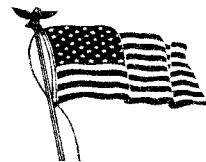




TAU-USA



Issue Number 22

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

Spring 1999

Compassion

William Wicks, SFO, National Minister

Two parables of Jesus come to mind when I think of the compassion of God. The first is that of a compassionate father. "But while he was still a long way off, his father saw him and was filled with compassion for him, he ran to his son, threw his arms around him ..." (Luke 15:20-21). We have a compassionate Father who will do the same for us. God sees us, and perhaps we are a long way off from what our relationship with Him could be, but when we begin to return home to Him, He rushes to embrace us in his loving arms. We have a compassionate Father who never forgets his children. The second Scripture which comes to mind is the parable of the good Samaritan. "But a good Samaritan who was journeying along came upon him and was moved to pity at the sight. He approached him and dressed his wounds, pouring on oil and wine. He hoisted him on his own beast and brought him to an inn, where he cared for him." (Luke 10:33-34). We all have been wounded, and our heavenly father, in His compassion, sees us in our brokenness and heals us with his loving kindness.

Compassion is the very life of God within us.

How are we compassionate? You can't force compassion. Sue Monk Kidd in her

writing, "Birthing Compassion" reminds us that, "You can't force the heart. Genuine compassion cannot be imposed from without. You don't simply make up your mind to be compassionate so much as you choose to follow a journey that transforms your heart into a compassionate place. Compassion is the very life of God within us. Our real self is a divine spark, an image of God, released in prayer and flowing outward in compassion. God so loved the world that he gave us one another."

We as Secular Franciscans follow a journey that transforms our hearts, and that transformation brings us to a compassionate place. As I travel around the country, I do find loving compassion among the brothers and sisters in fraternity. However, at times I am pained at the apparent lack of compassion in some of our Franciscan family members. Many of us are so interested in what we perceive as truth that it is sometimes presented without compassion. To quote from a publication by Fr. Bernie Tickerhoof, TOR, "Love in action consists of the continual discernment between truth and compassion. Truth without compassion leads to various forms of violence, and compassion without



truth leads to various forms of enabling". Sometimes we act as if we are sole guardians of the truth. The second reading at yesterday's (January 24th) Mass spoke of factions and quarrels in the Christian

community in Corinth (1st Corinthians 1:10-13). One might ask of some of today's fraternities, "So what's new?" By recognizing that it is Christ who brings us together, we can overcome differences. Also, recall Saint Augustine's admonition, "Unity in the essentials, diversity in the unessentials, and charity for all." The word charity could easily be replaced with compassion. Sue Monk Kidd writes "We have the power to choose how we will respond to everything that crosses our path, all the fancy, colorful creatures that God has created, from beetles to human beings. 'Be compassionate as your Father is compassionate' Jesus tells us, yet compassion often eludes us."

If we are to be compassionate creatures, we need to develop our spiritual senses, we need to see, hear and touch with our spiritual senses. We need to see and hear with the eyes and ears of Jesus and touch with the loving touch of Jesus. As important as our notions are, they are not more important than loving kindness. 1st Corinthians, Chapter 13 tells us what love is, and what love is not. There are only two words in that passage that tell us what love is: patient and kind. I beseech each of you who adhere to God's "love" commandment, that we love one another, that our love be patient and kind.

As good Samaritans -- as good Franciscans, we do not have to go looking on the side of the road for the wounded. They are right here in our own fraternities. Sometimes the wounds are masked, and surface as what we perceive to be bad behavior, or depression. Sometimes they are manifest as enemies of our biases. If we can only see and hear them with the eyes and ears of Jesus, and touch them with His loving touch, God's grace would be poured out. Try it -- it is not distasteful. Saint Francis was a man of loving compassion. He had compassion for the robber as well as the leper. Let us pray that compassion becomes the essence of our behavior. Our Father in Heaven will love us for it. Oops. He will love us anyway, won't He? He is such a compassionate Father.

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For more information, please see the back cover.

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As the newsletter of a non-profit organization, TAU-USA has been advised to publish only promotions for endeavors directly associated with the National Fraternity. To promote materials, tours, conferences, etc., not exclusively Secular Franciscan might be construed as "advertising", thus jeopardizing our non-profit status.

Guidelines for Submission of Articles

Due to the overwhelming number of submissions for the national newsletter, we cannot possibly include all submissions. Therefore, to increase the likelihood of your submission being printed, we offer the following guidelines:

- Please ensure that articles do not exceed 500 words;
- Please understand that articles may be edited for length and clarity;
- Submissions received after the deadline for a particular issue will be given consideration for the following issue.



For your convenience (and ours), and in the Franciscan interest in ecology, please try to send submissions in electronic format (e-mail or floppy disc), instead of on paper.

A Note from the Editors

Thank you to all who have sent us your regional newsletters! They will be a great help in compiling this newsletter, and in helping to keep the regional fraternities connected to each other as a family. Please continue to send them.

Thank you also to all who have offered us their encouragement and kind words. It was gratifying to learn that our first newsletter was so well received.

Regarding the Reader Survey: Because a number of subscribers have not yet received Issue Number 21 (this is due to the nature of delivery of 4th class mail) we are extending the deadline. All surveys received by us by March 31, 1999 will be eligible for the drawing for the statue of Saint Francis.

Finally, there have been inquiries regarding the order form for the "6th Annual Franciscan Wildflower Sale" in the last issue. If you need more information please contact Andrea Sessions at Sunlight Gardens (423-494-8237), or Charlie Spencer, SFO, National Ecology Commission (413-737-7600). Let's all be sure to celebrate National Wildflower Week, May 2-8, 1999, sponsored by the Secular Franciscan Order, USA.

Yours in Saint Francis,
the Outhwaites

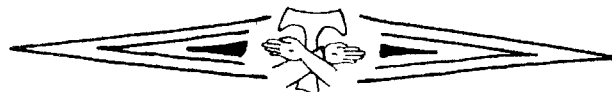


Secular Franciscans on the Internet

In a statement issued on May 27, 1989, Pope John Paul II observed that "with the advent of computer telecommunications..., the Church is offered further means for fulfilling her mission". Several local and regional fraternities have taken advantage of modern internet communications technology by establishing a presence on the World-wide Web.

If you have access to the Internet, a fairly comprehensive list SFO fraternity web-sites, as well as a large number of other Franciscan-related "links" can be found at the following address:

<http://www.rc.net/sfo/stjosephfraternity/links.htm>



Does Your Fraternity Need an Apostolate?

The Church Assistance Program is designed to be used by clergy and lay persons. The program consists of six videotapes offering a variety of education, training, and practical suggestions for dealing with people in crisis and problems faced by dysfunctional families, drug and alcohol abuse and addiction, and mental health problems such as eating disorders and depression. For information contact Carol Gentile, SFO, NAFRA Family Chair, 136 Wood Avenue, Monaca, PA 15061; telephone 412-775-4248.

1999, The Year of the Father

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In our service to the National Fraternity as its Formation Commission, we often receive inquiries from Regional and local fraternities about ideas for developing a systematic approach to the vital process of ongoing formation. In planning this section of *TAU-USA* with the other National Commissions, we hope to continue modeling an approach which we believe to be meaningful and effective. Sometimes our focus is suggested by a significant event in the life of the Secular Franciscan Order or of the whole Franciscan Family; for example, 1998's emphasis on the *SFO Rule* as we observed the twentieth anniversary of its promulgation, or 1993-1994's celebration of the eighth centenary of the birth of Saint Clare of Assisi. Other times the appropriate focus takes its cue from something proposed by the Universal Church - a theme, a document, an observance.

Recognizing and wishing to highlight our solidarity with the Church and in particular with Pope John Paul II...

Recognizing and wishing to highlight our solidarity with the Church and in particular with Pope John Paul II, the Commission Chairs have decided to focus the Ongoing Formation section of *TAU-USA* on several themes for 1999 which our Holy Father presented in

his 1994 Apostolic Letter *Tertio Millennio Adveniente* ("On the Coming of the Third Millennium"). Of specific interest to us will be this year's Trinitarian theme (God the Father, this issue's focus); the Christian virtue highlighted (Charity); the sacramental focus (Penance/Reconciliation); and finally, the ecumenical goal (Dialogue with world religions and cultures). As was done with the *SFO Rule* last year, each Commission Chair will present some Franciscan reflections on these selected aspects of the Church's final year of preparation for the Great Jubilee of 2000 from the perspective of their particular Commission. We are especially pleased and grateful that the National Youth/Young Adult Commission will be joining the four Apostolic Commissions and the Formation Commission in contributing to this effort. And so: 1999, the Year of the Father!

We do well to ground ourselves in the words Pope John Paul II wrote in *Tertio Millennio Adveniente* (#49):

1999, the third and final year of preparation, will be aimed at broadening the horizons of believers so that they will see things in the perspective of Christ: in the perspective of the "Father who is in heaven" (cf. Matthew 5:45), from whom the Lord was sent and to whom he has returned (cf. John 16:28).

"This is eternal life, that they know you the only

true God, and Jesus Christ whom you have sent" (John 17:3). The whole of the Christian life is like a great pilgrimage to the house of the Father, whose unconditional love for every human creature, and in particular for the "prodigal son" (cf. Luke 15:11-32), we discover anew each day. This pilgrimage takes place in the heart of each person, extends to the believing community and then reaches to the whole of humanity.

The Jubilee, centered on the person of Christ, thus becomes a great act of praise to the Father: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him" (Ephesians 1:3-4).

Surely what the Holy Father says of the Christian life in general can and should be held with even greater fervor about our Franciscan life in particular: **we** are on a "great pilgrimage to the house of the Father!" We know that, like so many people -- our fellow pilgrims -- living in the world today, our Seraphic Father Saint Francis of Assisi had grave difficulties with his biological father, Pietro Bernardone. Each of us has our own vivid image of the scene recounted by the early biographers of Francis wherein he appeared before Assisi's Bishop Guido, stripped himself naked, and exclaimed, "From now on I can freely say 'Our Father who art in heaven,' not father Peter Bernardone to whom, behold, I give up not only the money, but all my clothes too. I will therefore go naked to the Lord" (cf. Celano's *Second Life*, #12). We know that Francis developed an intensely Trinitarian spirituality as copiously evidenced in his prayers and writings (see, for example, his *First and Second Letters to All the Faithful* [the Prologue of our *Rule*], his *Praises of God*, and his *Prayer Inspired by the Our Father*).

