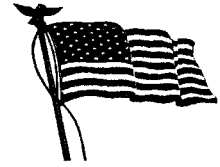


# TAU-USA



Issue Number 33

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

Winter 2001

## Will The Dust Ever Settle?

William Wicks, SFO, National Minister

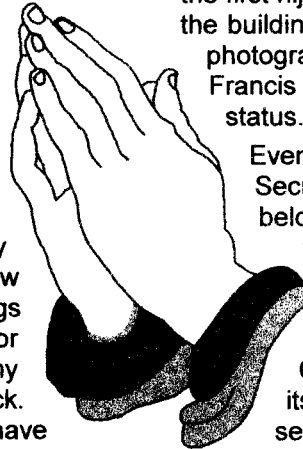
After the vivid and tragic events of September 11, one image that returns to my mind over and over again is that of the dust-covered humanity groping their way through fallout from the crushed twin towers. I can still picture in my mind their apparently lifeless faces, crusted with dust, marching away from Ground Zero, stepping over the debris, towards life. It is an image of hope. They had made it; they were walking to life. They could go home to their families, thankful that they had survived. But, the question remains; will they ever be the same?

That same question can be asked of us. Will we ever be the same? I will try to answer the question for myself, and for all of us. For all of us, I can say that suddenly we feel vulnerable. A paradigm shift has occurred in our sense of well-being. We are no longer separated geographically from political terror that was, up to that time, being perpetrated elsewhere in the world. So, how have I changed?

*The spiritual  
fall out dust is  
still settling....*

There is now a sense of urgency in my living of the Gospel. Out of that terrible event, I have learned that I must be more understanding of others' beliefs. I have

learned that I must daily thank God for this gift of life. The "spiritual dust" fallout from the September 11 tragedy is still drifting over me and filtering through my soul. I was thrust more deeply into the Paschal mystery, and not by my own choice. I cannot escape that feeling. I know that I feel closer to all of you, and that some things that were once important to me, no longer are. For a month, my American flag hung outside my house, just like all the other houses on my block. My Tau "flag" is being displayed more often. I have attended Mass more frequently. I feel the need to be more connected with people, and with God. I need the presence of others now more than ever before - anyway that I can get it: over the phone, via e-mail, face to face. My dust-covered soul seems to be seeking a way to escape, as were those walking and running away from Ground Zero - looking for life. I ask myself: is there now a Ground Zero here in my soul? Perhaps I will know when the dust settles, if it ever does. Is it a bad thing if it never does? And is it a bad thing if Ground Zero never leaves my soul? Perhaps it was there all the while, and just revealed itself on September 11.



I have made a promise to live more deeply the Paschal mystery, to not let fear dictate my behavior, but to welcome the challenges of living the Gospel... no matter what. I have traveled by air four times since September 11, without trepidation. I am trying to do as the people in the TV commercial exhort us to do, "Live your lives". We must live our lives, with our souls forever immersed in life's dust, and not try to escape this call to life, be it blessed or tragic. This is the call of God: to embrace life, no matter life's dust. This is living the Paschal mystery. This is living in God's grace, even as we are encrusted with life's dust. The Lord give you hope!

*Bill*



## Secular Franciscan Mourned

Carol La Plante, SFO worked part-time for the Marsh & McLellan company above the 90<sup>th</sup> floor of the north tower at the World Trade Center. She was at work on Tuesday, September 11, 2001. Reports indicated that the first hijacked airplane plowed directly into her area of the building. Still, friends refused to give up hope. Her photograph was posted at the entrance of Saint Francis Church, inviting calls to clarify her missing status.

Eventually, members of Saint Thomas More Secular Franciscan Fraternity, to which she belonged, and her many other friends, conceded that she had perished along with some 315 members of the firm. A liturgical minister at Saint Francis Church, Carol had founded and directed the Saint Francis Cares Creativity Project. She guided many of its activities, including exhibits in the art gallery set up in the former friary lobby on 31st Street.

"She can't be replaced", said Ann McCarthy, whose paintings were recently exhibited in the gallery.

Our sister was washed clean in Baptism, and nourished with the Body and Blood of the Lord in the Eucharist. As a Secular Franciscan, she was united more closely with the Lord, and with us, through the observance of our way of life. As she strove to follow this Rule of Life, may the Lord now take her to Himself, and grant her a place among His saints in glory.

from the Secular Franciscan Wake Service

## TAU-USA

Winter 2001, Issue 33

Mr. and Mrs. Antony Outhwaite, SFO, Editors

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 January 30, 2002. Please submit articles to:

TAU-USA  
c/o Mr. and Mrs. Antony Outhwaite, SFO  
6 Light Street  
Mountaintop, PA 18707-9415  
e-mail: tauusa@netzero.net

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Dolores Smelko, SFO  
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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.

