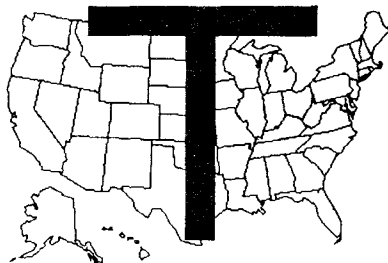


THE NATIONAL FRATERNITY
of
THE SECULAR FRANCISCAN ORDER



Newsletter

Winter, 1992

DREAM DREAMS

Richard Morton, SFO, National Minister
Adapted from Chapter talk.

My wife Karol and I wish to thank you for your prayers for our daughter, Barbara. Her heart surgery was successful, and she is presently back in school.

Activities:

Concerning my activities over the past year, there have been thirteen trips including one combined Regionalization and Executive Council meeting, four area regionalization meetings, the Quinquennial Congress, elections, visitations, one ongoing formation seminar, a visit to the UN & attendance at a Franciscan Non-Governmental Organization Development Board meeting, a Franciscans Network Board meeting where I was elected to the Board. There have been over one hundred sixty telephone calls and at least ninety three letters or faxes sent. It has been a busy time.

Thoughts and Dreams:

My thoughts and dreams begin with our being witnesses to the Light as was John the Baptist. (See John 1:1-7) Down through the centuries, among the most effective witnesses

of that light have been Francis and Clare. Our heritage of following Christ in the manner of Francis has been passed down to us today through our Rule and Constitutions.

Our Constitutions refer, in Article 8, to "living...in their secular condition." Those are key words because they describe the reality of where we are to live out our vocation as followers of Christ and Francis. It is here we find our real challenge. As followers of Francis in the SFO, we find our support to live our vocation better by being active, participating members of local fraternities. These local fraternities, in turn, are supported by the higher level fraternities, namely the Regional/Provincial, the National and the International.

The higher level fraternity's role, in my mind, is to provide the leadership to help facilitate and to strengthen the lower level fraternities. When viewed from the big picture standpoint, the SFO then becomes an organic union of all fraternities throughout the world and truly global in nature. This gives a dimension to our Order which should help us to "think globally, but act locally."

With the interdependence of the fraternities of the various levels, it is important that all

members realize that they are co-responsible for the others' well being. (Const., Art. 30) The onus is no longer entirely on the shoulders of the fraternity minister and/or the council for a strong and vibrant fraternal life. In fulfilling the concept of co-responsibility, the members are then required to have personal presence, witness, prayer, and active collaboration in the cause of what it means to animate a fraternity and the obligations that it incurs.

However, with the support provided by a sense of co-responsibility, the leadership and, in particular the minister, have a primary role to serve, to facilitate, and to reconcile. And, in so doing, they must articulate a vision and develop strategies to help make the vision come into being. What follows are some of the dreams, visions, priorities, etc. that I propose to the National Fraternity for its consideration. The list is in no particular order of priority.

- Renewal - SFOs should be making history happen.
- Increase our collaboration with the friars and other members of the Franciscan family.
- Regionalization is a top priority. At this time, provincial ministers should be concentrating on trying to work themselves out of a job in the spirit of Art. 32, Sect. 2 of the Constitutions.
- The work of the Commissions needs strengthening. Many of the most animated local fraternities are the ones that have active commissions. The most important commission is the Formation Commission, because the future of the Order is determined by the quality of our formation. Good formation will result in good leadership.
- Support the Franciscan family endeavors such as the Franciscan Non-Governmental Organization (NGO) at the United Nations, the Franciscans Network and its publication *Mustard Seed*, which needs subscribers;

participate in the 800th anniversary celebrations of the birth of St. Clare that are planned to be held around the country, and the **Frescoes for Assisi** project which you will hear more about next year.

- Support our own SFO endeavors such as the Franciscan Family Apostolate that sponsors SFO families in India, and the Franciscan Village retirement community in Texas.
- Promote diversity, including cultural and spiritual.
- Find better ways to serve our non-English speaking membership.
- Encourage the Franciscan youth movement.
- Market the Order.
- Develop a sense of family at the higher levels of fraternity.
- Inventory our human resources.
- Identify potential leaders early at all levels of fraternity and train them.
- Develop an SFO deacon network.
- Develop new models of fraternity.
- Start networking better; think globally.
- Establish an archive for the National Fraternity.
- Investigate the need for liability insurance.
- Establish a trust fund for those members who may wish to leave a legacy to the Order.
- Your suggestions.

This is a long list that, in the spirit of co-responsibility, needs the help of many of you who are reading this *Newsletter*. Let me know where you think you can help. Thanks. My address is:

3191 71st Street East
Inver Grove Heights, MN 55076

ELECTION RESULTS

Mary K. Mazotti, SFO, was re-elected National Vice Minister. Subsequently, the Executive Council re-elected her to the position of First National Vice Minister, which makes her the first delegate of the Minister.

FRATERNAL VISITATOR REPORT



(Mrs. Marianne Powell, SFO, is the CIOFS Councilor to English speaking countries; in addition to the fraternal visitation, she presided at and confirmed the election.)

My first impression of the National Fraternity is that of efficiency, warmth, friendliness. I appreciate the good pre-preparation - information that was sent to me in advance, such as last year's minutes, which helped me to prepare. Your use of Commissions is very good. Now, that development of legislation is behind us, we can concentrate on formation.

On the international level, the present Presidency has twelve members: the Minister General, one Vice Minister, and six Councilors representing the six major languages accepted as working languages in the SFO, and the four General Spiritual Assistants who are *ex officio*.

With regard to the practical question of how we work in a multilingual group, we use Italian as our working language. Should there be something that someone doesn't understand, we stop for translations.

One of the issues to which our present Minister General has given high priority is to

improve communications throughout the Order. To do this, she has established a central office in Rome and has begun publication of the International Bulletin. Neither of these projects is without problems, but we sincerely hope they are merely teething problems.

The biggest problem is the central office which lacks practically all office machinery. Further, it is staffed by volunteers who have families, jobs, and other commitments. They are doing their best, but, in an international organization of our size, it does cause problems, mainly delay.

In January of 1991, we set up the following commissions: Juridical, Formation, Financial, Franciscan Youth, and Evangelization. We also appointed a representative to the Interfranciscan International Commission for JPE. (Justice, Peace, Environment.)

The basic principle that we laid down was that each commission should be chaired by a member of the Presidency so that accountability is secured.