The experience of Francis raises some challenging questions for us, the contemporary heirs of his spirit. How willing are we to go "naked to the Lord"? How dependent do we allow ourselves to be individually and as a fraternity on the Father's Providence? Do we believe that we must earn the Father's love and our own salvation? With God's holy women and men of all the ages, we pray that our good and gracious Lord will accompany us throughout all the days of 1999, of the Great Jubilee Year 2000 and beyond -- on each and every step of our "pilgrimage to the house of the Father."

Sisters and brothers, God give you peace!



Dependence

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The Father is the source of life and gifts of true meaning. Every creature and expression of creation speaks of His love. "How deep are your designs! The foolish man cannot know this, and the fool cannot understand" (Psalm 92). Sadly, knowledge and protection of those "designs" extend only as far as individual conscience and political persuasion will allow. Dependence on creation becomes less and less as earth based economies are regularly converted into market based economies. Truly, if governments recognized creation as divine, environmental protection plans would include the words "Thy kingdom come, Thy will be done, on earth as it is in heaven," or something like it.

As technology promotes comfort and convenience as an accepted value, the Franciscan way of simplicity and detachment becomes more challenging.

We live in an age where technology also conflicts with creation, even to the point of rearranging the genetic building blocks of life. We are made to believe that to stand in the way of technology would stifle the economy, deny progress, convenience, and suppress inspiration and human ingenuity. However, as we know, and with exception, technology has been linked

to a degradation of ethics, family and social structure, environment, etc. As technology promotes comfort and convenience as an accepted value, the Franciscan way of simplicity and detachment becomes more challenging. But neither do we want to be left behind to a world in need, thus it is a struggle deciding where to draw the line on acceptance. As technology is to mean something positive, maybe we need another word and definition.

Ultimately we do not know how technology fits into God's divine plan, if at all. In order to live up to our call to strip away the excess, we must all the more "strive to move away from the temptation of exploiting creation to the Franciscan concept of universal kinship," and to become more dependent and acquainted with the true Giver of life. So rather than turning on the TV, maybe we could eliminate a lesser noise, or rather than filling an empty space, maybe we could create another. Rather than looking to grandeur, to focus on the small, or instead of flipping a switch, might we light a candle. Or rather than using the microwave, maybe we could take a more gentle, reverent, and creative approach to the preparation of "Thy bounty."

The pros and cons of technology may be debated, but it is difficult to find an association to the divine, prayer, love of poverty, how it improves the condition of our soul, our relationship to God, our vocation, and love of creation. We must constantly remind ourselves that

easier is not necessarily better, that size and stature is no measure of God, and that commercialism does not enter the kingdom of Heaven, nor did it into the life of Saint Francis.

We must also guard against succumbing to the value dictates of the media, including vanity, comfort, and pleasure, reminding ourselves that advertising is illusionary. It's also worth noting that rebuttals to those ads never come, and information about the impacts of our purchases is not readily available. We do know from history that all which comes from the marketplace will one day be lost, discarded, or corrode, but the Father's care and love will remain constant. We have been promised. We must remain examples to society accentuating moderation, and not allow distractions and temptation to interfere with our sense of the divine in all things and settings. How necessary faith and courage are to exercising our promise and example of poverty. God is our Father, provider, creator. All true gifts come from Him alone. He knows our needs long before we do, and patience and trust are necessary to experience that realization. We need nothing for the journey. To let anything get in the way of our dependence on Him makes us less for who we truly are, His children.

Questions for Discussion:

1. What technologies separate and distance us from creation? In what way?
2. What qualification or method do we use in making technological choices?
3. How might we best move or change society to become more God dependent?



National Ecology Chair Hosts Radio Programme

Charlie Spencer, SFO, hosts a weekly radio talk show which can be heard on WHYN AM 560, Springfield, MA, on Saturday mornings, 6:00 - 9:00 am EST. The show can also be heard via the Internet at

<http://www.whyn.com/>

The program covers national issues and perspectives, and Charlie feels that it is very much a part of his apostolate as a Franciscan.



Whose Father? Our Father.

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God The Father

Our Father in Heaven...Matthew 6:9

Francis first learned of love from being a member of a family. He learned of the importance of family and family values. What each of us becomes stems from our family of origin, and Francis was no exception.

Through the legends and biographies of Saint Francis' life, we catch glimpses of significant episodes that are useful to reflect upon in order for us to consider what is important in these family relationships and how the concept of "family" is defined in the Franciscan way of life.

Francis' father was a merchant and had to make business trips from time to time. He was absent in fact when Francis was named Giovanni at his birth and he renamed the baby Francesco when he returned. His father seems remarkably modern in viewpoint because he worked very hard to support his family in a comfortable style, and had hopes of his son following in his footsteps. Francis was given the education, the training, and the encouragement by his father to continue in the family's business. There was no earthly reason for him not to do so.

Once Francis entered into dialogue with God, things started to shift in his world view, in his life plans and in his lifestyle. The sense of family with which he had grown up opened up beyond the nuclear family unit to which he belonged to include and involve now the whole of creation. He dramatically renounced his father:

Until now I called you my father, but from now on I can say without reserve, "Our Father who art in heaven." He is my wealth and I place all my confidence in him. (Saint Bonaventure, Major Life of Saint Francis, translated by Benet Fahy, OFM, in Saint Francis of Assisi: Omnibus of Sources, ed. Marion A. Habig, Chicago: Franciscan Herald Press, 1972, p. 643.)

This echoed the words of Jesus: "These are my mother and brothers. Whoever does the will of God is brother and sister and mother to me." (Mark 3:34-35)

These two statements validate the strength of the Christian and Franciscan family unit. We are all family, we are related to one another because of our relationship with our Father, our God. We are united under the name of Jesus. As family, we nurture one another, we care for one another, we provide for one another, we help one another, we love one another, all through the love of God.

According to Murray Bodo in Francis: The Journey and The Dream, Saint Francis never found love difficult until Christ stole his heart. All love became love caught up in Jesus, and Jesus was the World. Thus Francis felt that every word at Mass was a love word that Jesus was speaking directly to him. As Francis heard the Word of

the Lord, the Word entered into Francis literally and his whole self was filled with the presence of the Lord.

He knew Jesus loved him because he made such terrible demands of him, the most difficult of which were the invitations all through the Gospels to leave everyone and everything for His sake. (Bodo, Murray, Francis. The Journey and the Dream. Cincinnati, OH: Saint Anthony Messenger Press, 1972, p.36.)

This was a difficult order to fulfill. However, Francis saw this as love. The more he renounced, the more he possessed. According to Bodo, Jesus wanted Francis to give up everything so that He could have the joy of returning it to Francis.

This is the renewal of Family, the rebuilding of Church in the Franciscan tradition. Saint Francis had seen his father work and knew the relationship between work and money, but he saw the dignity of work while he renounced the evil that can come from money as idol. Saint Francis had experienced the comfort of a home with the rewards of money used for earthly reasons, and so when he renounced the comfort of his world, he knew what he was giving up. Saint Francis had watched his father chase after the rewards of this world and recognized that the world's values are not God's and will not last, so he challenged his father to renounce the world as he did. He gave his father and the other people of his time the challenge to choose God's will over the earth's promises. This is our challenge today, to follow Saint Francis by choosing the Father's will over our own.

Questions for Discussion:

1. When God the Father makes demands on us, do we feel loved by our Lord?
2. In what ways do we chase after the rewards of this world that are good and that are evil?



“Oh how glorious it is, how holy and great, to have a Father in Heaven!”

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It is clear from most all the writings of Saint Francis and stories about him that God the Father was central to Saint Francis' faith. One of the most vivid images we have of the strength of Francis' devotion is the story of his act before the Bishop of Assisi Murray Bodo, OFM describes it this way:

One day when Francis was begging in the streets and the crowd was unusually loud in its abuse, he passed his father's shop. Pietro was livid with shame and heartbreak. He ran from the shop, collared Francis and dragged him before the Bishop of Assisi. It was then that Jesus gave Francis the courage to meet his father.

Calmly, Francis stripped himself of his clothes, and placing them reverently at the feet of his father, he declared in a strong voice, "I have called Pietro Bernadone my father... Now I will say Our Father who art in Heaven, and not Pietro Bernadone."

Murray Bodo, *The Journey and the Dream*, p. 22

This story is very powerful in what it says about the love Francis felt for God and the strength of his religious calling. But it also illustrates one of the puzzling truths about Francis, indeed about all of us humans. And it is a truth that challenges us over and over in our struggle to be peacemakers.

*Is this using
God as our
security blanket?*

The truth is: how hard it is to be in relationship with our fellow human beings! What a staggering task we have to be reconcilers! How is it that Francis, the great reconciler,

never reconciled with his own father? And how tempting it is to be OK with distance and strife in our own families, our own communities, as long as we are devoted to God. Is this using God as our security blanket?

Another strong central message in the writings of Saint Francis, also coming from his belief in the supremacy of God the Father, is that we are all children of that very Father. This is the basis of our Secular Franciscan attitude toward others. Our Rule in article 13 tells us "As the Father sees in every person the features of his Son, the first-born of *many brothers and sisters*, so the secular Franciscans with a gentle and courageous spirit accept all people as a gift of the Lord and an image of Christ." (emphasis added)

We are all brothers and sisters of Christ and children of God the Father. We are all worthy of respect for that reason. This belief is why Francis made every effort to reconcile, to bring peace, even between people who appeared to be very different. This is why we Secular Franciscans "are called to build a more fraternal and

evangelical world..." (Rule, article 14). In a truly "fraternal" world, we would not have social outcasts, "haves" and "have-nots". Our behaviors and our structures would acknowledge the inherent, God-given worth of every single person. Francis symbolized this attitude for

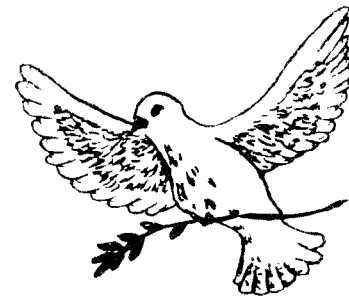
us when he went outside the walls of Assisi to be among the lepers. And again when he went before the Sultan, and found that the "other" was truly a child of God.

