

# TAU-USA



Issue Number 26

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

Spring 2000

## We're Having a Jubilee

William Wicks, SFO, National Minister

When I first heard of the theme for this issue of the TAU, I immediately thought of three things. The first thought that came to mind was: go to the Internet. The second was a song written and sung by Mary Chapin Carpenter titled "Jubilee", and the third was that I probably will miss the deadline because Frances and I are traveling south to celebrate my granddaughter's baptism. Stay tuned.

### The Internet

What a wonderful tool for gathering information! I went to my favorite search engine, "Webcrawler", keyed in "Jubilee" and found: <http://gnm.org/Jubilee2000.htm>, which includes a multitude of sources including a list of official Jubilee days, the Pope's Jubilee prayer, and the Pope's Apostolic letter, *Tertio Millennio Adveniente*.

Also, I found [http://www.jubil2000.org/pre\\_index.uk.html](http://www.jubil2000.org/pre_index.uk.html), which includes a short history of each Jubilee year, beginning with the first one in the year 1300. For instance, it was at the 1900 Jubilee year that Pope Leo XIII proclaimed the need for social reform with his encyclical *Rerum Novarum*, and in 1950 Pope Pius XII proclaimed the dogma of the Assumption of Mary. I recommend, if you have "on-line" service, that you access those Internet sites. They are rich with Jubilee Year information.

### Jubilee - the Song

*Our Jubilee has been announced. It's just up to us to personalize it.*

There are lines in the song by Mary Chapin Carpenter which really express the meaning of Jubilee in secular terms. She personalizes the spirit of Jubilee. Many of her songs express a social

commentary. Her singing enlivens the words. However, our editors are currently limited to "print only" media.

The poetic lines of the song include ideas of invitation, reconciliation, and having a place at the table for someone who has been alienated. Following are two stanzas of "Jubilee":

I can tell by the way you're listening, that you still are expecting to hear your name being called like a summons to all, who have failed to account for their doubts and their fears. They can't add up to much without you. So if it were just up to me, I'd take hold of your hand saying come hear the band play your song at the Jubilee.

I can tell by the way you're searching for something you can't even name. That you haven't been able to come to the table, simply glad that you came. And when you feel like this try to imagine, that we're like frail boats on the sea, just scanning the night for that great guiding light announcing the Jubilee.

Our Jubilee has been announced. It's just up to us to personalize it.

### The Baptism

Through my new granddaughter, Kelsey Renee, the Holy Spirit has moved to bring my daughter Mary back into close communion with our beloved Catholic Church, and her husband Chris to a better understanding of the truth and beauty of our Church. Chris is a wonderful young man with outstanding moral character, and he is a good husband and father. Last weekend, we celebrated the baptism of Kelsey Renee in the parish where Frances and I raised our children, and where they attended grade school: Our Lady of the Assumption in Claremont, California. On the wall behind the altar, there is a new painting of Jesus knocking at the door (you know the one) - the parish's symbol of the Millennium Jubilee celebration. The knock is an invitation: "Invite Me into your heart." My daughter accepted the invitation for Kelsey with joy. She was beaming throughout the beautiful Christian family welcoming service. Father Anthony, who presided with such a gentle spirit, surprised each of the parents with the question, "What do you ask of the Lord?" I was so deeply moved by my daughter's response. She said, "That Jesus take Kelsey in His arms, hold her tight, and never let her go." You can imagine how I felt at that moment.

Isn't that what Jubilee is all about: the invitation, the response, the preparing of a place at the table, the loving embrace, and the unconditional welcoming home, no matter the past?



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TAU-USA  
c/o Mr. and Mrs. Antony Outhwaite, SFO  
6 Light Street  
Nuangola, PA 18637

e-mail: [tauusa@netzero.net](mailto:tauusa@netzero.net)

### Subscription Information

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Dolores Smelko, SFO  
RD 1, Box 155  
Anita, PA 15711

e-mail: [deesmelko@penn.com](mailto:deesmelko@penn.com)

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### 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.
- In the Franciscan interest in ecology, please try to send submissions in electronic format (e-mail or floppy disc), instead of on paper.



### Letters to the Editors

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

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*Sanctify yourself  
and you will  
sanctify society.*

Saint Francis of Assisi

## "To Announce a Year of Favor from the Lord"

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

The Great Jubilee Year 2000 is upon us! We have begun our celebration of the Holy Year which marks the 2000<sup>th</sup> anniversary of the Nativity of our Lord and Savior Jesus Christ! As captured in the title of this article, taken from the Book of the Prophet Isaiah (61:2) and applied by Jesus to Himself (Luke 4:19), we, as Catholics and Franciscans, are called to proclaim this good news to the whole world. This proclamation, by word and, especially, by action, is one concrete and immediate way for us to "go forth as witnesses and instruments of [the Church's] mission among all people" (SFO Rule, Article #6).

The Jubilee Year began on Christmas Eve 1999, when our Holy Father, Pope John Paul II, opened the Holy Door at Saint Peter's Basilica in the Vatican, and a deacon sang, "Twenty centuries have passed since that blessed day; therefore the Church, mindful and grateful, celebrates the bi-millennium of the birth of Christ, her spouse, with a Jubilee Year: a year acceptable to the Lord, a year of mercy and grace, a year of reconciliation and pardon, of salvation and peace." This Great Jubilee Year will extend through the Solemnity of the Epiphany of the Lord on January 6, 2001. The Commissions of the National Fraternity have chosen to focus the Ongoing Formation section of TAU-USA for the year on selected aspects of this Jubilee Year. In this issue we reflect in a general way on the meaning of the Jubilee from the perspective of our particular Commissions. In subsequent issues we will highlight the aspects of Pilgrimage, the Forgiveness of Debts, and the notion of Returning Home -- all of which are central themes of this wonderful Jubilee Year.

*"By its nature, the Holy Year is a time when we are called to conversion."*

The Church's vision for the Holy Year is contained in Pope John Paul II's 1994 Apostolic Letter *Tertio Millennio Adveniente* ("On the Coming of the Third Millennium" from which we quoted extensively in last

year's Ongoing Formation section of TAU-USA) and his 1998 Papal Bull *Incarationis Mysterium* ("Bull of Indiction of the Great Jubilee of the Year 2000"). In these writings, the Holy Father reflected on the Church's history and its hope for the future, in the light of that incredible mystery of the Word of God made flesh in the person of Jesus the Christ. This great anniversary of Christianity is a time to "let faith be refreshed, let hope increase, and let charity exert itself still more" (*Incarationis Mysterium*, #11). It is an opportunity for us to renew ourselves by deepening our spiritual lives: "By its nature, the Holy Year is a time when we are called to conversion" (*Incarationis Mysterium*, #11).

How clearly these words of the Pope echo Article #7 of our own Rule of Life: "Let them conform their thoughts and deeds to those of Christ by means of that radical interior change which the gospel itself calls 'conversion'."



On banners and symbols of the Holy Year everywhere, we see the words "Christ – Yesterday, Today, Forever", as well as the invitation to "Open Wide the Doors to Christ". The Catholic Bishops of the United States have recommended to us nine practical ways in which we can do our part to open wide the doors of our hearts to Christ:

- **Make time for prayer**, especially the Sacred Scriptures, the Liturgy of the Hours, a pilgrimage or retreat;
- **Practice forgiveness**, learning how to forgive and be forgiven, especially in the Sacrament of Reconciliation;
- **Celebrate the Eucharist**, each and every Sunday, Holy Day of Obligation and daily when possible;
- **Live a just life**, working actively against all forms of discrimination, racism and oppression, treating everyone with the dignity God gave them;
- **Help the poor**, assisting especially those living in poverty;
- **Be a domestic church**, supporting and nurturing love and care within our families;
- **Share faith**, witnessing to God's presence in our lives;
- **Join a small Christian community** (we Secular Franciscans already should have such an experience of church in our own local fraternities!); and
- **Know your faith**, studying Sacred Scripture and seeking to learn more about Church teachings and tradition (this might be the year to really commit ourselves to our fraternity's ongoing formation process...)

Which of these nine ways to live the Jubilee experience does each of us need to work on the most? On which one should we focus as a fraternity? The Jubilee will not benefit us, nor our Order, nor the Church, nor the world, unless we live it in our daily lives. The Pope has begged us to "Do as much as possible to ensure that the challenge of the Year 2000 is not overlooked, for this challenge certainly involves a special grace of the Lord for the Church and for the whole of humanity" (*Tertio Millennio Adveniente*, #55).

Brothers and sisters, God give you peace!

*The Jubilee will not benefit us, nor our Order, nor the Church, nor the world, unless we live it in our daily lives.*

## Jubilee

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

On December 26, 1999, the Feast of the Holy Family, before he prayed the Angelus in Saint Peter's Square, the Holy Father reflected on the subject of family. He told the faithful gathered there of the "importance of the family as the community of love and life formed by a man and a woman, who give themselves to one another in marriage and are open to God's gift of children". He explained that children have rights; they are entitled to be born and to grow in such a family.

Pope John Paul II has asserted that "the future of humanity passes by way of the family (Apostolic Exhortation, *Familiaris Consortio*, #86) and the great family of nations is built from this small but fundamental cell". Family life has "the mission to guard, reveal, and communicate love", by becoming "what God intended it to be from the beginning: the sanctuary of love and cradle of life. Civilization still rises and falls on the health of family life."

### What does Jubilee mean for the Franciscan family?

In the biblical tradition of the Jubilee, the word "jubilee" comes perhaps from the term "jobel", and recalls the sound of the horn or trumpet used to call the people of Israel to announce their feast days, especially the most important holy seasons, and to proclaim a year of the Lord's favor (cf. Isaiah 61:1-2).

Today, the term Jubilee speaks of joy; not just inner joy, but a joy of expectation, of jubilation, celebrating an anniversary or occasion with all its "outward, visible, audible and tangible events" – demonstrating that the Church is rejoicing. The Great Jubilee marks the celebration which fills us with joy for the commemorative event of the birth of Jesus.

*For Franciscan families, the Jubilee should be a year of grace; of loving kindness; of deeper conversion; of more dedicated effort in going from Gospel to life, and life to Gospel; of penance and reconciliation.*

Each family, in some way should be involved in the preparation for the Great Jubilee. Wasn't it through a human family that Jesus entered human history?