Our next International Chapter will take place in Mexico next October. One of the important items on the agenda is the approval of the new International Statutes. There will also be time for reflection on a theme which is presently formulated as "Secularity as the characteristic element of our identity."

I would like to take this opportunity to thank you all for the very warm welcome. This is my first visit to the US, and I am touched by the sincere caring and kindness with which you have received me. Thank you.

PLEASE NOTE

All Chapter reports, including the above, are condensations.

THE BASIC RULE

Carol Amaral, SFO
Minister, Ohana O Ke Anuenue Region

Art. 17: In their family they should cultivate the Franciscan spirit of peace, fidelity, and respect for life, striving to make it a sign of the world already renewed in Christ. By living the grace of matrimony, husbands and wives in particular should bear witness in the world to the love of Christ for his Church. They should joyfully accompany their children on their journey by providing a simple and open Christian education and being attentive to the vocation of each child.

Art. 18: Moreover they should respect all creatures, animate and inanimate, which "bear the imprint of the Most High," and they should strive to move from the temptation of exploiting creation to the Franciscan concept of universal kinship,

Art. 19. Mindful that they are bearers of peace which must be built up unceasingly, they should seek out ways of unity and fraternal harmony through dialogue, trusting in the presence of the divine seed in everyone and in the transforming power of love and pardon. Messengers of perfect joy in every circumstance, they should strive to bring joy and hope to others. Since they are immersed in the resurrection of Christ, which gives true meaning to Sister Death, let them serenely tend toward the ultimate encounter with the Father.

These articles of our Rule cover the family unit, love for all creation, and conflicts of nations.

Basic family values are the themes for the political happenings of this day. They should be the themes for our everyday lives. Our children have great opportunities today along with technology, to shout God's goodness and love. With our guidance, through the Holy Spirit, they can exude love for all creation. There need not be prejudice or human suffering, if only we, as Franciscans and Christians, live the Gospel of Jesus Christ and teach our children that, regardless of what the world will teach them, being "Living Gospels" will not only rebuild the Church, but rebuild the world. That we, as parents and, yes, grandparents, must bear witness in this troubled world to the Love of Christ for us, His Church, and the world.

Francis understood finally that to "Rebuild My Church" meant not rebuilding a stone structure, but taking on the whole world, without fear, but with genuine love for Christ and His people. It meant to live the Gospel without deviating from Christ's words of "Love one another as I have loved you" and "No greater love than this, to lay down one's life for one's friends."

If we love one another as He loves us, we cannot, WILL NOT, do harm, physically or through hurtful words to each other. We will communicate peacefully with one another; call on the Holy Spirit to be with us, to guide our communication with each other, so as to come to peaceful solutions, thus keeping harmony and love within our families, giving us the "ammunition" to go out into the world with peace, understanding, and love of all peoples and creation.

There are well over 1.5 million Secular Franciscans in the world; if they and their families went out there, everyday, every hour, with the attitude of love, peace, and understanding as well as pardon, just think what an influence and INSTRUMENT they could be in rebuilding His Church and the world....By being "living Gospels" and spreading the prayer that St. Francis spent much of his life saying, "My God and my all," we could overcome horrible human suffering and bring smiles instead of tears, love instead of hate; bring understanding and pardon, instead of selfishness to the whole world.

How can I rebuild the world around me? How can I, as only one person, stop the destruction of God's creation, both animate and inanimate, which bears the imprint of the "Most High"?

Dialogue! Dialogue at home! Dialogue at fraternity meetings! Dialogue in the market place where we work and spend so many of

our waking hours; dialogue with our parish families. Then we will be in tune with God, led by the Holy Spirit, to bring love and peace, pardon, and understanding, which "must be built up unceasingly, trusting in the presense of the divine seed in every one and in the transforming power of love and pardon."

We must be messengers of perfect joy in every circumstance, striving to bring joy and hope to all others. We must teach our children well to go out among other children and bring that joy and hope to all the world, especially to God's little ones.

Teach them to go out and reach out. Teach them to take the hand of another child; to put their arms around that child and say "God loves you and so do I. Let me be a part of bringing joy and hope to you." Our children ARE the love, the joy, and the hope of the remaining time that this world has of existing. Only they have the time to bring love and harmony to this world. If we do not teach them, that God's love for each of us and the complete sharing of that love is the only thing that can rebuild His Church and the beautiful and awesome world He has given to us to care for, then the children will never see the love and beauty that we enjoy. Peace and love and justice will go. So will the environment, along with the destruction of human life, including them - the children.

My dear brothers and sisters in Christ and Francis, it is up to us. We can be "Living Gospels" in our homes, in our fraternities, in our regions. We can bring love, joy, and hope to one another, OR we can go on our merry way of selfishness. Which will it be for you and me?

May the love of God, His Holy Spirit, and the unending love our Seraphic Father Francis be with you and yours always. Amen!

AUDIO TAPE NEWS

The complete set of audio tapes of the 14th National Quinquennial Congress is 17 tapes. They are available for \$4.00 each, plus postage. The discounted cost of the complete set is \$62.00 plus postage. Tapes may be ordered by titles or numbers from the following list.

AUDIO TAPE #	TITLE
1 & 2	"The Franciscan Moment" Bishop Chaput, OFM Cap
3	"Regionalization Information Session" Richard Morton, SFO
4	"The Nature and Dignity of the Call" Patricia Normile, SFO
5	"The Response to the Challenge" Doris Donnelly.
6	"Franciscan Roots of Responsibility" Bill Hocker, SFO
7	"Spirituality" Justin Carisio, SFO
8 & 9	"Formation of Laity in Culture" Joseph Holland "Response" Cynthia Loudon, SFO & Jerry Friga, SFO
10	"State of the Order" Richard Morton, SFO
11 & 12	"Evangelization in U.S. Culture" Fr. Max Langenderfer, OFM
13	"St. Clare" Sr. Dianne Short, OSC and Homily - Fr. Adalbert Wolski, TOR
14	Panel Discussion: Fr. Larry Landini, OFM, Chairman Fr. Camillus MacRory, OFM Cap Fr. Stephen Gross, OFM Conv Fr. Adalbert Wolski, TOR Fr. Kevin Schindler-McGraw, OFM Conv
15	Mission Statement of Congress Mary Mazotti, SFO and "The Source of Action and Contemplation", Sr. Norma Rocklage, OSF
16	Homilies: Fr. Camillus MacRory, OFM Cap and Fr. Larry Landini, OFM
17	Homilies: Archbishop Pilarczyk, Fr. Stephen Gross, OFM Conv & Fr. Kevin Schindler-McGraw, OFM Conv

Please send orders to the SFO Province of St. John the Baptist, 1615 Vine St., Cincinnati, OH 45210, or call (513)241-9862. Do not send money with your order. You will be billed, because shipping costs will vary.