Yet, he also symbolized for us the extreme difficulty of truly living every moment as God wants us to. Surely he had some feelings of regret, maybe even pain, about his relationship with his own father. Did he also give us the answer to this dilemma?

"And let us praise Him and pray to Him day and night saying *Our Father who art in heaven*, since we should **pray always and never lose heart.**" (Saint Francis, *Second Version of the Letter to the Faithful*, emphasis added.)

Questions for Discussion:

1. Do we treat some members of our family as Francis treated his father?
2. Do we really consider that difficult people in our fraternity are our brothers and sisters, or do we try to avoid them?



Where there is no justice - who does not know it - there cannot be peace, because injustice is already a disorder and the word of the prophet remains true: "opus justitia pax" ("the work of justice is peace"; Isaiah 32:17). Likewise, where there is no respect for human rights - I speak of inalienable rights inherent in the person as person - there cannot be peace, because every violation of personal dignity favors rancor and the spirit of vendetta.

Pope John Paul II
Christmas Address, December 22, 1978

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Co-Creating with God the Father Through Our Work

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In the very beginning of the Bible, the book of Genesis, we first encounter God the Father hard at work as Creator of our universe. Through our work, God the Father allows humankind to participate in the creative unfolding of the divine plan. Renowned Franciscan scholar Cajetan Esser, OFM underscores the decisive importance of work.

Work as a participation in creation is the highest calling of man prior to original sin, and therefore idleness does not present a picture of God, but a caricature of God...By working man administers the dominion of God in creation, and thus, in God's image and likeness, renders visible the hidden Creator.

Cajetan Esser, OFM, *The Rule and Testament of Saint Francis* (Chicago: Franciscan Herald Press, 1977, p. 138)

Work as participation in creation is the highest calling of man prior to original sin. That's a remarkable statement. I think the author means that we best reflect God's image and likeness when we are doing His work here on earth and doing it well. The basis for this statement can be found in Genesis 2:15: "Yahweh God took Adam and

settled him in the Garden of Eden to cultivate and care for it.

Sr. Joan Chittester, OSB reflects on Genesis 2:15:

Adam was put in the garden to till it and to keep it, not to contemplate it; not to live off of it; not to lounge. Even in an ideal world it seems, God expects us to participate in the co-creation of the world...

Work is what we do to continue what God wanted done. Work is co-creative. Keeping a home that is beautiful and ordered and nourishing and artistic is co-creative. Working in a machine shop that makes gears for tractors is co-creative. Working in an office that processes loan applications for people who are themselves trying to make life more humane is co-creative.

"Work: Participation in Creation" in *Weavings*

Our Secular Franciscan Rule embraces this understanding of our work as a means to image the creative activity of God the Father in stating: "Let them esteem work as a gift and a sharing in the creation..." (art 16)

Questions for Discussion:

1. Share an example of how you are creative and thus image God the Father.



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Pope John Paul II on the Subject of Work

excerpts from the Encyclical: On Human Work (*Laborem Exercens*), 1981

"Work is not only good in the sense that it is useful of something to enjoy; it is also good as being something worthy, that is to say, something that corresponds to man's dignity, that expresses this dignity and increases it. If one wishes to define more clearly the ethical meaning of work, that is the truth that one must particularly keep in mind. Work is a good thing for man – a good thing for his humanity – because through work man not only transforms nature, adapting to his own needs, but he also achieves fulfillment as a human being and indeed, in a sense, becomes 'more a human being.'"



"The knowledge that by means of work man shares in the work of creation constitutes the most profound motive for undertaking it in various sectors. 'The faithful, therefore,' we read in the constitution *Lumen Gentium*, 'must learn the deepest meaning and the value of all creation, and its orientation to the praise of God. Even by their secular activity they must assist one another to live holier lives.'"

"For man and woman thus created and commissioned by God, the ordinary working day has great and wonderful significance. People's ideas, activities, and undertakings – however commonplace they may be – are used by the Creator to renew the world, to lead it to salvation, to make it a more perfect instrument of divine glory."

Saying Yes To God The Father

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Mary said, "I am the servant of the Lord. Let it be done to me as you say." (Luke 1:38)

The International Franciscan Youth have a well-defined ceremonial pledge with which to answer God's call to them. In its simplicity it is luminous. With the Pledge, they take the *Rule of the Secular Franciscan Order* as their inspirational document for their Christian growth and Franciscan vocation.

The Pledge in the Franciscan Youth is also referred to as the Feast of Yes. It is suggested that the date of March 25 be the date most appropriate for Candidates to celebrate their "Yes" to God the Father. It is the date in which the Church celebrates Mary's Yes to God's call to her (Feast of the Annunciation). Just as Mary gave her Yes, and Christ gave his Yes in obedience to the Father's will, so do Franciscan Youth, at the time of their Pledge, give a firm Yes to God's will, and a definite No to Satan.

During their Formation, Franciscan Youth come to understand the challenges of the Father's call to live the Gospel message of His Son and the Way of Saint Francis. In the ceremony of the Feast of Yes, the Group's President begins by asking the Candidates:

Sisters/brothers. What do you want?

Candidates: We want to say Yes. Yes, to God's call; Yes, to Gospel Commitment; Yes, to faithful love; Yes, to life together with you, our brothers and sisters.

All: Yes, we will help you.

President: Yes implies a No: No to sin; No to desperation; No to death. Therefore, say also your No.

Candidates: We say No to Satan; No to violence; No to egoism.

The Constitutions speak strongly to the Secular Franciscans on behalf of animating the Franciscan Youth.

Also included in the list of No's said by Candidates in the Pledge are: No to jealousy, hate, injustice, apathy, indifference, and eternal death. The list of Yes's include: Yes to Jesus Christ, to peace,

to care for all creation, to life, unborn human life, to humanity, the Church, and to a society of love.

Near the end of the Feast of Yes, the Candidates pledge:

Yes, Abba, Father, I pledge to follow your will;
Yes, Jesus Christ, I pledge to choose your Gospel;
Yes, Holy Spirit, I pledge to deepen my vocation in the light of the message of Saint Francis

All: Yes, we will help you.

The Constitutions speak strongly to the Secular Franciscans on behalf of animating the Franciscan Youth: "The SFO will seek the appropriate means to promote the vitality and spreading of the Franciscan Youth. It will stand by the Youth to encourage them and to procure the means which can help them to progress in their journey of human and spiritual growth." (*Constitutions* 97,1) In animating the Franciscan Youth, this becomes the SFO's Yes to the Father in fulfilling their vocation to evangelize them in love.

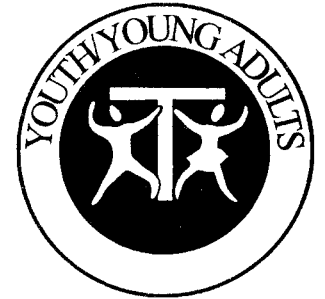
Questions for Discussion:

1. Compare the promises you made at your Profession with the "Yes" made by the Franciscan Youth.
2. How do you see the role of God the Father in your life?



"Again and again I find in young people the joy and enthusiasm of life, a searching for truth and for the deeper meaning of the existence that unfolds before them in all its attraction and potential."

Pope John Paul II, Speech at Boston Common, October 1, 1979



Franciscans International Intervention

Buenos Aires, Argentina, November 2 - 13, 1998

Charles Spencer, SFO

Chair, National Ecology Commission,

Principal Writer and Editor of the Original English Version

Delivered by Brother Ignacio Harding, OFM, Co-Director,
Franciscans International.

Franciscans International, a non-governmental organization at the United Nations, was one of only twelve Non Governmental Organizations permitted to intervene and speak before the Plenary Assembly of member Nations of the Convention.

Madame Chair, members of the Assembly, and colleagues from the NGO community, the Franciscans International COP 4 delegation is grateful for this opportunity. We recognize all creation as a manifestation and extension of God's gift and goodness. By tradition, we are peacemakers, recognizing the goodness and dignity of all peoples with fairness and equality, especially the marginalized.

Connecting to the theme of this Conference we affirm it is imperative we reduce greenhouse gases in respect to the integrity of creation. Last year alone it's been reported that the temperature rose ½ degree Celsius. In regards to recent weather events, China is left with 50 million homeless from flooding of the Yangtse River, and in Bangladesh 25 million are left homeless from flooding, while there are 10,500 dead in Central America and 4,000 dead in the Dominican Republic from recent hurricanes, and the list continues.

Compared to other world problems, global warming is not nearly as complex. There is consensus that the problem exists, and agreement on the cause and solution. We also have the knowledge and technology to make significant greenhouse gas reductions at all levels of society. Leadership and commitment are urgent. However, in placing economic and political ambition ahead of ethical and spiritual principals, a feeling of distrust has emerged. It is indeed regrettable. The sharing of ideas is beneficial, but not for the sake of diverting accountability and responsibility. Flexible mechanisms, especially the trading of emission limits, voluntary reductions, and joint implementation should not be allowed to be used as excuses for doing as little as possible. We regard these mechanisms as diversionary, and without meaningful and just equity. In addition, we find it discriminatory to suggest that impoverished countries conform to measures of "adaptation," while rich nations seek non-committal concessional mechanisms.

We wish to make the following proposals.

- To recognize the positive and immediate importance of implementing the Kyoto Protocol to reduce greenhouse gases as a joint venture for the purpose of supporting world peace.
- To devote special and preferential concern to ecological systems, and those countries immediately impacted by climate change, especially the Alliance

of Small Island States, and other low lying regions. Most of us have the choice to either commit or not to commit, but for the AOSIS, that choice means to be or not to be. We must join to ensure the survival of the weakest.

- To propose that the World Bank and other international financial institutions credit the debt of impoverished countries equal to their expenditure for developing and introducing clean renewable energy technologies.
- To initiate and promote financial incentives to encourage the development and expansion of renewable technologies, and consider the levying of carbon taxes to subsidize conservation programs. In addition we propose these programs call attention to the connection between consumerism and global warming, utilizing computer networks in schools.
- To establish caps or goals for the purpose of defining national and local guidelines and priorities for meeting those objectives. Plus, establish international, national, and local award programs to encourage incentives to meet those goals.
- To phase out and prohibit the transfer of "dirty" technologies.
- To recognize nuclear power as an experiment of the past, whose time has come and gone.
- To continue seeking solutions for the inclusion of bunker fuels under the Protocol so to allow for every opportunity for responsible parties.
- To establish "carbon sinks" which emphasize total ecological restoration, and not reforestation programs that conform to commercial tree farming concepts, but concentrating on mixed native species, with additional consideration to all creatures, animate and inanimate, as inherent inhabitants of the interdependent earth community.