For Franciscan families, the Jubilee should be a year of grace; of loving kindness; of deeper conversion; of more dedicated effort in going from Gospel to life, and life to Gospel; of penance and reconciliation. Our *General Constitutions* tell us that "Secular Franciscans should

consider their own family to be the first place in which to live their Christian commitment and Franciscan vocation. They should make space within it for prayer, for the Word of God, and for Christian catechesis. They should

concern themselves with respect for all life in every situation from conception till death." (Article 24)

Franciscans see Jesus as the source of life and light for our lives. "I came that they may have life, and have it abundantly" (John 10:10). Life is precious to us, as is whatever touches life.

Pope John Paul's important message to all for the Year 2000 is a message of hope, of forgiveness, and of celebration. Franciscans are also called to seek ways of forgiveness. The Gospel is clear on the need for forgiveness. As Secular Franciscans, we find ourselves in places where conflicts may arise. But we learn the ways of forgiveness, we develop an attitude of mind and heart that carries with it the readiness to forgive. Our way of life calls us to continue our conversion, to change our ways in order to imitate the ways of the Lord as Francis did.

"Within our families, we need to teach – by word and example, by our priorities and our lives – the values that help our children grow to be responsible, faithful, caring, and disciplined. Our love, our values, and our faith are passed on not only by what we say, but also by how we live. Real happiness and satisfaction come from who we are and how we care for one another rather than what we have. Our news and entertainment media, too often

attack family values, undermine moral principles, and expose children to violence and to sexual themes on a daily basis. Fundamental values of integrity, compassion, respect for others and honesty must be encouraged." Faced with a world where violence is an everyday event, Franciscans are called to be bearers of peace. We must unceasingly seek out ways of unity and harmony. We have chosen this path by Profession into the Order. Even if it is hard, it is what we have committed ourselves to do. We can bring joy and hope, because Jesus is present within us. We must contemplate this mystery of the presence of God with humanity for the past 2000 years. We must thank the Lord for this gift as we celebrate the Great Jubilee.

We are invited to participate in the celebration of the Great Jubilee. This will make a difference in who we are, and how we, and our brothers and sisters, live.

### Questions for Discussion:

1. What does the Jubilee require of us?
2. In what simple ways can families celebrate the Jubilee?
3. What are the personal connections between the Jubilee and our family life?



*"Within our families, we need to teach - by word and example, by our priorities and our lives..."*

## Jubilee 2000 – Let us be “Oaks of Justice”!

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

*The following is based on a talk given as part of the Franciscan Pilgrimage of Light on December 29, 1999 in Assisi Italy, by Father John Wojtowicz, OFM*

What a remarkable privilege it is for us to be Franciscans in this year of 2000! Not only is it a new century and a new millennium – how many people get to experience even one of those? – but it is also a year of Jubilee, sometimes called a Holy Year.

One of the scriptural foundations for Jubilee is found in Isaiah 61:1-3:

The Spirit of the Lord God is upon me, because the Lord has anointed me; He has sent me to bring glad tidings to the lowly, to heal the brokenhearted, to proclaim liberty to the captives and release to the prisoners, to announce a year of favor from the Lord and a day of vindication by our God, to comfort all who mourn; to place on those who mourn in Zion a diadem instead of ashes, to give them oil of gladness in place of mourning, a glorious mantle instead of a listless spirit. They will be called oaks of justice, planted by the Lord to show His glory.

*The call is to  
healing,  
reconciliation,  
forgiveness,  
thanksgiving,  
renewal, and joy.*

The call is to healing, reconciliation, forgiveness, thanksgiving, renewal, and joy. The very first year of Jubilee or Holy Year for Christians was proclaimed in 1300 by Pope Boniface VIII. His Papal Bull specified how citizens could gain “great forgiveness and indulgence” for their sins by becoming

pilgrims to the basilicas “with contrite hearts, repentant for their sins”. On the face of it, this sounds somewhat as if it was just between the individual pilgrim and his or her God. However, this first Holy Year began a tradition of strong influence not only on religious development, but also on the social, political, and cultural life of the Western world.

The Holy Year was actually a peace movement, because war and hostilities were banned. It put into effect social equality, since all pilgrims, rich and poor, noble and peasant, were treated alike. Women, too, participated in the Holy Year. The Holy Years also broadened the pilgrims’ cultural horizons. They stimulated new building, new literature, and new works of art.

There have been many Holy Years of Jubilee since 1300. Over the years, a Jubilee spirituality has developed, which involves the following scripture-based practices: We must let the land lie fallow; proclaim

freedom; practice forgiveness (especially the forgiveness of debts); do justice. And, then, having made these central to our lives, we must hold a great feast, a Jubilee, celebrating both the year of Jubilee itself, and God who has granted it.



Proclaiming Jubilee today is an act of faith, hope, and conviction that grace, goodness, and holiness exist, even though none of them has triumphed fully. The Jubilee tradition says that, despite brokenness, there is Sabbath quiet; despite brother/sister murdering brother/sister, there is forgiveness; despite massive inequality, there is prophetic justice. Despite slaughter, our world lurches toward Bethlehem, where a new world aches to be born.

There is frequent confirmation of the hope that such a birth is possible in our world. Not only is the Berlin Wall demolished, Germany is reunified. Not only is Nelson Mandela free, he is President of South Africa. And in the course of only one year, the UN has celebrated another environmental Sabbath out of love for the land, even as the Children’s Defense Fund has led millions in a Children’s Sabbath out of concern for the youngest in our midst. A resolution has finally taken place between Great Britain and Ireland. Habitat for Humanity continues to build homes for the poor. And Israel and Jordan, in their promise that they “will share water”, offer a sacramental symbol that where sin and terror have abounded, grace abounds even more.

In the spirit of Jubilee, let us take a moment to sing a great song of gratitude, jubilation and praise to the Giver of all good gifts!

### Questions for Discussion:

1. In what ways is the Spirit of the Lord “upon” me and my fraternity?
2. Where can we bring glad tidings and healing?
3. How can we become “oaks of justice”?
4. How do we plan to celebrate Jubilee 2000?



# The Best Preparation for the New Millennium

Ed Zablocki, SFO

Co-chair, National Work Commission  
360 Beard Avenue, Buffalo, NY 14214  
716-838-4178; e-mail: zablocki@acsu.buffalo.edu  
website: <http://www.acsu.buffalo.edu/~zablocki>

The Jubilee theme of this issue led me to the good fortune of reading what our Holy Father had written on this topic in his 1994 apostolic exhortation *Tertio Millennio Adveniente* ("On the Coming the Third Millennium"). It was an inspiring read, and left me wanting to share with you many things from it. There is only space to treat one in depth; so let me do so. Let me ask you: what do you believe is the best preparation for the new millennium? Here's what Pope John Paul II has written:

The best preparation for the new millennium... can only be expressed in a renewed commitment to apply, as faithfully as possible, the teachings of *Vatican II to the life of every individual and of the whole Church.* (#20)

The Pope understands the Council as "a providential event, whereby the Church began the more immediate preparation for the Jubilee of the Second Millennium". The Second Vatican Council is both the harbinger of this Jubilee year, and the implementation of the Council's teachings, which are the keys to attaining the Church's vision for the new millennium.

In *Tertio Millennio Adveniente*, the Holy Father calls on Christians and on humanity to develop a "civilization of love founded on the universal values of peace, solidarity, justice and liberty, which find their full attainment in Christ" (#52). This call hearkens particularly to one of the Second Vatican Council's most prophetic documents, *Gaudium et Spes* (The Pastoral Constitution on the Church in the Modern World). In his 1995 paper, *The Church in the Modern World: Gaudium et Spes Some Thirty Years Later*, John E. Linnan, CSV, highlights some of the key insights of this document, including this one:

Work as the construction of the world and culture is an essential dimension of the life of the Christian and an essential component of Christian holiness.

Linnan goes on to write:

As the Council sees it, membership in the church requires the commitment to participate fully in its mission: to remind the men and women of our world that they are created and redeemed by God.... The members of the church are called to do this not in their churches and chapels, but in the world. It is their human activities in the secular dimension of their lives, by their work, their intellectual and cultural activities, and by the many other ways by which they participate in society and world that they create themselves,

build up and humanize their world, and become authentic Christians.

The Christian ideal is to be found in the woman and man who actively participates in the up-building of human community and culture through marriage, family and work in the world. Individual and collective human activity to create a better world is in accord with the design of God. Human work and human stewardship of God's world, manifests the glory of God, and is a sign of God's presence and greatness. In a sense evangelization becomes the task of constructing the world so that the world itself becomes "Good News" for the people who constitute it. The humanization of the world becomes the symbol, instrumental sign, and promise of the Kingdom of God.

In assessing how the Church has progressed in realizing the ideal expressed more than thirty years after *Gaudium et Spes*, Linnan concludes: "Too many of us still do not see the connection between our faith and our task to construct a human community through work." May we Secular Franciscans be among those who do see the connection; who are striving to create a world that bears witness to the Good News; who are cultivating a culture of love.

## Questions for Discussion:

1. Share one small way that you are helping to bring about the Holy Father's vision of a "culture of love".



*In beautiful things Saint Francis saw Beauty itself, and through His vestiges imprinted on creation he followed his Beloved everywhere, making from all things a ladder by which he could climb up and embrace Him who is utterly desirable.*

*If you desire to know... ask grace, not instruction; desire, not understanding; the groaning of prayer, not diligent reading; the Spouse, not the teacher; God, not man; darkness, not clarity; not light, but the fire that totally inflames and carries us into God by ecstatic unctions and burning affections.*

Saint Bonaventure



## Youth Jubilee – Rome 2000

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

In August of this year, half-way through the Great Jubilee, Rome will host the 15th World Youth Day. It promises to be one of the most attended events of the Jubilee Year. It is speculated that hundreds of thousands of youth will attend. In his letter to the youth, for their meditation during the year, Pope John Paul II challenges them with these words: "Do not be afraid to be the saints of the new millennium." The theme he chose is, "The Word was made flesh, and dwelt among us." (John 1:14)

The Youth Jubilee in Rome will serve as a penitential pilgrimage, and allow time for meetings and spiritual and cultural experiences. One of the high points of the 15th World Youth Day will be the display of the Youth Cross. The wooden cross was given to the youth fifteen years ago during the first World Youth Day. The youth were invited to "carry it across the world as a sign of the love which the Lord Jesus has for mankind, and to proclaim to everyone that only in Christ Who died and is risen is there salvation and redemption." During the years since then the cross has been taken to every continent. It will be in Rome for the Jubilee, bringing with it the prayers and commitment of millions of young people.