CHRISTMAS IS GOOD NEWS

Rev. Lawrence Landini, OFM
Conf. National Spiritual Assistants

By His birth, Christ has inserted Himself into our common history as well as into our personal biographies. He has come, says St. John, "not to condemn the world, but to save it." (John 3:17) This is truly Good News come in the flesh.

In the prologue of our Rule we have briefly stated Francis' grasp of the meaning of the Incarnation and its link with Redemption. We read his words: "Oh how holy and how loving, pleasing, humble, peaceful, sweet, lovable, and desirable above all things to have such a Brother and such a Son: Our lord Jesus Christ, Who gave up His life for His sheep and Who prayed to the Father saying: 'O Holy Father, protect those in your name whom you have given to me in the world...Bless and sanctify them...And I wish, Father, that where I am they also may be with me'..." (EP 1, 13-19)

Francis' joy at the very thought of the birth of Christ is described for us by Celano. His face was all "aglow with overflowing love" when he frequently referred to Christ as the "Child of Bethlehem." (1 Cel 86) As a result of the manger at Greccio, the Christ Child came to life in the memory of Christians. The crib scenes around the world still bring joy to the hearts of many.

But even more, the birth of the "poor king" in the "little town of Bethlehem" colored Francis' vision of the entire world. D. L. Jeffrey points out that when Christ became human something important happened: the poor, shepherds, carpenters, donkeys, cows and even straw were elevated, lifted up. More than that, they were all glorified. They were recognized as worthy of God's Son, and that means they are truly worthy.

When we forget this faith fact, we are a prey to discouragement and even despair. Adrian Van Kaam writes: "To be overly upset, to be in despair, to be filled with resentment is to prefer spectacular change to slow and unseen transformation and to disown His Holy Presence in human history."

The presence of the Lord in our human history is there to save us, to guide us and to give us hope. What Good News it really is that sin has become the very condition of our liberation. That part of us which still needs healing, that sinful part of us that needs forgiveness and reconciliation with God and others, that wound which causes us to lament and beg for pardon is the very pledge of our final transformation.

T. S. Elliot gives us the challenge to enter into that "vast inner world of reshuffled hopes and desires" to find that hidden, tiny hope of inspiration which will be our salvation. A tiny child is that hope. Hidden within this tiny child are the hopes and desires which only Emmanuel, God With Us, can fulfill.

What Good News it is that the "Light has come into the world," (John 3:19) to show us the way home to the Father. We belong to a church that has been promised the presence of this "Light" for all times that we might see the path which safely leads us home.

The Good News of Jesus' birth is a promise of an enduring Presence among us and a sure hope which shouts that "humanity is possible," and that each one of us has a future. No wonder that St. Francis cried out, "How wonderful to have such a Brother!"

May his birth "fill you with all joy and peace in believing so that through the power of the Holy Spirit you may have hope in abundance." (Romans 15:13)

PEACE & JUSTICE REPORT

Ronald Michieli, SFO, Chair

"May those who have committed themselves to this *Way of Life* persevere to the end for great things have been promised, greater still are promised to them. Nor are the sufferings of the present time worthy to be compared with the glory to come." (Tertiary's Companion, Marion A. Habig, OFM, Editor)

While the Commission for Peace & Justice owes its alpha to the Rule, it has no omega, for it becomes the purview and mission of all who seek the Franciscan way of life.

These are trying times for souls yearning to seek peace, for it would appear that we live in a world long since Christianized which continues to condone and practice the medieval mentality of barbarianism with a vengeance.

Where then, where does the mission of a Secular Franciscan take root in such a calamity of events that make Shakespeare's *Comedy of Errors* appear sane?

Day by day the Commission has searched for ways to address the ideals of Saint Francis for social reform. Yet, when it would seem fit and proper to unleash a full fledged attack upon the untamed elements of society, the momentum is slowed by a message of patience.

In searching for the answer to patience, the Commission almost seems compelled to withdraw from the battle to regroup and reorient.

As Seculars, we tend to respond in a very human manner, the results of which become contrary to imparting the Gospel message as the real solution to daily conflicts which beg resolution.

Maintaining an attitude of dialogue and collaboration with the Lord's ministers is a duty we many times short circuit. The gratification of satisfaction with an immediate solution to conflict rather than the dialogue and collaboration with Christ's ministers appear old and trite. This means we live in free response to the law of love - the spirit cannot grow by legislation alone.

This, then, has been the Commission's mission throughout this past year. The compelling mission shall seek to encounter the living Christ in all activities that relate to society and social reform. This mission by action alone begs the utmost in patience and self-discipline.

The Commission will pursue the course of direction with renewed faith and hope as it broadens the base of the fourth point of its mission, advocacy. The advocacy phase of Peace and Justice is the most volatile phase since it requires diligence in putting forth God's Word in the marketplace. Bigotry and racism are rampant and can only be tempered and subdued by the Word of God, the Gospel message in lived action.

NEW WORK COMMISSIONER NAMED

Following the resignation of Dr. Joseph Halka, SFO, the National Executive Council appointed John Allen Jordan, SFO. Allen is a native of Philadelphia where he attended Southeast Catholic High School. At Drexel University, he majored in mechanical engineering and later attended Thomas Edison College for business. He and his wife, Eileen, have been married 27 years and have a son and two daughters.

They now reside in Cherry Hill, NJ, where he is a Cub Scout Master, a lector, and a Eucharistic Minister in his parish. He was professed into the SFO in 1988. He has served as Formation assistant in his local fraternity and is Minister of the Delaware Valley Interprovincial Fraternity.

ON CONFRONTING FOREST FIRES AND THE ARID SOUL

Mary K. Mazotti, SFO
First National Vice Minister

*Oh, living flame of love
That tenderly wounded my soul
In its deepest center...*

-St. John of the Cross

It was bound to happen, sooner or later - a run away fire storm! All odds pointed toward its happening in the Sierra Nevada Mountains, where I live: seven years of drought, tinder-dry gulches, thick underbrush, and lack of precautionary control-burning, made conditions dangerously right for an inferno that would cost millions, and leave the spirits of residents stressed out.

