

# TAU-USA

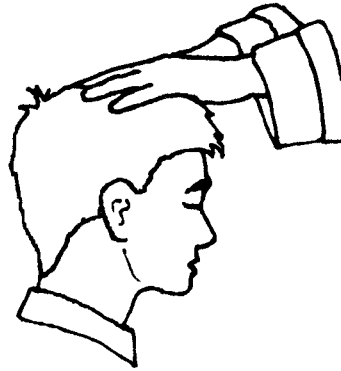


Issue Number 35

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

Summer 2002

# Apostleship!



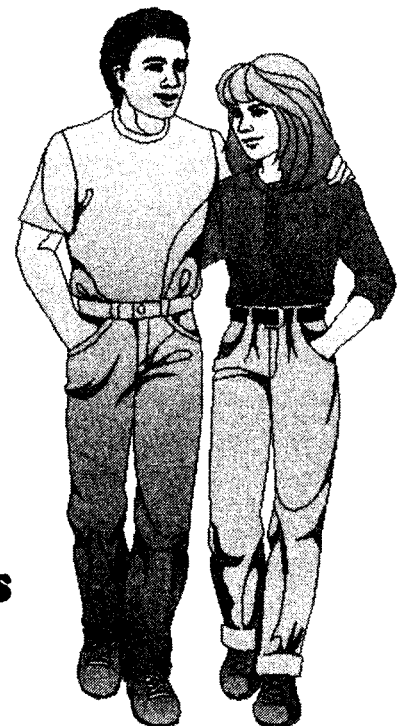
**Realize your  
own call to be a  
modern day  
apostle of  
Christ!**

**The Ongoing  
Formation section  
begins on page four...**



**Enter the  
TAU-USA  
Poetry  
Contest!**

**Check the rules on  
page fourteen**



**A Fresh  
Perspective on  
Pastoral and  
Fraternal Visits**

**A reflection by  
Loren Connell, OFM  
on page eighteen**



# TAU-USA

Summer 2002, Issue 35

The National Fraternity  
of the Secular Franciscan Order - USA

Mr. and Mrs. Antony Outhwaite, SFO, Editors

[www.nafra-sfo.org](http://www.nafra-sfo.org)

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## Purpose and Audience

TAU-USA is a vehicle of communication within the Secular Franciscan Order in the United States. Our mission is to provide an effective, appealing forum for presenting information in the areas of Ongoing Formation, Regional and National Fraternity news events, and the sharing and promotion of the Franciscan vision and spirituality in an uplifting, Franciscan manner. This publication is intended to allow the National Fraternity to disseminate information to the regional and local levels of fraternity, and also to allow members throughout the country to communicate with one another, fostering a sense of community nationwide.

## Next TAU-USA Deadline

The deadline to submit articles for the next issue of TAU-USA is July 15, 2002. Please submit articles to:

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## Subscription Information

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For more information, please see the back cover.

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## Guidelines for Submission of Articles

We welcome your submissions to the newsletter. 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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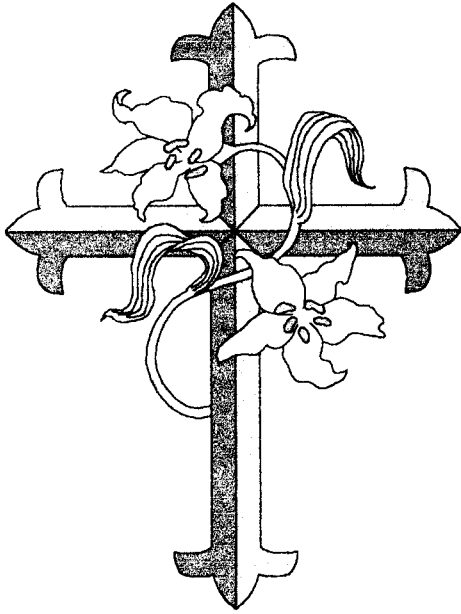
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# “BE EXCELLENT TO EACH OTHER!”

Bill S. Preston, Esquire  
and Ted “Theodore” Logan

## Lest We Forget

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About a year ago, I received some old, weathered, musty-smelling, file-filled cardboard boxes that were mailed from Baton Rouge, Louisiana. They were handed down from past leaders to the late Jerry Rome, SFO, and were sent to me to see if they were worth keeping. Since then, they were passed on to the person responsible for the national archives, our National Secretary, Elizabeth Allen, SFO. But, while they were with me, I took the time to sort through the boxes and found records, black-and-white photographs, newspaper clippings, and other important-looking documents. I even found a record of the first national fraternity gathering. It was a thrilling experience to find this treasure trove of our SFO history. But, it was a sad time also, knowing that many of those Franciscans in the pictures have passed on.

As I pulled files from the front of the box and viewed the pictures, I noticed that the overwhelming majority were of friars, and none were identified. This was of a time when the friars directed our Order. Then, as I advanced toward the center of the box, a few Third Order members began to appear in the pictures along side of the friars. At that time, the Third Order members served under the Leonine Rule.

The early pictures were of leadership conferences and youth congresses. And, as you may know, our contemporary group pictures are of our recent annual NAFRA gatherings, and include mostly Secular Franciscans, with only four or five friars. So, we say we have finally arrived. We are now responsible for our own Secular Franciscan Order. We are who we should be; these pictures indicate our progress. But, we have to ask, what do the older pictures, clippings, and

documents, those items that were retrieved from the "Jerry Rome" boxes, tell us?

These items tell us that we should acknowledge, and be thankful for, those who came before us. We are standing on their shoulders. All of those "faces in the crowd" in those pictures brought us to where we are today. They are our family genealogy. We carry their spiritual genes.

Still, it would be nice to know who they are, and what they did. Perhaps, one hundred years from now, some Secular Franciscan will stare at a

*It would be nice to know who they are, and what they did.*

picture of those who have passed on: Wally Roebuck, Jerry Rome, Bill McVernon, Kay Ulrickson, or Kevin Corbett, and others, or those who are still with us: Anneta Duvéen, James Lynch, Richard Morton, or even one of us, and wonder, who are those guys? Hopefully, he or she will know our names, and perhaps even some of our accomplishments - we have to give them that. We have to give them a history, so that an article written in the 2102 TAU-USA newsletter, perhaps about us, will not be such a mystery. The connection with their spiritual ancestors will be made, and, perhaps, cause them to understand that some dedicated souls came before them - and we will be the shoulders. So, let us pray that we understand and appreciate the gift of those who were dedicated to our Order long ago, and more recently, and let us ask for their prayers. May the Lord give us gratitude.



**If any of you,  
at any level of fraternity,  
have any documents, pictures,  
or newspaper articles  
that you feel will contribute  
to developing our national  
archives, please contact  
our National Secretary,  
Elizabeth Allen, SFO  
at 619-427-4613,  
or at her e-mail address,  
esasfo@pacbell.net**

**This request applies especially  
to members of older  
fraternities. Thank you.**

# Apostleship – What Do We DO as Franciscans?

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In our dictionary, the first definition of “apostle” is “one sent on a mission”. Most of the related words (apostolate, apostlehood, even, in our unabridged Webster’s, apostleship) are defined as relating to what the apostle *is*, not what the apostle *does*. However, at the Quinquennial Congress in New Orleans, this second aspect of T-A-U will be approached through the question, “What do we do as Franciscans?” The essence of apostleship is the *doing*.

We are all familiar with Jesus’ sending out His apostles on mission. Francis followed Jesus in this regard when he sent the brothers out two by two, telling them, “all the brothers, however, should preach by their deeds” (The Earlier Rule, chapter XVII). All of us who follow Jesus in the manner of Francis are apostles, and our *doing* is our apostleship.

When the National Peace and Justice Commission met to plan our presentation for the Congress, we attended Mass together on the Feast of the Chair of Saint Peter. The Gospel reading was Matthew 16:13-15, where Jesus asked His disciples, “Who do people say the Son of Man is?” and also, “Who do you say I am?” The young friar giving the homily, Brother Ray, suggested that even more important than who people said He was, the measure of Jesus’ impact was more revealed by what He *did*.

As Secular Franciscans, we can talk and talk about who we are, and we can even talk about what we do. But, in truth, it is in the actual doing that we live out our Franciscan spirituality, using our gifts to do the work we are called to by our *Rule* and our Faith. We are truly called to “walk the walk”.

*[I]t is in the actual doing that we live out our Franciscan spirituality, using our gifts to do the work we are called to by our Rule and our Faith.*

When SFOs gather and discuss their peace and justice apostolates, they reveal a rich tapestry of *doing*. Some work in soup kitchens, some teach English as a second language, some write letters to their representatives, some pray for people in troubled places around the globe, some march to let their convictions be known, some work behind the scenes to bring justice to unjust situations, some minister to the poor or to the outcast. There

are probably no two Secular Franciscans with exactly the same apostolate, and there certainly is no one Secular Franciscan doing *everything* that needs to be done to bring about the Peaceable Kingdom. A tapestry is a weaving together of many threads to make a whole picture. It is the same with our apostleship. We all must work together, each doing our small part to fulfill our *Rule*, and try to help en flesh the vision of the Kingdom which Jesus gave us in the two Great Commandments:

“You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind.”

This is the greatest and the first commandment. The second is like it: “You shall love your neighbor as yourself.” The whole law and the prophets depend on these two commandments.