In addition we recognize the term, "developing countries", as an elitism of the north. We call upon and encourage all countries to recognize the value, diversity, and attributes of their own local cultures and economies, and not be so eager to adopt to ways of the north. As earth based cultures continue to be converted into market based cultures, resultant consumerism will only compound global warming, in addition to other environmental, economic, and social problems. It is also imperative that economists relinquish their view of the air as a "free good" to pollute, and not a "public good" to protect.

We are concerned that some here may not yet be convinced of the urgency global warming imposes. If not convinced ourselves we will not convince others. To suggest the citizenry of our respective countries take action, we must first express and exemplify care and commitment ourselves.

Eight hundred and fifty years ago a rich young businessman, son of a cloth merchant in Italy, noticed that as the world converted from a system of bartering to

...continued on page sixteen

We Are One in Jesus Christ

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Every report of ethnic or tribal warfare provides evidence that hatreds which have been fostered and nourished for centuries, are not easily overcome. Hate of any kind poisons the human spirit and deforms its character and personality. The only effective antidote to hate is love and, in any showdown between the two, love is stronger than hate.

There are forms of ethnic cleansing in the United States. Witness the activities of the Ku Klux Klan that try to frighten people to leave their neighborhood. What is even more tragic is the form of ethnic cleansing some people try to enforce in the Church. To what do I refer? I refer to individuals of all racial and ethnic groups who try to bring subtle or not so subtle pressure to lean on those not of their race or national origin either to leave the community or to withdraw from active roles in the life of the community. These perpetrators of "ethnic cleansing" want only their kind to be in charge of the community.

Of course, this attitude is blatantly racist, prejudicial and bigoted.

Of course, this attitude is blatantly racist, prejudicial and bigoted. It is also totally opposed to the spirit of the Gospel and the teaching of the Catholic Church. It must be resisted whenever and wherever it raises its hateful head with a persistent love modeled on the

love Jesus has for all without distinction.

When the problem of "ethnic cleansing" arose in the earliest days of the Church, Saint Paul did not mince words about this evil, and his words to the Galatians are the classic text about the full equality of all members of the Church: "through faith you are all children of God in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave or free person, there is not male or female; for you all are one in Christ Jesus" (Gal. 3:26-28).

I am always saddened and disturbed whenever I hear about instances of prejudice and bigotry in our community. It is not only disruptive of the unity, but it contradicts the very meaning of the Eucharist. It violates the grace of this sacrament of unity and makes a sham of receiving the Body and Blood of Christ, which is intended to draw all members together in him. One of the blessings and glories of the Secular

Any disruption of this unity by any form of "ethnic cleaning" or racial superiority, is a malignant cancer on the Mystical Body of Christ, which is the Church.

Franciscan Order in the United States is our ethnic and cultural diversity. We who are many different people are one Franciscan family. We thank God and celebrate our unity in diversity. Any disruption of this unity by any form of "ethnic cleaning" or racial superiority, is a malignant cancer on the Mystical Body of Christ, which is the Church. This form of cancer must be radiated by a love whose source is the warm and overflowing heart of Christ.

It is natural for tensions to exist between racial or ethnic groups in a community. Misunderstandings will happen. Feelings will be hurt. But never must there be any attempt to "cleanse" those who are different from us. Rather, when these difficulties appear, it should tell us that we have to work harder to make love work, to preserve unity, to resist divisions, to include all.

The elimination of discrimination, bigotry, racial or ethnic prejudice must be the constant concern of everyone in the Order. To settle for anything less is not acceptable, because it is a denial of who we are as the disciples of Jesus and the faith we profess as Catholics.

Questions for Discussion:

1. Are we an inclusive or exclusive community?
2. Do we make an effort to include everyone in our decisions?
3. Does our community reflect the ethnic and cultural diversity of our country? If not, why?

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Estamos Uno en Jesús Cristo

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Todo informe acerca de guerras étnicas o tribales evidencian que los odios que se han fomentado y alimentado por siglos son difíciles de superar. Cualquier clase de odio envenena el espíritu humano y deforma su carácter y personalidad. El único antídoto eficaz contra el odio es el amor y, en el momento decisivo, el amor es más fuerte que el odio.

En los Estados Unidos existen formas de limpieza étnica. Observen las actividades del Ku Klux Klan que busca intimidar a personas para que alejen de sus barrios. Lo que es más trágico aun es la forma de limpieza étnica que algunos tratan de imponer en la Iglesia. A qué me refiero? Me refiero a los individuos de todo grupo racial y étnico que tratan de presionar en forma sutil, y a veces no tan sutil, a personas que no son de su raza o país, para que se retiren de la comunidad o de cualquier función activa de la vida de la comunidad. Los que hacen "limpieza étnica" desean que sólo personas como ellos estén a cargo de la comunidad.

Por supuesto que esta actitud es claramente racista, perjudicial, y de un intolerable fanatismo étnico.

Por supuesto que esta actitud es claramente racista, perjudicial, y de un intolerable fanatismo étnico. Esta actitud es también totalmente opuesta al espíritu del Evangelio y de las enseñanzas de la Iglesia Católica. Debe resistirse con un amor perseverante como

lo hizo Jesús con todos, sin hacer distinciones, en cada momento y lugar en donde esa actitud asome su odiosa cabeza.

Cuando el problema de "limpieza étnica" surgió en la Iglesia primitiva, San Pablo no usó palabras rebuscadas al referirse a este mal, y sus palabras a los Galatas son el texto clásico sobre la igualdad plena de todos los miembros de la Iglesia: "Ustedes están en Cristo Jesús, y todos son hijos de Dios gracias a la fe. Todos se han revestido de Cristo, pues todos fueron entregados a Cristo por el bautismo. Ya no hay diferencia entre judío y griego, entre esclavo y hombre libre; no se hace diferencia entre hombre y mujer; pues todos ustedes son uno solo en Cristo Jesús" (Gal. 3: 26-28).

Siempre me entristezco y me inquieto cuando escucho acerca de casos de prejuicio e intolerancia

Cualquier trastorno en esta unidad, por medio de cualquier tipo de "limpieza étnica" o superioridad racial, es un cáncer maligno en el Cuerpo Místico de Cristo, que es la Iglesia.

en nuestras comunidades. Esto no es solo destructivo para la unidad, sino que contradice el significado mismo de la Eucaristía. Es una violación a la gracia de este sacramento de unidad y convierte en farsa la recepción del Cuerpo y Sangre de Cristo cuyo propósito es unir a todos los fieles en Él.

Una de las bendiciones y glorias de la Orden Franciscana Seglar en los Estados Unidos es nuestra diversidad étnica y cultural. Nosotros que vivimos de muchos pueblos, somos una familia Franciscana. Les damos gracias a Dios y celebramos nuestra unidad en diversidad. Cualquier trastorno en esta unidad, por medio de cualquier tipo de "limpieza étnica" o superioridad racial, es un cáncer maligno en el Cuerpo Místico de Cristo, que es la Iglesia. Esta forma de cáncer necesita ser radiada con el amor que fluye del corazón cálido y rebosante de Cristo.

Es natural que en una comunidad existan tensiones entre grupos raciales y étnicos. Los malos entendidos van a ocurrir y se danaran sentimientos. Pero nunca se debe intentar "limpiar" la comunidad de aquellos que son diferentes a nosotros. Más bien, cuando surjan dificultades, eso nos debe indicar que debemos trabajar con más ahínco para que reine el amor, se conserve la unión, se resista el divisionismo, y se incluya a todos.

La eliminación de la discriminación, la intolerancia, el prejuicio racial o étnico, debe ser una preocupación constante de todos en la Orden. No podemos aceptar conformarnos con menos, porque sería negar quienes somos como discípulos de Jesús y la fe que profesamos como católicos.

Preguntas de reflexión:

1. ¿Somos una comunidad inclusiva o exclusiva?
2. ¿Nos esforzamos en incluir a todo los miembros que no son como nosotros en las decisiones?
3. ¿Nuestra fraternidad refleja la diversidad étnica y cultural de nuestro país? ¿Si no, por qué?



Family Matters

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From Our House to His Home: "The Pilgrimage"

Be imitators of God as His Dear children. Follow the way of love, even as Christ loved you.

Ephesians 5:1-2

The family is a fundamental institution of the Church and of society. Pope John Paul II speaks of the family as the "little church." Vatican II and post Vatican II documents expressed clearly the idea of family as a domestic church which...springs from Christian marriage and enables families to make Christ present in day-to-day life... (As a domestic church it)...recognizes the Christian family as a center of faith and mission, a witness to the message of Christ for families of all kinds..." (Lawler, Michael & William Roberts, eds. Christian Marriage and Family: Contemporary Theological and Pastoral Perspectives.)

Basic to this understanding of domestic church is that Christian families are sacramental in their everyday lives.

Basic to this understanding of domestic church is that Christian families are sacramental in their everyday lives. The opportunity to create centers of spirituality in families is accomplished primarily by keeping Christ at the center of their lives through shared prayer, shared worship, and transmission of faith values

to children. Calling the Church the people of God puts emphasis on God's initiative. He freely called us; created in his image and likeness. God's call for us is to be part of a family. "We are an intimate community of life and love." (Pope John Paul II, On the Family, *Familiaris Consortio*, Apostolic exhortation, Dec. 15, 1981.)

The essence of family life is love. The role of family members is to love one another. No one lives in a vacuum. No one can survive without the love and care of others. Family is a gift, which comes with a grace intended to provide an environment in which we can grow into unique individuals. The call to form a family through marriage is a call to a divine vocation. As a direct response to this call, the family's mission is to "guard, reveal and communicate love." (Pope John Paul II, On the Family, *Familiaris Consortio*, Apostolic exhortation, Dec. 15, 1981.) The Holy Father invokes the family "to become what it is, so that the church will become what she is, so as to be able to evangelize and be the servant which we need today." (Lawler, Michael & William Roberts, eds. Christian Marriage and Family: Contemporary Theological and Pastoral Perspectives.)