It happened during a mid-August heatwave. A spark from a stalled car smoldered on dry grass, and then fanned into an out-of-control fire that severely damaged 18,000 acres of brush, timberland, and countless homes. The call to evacuate came around three P.M. for surrounding communities. A bloodshot sun glared through billowing smoke as ashes, carried by hot winds, sprinkled our heads like penitents of old. Four days and nights would pass before thousands of fire fighters, with hundreds of ground and air units, would be able to contain the fires, and allow us to return to our saved homes.

Wounds to the environment and the soul have been happening since creation took place. Life, death, and renewal are common to both. Symptoms of the wounded soul are more subtle and take many hidden forms: lethargy, aridity, depression, burnout, loss of faith, etc. Spiritual fires at ebb need to be approached with sensitivity. St. John of the Cross writes: "A soul that is weak in love is also too weak to work with the heroic virtues."

There is a similarity between nature's flame and the mystical flame. Both burn and destroy something and both are followed by some kind of renewal. After winter rains and snow, blackened hills and woodlands will again grow lush carpets of grass; scarred forests will show beginnings of life with creeping ferns and budding wild flowers; seedlings of pines, firs and cedars will poke their seed caps through acrid soot, and little trees will start growing next to charred stumps.

The great mystics write that trials - aridity is one - test the soul in imitation of Christ. For the faithful, these tests can act as catalysts in purging and cleansing the dross from ourselves. As servants of the cross, we can help the process by clearing out the undergrowth of personal accumulations, selfishness, and spiritual sloth, and by setting new spiritual priorities. We can literally eject ourselves from the comfortable plateau that has kept us spiritually stagnant by a deeper prayer life, fasting, readings, and by exciting ourselves to go up to a higher plateau, perhaps to reach that mystical union with God to which we are all called.

For centuries, the favorite books of those traveling the high spiritual roads have been those written by Theresa of Avila, John of the Cross, Thomas à Kempis, and Jean-Pierre de Caussad. These passionate writers became instruments of God in helping the traveler attain the mystical "living flame of love" in their souls. Additional help in healing and enriching the wounded soul can come from communing with the environment, as St. Francis of Assisi was drawn. The silence and beauty of the Sierras attract thousands of campers and nature lovers. City dwellers, drained physically and spiritually, come often to renew themselves in the presence of towering trees, lakes, sparkling skies, and animal nature. Far from the noises of city life and

endless routines, they come to isolate themselves and to converse with God. Few have written more exquisitely about this intimacy than St. John of the Cross:

*"How gently and lovingly thou awakest in
my bosom
Where thou dwellest secretly and alone!
And in thy sweet breathing, full of blessing
and glory,
How delicately thou inspirest my love!"*

Like the many signs posted along Highway 4, saying "Thank You, Fire Fighters," gratitude should equally go to the mystics for leaving us a spiritual legacy on how to overcome aridity of the soul and how to move securely, through faith, toward a more intimate union with God.

1992 PAX ET BONUM AWARD TO MARGARET JAYNES, SFO

From the presentation made by
the Very Rev. Giles Schinelli, TOR,
Minister Provincial, Immaculate Conception



The phrase Pax et Bonum was fondly used by Saint Francis of Asisi as a form of greeting and as a concrete expression of his belief that all so addressed were his brothers and sisters. The PAX ET BONUM award is given by the TOR Franciscan Friars of the Province of the Immaculate Conception as an expression of their esteem and gratitude to persons outside their immediate family who have made significant contributions in furthering the spirit of St. Francis and who, by this award, now hold an honored place within the ranks of the Friars.

For her caring and collaborative leadership, for her tireless animation of local Secular Fraternities, for her participation in the National Secular Fraternity, for her strong but gentle encouragement of spiritual assistants, for her interest in the mission of the Province and in vocation recruitment, for her humility in working to empower regionalization, for her personal witness and for her deep love of Saint Francis and the power of the Franciscan vocation in the world today ...for all these reasons, I have the privilege and honor of bestowing on Margaret Jaynes, Secular Franciscan of the San Damiano Fraternity and Provincial Minister, the Province's PAX ET BONUM Award.

Peg has been professed for eleven years; she and Ed, her husband of nearly forty years, live in Wilmington, Delaware. They have three grown children.

As a member of Holy Rosary Parish, she serves as a lay minister of the Eucharist, and a member of the Parish Core Team of Renew. She also serves as a volunteer at Saint Francis Hospital in the base office of the Claremobile.

The Pax et Bonum presentation was made at the Friars' Annual Assembly, August 18th.

WHAT IS A SECULAR FRANCISCAN?

Dr. Marguerite B. Stein, SFO, Canonist

The true formation of the tertiary begins with his profession.¹ He is committed for the rest of his life, first of all, to daily prayer and meditation. Once he was one of the few seculars permitted to say the full Divine Office, but, since Vatican II and the new Code, all lay members of the faithful are now invited to do so.² Many alternate forms of the Office are available to him, ranging from the single volume *Christian Prayer*, *The Little Office of the Blessed Virgin Mary*, *Francis' Office of the Passion*, and even to a short version of Francis' medieval office for the illiterate - the recitation of twelve Our Fathers, Hail Marys, and Glories.

He is committed to attending daily Mass, if it is at all possible as part of his ever-developing devotion to the Eucharist which is so meaningful to Franciscan spirituality.³

He reads the Gospel assiduously, striving to move from the Gospel to life and from life to the Gospel; he looks for Gospel meanings in his daily experience and takes to his daily life some thought to live by.⁴ He turns to God in his joys and his agonies, his surprises, and his drudgery.

He remains in active communion with the Church and particularly with the Pope, the vicar of Christ and leader of the Church on earth, acting as his defender in public and loyal follower in private, in imitation of Francis.⁵

He loves the Virgin Mary, Queen of the Angels, protectress and advocate of the Franciscan family,⁶ and tries constantly to imitate her fiat.