*Matthew 22:37-40*

When our actions are driven by love of God and love of neighbor – *all* our neighbors – we are truly working for peace and justice. And although we know we cannot do it all, we gain comfort from knowing that our sisters and brothers are doing their parts too. As Archbishop Oscar Romero reminded us:

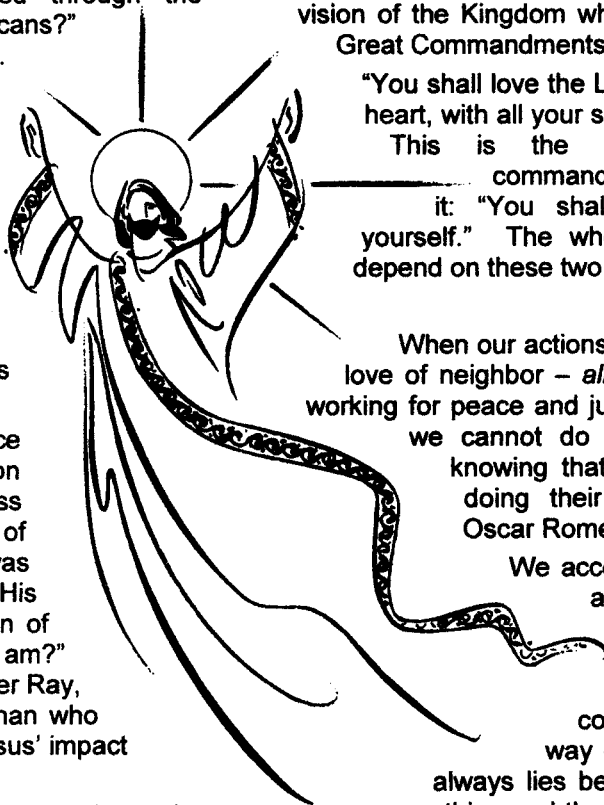
We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is the Lord’s work. Nothing we do is complete, which is another way of saying that the Kingdom always lies beyond us.... We cannot do everything and there is a sense of liberation in realizing that. This enables us to do something and do it very well. It may be incomplete but it is a beginning, a step along the way, an opportunity for the Lord’s grace to enter and do the rest.

Mother Teresa, whom we suspect was really a Franciscan at heart, reminds us: “It is not how much we do, but how much love we put in the doing. It is not how much we give, but how much love we put in the giving.”

And when we feel we just can’t do enough, she reminds us that we aren’t called to be successful, we are called to be faithful.

### Questions for Discussion:

1. Do we feel we are Apostles? Does our fraternity have a sense of mission, or a Mission Statement?
2. How well do we “love our neighbor as ourselves”, and who have we defined as our neighbor?
3. Does our Fraternity feel we are a part of the “tapestry” that is our region?



## Apostleship: Sent Forth To Proclaim Christ By Our Life And Words

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As part of our effort to help the sisters and brothers of the Secular Franciscan National Fraternity to participate fruitfully in this year's National Quinquennial Congress, the National Commission Chairs have determined that the theme of the Congress will also serve as the theme of the articles we will write for the ongoing formation section of *TAU-USA* in 2002. The sub-themes of the Congress (Transformation, Apostleship, Unity) will be addressed in the first three issues of *TAU-USA*; the general theme (Called to Build a More Fraternal and Evangelical World) in the fourth issue. In this issue we focus on Apostleship.

As we did with our previous consideration of the notion of *Transformation*, we begin our reflection on *Apostleship* by consulting *Webster's Unabridged Dictionary*. There we find the following items: the word "apostle" is derived from the Greek *apostolos* (αποστολος) which means a messenger, literally someone sent forth from another or in the name of another [*apo* (απο), from; *stellein* (στελλειν), to send]. It is no surprise to us as women and men of the Gospel that the term apostle is most often understood to apply to those twelve closest companions and disciples of Jesus whom He Himself commissioned to preach the Gospel. In the Synoptic Gospels we read that Jesus summoned twelve disciples and appointed them His apostles (cf. Matthew 10: 1-4; Mark 3: 13-19; Luke 6: 12-16). It may come as more of a surprise to us to realize that *all of us* have also been called to be apostles of the Lord Jesus!

*Our Christian and Franciscan call to apostleship is a gift entrusted to us primarily for the sake of others.*

In Mark 3:14-15, Jesus commissions the Twelve to be with Him, to preach and to drive out demons. Later on (cf. Mark 6:7-13; Luke 9:1-6), He summons the Twelve and sends them out two by two, giving them authority over demons and

instructing them for their mission. In other words, what they do in His name and by His authority makes them a tangible extension of Jesus and His ministry. It becomes clear in Matthew 28:16-20 and from the Acts of the Apostles (which is really an extension of Luke's Gospel) 1:15-26 that the ministry of the Apostles did not end with the earthly ministry of Jesus. Besides indicating that the Apostles' ministry continued after the death and resurrection of the Lord, Acts 1:15-26 suggests that others beyond the original Twelve could become participants in what Acts 1:25 calls for the first time "this apostolic ministry". That's where Matthias came in as

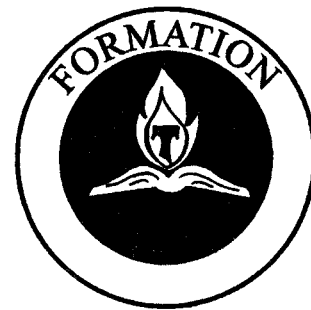
the replacement for Judas, the one who betrayed Jesus. That's where Barnabas and Paul came in as apostles (cf. Acts 14:4), thus extending the apostolic ministry beyond the circle of the Twelve. That's where *all of us* come in as official witnesses and emissaries of Jesus Christ in the world today. To be sure, our Catholic Tradition firmly teaches us that the bishops of the Church are the successors to the Twelve – teaching, governing, and sanctifying the Church in union with Peter's successor, the Pope, the Bishop of Rome. Nonetheless, even though we, like Saint Paul, may consider ourselves "the least of the apostles" (cf. 1 Corinthians 15:9), our Baptism, Confirmation, and Franciscan Profession have made us true apostles of Jesus Christ.

The daily conversion and transformation we experience specifically as Franciscan women and men of the Gospel (cf. *SFO Rule*, Article 7) are meant to conform us more perfectly to the image of Christ, Who is, after all, the One who sends us forth to announce to others, in His name, His Gospel of life and love. Article 6 of the *Secular Franciscan Rule of Life* makes this point abundantly clear:

They [Secular Franciscans – really, all Franciscans] have been made living members of the Church by being buried and raised with Christ in baptism; they have been united more intimately with the Church by profession. Therefore, they should go forth as witnesses and instruments of her mission among all people, proclaiming Christ by their life and words.

The same article of the *Rule* calls us to live in full communion with the successors of the Twelve (i.e., the hierarchy of the Church), all the while "fostering an open and trusting dialogue of *apostolic* effectiveness and creativity" [emphasis added]. Indeed, one of the main functions of the local fraternity is to enliven "the apostolic life of its members" (*SFO Rule*, Article 22).

Our Christian and Franciscan call to apostleship is a gift entrusted to us primarily for the sake of others. Our very God-given vocation as Franciscan women and men of the Gospel is intended not so much for our own personal growth in holiness, as for the sanctification and transformation of the world in Christ. Perhaps as never before, the Church and the world of today need to hear the Good News of the joy, the peace, the hope, and the love of Jesus Christ proclaimed with clarity and conviction. Each of us has been called by the Lord to be His ambassadors and spokespersons. The message we are to deliver is not our own; it is *His* Gospel which has been entrusted to us. May others truly come to see and love Christ in us and through us!



# Apostleship

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*The Lord says, I have chosen you from the world to go and bear fruit that will last.*

John 15:16,19

The twelve disciples of Christ were called "apostles" because they were sent out by Christ to spread the Gospel throughout the world. In classical Greek, the word "apostle" means one who is sent away, sent out. The Catholic Encyclopedia states that, "as one who is sent, an apostle is Christ's envoy, ambassador, or vicar, with full power to act in His name.... He sends them just as He has been sent by His Father" (Matthew 10:40; John 13:20).

*All power in heaven and on earth has been given to Me. Go therefore, and make disciples of all nations, baptizing them and teaching them to observe all that I have commanded you.*

Matthew 28:18

Article 6 of the Secular Franciscan Rule instructs us to go forth as witnesses and instruments of [the Church's] mission among all people, proclaiming Christ by their life and words. Called like Saint Francis to rebuild the Church and inspired by his example, let them devote themselves energetically to living in full communion with the pope, bishops, and priests, fostering an open and trusting dialogue of apostolic effectiveness and creativity.

Portasik in his *Way of Life*, says of Article 6:

Secular Franciscans are "living members of the Church" first through baptism and then through profession. As professed Secular Franciscans they are "united more intimately with the Church" and its mission. Therefore, they have the added responsibility of actively sharing the Church's mission in the evangelization of all people.

The mission of being sent into the world to bear testimony to the Good News of salvation is essential to evangelical Christian being. This is stressed in *Gospel Living, Francis of Assisi Yesterday and Today* by Thaddee Matura, OFM. It is also a fundamental aspect of the Franciscan vocation. Father Matura adds, "It is first of all by his or her affirmation of belonging to Christ and by his or her manner of being among the people that the Franciscan fulfills this mission." The defining characteristic of the Franciscan way is our manner of living the Gospel.

The world today, which is not too different from Francis' time, is in turmoil. There is no peace or security in many places. From the Middle East to the Far East, war is being waged! Even in the Holy Land, where our Lord was born and lived, Franciscan Friars feel trapped in the holy Church of the Nativity by the Israelis and the Palestinians engaged in battle. In other parts of the

world, people are dying of starvation due in part to the corrupt, greedy leaders of their own countries. And then there is the crisis in the Catholic Church in America caused by the misconduct of a few priests.



