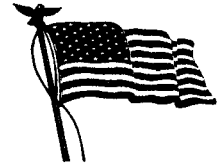


TAU-USA



Issue Number 30

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

Spring 2001

Springtime - Do You Perceive It?

William Wicks, SFO, National Minister

Have you ever had one of those days when everything is bright: colors are brighter, wonderful sounds fill the air, words seem to have more meaning; all of the senses are piqued? You are fully alive! It seems like a little bit of heaven. Saint Irenaeus tells us, "The glory of God is the

human person fully alive". A video that I rented recently, "The Thin Red Line", includes a narration by a soldier who was very much out of place in World War II in the Pacific: he really did not belong there. However, he saw beauty in the land that was being desecrated by the blood that was shed.

Our spiritual awareness, a gift of God to be nurtured, cleanses these doors of perception to help us see what God has presented to us.

I shall never forget his statement, "Everything shines", which also seems out of place. The moral here is that we should aspire to be aware of the beauty of God's creation, not only during the springtime events of our lives, but also during times of "winterness". One of Father Carey Landry's songs asks, "Give me a rose in the wintertime, when it's hard to find". If you saw the movie "Oh God", you perhaps recall that the dialogue presented an inconsistency with Catholic theological teaching. This became evident when you saw George Burns playing the part of God. However, there was also some inspiring dialogue. Near the end of the movie, John Denver asked "God" if he had a message for the people. "God" said to tell them that "Everything they see and hear around them, they should delight in". In the book *The Color Purple* by Alice Walker, the character Sugar tells the character Celie, "I think [God gets mad] if you walk by the color purple in a field somewhere and don't notice it." This profound understanding is also present in Robert Frost's poem, "A Prayer in Spring": the first stanza admonishes us:

Oh give us pleasure in the flowers today;
And give us not to think so far away
As the uncertain harvest; keep us here
All simply in the springing of the year.

We must see the world around us with the beauty and hope of springtime, no matter what the distraction. Saint Irenaeus, the misplaced soldier, Carey Landry's song, George Burns' message, the writing of Alice Walker, and Robert Frost's poem all call us to an awareness. The need for this sensitivity is especially pertinent for us as Franciscans; we are Incarnation people. By virtue of the

entrance of the Son of God into this world, all of creation is sanctified. All of creation is to be loved. Our loving God sanctifies; and we must see and appreciate, with a contemplative heart, as if through the lens of springtime, so that "Everything shines". There is the hope of a forever spring in this understanding. This appreciation moves us to the last stanza of the Frost poem:

For this is love and nothing else is love,
The which is reserved for God above
To sanctify to what far ends He will,
But which it only needs that we fulfill.

This perception enhances our love affair: God sanctifies, we fulfill. It helps if we approach life's events with the hope of springtime, an expectation of new surprise encounters with our loving God, be it through God's creation, or otherwise.

John O'Donohue, in his book *Anam Cara*, quotes Kathleen Raine, a Scottish poet, who says that

unless you see a thing in the light of love, you do not see it at all. Love is the light in which we see light. Love is the light in which we see each thing in its true origin, nature, and destiny. If we could look at the world in a loving way, then the world would rise up before us full of invitation, possibility, and depth.

William Blake tells us that "if the doors of perception were cleansed, everything would be seen as it is". Our spiritual awareness, a gift of God to be nurtured, cleanses these doors of perception to help us see what God has presented to us. Because of our limitation, we miss so much. We must endeavor to acquire an attitude of a forever spring.

We must see the world around us with the beauty and hope of springtime, no matter what the distraction.

A penitential spirit brings with it an openness to encounters with the presence of God. God presents to us an invitation to conversion experiences, through which naturally follows an experience of a spiritual springtime – a new beginning.

May you be aware of the manifestation of the presence and prompting of our gracious God. This constant awareness, and response, will bring with it a forever spring. Do you perceive it? Are your spiritual senses vigilant? God give you love, and hope.

Bill

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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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My thoughts turn first to the duty of praise. This is the point of departure for every genuine response of faith to the revelation of God in Christ.

Pope John Paul II, January 6, 2001
Novo Millennio Ineunte

Beginning Again to Serve Our Lord and God

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At the very beginning of the new year and this new millennium of Christianity, we wish all of our sisters and brothers the Lord's peace and every blessing!

The National Commission Chairs have decided on a general theme of "New Beginnings" to guide the articles we will write for the ongoing formation section of *TAU-USA* in 2001. We will be encouraged to begin again, with new understanding and new insights, at each of the ages and developmental stages of our lives (childhood, youth and young adulthood, midlife adulthood, and mature adulthood).

During the weekdays of the Christmas season, we were nourished with a rich spiritual diet of Scripture readings, which included this passage from the First Letter of Saint John:

See what love the Father has bestowed on us in letting us be called children of God! Yet that is what we are. The reason the world does not recognize us is that it never recognized the Son. Dearly beloved, we are God's children now; what we shall later be has not yet come to light. We know that when it comes to light we shall be like Him, for we shall see Him as He is. *1 John 3: 1-2*

Jesus had a lot to say about the value of children and the necessity of becoming child-like in our approach to life and faith. For instance, do you remember how Jesus responded to His disciples when they came to Him with the question about importance in the kingdom of God?

He called a little child over and stood him in their midst and said: "I assure you, unless you change and become like little children, you will not enter the kingdom of God. Whoever makes himself lowly, becoming like this child, is of greatest importance in that heavenly reign."

Matthew 18: 2-4

"Unless you change..." That's our Christian and Franciscan summons to a life of ongoing conversion, isn't it? Article #7 of our Rule of Life tells us that we should strive to conform our

thoughts and deeds to those of Christ by means of that radical interior change which the Gospel itself calls "conversion". Human frailty makes it necessary that this conversion be carried out daily.

We are told that on another occasion, Jesus actually became indignant with His disciples when they, presumably with the best of intentions, were keeping little children away from Him.

"Let the children come to me and do not hinder them. It is to just such as these that the kingdom of God belongs. I assure you that whoever does

not accept the reign of God like a little child shall not take part in it." Then He embraced them and blessed them, placing His hands on them.

Mark 10: 14-16

Who of us does not want to be embraced by Jesus? Who among us does not wish to be blessed by Him?

Jesus even used a child to teach His disciples about the dangers of ambition.

A discussion arose among them as to which of them was the greatest. Jesus, who knew their thoughts, took a little child and placed it beside Him, after which He said to them, "Whoever welcomes this little child on my account welcomes me, and whoever welcomes me welcomes Him who sent me; for the least one among you is the greatest."

Luke 9: 46-48

In the midst of the tremendous complexity which marks so much of humanity's life as we begin the third millennium of Christianity, we are asked to bring the uncluttered yet compelling witness of a child-like simplicity. In the face of so many huge and ponderous questions, the Franciscan response is always a simple one: LOVE! How many times have we heard and read and reflected upon these words of our Seraphic Father: "My brothers [and sisters], we must begin to serve our Lord and God; until now we have done very little". At this graced moment in the life of our Order and in our own individual lives of faith, we are invited and challenged to encounter this admonition afresh, and to respond to it with renewed vigor.

Our Holy Father, Pope John Paul II, has seen the Great Jubilee Year which was just completed on January 6, 2001 as a sign of "renewed spring" for the Church. It culminated the renewal inspired by the Second Vatican Council. In his January 14th *Angelus* message, the Pope stated,

The Jubilee, which has just ended, was a kind of great and memorable sign for the Church, a year in which, as in the wedding at Cana, Christ changed the water of our spiritual poverty into the generous wine of renewal and commitment.

The Holy Father, in effect, was confirming one of the convictions that have inspired him most profoundly since the beginning of his pontificate.

The Church has been able to experience the signs of a renewed spring, inspired by ecumenical Vatican Council II, following which a kind of immediate preparation began for the Great Jubilee of the Year 2000, in the widest sense of the term.... The Holy Year opened many hearts to hope and illuminated the way in the world with the light of Christ. Now that the Jubilee is over,

...continued on page four



Life - the Most Beautiful Gift of God

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Mother Teresa of Calcutta once said, "The child is the most beautiful gift of God to a family, to a nation. Let us never refuse this gift of God."

This is the reason why it is so painful to see what is going on around the world; the statistics are frightening. Every year, 1.6 million of our children are destroyed by legalized abortion, before they are even born. They are denied their most basic right – the right to life. The less developed countries suffer high rates of child mortality, illiteracy, and malnutrition. Throughout the world, three out of every ten children under the age of five still show signs of malnutrition. This amounts to approximately 160 million undernourished children. In Asia, Africa, and Latin America, child labor is still a serious problem.

At the Third World Meeting of the Holy Father with Families in Rome, Alfonso Cardinal Lopez Trujillo, President of the Pontifical Council for the Family, encouraged us not to be affected negatively by these distressing facts about the children of the world. Rather, this information should spark our interest, and inspire us to do something about it. The future of humanity will be

The future of humanity will be seriously endangered unless a great change takes place...

seriously endangered unless a great change takes place, and something is done to solve these serious problems regarding children. The Cardinal said that to fight for the good of the children is to fight for the good of the family. "Children are the springtime of the family, the bud of human life... which is fundamental for society."

The Holy Father once said, "a nation which kills its own children is a nation without a future". A Maryland man was on trial last week for first-degree murder in the death of his girlfriend's 20-month old son. The 185-pound man admitted in court that he stood on the child's stomach to try to revive him after he threw up and passed out. The child's internal organs were crushed by the stomping. The mother, who is accused of child abuse resulting in death, is scheduled to be tried this week. A man in Montana was arrested on suspicion of raping and killing a 5-year old boy.

If children are our hope and the future of society, how can our society allow these tragic things to happen? In this regard, the Holy Father has this to say: "I want our nation to have a future, a marvelous future. Therefore a general mobilization of consciences and joint ethical effort is necessary in order to put into action the great strategy of the defense of life."