He fulfills faithfully his duties in life, following the example of the poor and crucified Christ.⁷

He lives a poor and humble life as did Christ and Mary; he regards himself as only the steward of his possessions with which he deals in a spirit of detachment, being always ready to give to the needy or to accept any loss as coming from God.⁸

He strives to avoid any attachment to power.⁹

He lives a life of chastity according to his state in life, seeking purity of heart and thus setting himself free to love God and his brothers and sisters with true *caritas*.¹⁰

He accepts all people, even the most difficult, as gifts of the Lord and as brothers or sisters, placing himself on an equal status with all and being ready to serve all; he will find a way in which to render service to them regularly.¹¹

He will stand for justice and defend it by word and example wherever he finds it endangered.¹²

He will esteem peace, fidelity and respect for life, and work for them in all ways and with all others, beginning within his family.¹³

He will respect all creatures and work for prudent ecology.¹⁴

He will strive to be a messenger of joy, bringing hope to others in every situation.¹⁵

He will hold himself ready for Sister Death at all times, looking forward with serenity to his ultimate encounter with the Father.¹⁶

That is a very long list of attitudes and a staggering blueprint for a way of life; it requires a lifetime to achieve anything like full conformity to these ideals. Each of them is taken from Chapter Two of the Rule and all taken together constitute the meaning of our simple profession promise.

To work toward these goals, the Franciscan immerses himself in a "community of love", his local fraternity. There he continues his learning process through discussions, study groups, reading, and daily prayer; also, he engages in some active, apostolic work of charity several hours a week, usually in company with other Franciscans.¹⁷

He attends his monthly fraternity meetings, never refusing an office without reason, helping the formation team, joining in prayer for deceased members, and trying to make at least one retreat a year to keep the flame alive.

He offers financial contributions according to his means to cover the spiritual and temporal needs of the fraternity, its members, its apostolic works, and its charities; in turn, his local fraternity contributes toward support of the regional/provincial, national, and international fraternities.¹⁸

Chesterton says that the Third Order was designed to assist ordinary men to be ordinary with an extraordinary exultation.¹⁹ And that is true, for Francis was a medieval advocate of courtesy and song, a spreader of joy and love and laughter, who made the road to God seem marvelously fascinating even in the rough spots. He knew the value of companions on the way ("And God gave me brothers"), and in all truth the concept of brotherhood is fundamental to an understanding of the Franciscan spirit.

Membership in and devotion to the charism of Francis' Third Order permit us to travel the road of life happily, in good company, with a means by which to see the deepest spiritual joy in humiliation and misfortune. For it is only then that we are children of the Heavenly Father and "spouses, brothers, and mothers of our Lord Jesus Christ."²⁰ In the words of Francis, "Oh, how glorious it is!"²¹

¹ General Constitutions, 1990, Art. 44.

² Ritual of the Secular Franciscan Order. Benet A. Fonck, OFM, Editor. St. Anthony Messenger Press, 1985, pp 103-04.

³ Francis originated the practice of genuflecting when entering the presence of the Eucharist and saying, "We adore you, O Christ and we bless you, here and in every church throughout the world, for by your Cross you have redeemed the world."

⁴ Rule of the Secular Franciscan Order, promulgated June 24, 1978, Pope Paul VI, Art. IV.

⁵ *Ibid.*, Art. VI.

⁶ *Ibid.*, Art. IX.

⁷ *Ibid.*, Art. X; Art. XVI.

⁸ *Ibid.*, Art. XI.

⁹ *Ibid.*, Art. XI.

¹⁰ *Ibid.*, Art. XI.

¹¹ *Ibid.*, Art. XIII.

¹² *Ibid.*, Art. XV.

¹³ *Ibid.*, Art. XVII.

¹⁴ *Ibid.*, Art. XVIII.

¹⁵ *Ibid.*, Art. XIX.

¹⁶ *Ibid.*, Art. XIX.

¹⁷ *Ibid.*, Art. XXII.

¹⁸ *Ibid.*, Art. XXV.

¹⁹ G. K. Chesterton, St. Francis of Assisi, Garden City, New York, Image Books, a Division of Doubleday & Company, 1957, p. 105.

²⁰ SFO Rule, Prologue, Chapter One.

²¹ *Ibid.*, Chapter One.

OPENING - ECOLOGY CHAIR

The National Fraternity invites qualified SFOs to submit résumés for the position of National Ecology Commission Chairman by January 15, 1993.

Applicants should have some background in ecology and must be able to inform, educate, and recommend.

Please mail information to:
Mrs. Mary Mazotti, SFO
Commission Liaison
P.O. Box 2571
Arnold, CA 95223

THE VINYARD

Bruce Snowden, SFO
Minister, St. Mary Fraternity, Yonkers, NY

The Bible's Exodus story tells of God's freeing the Israelites from spiritual and social oppression. Heaven's "campaign slogan" proclaimed to the Pharaoh by Moses, "Let My people go!" effectively destroyed the power of the Egyptians over God's chosen people. The decisive victory was won after the Avenging Angel passed over the homes of the Israelites marked with the sign of the Tau, red in the blood of a lamb sacrificed at God's command.

The sign of the Tau, red in the blood of personal Franciscan commitment which marks the heart of every Secular Franciscan, continues to play an important role in freeing all humanity from the tyranny of personal, spiritual, and social oppression.

Rev. Benet Fonck, OFM, in December 1979 *Franciscan Herald* says, "The laity who commit themselves to live the Gospel in the spirit of St. Francis, fail to fulfill their vocation if they passively sit back and remain uninvolved in changing the temporal order."

Conjointly, the Church teaches "One of the gravest errors of our time is the dichotomy between the faith which many profess and the practice of their daily lives ... The Christian who shirks his temporal duties towards his neighbor neglects God himself and endangers his eternal salvation." (The Documents of Vatican II, Chapter IV, The Role Of The Church In The Modern World, #43.)

Some of us Secular Franciscans believe what we have been taught; here are a few examples: There is a Fraternity in Denver called, St. Francis of the Street. There, SFOs help in a Health Shelter started by the Denver Archdiocese which is cared for by Capuchin Friars. Denver SFOs also are into care for unwed

mothers and work in psychiatric hospital ministry. A member of the St. Francis of the Street Fraternity works with housing for the poor - indeed so much gospel ministry is being done in one way or the other that it is impossible to list them all. Georgia Gunzenhauser, SFO, Fraternity Minister, sums up their Fraternity zeal as follows - "Individually we make efforts to keep our lives and surroundings as simple and as uncluttered, ecologically balanced as possible. Getting ahead is not important to us." The main concern is identical to the Lord's and to St. Francis' - to encourage and support every-one hurt, or oppressed.

William E. Doherty, SFO, Vice Minister of Our Lady's Fraternity, West Concord, Massachusetts, shared this. Secular Franciscans in Zambia Africa, are actively involved in liturgical and catechetical parish committees. They are very helpful to the local clergy, and, as a result of their work, more Christians are responding to the Franciscan vocation in Zambia. The Zambian Secular Franciscan Minister, Clement Milambo, SFO, asked that U.S. SFOs send him wooden Tau crosses, Christian reading material, rosaries, taped spiritual lessons, formation instructions, and homilies. He asked for, "An interaction program between U.S. fraternities and the missions of Zambia." Our Lady's Fraternity is finalizing a plan to assist that African Fraternity.