- In his Jubilee letter to Youth, the Holy Father exhorts them with these summarized words:
- Do not be afraid to be the saints of the new millennium!
- Be contemplative, love prayer; be holy as God is holy;
- Be coherent with your faith and generous in service to your brothers and sisters,
- Be active members of the Church and builders of peace;
- Show solidarity with everyone without distinction;
- Rely on Christ; believe in the invincible power of the Gospel;
- Strive to contribute to the building of a new world, founded on the power of love and forgiveness, on the struggle against injustices and all physical, moral and spiritual distress;
- Make this Jubilee an opportune time for courageous spiritual renewal and an exceptional celebration of God's love for humanity.

Pope John Paul II concludes his letter with these words: "Looking forward to meeting many of you in Rome next year. I commend you to God, and to the Word of His grace that has power to build you up and to give you your inheritance among all the sanctified (Acts 20:32), while, gladly and with great affection, I bless all of you, with your families and loved ones."

### Questions for Discussion:

1. Compare the exhortations of the Youth Jubilee letter to articles in the SFO Rule, which also serves to guide and inspire Franciscan Youth/Young Adults.

## Youth Group Studies the Way of Nonviolence

The National Franciscan Youth/Young Adult Commission welcomes letters from leaders of Franciscan Youth/YUFRA groups of all cultures. The Commission is happy to share one such inspiring report with you.

Sister Bernice, OSF, of Riverside, New Jersey (Blessed Katharine Drexel Region), and her committee, have been challenging their group, TAU Peter YUFRA, with studying the project, "From Violence to Wholeness". The ten study sessions include powerful and easy to implement lesson plans. These are subjects close to the heart of Pope John Paul II, who in his message for the celebration of World Peace Day, January 1, 2000, lamented in these words: "In this century we are leaving behind, humanity has been sorely tried by an endless and horrifying sequence of wars, conflicts, genocides, etc.... Only in peace and through peace can respect for human dignity and its inalienable rights be guaranteed."

As a follow-up to their meaningful study and spiritual growth, two high school students, Michelle and Andreia are planning to speak to third graders on the subject, "All Violence Hurts". There are many forms of violence, and at every age level. Third graders will be helped in understanding that any of the following actions can hurt: the silent treatment from one student to another; laughing at someone's clothes; calling someone a name; spreading rumors; vandalizing property; and using dirty tactics in sports.

- Other activities TAU Peter YUFRA members were involved in during the year:
- Three students spent a week working on the Appalachian Project in Kentucky;
- Acted as team leaders for the Confirmation Retreat;
- Helped Saint Vincent de Paul's Society collect food for the poor;
- John Wells gave a talk during a Mission titled, "On Being a Member of a Youth Group"
- Face painting booth at Saint Peter's Carnival;
- Served as Baby Sitters during the Parish Mission;
- Two students were among the twelve apostles having their feet washed during Holy Week;

Congratulations to Sister Bernice, her committee, and TAU Peter YUFRA!

The Commission encourages potential Franciscan/YUFRA Leaders to include in their collection of helpful resource materials the following: "A Guide to Franciscan Youth/Young Adult Ministry" (see Order Form on page twenty-three); "From Violence to Wholeness," a ten part program in the spirituality and practice of active nonviolence (for further information call Pace e Bene Franciscan Nonviolence Center, Las Vegas Office, 702-648-2281, or e-mail: paceebene@compuserve.com).



# Finances and Fraternity

Fr. Ben Brevoort OFMCap

*This article is being published in installments. This is part 3 of 4. The final installment will address the problem of How to Increase Income.*

## 4. Transparency and Control

Solidarity brings about transparency in the financial administration of the fraternity. Any contribution, given in a family spirit, with great trust, deserves to be received with gratitude, administered diligently and spent responsibly. The financial resources of the fraternity are owned by all the members of the fraternity, who have entrusted to the council the task of deciding the destination of the funds and of managing the economic affairs of the fraternity (see Constitutions 50(e)). The treasurer has "to render an account of his or her administration to the assembly and to the council of the fraternity" (Constitutions 52(4)). The Rule says: (Article 11) "Let them be mindful that according to the Gospel they are stewards of the goods received", stewards, not owners.

The participation of all brothers and sisters in the financial affairs of the fraternity is not limited to the one act of handing over their contribution. They participate also in its control and need to be involved and interested in the financial and economic affairs of the fraternity. To be able to do this, the council should open its accounts to the Chapter or Assembly of the fraternity, so that the members can obtain a clear picture of the financial and economic situation of the fraternity. Solidarity should not be limited to the giving stage. It is also needed in the stages of managing and spending.

Here too solidarity starts inside the fraternity council itself. The members of the council not only have the right to know the exact financial situation of the fraternity, but they even have the duty to know this in order to take adequate financial decisions for the fraternity. It is for this that the treasurer should give an account of his or her management to the council.

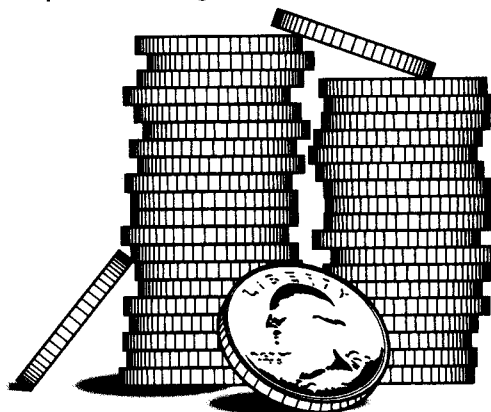
Solidarity and transparency are impossible without control. Due financial controls are expressions of solidarity to help the treasurer and the council in the economic management of the fraternity. They should therefore be regular and habitual, not sporadic and arbitrary. The resulting financial transparency will involve all members of the fraternity in its economic management, and will render them more inclined to contribute. Financial controls also put the fraternity in a position to absolve the council, at the end of its mandate, from all its financial responsibility.

## 5. Autonomy

In her report to the General Chapter in 1996, the General Minister, Emanuela De Nunzio OFS, says: "External autonomy requires an independent structure, with its own headquarters and financing, that is capable of putting programs into action without the need to appeal for help from others, organizations or private persons, religious or secular" (Atti. Rome, 1997, p. 82).

It is true at all levels that the fraternity will be autonomous only if it can put its own programs into action without need to appeal for help from others. This is true for human resources and for financial resources as well. A local fraternity will be autonomous and will have its own life if it succeeds in finding, among its own members, persons capable of guiding and animating the fraternity, and also the needed material and financial resources. To be autonomous, the fraternity should finance itself, at least for its ordinary day to day activities.

Any self-financing needs a budget where expenditure does not exceed income. Deficit financing, where expenditure exceeds income, by definition relies upon outside help, given in the form of loans or gifts. To finance itself, the fraternity should balance its budget: reduce expenditure, increase income, or both at the same time. This is quite a difficult job, which presupposes a patient and constant formation, above all when the fraternity was accustomed to rely on others for its own life. Autonomy is precious and is needed for the SFO, because: "Autonomy, with unity and secularity, is a single reality. There cannot exist a totally autonomous SFO if it is not one, nor can there be a really secular SFO if it depends on religious." (id., p. 82-83).



Self-financing is not exclusively, and not even principally, an economic or financial affair. Self-financing is based on the determination of the fraternity and of its members to be self-reliant, to be autonomous, free to determine its own life. Once this determination is acquired, self-financing becomes possible also in difficult and poor economic situations. Without this "forma mentis", this mind-set, without this formation for autonomy, self-financing will be very difficult and not feasible. It is just wishful thinking to try to arrive at self-financing and the resulting autonomy, either exclusively or primarily by pure financial measures.

Self-financing, like self-reliance and autonomy, is based on the will of the brothers and sisters who form the fraternity and not on their economic situation. A fraternity which wants to finance itself will have to start with a program of formation for autonomy, for solidarity and transparency in their relationships, not only in the economic and financial fields, but in the life of the fraternity. Only thus can the fraternity be itself and live fully the Gospel in its own secular state of life.



## Family Matters

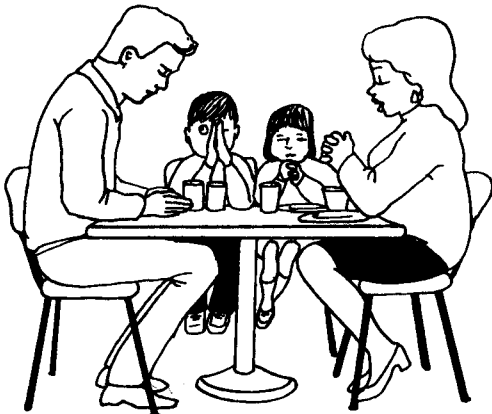
Sonia and Jaime Bernardo, SFO  
Chairs, National Family Commission  
11704 Veirs Mill Road, Silver Springs, MD 20902  
301-933-2487; e-mail: jsbernardo@aol.com

"For where two or three are gathered in my name, I am there among them" (*Matthew 18:20*)

In his "Letter to Families", Pope John Paul II urges the family to pray; "prayer must become the dominant element of the Year of the Family in the Church: prayer by the family, prayer for the family, and prayer with the family". We should pray as a family, not only during times of difficulties and distress, but every single day. We should pray not only to ask for favors, but also to give thanks for all His blessings. Praying together lightens the burden we carry and strengthens the spiritual bond of the family. Father Peyton, promoter of the Family Rosary Crusade years ago stressed, "The family that prays together stays together". It has always been true, is still true today, and will be true until the end of time. The family united in prayer becomes the hearth of evangelization, where each member experiences God's love, and, in turn, shares this love with others. As members of the family grow older, children leave home and start their own families; they continue this practice, thereby spreading the practice of family prayer. Evangelization indeed begins in the home.

In our family, when our three sons were growing up, we prayed the Angelus at dinner time. Then, one day, we found a beautiful prayer for a family in a book of prayers. We all liked it so much we made it part of our dinner prayers. As they left home one by one for college, they took with them clothes, books, and all the things they would need, including the rosary and a copy of the Prayer for a Family. Years later, after they had graduated and started their own families, they recalled how prayers helped them with their studies, friends, and college life in general.

The National Family Commission has adopted this traditional Catholic prayer, and suggests that the regional fraternities share it with all the local fraternities. We are sure many of you know this prayer. It will please our Lord very much if all the families in the SFO will be able to pray together daily. Our families will be united in prayer if we can all pray the Prayer for a Family.



### PRAYER FOR A FAMILY

O dear Jesus,  
I humbly implore You to grant Your special graces to our family. May our home be the shrine of peace, purity, love, labor and faith. I beg You, dear Jesus, to protect and bless all of us, absent and present, living and dead.