## New Formation Resources from the National Formation Commission!

The National Formation Commission is very happy to announce the recent publication of several new formation resources. The first is entitled the *Secular Franciscan Formation Digest*. The *Digest* is envisioned as an open-ended series of four-page booklets, each treating a topic of interest for Franciscan initial and ongoing formation. The format is very similar to that employed by Saint Anthony Messenger Press in its popular *Catholic Update* series. To date a total of nine issues are available for immediate purchase and use, including *Francis of Assisi* by Thérèse Ream, SFO; *Clare of Assisi* by Deacon David Ream, SFO; *Franciscan Prayer* by Teresa Baker, SFO; *Franciscan View of Christ* by Edward Shirley, SFO; *Franciscan View of Mary* by Edward Shirley, SFO; *Franciscan Peace and Justice* by Sarah and Dan Mulholland, SFO; *Franciscan Care of Creation* by Charles Spencer, SFO; *Franciscan Spirituality and Work* by Pauline Cahalan, SFO; and *Franciscan Vision for Youth and Young Adults* by Mary and Anthony Mazotti, SFO. Additional titles of interest which treat different aspects of the Secular Franciscan Order's charism and mission are anticipated. It is possible to purchase one or more complete sets of all nine of the currently available issues, or multiple copies of the same issue. A complete set (one each of the first nine topics) is only \$5.00. Additional sets, ordered at the same time, are \$2.00 each. You may also order single digests. Contact Barbo-Carlson Printing for details (see below).

The Formation Commission also announces the long-anticipated publication of *Come and See! An Invitation to Explore the Secular Franciscan Life - Orientation & Inquiry*, co-authored by National Formation Commission member Teresa V. Baker, SFO. and Capuchin National Spiritual Assistant Father Lester Bach, OFM Cap. Written in the same familiar, reader-friendly style as *Catch Me A Rainbow Too*, this new text is intended to provide some structure and essential content to these two crucial phases of initial formation, orientation and inquiry. *Come and See!* is available from:

Barbo-Carlson Printing  
P.O. Box 189  
Lindsborg, KS 67456  
Phone: 785-227-2364; Fax: 785.227.3360  
E-mail: bevbarbo@informatics.net.

A Korean language version of *Catch Me A Rainbow Too* has been recently published by the National Fraternity of Korea. For details, please contact:

Sunni Rosa Youm, SFO  
421 S. Van Ness Ave., #21  
Los Angeles, CA 90020  
Phone: 213-381-7331  
E-mail: rosasfo@hanmail.net.

For God So Loved the World  
That He gave His Only Begotten Son  
John 3:16

## “Knowing and Living More Deeply the Paschal Mystery”

Thérèse and Deacon David Ream, SFO  
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As 2001, the first full year of the third millennium of Christ, moves into its final weeks and days, it seems only natural that our attention in this series of articles should be drawn to the fourth major developmental life stage, that of *later adulthood or maturity of life*. This theme is also timely for us personally as we, Thérèse and Dave, now have entered into the sixth and final year of our service to you as Chairs of the National Formation Commission.

While reflecting on this same reality, the Psalmist once was inspired to write: “God, you have taught me from my youth; to this day I proclaim your wondrous deeds. Now that I am old and gray, do not forsake me, God, that I may proclaim your might to all generations yet to come...” (Psalm 71:17-18). The fundamental experience of coming to maturity of life is the same for us, whether applied to our lives as material beings, as people of faith, or as Franciscan women and men of the Gospel. The journey toward maturity in our Franciscan vocation begins when we are first introduced to the Franciscan way of life, continues through the various phases of initial formation in the Order, develops and deepens “in a permanent and continuous way” throughout life (see Articles 37.2 and 44 of the *General Constitutions of the SFO*), and culminates only in that final moment of our earthly existence as we surrender to the loving embrace of our Sister Bodily Death, through whom God is praised, and from whom “no one living can escape” (see Francis’ *Cantic of the Creatures*).