The loving acceptance of children as a gift of God, as the springtime of family life, can come about only when the mission of the family as the fundamental unit of society is carried out. The family's primary mission is

respect for the dignity of the child, concern for their education and their need for self-esteem, affection, and *love*. The home is where the first education of the child begins; it is the first school of social virtues. It is in the home where faith is transmitted, with the parents as the first evangelizers. The family is the place of the Gospel, where everyone is evangelized – where everyone loves and cares.



Questions for Discussion:

1. If we, as followers of Saint Francis, are to make a difference and proclaim our support for the cause of the children, what initiatives can we start in our own fraternity?
2. How can we transmit to children the gift of Baptism?
3. How can there be hope when there is so much suffering and so many children abandoned and dying of hunger or violence? What can we do?



Beginning Again to Serve Our Lord and God

...continued from page three

we have taken up the ordinary way again with new impetus, keeping our eyes more than ever on the Lord's face, as I wrote in the apostolic letter *Novo Millennio Ineunte*.

"To us, men and women, who look with confidence at the new millennium, the Mother of Christ now repeats the invitation addressed to the servants at the wedding of Cana: 'Do whatever He tells you'," the Pope exhorted. "With these words, the Virgin seems to want to urge us not to be afraid of the limits and failures that at times mark our experience as individuals, families, and ecclesial and civil communities," he added. "Mary exhorts us not to allow ourselves to be defeated, not even by sin, which robs us of confidence in ourselves and others. What matters is what Christ says to us; trusting in Him, He will not fail to hear our incessant invocation."

May the gift of a child-like faith be our consolation and our great joy in this new year. May it be ours to share with the entire world! The Church's *Sacramentary* (#24, page 906) contains the prayers of a special Mass that may be celebrated at the beginning of the civil year. Here is its Opening Prayer: "Almighty God, with You there is no beginning and no end for You are the origin and goal of all creation. May this new year which we dedicate to You bring us abundant prosperity and growth in holy living. We ask this through our Lord Jesus Christ, Your Son, Who lives and reigns with You and the Holy Spirit, one God, for ever and ever."

Sisters and brothers, may God give you His peace!

Saint Francis and the True Story of the Manger

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One of the most endearing stories about Saint Francis is the story of the Christmas crèche at Greccio. In re-enacting the Nativity, Saint Francis helped the people catch a new vision of the birth of Jesus, and he introduced a custom that continues today. How many of us have a Nativity scene in our homes during the Christmas season? In Italy, we saw an amazing number and variety of *precepio* (nativity scenes), in every window, tucked in corners, out in gardens. Some were life-sized; others could fit in the palm of your hand. One of the most wonderful was made out of acorns, and set up on a shelf in the local espresso bar!

What could be more important than to heal the pain of children, to help the little ones receive the love that they deserve, and to nurture them to become what God wants them to be?

The vision of the Baby Jesus, so tiny and vulnerable, is the center of all these manger scenes. What is it about this baby, this Son of God as baby, that so touches people? Perhaps, in part, it is that it is easy to relate to the baby in a very human way.

Babies are so full of possibilities. They can grow up to be anything. Their whole life journey, with its dreams and challenges, is ahead of them. But they need support and love to make that journey. The love of their parents, or some nurturing person, is necessary for their full development. How

simple, really. To thrive, a baby must have love. This is why the family is all-important in helping the child grow in love.

The Baby Jesus reminds us that, to thrive, we must have love too, and He brings us the message of the great love of God the Father. Even those among us who grow up

without fully experiencing nurturing human love can come to realize the overwhelming love that our Father in heaven feels for us. We were told by Jesus that we must become as little children, because only then can we accept and know the love of God for us.



By instituting the custom of the Christmas crèche, Saint Francis also reminds us that all babies in the world deserve love and life, simply because they are children of God. There are so many places in the world today where the children are suffering because of the violence of adults: in countries torn apart by war; in crowded cities where drugs are a way of life; even in our affluent suburbs, where child abuse is all too common. The message of Saint Francis is to walk with the most vulnerable, to bring justice to the oppressed, and peace to the hurting. What could be more important than to heal the pain of children, to help the little ones receive the love that they deserve, and to nurture them to become what God wants them to be?

When we reflect on the baby in the manger, let us remember that the New Creation will not truly be here until every single baby has the chance to live a full and productive life, free from want and hunger, and be able to grow up experiencing peace and justice. We Franciscans should ask ourselves, "What can we do to help bring about this vision that Jesus and Saint Francis gave us so clearly?"

Questions for Discussion:

1. Do we remember, in all of our rushing around in the Christmas season, to stop and think on this great miracle of our God coming to be among us in the form of an infant? Do we have the time to reflect on the mystery of this tremendous event?
2. Can we see the Holy Family as the refugees and immigrants in our land? Have we welcomed the refugees in our midst as we would the Holy Family?
3. How can our fraternity keep the hopes and dreams of the Nativity alive the whole year?



STRIVE FOR PEACE WITH EVERYONE, AND FOR THAT HOLINESS WITHOUT WHICH NO ONE WILL SEE THE LORD.

Hebrews 12:14

A Great Opportunity Right in Our Own Homes

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"Let them esteem work as a gift and as a sharing in the creation, redemption, and service of the human community" (Rule, Article 16)

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I have to admit to having been a little bit stumped about how to write an article that paired work and childhood. But I prayed for assistance, and the Holy Spirit came through, as usual, and got me thinking about what a wonderful opportunity Secular Franciscan parents and relatives have with their young children. I don't know about the rest of you, but, before becoming a Secular Franciscan, I almost never thought of my work as a Registered Nurse from the perspective of it being a gift. On good days it was what God put me here to do. On those other kinds of days, "What am I doing this for?" frequently crossed my mind. Fortunately, there were a lot more great days than bleak ones, so I just floated along, taking my work for granted. I also knew, in the back of my mind, that people who didn't have work, or who truly hated what they were doing, were miserable. I was raised on a farm, so, from the time when we were quite small, we worked, helping Dad outside and Mom in the home. It seemed like fun, as long as things went well, and we didn't get into trouble. Since gifts are usually fun, I guess one could say that we saw work and gifts in the same light, even though we were not conscious of it.

Most parents realize early on that kids can come in handy to do some jobs around the home. Once the little tykes can jump off a lap and walk, they can fetch things for us, like Kleenex, the remote control, a strategically placed cracker for themselves, or the newspaper. (At least one page, clutched tightly in that little fist, is bound to end up on the requester's lap, even if the rest has fallen behind in a trail.) Small children think this sort of thing is fun. Once they are old enough to stand on a sturdy chair or a kiddie stool, they enjoy "helping" to cook or wash the dishes. So when do the tasks necessary to keep a home running as smoothly as possible become drudgery, and something to grumble about? Where does that come from? Kids tune into the attitudes of society really quickly these days. By and large, our culture sees work as something to be tolerated, so people can have money to do other things. It is so easy to tell whether that person attempting to help us sees their job as drudgery, or whether they enjoy what they are doing.

As Franciscans, our Rule tells us that we **have** to be counter-cultural by seeing work as a gift. The opportunity that I see for parents of young children is to help the children see the household and yard chores as gifts. Most of us are not born into wealthy families where, when we are at home, we can sit around and do nothing. There are always meals to cook, laundry to be

done, cleaning, shopping, books to be read, homework to help with, e-mail to answer, and friends to keep up with. And this doesn't even count our attempts to have regular quiet time to grow in our spiritual lives. Then there are the jobs and volunteer work we do outside the home, and all those extracurricular activities for the youngsters.



I don't know about you, but, for me, learning to esteem work as a gift has been a real challenge ever since I became a Secular Franciscan. That "Oh, shucks, it's Monday and I have to go to work" attitude permeates our environment. As adults, before becoming Franciscans, we may have had years of conditioning to that mentality. It is quite a leap from that to seeing work as a gift. What if children grew up with Secular Franciscan parents, and other adult family members, who instill the attitude that those household chores are gifts? What if, instead of contributing to it, or of taking years to overcome society's view of work, the child is taught that those chores are that child's gifts to the smooth functioning of the family home, and are an expected responsibility of each member of the family team? Could they be taught to integrate into their night prayers "Thank you God for all your blessings this day, including the way you provide for us. Please help those looking for work to find it."? Could we slowly but surely change society's attitude toward work, if young people grew up thinking of it as a gift? Maybe not in large numbers, but one pebble dropped into the pond makes many ripples.



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Franciscan Children - Early Initiation Into the Franciscan Experience

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A 1996 *Letter from Rome to the Assistants* devoted half of its contents to the topic, "The Franciscan Children". Fortunately, we kept our copy, which served as our reference in preparing for this year's Ongoing Formation general theme for TAU-USA, "New Beginnings". This issue is dedicated to "Spring - Childhood".

In his editorial, "Children in the Franciscan Family", Father Carl Schafer, OFM, of the Conference of General Spiritual Assistants, quoted Cardinal Daneels' observation about the impressions of childhood:

The big religious impressions are experienced before the age of six. At eight years of age, when the child is left to the tutelage of the school, it is already too late: an altogether different visible world will already be set in place - martians, dwarfs and fairy stories. Educating tiny tots to pray and to be in touch with God is therefore extremely important. *L'humanité de Dieu, 95*

From the early years of the Franciscan Movement, while Saint Francis was still alive, little children accompanied their parents, joining the friars in the singing of the praises of the Lord during Evening Prayer. It is related in the *Legend of Perugia* (34) that, "[e]ven the little children, who hardly knew how to talk, praised God according to their ability".

*"I was struck
by the beautiful
presence of God
among the
children,
and by the
impact of Saint
Francis on their
impressionable
spirits."*

Father Carl Schafer also stated in his editorial that, during his travels on behalf of the Secular Franciscan Order, he found that "children the world over are still attracted by Saint Francis and his friars, and are happy to accompany their parents in the Franciscan Family". He added, "I was struck by the beautiful presence of God among the children, and by the impact of Saint Francis on their impressionable spirits."