How can we, as Secular Franciscans, ease the pains and sufferings of the victims of these horrible acts perpetrated by a few against the many? Confronted with a similar situation, Francis at first fought in the war against Perugia, believing, probably, that he was helping to bring about peace. Then, after his conversion, he tried to "rebuild" the Church. He embraced and spread the Gospel of Jesus. He and his followers heeded the exhortations of the Sermon on the Mount, the Beatitudes: to be peacemakers; not to judge; not to be roused to anger. They were also inspired by the admonitions found in the Pastoral Epistles: one must avoid quarreling in words; must avoid disputes; must be courteous and always polite to all kinds of people. Father Matura writes that what Francis says "goes to the very heart of our being, demanding the desire to build peace and the exclusion of hatred". Father Peter Sheridan, OFM, the former Family Commission Spiritual Assistant, often reminds us that our goal should be growth in personal holiness and service to others. Our desire should be to build a Gospel community where everyone is treated equally.

So let us go and spread the Gospel by word and example. Let us show great hope and strength in our commitment to the Catholic faith, deepen our life of prayer, and dedicate ourselves to greater prayer for all those affected by tragic events. Let us pray for justice and peace.

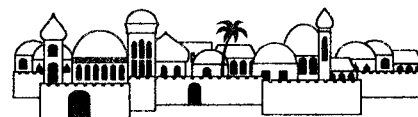
Hands folded in prayer and held out to help others depict the true meaning of apostleship by Secular Franciscans.

We must remember that God has  
no other hands but ours,  
no other feet but ours,  
no other mouth but ours.  
Therefore, God is still going to work  
miracles of love,  
miracles of freedom and liberation  
through people like you and me.

Mother Teresa of Calcutta

## Questions for Discussion:

1. What is the Franciscan approach to criticism of the Church, or to involvement in the struggle for justice and peace?
2. How can we help develop a sense of community among all peoples?
3. As apostles, what is our "mission"?



## Life's Tests

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Happy Summer to all of you. This one finds me moved to Minnesota and teaching English to adult immigrants. Last May, when I completed a Master's Degree in Texas, I thought I had taken my last anxiety-producing test. Well, it seems that thought was not correct. In order to receive an Adult Basic Education Teaching License in the state of Minnesota, I am preparing to take yet another test. When one has been away from math classes as long as I have (forty years since geometry class and twenty years since algebra), the thought of needing to review and re-educate myself about all that has been quite intimidating.

The exercise of reviewing and preparing for this exam got me thinking about the Apostles preparing for their futures. They had trouble recognizing Christ and understanding His message when they were with Him all day, every day. How would they carry out their mission of spreading Christianity once He was gone? In the book of Acts 1:8, it says that Jesus reassured His followers, "But you will receive power when the Holy Spirit has come upon you; and you will be My witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." Then Jesus ascended into heaven, leaving His followers staring up into the heavens until angels came to ask what they were looking at. I've often wondered, if the angels hadn't come to question them, how much longer Jesus' followers would have continued to stare. To me, in addition to the angels' message as recorded in verse 11, the underlying message for the followers was, "Get to work! You have many things to accomplish." We can imagine the followers going back to Jerusalem between the Ascension and Pentecost having very anxiety-filled days. How and where were they to begin their ministries? The people to whom they would be taking the message of Christ and His saving grace spoke many different languages. Hadn't people killed Christ for preaching the message of Christianity to those who didn't want their boats rocked, and were totally threatened by change? It is not a stretch of our human imaginations to think about the nine days between the Ascension and Pentecost as being filled with feelings of grief at the loss of



their constant teacher, companion, and friend, and feeling very concerned about their futures. Even though Christ had told them,



they probably didn't know Pentecost was coming or what it would mean for them. There were so many of Christ's teachings that they had not understood over the years. I wonder how much time went by after the Ascension before one of these grieving people remembered Christ telling them that they would receive power from the Holy Spirit. During discussions that would have followed this remembrance, what was their interpretation of what Christ meant? Did the message bring them peace and comfort, or increase their anxiety about their futures?

Francis encountered Christ in his many times of intense prayer. Yet we have no evidence of which I am aware that Francis was ever given the gift of speaking and understanding other languages. I wonder how he and the Sultan communicated – probably through God's graces. Did worrying about whether they would be able to communicate, or the possibility of being killed during his journey, stop Francis from accepting the challenge to which God was calling him? No. He went willingly into this life-test with a firm faith that whatever God willed to happen would take place. Apostleship is about making ourselves available for God's plan for us, no matter how many times it seems like another one of life's tests. We step out in faith just as Francis did, recognizing that our hands are the hands that have to do Christ's work here, now that He has returned to the Father. Many times, as we pray feverishly to the Holy Spirit, we gain a sense of confidence that God will provide the circumstances we need when He is ready, and that He is with us always as we walk our Franciscan walk, being Christ to all whom we encounter.

### Questions for Discussion:

1. What life-test are you experiencing at the moment, or have you experienced most recently?
2. As you look closely at the circumstances, do you see God's hand guiding the events or process?
3. What does the word "apostleship" mean to us, as Secular Franciscans in 2002?



# Tau People and Apostleship

Jeanie D. McLees, SFO  
Member, National Youth/Young Adult Commission  
Virginia, VA

As Secular Franciscans, we have chosen to follow Christ and this way of life. Our tau cross is a symbol of our life and mission. Wearing our tau crosses helps to manifest our identity, our recognition that we are Disciples of Christ. We become "tau people". Proudly wear your tau cross; let it be known to all people as the outward sign of your inner spirit.

The Secular Franciscan Order has established Apostolic Commissions to support the apostolates of Family, Peace and Justice, Ecology, and Work; we also have a Formation Commission and Youth / Young Adult Commission.

## Youth Commission

Young people have so much to give. The Franciscan Youth are young people who feel called by the Holy Spirit to deepen their Franciscan vocation.

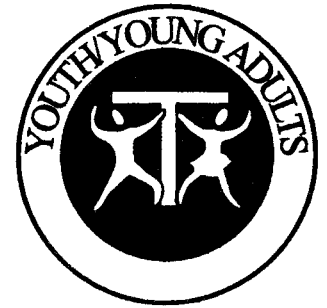
As Franciscans, we need to share the experiences of our evangelical life in fraternity with our youth. Be mindful of the importance of youth in the Franciscan Family. Introduce youth to Saint Francis and Saint Clare by assisting your fraternity in forming youth groups and sponsoring youth days. Incorporate the Apostolic Commissions, and initiate methods of dialogue through Formation, presenting the Franciscan charism to our youth. Mother Teresa of Calcutta used to say that families who pray together stay together. Fraternity members, along with their families, should pray and read Scripture together. Volunteer to help in the religious education programs and youth activities of the local parish. Visit your local college or university, and ask if you or your fraternity can give a presentation on the life of Saint Francis. Take along your favorite cookies, sandwiches, or a light meal – students miss home cooking. Spread the good news to our youth – they are not our future, they are with us now. Jesus never loses hope for our children; neither should we.

## Family Commission

The family is the first and most vital cell of our society. Parents must set the tone of culture and religion. Parents are the first and foremost educators of their children. We have seen family life fragmented by divorce, selfishness, consumerism, and materialism, which run rampant in the world today. Your fraternity can invite youth to help in your various ministries. Perhaps you can invite some local youth to assist in a car wash fundraiser for your fraternity. Venture out to your ministries with your shiny clean cars, and I can assure you a clean heart!

## Peace and Justice

In an industrial society, urbanization can threaten the family. In the heart of the cities, discrimination can lend itself to new forms of exploitation and domination. "Be not afraid", Jesus said to his followers (Luke 24:36). Go forth and do what Jesus would do to create a better world, beginning with the place where you live. For your own peace, be always in union with God. Invite the youth of your community to a prayer vigil for our country, or for our prisoners.



## Ecology

Saint Francis is the patron Saint of Ecology. As Franciscans, we should collaborate with a strong effort to conserve all that is valuable in nature. When we view polluted waterways, forests devastated by acid rain, air thick with industrial and automotive wastes, we experience a sense of sorrow. Improve the area where you live, recycling whatever materials you can. Invite some young people to your fraternity, and plan a tree-planting day, or clean up a neighbor's yard.

## Work

Work is a gift. By working, we share in the creative activity of the Father, and bring the love of the Holy Spirit to the human community. Where we work, whether in an office, our own home, a school, or a hospital, these are the places where we are called to live "Gospel to Life, Life to the Gospel". It is most likely that young people are preparing and serving our food at local restaurants. We should show gratitude as we receive our food, taking the opportunity to talk while we are waiting, and showing by example our Christian way of life. We should pray before we eat, and announce that we will pray for them.

## Formation

Formation is the beginning of our journey. We begin a deeper and more fruitful life with God, with the Holy Spirit as our "instructor". However, Formation is more than just instruction. We ask God to embrace us with a new way of life and style of worship, through the influence of Saint Francis. God calls us to be peacemakers, to reach out to our brothers and sisters. We are vital members of our fraternities, and responsible for the formation of others, especially our young people, who help revitalize our fraternities. Invite youth to visit your fraternity. Include a movie on the lives of Saints Francis and Clare, and have a discussion afterwards.

## Questions for Discussion:

1. What has your fraternity contributed to the youth of your community in the last three years?
2. Is your fraternity too "busy" to combine your talents and various apostolates, and invite the youth of your community to a fraternity meeting at least once a year?