Over the years, Pope John Paul II has given us much food for thought about this time of later adulthood and the process of growing toward maturity of life. In his 1988 Apostolic Exhortation *On the Vocation and Mission of the Lay Faithful in the Church and in the World* (#48) he wrote: “Arriving at an older age is to be considered a privilege: not simply because not everyone has the good fortune to reach this stage in life, but also, and above all, because this period provides real possibilities for better evaluating the past, for knowing and living more deeply the Paschal Mystery, for becoming an example in the Church for the whole People of God.” *Knowing and living more deeply the Paschal Mystery* is, indeed, the primary vocation of all Christians and most especially of us who have been called to follow the eternal Lord of all ages in the manner shown us by Francis and Clare of Assisi. The “Paschal Mystery” of our Lord Jesus Christ – his suffering, death, resurrection and ascension into glory – is the central mystery of the Christian faith. All of us are inserted into this redemptive Mystery by our baptism and participation in the sacramental life of the Church, including our profession of the *Rule* of our Order. The whole goal of our life, then, is to know and to live this saving Mystery more deeply and more intensely

in all aspects of our lives until that day when finally we are immersed totally and completely in God. *Becoming an example in the Church for the whole People of God* – could we not extend this mandate of our Holy Father to serve as a challenge to all the “senior” members of our Order, those who are senior according to years of profession as well as chronological age?

In a more recent writing to the Faithful, our Holy Father called to mind the great Scriptural figures of Abraham and Sarah, of Moses, Tobit and Eleazar, of Elizabeth and Zechariah, of Simeon and Anna, of Nicodemus. What did they have in common? When called by the Lord, all of them were older persons. “They remind us that at every stage of life the Lord can ask of us to contribute what talents we have. The service of the Gospel has nothing to do with age!” (Pope John Paul II, 1999, *Letter to the Elderly*, #7). And, of course, “the service of the Gospel” is what we as Franciscans of any age are to be all about. The Pope ends his *Letter to the Elderly* with these beautiful words:



*Becoming an example...*

Despite the limitations brought on by age, I continue to enjoy life. For this I thank the Lord. It is wonderful to be able to give oneself to the very end for the sake of the Kingdom of God! At the same time, I find great peace in thinking of the time when the Lord will call me: from life to life!... *lube me venire ad te!* – “Bid me come to you”: this is the deepest longing of the human heart, even in those who are not conscious of it.

Grant, O Lord of life, that we may be ever vividly aware of this and that we may savor every season of our lives as a gift filled with promise for the future. Grant that we may lovingly accept your will and place ourselves each day in your merciful hands. And when the moment of our definitive “passage” comes, grant that we may face it with serenity, without regret for what we shall leave behind. For in meeting you, after having sought you for so long, we shall find once more every authentic good which we have known here on earth, in the company of all who have gone before us marked with the sign of faith and hope (#18).

As each of us moves toward the fullness of our own lives of faith, hope and love in the Lord, may we find inspiration in these words of our Holy Father. May we strive to fulfill every impulse of grace which God’s Holy Spirit stirs in us that we as Franciscan women and men of the Gospel may truly do what is ours to do in the work of building up the Body of Christ which is the Church, even as our Seraphic Father Francis did in his own day and time. In this life-long endeavor, may the Lord give us peace!

## The Last Trip

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When the green leaves in our backyard start turning yellow, orange, and brown, we cannot help but remember the "September Song". "For it's a long, long while from May to December / and the days grow short when you reach September." It really reminds us of the connection between youth and middle age. There are also songs and poems that remind us that the coming of night is experienced as the end of life. No one needs a further explanation that the seasons of the year are related to the seasons of our lives.

We have reflected on spring, summer, and autumn. It is now time to discuss winter – a time of death, but also of rebirth and the start of a new cycle. Each season has its time and character. But no season is better or more important than the other. Each contributes to the character of the whole cycle.

Daniel Levinson said that "late adulthood is an era of decline as well as an opportunity for development.... As a man enters late adulthood he feels that he has completed the major part – perhaps – all of his life work. His contribution



to society and to his own immortality is largely completed. He must arrive at some appraisal of his life...." If he succeeds in gaining a sense of integrity of his whole life, "he can live without bitterness or despair during late adulthood. Finding meaning and value in his life, however imperfect, he can come to terms with death."

It is hard to grow old in a highly technological society that honors youth and mobility, geared to speed and productivity for the highest profit. The old become obstacles to our society's values. Besides facing vital issues of diminishing health, the elderly experience other important losses. Friends and colleagues get sick and die, obituary notices continually remind them of the death of their contemporaries. Additionally, on retiring from active work, the elderly feel useless, unworthy, and rejected. This picture seems bleak unless the old develop a realistic vision of the challenges of aging. Humility and an truthfulness are two virtues that will help the elderly to come to terms with their circumstances. When one is humble instead

*There must be a transition from craving to caring, from getting to sharing, from attachment to detachment.*

of blaming the world for not fulfilling our false expectations, he or she is thankful for all the graces and blessings received. "Truthfulness permits such people to encounter the prospect of their death without exaggerated fear and denial." Thus the truthful elder become compassionate and caring to others, and can empathize with the pains of others because he knows this pain himself. This compassion increases one's respect for self and for others.