That issue of the *Assistants* also contained information on Italy's approved "Charter for Franciscan Children", (see *SFO General Constitutions, Article 25*), along with a summary of *Methodological Guidelines* to support their program for Franciscan Children. The Charter is considered to be an initiation into the Franciscan experience, adapted to children and pre-adolescents. Children (aged 8 to 11) need an imaginative environment, and to start experiencing responsibility and commitment. The method of formation of Franciscan Children translates the commandment of love into a "law": (1) "I love God my Father"; (2) "I love all the children of God my Father".

The Charter includes the following sections: The Promise; The Good Deed; Our Motto; Appreciation of Poverty; Exercise of Responsibility; and Relations with Others.

The concept of formation for Franciscan Children has been successfully tried in several other countries besides Italy. The National Youth/Young Adult Commission's "Guide For Franciscan Youth/Young Adult Ministry" includes ideas for forming programs for children ages 5-7 and 7-12, such as: Prayer Life, Activities, Charitable Activities, and Social Activities. More Children's Lesson Plans will be published in the near future.

Questions for Discussion:

1. What are the advantages of introducing children to Franciscan Formation?
2. Are children between the ages of 5 and 7 capable of understanding forms of service?



New Year's Resolutions

Stephanie Sormane, SFO

Councilor for Fraternal Life, Mother Cabrini Region

Happy New Millennium (this is the real one!) to all – and may 2001, the Year of Grace, be exactly that for all of us. If there was ever a time for "New Year's Resolutions", this is it!

So let us resolve:

- to renew our Franciscan charism, in ourselves individually and in our fraternities – really get in touch with who we are and who we are called to be;
- to remember we are part of a world-wide Franciscan family, not simply a small local group, and to embrace and rejoice in all of that family – the Friars, Poor Clares and Third Order Religious, as well as the Seculars everywhere – and participate in events that bring us together and find new ways in which we can support each other in our common mission;
- to recognize, as Francis did, all of God's creation as our brothers and sisters – to treat every person with respect, every creature with kindness, and the environment with care;
- to enliven our fraternal life, to energize and inspire our brothers and sisters, to feed them and empower them to be a Franciscan presence in the world, mainly by example, to draw others to our way of life, and to help bring about the Kingdom. Remember, Francis said, "Preach always, use words when necessary."

May 2001 be the year that the "sleeping giant" (as the SFO is so often called) shows real signs of rejuvenation!

Fasts and Feasts

Reprinted from the newsletter of
Our Lady Queen of Angels Fraternity, Detroit, MI
Julie Adamczyk, SFO, Editor

Lent is a time to FAST from certain things...

and to FEAST on others:

FAST from judging others;

FEAST on Christ dwelling in them.

FAST from emphasis on differences;

FEAST on the unity of all life.

FAST from discontent;

FEAST on gratitude.

FAST from anger;

FEAST on patience.

FAST from pessimism;

FEAST on optimism.

FAST from worry;

FEAST on divine order.

FAST from complaining;

FEAST on appreciation.

FAST from negatives;

FEAST on positives.

FAST from unrelenting pressures;

FEAST on unceasing prayer.

FAST from hostility;

FEAST on peace.

FAST from bitterness;

FEAST on forgiveness.

FAST from self-concern;

FEAST on compassion for others.

FAST from discouragement;

FEAST on hope.

FAST from lethargy;

FEAST on enthusiasm.

FAST from suspicion;

FEAST on truth.

FAST from shadows of sorrow;

FEAST on the sunlight of serenity.

FAST from idle gossip;

FEAST on purposeful silence.

FAST from problems that overwhelm;

FEAST on prayer that strengthen.

Lent should be a time of FASTING....

It should also be a joyous season of FEASTING!

Clare's Service to Others

Dorothy J. Henkes, SFO
Regional Formation Director, La Verna Region

Clare's parents, Ortulana and Favarone, were descendants of the noble class in Assisi. Their ancestry has been traced back to Charlemagne. Although a noblewoman, Clare chose not to take advantage of the privileges of the nobility. Instead of being served, as were the women of her status, Clare served other people, thus serving God. As a young woman, her service took the form of giving money to people in need. In this way, she saw herself as a co-worker with God.

Clare sold her dowry and part of that of her sister Beatrice in order to aid the needy people of Assisi. Clare even shared food from her own plate with hungry people. When Francis began repairing the Portiuncula, a small chapel in the valley, Clare donated funds. Later, this chapel would become the home of the Franciscan Order.

Having founded the monastery of San Damiano, and given up her inheritance, Clare, with the other Poor Ladies, lived in radical poverty. They served Assisi primarily through their prayers, which effectively defended the city, and protected it from being ransacked by mercenary soldiers of the Emperor.

At the end of her life, Clare summed up her life's aspirations in her instructions for other women who wished to join the Poor Ladies. Her admonition paraphrases Jesus' call to His disciples: a candidate "should go and sell all that she has and take care to distribute the proceeds to the poor".

Before her death, Clare blessed the Sisters of San Damiano, those of the other monasteries, and all who would come after her. In her blessing, she placed herself and her sisters in service to the other members of the Church through prayer, as examples of virtuous living and by direct assistance; they acted as co-workers with God.

Clare's desire to live as Jesus did was expressed in her great tenderness and concern toward poor people. Clare understood that service to the human family was central to Christ-like living. Whatever form our service takes, Clare calls us to be "co-workers of God" among our neighbors.

As Secular Franciscans, we should try to recall persons who have assisted us in our religious or personal formation. Say their names aloud slowly, praying for God's blessings on them. Examine ways in which we could follow their example of mentorship with people in our lives. Talk with God about the service that we perceive is our portion in God's work. Perform an action in which we can have confidence and happiness that we are a co-worker of God. We should think about how we might share our material goods today with people in need. Maybe we can look in our clothes closet and choose to share some items that are still in usable condition. Do we have any possessions that are in excess of what we need? Think of a way to share these with people who need them.

Introducing...



Pauline Cahalan, SFO, newly appointed Chair of the Work Commission, has been a Secular Franciscan since 1987, having been professed in Woodruff, WI. Her work as a Registered Nurse with the US Public Health Service then took her to the Dallas, TX area, where she helped establish Saint Francis of Assisi Fraternity ten years ago. During the establishment of Los Tres Compañeros

Region, Pauline volunteered to be Regional Work Commission Chair, and remained in that position until called to national responsibilities. During these years, she has also been Chairperson of the Work Commission for her local fraternity. Her interest in the work apostolate results from several reasons: she has been in the working world as a Registered Nurse for thirty-four years; she is concerned that our society values only work done for pay, with very little recognition given to all the hard-working volunteers who make our world function properly; and, she wishes to promote a view of work that places it in a positive light – our hands doing God's work. She and the other members of the Work Commission look forward to assisting you in any way possible, as you promote the Franciscan perspective of work in your geographic areas.



Elizabeth Bowen, SFO is the recently appointed National Fraternity Archivist. Elizabeth lives in Columbus, OH, and is a member of Saint Catharine of Bologna Fraternity, in Holy Trinity Region. She currently serves as Fraternity Secretary and Newsletter Editor.



Elizabeth has been married to her husband, Phil, for twenty-seven years; they have two children, Eric and Lisa. Elizabeth's ministry experience includes implementing and coordinating a hospital-visiting program for patients and families who have undergone open heart surgery. She

felt that there was a real need for this type of support program in Columbus; this program continues today. She has been a Eucharistic Minister in a local hospital, and remains as an on-call volunteer. She volunteers as a CCD teacher in her parish, and has been involved in Religious Education for twenty years.

"When I made my Profession as a Secular Franciscan, little did I know that it was only the beginning of what God had called me to do. There is no doubt how busy we all can be, but when God calls us, the service to Him should be done with joy. There is no better time than now for me to celebrate this joy by serving Him as your 'pioneer' Archivist. I look forward to working with all of you. May God give you His Peace."



Newly appointed National Public Relations Director, **Bob Garon, SFO**, was first admitted to the Franciscan Third Order in 1955. Two years later he married Mary Rose. They are married for over 43 years, and have seven children. In 1994, Bob had a spiritual experience that led him to return to the Secular Franciscan Order.

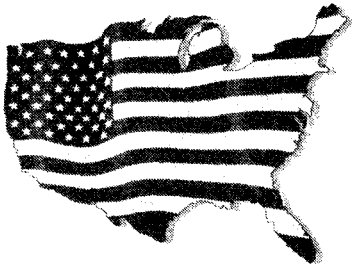


He was professed in November 1997, at Saint Joseph's Fraternity in Los Angeles. It was that same year he became editor of the Saint Francis regional newsletter. He is also a member of the Saint Francis Regional Formation Team.

At Mass three years ago, he was again inspired. He decided to dedicate his talents to publicize Jesus, Mary and Francis. Two years ago he took a course in Evangelization at Loyola-Marymount University sponsored by the Los Angeles Archdiocese.

Bob majored in television and journalism in college, and has extensive experience working in advertising and television. Bob sees our public relations as communicating, marketing, promoting and publicizing the people, work and ideas of the Secular Franciscan Order. "Evangelization of our faith is accomplished by telling our stories and how we serve Jesus and Francis. In the process we become more conscious of our spiritual commitment as we live the gospel in the Church and the community. We begin by reaching out to one another. We discover who we are as individuals and community. In our small and humble way, we will discover what media is available. Slowly we will develop our multimedia campaign and make ourselves part of the spiritual and cultural landscape of America. Let us begin by praying for our own conversion and listening to the gospel – for we have done nothing yet."

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 18707-9415*

Father Solanus Casey Region



2001 marks the fifth anniversary of the establishment of Father Solanus Casey Region. The Region plans to celebrate with a special gathering in September.

Servant Leadership workshops will be presented throughout the region in March and May, 2001.

The Regional Chapter will be held April 21, 2001 at Saint Pius X Church, Middletown, CT.