The family is of ritual importance to every human being. A family is the core of nurturing and the basic unit of social structure. When we speak of family, we refer to

all forms and configurations. No two families will look alike because of the uniqueness of the individual members of the family. The definition of family, thus, can refer to the function of the family, that is, to nurture, educate, and unify. In the same sense that the Trinity is community and the Trinity is family, so is each unit here on earth where the individual is loved and cared for. We form family by our blood relationships as well as by our choices to be family to and for each other. This definition thus expands family to be formed by blood or by choice in the form of commitment. As we link together in our commitments to each other, we are formed into family, so that when we as Franciscans speak of family, we accept each family as a unique representation of church.

No matter what form a family represents, it shares a common denominator with all other families. All family members want to love and to be loved. A family gives us the place to begin our life's quest to love others and to receive love from others. The essence of family life is revealed in the First Letter of John.

Beloved, let us love one another because love is of God; everyone who loves is begotten of God and has knowledge of God. The man without love has known nothing of God, for God is love. God's love was revealed in our midst in this way: He sent His only Son to the world that we might have life through Him. Love, then, consists in this: not that we have loved God, but that He has loved us and has sent His Son as an offering for our sins. Beloved, if God has loved us so, we must have the same love for one another.

1 John 4: 7-11

The Lord has commanded all of us to love one another. The family unit is the place we start learning how to love one another and how to receive love from another. This takes place regardless of our family's condition and circumstance. This process may seem extremely difficult at times, and some families are better at living the message than others. However, our Lord would not have given His children a duty that would be impossible to perform. He wishes us to succeed by excelling at love. His divine example of love for us serves as our inspiration.

A home without love is just a house where people live.

When we fall short of this ideal love, the Lord's forgiving grace gives us another chance to learn from Him. No matter how many times we need another chance to emulate God's love, He always provides us with free will. He gives us that chance. This, too, shows God's love; that He lets us try and try again.

A home without love is just a house where people live. It is love that makes a home His home, and then the pilgrimage can become CHRIST centered!



Secular Franciscans and Peace and Justice Over the Years

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Saint Francis himself established the Third Order for lay people who desired to follow Jesus in a special way, but were obliged to remain "in the world." The "Tertiaries" were to exercise their apostolates in the world as a kind of leaven, as witnesses to Christ.

In nearly 800 years there have been only four Rules for Seculars. It is interesting to see how the early Rules specifically address issues of Peace and Justice, and how they differ from the Rule by which we live today.

1. 1221 - Rule of Cardinal Ugolino - for the Brothers and Sisters of Penance

a. **justice** - It was necessary to pay all debts before entering fraternity. Almsgiving and works of mercy were stressed.

b. **peace** - Fraternity members must be reconciled with their neighbors and live in harmony with other members. They couldn't sue in civil court, but must bring disagreements to the bishop or fraternity minister to be settled. They were forbidden to take oaths of fealty and could not bear weapons. They were exempt from military service.

c. **lifestyle** - The tertiaries were to wear simple clothing and to engage in fasting and prayer.

2. 1289 - Rule of Nicholas IV

Men could now bear arms in defense of church, faith, their country, or with their minister's permission. They could take solemn oaths "to maintain peace", to defend the faith, or when making a contract for sale or purchase. At this time there was increasing movement toward community life. Some groups petitioned for the right to take vows and live in community. The Third Order Regular was beginning to separate out from the Third Order Secular. They had their own specific new Rule in 1521.

3. 1883 - Rule of Leo XIII, himself a Tertiary

In 1883 the Rule of life became streamlined and more accessible. Strict lifestyle requirements were lessened, so more people could and would join. *Leo wanted the Order to be a means of social reform.* Until 1912 in Europe Third Order Seculars were very active in social and economic and political projects.

In 1912, Pope Saint Pius X in a letter "Tertium Franciscanum" stressed the Third Order as a *religious* order. Its primary purpose was personal sanctification of its members. The focus was on personal spiritual growth and inner peace. There were other vehicles for social action and ministry, e.g. Catholic Action in the US in the 1930s, but social action was not a role of the Secular Franciscans at this time. This was the Rule that was in place up until Vatican II and is the Rule under

which many currently active Seculars were professed. One sometimes hears it referred to as "the old Rule."

4. 1978 - Rule of Paul VI - the "New Rule"

Then came Vatican II, with its emphasis on the changing role of the laity. Members of all Orders were called to return to their roots. For us this meant the roots of Franciscan values and a Franciscan charism.

The Pauline Rule truly reflects the inspiration of the Holy Spirit. It is both inspirational and challenging. The model for us changed. Prayer is still primary. But now we must learn to balance action and contemplation, to move from Gospel to life and from life to the Gospel. And we must look to Saint Francis to show us the way, as he has since 1221.

"Let them individually and collectively be in the forefront in promoting justice by the testimony of their human lives and their courageous initiatives."

Article 15 of the SFO Rule

"Mindful that they are bearers of peace which must be built up unceasingly, they should seek out ways of unity and fraternal harmony through dialogue, trusting in the divine seed in everyone and in the transforming power of love and pardon."

Article 19 of the SFO Rule



Regional Roundup

Lady Poverty Region

Lady Poverty Region, in western Pennsylvania, will hold its annual regional gathering at Villa Marie Retreat Center, April 23-25, 1999. The Regional Ecology Commission will be represented to make information available.

Queen of Peace Region

Queen of Peace Region, in the north central United States, will hold its annual Council meeting April 23-25 at the Tau Center in Winona, MN, to elect a new Executive Council. Guest speaker for this meeting will be Edward L. Shirley, SFO, Ph.D. He is the department head of Religious Studies at Saint Edward's University in Austin, TX. Ed serves on the National Formation Commission and the newly formed Ecumenical Committee.

On September 25, Queen of Peace Region will enjoy their annual Fall Gathering at Saint Jerome's Church, in Maplewood, MN. The host fraternity, Mary Queen of Peace, have tentatively scheduled Archbishop Flynn, of the Saint Paul Diocese, to be one of the speakers. Last Fall, over 160 Secular Franciscans, from 17 fraternities, took part in the gathering.

It is our sincere hope that we can expand this column with more news from the regions. Please be sure to add us to the mailing list for your regional newsletter:

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Dignitas

Proclaiming the Dignity of Work

National Work Commission

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Labor Day: Not a Picnic for Everyone

1998 annual Labor Day statement by Bishop William S. Skylstad, Spokane, Washington, who chairs the US Bishops' Domestic Policy Conference. Consider distributing to your fraternity or parish next Labor Day.

On Labor Day, families gather to mark the end of summer and the beginning of a new school year. Many families use the long Labor Day weekend to squeeze in the last picnic of summer. Backyard grills sizzle with barbecued chicken as we serve up the last fruits of the growing season.

It is also time to remind ourselves of the roots of the holiday and the importance of protecting workers' rights, especially low-wage workers. The low-wage workers who cleaned the chickens and picked the strawberries for our Labor Day feast probably cannot afford to purchase the fruits of their labors. Most agricultural workers like other low-wage workers – janitors, window washers, hotel housekeepers, and workers in health and child care – have no pension other than Social Security and no health insurance.

For the past 100 years, modern labor unions have played a significant role in protecting workers' rights. Some Americans question whether workers still need to organize. They applaud the achievements of a movement such as Solidarity in Poland, but, ironically, fail to see a role for trade unions in our country. Many migrant farm workers lack not only a decent wage, health care and retirement benefits, but some live in wretched housing, contend with dangerous machinery, handle hazardous farm chemicals and work long hours. These seasonal crop workers – those who pick the strawberries, melons, apples and other "picnic" delights – are especially vulnerable to exploitation because of their mobility and tough new immigration laws.

Msgr. George Higgins, a noted labor priest, was staying at a hotel when he asked a woman who cleaned his room how long she had worked there. "Twenty years," she said. He then asked her if she would mind telling him how much she earned. "Minimum wage," was her reply. Msgr. Higgins goes on to say, "I am often asked 'why are unions needed in this day and age?' People should not ask me. They should ask that maid and other low-wage workers."

The Church supports the

Just as our Catholic teaching demands that employers treat their employees with dignity and respect, so it demands that unions be about more than just economic gain for their members.

right of workers to form unions or other associations as a specific application of the human right to associate. Workers, particularly migrant agricultural workers, have the right to organize and bargain collectively to secure fair wages and working conditions. In the words of Pope John Paul II, "The experience of history teaches that organizations of this type are an indispensable element of social life, especially in modern industrialized societies."

But unions, just like employers, have duties to the larger society. Just as our Catholic teaching demands that employers treat their employees with dignity and respect, so it demands that unions be about more than just economic gain for their members. Workers also must contribute to the common good by seeking excellence in production and service. Catholic teaching challenges them to see their work as part of their Christian vocation to transform the world in the light of the Gospel.

While unions should defend the wages and benefits of their membership, they also have the obligation to empower workers to take an active role in the society and the larger community. "Workers must use their collective power to contribute to the well-being of the whole community and should avoid pressing demands whose fulfillment would damage the common good the rights of more vulnerable members of society."

This year, after the Labor Day picnic, take time to say a prayer for the low-wage workers who provide our food. Many of them work long hours, in horrible working conditions, for meager wages. Pray for the workers who still don't have a 40-hour work week, safe and sanitary shops or the chance to make a decent living for their families; remember the workers confronting firing, intimidation, delays, replacement and bad faith when they try to organize to defend their rights. But recognize the contributions of those employers whose initiative and investment create decent jobs at decent wages, who treat their workers as partners and who help build the economic health and vitality of the community.

Over 10 years ago, the U.S. Bishops' pastoral letter on the economy, "Economic Justice for All", called for a new American experiment: "new forms of cooperation and partnerships among those whose daily work is the source of the prosperity and justice of the nation." This Labor Day, I call on workers and employers, unions and corporations to work together more creatively to increase productivity, to enhance job security, to share economic rewards, to compete in a global marketplace and to contribute to the common good of our society.

Labor Day should be more than a shopping day or a time for back-to-school sales. It should be a time to review why the Church has stood with workers in their struggle for justice. Each of us has a responsibility to make this economy work for everyone: employers, workers, shareholders, union members, consumers. As followers of Jesus Christ, we are called to measure our economy, not only by what it produces, but how it touches human life, whether it protects human dignity and strengthens family life.