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## Thoughts on Bethlehem

Father Larry Dreffein, OFM

Regional Spiritual Assistant, Mother Cabrini Region

Sisters and Brothers, not knowing the outcome of the situation in Bethlehem, I can only share with you where my heart is and has been. I feel like we now understand a bit more the image of the body of Christ. In particular I suffer with the suffering brothers and sisters. Let us keep them in prayer, strive to rid ourselves of selfishness, and continue on the road as peacemakers for the Great King!

*Following is a letter which Father Larry wrote to Giacomo Bini, OFM, Minister General, on April 10, 2002:*

Dear Brother Giacomo,

"And God gave me brothers." I have been in tears over the tragedy that is taking place in Bethlehem. I have been touched as I realize I, too, took the habit of penance, yet little did I realize the fullness of my "yes" lived more fully by the brothers and sisters in Bethlehem. As I have shared with the people whom I serve, the emails, my emotions, my tears, my heart breaks, I see the suffering servant again present in our world. I read the gospel of commissioning where the disciples worshiped and doubted. I feel like them.

I think of David and his soldiers eating the holy bread for survival and I pray that my brothers and sisters who are sharing their lives with those who have sought refuge are nourished by the Body and Blood of Christ, crucified yet risen.

I believe, even though I don't see the peace, understanding, compassion, and love that all are called to. I believe that one day the truth that frees us from our own cravings, desires and selfish notions will give us all true freedom and we will become children of the Almighty, the Holy One.

I have felt, and in some ways still feel, so overwhelmed and helpless. Your letter, Giacomo, touched me, strengthened me, brought me to tears and filled me with hope. I want the brothers, sisters and those in captivity to know that they are remembered; they are not abandoned. I pray for every grace to be theirs. When I share the Eucharist daily, I know they are united in the Body of the Christ that we share in. I am grieved and pained by their suffering. I am graced by their courage.

We have lit two candles in our chapel, placed them near our statute of Saint Anthony, that he watch over our brothers and sisters and that peace may be restored. I

have been playing the Vespers of the Pre-Sanctified. It speaks to me of Christ shattering the darkness, especially when "O Joyful

Light! Light and Holy Glory of the Father Immortal, the Heavenly, Holy, the Blessed One; O Jesus Christ" is sung.

I felt a need to share my thoughts with you. I don't know

*I believe, even though I don't see the peace understanding, compassion, and love that all are called to.*

what I can do. I do know that you need to know that we friars and the Secular Franciscan Community here, Saint Clare's fraternity, are praying with our brothers and sisters. I also know that, with all the pain and sorrow that I feel, and with what I see happening, I pray that I may be pure-intentioned and loving, that in some small way this may help restore peace in the world. Thank you for your service, your direction, your love.

Fraternally,

Larry Dreffein, OFM

Sacred Heart Province, Chicago / Saint Louis



## Applications Sought for National Peace and Justice Commission Chair

The National Executive Council invites qualified Secular Franciscans to submit resumes for the position of Chair of the National Peace and Justice Commission. An applicant is expected to:

- be an active professed Secular Franciscan (a copy of Profession Certificate is required);
- be familiar with the Mission Statement and Goals of the National Peace and Justice Commission;
- possess a broad-based understanding of Catholic social teaching as outlined in church documents, as well as experience with and an appreciation of the Franciscan approach to peace and justice;
- possess an understanding of and familiarity with the Rule and General Constitutions of the Secular Franciscan Order;
- have excellent written and oral communication skills;
- be available and willing to travel to required meetings and workshops; and
- be committed to working collaboratively with the National Executive Council, the National Fraternity Council, the chairpersons and coordinator of the other National Commissions, the Conference of National Spiritual Assistants, the members of the National Peace and Justice Commission and the Regional Peace and Justice Commission chairs.

An applicant wishing to obtain a complete job description of this position should feel free to contact Carol Gentile, SFO, the National Commissions Coordinator.

The current plan calls for the appointment of a Chair-Elect for the Peace and Justice Commission by October 2002, to work with the current Chairs until October 2003 when the appointment as Chair becomes effective. Interested Secular Franciscan should submit resumes by July 15, 2002 to:

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

# Quinquennial Congress Prayer

God of Grace and Glory,  
We tremble with delight and wonder that You have called us  
to build a more fraternal and evangelical world,  
through the witness of our Secular Franciscans lives.

Spirit of Love and Longing,  
We hunger for an intimate encounter with You.  
We look for You in the faces of our brothers and sisters;  
in the smudges of Your fingertips in creation;  
in the events of our days and nights together in New Orleans.

As we gather to renew our hope in Jesus Christ,  
Let us be Your yeast, Your leaven, Your salt for the world.  
Bless the planners and presenters  
with imagination and ability  
to inflame the hearts of the simple and the sophisticated,  
so that all will return home transformed by a fresh spark of understanding.

Beloved bridegroom,  
Protect Your Church in this time of great upheaval.  
Purify us and make us psychologically and spirituality sound,  
and zealous in our pursuit of justice.  
Help us respond anew to the cry of Christ  
to rebuild His Church and to heal His Body.

We attend this Sixteenth Quinquennial Congress,  
seeking God, believing we will find God,  
And knowing we will be found and changed by God.

For our trust is not in ourselves but in the one who is called  
The Alpha and the Omega, the Beginning and the End,  
Blessed be His name. Now and forever. Amen

# Quinquennial Congress Schedule

Tuesday, July 2

*Arrival and Registration (1:00 P.M. - 5:00 P.M.)*

Inaugural Mass (High Mass) - *We Are TAU* - Michael Higgins, TOR presiding  
*General Spiritual Assistant./TOR Vicar General*

Wednesday, July 3

## TRANSFORMATION

*"Who Are We as Franciscans –The Challenge" - Richard Rohr, OFM*

*"Who Are You as Secular Franciscans" - Elizabeth Dryer, PhD*

Holy Mass - *We Are Secular Franciscans* - Lester Bach, OFM Cap presiding

Thursday, July 4

## APOSTLESHIP

*"What Do we Do as Secular Franciscans" - Carol Gentile, SFO  
*Apostolic Commission Break-out Sessions**

*Workshops*

Holy Mass - *We Proclaim The Gospel* - Steve Gross, OFM Conv presiding  
Deacon David Ream, SFO homilist

*Independence Day Celebration - True Colors Song Fest*

Friday, July 5

## UNITY

*"United Together as Franciscans" - Margaret Carney, OSF*

*Tours of New Orleans*

Holy Mass - *We Live As Brothers and Sisters* - Loren Connell, OFM presiding

Saturday, July 6

*"Celebrate Diversity in Mission" - Multicultural Expression  
Multicultural Committee*

Holy Mass - *We Are Simple People of the Spirit*  
Patrick Seelman, TOR presiding

*Banquet*

*New Orleans Style Celebration*

Sunday, July 7

*"Send Off - Celebration of Unity" (9:30 A.M. - 11:00 A.M.)*

# Quinquennial Congress Activities

## Liturgies and Prayers

Inaugural Liturgy    Daily Mass    Daily Office    Meditation Chapel

## Keynote Speakers

Richard Rohr, OFM                      Elizabeth Dreyer, PhD

Carol Gentile, SFO                      Margaret Carney, OSF

## Workshops

Formation	Formation Commission
Youth/Young Adults	Youth/Young Adults Commission
Multicultural	Multicultural Committee
Ecumenism	Ecumenical Committee
Christian/Islamic Spirituality	Masud Syedullah, TSSF
My Story/Our Story/The Story	Richard Rohr, OFM
Christian Mystics	Elizabeth Dreyer, PhD
Franciscans International	Michelle Balek, OSF
Clown Ministry	Jean D'Onofrio, SFO
Secular Spirituality	Vinal Van Benthem, SFO
Prison Ministry	Pat Mulligan, SFO/George Nolan, SFO

## Exhibits

Exhibit Tables Will Be Present

## Vendors

Books, Religious Articles, Tapes Will Be Offered For Purchase

## July 4<sup>th</sup>

Independence Day Celebration  
True Colors Sing-along

## Tours

New Orleans City Tour  
Plantation Tour

## Saturday Evening Celebration

New Orleans Style Party  
With New Orleans Music and Good Food

## Quinquennial Congress Keynote Speakers

The Planning Committee is proud to announce the Keynote Speakers for the 16<sup>th</sup> Quinquennial Congress. A brief biography is given here.



**Richard Rohr, OFM** is the Founding Director of the Center for Action and Contemplation in Albuquerque, New Mexico. He was born in Kansas, entered the Franciscan Order in 1961 and was ordained to the priesthood in 1970. He holds an MA degree in Theology from University of Dayton, and

has enjoyed further studies in Scripture from the University of Notre Dame and University of San Francisco. He divides his time between local work, the county jail, writing, preaching and teaching on all continents. He considers proclaiming the Gospel to be his primary call and uses many platforms to communicate that message. His latest book is *Hope Against Darkness* published by St. Anthony Messenger Press. Other books by Fr. Richard are: *Radical Grace*, *Simplicity*, *The Wild Man's Journey*, *Quest for the Grail*, *Everything Belongs* and *The Mystery of Suffering*. Fr. Richard is also known for his excellent video and audio tapes available through St. Anthony Messenger Press, Credence Cassettes, and through the Center's newsletter, *Radical Grace*.