The Secular Experience of Living Franciscanism (SELF) will be held at Villa Maria Retreat Center in Stamford, CT August 12 - 16, 2001. This will be a week of community with Franciscan brothers and sister, including liturgies, conferences, meals, rest, and relaxation.

Holy Trinity Region

On March 4, 2001, the Region will participate in a Day of Recollection at Saint Martin Church in Louisville, KY. Saint Boniface Fraternity will be the host.

The Region will hold their election of officers on Saturday, March 31 at Saint Vivian's Parish, Cincinnati, OH.

During the weekend of April 27 - 29, 2001, the Region will sponsor a retreat at Friarhurst Retreat Center in Cincinnati, OH.

A Day of Recollection for the Coalition of the Three Franciscan Orders will be held August 4, 2001.

Lady Poverty Region

The Eastern Cluster of the Region will participate in a Lenten Retreat March 24, 2001. Saint Clare Fraternity, Johnstown, PA, will host the event.

Lady Poverty's Chapter of Elections and annual Regional Meeting will be conducted May 18 - 20, 2001 at the Gilmary Pittsburgh Diocesan Center, Moon Township, PA.

Lady Poverty Region will host the second annual Prayerful Retreat at the Saint Joseph Center in Greensburg, PA, September 28 - 30, 2001. The retreat

master will be Dr. Edward Shirley, SFO. The theme will be "The Blessed Mother".

Regional Minister Richard Fetkovich, SFO, and Regional Councilor Chris Scholze, SFO attended the dedication of the Peace Pole and proclamation of a Day of Peace on October 4, 2000, on the Three Rivers Heritage Trail. Father Bernie Tickerhoof, TOR, Regional Spiritual Assistant explained the languages on the Peace Pole: English, Spanish (the language of many poor and abused people in our country, as well as the language of some Native Americans), Italian (the language of Saint Francis and Saint Clare), and American Sign Language, (representing peoples with disabilities). Pittsburgh Mayor Tom Murphy read the proclamation and offered remarks.

The Region has made a contribution to the Croatian Franciscan Fathers, to support the building of Saint Michael's House, a home to be built in Bosnia to provide care to the orphans of war. Please contact Heide Sedwick, SFO, 506 Gallitzen Road, Cresson, PA 16630, if you would like to contribute to this cause.

La Verna Region

The Regional Council met at Monte Alverno Retreat Center in Appleton, WI, on December 9, 2000.

Los Tres Compañeros Region

During the weekend of October 6 - 8, 2000, the Regional Chapter was held in Castroville, TX. Fifty-two members attended. Reports on fraternity activities were presented by each Minister. Father Larry Brummer, OFM, Regional Spiritual Assistant, encouraged those present to seek suitable, well-prepared Spiritual Assistants and Animators, and encourage them to attend the workshops for Assistants, or to take the "Life-Giving Union" course. At the gathering, workshops were presented by Regional Minister Clare McCluggage, SFO, on "Fraternal Visitations and Elections", and by Delia Banchs, SFO, on "Emerging Groups and Communities - The How To's".

The Regional Executive Council met to discuss plans for NAFRA's annual meeting in San Antonio in 2001.

The Region's Chapter of Elections will be held August 4, 2001, at San Jose Mission, in San Antonio, TX.

Mother Cabrini Region

The Cabrini Award is given by the Region to a member who sets a good Franciscan example for others to follow. In 2000, Alice Zoda, SFO received the Award.

"Our sister Alice has been an active participant in fraternal life for thirty-five years. She is a member of Saint Francis Fraternity, in Fox Valley, WI. Soon after profession, she began service on the fraternity council. Through the years she has served in every office, and is currently completing her final term as Formation Director, yet she remains willing to serve in a new capacity for the fraternity's upcoming elections. Alice has also been active at the Regional level, currently serving as Councilor for Visitations. Alice also works with her parish's RCIA programme, because she is interested in evangelization. She frequently provides information about how her Franciscanism is an

expression of her Catholic Faith. Alice continues to anticipate life's possibilities, by participating in education programmes, and Franciscan pilgrimage experiences.

"Three words best describe Alice: simplicity, humility, and evangelization. An ordinary woman? Perhaps. But one who lives her Faith in extraordinary ways."

The Region held a Chapter of Elections on December 9, at Saint Peter's Church in Chicago, IL. The newly elected Regional Minister is Patrick Mendés, SFO.

Our Lady of Indiana Region

The Region's Chapter of Mats will be held April 21, 2001 in Logansport.

The Regional Chapter of Elections will be held July 14, 2001 in Kokomo.

Queen of Peace Region

The Secular Franciscan Spring Retreat will be presented by the Franciscan Sisters in Little Falls, MN, on March 17, 2001.

The full Regional Council will meet during the weekend of April 27 - 29 at the Tau Center in Winona, MN.

The Region will celebrate the establishment of Fioretti Fraternity on June 3, 2001 at Saint Francis Church, Brainerd, MN.

The Nebraska Chapter of Mats will be held on August 19.

Regional Formation Director Carol Wolney, SFO will present a Regional Formation Workshop during the weekend of August 24 - 26 at the Tau Center.

The Region will hold its Fall gathering on September 29 at Sacred Heart Church in Saint Paul, MN.

Saint Clare Region

Saint Clare Region will sponsor a retreat for Secular Franciscans during the weekend of March 9 - 11, 2001 at LaSalle Institute, in Eureka, MO. The theme will be "Brothers and Sisters of Penance", and the Retreat Director will be Father John Sullivan, OFM.

Saint Elizabeth of Hungary Region

The Regional Council announces that Edwina Gabrillo, SFO, is the new Regional Formation Director. Edwina has formed a Regional Formation Commission. The members are Donna Sinoneau, SFO, Jack Sheridan, SFO, Paulette Harlow, SFO, and John Finneran, SFO.

The Region will sponsor a Secular Franciscan Retreat entitled "Francis, the Saint for the New Millennium", during the weekend of June 15 - 17, 2001, at the Franciscan Center in Andover, MA. The Retreat Director will be Father John Bavaro, OFM.

Saint Katharine Drexel Region

The Region will celebrate the establishment of The Community of the Franciscan Spirit Fraternity, of Willow Grove, PA on March 3, 2001.

During the weekend of March 9 - 11, 2001 the Region will celebrate their Chapter of Elections at Saint Francis Retreat Center in Easton, PA.

The Region is currently planning an All Commissions Conference for September 2001.

Tau Cross Region

Saint Bonaventure Fraternity of Tau Cross Region invites everyone to participate in their annual retreat at Villa Maria Retreat Center, Stamford, CT, September 7 - 9, 2001. Father Matthias Wesnofske, OFM Cap will be the Retreat Master. For more information contact Dorothy Foley, SFO, at 718-380-4134.

Troubadours of Peace Region

Juan Felipe Lezcano, SFO, National Multicultural Committee Chair and former NAFRA Councilor was formally accepted by Archbishop Alex J. Brunett as part of the newest class of candidates for the Permanent Diaconate on December 3, 2000. This is the first class since the Permanent Diaconate Formation Programme in the Archdiocese was suspended more than ten years ago. Juan asks that we keep him and his family in our prayers.

During the weekend of May 4 - 6, Saint Clare Fraternity will sponsor a Secular Franciscan Retreat at Our Lady of Peace Retreat Center in Beaverton, OR. The theme of the retreat will be "Living our Franciscan Rule in our Daily Life". Father Stephen Gross, OFM Conv will be the Retreat Director.

During the weekend of August 10 - 11, 2001, Saint Francis of Assisi Fraternity will sponsor a Secular Franciscan Retreat at Gonzaga University in Spokane, WA. Father Benet Fonck, OFM will be the Retreat Director.



New SFO Web Sites

- Sonia and Jaime Bernardo, SFO, Chairs of the National Family Commission announce the launch of the Family Commission Web Site. The web site includes valuable information for regional and local fraternities and anyone interested in promoting a Franciscan sense of family. Also available is the publication "Living by Faith", which can be viewed and downloaded from this web site. Please visit it at <http://www.rc.net/sfo/family/>
- We are pleased to announce that TAU-USA now has a presence on the Internet. You can view our new web site at <http://www.rc.net/sfo/tau-usa/>



**"FOR THIS I WAS BORN,
AND FOR THIS I CAME INTO
THE WORLD, TO TESTIFY
TO THE TRUTH."**

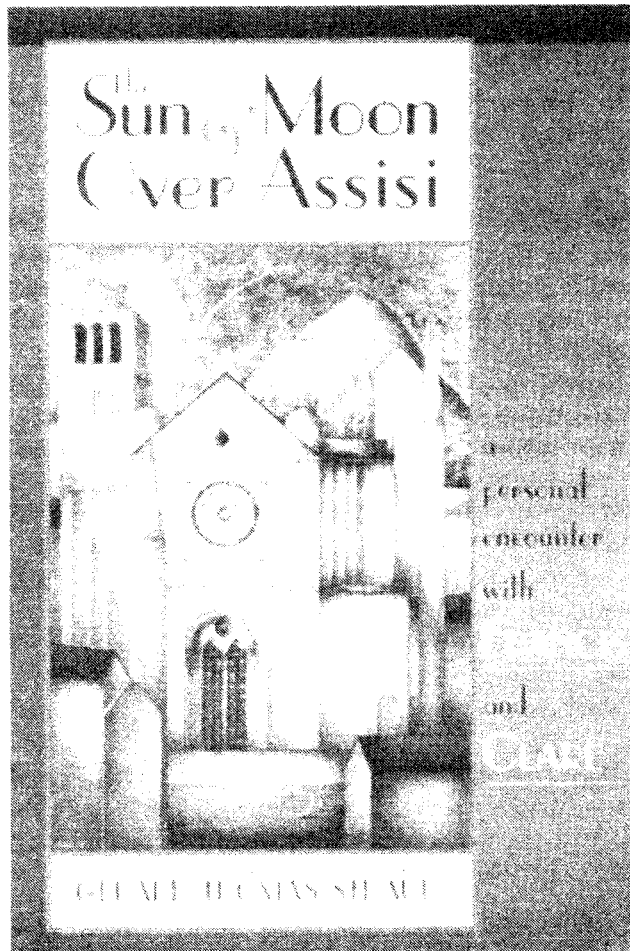
John 18:37

The Sun & Moon Over Assisi

Book Review

Reviewed by Patti Normile, SFO

author of *Following Francis of Assisi*; co-author/editor of
To Live As Francis Lived



The Sun & Moon Over Assisi, a personal encounter with Francis & Clare by Gerard Thomas Straub, SFO, St. Anthony Messenger Press: Cincinnati, OH, 2000. 614 pages.