Franciscan Youth: Acorns in transition

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Overview 1998

What an eventful year! The National Secular Franciscan Youth/Young Adult Commission took advantage of two National Catholic Youth Conferences by sending four of its Commission members to learn more about the needs and interests of Catholic Youth. The ideas and resource materials brought back will help the Commission strengthen Franciscan Youth Groups/Fraternities starting in the United States.

Finally, the Commission's *A Guide for Franciscan Youth/Young Adult Ministry* became available through Barbo-Carlson Printing. Order forms were sent to Regional Ministers and also provided in the National Newsletter, TAU-USA. Over 160 Guides were purchased by Seculars and other Franciscans wishing to start Franciscan Youth Fraternities or Groups. The Commission received a letter of gratitude and appreciation from our Minister General, Emanuela De Nunzio, OFS, for the work of the Guide.

Commission members volunteered for various activities: Some accepted invitations to speak on on-going activities of the Commission and progress of Franciscan Youth Groups in the United States. Kathy Taormina, SFO and the National Co-chairs responded to these. Kathy coordinated the Fourth Annual Franciscan Fest through Lady Poverty Region, the most successful to date. She also coordinated the inspiring Franciscan Youth presentations for the October 1998 NAFRA meeting in Pittsburgh, PA. A hurried request went out to Catherine Meibert, SFO to prepare some generic lesson plans for Youth meetings and for some handouts titled, "Suggestions For Beginning Youth Groups." Eileen Costa, SFO made inquiries about Korean, Vietnamese, and Hispanic Youth Groups in the Los Angeles area.

Commission members met in Phoenix, AZ to plan their participation in the "All-Commissions Conference June 1999." Several teen Franciscan Youth members were invited for a day to critique the content of the Guide from a Youth's perspective for future additions. Fr. Rusty Shaughnessy, OFM, was appointed Spiritual Assistant to the National Secular Franciscan Youth/Young Adult Commission at their request.

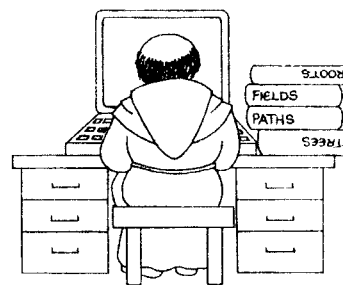
A text on the Commission was submitted by the National Co-chairs to be included in the upcoming National Formation Orientation Handbook on all the Commissions. Commission Co-chairs met three times during the year with the other National Commission Chairs to plan the All Commissions Conference.

The Commission continues to receive requests for information about Franciscan Youth and is in touch with existing Youth Groups and their leaders in the United States: Brother Marius Grone, OSF - Franciscan TAU

Society, Saint Anthony High School, South Huntington, NY; Sister Bernice Eib, OFS - TAU Peter (YUFRA) in Riverside, New Jersey.

Featured Franciscan Youth Group

The Franciscan Youth Group of Phoenix, AZ, under the leadership of Catherine Meibert, SFO have raised \$1414.15 so far for the much-needed computer for an Indian Mission. The Youth are also doing activities for elementary school children, such as teaching them how to make rosaries, and how to play games involving saint-recognition (We would like to feature other Franciscan Youth Groups in quarterly issues of TAU-USA).



Thanks, Patti!

by Bill Wicks, SFO
National Minister

Patricia Normile, SFO was editor of the National Newsletter for five years, beginning with her first edition in the fall of 1993. She succeeded the late great Elizabeth Ryder, SFO. Patti's first edition was 7" x 8.5", and on newspaper quality paper -- a far cry from what we have today. Early in 1995 the readership was surveyed and there were 125 responses. The survey resulted in an affirmation for a larger size, improved quality paper, inclusion of the Formation Newsletter, which, at the time, was mailed under a separate cover, and a name was chosen: TAU-USA. The survey also stated emphatically that people were satisfied with the content. Patti is now concentrating on writing -- she is a published author, "Following Francis of Assisi, A Spirituality for Daily Living," and others, and is deeply involved with the Franciscan Family Apostolate, which provides sustenance to families in India. Patti, thanks for bringing our Newsletter to the high standard that it is today -- an excellent instrument of communication and formation. We thank you for your dedication, and wish you peace, successful writing, and many other good things in the future.



Anneta Duveen's Sculpture Presented in Costa Rica



Beginning on December 8, 1998, Franciscans International held a Symposium for the Celebration of the 50th Anniversary of the Universal Declaration of Human Rights, at the United Nations' University for Peace in San José, Costa Rica. On December 10, former National Minister Anneta Duveen, SFO was present at the Symposium, to attend the dedication of her sculpture of Saint Francis (above).

Anneta, who currently serves as the SFO liaison to Franciscans International Executive Committee, received a phone call from Father Iggy Harding, OFM in June, telling her that Dr. Robert Muller, the Chancellor of the University wanted a sculpture of Saint Francis.

"It took me six weeks to realize that I had been commissioned.... My inspiration was the fresco portrait of Saint Francis by Cimabue in the Basilica in Assisi. This was done about 1270 and is said to be the closest depiction of our Founder.

"Secondly, I need a clear vision of how I want to project the person I am sculpting. My work of Saint Francis is centered on the moment when he recovers from his spiritual and physical breakdown at San Damiano (two years before his death). As he rises out of this despair, he writes the 'Canticle of the Sun'. This is the moment of his life that speaks the most loudly to me."

Anneta confides that this was her first art project that came to completion since 1987. Sculptures of Columbus and "The Papal Family" (the Wojtylas), and designs for 49 stained-glass windows based on "The Sermones" of Saint Anthony remain unfinished.

"The Saint Francis commission made 1998 the best year of my life (I'm reaching for 75.) I thank all of you who made it possible."

Anneta credits her husband, Benjamin, for supporting her in her work, and for encouraging her to travel to Costa Rica to attend the dedication of her sculpture.

Anneta joyfully reflects on her years of service to the Order: "As a Secular Franciscan (professed in 1961) this sculpture was second in importance to my representing the English-speaking Secular Franciscans at the final writing of the Pauline Rule in Rome. I was serving as National Minister at the time, and was appointed by the late Minister General, Manuela Mattioli, SFO and the Presidency. We wrote the present Rule in five days and there were only minor changes to the Document that Pope Paul VI (a Secular Franciscan) signed in 1978 with the Seal of the Fisherman."

Anneta is an accomplished artist. In September 1985, her art (sculptures, watercolors, and graphics) were the subject of an exhibition in the major cloister of the Basilica of Santa Croce in Florence, Italy, organized by Città di Vita, a bimonthly journal of religion, art, and science

On October 7, 1985, Anneta met our Holy Father, Pope John Paul II, and presented him with a model of her tabernacle sculpture, "Our Lady of the Grain of Wheat", which he blessed.



Franciscans International Intervention

continued from page nine

one of capitalism, a few like himself were becoming richer causing the majority to become impoverished. It was then that Francis of Assisi radically changed his lifestyle. He started a movement to live simply using only what he needed, sharing everything else with others, and became noted for it. Today, Saint Francis of Assisi, the patron saint of ecology, asks all his followers to revere all creation and preach by example. In response, Franciscans International is proposing that the entire Franciscan family around the world, including all its members, affiliates, and institutions, including 800,000 Secular Franciscan family homes, worldwide, commit to a 20 percent reduction of emissions. We propose energy audits; converting to energy efficient lighting and appliances; fans in place of air conditioners when possible; the adoption of simple lifestyle changes, to include the use manual tools and appliances; the use of carpooling, bicycles, and public transportation; to increase recycling efforts, and encourage the purchase and use of recycled products; tree plantings; and conservation awareness programs. This is our sincere commitment to you, and we ask you, Delegates of COP 4, for your sincere commitment, as well. Thank you.

Agnus Dei

by Antony Outhwaite, SFO



O Sacrament of Love! O Healing Mystery!
O Gracious Gift no fortune could afford!
The source and summit of salvation history;
The Lamb of God, Our Eucharistic Lord.
O marvel straining mortal comprehension!
With Christ's own Sacred Body we are fed.
The King of Kings, in mighty condescension,
Assumes for us the humble form of bread.
His Body and His Blood are truly present;
The Bread of Life is broken, yet still whole.
He gives Himself as food for prince and peasant;
Incarnate Glory fills each starving soul.
Praise Christ our Lord for this all-hallowed Rite
A thin-veiled glimpse of God's unfailing light.



New Franciscan Book Available

The Five Franciscan Martyrs Region, in Florida, has published a book titled The Cradle of The Catholic Church and the Franciscan Order in the USA by Reverend Thomas K. Murphy, OFM. Published at Easter 1998, this 140-page book tells the magnificent story of the long forgotten and historically ignored Spanish Catholic-Franciscan missions in the land of *La Florida*. Written especially for those who desire a deeper understanding and appreciation of our Catholic-American heritage, this book also commemorates the 400th anniversary of the martyrdom of five Franciscan friars who gave their lives in September 1597 in witness to the sanctity of Christian marriage and family life.

All proceeds from the sale of this book will benefit the Franciscan friars at Saint Anthony Friary in Saint Petersburg, FL, and also support the work of the Secular Franciscans in the Five Franciscan Martyrs Region of Florida, and South Georgia. The book is available for \$10.00 + \$3.00 shipping from:

Reverend Thomas K. Murphy, OFM
Saint Anthony Friary
357 Second Street North
Saint Petersburg, FL 33701

Yosemite Franciscan Experience

A Franciscan Family experience is being planned for Yosemite National Park, California, the second week of May 2000. Secular Franciscans and their families are invited. The beauty of God's creation is ever present in Yosemite Valley, particularly during the month of May.

During May the waterfalls are at their fullest, the dogwood and wild iris are in full bloom, the evening Grosbeak are singing a beautiful song, the weather is usually just right, and the summer crowd is not present yet. The cost is estimated to be between \$400 and \$600 per person depending on accommodations and meal choices. Some units with bath accommodate up to five persons.

Airfare expense is not included. It is hoped that we will have between 50 and 100 attend. As of now, 20 people have signed up. Reservations must be made by April 1, 1999.



If you are interested please return your name, address, phone number and/or e-mail to: Frances Wicks SFO, 3307 Quail Meadows Drive, Santa Maria, CA 93455. She will follow up with a letter to you which will include more details. Don't forget, the deadline for reservations is April 1, 1999.