**Elizabeth Dreyer, PhD**, is a well known lay theologian, author and lecturer. Her writings have examined the theology of grace, medieval women mystics, lay spirituality, images of the Holy Spirit in the Middle Ages and numerous themes from the Christian tradition. She holds a doctorate from Marquette University and

has served on the faculty of several institutions, including Catholic University of America and the Washington Theological Union. Published books include *Passionate Women: Two Medieval Mystics* (Paulist, 1994), *Manifestation of Grace* (Liturgical Press, 1990); *Earth Crammed With Heaven: A Spirituality of Everyday Life* (Paulist, 1994); *A Retreat With Catherine of Siena* (St. Anthony Messenger Press, 1998) and she edited of *The Cross Tradition: From Paul to Bonaventure* (Paulist, 2000). Cassettes are available on "Hildegard von Bingen" (Credence Communications) and "Bonding Faith and Life" (St. Anthony Messenger Press). Elizabeth is Professor of Religious Studies at Fairfield University in Fairfield, CT.



**Carol Gentile, SFO**, is a Secular Franciscan member of Portiuncula Fraternity in Aliquippa, Pennsylvania. She serves the National Fraternity as Coordinator for the Apostolic Commissions. Carol works as Director of Prevention Project, Community College of Beaver County. She has a

Bachelor of Science Degree in Nursing, a Masters of Education in Health Education and is a Certified Prevention and Intervention Specialist. In 1996, Carol received "The Woman of Distinction in the World of People Award." She is Founder and Director of the Church Assistance Program (CHAPS), a twelve-hour video seminar with manual for church audiences and families to teach clergy, and laity, to seek appropriate help in crisis situations. Carol is a seasoned presenter. Noteworthy among her speaking engagements are the 1996 World Food Summit in Rome, 1997 Quinquennial Congress in Delaware, the First World Conference on Family Violence in Singapore, the 1999 Franciscan Federation Conference in Columbus, Ohio and the 1999 All Commissions Conference at St. Bonaventure University. Carol is married and is the mother of three children. She and her husband reside in Monaca, Pennsylvania.



**Margaret Carney OSF, STD** is presently Dean of the School of Franciscan Studies and Director of the Franciscan Institute at St. Bonaventure University. She is a member of the Sisters of St. Francis of the Providence of God of Whitehall, Pa. A native of Pittsburgh, Sr. Margaret was educated at St.

Francis Academy and received her bachelor's degree in education and an MA in theology from Duquesne University. In 1985, she received her MA in Franciscan Studies at the Franciscan Institute at St. Bonaventure University. In 1988 she received her doctorate in theology at the Pontifical Athenaeum "Antonianum" (Franciscan University in Rome) *summa cum laude*. *The First Franciscan Woman: Clare of Assisi and Her Form of Life* is the published form of her doctoral research on Clare's Rule. Margaret participated in the commission responsible for the revision of the Rule of Life of the Third Order Regular, which was pontifically approved in 1982. Since 1997 she has been an associate professor of the School of Franciscan Studies where her specialization includes the history of Franciscan women, the history and spirituality of the Third Order Regular and contemporary dynamics of Franciscan evangelical life.

# poetry contest!

The Editors of TAU-USA announce the opening of the 2002 TAU-USA Poetry Contest!

The rules of the contest are as follows:

## Eligibility

- The contest is open to all professed Secular Franciscans living in the United States;

## Dates

- The contest is open, and we are accepting submissions immediately;
- The deadline for submissions is September 26, 2002 (submissions received after September 26 will not be considered in this contest);

## Submissions

- A maximum of three (3) poems may be submitted by a single person, but each poem must be on a separate sheet of paper;
- Entries may be no longer than one type-written page;
- Entries must be type-written (no hand-written submissions will be considered), with the entrant's name, address, telephone number, date of Profession, fraternity, and region on the back; no identifying marks may be on the front;
- Poems must not have been previously published in any publication;
- If you would like your poem(s) to be returned, include a SASE;
- Entries must be sent by US Mail to: 2002 TAU-USA Poetry Contest, c/o Mr. and Mrs. Antony Outhwaite, SFO, Editors, TAU-USA, 6 Light Street, Mountaintop, PA 18707-9415 (no e-mailed submissions will be considered);

## Permissions

- Permission for us to publish your poem in a future issue of TAU-USA is implied by your submitting it for consideration in this contest;

## Winners

- Winning poems will be selected and the authors will be notified by letter by November 1, 2002;
- Three (3) winning poems will be published in the Winter 2002 issue of TAU-USA;

## Prizes

- The author of the First Prize Poem will receive a framed picture of Saint Francis painted on glass (6" x 6");
- The author of the Second Prize Poem will receive an unframed stained glass tau cross (6" x 8");
- The author of the Third Prize Poem will receive a picture of the Franciscan coat of arms, painted on glass (4" x 4").

## Outside the Walls of Prison Ministry

Jim Day, SFO

Minister, San Damiano Fraternity, Brighton, MI

Outside the walls of prison ministry stands the victim. I have worked with troubled youth and have been in prison ministry for many years. I am the father of seven grown individuals who, I think, cover every possible way of daily living — we are a very close family with a passion for accomplishment. About eight years ago, our focus was changed. We were no longer in command of our lives. We became the victims. I knew that prisoners were victimized early-on in their lives. Not one inmate has a happy history. I worked with this, hoping to find ways to reach youth and give them positive messages to grow on. Then, my beautiful daughter was kidnapped and assaulted at gunpoint.

I was forced, with many members of our family, to witness the repeated lack of understanding, diplomacy, and compassion for the victim and concerned parties during all the many months of courtroom procedures.

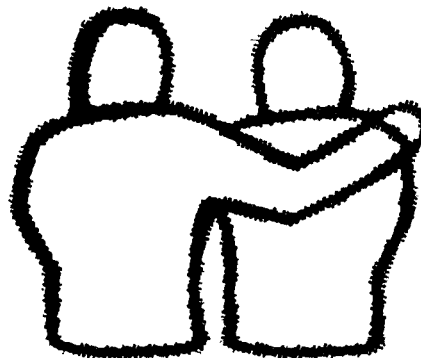
Being who we are as Franciscans, this action opened a whole new apostolate to us. The Criminal Justice System, unfortunately, only added injury to our permanently injured child. After months of debilitating courtroom procedures, my daughter told the Judge, "It is clear to me that not one person in this

*"It is clear to me that not one person in this courtroom understands what I am going through."*

courtroom understands what I am going through." This prompted me to start what has become the [victimadvocate.org](http://victimadvocate.org) website, where victims help victims.

I pray that you look at the website and read everything. Look at all the suggestions to improve our future and especially the proposed educational videos to reintroduce victims into society. Contact me at [pmjd@ismi.net](mailto:pmjd@ismi.net), or write to me at Victim, c/o Jim Day, P.O.Box 395, Brighton, MI 48116.

This apostolate would surely fit in either the Family or Peace and Justice Commissions. I am convinced that it is time that Victim becomes a permanent part of our National Fraternity agenda, because so many victims (and prisoners) need the suggestion on our web-page. May the Holy Spirit be your guide.



## Meet Your National Executive Council...

We thought it would be a good idea to give all of us in the Order an opportunity to get to know our brothers and sisters on the National Executive Council a little better. Therefore, we recently sent to each of them a questionnaire to solicit interesting personal information. We will publish the results (two at a time) in upcoming issues of TAU-USA.

### Meet the National Secretary



**Name:** Elizabeth Shell Allen, SFO  
**Nickname (if any):** None I want to hear!  
**Spouse's name:** None - my former husband is deceased  
**Children:** Robert (43), Theresa (42), Mark (40) and Alice (39)  
**Hometown:** San Francisco, CA (lived there 6 months)  
**Current town:** Chula Vista, California (have lived here 34 years)  
**Year Professed:** 1994

**Occupation:** I retired in July, 1998, having been a secondary school teacher and then an administrator.

**Hobbies:** reading, needlework and good food

**Favourite story about Saint Francis:** the one where he kissed the hand of the "unworthy" priest - in addition to being particularly timely at the moment, we need to be reminded that it is God's love that makes us worthy

**Favourite Scripture quote:** Psalm 27: "The Lord is my light and my salvation, whom should I fear? The Lord is the stronghold of my life, of whom should I be afraid?"

**Favourite movie:** ET

**Favourite book:** Fortini's biography of Francis

**Favourite saint (other than Francis or Clare):** Saint Elizabeth Seton

**Favourite way to relax:** Reading or needlework

**Pet peeve:** I don't get peeved often, so I don't have a pet, but I do have a problem with people who take advantage of the vulnerable.

**Personal strength:** Organizational ability

**Personal weakness:** I talk too much

**"If I could do it all over again....":** I wouldn't - I am who I am because of all the experiences, both good and bad, that I've had. If I redid my life, I'd be someone else.

**The thing that makes you most happy to be an SFO:** having such a big, wonderful family.

**The thing we should work on to improve the SFO:** I hope we will all support and mentor young Franciscans with leadership potential, so they have the Franciscan way and Franciscan spirituality inside their skin and can help us move into our future.

### Meet the President of the CNSA

**Name:** Loren Connell, OFM

**Hometown:** Fort Wayne, Indiana

**Current town:** Cincinnati, Ohio

**Year Professed:** 1967

**Occupation:** high school teacher; hospital chaplain; Franciscan Liaison (SAMP)

**Hobbies:** cooking, hiking, train travel



**Favourite story about Saint Francis:** Francis' inner struggle with the friars as he was writing the Rule of the Friars Minor at Fonte Colombo

**Favourite Scripture quote:** "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it brings forth much fruit." (John 12:24)

**Favourite movie:** *The Lion in Winter*

**Favourite book:** *Huckleberry Finn*

**Favourite saint (other than Francis or Clare):** Mary Magdalene

**Favourite way to relax:** listening to classical music

**Pet peeve:** Secular Franciscans (who should know better) assuming that priesthood is my primary vocation

**Personal strength:** passion

**Personal weakness:** passion

**"If I could do it all over again. . .":** I would try to connect with Secular Franciscans earlier in my Franciscan life.