Franciscan literature has been blessed with Secular Franciscan Gerard Straub's pilgrimage tale of his personal journey back to God. *The Sun & Moon Over Assisi* moves with a storyteller's charm through Gerry's discovery of life after being a television producer of series like "General Hospital" and "The Doctors". Gerry left the Catholic Church of his youth. Then he left God. The Good News is that through Saint Francis of Assisi and his followers, Gerry found his way back home to the Church and to God.

His stunning honesty about his own spiritual life prevents the reader from hiding behind one's own denial of what may need revitalizing in life. When Gerry considered writing about the impact of Francis and Clare on his life, he questioned what he could add to the existing libraries of Franciscan literature. What he succeeded in creating is a 21st century view of the beloved Saint and the challenges presented by following him today. The book is not divided into chapters but into sections, each

offering an assortment of readings to stir Franciscan thought. Gerry's journal entries follow an extended pilgrimage to Rome and Assisi. His reflections take Franciscan concepts and enliven them with penetrating thoughts and questions. He presents fitting passages from *The Liturgy of the Hours* and from a wide variety of Christian writers. *Sun & Moon* is a prayer book, a history, biography, art, and architecture book.

As I read *Sun & Moon*, I experienced serious conflict. My head kept wanting to fly through the pages because the text reads so easily. However, my heart said, "Take it slowly. Absorb these thoughts into your life." The book reads well for multiple reasons: the research is excellent; the author is genuine; and the format keeps eyes and mind moving ahead.

Varied type styles are used throughout the book to facilitate reading. One of my favorites, set in italics, is "Thoughts Scribbled While Walking". These are profound bits of wisdom. A sample: "Tell your ego to shut up". As I finished reading the book, I wanted to begin it again. There's so much to grasp, so much to challenge within ourselves.

I kept questioning whether Gerry Straub could be just one person. He writes with knowledge and authority about television, architecture, art, literature, spirituality, history, and more. But I've met him and he is simply one faithful person who has heard God's call in a powerful, life-altering way. His films: "We Have a Table for Four Ready" about Saint Francis Inn in Philadelphia, "Room Enough for Joy" and "Glidepath to Recovery" have been aired on PBS stations. A forthcoming book of photographs and text tell of the Franciscan response to poverty around the world. To create "When Did I See You Hungry?", Gerry traveled to many places of abject poverty around the world, living with Franciscans who care for the poorest of the poor and capturing their mission on film and in words.

If you don't want to be challenged in your Franciscan life, don't read *Sun & Moon*. Gerry's mission in his own life is to continue to dig deeper into the spiritual life. He closes *Sun & Moon* by saying, "I will have the rest of my life to try to implement all that Saint Francis and Saint Clare have taught me. It is time for me to shut up and start living what I have written. Pray for me." I'll pray for Gerry and I pray that Secular Franciscans and others read *Sun & Moon* to energize their Franciscan lives.



IT IS IMPORTANT HOWEVER THAT WHAT WE PROPOSE, WITH THE HELP OF GOD, SHOULD BE PROFOUNDLY ROOTED IN CONTEMPLATION AND PRAYER. OURS IS A TIME OF CONTINUAL MOVEMENT WHICH OFTEN LEADS TO RESTLESSNESS, WITH THE RISK OF "DOING FOR THE SAKE OF DOING". WE MUST RESIST THIS TEMPTATION, BY TRYING "TO BE" BEFORE TRYING "TO DO".

Pope John Paul II, January 6, 2001, *Novo Millennio Ineunte*

Dignitas ... "What Are You Doing?"

Teresa S. Redder, SFO

Member, National Work Commission

23 Shelter Rock Road, Eastampton, NJ 08060-3216
609-267-1460; e-mail: tredder@nothinbut.net

At some point in our lives, we may be approached by a curious someone, and they may ask, "What are you doing?" The question may occur because of an introduction, and someone learns of your occupation; or the observer may see your work in progress, and want to know the particulars; or you may not have reached your goal/results yet, and someone wants to understand your plan and your need before committing their own support. There are multiple other reasons that you might be posed this question, especially if a child is the inquirer. ☺ How can our answer to such questions have a purposeful spiritual response?

While attending the NAFRA meeting in October, I fielded this question several times from attendees who were curious about the National Work Commission. I enjoyed discussing the mission, goals, and accomplishments of

the Work Commission with those who asked. However, the question made me reflect as I prepared to attend the Work Commission meeting in November. Too often, we get involved in many activities in our parish, our local community, and our fraternity, and we become busy. As Secular Franciscans, we have a unique calling that is guided by our Rule. So, if

*As Secular
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by our Rule.*

someone asks us, "What are you doing?," are we familiar enough with our own Rule to give an enriching answer?

The key word in the question is "What". However, before we can authentically live out a Gospel response in "doing", we must be equally committed to learning the "why" from Church and Franciscan teachings (SEE). Then, we must take time to contemplate what we are learning and to discern our response (JUDGE). In this ongoing process of formation, discernment, and conscious response, others will see what we are doing (ACT). The SEE-JUDGE-ACT model was part of the National Work Commission's breakout session at the All Commissions Conference in June 1999. Mature, informed faith is the guide to Christian action.

In November 1999, the US Catholic bishops acted upon what they perceived to be a critical pastoral need for adult catechesis by issuing their statement "Our Hearts Were Burning within Us". Looking at both our own development and that of other adults whom we know (perhaps even many lapsed Catholics), what kind of ongoing catechetical instruction do we see? Do you know someone whose faith instruction ended in the 8th or 12th grade? Do you still meet people who don't understand the changes wrought by the Second Vatican Council? How many people in your parish are familiar

with what the Pope and our bishops regularly issue as teaching instructions for the whole Church, significantly comprised of the laity? Does your fraternity make a time commitment to small group sharing of Church and Franciscan teachings, where *dialogue* and *discernment* are part of contemplation prior to action?

I would like to share an important quote from the bishops' statement:

A living faith is a *searching* faith – it seeks "understanding". Adults need to question, probe, and critically reflect on the meaning of God's revelation in their unique lives in order to grow closer to God. A searching faith leads to deepening conversion. Along the way, it may even experience doubt. Yet the essence of this quality of adult faith is not doubt, but search – a trusting, hopeful, persistent "seeking" for a deepening appropriation of the Gospel and its power to guide, transform, and fulfill our lives.

Wow! Doesn't that quote sound like it was tailored for SFO's and their ongoing formation? The bishops were reaching bigger, though: they wanted all the baptized – all those called to holiness – to desire this kind of faith experience: a search for knowledge that leads to wisdom.

In this article, I would like to provide you with some helpful hints to deepen your fraternity's experience of the Work Commission's resources. Before I share them, though, I ask you to reflect prayerfully over the bishops' assessment of the six dimensions of adult faith formation, based on Pope John Paul II's apostolic exhortation *Christifidelis Laici*: (1) Knowledge of the Faith; (2) Liturgical life; (3) Moral formation; (4) Prayer; (5) Communal life; and (6) Missionary spirit.

The major challenge that we SFO's face as we promulgate our Commissions is our own adult catechesis (or lack thereof) as to the "why" and the "how". The resources are available to launch that journey, which we should embrace with humble awe and wonder. When we spend quality time together and reflect on Church and Franciscan teachings, we will see a **transFORMATION** in what we *do*. It becomes much easier to answer the question and challenge that person to walk the journey with us. Here are some suggestions:

- Order a copy of the National Work Commission's manual for your fraternity. The cost is \$10 per copy. Send requests to: Teresa S. Redder, 23 Shelter Rock Road, Eastampton, NJ 08060-3216 (or e-mail me at: tredder@nothinbut.net);
- Have a fraternity member with Internet access join the Work Commission's list serve (Dignitas@egroups.com). You may sign up by sending an e-mail to: dignitas-subscribe@egroups.com (the list has a moderator to approve subscription requests);
- Do a critical self-assessment of your fraternity meetings and see how the study of our *Rule* and Church social teachings influences your dialogue. Make a goal to be "searching" adults!

So what are you doing?

Christian Martyrs

Antony Outhwaite, SFO

"Saul, Saul, why are you persecuting me?" (Acts 9:4)

Lions, Roman Emperors, and the Coliseum. For many of us, these are the images most easily evoked by the phrase "Christian martyrs". However, the reality is that more Christians died for their Faith in the twentieth century than in all of the previous nineteen Christian centuries combined. And the persecution continues.

It is easy for us to take for granted the fact that we will be able to go to Mass this Sunday without dodging the police, and without fearing that, at any moment, there will be a bang at the Church doors, and armed gunmen will burst in to arrest us, or worse. Do we have our family Bibles stashed in a secret hiding place, in case the house is raided? For many of our brothers and sisters throughout the world, this is their daily reality. Yet their Faith flourishes.

In his Apostolic Letter *Novo Millennio Ineunte* ("At the Beginning of the New Millennium"), published on January 6 of this year, Pope John Paul II writes:

Perhaps we were too used to thinking of the martyrs in rather distant terms, as though they were a category of the past, associated especially with the first centuries of the Christian era. The Jubilee remembrance has presented us with a surprising vista, showing us that our own time is particularly prolific in witnesses, who in different ways were able to live the Gospel in the midst of hostility and persecution, often to the point of the supreme test of shedding their blood.