We can not help but be reminded of our Seraphic Father, Saint Francis. In spite of his physical suffering, he attempted to continue his apostolic pilgrimages. He continued to show others his acts of charity and kindness, especially to the poor and the sick. It was told that when Francis called an eye doctor to have his eyes checked as he was losing his vision, he invited the doctor to stay for lunch. But his companions observed that they had absolutely nothing to offer. Then an old woman, who had the same eye disease, came for treatment and brought a basket full of bread, fish and fruits. When Francis learned this, he told his companions to give the food back to the old woman. He felt sorry for her plight and her poverty. Can we follow his example, even if we are suffering from our own infirmity? Francis welcomed Sister Death with open arms. He had no bitterness, and he was filled with gratefulness for all the blessings he received from God, even his stigmata!

Another lesson we learn from Francis which is crucial in facing the challenges of aging is detachment – letting go. Childhood is a time for craving, focusing on personal wants and needs. Too often, one continues to crave things, praise, and power until later in life. There must be a transition from craving to caring, from getting to sharing, from attachment to detachment. These transitions should have taken place at midlife, to avoid a destructive style in elder-hood. As Franciscans, we are taught to be detached from materialism. We are ultimately alone before the great challenges of life. Jesus tells us in the Beatitudes, as He blesses those who let go of the false securities of power, worldly wealth, and ego inflation: "Blessed are the poor in Spirit, Blessed are the peacemakers, Blessed are the pure in heart."

### Questions for Discussion:

1. As Franciscans, have we begun to believe that accumulation of wealth, and gaining power and prestige make us a better person? How do we differentiate our needs from our wants
2. How can Franciscans deal with the greatest threat to families today?
3. What is creative aging? How important is this to the elderly?



## Old Age – Time of Wisdom

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Saint Francis did not live into "old age" by today's standards. He was only 44 when he died, an age we now consider the beginning of "middle age". Even Saint Clare, who lived many years longer than Francis, lived only until age 60. It is becoming less and less unusual for a person these days to live to 100. But what defines "old age"? Is it number of years, or does it have to do more with wisdom?

As we enter into old age, we become more reflective, and are better able to sort out the lessons we have learned along the way. It is to be hoped that we have mastered the simple elementary tasks in our lives, and have seen the outcomes of a lot of different actions by trial and error. Wisdom comes from being able to admit when you are wrong and trying again; from keeping things in perspective; spiritual values; recognizing that God is in charge, we are not. The exuberance and self-centeredness of youth give way to the recognition that we are all mortal, but yet we are part of a grand journey, connected by our relationship to God.

We are blessed to have many older members in our fraternities who have developed their wisdom from living lives steeped in Franciscan values, whom we can draw upon in our Fraternity meetings. They are valuable resources for us, as many of our questions were answered in their lives. Their input needs to be drawn out through fraternal dialogue, so that we can fully appreciate the wisdom that resides in the group.

Our order is over 800 years old. This is clearly "old"! But has the SFO attained wisdom? One of our favorite quotes attributed to Francis is, "Let us begin again, for up until now we have done nothing." How wise of Francis to recognize that we can always begin again. God is always there for us, helping us to act justly, to love mercy, and to walk humbly with Him, and forgiving us when we fail. All we have to do is ask. All we have to do is let ourselves be open to Him. We have a continual

chance to begin again. The SFO has in fact begun again several times, most recently when our current Rule was adopted. One of the outcomes of Vatican II was for religious orders to return to their roots, to their beginnings. The Franciscan family has



endeavored to do this. In addition to the new Rule for the SFO, which emphasizes apostolic actions, another result has been a huge increase in Franciscan studies and translations of early documents, by Francis, by Clare, and by other early Franciscans. We can study these, and apply what we find there to our modern day.

Many of the messages from Francis in the early documents are very simple. It is tempting to dismiss them as not relevant for our more complicated times. We tend to make things more complicated for ourselves because of our technology, but we still have the same basic needs and problems of Francis' day. It is the simplicity of these stories that can lead us to wisdom, if we let them.

One such story is the story of Francis visiting the Sultan. We know that Francis was hoping for martyrdom when he went to visit the Sultan. His travels within the Crusader-held areas and the brutality he saw visited on the Muslims altered his thinking. Francis found the Muslims much more prayerful and devout than the Christians of his day. When Francis returned from the Sultan, his calls for martyrdom disappeared from his writings. His youthful ideal of being a knight and fighting the infidel had vanished in meeting the "other", and realizing that they were not only the same as us, but perhaps closer to God in many ways. Francis approached this "other" with an open heart, truly listening and not judging. It is our prayer that we can learn to be that wise.