**The thing that makes me most happy to be associated with the SFO:** discovering the Franciscan charism in all the branches of the family

**The thing we should work on to improve the SFO:** strengthening mutual trust and respect within the family



## Who is My Sister? Who is My Brother?

Mrs. Antony Outhwaite, SFO

In March 2001, I received the following e-mail:

My name is Marie. I am an SFO in Australia. My Mother is a patient at an Alzheimer's Facility at Easton, PA. I am coming over to visit her, leaving here on the 15th of May. My Mum has a Power of Attorney who is moving to Tucson, Arizona on the 14th of April; and she has a lot of photographs and personal effects for me to pick up. I am desperate to find out if a brother or sister SFO would be able to take care of these things for me until I get there to pick them up. The photographs are very important to me. You see, I am part of Australia's "Stolen Generation". My Mum came to the States in 1941, as she was married to an American citizen. Mum's family lost contact with her, but her brother, William, looked for her right up until he died in 1988. I know I am asking a lot but could you try to help me?

I immediately called my sister, Kay Larsen, SFO, who was then the Minister of Saint Francis Fraternity in Easton. Kay agreed to receive the property from the attorney-in-fact, to keep for Marie until she arrived. We understood that there was quite a bit of material to be handed over, so when the attorney produced only a small envelope with a few photographs, Kay insisted that she relinquish the rest. Eventually, everything belonging to Marie was safe with Kay.

This was a great relief to Marie. She had searched for her Mum for many years. As one of Australia's Stolen Generation, Marie was a native child forcibly taken from her Aboriginal parents and adopted out to white parents. This was official government policy in Australia until 1968. (The government did not consider that Aboriginal parents were capable of properly raising their own children.) So this reunion with her mother was an event both joyful and nervous for Marie. As her Mum was now in an Alzheimer's facility, there was doubt that she would even remember that she had a child. We all began to pray for a happy encounter between Marie and her Mum – that God would grant Mum a glimmer of remembrance to embrace her stolen daughter.

A few weeks later, when we met, it was a joy-filled Marie who told us about the few clear minutes her Mum enjoyed when she recognized Marie and held her in her arms.

Over dinner that evening, we remarked to Marie that it was wonderful that she called on Secular Franciscans to assist her with this important mission of obtaining her treasured family items. She looked at us and stated very matter-of-factly, "Well, who else would I call? I knew that if there were Secular Franciscans in the area, they would help me."

I am grateful that we did not let her down.

This experience caused me to start thinking about our relationship with Franciscans other than those in our own little fraternity. Our Franciscan Family includes

literally thousands of brothers and sisters! What does that mean to each one of us? Do we truly think of Secular Franciscans in other countries as our brothers and sisters? Do we really consider members of all three branches as family? Do we honestly believe this? Or is it merely a cliché we utter unthinkingly? How does this affect our behaviour? Do we cheerfully make contributions of our finances and time to the higher levels of fraternity? Or do we grudgingly do so, believing that the Region or NAFRA or CIOFS is something superfluous, even alien?

It is, admittedly, difficult to feel warm and fuzzy about anonymous brothers and sisters whom we have never met, but it is essential that we cultivate some type of relationship with our larger family. Some fraternities share a special affiliation with fraternities in other countries by writing personal letters, trading newsletters, praying for each other, and sending pictures. Some fraternities financially sponsor fraternities in less developed countries of the world. They, too, exchange communications. Many Secular Franciscans involve themselves unselfishly in the workings of their Regional and National Fraternity – you do not have to be elected to be helpful!

We must desire and promote a sense of family within our Order. We must believe and experience an authentic attachment, not merely declare an unfruitful proclamation. Otherwise, how can we regard the rest of humanity as our brothers and sisters? How can we rebuild the Church?



### National Ecology Commission Chair Needed

The National Executive Council invites Secular Franciscans to submit resumés for the positions of National Ecology 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 National Ecology Commission;
- be willing to communicate your passion and desire to promote the Ecology Commission to others;
- provide on-going Formation articles for TAU-USA;
- provide a summary of some of your ideas to promote the Commission; and
- be able to attend at least two four-day national meetings yearly.

Interested Secular Franciscans should mail resumés by July 15, 2002 to:

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

## The Present Situation of the SFO: Evaluation and Prospects

Father Ben Brevoort, OFM Cap.  
General Spiritual Assistant to the SFO

*This article is re-printed from the CIOFS news list.*

In her Report to the General Chapter of Madrid (1999), Emanuela De Nunzio (OFS, General Minister) assessed the situation of the SFO with these words: "The prevailing secularism in many parts of the industrialised world prevents an expansion of the SFO. The numerical consistency of the Fraternities remains substantially unchanged in these areas, but in compensation one can say that the 'quality' of the vocations has grown and the sense of belonging expresses itself with greater strength and with more lively commitment, either in the life of the Fraternity or in the apostolic work of individuals and groups.

"The regained freedom of expression (even if still conditional on many factors) is the terrain in which the Fraternities of the countries once subject to the oppression of atheistic totalitarian regimes are born or reborn. Also here one cannot speak with certainty of a numerical 'explosion': rather of small nuclei of people seeking, through Franciscan spirituality, the answers to the very deep needs of the spirit and the motivation to rebuild reasons for hope, be it individual or collective.

"The conditions of underdevelopment persisting in vast areas of the world often represent an obstacle to the normal functioning of the National Fraternity of the country concerned. Scarcity of economic resources, of means of transport, of means of communication: they are all heavy limits to an organizational scheme and to formative action that can penetrate deeply and contribute to human development of populations which only in their faith, deep and humble, find support and comfort in the state of abandonment and precariousness in which they find themselves. Visiting these countries one realises the inadequacies of a model based on structures and 'inculturation' of a typically western type. What alternative can we suggest? The task of adapting to its own situation must be left to each National Fraternity. Only an outline must be defined, only on general lines and essentials, but which remains flexible in order to be understood and concretely realised by all."

This precisely was one of the main aims of the revision of the General Constitutions, that is, to increase the organisational flexibility and the cultural and linguistic flexibility. It is maintained that "flexibility is a fundamental requirement of the diversity of the life of the Order scattered around the world, and of its evolution in time and that this must be safeguarded and possibly widened".

"The Constitutions have been studied and put into practice by the Fraternities of the SFO on all levels and, little by little, have marked them with the characteristics of the secularity, unity, and autonomy of our Order. It has not all been easy and some aspects have still to be assimilated fully in order that, at the dawn of the Third

Millennium, the SFO should really become 'an army that can be in the vanguard in the Church and in the world to build a more human and Christian society'".

Identifying the prospects for the future, Emanuela De Nunzio, in the promulgation of the General Constitutions, invites all the Secular Franciscans "to ensure that they are 'spirit and life', an instrument of consolidation and growth of our Order so that with full sail (*Duc in Altum*), we can go on with hope, according to the exhortation given by the Holy Father to all Christians with the Apostolic Letter *Novo Millennio Ineunte* ... We are called to be witnesses, that is to say, martyrs for Christ, in the original meaning of the word, during the new millennium, ... beginning with a specific vocation and precise identity."



Nothing "from outside" makes man filthy, no "material" dirt makes man impure in the moral, that is, interior sense. No ablution, not even of a ritual nature, is capable in itself of producing moral purity. This has its exclusive source within man; it comes from the heart.

Pope John Paul II, General Audience, December 10, 1980

## Pastoral Visitation

Loren T. Connell, OFM

President, Conference of National Spiritual Assistants  
Saint Francis Friary, 1615 Vine Street, Cincinnati, OH 45210  
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*To promote fidelity to the charism as well as observance of the Rule and to receive greater support in the life of the fraternity, the minister or president, with the consent of the council, should take care to ask for a regular pastoral visit by the competent religious superiors.*

Rule of the Secular Franciscan Order, Article 26

Rarely do religious superiors visit Secular fraternities in person. Usually they delegate a Spiritual Assistant. One of the responsibilities of a National Spiritual Assistant is to conduct pastoral visitations of the regional fraternities, just as one of the responsibilities of a Regional Spiritual Assistant is to conduct pastoral visitations of the local fraternities. In the past two years, I have visited nine regional fraternities; and I expect to visit two more by the time you receive this issue of *TAU-USA*. When I was assigned my first visitation in the Winter of 2000, I was terrified. I wanted to do a good job, but I had no idea what was expected of me. National Spiritual Assistants Jim Boyle, TOR, and Steve Gross, OFM Conv, assured me that I would do well; and fraternal visitor, Bill Wicks, SFO, proved to be a great mentor.

Article 92 of the General Constitutions amplifies the Rule: "The purpose of both the pastoral and fraternal visits is to revive the evangelical Franciscan spirit, to assure fidelity to the charism and to the Rule, to offer help to fraternity life, to reinforce the bond of the unity of the Order, and to promote its most effective insertion into the Franciscan family and the Church." Visitors do not come with all the answers; we come to listen and support. Article 95 describes the pastoral visit as "a privileged moment of communion with the First Order and the Third Order Regular". Pastoral visitation is an expression and celebration of our Franciscan family.