Human rights groups estimate that, in more than seventy countries, Christians face some form of organized persecution because of their faith. In China, to take one example, it is illegal to engage in religious practice outside the government-authorized religious organizations and registered places of worship. This has the practical effect of making the practice of Roman Catholicism, and many other belief systems, illegal.

On August 30, 2000, police raided a Catholic Church in Fujian province, taking twenty-four people into custody. In November 2000, in Zhejiang province, at least 787 churches were destroyed, 188 were banned, and 97 were taken for other purposes by the Chinese government. As of February 2001, an estimated 200 prisoners are being held for their religious beliefs.

Numbers are numbing, however, so here are some specific examples: On May 13, 1999, Father Yan Weiping, the Pastor of the Catholic parish in the city of Yixiang, Hebei Province, was arrested by public security forces while holding a secret Mass in Beijing. Around 8:00 that evening, he was found dead on the street. On September 11, 2000, police surrounded the residence of Father Ye Gong Feng of Gongtou Village. This 82-year-old priest was tortured to unconsciousness. On September 14, 2000, Roman Catholic Bishop Zeng Jingmu, who is 81 years old, was arrested in Jiangxi Province. Since being ordained in 1949, Bishop Zeng's loyalty to Vatican has cost him over thirty years in prison.

In Sudan, the governing regime wages war against the religious and ethnic minorities that resist forced conversion to Islam. People are forcibly relocated to "peace camps", in which the young are taken away from their parents for indoctrination, and young women and girls are subjected to sexual abuse. When food is scarce in the camps, only those who have converted to Islam are given enough to eat. Various reports at the end of 2000 confirmed that slavery is still taking place with the knowledge of the government. According to the United Nations, approximately 14,000 women and children remain "abducted".

In Vietnam, on August 14, 2000, armed authorities razed a church building in Dong Tam, Binh Phuoc province. During Christmas 2000, Christians in Vietnam's northwest provinces were harassed, beaten and arrested, in an attempt to stop them from holding Christmas services.

And the list goes on....

What can we do about all this? What can we do to help our brothers and sisters? First of all, of course, there is prayer, a response never to be underestimated - prayer for those who are suffering, and prayer for the repentance and conversion of their persecutors. Secondly, we can write (respectful) letters of protest to the ambassadors of those countries where persecution is rampant. We can also write to our own Congressmen to inform them of our concern about this issue. At the end of this article you will find a list of resources where you can obtain more information.

The Greek word "martyr" means "witness". What can we learn from the powerful witness of so many of our brothers and sisters around the world? In His Apostolic Letter, The Holy Father says, "In them the word of God, sown in good soil, yielded a hundred fold. By their example they have shown us, and made smooth for us, so to speak, the path to the future. All that remains for us is, with God's grace, to follow in their footsteps."

How are we to follow in their footsteps? It is unlikely that many of us will be subjected to "the supreme test of shedding [our] blood". But, if I would be willing to die for Christ, surely I am willing to live for Christ. If I would be willing to give up everything for Him, surely I would be willing to give up... what? Selfishness? Resentment? That next unnecessary purchase? Fill in your own blank. The truth is that we have the opportunity to die for Him every day, and so to witness to one another and to the world, that He and His Truth are worth dying for.

For more information contact:

International Christian Concern
2020 Pennsylvania Avenue NW #941, Washington, DC 20006
Phone: 800-ICC-5441; Web: www.persecution.org

Persecution Project Foundation
P.O. Box 697, Vienna, VA 22183-0697
Web: www.persecutionproject.org

Christian Solidarity Worldwide
P.O. Box 50608, Casper, WY 82605-0608
Phone: 307-235-4800; Web: www.cswusa.com

The United States State Department
www.state.gov/www/global/human_rights/drl_religion.html

National Work Commission Seeks Members

We are seeking qualified, multi-cultural, enthusiastic, joyful Secular Franciscans, interested in serving the National Fraternity. The National Work Commission plans to add several new members in order to respond more effectively to the needs of the National Fraternity. As a member of the Commission you will be expected to:

- be a prayerful, active Secular Franciscan, able to go from "Gospel to life and life to Gospel";
- understand Article 16 of our *Rule*, that all need to "esteem work as a gift" and be committed to encouraging the spread of this philosophy to all Secular Franciscans and into the world;
- be open to traveling and presenting workshops on work-related topics to fraternities and regions in a geographic area;
- work collaboratively with the other members of the Work Commission;
- provide suggestions and feedback on diverse topics concerning work;
- support work-related initiatives as they develop;
- accept responsibility for particular projects that may arise from collaborative decision making;
- assist members of non-native English speaking fraternities, and regions containing such, to achieve an integrated understanding of the Franciscan perspective of work;
- be in regular contact with Regional Work Commission Chairs in a designated geographic section of the country to solicit their input, needs, and concerns; and
- be willing and able to travel at least once a year, at Commission expense, to different parts of the United States for a meeting of the Work Commission.

The appointment to serve on the Work Commission will be for a period of one year with the possibility of annual reappointment. If the prospect of being a servant leader on the National Work Commission excites you, and if you believe that you have the qualities and abilities to fulfill this role, please send your SFO-related resumé, a copy of your Certificate of Profession, and one letter of reference (from a person serving on your local or Regional SFO Council) to:

Teresa S. Redder, SFO
23 Shelter Rock Road
Eastampton, NJ 08060-3216

Application deadline is June 30, 2001.



**"...Human frailty makes it necessary
that this conversion be carried out daily."**

SFO Rule, Article 7

Professed

A poem by Rubina Mary Martinez, SFO

"Moved by the Holy Spirit, I answered the call and began my Formation three years ago. Saint Francis was also there with my Lord. They both guided me on a journey towards my beautiful moment of permanent Profession on September 17, 2000, the Feast of the Stigmata of Saint Francis."

*Another level
The Lover calls
More tearing down
Of walls
A love affair
That burns like fire
Union with Him
Is our deep desire
Your Perfect love
Attracts us to You
Implanted in us
Is our yearning, too
Liken to a Spiritual Marriage
This Progression
The answer to the call of the Bridegroom,
Our Profession.*



Family Matters

Living Faith – Pass it on!

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

To many parents, it seems to be a difficult task to pass the faith on to their children. Is it because they underestimate the value of family life as an instrument of faith? Of course, they all know that faith is no bigger than a mustard seed. But it can grow, and grow, and grow. Little do they know that the daily activities and interactions within the family can be sacramental moments, that reveal the presence of a living, loving God.

True, the current environment in which we live does not encourage passing on faith to our children. In earlier days, religion or the local church was the center of the life of the community. It was the center of activities – religious, spiritual, and civic. The church provided an anchor in the lives of families in the community. When we were young, I remember all the mothers that gathered in our house after a church meeting. They would have coffee and some pastries, and talk about projects they were involved in at the church. The kids played around them, and once in a while we were called to sing a song for them, or play the piano for one of the ladies who requested it. We felt we were one big family, and that everyone felt at home with one another. Before they departed, and went on their separate ways, they would say a prayer together. We witnessed this, and, as children, we thought this was part of everyday life in our families: to gather, to share, and to do good things together to help others. We knew everybody, and we were continuously exposed to messages that inspired faith.

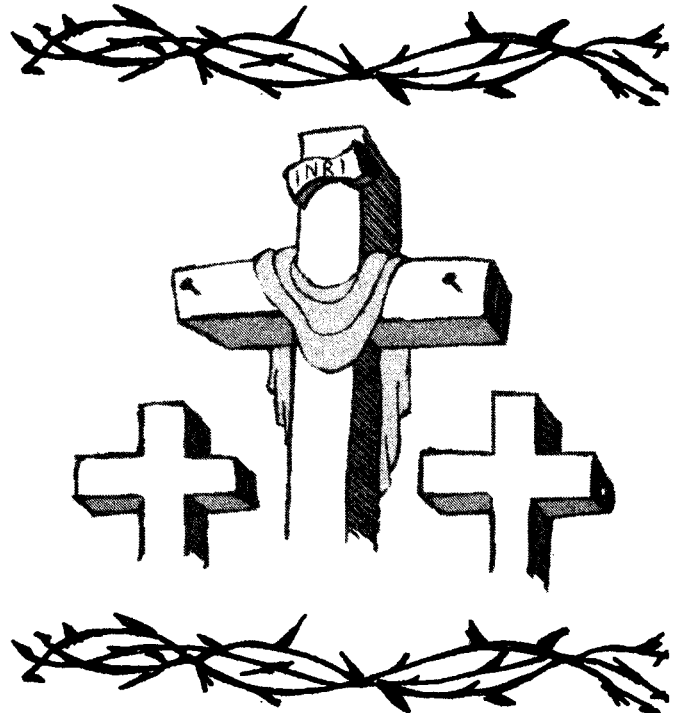
Today, however, the central focus has shifted to the material, to the instant gratification of artificial and short-lived needs. Families' lives are often frantic, harried with too many schedules and activities to attend. There are soccer games for the oldest son, gymnastics for the ten year old daughter, shopping for a new pair of shoes for the teenage daughter, PTA meetings for the parents to attend, conference calls to be made by the father for tomorrow's office meeting, and the list goes on. This is the modern life in which most families find little time or little opportunity to sit down together quietly, and pray or read the Bible, or just talk and share with one another.

Does it have to be this way? No. We can raise our children in a faith-filled home by inviting them to join us on the spiritual journey. Looking back, there were many memorable events that had profound effects on my strong faith in God. There was helping to prepare snacks for the men and women who would bring the statue of the Virgin Mother to another home after staying in someone else's for seven days. We called this the Block Rosary. Every house awaited the coming of the Blessed Mother in their home. There was praying before and after meals. There was going to Church every

Sunday, putting on our clean and nice clothes because as my mother would say "we will go visit a very important person", so be properly dressed. Wearing of blue jeans or shorts to church was unheard of in those times. There was praying the Angelus when the church bell rang at six o'clock in the evening. There was making the sign of the cross when we passed by a church to show our respect, because that was the house of the Lord. All these things, and many more, had the strongest influence on my developing faith as a child.

