Mary Seminary, 6616 Beechmont Avenue, Cincinnati, Ohio 45230.

Focus will be on dynamics of relationships among personality types defined by the enneagram. The weekend has application for counselors, psychologist, spiritual directors, spiritual companions and others whose work would be enhanced by understanding of differences among personality types.

Cost after May 15, for the weekend is \$240; Friday lecture, \$40; Saturday and Sunday, \$220. Room and board are available.

Workshop profits will reduce the debt of *Franciscans Network*, the Franciscan family link which ceased operation due to lack of funding.

To register call Mary Glynn Auer at 513/542-3753.



## The Lampstand

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



Margaret and Francis Lori and all members of their fraternity, St. Anthony of Padua fraternity in Clarksville, Indiana, recently experienced the joy of having the Loris' son, Msgr. William E. Lori, consecrated auxiliary bishop of the Archdiocese of Washington, D.C. The former Chancellor of the Archdiocese was consecrated April 20 in the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

Bishop Lori was educated at Our Lady of Perpetual Help Parish School in New Albany and the Sisters of St. Francis of Oldenburg. Ordained in 1977, he earned a Master's Degree in Theology at Mt. St. Mary's in Emmitsburg, MD, and a doctorate in Sacred Theology from Catholic University of America.

Bishop Lori tells of his parents faithful witness in his life. Both have served their fraternity as ministers. They attend daily Mass together, pray the Rosary in their home daily, visit and bring Communion to nursing home residents. But Bishop Lori says that perhaps the most inspiring witness his parents have provided has been their steadfast love for his older brother who is mentally retarded.

The light of the Lori family faith is certainly shining from the family and the Franciscan lampstand.



Bishop William E. Lori

## Survey Results

Many thanks for your response to the questionnaire regarding *The National Newsletter* that was included in the last issue. As of April 18, 132 responses had been received. National Secretary, Bill Wicks, announces the following results:

|  |     |
|--|-----|
| Preferred paper size:                          |     |
| Larger as in winter issue                      | 125 |
| Smaller as in past issues                      | 4   |
| Either or no comment                           | 3   |
| Prefer combined National/Formation Newsletters | 123 |
| Prefer separate Newsletters                    | 4   |
| Either or no comment                           | 5   |
| Satisfied with present "ecology" paper         | 102 |
| Prefer better quality "ecology" paper          | 26  |
| Either or no comment                           | 4   |

Readers' comments will be reviewed and recommendations carefully considered.

There were 107 names submitted for the newsletter. Hopefully, a new name can be selected by the summer issue.

## Creator of World War II Prayer Dies

The Rev. George Metcalf, an Episcopal priest and member of the Third Order of the Society of Saint Francis (Anglican), died February 9, in St. Paul, MN. Rev. Metcalf was friend and inspiration to many SFOs in the Twin Cities area. Karol and Richard Morton and Kay Pelletier attended the funeral. Rev. Metcalf, supervisor of chaplains in Gen. George Patton's Third Army during World War II, was given the task of creating the right prayer requesting God to grant clear weather to enable Allied forces could find Nazi troops hiding in the Luxembourg and Belgium. Metcalf and Chaplain James O'Neill combined Anglican and Catholic weather prayers to form a prayer suitable for the need. The weather cleared and Allied forces broke through the resistance in the Battle of the Bulge.

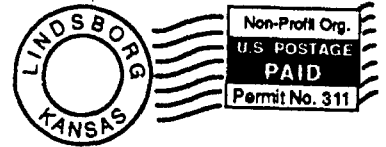


**NOTE: For greater efficiency, please send all letters and editorial material to:**

**Patti Normile, SFO  
609 Amherst Avenue  
Terrace Park, OH 45174.**

**Send subscriptions and change of address correspondence to Dolores Smelko (address on p. 16).**

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