Shortly before a recent visitation, a brother told me that his fraternity felt anxious. The members worried whether or not the visitors would approve of their particular way of Secular Franciscan living. I can understand that anxiety. Most of us want to present a good face to others; most of us want to be thought well of. My experience is that the members of most regional fraternities are living their Franciscan vocation in all sincerity. There is little need for anxiety.

As a friar and visitor, I am in awe of the goodness that I see in the fraternities that I visit. Yes, there are tasks to be done, and there may be problems that require some attention. The tasks derive from Article 92, and are a necessary discipline for living the Franciscan charism. As for the problems, many are due to misunderstanding, and nearly all of them can be resolved with good will. While acknowledging problems and encouraging a resolution to them, both fraternal and pastoral visitors come to celebrate the Spirit that is already present in the life of the fraternity, and to give thanks for all the good things that that Spirit is bringing about. If the fraternity is on fire with the Spirit, the visitors are there to add kindling to the blaze. If the fire has died down, the visitors are there to blow on the embers and rekindle the flame.

Visitations have been a grace to me. I almost always return home excited. I see so many beautiful Franciscan sisters and brothers, both the Seculars and their Spiritual Assistants. I want to share that beauty with the whole family, including my brothers in the friary. One of the side benefits of visitation is that the successful undertakings of one fraternity, or the successful resolution of a problem, can be offered to other fraternities for their consideration.

Brothers and sisters, I encourage you to actively seek visitation every three years; it is not something to be feared. I encourage you to seek pastoral and fraternal visitation together, so that you can better appreciate the secular and religious dimensions to the one Franciscan charism. Yes, visitation requires prior

preparation; yes, it requires looking at problem areas in the life of the fraternity; no, it is not big brother or big sister checking up on you. It is "a privileged moment of communion" with your brothers of the First Order and the Third Order Regular and with your sisters and brothers of the higher fraternity; it is also "a privileged moment of communion" with each other in the fraternity. I encourage those of you in regional leadership to prepare for a weekend visitation, Friday evening through Sunday morning, so that the regional fraternity can better experience its own life and pain and growth. I encourage those of you in local leadership make a concerted effort to bring the whole fraternity together for visitation, so that all the brothers and sisters can support one another in their common life. Our Franciscan vocation is a grace, and it is to be celebrated at every level of fraternity.

**To promote fidelity to the charism as well as observance of the rule and to receive greater support in the life of the fraternity, the Minister..., with the consent of the council, should take care to ask for a regular pastoral visit by the competent religious superiors as well as for a fraternal visit from those of the higher fraternities....**

*Rule of the SFO, Article 26*

## **Fraternal Life**

Delia E. Banchs, SFO

Vice Minister, Los Tres Compañeros Region

*"Courtesy is a Sister of Charity, she extinguishes hatred, and keeps Charity alive."*

Saint Francis

Our father, Saint Francis, living in medieval Italy in the 12th-13th Century, was greatly influenced by the knightly code of chivalry and the ballads of the troubadours. Courty graces were practiced by the well-bred nobility and the wealthier persons of his time, like Saint Clare or Bernardo di Quintavalle.

Courtesy, or courteous behavior toward others, became a hallmark of Saint Francis' approach toward others, regardless of social rank. He extolled the brothers in the First Rule of the Friars in these words:

They are bound to love one another because the Lord says. This is my commandment, that you love one another. And they must prove their love by deeds, as Saint John says: Let us not love in word, neither with the tongue, but in deed and in truth.

Our SFO Rule, Article 13, challenges us to see others with the eyes of our heavenly Father, and to treat each other as we would Christ Himself:

As the Father sees in every person the features of his Son, the firstborn of many brothers and sisters, so the Secular Franciscans, with a gentle and courteous spirit, accept all people as a gift of the Lord and the image of Christ.

As a member of a community of love, Christian charity and courtesy should also be a hallmark of a Secular Franciscan. Courtesy requires not only polite phrases in daily conversation, but responding to requests, written or verbal, in a timely fashion. It challenges us to be accountable to others when accepting a position or a task to fulfill it.

Our welcome extended to all, and hospitality to visitors, should be a service we give lovingly and joyfully, especially within our own Franciscan Family.

How great was the love that flourished in the members of this pious fraternity! For whenever they came together anywhere, or met one another along the way, as the custom is, there a shoot of spiritual love sprang up, sprinkling over all love, the seed of true affection. What more shall I say? Chaste embraces, gentle feelings, and a holy kiss, pleasing conversation, modest laughter, joyous looks, a single eye, a submissive spirit, a peaceable tongue, a mild answer, oneness of purpose, ready obedience, unwearied hand, all these were found in them!

1 Celano, 38

Let us, then, follow Our Lord Jesus closely in the footsteps and manner of our seraphic father, Saint Francis, revealing in our everyday encounters the love of God to all.

***If you currently have a paid subscription to TAU-USA, please contact us to let us know your local and regional fraternity. This will help us to ensure an accurate mailing list for this publication:***

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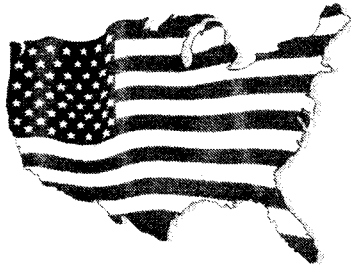
tauusa@netzero.net



the mission of the church in the world is accomplished not only by ministers who have received the sacrament of orders, but also by all the lay faithful. because they have been baptized, the lay faithful share in the priestly, prophetic, and royal functions of christ.

Pope John Paul II, Address at Réunion, May 30, 1989

## 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, Mountaintop, PA 18707-9415*

### **Father Solanus Casey Region**

The Secular Experience of Living Franciscanism (SELF) will be held August 12-16, 2002 at Mount Alvernia Retreat Center, Wappingers Falls, NY. The members of the National Spirit and Life Team will make presentations.

The Most Holy Stigmata Fraternity will sponsor a Franciscan Retreat October 11-13, 2002 at Mount Alvernia Retreat Center, Wappingers Falls, NY.

### **Holy Trinity Region**

On September 14, 2002, the entire Regional Council will gather. Clare-Francis Fraternity will host the gathering in Lexington, KY.

The Franciscan Family Gathering will be held August 3, 2002 at Good Shepherd Parish in Montgomery, OH. The speakers will be Sister Diane Jamison, Oldenburg Franciscan, and Father Fred Link, OFM, Provincial Minister.

### **Los Tres Compañeros Region**

On January 19, 2002, twenty-five members of Angelo Portion fraternities attended the "Our Call to Justice" presentation by Brother Paul McMullen, TOR, Regional Spiritual Assistant, in Fort Worth, TX.

On January 20, 2002, an Ecumenical Prayer Celebration was held at Walnut Hill Lutheran Church, Dallas, TX. Over 100 members from Angelo Portion fraternities joined their hands and hearts in prayer with parishioners from the Lutheran Churches of Walnut Hill and Saint Paul in Dallas, TX. The bilingual service, a joint effort of Secular Franciscans, Friars, Lutheran Ministers and their parishioners, included music, prayers, and blessing with water, followed by a shared meal. The collection monies were sent to alleviate world hunger.

The next regional fraternity gathering will be held September 13-15, 2002 at Moye Center, Castroville, TX.

Delia Banchs, SFO, Regional Vice Minister and member of Little Portion Satellite of Saint Francis of Assisi, Dallas, TX, and Deacon Mike Vieira, SFO, member and Spiritual Assistant of Saint Francis and Saint Clare Fraternity, Victoria, TX, have completed the Life-Giving Union Spiritual Assistants Correspondence Course.

### **Saint Clare Region**

Saint Clare Region sponsored a Secular Franciscan Retreat during the weekend April 12-14, 2002 at La Salle Institute in Eureka, MO. Regional Council elections were held Sunday morning.

The region supports the Stone by Stone Ministry in Saint Louis. Sponsored by Franciscan Connection, this ministry performs maintenance and "Mr. Fixit" projects around the homes of the poor and elderly.

### **Saint Elizabeth of Hungary Region**

The Region celebrated a visitation chapter April 12-14, 2002, at the Franciscan Center in North Andover, MA.

The Region will sponsor a Formation workshop September 21-22, 2002, at the Franciscan Center in North Andover, MA.



### **Far I See**

Antony Outhwaite, SFO

As God in Heaven surely knows,  
From me forgiveness freely flows  
To every person (just as long  
As they've done nothing really wrong).

With humble heart, I love to pray,  
For wretched sinners every day.  
(Except the really bad ones though.  
They don't deserve it, as you know.)

I love my brothers, one and all.  
I'll always help them when they call.  
(At least the decent people who  
Behave and think the way I do.)

I love to serve my parish well  
(For those who don't are going to hell),  
But don't forget to thank me in  
Next weekend's parish bulletin.

I love to listen to the wise.  
(They're not too hard to recognize.  
Just look for all those who agree  
With thoughtful people such as me.)

I'm glad to serve my fellow man  
(No rush - repay me when you can),  
But of my virtues, I must be  
Most proud of my humility.

Perhaps, if you will fast and pray,  
You could be just like me some day,  
(But until then I would suggest  
You check with me to know what's best).