Faith, as Tom McGrath said in his book *Raising Faith-filled Kids*, is a relationship. "It is like the relationship between a vine and its branches. Faith flows. Our main task is to encourage the flow and not block it." He said, "parents do not create faith. Faith comes from God and God placed the seed of faith in each child." What parents need to do is to nurture that faith. All the things around us are capable of transmitting the grace of God. Every object in the house, every relationship, every family celebration, or every moment of being together as a family, can reveal one's relationship with God.

Raising children surrounded by a living faith is not at all a difficult task. If parents love God they will naturally bring that love to their children. Immerse yourself in faith and you will raise children with a living faith.



**Christ must be presented to all people
with confidence. We shall address
adults, families, young people,
children, without ever hiding the
most radical demands of the Gospel
message....**

Pope John Paul II, January 6, 2001
Novo Millennio Ineunte

Jump-starting Franciscan Youth/Young Adult Groups

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

"The SFO will seek the most appropriate means to promote the vitality and the spreading of the Franciscan Youth."

SFO General Constitutions, Article 97,1

In October 2000, the National Youth/Young Adult Commission learned from the Regional Ministers' Reports that there are now twenty-two Regional Youth Commission Chairs in the United States. Although the Franciscan Youth/Young Adult ministry in the USA is still in its infancy, this information is very encouraging. The National Commission is looking forward to hearing from Regional Chairs, regarding what is working and what is not.

In February, the National Commission is planning another issue of our sharing newsletter, for networking purposes. If you have something you would like to share for the benefit of other Youth Leaders, please contact us by April 30, 2001.

What makes for a successful Franciscan Youth Group?

Please take another look at the nationally approved, *A Guide for Franciscan Youth/Young Adult Ministry*. It gives a balance of activities necessary to keep up the interest of the group. Group leaders, ask yourselves, "Do our meetings include a balance of the following?"

- Community building
- Social and group building activities
- Works of charity
- Retreats or mini-days of recollection
- Formation based on the Rule

To these, add other questions of discernment. Most youth love to discuss and share topics relating to their concerns. What stimulating topics does your group wish to discuss? The Commission has discovered a jewel of a binder that covers a broad range of topics for high school youth. Many of these topics correspond nicely with our own Commissions, and promote personal growth in the teachings of the Church. The work is already done for Youth Leaders – nicely organized in a thick binder. It is an excellent sourcebook. The Youth themselves can help, by selecting the topic that most interests them. Each topic is arranged for the maximum effect:

- Focus for the group leader
- Focus for the group
- Remembering the story and sharing the vision
- Creative response
- Closing prayer

The binder includes a wide range of topics: conscience, racism, reconciliation, values, relationships, vocation, violence, Vatican II, justice, meditations, family

problems, Scripture understanding, and many topics that match up with the Secular Franciscan Apostolic Commissions. We guarantee that all of the topics will stimulate great group discussion and tie in well with the formation of Franciscan Youth. Another place to look for good resource materials is the back of the Youth Guide. The Guide can be ordered using the order form in the back of each TAU-USA.

For information on how to order this fabulous binder of Youth Updates, please call Saint Anthony Press at 1-800-488-0488. We know you won't be disappointed. The cost is approximately \$30.00.



QUINQUENNIAL CONGRESS

JULY 9 – 14, 2002

LOYOLA UNIVERSITY
NEW ORLEANS, LOUISIANA

"TAU"

(TRANSFORMING, APOSTOLIC, UNITY)

COME AND CELEBRATE WITH MEMBERS OF THE
WHOLE FRANCISCAN FAMILY

THIS WILL BE A MEMORABLE EVENT IN YOUR
FRANCISCAN LIFE

START SAVING YOUR DOLLARS NOW

DYNAMIC SPEAKERS, INSPIRING LITURGIES,
GOOD FOOD, GOOD MUSIC, LOTS OF FUN

BEST OF ALL, YOU WILL BE CELEBRATING WITH
YOUR FRANCISCAN SISTERS AND
BROTHERS



The nature and extent of the punishment must be carefully evaluated and decided upon, and ought not to go to the extreme of executing the offender except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society. Today, however, as a result of steady improvements in the organization of the penal system, such cases are very rare, if not practically non-existent.

Pope John Paul II, *The Gospel of Life*, 1995

For more information on the death penalty, and Catholic teaching on it, contact the Florida Catholic Conference at 850-222-3803, or P.O. Box 1638, Tallahassee, FL 32302-1638, or <http://www.flacathconf.org>

Musings... Morning Praise

Charlotte Prather, SFO
Little Portion Fraternity, Irvine, CA



The dirt path lies before me, the puppy on the end of the leash pulls hard, exploding with energy and enthusiasm. One day after the rain, the world sparkles, little blades of green pushing up from the cracked, but no longer parched, earth. Air and sky of sapphire kiss my still sleepy face. Tumbleweeds, dislodged from their hold upon the dense clay, blow across our path, startling the dog and making me laugh at her sudden levitation. This in turn flushes a flock of birds. The puppy tries to fly after them.

No prayer book for me this day, no incense, no chant, no devotions, no chapel – but now is the hour of worship, and all around me is noisy and silent praise. Without the puppy, I might well miss the infinite variety of creatures, scents, and life on this open grassland, newly awakened by the rains. She notices and is charmed by the least of them. Roadrunner hops before us, enticing to a chase. I am amazed by his brazen comedy and by how much he really resembles the famous cartoon: “beep-beep”. A hawk soars high above the meadow, stops with wings still pumping above some unseen prey, and suddenly dives – breakfast!

Phrases from a psalm come to mind:

The heavens are telling the glory of God;
and the firmament proclaims His handiwork.
Day to day pours forth speech,
and night to night declares knowledge.
There is no speech, nor are there words;
their voice is not heard;
yet their voice goes out through all the earth,
and their words to the end of the world.

Psalm 19: 1-4

After forty-five minutes of prancing around in this new-washed playground, we turn our sights homeward to our own breakfast. How eloquent has been the morning prayer! How little do I need to add human words and sounds to the music of creation! My whole being hums to the tunes no earthly composer can challenge. The puppy bounds ahead, energy surging, while I (more slowly) walk gently upon the holy earth.

Yes, dear brothers and sisters, our Christian communities must become genuine “schools” of prayer, where the meeting with Christ is expressed not just in imploring help but also in thanksgiving, praise, adoration, contemplation, listening and ardent devotion, until the heart truly “falls in love”. Intense prayer, yes, but it does not distract us from our commitment to history: by opening our heart to the love of God it also opens it to the love of our brothers and sisters, and makes us capable of shaping history according to God's plan.

Pope John Paul II, January 6, 2001
Novo Millennio Ineunte



To Adore Christ

Brenda Nord, SFO, Mount La Verna Emerging
Fraternity, Saint Clare Region

How do you form a close and personal relationship with someone? By spending time, *quality time*, with them. It takes years of marriage for a husband and wife to be “in sync”, compatible, and comfortable with each other. The same principal works with our relationship with Jesus. Do you want to know Him? Then spend time with Him.

To receive Jesus Christ in the Eucharist, during the Holy Sacrifice of the Mass, is a profound way to adore Christ. Spending time in the Presence of our Lord during Exposition of the Blessed Sacrament, is the most personal form of adoration for me. Our Seraphic Parents, Saint Francis and Saint Clare of Assisi, were devout advocates of Eucharistic Adoration.

When we have a Holy Hour at our church, I lovingly call this my “special night” with Jesus, and in truth it is. He knows I put everything aside to go and be alone with Him, and when I walk through the church doors, I leave the world behind. I'm there for one purpose, and that is to love Him; and it's done in silence. In the silence, I connect with Christ; He is always there, in the Sacred Silence. He knows my heart, and I want to know His Sacred Heart.

When I adore Christ my spirit is free; I can let my heart soar, and my soul knows its deepest peace. It's wonderful to be in the Presence of my Friend – my Forever Friend!



NATIONAL FRATERNTIY OF THE SECULAR FRANCISCAN ORDER - USA

BUDGET FOR 2001

AS APPROVED BY THE NATIONAL FRATERNITY COUNCIL ON 10/20/2000.

----- INCOME -----		ACCOUNT #
PER CAPITA @ \$7 (18,000 members)	126,000	6110
INTEREST	3,000	6120
FORMATION BOOK SALES	20,000	6200+6206
MISCELLANEOUS	1,000	6140
<hr/>		
TOTAL INCOME	<hr/> 150,000 <hr/>	
 ----- EXPENSES -----		
CIOFS PER CAPITA	9,000	7110
NEWSLETTER	25,000	7120
ANNUAL MEETING	26,000	7130
COUNCIL OFFICERS	14,000	7140
COUNCIL MEETINGS	14,000	7150
VISITATION from CIOFS	3,000	7160
FORMATION - PRINTING	18,000	7180
QUINQUENNIAL	5,000	7135
COMMISSIONS:		
FORMATION	7,000	7181
PEACE & JUSTICE	4,000	7182
FAMILY	4,000	7183
WORK	4,000	7184
ECOLOGY	4,000	7185
YOUTH	4,000	7187
MISCELLANEOUS:		
ECUMINICAL COMMITTEE	3,000	7188
CONFERENCE NATIONAL SPIRITUAL ASSISTANTS	1,000	7199
MULTI-CULTURAL COMMITTEE	4,500	7171
PEACE AWARD COMMITTEE	500	7172
<hr/>		
TOTAL EXPENSES	<hr/> 150,000 <hr/>	
<hr/>		
NET INCOME (DEFICIT)	<hr/> 0 <hr/>	
=====		=====

file:budget01.wb3

John K Sanborn, sfo
National Treasurer

25-Oct-00

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

QUARTERLY FINANCIAL REPORT FOR CALENDAR YEAR 2000

GENERAL FUND REPORT

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Acct #	INCOME	Quarter Ended:				TOTAL YEAR	BUDGET
		03/31/00	06/30/00	09/30/00	12/31/00		
6110	PER CAPITA	17,770	21,895	25,815	23,120	88,600	90,000
6120	INTEREST	633	1,337	1,586	1,674	5,230	2,000
6200&06	FORMATION SALES	7,088	9,238	6,371	8,014	30,710	16,000
6210	NEWSLETTER SUBSCRIPTIONS	1,558	1,823	736	1,623	5,740	4,000
6140	MISCELLANEOUS	75	30		6	111	1,000
	TOTAL INCOME	27,124	34,322	34,508	34,436	130,391	113,000