O Mary,  
Loving Mother of Jesus, and our Mother, pray to Jesus for our family, for all the families of the world, to guard the cradle of the new born, the schools of the young and their vocations.

Blessed Saint Joseph,  
Holy guardian of Jesus and Mary, assist by your prayers in all the necessities of life. Ask of Jesus that special grace which He granted to you, to watch over our home at the pillow of the sick and the dying, so that with Mary and with you, heaven may find our family unbroken in the Sacred Heart of Jesus.

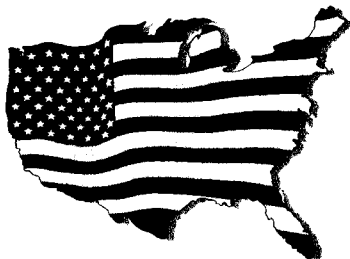
Amen.



**THE FAMILY IS THE FIRST  
SETTING OF EVANGELIZATION,  
THE PLACE WHERE THE GOOD  
NEWS OF CHRIST IS FIRST  
RECEIVED, AND THEN, IN SIMPLE  
YET PROFOUND WAYS, HANDED ON  
FROM GENERATION TO  
GENERATION. AT THE SAME TIME,  
FAMILIES IN OUR TIME FINALLY  
DEPEND UPON THE CHURCH TO  
DEFEND THEIR RIGHTS AND TO  
TEACH THE OBLIGATIONS AND  
RESPONSIBILITIES WHICH LEAD  
TO THE FULLNESS OF  
JOY AND LIFE.**

Pope John Paul II,  
Address at New Orleans, September 12, 1987

## Regional Roundup



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

Mr and Mrs Antony Outhwaite, SFO, Editors, TAU-USA  
6 Light Street, Nuangola, PA 18637

### Blessed Katharine Drexel Region

Blessed Katharine Drexel Region held their annual Regional Meeting on March 10-12, 2000, at Saint Francis Retreat Center in Easton, PA, and received a Fraternal Visit from Bill Wicks, SFO, National Minister, and a Pastoral Visit from Brother James Boyle, TOR, President of the Conference of National Spiritual Assistants. Friar Gerald Gordon, TOR presented the ongoing formation session entitled "The Theological, Liturgical, and Daily Applications of Eucharist".

On April 6, 2000 Sister Rosemary Lynch, OSF will offer a presentation entitled "Nurturing a Culture of Non-Violence" at the Blessed Katharine Drexel Shrine.

The Region will celebrate the canonical establishment of Blessed Sacrament Fraternity in Whiting, NJ on April 9, 2000.

### Blessed Junipero Serra Region



Pictured above are the Secular Franciscans who were installed in February 2000 as Certified Spiritual Animators for Blessed Junipero Serra Region, after completing the Life Giving Union program. They are (front, left to right): Mary Lou McDonald, SFO; Mary Mazotti, SFO; Marguerite Stein, SFO; Mary Carson, SFO; Donna Marquez, SFO; Anne Twitchell, SFO; and Claire Breen, SFO. The Spiritual Assistants pictured are (back, left to right): Friar Camillus MacRory, OFM Cap.; Friar Robert Brady, OFM; Friar Ponchie Vasquez, OFM; and Friar Stephen Gross, OFM Conv.

A Chapter of Elections for Blessed Junipero Serra Region was held at the San Damiano Retreat Center on February 19, 2000. National Minister Bill Wicks SFO presided and Friar Loren Connell OFM was the witness for the Church. Those elected were Marguerite Stein, SFO, Minister; Joan Burke, SFO, Vice Minister; Anita Roach, SFO, Treasurer; Doris Wood, SFO, Secretary; and Claire Breen SFO, Formation Director. Installation took place that evening in the Chapel.

"We members of the Secular Franciscan Order, Blessed Junipero Regional Fraternity, called to follow Christ in the footsteps of Saint Francis, seek holiness through prayer, action, and promotion of the reign of God with the Franciscan family, the Church and the world. We believe that because Jesus is present among us, in the poor, the broken, the disenfranchised, we are compelled to reach out to serve and cherish them. Guided by the Holy Spirit, nurtured by the Blessed Mother, we believe that all creatures are sisters and brothers, and are gifts from God. To that end, we accept our mission of stewardship in peace and harmony with all."

Mission Statement of Blessed Junipero Serra Region

### Father Solanus Casey Region

Father Solanus Casey Region will hold its Chapter of Elections on Saturday, April 15, 2000, at Saint Pius X Church, in Middletown, CT. National Minister Bill Wicks will preside.

### Holy Trinity Region

Holy Trinity region will sponsor a "Beyond Recycling" Ecology workshop and a "Called to Justice" workshop on March 25, 2000, at Saints Peter and Paul School in Cincinnati, OH.

A full regional council meeting will be held April 1, 2000 at Our Lady of Mercy in Springfield, OH.

The Region will sponsor a Secular Franciscan retreat April 28-30, 2000 at Friarhurst in Cincinnati, OH. The theme will be "The Lord's Prayer - Our Prayer".

### Lady Poverty Region

Lady Poverty Region will hold their annual regional business meeting April 7-9, 2000.

Mary Lou Brown, SFO, Richard Fetkovich, SFO, Mary Lou Kreider, SFO, Vivian Weaver, SFO, and Friar Bernie Tickerhoof, TOR will present the second of a two-part series *Rediscovering the Charism: A Program of Renewal, Vision, and Commitment for Secular Franciscans* April 28-30, 2000 at the Franciscan Spirit and Life Center in Whitehall, PA.

Father Robert Stewart, OFM, author of *The Rule of the Secular Franciscan Order: Origins, Development, Interpretation* has accepted the Region's Invitation to be the keynote speaker at their first annual retreat, October 6-8, 2000, at Villa Maria Retreat Center.

The Region welcomes Father Anthony Francis Spilka, OFM Conv to the Regional Conference of Spiritual Assistants.

### **Mother Cabrini Region**

The Region will sponsor a candidates' retreat on April 8 and May 6, 2000. The retreat will be presented by Regional Spiritual Assistant, Friar Larry Dreffein, OFM, Friar Michael Radomski, OFM, Karen Pawl, SFO, and Regional Formation Director, Patrick Mendés, SFO.

### **Our Lady of Indiana Region**

Our Lady of Indiana Region will hold their Chapter of Mats on April 8, 2000, and their regional retreat July 14-16, 2000.

The Region will hold their annual Unity Day on August 12, 2000. Last year over ninety SFOs attended.

The Region has a web-site at <http://www.olisfo.cqc.com>

### **Queen of Peace Region**

On August 15, 1999, Saint Bonaventure Fraternity in Columbus, NE hosted the Region's annual Chapter of Mats. Over sixty-five SFOs were present, including Regional Minister, Jim Hein, SFO, and Regional Secretary Troudy Shaw, SFO.

Two fraternities will be canonically established during 2000: San Damiano Fraternity in Elk River, MN on August 27, and San Damiano Fraternity in Marshalltown, IA.

Queen of Peace Region will hold a millennium celebration retreat, September 29 - October 1, 2000, at Christ the King Retreat Center in Buffalo, MN. The theme of the retreat will be "Gospel Living in the Spirit of Saint Francis in the Third Millennium".

### **Saint Francis Region**



Saint Francis Region elected a new Regional Executive Council in February, 2000. They are: Diane Halal, SFO, Minister; Rock de Spain, SFO, Vice Minister; Dixie Marshall, SFO, Secretary; Frances Wicks, SFO, Treasurer; Loris Morrissey, SFO, Formation Director. The election was presided over by Juan Lezcano, SFO, and witnessed for the Church by Friar Steve Gross, OFM Conv. Also pictured are Bill Wicks, SFO, National Minister; Jim Morrissey, SFO; and Friar William Brand, OFM, Regional Spiritual Assistant.

### **Saint Margaret of Cortona Region**

The Regional Chapter of Elections and Fraternal Visitation will take place March 25, 2000, and the Region will sponsor a Regional Youth Day on July 15 at Saint Francis Hall in Washington, DC.

The "Catch the Fire" regional team met has scheduled five presentations throughout the Region for 2000.

Friar Bart A. Karwacki, OFM Conv., Regional Spiritual Assistant reports that three Secular Franciscans, Diane Gautney, SFO, James Sullivan, SFO, and Mary Jo Johnson, SFO have completed the Life-Giving Union course for certification as Spiritual Animators.

Saint Margaret of Cortona Region has a formation web page at:

[http://geocities.com/Vienna/Studio/6605/Cortona\\_Format ion.Index.html](http://geocities.com/Vienna/Studio/6605/Cortona_Format ion.Index.html)

### **Tau Cross Region**

Congratulations to the Saint Thomas More Fraternity, Southampton, NY, on its canonical establishment on January 8, 2000. Friar Matthias Wesnofske, OFM Cap officiated. Barbara O'Neill, SFO, Regional Formation Director, reports that Saint Thomas More is the first fraternity to be established in the Tau Cross Region, and "we believe the first in the country in the new millennium".

### **Northeastern United States**

"Secular Franciscans in New Millennium - Moving Forward" is the theme for the 17th annual SELF, Secular Experience of Living Franciscanism, August 13th to 17th, 2000 at the Villa Maria Retreat House, Stamford, Connecticut. SELF is a unique experience, given by seculars, for seculars. It is sponsored by Tau Cross, Solanus Casey, and Our Lady of the Angels Regions.



### **In Memoriam**

#### **Heaven Storming With Jerry Rome**

Marilyn de Latour SFO

Heaven storming with Jerry Rome  
On God's green earth so far from home  
Business trips...religious too  
For our Lord with derring do  
Local...regional...national  
Answering his every call  
International...expertise  
Our Lord to please...she covered all  
Francis and Clare must have been proud  
The angels must have sung aloud  
A Secular Franciscan...you understand  
One of our sisters...a helping hand  
The rest of us will ne'er forget  
We are forever in her debt  
For what she's done is far above  
The madden crowd...it is called love...  
Her Brothers and Sisters in Christ...  
Secular Franciscan Order  
Saint Joseph Fraternity

## **Don't Give Up The Ship – Or Anything Else . . .**

Monica Marko, SFO

Years ago, I decided to tear up the wall-to-wall carpeting in my flat. I'm not saying that carpeting was old, but I found traces of two previous civilizations beneath it....

As my small flat was fully carpeted, it had to be de-rugged in pieces, because I couldn't have done the whole job at once. Armed with a hunting knife (don't ask!), a screwdriver, and a hammer, I began my journey to the land beneath the rug. Once started, I had to finish because of my piece-by-piece method. I kept reminding myself how things would look with the tiled floor exposed and the furniture rearranged. This is called "hope".