Another Secular Franciscan source tells this. There is a small Fraternity where members are supporting an unwed teenager who chose not to abort. The source also knows of at least one fraternity in a very poor economic area, where members are suffering personal economic deprivations, but who are dedicated to parish apostolates.

The Lady Poverty Fraternity of Orlando, Florida is dedicated to alleviating human

suffering. Fraternity Minister Aurea Grawford, SFO, provided an impressive listing of their good works, including: The Work Commissioner employs and trains people who are desperately in need of a job. Lady Poverty also works with the homeless. Some teach music to young children; others work with unwed mothers. Some help the elderly cope with hardships; others collect and distribute clothing to the poor.

The economic recession in our Country has been devastating to many including Secular Franciscans caught in the grip of dwindling resources. For some the bitter pill of bankruptcy has been swallowed. In one case a Secular Franciscan Province paid in full the rent of a member, unable to meet that responsibility because of long-term unemployment.

There are many Secular Franciscans unable by reason of age or poor health to get actively involved in good works of the kind so far discussed. But their sufferings, borne in union with the Lord's, are needed to make successful the active ministries of the Church and the Order.

So great must be our commitment to the Lord and St. Francis - to our sisters and brothers in need everywhere - that we must never feel content with what has been done. We must indeed burn ourselves out in sacrifice.

(If interested in the Zambia appeal, write to Mr. William E. Doherty, SFO, 25 Gould Road, Bedford, MA 01730.)

NATIONAL ASSISTANTS FOCUS ON FRIARS' INVOLVEMENT WITH THE SECULAR FRANCISCANS

Rev. Benet A. Fonck, OFM, CNSA. Sec'y

At its meeting, October 21, the Conference of National Spiritual Assistants (CNSA) planned to intensify the quality of spiritual assistance to the Secular Franciscans.

In response to the friars' request, it decided to work on an updated job description of the SFO provincial spiritual assistant in the light of regionalization and to write internal guidelines for the CNSA's own composition and its interaction with NAFRA and with the provincial and regional assistants.

The national spiritual assistants formulated a recommendation for the revision of the NAFRA statutes regarding the participation of the friar assistants on the council of the National Fraternity.

They will also suggest a plan for future meetings of SFO assistants in response to two proposals received which call for all assistants to gather in geographic areas around the country, and for provincial and regional assistants to come together at the same time and place as the annual NAFRA meeting.

The CNSA, moreover, will send to each provincial and regional assistant three copies of the new International Statutes for Spiritual Assistance and of the U.S.A.'s provisional Guidelines for Regional Assistance. One copy will be for the assistant, one for his friar minister provincial minister, and one for the secular provincial minister.

The meeting of the national assistants followed a day and a half of meetings with the provincial spiritual assistants.

At the first gathering the General Assistant, Fr. Kevin Schindler-McGraw, OFM Conv., presented the newly approved International Statutes for Spiritual Assistance and outlined the work being done to formulate the international guidelines for the formation of all friars regarding the Secular Franciscan Order.

Then the CNSA explained the provisional Guidelines for Regional Spiritual Assistance. A key element of regional assistance is its collegial function exercised by a team of →

regional assistants, one from each friar family represented in a regional fraternity.

In the next meeting the provincial assistants voiced their concerns in their ministry to the Secular Franciscans. The first concern which surfaced was the animation and conscientization of friars to heighten their awareness of the SFO and their involvement in spiritual assistance. With the development of regional fraternities, this will become the principal focus of the provincial assistants' work.

The second area of discussion was matters dealing with regionalization. While the provincial assistants were open to further dialogue regarding the formation of a separate regional fraternity by virtue of rite or church, they were not in favor of separate regions solely for the sake of linguistic, ethnic, or cultural diversity.

Third, the provincial assistants discussed finances and the justice of remuneration for services rendered to SFO fraternities.

ABOUT SAINT FRANCIS VILLAGE

Jack W. Aldrich, SFO

So - you want peace, apostolic activity, and security? Retire to St. Francis Village. Imagine taking a stroll after 10:00 p.m. with no fear of being mugged! Walk with St. Francis and other Franciscans, living the Gospel life! Live in a community founded by Franciscans for Franciscans! No wonder life here is happy, lacking anxiety.

This place was made for growth and meaning in the spiritual life. At the center and focal point of the village is the Catholic Chapel, meditative in its calm peacefulness. There is daily Mass, anointing of the sick, novenas, benediction, daily rosary, adult education and a place for retreats. The Franciscans raise their hearts in prayer here, visit the Blessed Sacrament, pray their office. And, would you believe, the chapel is less than one city block

from any home and is open day and night. There are ten priests, Franciscan and diocesan, who share their pastoral lives as confessors, teachers of religion and bible study, or as trusted friends.

The Secular Franciscan Order spearheaded the creation of the Village, whose streets are named for Franciscan saints and locales. It is governed by a Board of Directors who must be Secular Franciscans plus one O.F.M. priest. The local Fraternity, Saint Clare, flourishes.

The motto of the residents could well be "for others", especially those in need, in sickness. The corporal and spiritual works of mercy open opportunities without end for fulfillment. Goodness and piety grow in the mutual giving and receiving.

Perhaps what impresses most is the serenity. As one resident put it "the peacefulness is almost awesome" Few, if any, distracting noises disturb the tranquility. One can hear the "larks of Umbria" and "smell the roses".

There are two hundred eighty-two ground level homes, each with its own lawn. There are also sixty-two apartments with connecting halls to the Catholic chapel, cafeteria, library, lounge, gift shop, etc. All are located in a rural area close to the shores of Lake Benbrook! And there is wild life nearby.

The black topped roads, water, electrical, and disposal systems are totally under the control of the community.

All houses and apartments are rental only; included in the rentals are necessary utilities.

If interested in prices and availability, write to:

St. Francis Village,
1 Chapel Plaza
Crowley, Texas 76036.
(Crowley is southwest of Fort Worth.)