*the more the gospel is
read, the more faith
becomes alive. the
gospel is the Book which
serves all and is for all.*

Pope Saint Pius X

Franciscan Family Apostolate

by Patti Normile, SFO

FFA Board of Directors Member

E-mail: normile@juno.com

The Board of Directors of Franciscan Family Apostolate met December 5, 1998, at Mercy Center, Madison, CT. Newly elected officers of the Board of Directors are: Alan Ouimet, SFO, President; Richard Morton, SFO, Chairman; James Flickinger, SFO, Secretary, and Frank Barfus, Treasurer.

Franciscan Family Apostolate, founded by Alan Ouimet 28 years ago, is an organization sponsored by the National Fraternity of the Secular Franciscan Order and recommended as an excellent outreach to render assistance to impoverished families in region of Kerala, south India. Families whose annual income is under \$100 U.S. money are supported by families in the United States. Support funds provide money for food, medical care and savings for housing needs for a family.

Family support for a number of years has begun at \$15 per month but inflationary factors indicate that \$20-\$25 is a more adequate monthly contribution. Franciscan Family Apostolate is federally tax exempt and is annually audited as required by State Law. Sponsors are always needed as the waiting list of needy family continues.

Contacting Franciscan Family Apostolate has become easier. New features of FFA communications include an e-mail address and a toll-free number for inquiries regarding supporting a family in India or for securing information about families currently assigned. The e-mail address is: AJOuimet@aol.com; toll-free number: 1-888-781-4399; traditional mail: 93 Country Way, Madison, CT 06443.

Letters to sponsored families should be sent directly to the sponsored family with their name and their FFA assigned number on the outside of the envelope. Mailing address is: Franciscan Family Apostolate, Bishop's House, P. B. 4804, Alappuzha - 688 012, Kerala, India.

The Franciscan Family Apostolate office in Alleppey [Alappuzha], Kerala, India, has moved from keeping hand written ledgers to maintain families' accounts and antique typewriters to communicate with the US FFA to a computerized office system. Indian staff members have received training in computer use. Computerization results in a substantial savings in paper, postage and telephone costs for the Apostolate.

Other recent FFA accomplishments include the establishment of the Medical Fund for the Poor, an endeavor sought by Conossian Sister Carmel Paul, Director of the Kerala office of FFA. Twenty-seven houses have been constructed with the aid of FFA coupled with savings gathered by the families. The Assisi Hospital has opened as a Hospice for the dying in the region.

The next meeting of the Board of Directors will be held in India with the Indian staff and Board Members in early February, 1999.

Blessed Luchesio and Buonadonna

Legend has it that Blessed Luchesio and his wife, Buonadonna set in motion the Secular Franciscan Order. How much do we know about them?

The following information is taken from Franciscan Saint of the Day by Patrick McCloskey, OFM.

Luchesio and Buonadonna lived in Poggibonzi where he was a greedy merchant. Meeting Francis – probably in 1213 – changed his life. He began to perform many works of charity.

At first Buonadonna was not as enthusiastic about giving so much away as Luchesio was. One day after complaining that he was giving everything to strangers, Buonadonna answered the door only to find someone else needing help. Luchesio asked her to give the poor man some bread. She frowned, but went to the pantry anyway. There she discovered more bread than had been there the last time she looked. She soon became as zealous for a poor and simple life as Luchesio was. They sold the business, farmed enough land to provide for their needs, and distributed the rest to the poor.

In the 13th century, some couples, by mutual consent and with the Church's permission, separated so that the husband could join a monastery or a group like that of Francis, and his wife could go to a cloister. (Conrad of Piacenza and his wife did just that.) This choice existed for childless couples or for those whose children had already grown up. Luchesio and Buonadonna wanted another alternative, a way of sharing a religious life, but outside the cloister.

To meet this desire, Francis set up the Secular Franciscan Order. Francis wrote a simple Rule for the Third Order (Secular Franciscans) at first. Pope Honorius III approved a more formally worded Rule in 1221.

The charity of Luchesio drew the poor to him and, like many other saints, he and Buonadonna seemed never to lack the resources to help these people.

One day Luchesio was carrying a crippled man he had found on the road. A frivolous young man came up and asked, "What poor devil is that you are carrying there on your back?" "I am carrying my Lord Jesus Christ," responded Luchesio. The young man immediately begged Luchesio's pardon.

Luchesio and Buonadonna both died on April 28, 1260. He was beatified in 1273. Local tradition referred to Buonadonna as "blessed" though the title was not given officially.

Their feast day is April 28.



*The Father loves me for this:
that I lay down my life.*

John 10:17

Secular Franciscan All Commissions' Conference

Forming the Body of Christ – Bringing Forth the Kingdom of God



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For the first time since their establishment, all six National Commissions will join together to present a four-day All Commissions' Conference, for the purpose of dialoguing, building awareness, and energizing all of us to go forth and make a difference!

Just as the Scriptures teach us that the interconnectedness of the members of the Body of Christ (the Church) is essential for building the Kingdom of God (Rom 12:4-8), so the Conference will express the importance of the interconnectedness of the National Commissions to build the same Kingdom.

Franciscan Institute, Saint Bonaventure University, Allegheny, NY
June 24 – 27, 1999

Each Region may send six Commission Chairs and Regional Minister at No Conference Cost. Transportation cost not included.

For additional information contact Mary Mazotti, SFO
Phone 209-795-3809; E-mail mkmaz@goldrush.com

Accommodations are limited to 350 rooms. Please register early!
There is a \$200.00 registration fee if you are not a Regional Commission Chair.

✕-----REGISTRATION FORM-----✕

Name _____ Phone _____

Address _____

City _____ State _____ Zip Code _____

E-Mail _____ Region _____

Circle One: Regional Minister Commission Chair Observer

Which Commission are you representing? _____

Do you have any special needs? Please describe. _____

Do you have a special talent to offer? _____

In advance of the conference, you will receive a packet from us giving you more information, including a map to Saint Bonaventure, and a telephone number to use in case of emergency. At that time we will also ask you to let us know your specific travel plans to help us arrange airport pick-ups, etc.

Thank you for sending this completed form promptly to:
Dan and Sarah Mulholland, SFO, 855 North Jefferson Street, Arlington, VA 22205

NATIONAL FRATERNITY - SECULAR FRANCISCAN ORDER - U.S.A.

BUDGET FOR 1999

AS APPROVED BY THE NATIONAL FRATERNITY COUNCIL ON 10/17/98

-----INCOME-----	ACCOUNT #
PER CAPITA @ \$5 (18,000 members)	6110
INTEREST	6120
FORMATION BOOK SALES	6200+6206
NEWSLETTER SUBSCRIPTIONS	6210
MISCELLANEOUS	6140
TOTAL INCOME	113,000
-----EXPENSES-----	
CIOFS PER CAPITA	4,000 7110
NEWSLETTER	10,000 7120
ANNUAL MEETING	20,000 7130
COUNCIL OFFICERS	15,000 7140
COUNCIL MEETINGS	15,000 7150
CIOFS MEETING	8,000 7160
FORMATION - PRINTING	14,000 7180
COMMISSIONS:	
FORMATION	6,000 7181
PEACE & JUSTICE	3,000 7182
FAMILY	3,000 7183
WORK	3,000 7184
ECOLOGY	3,000 7185
YOUTH	3,000 7187
ALL COMMISSION CONFERENCE	10,500 7189
MISCELLANEOUS:	
ECUMINICAL COMMITTEE	3,000 7188
LIVING BY FAITH	500 7191
CONFERENCE NATIONAL SPIRITUAL ASSISTANT	1,000 7199
TOTAL EXPENSES	122,000
NET DEFICIT	(9,000)

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John K Sanborn, sfo
National Treasurer
22-Oct-98

Page No. 1
01/10/99

REGION SUMMARY REPORT

Reg No.	REGION NAME	Report Year	Regular Frats	EM Frats	Youth Frats	PROF No.	CAND No.	INQU No.	Balance Due	PerCapita Paid
00	Prior year per cap paid this year	1997	0	0	0	0	0	0	0	10528
50	DHANA O KE ANJENUE	1998	4	0	0	42	8	2	0	210
51	FIVE FRANCISCAN MARTYRS	1998	31	7	0	633	42	44	0	3165
52	ST FRANCIS	1998	30	4	3	1071	91	54	0	5355
53	BL JUNIPERO SERRA	1998	29	3	0	645	64	32	0	3225
54	TROUBADOURS OF PEACE	1998	12	2	0	344	35	25	0	1720
55	QUEEN OF PEACE	1998	29	0	0	559	50	23	0	2795
56	DIVINE MERCY	1998	26	1	0	1036	62	65	0	5180
57	ST MARGARET OF CORTONA	1998	31	0	0	771	55	56	0	3855
58	ST THOMAS MORE	1998	8	2	0	287	20	28	0	1435
59	MOTHER CABRINI	1998	32	2	0	1044	52	5	785	4435
60	ST JOAN OF ARC	1998	18	1	0	277	54	24	0	1385
61	BROTHERS & SISTERS OF ST FRANCIS	1998	17	0	0	203	32	1	0	900
62	EXALTATION OF THE HOLY CROSS	1998	4	0	0	106	6	8	0	530
63	FRANCISCANS OF THE PRAIRIE	1998	8	1	0	373	0	0	0	1865
64	HOLY TRINITY	1998	21	1	0	439	30	23	0	2195
65	LA VERNA	1998	32	0	0	923	0	0	2600	2000
66	OUR LADY OF INDIANA	1998	20	2	0	409	28	7	0	2045
67	LOS TRES COMPANEROS	1998	24	9	0	261	25	6	592	1305
68	LADY POVERTY	1998	35	2	0	741	57	49	0	3705
69	BL KATHERINE DREXEL	1998	38	2	1	973	57	60	0	4865
70	ST MAXIMILIAN KOLBE	1998	24	0	1	621	29	29	0	3105
71	BL KATERI TEKAKWITHA	1998	41	3	0	702	49	13	0	3510
72	SANTA MARIA DE LAS MONTANAS	1998	15	1	0	164	23	14	0	820
73	OUR LADY OF THE ROCKIES	1998	6	2	0	105	4	11	0	525
74	ST CLARE	1998	11	2	0	331	20	11	0	1755
75	OUR LADY OF GUADALUPE	1998	25	0	0	357	0	0	0	1785
76	FR SOLANUS CASEY	1998	41	1	0	1173	59	55	0	5865
77	OUR LADY OF THE ANGELS	1998	56	0	0	1300	82	84	0	6500
78	ST ELIZABETH OF HUNGARY	1997	44	1	0	990	138	49	5000	0
79	THE TAU CROSS	1998	44	4	0	1000	65	55	1000	4000
80	JUAN DE PADILLIA	1998	0	0	0	140	0	0	0	700
***	Total ***		756	53	5	18020	1237	833	9977	91263

NATIONAL FRATERNITY - SECULAR FRANCISCAN ORDER - U.S.A.