## SFO Exhibits Artwork



Elaine V. Lasky, SFO, of Saint Anthony of Padua Fraternity in Clarksville, IN, will present an art exhibit entitled "You Go Girl!: Women Tell Their Stories – The Bible and its Legacy", at the Spiritual Art Gallery in the Cathedral of the Assumption, 429 West Muhammad Ali Boulevard, Louisville, KY. Elaine has created several stunning traditional and contemporary icons, using time-honored art forms. If you are unable to visit the gallery, you can view some of Elaine's works on the Internet at <http://home.att.net/~ikons>

Pictured above is Saint Mary Magdalene, 9.5" x 9.5", Egg Tempera on Wood, 23K Moon Gold Leaf. It is based on an illuminated manuscript from the Vatican Collection: "The famous penitent is portrayed here beside her jar of perfumed oil. The story in scripture tells of how she anointed the feet of Jesus with costly oil as onlookers condemned the emotional and financial extravagance of her actions. The questions are asked: to what lengths are we prepared to go to express our love and devotion? How concerned are we about the comments and criticism of others?"



*Every piece of art, be it religious or secular, be it a painting, a sculpture, a poem, or any form of handicraft made by loving skill, is a sign and a symbol of the inscrutable secret of human existence, of man's origin and destiny, of the meaning of his life and work. It speaks to us of the meaning of birth and death, of the greatness of man.*

John Paul II, address at Clonmacnoise, Ireland, September 30, 1979

## Franciscan Community

Gerry McNamee, SFO

Saint Joseph Fraternity, Baton Rouge LA

It is natural for Christians to yearn for community, because we live the mystery of the perfect community, in following the Trinity – Father, Son and Holy Spirit. It is also natural for people with the same bonds to want to be together and share their lives. Whether it is physical family ties, business professionals, common hobby interests, or religious beliefs, we need one another.

Through mature Christian leadership, a Franciscan Fraternity can become a loving community, where everyone shares his or her individual God-given gifts. By sharing their ideas and talents, and by being supportive of one another, bonds of love will grow stronger, and it will be easier to see Jesus in each sister and brother. As people feel loved and accepted, they become stronger in their gifts, because they are not afraid to use them. They gain more self-confidence, grow in a sense of self-worth, and are able to love in a deeper way, because they are not afraid of being rejected or ridiculed. In this way, they are building up the community by making it a more loving, compassionate group of loyal, committed people. They become a family of committed Franciscans, devoted to one another as people who love God and His Church.

The sisters and brothers will truly rejoice together and mourn together, sharing their deepest pain and their greatest joys. They will lift one another up in prayer, and support one another emotionally and materially. Heaven and earth are joined as they come together to share their love for God and one another. To be in a truly mature Christ-centered, loving, accepting community that serves the Lord and our Franciscan family is a glimpse of what Heaven will be like.

I believe the following Scripture passage describes the perfect human community:

The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common. With great power the apostles bore witness to the resurrection of the Lord Jesus, and great favor was accorded them all. There was no needy person among them, for those who owned property or houses would sell them, bring the proceeds of the sale, and put them at the feet of the apostles, and they were distributed to each according to need.

Acts 4:32-35

Through loving commitment to our individual fraternities, to the whole Franciscan family, to the Church and to the world, we can touch countless lives by our love, service, and commitment to each other and to all we encounter on our life's journey. If we are willing to serve with commitment to one another and by being open to the promptings of the Holy Spirit and His graces, God will accomplish things we could never have dreamed possible to further His kingdom on earth.

## What Being a Franciscan Means To Me

Nancy M. McKenna, SFO

Sacred Heart Fraternity, Mother Cabrini Region

Well, it means going from Gospel to life, life to Gospel. Living simply so others may simply live. But that is so condensed, it is almost flippant. On a more personal level, it means I have three recycling bins and only one garbage can most weeks. It means I write letters and attend meetings to positively affect the quality of life in the town where I live. I select landscaping based on food value and water consumption as well as aesthetics. I have a smile for everyone and help wherever I can. I could go on and on. Being a Franciscan is a lifestyle, not an organization. But even that is too superficial a description.

*Being a Franciscan is a lifestyle, not an organization.*

Even as Saint Francis before his conversion gave alms to beggars and lepers while finding them repulsive, anyone can do the actions. But in professing to be a Franciscan, we open a well of graces; we allow the Spirit to act upon us and mold us. The good actions of a Franciscan cease to be what we do and become who we are. We find ourselves shedding the non-necessities of life in favor of helping the world. This spirit becomes visible to all. Not only in our person and actions, but in our writing. Even when we are writing on non-Christian or non-spiritual matters people notice a difference. They ask questions. Soon, they are converted. Since 1997 this has meant that three people I have chatted with through e-mail - I have never met them in person - have become Franciscans. And another is on the way - even though the person may not know it!

Fraternity meetings are an integral part of this conversion. It is where we learn who Francis was, and who we are. It is where we gain the strength to continue the Franciscan life - because it is not always easy. A good fraternity meeting is part history lesson, part "sinners anonymous", part cheerleading session (and don't forget the goodies!). It is a chance to learn, to regroup, and to see where to go next. It nourishes us spiritually and gives us strength. It provides us with fellow travelers on the same path who can be our support group.

For me, being a Franciscan has been a life-changing experience; that is, changing the lives of people around me every day.



### Dial-A-Saint

Father Valentine Young, OFM Cap provides a daily telephone message about the saint of the day. The telephone number is 314-421-4775.

**You who are laypersons in the Church, and who possess faith, the greatest of all resources – you have a unique opportunity and crucial responsibility. Through your lives in the midst of your daily activities in the world, you show the power that faith has to transform the world and to renew the family of man.**

Pope John Paul II, homily at Accra, Ghana, May 8, 1980



### General Minister Appointed to Pontifical Council

The Holy Father, Pope John Paul II has appointed Emanuela De Nunzio, OFS, General Minister of the SFO, to be a Consultor to the Pontifical Council for the Laity for the next five years. Among the thirty Consultors, nine are bishops, eight are priests and thirteen are lay faithful. This appointment, after the previous ones of Manuela Mattioli, OFS, and Emerenziana Rossato, OFS, shows the esteem and the importance given by the Pope to the Secular Franciscan Order in the life of the Church.

The Pontifical Council for the Laity assists the Pope in all matters concerning the contribution the lay faithful make to the life and mission of the Church, whether as individuals, or through the various forms of association that have arisen and constantly arise within the Church. Its Members and Consultors are called to collaborate directly with the Pope in his pastoral mission to serve all lay faithful. This asks for loyalty and faithful adherence, in word and in deed, to the Holy Father. It means, among other things, to take part in his missionary concern that the grace of Christ show forth in all the baptized, and that the lay faithful give witness to Christ in all walks of life. Each of the Members and the Consultors is therefore called to contribute in a particular and effective way, so that the lay faithful answer the "call of Christ the Lord to work in his vineyard, to take an active, conscientious, and responsible part in the mission of the Church in this great and dramatic moment in history" (*Christifideles Laici*, 3). In these efforts the apostolic letter *Novo Millennio Ineunte* indicates which way the Church should take at the beginning of the third millennium.



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

	Number of Copies	Price
<u>English/Spanish Color Printed SFO Promotional Brochures.</u> 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).	_____	_____
<u>Catch Me A Rainbow Too!</u> 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.	_____	_____
<u>Gospel Living Every Day of Our Lives: A Formation Guide To The Rule of the Secular Franciscan Order.</u> 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.	_____	_____
<u>Elements of Formation: A Reflection on the Formation Process.</u> (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.	_____	_____
<u>1998/1999/2000 Supplement for Formation Resource List.</u> 8 1/2"x 11", 3 hole drilled, 20 pages. \$5.00 per copy, includes P&H.	_____	_____
<u>Formation Resource List</u> (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.	_____	_____
<u>Guia Para la Formación Inicial en la Orden Franciscana Seglar de Los Estados Unidos.</u> (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.	_____	_____
<u>A Guide For Franciscan Youth / Young Adult Ministry.</u> (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.	_____	_____
<u>Guidelines for Initial Formation in the Secular Franciscan Order in the United States.</u> (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.	_____	_____
<u>Handbook For Secular Franciscan Servant Leadership.</u> (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.	_____	_____
<u>The Rule of the Secular Franciscan Order.</u> (1997). 5" x 3" red presentation edition, 40 pages. 10 books for only \$18.40 (includes P&H).	_____	_____
<b>NEW!</b> <u>Come and See: Orientation and Inquiry</u> Bach, Lester, OFM Cap and Baker, Teresa V., SFO. An invitation to explore Secular Franciscan Life. 5 1/2" x 8 1/2", 223 sheets, 115 printed page. \$13.00 per copy + P&H; 10 or more copies \$10.40 each + P&H; CD ROM disc \$6.50 + P&H.	_____	_____
<b>NEW!</b> <u>2002 Calendars</u> , prepared by the National Family Commission. 11" x 17", includes artwork by Jaime Bernardo, SFO. \$2.75 each, includes P&H.	_____	_____
<b>NEW!</b> <u>Formation Digests.</u> #101 "Francis of Assisi"; #121 "Clare of Assisi"; #131 "Franciscan Prayer"; #141 "Franciscan View of Christ"; #151 "Franciscan View of Mary"; #161 "Peace and Justice"; #171 "Care of Creation"; #181 "Spirituality"; #191 "Vision of Youth". Each is 4 pages, 8 1/2" x 11". Complete set of nine, \$5.00. Additional sets are \$2.00 each. Mix or match 50 – 100, 35 cents each; 101-250 30 cents each. Includes P&H.	_____	_____

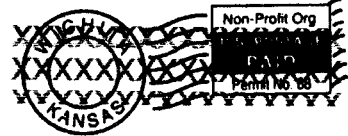
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