**MANUELA MATTIOLI, OFS,
PAST MINISTER GENERAL, DEAD AT
FIFTY-THREE**



Born November 19, 1939, in Florence, Italy, Manuela received her early education in the local parochial system. She attended the Antonianum and the Seraphicum Universities in Rome and later lectured at both. She held a doctorate in economics. With her family, she moved to Caracas, Venezuela, and became administrator of a financial holding company.

She was professed into the Secular Franciscan Order May 21, 1961, and shortly became Director of Formation and then Minister of her local fraternity.

She was the first national and international Minister for the fraternities that were affiliated with the Capuchin Obedience and worked tirelessly in uniting all Seculars into one order. She became the first Minister General, both by appointment and then by election. During that period, the new Rule, Ritual, and the General Constitutions were developed.

Manuela traveled extensively for the Secular Order, especially to third world countries where she shared her deep faith and knowl-

edge. Rev. Ben Brevoort, OFM Cap, wrote that, "The present high standing and influence of the International Fraternity, both inside and outside of the SFO, is in no mean measure due to her generous and dynamic service."

John Paul II nominated her to the Papal Council for the laity and also for the Justice and Peace Commission.

Just after the 1990 General Chapter at Fatima, Manuela's cancer was diagnosed. She succumbed November 3rd; the funeral was at the Capuchin Church in Florence.

Eternal rest grant unto her, O Lord, and may perpetual light shine upon her.

**WARNING TO ALL LEVELS OF
FRATERNITY: DON'T LOSE THE VOTE**

By definition, the vice minister or first vice minister is the delegate of the minister and has voting privileges when attending a higher level meeting.

However, there are times when neither the minister nor vice minister can attend. The last minute appointment of a delegate to act either for the minister or vice minister does not confer voting rights. This situation occurred at the National Chapter and prevented a delegate's vote.

According to the International Friar Visitor, the reasoning is as follows: The minister and vice minister are elected by an entire electoral body on any level of fraternity. Therefore, anyone representing the electors and voting for them must be elected or at least approved by them. It cannot be just the choice of the minister or council.

As soon as possible then, the electors of each level of fraternity should name a delegate.

NATIONAL FORMATION COMMISSION

Ronald Pihokker, SFO, Chair

The Commission met twice during the past year, once in Jacksonville, Florida, and once during the Quinquennial Congress. It is the plan to move its meeting site to be able to meet with local formation personnel. We try to target especially those areas which have not had the benefit of a National Workshop as well as areas in which progress has been made in the direction of regionalization.

Among the current plans and projects are:

Newsletter - *Set Yourselves Free*. The readership continues to grow. Under the newly expanded editorial team the newsletter has included more practical praxis-oriented material.

Publications: include the initial formation text, *Catch Me A Rainbow*, by Fr. Lester Back, OFM Cap. and *Guidelines for Initial Formation*, published in English and Spanish. Information (cost, etc.) on the publications and the newsletter can be had from the printer, Carlson-Barbo Printing, P.O. Box 364, Lindsborg, KS 67456-0364.

Future Publications: Among our planned publications under development are a comprehensive leadership manual currently being assembled by a team working with Dr. Jerry Friga, SFO. It is hoped that it will be available in the spring of next year. It will include a theological reflection on leadership from the Franciscan perspective as well as practical, hands-on management.

We also plan to publish a self-evaluation tool for formation personnel concerning the qualities and competencies of the formator.

Workshops and Retreats: There will be a workshop for New England offered in April in Massachusetts. There is a possibility of one in

Florida. There will be a retreat program entitled **Franciscan Leadership: Identity, Commitment, Mission** in Southern California.

Correspondence Courses: This project is in collaboration with St. Francis College, and it is hoped that the first two courses will be made available in the fall of 1993.

THREE REGIONS APPROVED

On the recommendation of the National Regionalization Committee and the Executive Council, the Directive Board approved the establishment of three new regions:

Troubadours of Peace (Washington, Oregon, western Montana, Idaho), Minister - Dorothy Palzinski, SFO

Queen of Peace (Upper mid-west Minnesota, eastern North and South Dakota, Nebraska & Iowa), Minister - Bruce Fahey, SFO

Five Franciscan Martyrs (Florida & south Georgia), Minister - Laurence Herbert, SFO

At least eight other areas are in various stages of development.

The Chairman reported that the pace of regionalization has picked up, but it must increase, if the National Fraternity is to be fully regionalized by the end of 1996.

CIOFS BULLETIN

A meeting of the Presidency in Padua, May 18 - 23, determined that formation is of primary importance throughout the Order. It includes candidates, members, and friars who assist the SFO. It was also stated that wearing a religious type of habit is not consonant with our secular state.

PLEA FOR AN EASTERN CHURCH REGION

June F. Carpenter, SFO,
Provincial Minister, St. Mary of the Angels



It is my privilege to speak to you about our Province's request to become an Eastern Byzantine Catholic Church Region.

Since our beginnings, some forty or so years ago, we have existed as an Eastern Catholic Church Province. We are a small province, comprised of only

three fraternities with an approximate membership of eighty-four active SFOs.

Because I am Roman Catholic, I personally realize the lack of information among most Roman Catholic laity concerning the Eastern Catholic Churches. But I know that my own Catholic faith has been greatly enriched through my experience and relationship with our beloved brothers and sisters of the Eastern Catholic Church.

Over the years, through conversations with the Eastern Friars, I began to learn and understand that the Eastern Rite is as real and authentic as our Latin Rite, equally supported and recongnized by our Universal Church and hierarchy. Gradually, in my associations with the fraternities, I observed and experienced a different tradition and came to understand and respect the significance their Church had in their lives as Secular Franciscans. They do not flesh out their Secular vocation apart from the tradi-

tions of their Rite anymore than a Latin Rite Secular does.

For Secular Franciscans from our Province to be merged into a region solely for geographic reasons would be to separate them from the very soil and soul of their Eastern Catholic Faith and heritage. The National Fraternity would be doing much more than regionalizing; it would be removing from the Church at large and specifically from the Eastern Rite access to the Secular Franciscan vocation within the parameters of their heritage. By not allowing an Eastern Region, National will wipe out, in one stroke, all that we believe God has been working within us for the past forty some years. Realize that in a particular way you will be, however inadvertently, confining the workings of the Spirit of God to one side of the Universal Church.

We are not seeking anything that has not already been given to us. We simply seek to continue being Eastern Seculars. Many years ago, the friars were permitted to be Franciscan within the Eastern Rite. We are asking the same.

May I close with a prayer that the Spirit of our Triune God will continue to abide within each of us and all of us together, opening our minds and hearts so that together we may do His will and thus bring all glory and honor to Him alone. Amen.