QUARTERLY FINANCIAL REPORT FOR CALENDAR YEAR 1998

GENERAL FUND	Quarter Ended:				TOTAL YEAR	BUDGET
	03/31/98	06/30/98	09/30/98	12/31/98		
Acct #	INCOME				TOTAL	YEAR
6110	23,281	12,955	42,817	12,210	91,263	85,000
6120	208	325	270	278	1,081	700
6200&08	3,857	4,136	7,874	2,254	18,120	15,000
6210	789	986	715	890	3,360	4,000
6140	28,134	18,402	51,676	15,632	113,844	106,000

EXPENSES						
7110	CIOFS PER CAPITA	3,542	1,657	2,072	168	3,542
7120	NEWSLETTER	1,334	200	3,900	16,274	8,000
7130	ANNUAL MEETING	200	3,900	4,881	3,788	20,000
7140	COUNCIL OFFICERS	3,844	3,569	4,881	3,788	16,083
7150	COUNCIL MEETINGS	6,931	1,492	8,493	325	17,181
7135	QUINQUENNIAL	(681)	(11,417)			(12,097)
7160	VISITATION	1,940	4,800	223	1,903	2,000
7180	FORMATION-PRINTING	1,640	4,800	223	1,903	8,566
	COMMISSIONS:					
7181	FORMATION	3,184	593	805	4,562	6,000
7182	PEACE & JUSTICE	110	1,556	2,432	3,000	3,000
7183	FAMILY	1,598	766	433	1,090	3,120
7184	WORK	483	674	321	1,511	2,990
7185	ECOLOGY	437	1,040	868	655	3,000
7187	YOUTH	891	1,356	610	1,183	4,000
	MISCELLANEOUS:					
7188	ECUMENICAL COMMITTEE				378	1,000
7191	LIVING BY FAITH	102	562	601	723	1,989
7195	EVANGELIZATION 2000					500
7199	CONFERENCE NATIONAL SP ASST			1,000		1,000
7197	OTHER					1,500
	TOTAL EXPENSES	20,120	7,804	25,104	31,360	84,389
	NET INCOME (EXPENSE)	8,014	10,598	26,572	(15,728)	29,456

BANK Balances					
BEG:	CHECKING-MARINE	8,323	16,132	26,501	52,860
	SAVINGS-MARINE	27,671	27,876	26,104	28,317
	TOTAL - Beginning	35,994	44,008	54,605	81,177
END:	CHECKING-MARINE	16,132	26,501	52,860	36,920
	SAVINGS-MARINE	27,876	26,104	26,317	28,529
	TOTAL - Ending	44,008	54,605	81,177	65,449

RESPECTFULLY SUBMITTED
John K. Sanborn, etc, National Treasurer

file: 1998qtr.wq2

13-Jan-99

NATIONAL FRATERNITY - SECULAR FRANCISCAN ORDER - U.S.A.

RESTRICTED FUNDS REPORT

DATE	SACRED HEART FUND		OTHER RESTRICTED FUNDS				CIOFS OFFICE FUND 7310	All Comm Conferenc Fund 7311	Hurricane Relief Fund 7312	TOTAL of all FUNDS 7301-12
	Formation 7301	Peace & Justice 7302	Anonymous Donor FUND 7307	RICHARD MORTON FUND 7308	ASSISI VICTIMS FUND 7309					
12/31/97	Balance	345	1,000	11,918	9,585	100	10,000			32,948
1998	Donations			10,100	15,394		32	6,345	1,150	33,021
1998	Expenditures	(345)	(1,000)	(8,337)	(24,979)	(100)	(10,032)		(1,150)	(45,943)
1998	Net for Year	(345)	(1,000)	1,763	(9,585)	(100)	(10,000)	6,345		(12,922)
12/31/98	Balance			13,681				6,345		20,026

DUNS SCOTUS SECULAR FRANCISCAN FORMATION TRUST FUND

	Cash Account	Investment Account	Total Value
12/31/97	Trust Fund Balance	593	506,947
	Interest income	1,641	5,053
02/06/98	T-bills mature	512,000	(512,000)
03/02/98	Purchase mutual funds:		
	Dreyfus Third Century Fund	(102,500)	102,500
	Neuberger & Berman Socially Responsive Fund	(102,500)	102,500
	Pax World Fund	(102,500)	102,500
	Brokerage fees	(153)	(153)
04/07/98	Purchase: Domini Social Equity Fund	(102,500)	102,500
04/27/98	Purchase: Aquinas Equity Growth Fund	(102,500)	102,500
06/30/98	Investment gains/losses: Second Quarter	1,435	29,639
09/30/98	Investment gains/losses: Third Quarter	26	(68,872)
12/31/98	Investment gains/losses: Fourth Quarter	50	108,823
12/31/98	Trust Fund Balance	3,092	582,090

What Shall I Do for Lent?

In his Apostolic Letter *Tertio Millennio Adveniente*, Pope John Paul II calls for 1999 to be the year of charity, devoted to God the Father. The Old Testament prophet Micah calls each of us to "act justly, love tenderly, and walk humbly with God our Father" (Micah 6:8), and to develop a greater feeling of solidarity with the poor. Our holy father Saint Francis "turned with marvelous tenderness and compassion toward anyone afflicted with physical suffering; and when he noticed deprivation or need in anyone, he saw in that person the suffering Christ Himself. The love of Christ only intensified his natural bent toward compassion." (Saint Bonaventure, *Major Life*, 8:5, translated by Murray Bodo).

Here are some suggestions for ways to celebrate this holy season:

Franciscan Mystery Play



The Franciscan Mystery Play is a dramatic multi-media presentation of "The Way of the Cross". It is offered in several churches in the Northeast during the Lenten season.

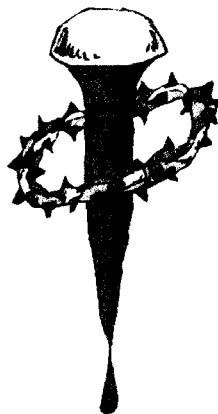
Written and directed by Father Francis Pompei, OFM, a Franciscan Friar from Holy Name Province, and team member of Saint Francis Inn soup kitchen, Philadelphia,

the Mystery Plays are performed by approximately 14 teenagers and 4 adults. The performances are in the tradition of the medieval Mystery Plays which were frequently sponsored by Franciscans, who advocated popularizing scriptural events.

The Mystery Plays call for no speaking parts. Through the use of special lighting, inspirational music, drama, and soul-searching meditations, people are able to get in touch with themselves; their goodness, struggles, and their sins. Then, in a very unique way it becomes a prayerful vehicle for the Lord's spirit to forgive, heal, renew and give peace.

It is the kind of event that one can experience over and over again, and always walk away with something new each time.

For a schedule of performances, or other information, access the web site at <http://www.mysteryplay.org>, or e-mail webmaster@mysteryplay.org, or call Father Francis Pompei, OFM at 215-423-2859.



Host a Hunger Banquet

The Hunger Banquet is an excellent activity to simulate the inadequate distribution of food in our world. The idea of the Hunger Banquet is that participants represent countries around the globe and receive a meal that corresponds to their country's particular economic status. It is an opportunity to actively express solidarity with the poor around the world.

As participants arrive, each is randomly assigned a country. Those who are assigned a "Level 1" developed country (10% of those attending) should be served their meal of meat, potatoes, vegetables, bread, and dessert, while they remain seated at their elaborately set table. They should be invited to ask for second helpings of food at any time. Those assigned to a "Level 2" developed country (25%), should be invited to help themselves to one small serving from a buffet of meat and vegetables, and be seated at their modestly set table. Participants in the "developing world" (65%) should be invited to stand in line and be served a small helping of rice and a small cup of water. This group should not receive eating utensils, and should be seated on the floor.

It is recommended that a special speaker reflect on the realities of hunger while the meal is shared. After the meal a brief discussion may be held to gather the thoughts and feelings of the group.

For more information, contact:

Corryne A. Deliberto
Catholic Relief Services
209 West Fayette Street
Baltimore, MD 21201
Phone: 410-625-2220



Other Suggestions

- Spend time preserving the Earth, and recognize creation as a reflection of the Creator;
- volunteer to assist at a soup kitchen, tutoring, or care-giving;
- forgive someone, or ask for forgiveness;
- anticipate the needs or requests of parents, friends, fellow workers, etc.;
- ask someone who annoys you how their day went;
- try to be yourself in a Christ-like way;
- become aware of people who are lonely, and need friendship;
- choose one day a week when you don't eat between meals, not even drink a soda;
- write a prayer for each day of Lent;
- remember that prayer is not only a formula, it's an attitude, commitment, witness, and acceptance of life.

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

Formation Resource List. (1997). 8 1/2"x 11", 3 hole drilled, 66 pages. \$7.50 per copy plus \$3.50 P&H; P&H is \$5.00 for 2, \$6.50 for 3; 10 or more copies \$6.00 each plus P&H.

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

A Guide For Franciscan Youth / Young Adult Ministry. (1998). 8 1/2" x 11", 84 pages. 1-9 books \$8.50 each plus P&H; \$3.50 P&H for 1; P&H is \$5.00 for 2, \$6.50 for 3; 10 or more books \$6.80 each plus P&H.

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Handbook For Secular Franciscan Servant Leadership. (1998). 8 1/2" X 11", 3 hole drilled, 137 pages plus Formation Resource List as a 58 page appendix. \$22.50 per copy plus P&H; 10 or more copies, \$18.00 each plus P&H.

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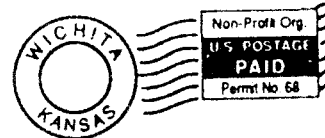
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