EXPENSES

7110	CIOFS PER CAPITA		8,817			8,817	4,000
7120	NEWSLETTER	2,507	1,987	3,456	212	8,162	10,000
7130	ANNUAL MEETING	300		2,033	19,000	21,333	20,000
7140	COUNCIL OFFICERS	3,983	2,053	3,061	2,318	11,414	15,000
7150	COUNCIL MEETINGS	5,130	7,375	1,050	351	13,908	15,000
7160	CIOFS VISITATION				1,072	1,072	3,000
7180	FORMATION-PRINTING	14,100	1,130	385	3,370	18,985	14,000
7135	QUINQUENNIAL	95	434	424	388	1,340	3,000
	COMMISSIONS:						
7181	FORMATION	2,816		1,350	1,547	5,713	6,000
7182	PEACE & JUSTICE		1,185		665	1,849	3,000
7183	FAMILY		92	297	1,386	1,775	3,000
7184	WORK	345	(271)	1,270	960	2,303	3,000
7185	ECOLOGY				359	359	3,000
7187	YOUTH	273	687	567	1,942	3,469	4,000
	MISCELLANEOUS:						
7188	ECUMENICAL COMMITTEE			2,011	1,149	3,160	3,000
7191	LIVING BY FAITH	656	774	456		1,886	500
7199	CONFERENCE NATIONAL SP ASST			1,000		1,000	1,000
7171	MULTICULTURAL COMMITTEE	33		198		231	1,000
7172	PEACE AWARD COMMITTEE						1,000
7197	OTHER						500
	TOTAL EXPENSES	30,237	24,263	17,556	34,718	106,774	113,000

NET INCOME (EXPENSE)	(3,113)	10,059	16,952	(282)	23,617
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BANK:

Balances					
BEG: CHECKING - HSBC	48,473	22,232	17,817	32,501	
SAVINGS - HSBC	50,921	74,050	83,523	85,791	
FI SOLIDARITY CREDIT UNION	5,000	5,000	10,000	10,000	
TOTAL - Beginning	104,394	101,282	111,340	128,292	
END: CHECKING - HSBC	22,232	17,817	32,501	34,048	
SAVINGS - HSBC	74,050	83,523	85,791	83,963	
FI SOLIDARITY CREDIT UNION	5,000	10,000	10,000	10,000	
TOTAL - Ending	101,282	111,340	128,292	128,011	

RESPECTFULLY SUBMITTED

John K. Sanborn, sfo, National Treasurer

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

RESTRICTED FUNDS REPORT

DATE	DUNS SCOTUS GRANTS							OTHER RESTRICTED		TOTAL of all FUNDS
		Legal & Other Exp 8220	TAU for New Professed 8301	Spirit and Life Team 8306	Universal TAU Subscr 8308	Ecumenical Committee 8309	CNSA SpAst Workshops 8310	Anonymous Donor FUND 7307	CIOFS OFFICE FUND 7310	
12/31/99	Balance	1,565	3,792					14,803	253	20,213
	Donations	2,000		3,500	10,000	1,400	7,800	15,000	8,872	48,572
	Expenditures	(2,739)	(104)	(2,497)			(781)	(9,872)	(9,125)	(25,118)
	Net for Year	(739)	(104)	1,003	10,000	1,400	7,019	5,128	(253)	23,453
12/31/00	Balance	826	3,688	1,003	10,000	1,400	7,019	19,731		43,666

DUNS SCOTUS SECULAR FRANCISCAN FORMATION TRUST FUND

	Available for Grants	Investment Account	Total Value
12/31/97 Trust Fund Balance		507,540	507,540
1998 Investment gains/losses		77,642	77,642
12/31/98 Trust Fund Balance		585,182	585,182
1999 Income allocated for grants	70,000	(70,000)	
1999 Grants Approved	(36,000)		(36,000)
1999 Investment gains/losses	(102)	98,486	98,384
12/31/99 Trust Fund Balance	33,898	613,668	647,566
2000 Income allocated for grants	36,226	(36,226)	
Grants Approved - First Quarter	(19,200)		(19,200)
Investment gains/losses: First Quarter	490	17,552	18,042
03/31/00 Trust Fund Balance	51,414	594,994	646,408
Grant Approved - Second Quarter	(5,000)		(5,000)
Investment gains/losses: Second Quarter	395	(18,909)	(18,514)
06/30/00 Trust Fund Balance	46,809	576,085	622,894
Grant Approved - Third Quarter	(4,877)		(4,877)
Investment gains/losses: Third Quarter	556	786	1,342
09/30/00 Trust Fund Balance	42,688	576,871	619,559
Grants Approved - 4th Quarter	(21,700)		(21,700)
Grant refunds	628		628
Investment gains/losses: 4th Quarter	485	(39,879)	(39,394)
12/31/00 Trust Fund Balance	22,100	536,992	559,092

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	1999	0	0	0	0	0	0	0	4185
50	OHANA O KE ANUENUE	2000	4	0	0	44	5	14	0	220
51	FIVE FRANCISCAN MARTYRS	2000	31	3	0	610	63	59	0	3050
52	ST FRANCIS	2000	29	1	4	902	68	108	0	4510
53	BL JUNIPERO SERRA	2000	30	3	0	660	76	58	0	3300
54	TROUBADOURS OF PEACE	2000	13	4	0	322	21	21	0	1610
55	QUEEN OF PEACE	2000	32	4	4	605	27	43	0	3025
56	DIVINE MERCY	2000	27	1	1	943	72	57	0	4715
57	ST MARGARET OF CORTONA	2000	31	2	0	774	78	64	0	3870
58	ST THOMAS MORE	2000	7	2	3	243	39	17	0	1215
59	MOTHER CABRINI	2000	33	1	0	832	52	5	100	4060
60	ST JOAN OF ARC	1999	18	1	0	280	54	24	1400	0
61	BROTHERS & SISTERS OF ST FRANCIS	2000	21	9	0	334	42	52	495	1175
62	EXALTATION OF THE HOLY CROSS	2000	4	0	0	110	8	2	0	550
63	FRANCISCANS OF THE PRAIRIE	2000	9	0	0	343	0	0	0	1715
64	HOLY TRINITY	2000	21	1	0	387	19	21	0	1935
65	LA VERNA	2000	29	0	0	842	0	0	0	4210
66	OUR LADY OF INDIANA	2000	21	2	0	355	11	14	0	1775
67	LOS TRES COMPANEROS	2000	23	11	0	325	61	34	0	1625
68	LADY POVERTY	2000	35	1	0	691	53	50	0	3455
69	BL KATHARINE DREXEL	2000	39	2	1	1024	84	61	0	5120
70	ST MAXIMILIAN KOLBE	2000	23	1	1	630	37	34	0	3150
71	BL KATERI TEKAKWITHA	2000	25	3	1	628	56	51	0	3140
72	SANTA MARIA DE LAS MONTANAS	2000	14	1	0	157	16	13	0	785
73	OUR LADY OF THE ROCKIES	2000	6	2	0	96	3	7	0	480
74	ST CLARE	2000	10	4	0	311	20	14	0	1555
75	OUR LADY OF GUADALUPE	2000	30	3	1	440	34	31	415	1785
76	FR SOLANUS CASEY	2000	38	3	1	1074	55	44	0	5370
77	OUR LADY OF THE ANGELS	2000	63	5	0	1224	56	47	0	6120
78	ST ELIZABETH OF HUNGARY	2000	42	0	0	1033	83	53	0	5165
79	THE TAU CROSS	2000	40	3	0	1006	43	31	0	5030
80	JUAN DE PADILLIA	2000	0	0	0	140	0	0	0	700
*** Total ***			748	73	17	17365	1236	1029	2410	88600

Franciscan Formation Materials

Made Available by the National Formation Commission

NEW! English/Spanish Color Printed SFO Promotional Brochures. Glossy color tri-fold brochure – English on one side, Spanish on the other. 50¢ each; minimum order is 50 brochures for \$25.00 (includes P&H).

Catch Me A Rainbow Too! Ideal for Initial and Ongoing Formation! Spiral-bound format!

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

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.

NEW! 1998/1999/2000 Supplement for Formation Resource List. 8 1/2"x 11", 3 hole drilled, 20 pages. \$5.00 per copy, includes P&H.

Formation Resource List (includes 1998/1999/2000 Supplement). 8 1/2"x 11", 3 hole drilled, 86 pages. \$10.00 per copy, plus \$4.50 P&H; P&H is \$5.50 for 2.

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

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

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, plus 20 page 1998/1999/2000 Supplement. \$25.00 per copy, plus \$5.00 P&H; P&H is \$6.00 for 2, \$7.00 for 3.

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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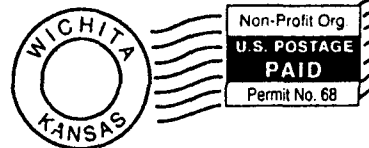
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Gospel Living	_____	_____
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1998/1999/2000 Supplement for Formation Resource List	_____	_____
Formation Resource List (includes 1998/1999/2000 Supplement)	_____	_____
Guia Para la Formación Inicial	_____	_____
A Guide For Franciscan Youth/Young Adult Ministry	_____	_____
Guidelines For Initial Formation	_____	_____
Handbook For Secular Franciscan Servant Leadership	_____	_____
The Rule of the SFO	_____	_____

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



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