A BRIEF HISTORY OF THE CHURCH

Very Rev. Anthony Skurla, OFM,
Minister Provincial, St. Mary of the Angels

With the Emperor Constantine, Christianity was accepted; Christians became main stream. After the formation of the Roman Empire, Constantine founded the eastern empire with Constantinople as its center. So, we had the division of eastern and western authority and eastern and western Church.→

The political, economic, and social situation dictated that the Christians were recognized and accepted. Then the Slavs came and were Christianized.

A thousand years ago, there was a split in the Churches, because of the difficulties in human nature - which is better, Constantinople or Rome, which should be first, forgetting that the Lord had given Peter the primacy, the authority to shepherd the Church. And so, in that animosity, the two drifted apart and the bulk of the Eastern Church became the Orthodox.

At first, efforts were made to bridge the gaps, but they failed. Then in the 1400s at the Council of Florence, the Church said let's compromise; we'll accept some of them back into union; we will have Eastern Catholic Churches. We have had that since then.

PASTORAL VISITATOR REPORT

Rev. Kevin Schindler-McGray, OFM Conv.
President, Conference of General Spiritual Assistants



Regionalization is extremely important. All Friar Provincials must be well informed. There are some pockets in the country where mainly friars are slowing the process of regionalization and renewal. There is an attitude of "Protecting my

turf." The journey requires mutual sharing.

The seriousness and commitment of the spiritual assistants is impressive. The relative youth of a number of them is encouraging. But the preparation is poor - this is a global situation; it has been improving.

TREASURER'S REPORT

John Sanborn, SFO, National Treasurer, distributed much information on keeping records, establishing tax exempt status, lobbying, etc.

Because the National cannot continue to meet its financial obligations, the Directive Board voted to increase the per capita to three dollars per year effective immediately.

FAMILY COMMISSION REPORT

Gloria Shriver, SFO, Chair

According to John Paul II and the U.S. Bishops, the most important problem facing the world today is the disintegration of the family. Members of the Family Commission have written thousands of letter objecting to movies, TV, pornographic materials, abortion on demand, and school texts that diminish the family.

We have: volunteered to tutor children or help teachers in schools, worked in soup kitchens and food pantries, made clothes for the poor, fixed packages for less fortunate families, visited nursing homes to distribute the Eucharist, taught adults to read, helped families in India, supported orphans and other children in need, adopted a few children, taught CCD, worked with migrants, counseled youth, helped parents who needed someone to talk to, worked for Right To Life and Hospice.

Knowing that the family must come first, we have encouraged families to set aside time for daily prayer and time to share thoughts and dreams as well as accomplishments and failures.

It took me a long time to figure out what Christian leadership is; I have decided it's learning how to be led by God. It really works. The family will be saved. We urge you to give serious thought to starting youth groups, especially as 1994 is the UN's Year of the Family.

NEWSLETTER
R.D. 1, Box 1251
Brandon, VT 05733

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Please make check payable to NAFRA and send to the above address. Domestic subscriptions are \$2.00 per year (four issues); Canadian, \$3.00; foreign, \$4.00. If this is a renewal, and your name/address on the reverse side is correct, simply check renewal.

EVANGELIZATION 2000

In response to the call of the Church for vital lay activity, the National Executive Council has established Evangelization 2000 with the current primary function of communications in the area of proposed civil legislation. Mary C. Lahiff, SFO, *Newsletter* Staff, will head the operation.

The object is to inform local fraternities of proposed state and national legislation as quickly as possible - while there is time to write letters of support or opposition. It must be noted that, unless the proposed legislation is immoral, there will be no effort to influence, but rather to apprise.

Mary is presently working with the United States Catholic Conference, Office of Government Liaison, Washington, D.C., and hopes to establish contact with state Conferences so that mailing to local fraternities could be done directly by the Conferences.

Whatever the final arrangements, it will be several months before the project can begin. Meantime, local ministers, please announce the anticipated project to your fraternities.

PROVINCIAL MINISTERS' MEETING

Mary Ann Hillard, SFO, Secretary

The following topics were introduced/discussed:

1. Regionalization. Some provinces are giving only limited cooperation. There is a need to educate local fraternities. The process must not be stifled. Use resources of emerging regions.
2. Need for standard forms for establishing fraternities.
3. Liability insurance - the Executive Council to investigate cost and coverage.
4. Guidelines for deactivating and reactivating local fraternities.
5. Need to revise CIOFS annual report forms.
6. Newsletter - favorable.
7. Executive Council to address inactive provinces.
8. Need for permanent record of profession with duplicates kept in fireproof location.
9. Policy on remuneration to assistants.

FRANCISCAN CALENDARS

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Ms Cindy, Kelly, SFO

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LETTER TO THE EDITOR

Thank you so much for helping me to get in contact with Franciscans in Ireland. I wrote to David Browne, and he immediately wrote back and insisted that I call when I arrived in Ireland.

We set up a meeting, and he picked us up at the bus stop and went "all out" to show us all the wonderful sights in his area. He started by introducing us to many first, second and third order Franciscans in his area.

He then took us to his home for an excellent meal and to meet his family. He even took the day off work to show us around. We drove for miles seeing the countryside with him, and his wonderful wife. Words cannot express their hospitality!

If you know of any people who would like to meet Franciscans in my area, I would love to reciprocate. We have many great events such as the meeting of the new region on September 26, for over 200 Franciscans at the Mission San Juan Capistrano. We also have a great parade in San Diego with the three fraternities in that city. (One speaks English, one Spanish, and one Vietnamese.) You haven't lived till you march down the street with fellow Franciscans, behind the band, to celebrate a great liturgy on the hill where

Blessed Father Serra celebrated his first mass in California.

I will remember you in my prayers, and if I can help in any way, please give me a call.

Peace and Love,

Diane Halal, SFO
11741 Cherry Street
Los Alamitos, CA 90720

FROM THE EDITOR

Obviously, we have run out of space. The Regionalization article by Laurence Herbert, SFO, and the Franciscan Pyramid will continue in the Spring issue.

One unhappy item, and your immediate help is needed. A power interruption resulted in the loss of the list of private subscribers. Most names have been recaptured, but a few may be missing. **Please announce at the next fraternity meeting:** if a private subscriber has not received this issue by January 15, send name, address, amount paid (or number of years of subscription), and was the September issue received.

Meantime, from all of us to all of you - a most meaningful Advent and a blessed Christmas.