Hope. They say it springs eternal. I say, sometimes it only oozes. However, it's always there: that glimmer of how you want things to turn out; this may be all that keeps you going when things are such that you'd quit if you could. If hope is there to egg you on, chances are, you'll finish what you've begun. Whether it turns out exactly like the picture you were carrying around in your mind and heart isn't important. It's like that recipe you tried for the first time: it may not look like the picture in the cookbook; but if, once you've tasted it, you like it – well, that's all that counts. You've accomplished what you set you to do. You feel good about it.

But some goals we set for ourselves, some hopes we harbor, aren't that easy to realize. Such is our profession goal, our Franciscan hope. We'll never reach the point where we'll be able to see the tiled floor or taste the new dish; in fact, we will probably never know exactly **how far** we've come or **how much** we've accomplished. But that's moot. What's important is that we not give up.



**You are a fire that takes  
away the coldness,  
illuminates the mind with  
its light, and causes me to  
know your truth.**

Saint Catherine of Siena

**When we pray, the voice of  
the heart must be heard  
more than the proceedings  
of the mouth.**

Saint Bonaventure

## **Knots in the Cord**

*This is a response to the often heard question "Is there a significance to the knots in many Tau cords?"*

God give you peace!

Our National Minister Bill Wicks forwarded to us your inquiry about the knots which regularly seem to appear on the neck cords of many versions of the TAU crosses we wear. Here's what we know: there is no official meaning attached to these knots, nor is there any requirement that they be included on our TAU neck cords. Our National Statutes specify only that the TAU cross is the official sign of the SFO in the United States.

So, it would seem that we are free to give these knots whatever significance seems most meaningful to us. They could, as you suggest in your e-mail, represent the three evangelical counsels of poverty, chastity, and obedience. Even though we Secular Franciscans do not make a public profession of these counsels as vows indicative of religious life, we are nonetheless called as Christians and Franciscans to live in the spirit of these gospel counsels. For us, poverty does not mean inability to own property, but rather a sense of detachment from material goods, a deliberately chosen simplicity of lifestyle, and a willingness to share all that we have with others. Chastity for us does not (usually) mean celibacy, but rather the appropriate use of the gift of our sexuality according to our state in life (abstinence if we are single; absolute fidelity to our spouse if we are married). Obedience for us means fidelity to the Word of God and the teachings of the Church, and to the lawful directives of our bishops and pastors and those whom the Lord gives us as our servant leaders in the SFO.

As you also suggest in your e-mail, one could certainly make a good case for having the knots represent the three chief theological virtues of faith, hope and love. This interpretation would be completely consistent with the life of any devoted follower of our Lord Jesus Christ, and certainly for those of us who profess to follow Jesus after the manner of Saint Francis.

Or perhaps you would want to see in them a symbolic representation of the three Orders which make up the Franciscan Family: First Order friars (OFMs, Capuchins, Conventuals); Second Order nuns (Poor Clares); Third Order women and men, Secular and Religious.

From our perspective, the important thing to remember is that there is no one official meaning or interpretation attached to these knots. Beware of the person who claims to have one and then tries to force it on everyone else in his or her fraternity!

Hope this explanation is helpful to you.

Wishing you peace and every blessing,

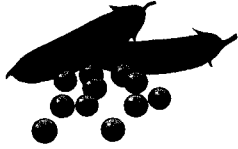
Therese and Dave Ream, SFO

Co-Chairs, National Formation Commission

## Planting Time

### The Perfect Garden

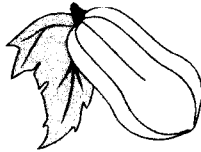
Author unknown



Wouldn't this be great?

Plant three rows of peas:  
Peace of mind;  
Peace of heart;  
Peace of soul.

Plant four rows of squash:  
Squash gossip;  
Squash indifference;  
Squash grumbling;  
Squash selfishness.



Plant four rows of lettuce:  
Lettuce be faithful;  
Lettuce be kind;  
Lettuce be happy;  
Lettuce really love one another.

No garden should be without turnips:  
Turnip for service when needed;  
Turnip to help one another;  
Turnip the music and dance.



Water freely with patience and  
Cultivate with love.  
There is much fruit in your garden  
Because you reap what you sow.



To conclude our garden  
We must have thyme:  
Thyme for fun;  
Thyme for rest;  
Thyme for ourselves.



**OUR FRIENDS, THEN,  
ARE ALL THOSE  
WHO UNJUSTLY AFFLICT US  
WITH TRIALS AND ORDEALS,  
SHAME AND INJUSTICE,  
SORROWS AND TORMENTS,  
MARTYRDOM AND DEATH;  
WE MUST LOVE THEM GREATLY  
FOR WE ALL POSSESS  
ETERNAL LIFE BECAUSE  
OF THEM.**

Saint Francis of Assisi

## Workshops on Spiritual Assistance

The long-anticipated "road shows" – the workshops for Spiritual Assistants and Spiritual Animators – are ready to begin!

Five are scheduled for this year of 2000:

- April 4-7 – San Pedro Center, Winter Park, FL
- August 1-4 – Siena College, Loudenville, NY
- September 19-22 – King's House, Belleville, IL
- October 24-27 – Holy Name Retreat House, Houston, TX
- November 14-17 – San Luis Rey Retreat, San Luis Rey, CA

Five more are planned in the year 2001 in Philadelphia, PA, Milwaukee, WI, Kansas City, MO, Albuquerque, NM, and Seattle, WA.

The topics to be covered are:

- What is a Spiritual Assistant?
- Why Do We Have Spiritual Assistance?
- Who is Equipped to be a Spiritual Assistant?
- How Do We Provide Spiritual Assistance?
- What is NOT the Role of the Spiritual Assistant?

The National Spiritual Assistants and a representative of the NAFRA Formation Commission will present the workshop. Opportunity will be provided for dialogue, sharing of experiences, and problem-solving.

Workshops are open to all of the friars, other men religious, women religious, diocesan priests and deacons, and professed Secular Franciscans who in any way provide spiritual assistance or spiritual animation to the members of the SFO fraternities.

The cost of the workshop is \$200.00 per registrant. Registration forms for the 2000 workshops may be obtained by contacting your Regional Minister.

For more information on the workshops on SFO spiritual assistance, you may call: Friar John Sullivan, OFM, CNSA Executive Secretary, 217-522-3575; Friar Benet Fonck, OFM, CNSA Office Manager, 314-352-9159; or Friar James Boyle, TOR, CNSA President, 814-471-0371.



# National Fraternity Financial Report - 1999

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

### RESTRICTED FUNDS REPORT

DATE	DUNS SCOTUS GRANTS					OTHER RESTRICTED FUNDS (DS#8302)					TOTAL of all FUNDS
	TAU for New Professed 8301	Youth Guides for CIOFS 8303	Formation Books: CIOFS 8304	Rediscovering the Charism 8305	Refounding Task Group 8306	Earthquake Relief 7309	Anonymous Donor FUND 7307	CIOFS OFFICE FUND 7310	All Comm Conference Fund 7311	Hurricane Relief Fund 7312	
12/31/98	Balance										20,028
1999	Donations	4,000	1,000	5,000	2,000	3,000	1,124	10,000	474	16,500	44,096
1999	Expenditures	(208)	(1,000)	(5,000)	(2,000)	(3,000)	(1,124)	(9,078)	(221)	(22,845)	(45,475)
1999	Net for Year	3,792						922	253	(6,345)	(1,378)
12/31/99	Balance	3,792						14,603	253	(0)	18,648

### DUNS SCOTUS SECULAR FRANCISCAN FORMATION TRUST FUND

	Available for Grants	Investment Account	Total Value
12/31/97	Trust Fund Balance		507,540
1998	Investment gains/losses		77,842
12/31/98	Trust Fund Balance		585,382
02/12/99	Income allocated for grants	70,000	(70,000)
03/31/99	Investment gains/losses: First Quarter	75	17,708
03/31/99	Trust Fund Balance	70,075	602,893
05/10/99	Grants Approved	(36,000)	(36,000)
06/30/99	Investment gains/losses: Second Quarter	(352)	32,804
06/30/99	Trust Fund Balance	33,723	566,702
09/30/99	Investment gains/losses: Third Quarter	156	(30,270)
09/30/99	Trust Fund Balance	33,879	536,522
12/31/99	Investment gains/losses: Fourth Quarter	19	78,148
12/31/99	Trust Fund Balance	33,898	613,668
1999 Total Gains (Loss)		(102)	66,488

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## NATIONAL FRATERNITY - SECULAR FRANCISCAN ORDER - U.S.A. QUARTERLY FINANCIAL REPORT FOR CALENDAR YEAR 1999

Acct #	INCOME	Quarter Ended:				TOTAL YEAR	BUDGET
		03/31/99	06/30/99	09/30/99	12/31/99		
6110	PER CAPITA	24,420	15,615	28,544	23,318	91,896	90,000
6120	INTEREST	540	727	532	818	2,617	1,000
8200406	FORMATION SALES	5,042	3,776	14,802	20,405	43,827	16,000
6210	NEWSLETTER SUBSCRIPTIONS	1,743	1,444	902	1,888	5,757	4,000
6140	MISCELLANEOUS			1,049	1,049	1,049	2,000
	TOTAL INCOME	31,745	21,564	45,829	48,207	145,145	113,000

Acct #	EXPENSES	Quarter Ended:				TOTAL YEAR	BUDGET
		03/31/99	06/30/99	09/30/99	12/31/99		
7110	CIOFS PER CAPITA	3,804	1,828	1,886	702	7,350	10,000
7120	NEWSLETTER	3,135	2,500	4,411	18,107	22,398	20,000
7130	ANNUAL MEETING	250	(370)	4,562	3,355	14,257	15,000
7140	COUNCIL OFFICERS	2,967	3,967	1,147	4,824	13,136	15,000
7150	COUNCIL MEETINGS	6,482	1,147	5,748	5,748	19,125	8,000
7145	CIOFS MEETING		10,432	336	6,539	17,352	14,000
7150	FORMATION-PRINTING	46	2,172	1,036	596	6,113	6,000
7181	FORMATION	2,320	482	27	809	2,387	3,000
7192	PEACE & JUSTICE	1,080	131	(19)	277	389	3,000
7183	FAMILY		788	433	1,817	3,018	3,000
7184	WORK		846	247	1,305	2,722	3,000
7185	ECOLOGY		86	1,965	302	2,554	3,000
7187	YOUTH						3,000
	MISCELLANEOUS:						
7188	ECUMENICAL COMMITTEE		715	656	657	1,968	3,000
7191	LIVING BY FAITH		1,000			1,000	500
7199	CONFERENCE NATIONAL GP ASST			500		500	1,000
7197	OTHER		(1,942)	194	183	(1,565)	
8220	LEGAL EXPENSE - DUNS SCOTUS	22,292	26,840	18,870	36,535	104,536	111,500
	TOTAL EXPENSES	43,453	(5,378)	28,759	9,872	40,509	1,500

BANK:	Balance	03/31/99	06/30/99	09/30/99	12/31/99	TOTAL YEAR	BUDGET
BEG. CHECKING-MARINE	36,920	17,568	27,947	45,138			
SAVINGS-MARINE	28,529	52,334	37,180	48,149			
FI SOLIDARITY CREDIT UNION		5,000	5,000	5,000			
TOTAL - Beginning	65,449	74,902	69,527	98,286			
END. CHECKING-MARINE		17,568	27,947	45,138	48,473		
SAVINGS-MARINE		52,334	37,180	48,149	52,486		
FI SOLIDARITY CREDIT UNION		5,000	5,000	5,000	5,000		
TOTAL - Ending		74,902	69,527	98,286	105,958		

RESPECTFULLY SUBMITTED  
John K. Sanborn, s/o, National Treasurer

12-Jan-2000

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

BUDGET FOR 2000

AS APPROVED BY THE NATIONAL FRATERNITY COUNCIL ON 10/15/99.

INCOME	ACCOUNT #
PER CAPITA @ \$5 (18,000 members)	90,000
INTEREST	2,000
FORMATION BOOK SALES	16,000
NEWSLETTER SUBSCRIPTIONS	4,000
MISCELLANEOUS	1,000
<b>TOTAL INCOME</b>	<b>113,000</b>
-----	
EXPENSES	
CIOPS PER CAPITA	4,000
NEWSLETTER	10,000
ANNUAL MEETING	20,000
COUNCIL OFFICERS	15,000
COUNCIL MEETINGS	15,000
VISITATION for ELECTION	3,000
FORMATION - PRINTING	14,000
QUINQUENNIAL	3,000
COMMISSIONS:	
FORMATION	6,000
PEACE & JUSTICE	3,000
FAMILY	3,000
WORK	3,000
ECOLOGY	3,000
YOUTH	4,000
MISCELLANEOUS:	
ECUMINICAL COMMITTEE	3,000
LIVING BY FAITH	500
CONFERENCE NATIONAL SPIRITUAL ASSISTANTS	1,000
MULTICULTURAL COMMITTEE	1,000
PEACE AWARD COMMITTEE	1,000
OTHER	500
<b>TOTAL EXPENSES</b>	<b>113,000</b>
NET INCOME (DEFICIT)	0

John K Sanborn, sfo  
National Treasurer

20-Oct-99

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Page No. 1  
01/06/00

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	1998	0	0	0	0	0	0	0	8370
50	OHANA O KE ANUJUE	1999	4	0	0	41	5	5	0	205
51	FIVE FRANCISCAN MARTYRS	1999	31	5	0	628	48	44	0	3140
52	ST FRANCIS	1999	29	1	3	1038	155	125	0	5190
53	BL JUNIPERO SERRA	1999	29	4	0	658	73	26	0	3290
54	TROUBADOURS OF PEACE	1999	12	1	0	313	21	13	0	1565
55	QUEEN OF PEACE	1999	30	0	0	554	41	22	0	2770
56	DIVINE MERCY	1999	26	1	0	1003	72	69	0	5015
57	ST MARGARET OF CORTONA	1999	29	4	0	781	83	52	0	3905
58	ST THOMAS MORE	1999	8	2	0	262	44	22	0	1310
59	MOTHER CABRINI	1999	32	3	0	870	52	5	0	4350
60	ST JOAN OF ARC	1999	18	1	0	280	54	24	0	1400
61	BROTHERS & SISTERS OF ST FRANCIS	1999	20	9	0	290	33	45	0	1410
62	EXALTATION OF THE HOLY CROSS	1999	3	1	0	106	8	4	0	530
63	FRANCISCANS OF THE PRAIRIE	1999	9	0	0	356	0	0	0	1780
64	HOLY TRINITY	1999	22	0	0	425	17	21	0	2125
65	LA VERNA	1999	30	0	0	910	29	8	4550	0
66	OUR LADY OF INDIANA	1999	21	2	0	361	11	14	0	1805
67	LOS TRES COMPANEROS	1999	23	11	0	296	61	34	0	1480
68	LADY POVERTY	1999	33	2	0	737	48	37	0	3685
69	BL KATHERINE DREXEL	1999	38	2	1	995	65	64	0	4975
70	ST MAXIMILIAN KOLBE	1999	23	0	1	630	31	38	0	3150
71	BL KATERI TEKAKGITHA	1999	45	3	1	650	59	49	0	3250
72	SANTA MARIA DE LAS MONTANAS	1999	13	1	0	171	16	18	0	855
73	OUR LADY OF THE ROCKIES	1999	6	2	0	104	7	1	0	520
74	ST CLARE	1999	11	2	0	333	20	12	0	1665
75	OUR LADY OF GUADALUPE	1999	25	0	0	357	0	0	0	1785
76	FR SOLANUS CASEY	1999	41	1	0	1072	53	57	0	5625
77	OUR LADY OF THE ANGELS	1999	63	5	0	1364	72	37	320	6500
78	ST ELIZABETH OF HUNGARY	1999	42	0	0	983	83	53	0	4915
79	THE TAU CROSS	1999	40	8	0	926	55	37	0	4630
80	JUAN DE PADILLIA	1999	0	0	0	140	0	0	0	700
*** Total ***			756	71	6	17634	1316	936	4870	91895

## Work Commission Chair Needed

The National Executive Council invites Secular Franciscans to submit resumés for the position of **National Work Commission Chair**. Applicants must:

- have active Secular Franciscan status (must provide copy of Certificate of Profession);
- be familiar with the Mission Statement and goals of the Work Commission;
- be able to communicate, educate, and motivate regions and fraternities on Work;
- provide quarterly on-going Formation articles for TAU-USA;
- provide a summary of personal experience on the local or regional Work Commission; and
- be able to attend at least two four-day national meetings yearly.

Interested Secular Franciscans should mail resumés by April 15, 2000 to:

Carol Gentile, SFO  
Coordinator, National Apostolic Commissions  
136 Woods Avenue  
Monaca, PA 15061  
Phone 724-775-4248  
E-mail: gentilesfo@hotmail.com



## National Archivist Needed



The National Executive Council invites qualified Secular Franciscans to submit resumés for the position of **National Fraternity Archivist**. This is a volunteer position. Applicants must:

- have active Secular Franciscan status (must provide copy of Certificate of Profession);
- provide a list of experiences as an archivist; and
- include a telephone number for a personal interview.

Interested Secular Franciscans should mail resumés by June 30, 2000 to:

Mary Mazotti, SFO  
National Executive Council  
P.O. Box 2571  
Arnold, CA 95223-2571  
Phone: 209-795-3809  
E-mail: mkmaz@goldrush.com

## National Public Relations Director Needed

The National Executive Council invites qualified Secular Franciscans to submit resumés for the position of **National SFO Public Relations Director**. Recommended requirements are:

- Active Secular Franciscan status (must provide copy of Certificate of Profession);
- Knowledge of Secular Franciscan matters, including structure, and role in the Church;
- Experience with creating interesting and newsworthy press releases for Catholic newspapers, radio, television, and web-sites (sample releases required);
- Experience in interviewing and accurate reporting;
- Experience in video recording;
- Ability to communicate effectively with editors, and meet their requirements and deadlines;
- Basic clerical skills; and
- Experiences or education which would enable the applicant to effectively report on and promote the Secular Franciscan Order.

Interested Seculars should mail resumés and samples to: Bill Wicks, SFO, 3307 Quail Meadows Drive, Santa Maria, CA 93455. Deadline for resumés is April 15, 2000.



# QUINQUENNIAL CONGRESS

# 2002

LOYOLA UNIVERSITY  
NEW ORLEANS,  
LOUISIANA

JULY 9TH THROUGH  
14TH

PLEASE MARK YOUR  
CALENDAR



# Celebrate National Wildflower Week

May 7-13, 2000

*"While the two friars (Saint Francis and Brother Giles) walked through the vast forests of poplar, oak, and beech, and inhaled the soft fragrance of honeysuckle, clover, mountain lilies, and white roses mingling with the fresh sea breezes, they felt their hearts overflow with fervent joy as though they had acquired an immense treasure."*

*The Little Flowers of Saint Francis*

## Wildflower Walks and Garden Visits

Explore for yourself. Bring a field guide. Visit a sanctuary, state or local park, National Forest or Refuge, public or private garden, vacant lot, and other locations to experience the joy and beauty of wildflowers.

## Wildflower Programs, Workshops, Courses, and Slide Presentations

Contact nature centers, environmental organizations, museums, garden clubs, native plant or botanical societies, college botany departments, or high school science departments for information, contacts, and resources.

## Wildflower Arts and Crafts

Suggest that craft shops, co-ops, associations, craft fair organizers, recreation departments, nature centers, museums, libraries, senior centers, retirement communities, schools and adult education centers sponsor or cosponsor wildflower arts and crafts programs, exhibits, classes and/or workshops. Ideas may include drying and arranging wildflowers, pressing wildflowers and ferns for framing or greeting cards, potpourri, and more.

## Wildflower Library Displays

Request that your library celebrate *National Wildflower Week* by displaying posters, books, magazines and newsletters on wildflowers, ferns, trees, shrubs, horticulture, etc. Suggest that nature organizations assist.

## Wildflower Photography, Poster, and Poetry Competitions

Propose that a photography club, school art department, newspaper, or public service organization sponsor or co-sponsor a photography, poster, essay, or poetry contest.

## Wildflower Beautification Projects

Introduce wildflowers along roadsides, in parks, at home, and around church, public, and private buildings. Request government and private support for such projects. Encourage local nurseries and garden centers to stock native plants and seeds.

## Wildflower Protection

Encourage legislators to sponsor and support legislation to preserve and protect open space, critical habitat, and endangered species.

## Wildflower Week Proclamations

Ask civic leaders to proclaim *National Wildflower Week* to strengthen the public's bond to all Creation.

## Thanks to Al Kath, SFO

Al Kath, SFO, the first Public Relations Director for the National Fraternity, resigned his position due to an increasing work load in his position as Vice President of Fraternal Communications at Western Catholic Union in Quincy, Illinois.

Al, with a background in Public Relations, dove into his work with enthusiasm. He covered the All Commissions Conference in June, 1999, at Saint Bonaventure University, and communicated news releases to many news sources, both Catholic and secular. Al was a joy to work with. His friendliness and enthusiasm was exceeded only by his dedication to his work.

In his letter of resignation Al states, "I have been spiritually uplifted; been honored for my humble works; felt blessed (still and always will be) for being an integral part of the organization that glorifies Christ through the life and inspiration of Saint Francis."

His first venture was the development of a professional brochure for the Duns Scotus Trust Fund which was distributed widely.

Al and his wife Sandi, who is Minister for Franciscans of the Prairie Regional Fraternity, are true servants for our Order. We will miss you, and your good work Al. God be with you always.

Bill Wicks, SFO, for the National Fraternity SFO



## Simon House

Anne Kramar, SFO, Co-editor of *Regional Tracings*, the newsletter of Queen of Peace Region

Mary Jo Van Ackeren, SFO, a member of Saint Bonaventure Fraternity in Columbus, NE established Simon House in 1991 as a nonprofit organization that provides a broad spectrum of service to the poor and needy. There is a thrift shop, financial assistance, food and clothing, transportation, rent and furniture, a free health clinic, and a shelter, "Harbor of Hope", for the homeless, that offers a Christian atmosphere. Besides offering food and shelter, they will assist clients in finding employment. For members of Saint Bonaventure Fraternity, Simon House is an opportunity for many personal apostolates, such as volunteering to share time and talents with the poor and needy of the area. For Secular Franciscans outside the Columbus area, this is a place to come and visit - the brothers and sisters who volunteer always have the time to show you around.

Simon House was named after Brother Simon Van Ackeren, OFM. He was born and raised in Humphrey, NE. He lived from February 1918 until May 10, 1938. The Saint Joseph Seminary Chronicle (Teutopolis, IL) reads "Brother Simon was cheerful and a willing worker. During his illness and suffering no one heard an impatient word escape his lips. His smile never wore off, and his hours of prayer never relaxed." If you would like more information and a booklet on his life write to: Simon House, 1572 16th Avenue, Columbus, NE. 68601.

## Do We Treasure Francis' Gift of Brotherhood?

Kay L. Keyes, SFO, Formation Director  
Troubadours of Peace Region

Love is reflected in many ways, and so is our Franciscan Family. Out of love, Francis left us many treasures, but the one that is most meaningful can be reduced to his five words, "The Lord gave me brothers". In the thirteenth century, "brothers" was an inclusive word to Francis, because, along with the brothers, it embraced Lady Jacoba and other women who yearned for directives toward Gospel Living. Have we cherished the gift of brotherhood which Francis shared with his followers, or would he find us wanting?

There are other words that are inter-related with the concept of brotherhood. These words are "forgiveness" and "reconciliation". Our General Spiritual Assistant, Friar Nils Thompson, OFM, in his Letter from Rome to the Assistants (1999-3 #114) wrote an article entitled, "Jesus Pleads for Reconciliation". In this article Friar Thompson states, "When we refuse to be reconciled with others, we refuse to accept God's Grace in our hearts.... Let us repent, let us ask the Holy Spirit to open our minds and hearts now, to forgive one another."

Lack of forgiveness and reconciliation is like a virus invading our fraternities and our Franciscan families everywhere. We are asked, as Francis was asked, to "Rebuild My Church". Fraternities are canonically established within the Church. This is a good place to begin our reconstruction. Each one of us, by virtue of our vocation, is called to show, by our lives and actions, that forgiveness of one another and reconciliation with one another is not a choice. We cannot even say the Our Father in good faith if we cannot forgive our brothers and sisters within our Franciscan family.

We are Gospel people! Christ tells us, "Stop judging and you will not be judged. Stop condemning and you will not be condemned. Forgive and you will be forgiven." (Luke 6:37) He reinforces this in Matthew: "Therefore, if you bring your gift to the altar, and there recall that your brother has something against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift." (Matthew 5:23-24) It is easy to tell others who we are, but it is the fabric of our lives and actions that beckons them to the Franciscan Way of Life.

This is not an isolated problem. It is our problem. Our General Spiritual Assistant in Rome calls it to our attention, and Ministers, Spiritual Assistants, and Formation Directors across the nation admit that this virus has penetrated our fraternities. Let us go together to the Divine Physician to ask for healing. Francis entrusted the brotherhood to each one of us who call ourselves Franciscan. Let us join with one another, and witness to the forgiveness and reconciliation that Christ asks of us. This is what will make our numbers increase, when others see the great gift we have in our Franciscan vocation. Only then can we praise God with Francis, because "the Lord gave me brothers."

## Address of the Holy Father at the Exchange of Greetings with the Diplomatic Corps

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

*The following, provided by Dan and Sarah Mulholland, SFO, National Peace and Justice Chairs, is an excerpt from an address delivered by Pope John Paul II at the Vatican on January 10, 2000 to diplomats from many countries. He urges them to move into the new millennium informed by history, and always reliant on God for their journey. His words clearly resonate with our Secular Franciscan Rule of Life! (Note – if you would like to receive the entire text, please contact Dan and Sarah.)*

The century just ended has seen remarkable advances in science which have considerably improved people's life and health.... But one question can be asked: *was this century also the century of "brotherhood"?* Certainly an unqualified answer cannot be given.

As the balance is made, the memory of bloody wars which have decimated millions of people and provoked massive exoduses, shameful genocides which haunt our memories, as well as the arms race which fostered mistrust and fear, terrorism and ethnic conflicts which annihilated peoples who had lived together in the same territory, all force us to be modest and in many cases to have a penitent spirit.

Globalization, which has profoundly transformed economic systems by creating unexpected possibilities of growth, has also resulted in many people being relegated to the side of the road. Unemployment in the more developed countries and extreme poverty in too many countries of the southern hemisphere continue to hold millions of women and men back from progress and prosperity.

[I]t seems to me that *the century now beginning ought to be the century of solidarity.* We know one thing today more than in the past: we will never be happy and at peace without one another, much less if some are against others.

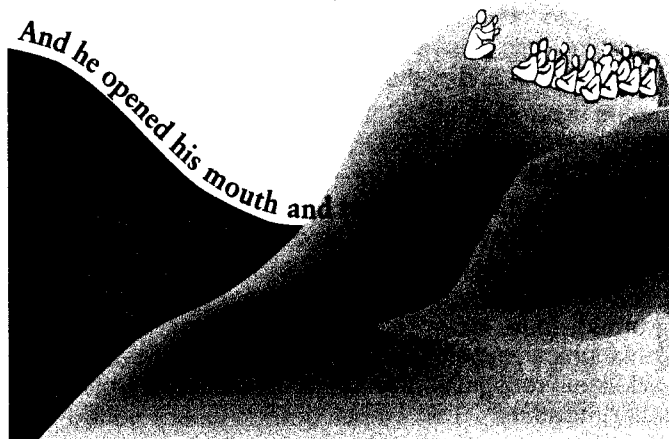
This means, it seems to me, that *the men and women of the 21<sup>st</sup> century will be called to a more developed sense of responsibility.* First, their personal responsibility, in fostering a sense of duty and honest labour. Corruption, organized crime, or passivity can never lead to a true and healthy democracy. But there must also be an equal sense of responsibility towards others: an attitude of concern for the poor, participation in structures of mutual assistance in the workplace and in the social sphere, respect for nature and the environment, all these are required if we are to have a world where people live together in a better way. Never again must there be separation between people! Never again must some be opposed to others! Everyone must live together, under God's watchful eyes!...

Life takes shape in our daily choices.... For this reason, believers, and the faithful of the Catholic Church in particular, consider it their duty to take an active part in the public life of the societies to which they belong. Their faith, their hope, and their charity represent additional and irreplaceable energies to ensure that not only will there be unfailing concern for others, a sense of responsibility and the defense of fundamental rights, but also to ensure that there is a perception that our world and our personal and collective history are invested with a Presence. I therefore insist that believers be granted a place in public life because I am convinced that their faith and their witness can reassure our contemporaries, who are often anxious and disoriented, and can ensure that despite failures, violence and fear, neither evil nor death will have the last word.

The doors of the Great Jubilee have been opened for Christians, and the doors of a new millennium for humanity as a whole. What is important now is to *cross the threshold in order to make our journey.* This is a journey on which God precedes us and in which He traces the path which will lead us towards Himself. Nothing, no prejudice or ambition, should hold us back. A new history is beginning for us. The peoples whom you represent are going to write that history in their personal and collective life. It is a history in which today, like yesterday and like tomorrow, humanity has an appointment with God. And so to all I say: "Safe journey!"

*Seeing the crowds, he went up on the mountain,  
and when he sat down his disciples came to him. Mathew 5:1*

*And he opened his mouth and*



## Secular Franciscan Nominated for Nobel Prize

Trent Angers, SFO of Saint John the Evangelist Fraternity in Lafayette, LA (Saint Joan of Arc Region) has been nominated for the Nobel Prize for Literature for his book "The Forgotten Hero of My Lai: The Hugh Thompson Story". (Acadian House Publishing). Hugh Thompson, also of Lafayette, LA, was the US Army helicopter pilot who risked his life to stop the My Lai massacre during the Vietnam War. Angers' nomination was made by Dr. Patricia Rickels, instructor of English and director of the Honors Program at the University of Louisiana at Lafayette.

In nominating Angers for the Nobel Prize for Literature, Dr. Rickels stressed the moral and ethical lessons to be learned from his biography on Thompson. "This work, characterized by idealism and a desire to make known the heroic actions of forgotten moral heroes, has a universal interest, since it focuses on crimes against humanity, and the way one or a few persons, in the face of overwhelming odds, can make a real difference for the triumph of the good.... A book like this is important, because it tells a significant true story of integrity, persistence and moral values. Its greatest value is its presentation of role models in a time when most people think that 'one person can't make a difference'", she wrote.



### THE OLIVE BRANCH: HOPE AND PEACE

Trent Angers' biography of Thompson recounts the story of how he and his helicopter crew set down in the midst of the massacre and rescued nine Vietnamese civilians from US ground troops who were on a killing spree. In addition to saving these nine, Thompson filed the complaint with his superiors that brought about the cease-fire that ended the killing.

Angers said that he is flattered and humbled by the nomination. "What I've done as a journalist and writer is simply have the opportunity to spend a couple of thousand hours on this story," he said, "The credit goes to what he (Hugh Thompson) did in My Lai, his act of honor and his act of value." Rickels said most people think a Nobel Peace Prize for Literature can only be awarded to a writer at the forefront of literary and philosophical experimentation. But Nobel Peace Prize guidelines recognize the value of ordinary writing for regular readers. The winner of the Nobel Peace Prize will be announced in October.

## Let Us Pray!

Friar Valerius Messerich, OFM  
Queen of Peace Regional Spiritual Assistant

Let us pray as Our Holy Father Saint Francis prayed. Let us use the very words of the prayers of Saint Francis. These words are predominantly prayers of praise focused on the goodness of God.

When Francis prayed, his thoughts were about God, not about the works of God, and much less on the gifts God had bestowed upon him.

No one of us knows anything in particular about God, "for eye has not seen, ear has not heard ... what God has in store for us", namely God's own very self. All we can say is "Good, all Good, most high, all powerful, good God". Anything we can think of as good in our experience, including our wildest flights of fancy, we refer to God without limitation, beyond which nothing conceivable is good. There is no other good but God. The words of our prayer are simply "Glory be ... Praise be ... All Honor be..."

This kind of prayer puts us in the very presence of God, in an intimate relationship with the very person and being of God. Such prayer that escapes beyond mere words is the very heart and soul of contemplative prayer, the prayer of union with God, such as is possible for finite human beings in this life. We can go no further by our own efforts and can only await God's action in our very self. Such action of God in us theologians call "infused contemplation".

Where do we find this manner of praying so characteristic of Saint Francis? Those prayers are in the "Ritual of the Secular Franciscan Order" and are given as models of prayer for Franciscans when they come together as a fraternity, whatever the occasion may be.

The Opening Prayer in the Ritual for fraternity meetings is actually the opening line of the "Canticle of the Sun". I would suggest using this prayer as a gathering prayer, even if some other liturgical prayer service may follow.

It is perhaps true that these brief invocations fly by without making any profound impression on those saying them, yet I submit that all of us need this constant awareness of the very essence of prayer, the prayer of praise. Is it not true that the usual focus of prayer is not upon God but upon oneself, about what you have, and for what you have, and for what you most appropriately give thanks to God, or upon what you do, or are about to do? Well and good, prayers of thanksgiving, prayers of petition, as well as prayers of atonement and reparation for wrongs done are true prayer flowing from Faith in God. Yet such an exclusive manner of praying is apt to mislead us to believing that our salvation depends upon our efforts and not on the merciful gift of God and the saving grace of Jesus Christ. The prayer of praise of the All-Good God touches us most intimately in the adoration of Jesus Christ present in the Blessed Sacrament.

"Most high, all powerful, good God, praise, glory and honor and all blessing are yours."

## **"The Words I have Spoken to You are Spirit and Life"**

(John 6:63)

At our annual meeting last October, the members of the team known as the Refounding Task Force Team met with the Regional Ministers. In small groups, we sought their input on the call to conversion begun at the 1997 Quinquennial Congress and continued at the annual meeting that year. The basic question asked was, "What do you feel is the greatest need of the local fraternities in your region?" The answer reflected what we heard at the Quinquennial and at other discussions. Your expressed need was an enrichment of the spirit and life of the local fraternities.

Our team met in Winona, Minnesota the following weekend in October to pray and discern how best to assist the local fraternities in that effort. To make our goal clear we decided to change our name to the Spirit and Life Team, or SALT.

Our Vision statement follows:

Faithful to the Secular Franciscan Rule, we are dedicated to promote the enrichment of the Spirit and Life of fraternities in the United States.

The Mission Statement:

In response to the needs expressed by our brothers and sisters to further develop Secular Franciscan spirit and life, we will journey with them to encourage them to let go of those things that are not life giving. We will foster, as Francis did, the embracing of those things that support personal conversion, life in fraternity, and our mission to evangelize.

The SALT team is preparing to work with each of the regional ministers to enrich the spirit and life of local fraternities.

Please pray that the Spirit, Who continues to surprise us, will accompany and direct us as we aspire to the quality of spirit and life that is worthy of the name Franciscan.

In Christ and St. Francis,

Marie Amore, SFO, Chairperson for SALT

Pat Brandwein-Ball, SFO

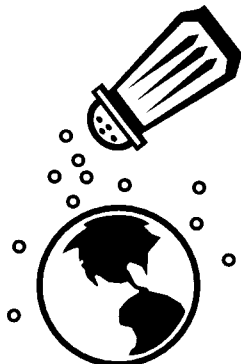
Friar Steve Gross, OFM Conv.

Richard Morton, SFO

Ann Mulqueen, SFO

*Matthew*

*5:13*



## **ABRAHAM, OUR COMMON ANCESTOR, TEACHES ALL OF US, CHRISTIANS, JEWS, AND MUSLIMS, TO FOLLOW THIS WAY OF MERCY AND LOVE.**

Pope John Paul II

Address at Lisbon, May 14, 1982



# **GOD'S PEOPLE**



### **Congratulations!**

Charlie Spencer, SFO, immediate past Chair of the National Ecology Commission, will receive the 2000 Marty Wolf Peacemaker Award. The English Speaking Conference of the Justice, Peace, and Integrity of Creation Council of the Order of Friars Minor gives the award annually to an individual who has demonstrated by their actions the ideals of Franciscan peacemaking.

David A Moczulski, OFM, Chair, ESC-JPIC stated that Charlie's work with the Ecology Commission and with the Wildflower program "reminds us all of the need to care for Mother Earth that both Francis and Clare cared for with so much affection."

The award will be presented at the Spring meeting of the ESC-JPIC, May 2-8, 2000 in Burlington, WI.



Sonia Bernardo SFO is now handling subscriptions to the "Living by Faith" Publication.

For more information, please contact Sonia at:

11704 Veirs Mill Road,  
Silver Springs, MD 20902

Phone: 301-933-2487

E-mail: [jsbernardo@aol.com](mailto:jsbernardo@aol.com)

## Los Tres Compañeros

(The Three Companions)

Delia Banchs, SFO

*The following is re-printed from "Paz y Bien", the newsletter of Los Tres Compañeros Region*

Blessed Francis "committed the care of himself to certain brothers who were deservedly very dear to him", and like upon four columns Francis leaned upon them. These were men of virtue, devoted to God, modest and among the first brothers to join him: they were Brother Juniper of Assisi, Brother Angelo Tancredi, Brother Leo and Brother Rufino of Assisi.

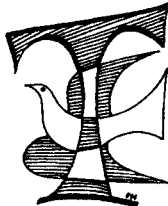
Brother Juniper was praised by Saint Francis for his humility, patience, and devotion to Christ Crucified. The Omnibus contains many stories about this brother and Francis, but it is the other three who were credited as the sources of the *Legend of the Three Companions* which is a collection of stories commissioned by the Minister General of the Order at the Chapter of Genoa in 1244.

The friars were commissioned to write all they knew to be true concerning the life and the miracles of Saint Francis: these were events they had witnessed or were from credible brothers. Some of the other brothers who would have known of such events were Brother Giles, Brother Bernardo, Brother Philip, Brother Illuminato of Rieti and Brother Maseo. A "legend is a style of writing the lives of saints used in the Middle Ages".

Brother Angelo Tancredi was the first nobleman to enter the Order of Friars Minor and among the first twelve brothers. He was endowed with all courtesy and kindness. He often traveled with Francis, cleaned his tunic and brought him his food. He was the first to see the wound in Francis' side.

Brother Leo of Assisi was a beloved companion and confessor of Saint Francis. He was a man of great simplicity and purity. He accompanied Francis to Mount Colombo where Francis would compose the Rule for the Friars after the first one was lost. Francis wrote the beautiful blessing to Brother Leo to comfort him in his trials, and Brother Leo and Brother Angelo would sing *The Canticle of Brother Sun* to console Saint Francis as he neared death.

Brother Rufino of Assisi was a nobleman and a cousin of Saint Clare who became a follower of Saint Francis in 1210. He possessed great purity of soul, simplicity and the gift of prayer and contemplation. He lived almost fifty years after the death of Francis, and his remains are found in one of the small urns that surround the tomb of Saint Francis in the crypt of the Basilica of Saint Francis in Assisi. The other urns hold the remains of the earliest followers of Saint Francis including Jacoppa di Settesoli, a Roman noblewoman and dear friend of Francis.



## A Note from the Editors

May the Lord give you His Peace!

We apologize sincerely for the late publication of this issue of TAU-USA, and we thank you for your patience. As many of you know, Daria's dad has been in the hospital since December 14. He was in critical condition for many weeks, and we spent many days and nights by his bedside with Mom.

Words cannot express our deep gratitude for your prayers during this very difficult time. Dad's recovery is nothing less than a miracle of God's mercy. We are pleased to report that Dad is now home, continuing to recover. Please keep all of us in your prayers, that we may endure patiently.

Please be sure that we receive your regional fraternity newsletter. Currently, we receive newsletters from the following regions:

- Saint Margaret of Cortona
- Lady Poverty
- Our Lady of Indiana
- Solanus Casey
- Blessed Katharine Drexel
- Saint Thomas More
- Queen of Peace
- The Tau Cross
- Mother Cabrini
- Five Franciscan Martyrs
- Troubadours of Peace
- Holy Trinity
- Divine Mercy

Peace and Love,  
the Outhwaites



**All concern for the sick and suffering is part of the Church's life and mission. The Church has always understood itself to be charged by Christ with the care of the poor, the weak, the defenseless, the suffering, and those who mourn. This means that as you alleviate suffering and seek to heal, you also bear witness to the Christian view of suffering and to the meaning of life and death as taught by your Christian faith.**

Pope John Paul II

Homily at Mass in the Los Angeles Coliseum,  
September 15, 1987

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

**Catch Me A Rainbow Too! Ideal for Initial and Ongoing Formation! NEW SPIRAL-BOUND FORMAT!**

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

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

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

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

Handbook For Secular Franciscan Servant Leadership. (1998). 8 1/2" X 11", 3 hole drilled, 137 pages plus Formation Resource List as a 58 page appendix. \$22.50 per copy, plus \$4.50 P&H; P&H is \$5.50 for 2, \$7.00 for 3; 10 or more copies is \$18.00 per copy, plus P&H.

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

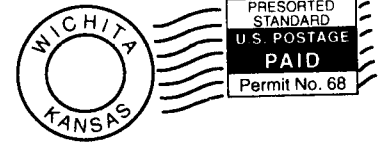
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