We are all familiar with Saint Francis' words as he lay dying: "I have done what was mine to do. May the Lord show you what is yours." These words, spoken at the end of his life, undoubtedly inspired many people to new beginnings. The end of Francis' mortal life was just a point on the grand Franciscan journey, not really an end at all. Can the same be said for the lives of all of us?

### Questions for Discussion:

1. How do we listen to the piece of truth that each of us carries in us that honors the values we have learned from Francis and Clare – and Jesus?
2. Which of our Franciscan values have particular relevance now: the sacredness of each life, especially of the most vulnerable lives, that we see in Francis' embrace of the leper; the need to make practical our peacemaking efforts that we see in Francis' journey to the Sultan; the need to view life from the margins.
3. Do we call upon the collective wisdom of our fraternity members including our older, wiser members, in having dialogues about difficult areas in our lives?



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## “Why Do We Need a Work Commission? We Are All Retired.”

Pauline Cahalan, SFO  
Chair, National Work Commission  
e-mail: paulinesfo@earthlink.net

Greetings from Costa Rica, sisters and brothers. I am here learning to speak Spanish, since it is the second most frequently spoken language in the United States. It is coming slowly, and I figure it will be part of my learning for the rest of my life. Many Americans get upset with immigrants because they don't speak English, even after living in the United States for years. I can relate to their anxiety and frustration. It is a daunting task that requires one to be very patient with themselves, even when one has recently been used to studying. I don't know about the rest of the readers over age 55 out there, but my mind surely has a much harder time remembering things than it used to.

Several months ago, the members of the National Work Commission tried to contact a Regional Work Commission Chair for each region. In order to do this we often had to call the Regional Minister.

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In one third to one half of the regions, we were told there was no Regional Chair. When asked who was helping the local fraternity Work Commission Chairs, we were told that many fraternities didn't have those either. Apparently, there is a mistaken notion that setting up Commissions at the regional and fraternal levels is optional. That is not the case. These Commissions need to be in place across the country. They are to help all Secular Franciscans to better understand Franciscan teachings, and to implement them within the region, fraternity, the individual lives of Secular Franciscans, and those whom they meet.

Some regions and fraternities apparently think that they can pick and choose which Commissions they implement. That is not the intention of NAFRA. Commissions for peace & justice, family, formation, work, ecology, & youth are to be in place at fraternal and regional levels.

One argument heard frequently at regional and local levels regarding the Work Commission was the quote that is the title of this article. Folks, my belief as a Secular Franciscan, taken directly from Francis, is that we are not finished with the work God assigned to our lives until our body is six feet underground or in an urn. Even after that, some seeds that we planted in someone's mind may germinate. We all talk to people in our lives about work. It is one of the first questions we ask a new acquaintance. We talk about work with relatives and friends. How can we pass on the teaching, "I have done what was mine to do. May Christ teach you what is yours"? (*Major Life*, XIV,3)

Work is not just what people do for money. Pre-Vatican II spirituality may have placed a greater emphasis on a personal relationship between the individual and God. Post-Vatican II teachings are still concerned with that

relationship, but also focus on our relationship with every person as our brother or sister in Christ.

When we smile at and greet a person we pass on the street, we are sharing God's love. Visiting people we know to be lonely, listening to someone without being critical, reading a story to a child, or volunteering anywhere we are needed, (just to name a few activities), are all ways in which God works through us.

*Work is not just what people do for money.*

For the people who died on September 11, their work here is apparently finished. May God grant them eternal rest, and give their loved ones the grace and peace needed to help them cope and recover. For the rest of us, it is a reminder that, as Secular Franciscans, as long as we have life and breath (which can be taken from us in an instant) we must continue to bring God's love to all whom we encounter, according to our capabilities. This is Franciscan "work". Fraternities and regions need a Work Commission structure to help members understand this, and how it relates to the teachings of Francis and the Catholic Church.

Since this will be the last article I write in calendar year 2001, I want to wish everyone the most blessed of holiday seasons. Many reading this will have lost loved ones in 2001. May we all pray for those struggling to get through these holidays and the grief that accompanies this process.

Go with God,  
Pauline

### Questions for Discussion:

1. Before reading this article, did you have any different ideas about what work really was?
2. Do you agree with Pauline? If you don't agree and have e-mail, please e-mail her at the address above.
3. How do I see having a Work Commission in the fraternity and region benefits me now, or could in the future?



## Christian Maturity - Free To Fly

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Franciscan Youth / Young Adults, as well as those in mid-life, are striving to gain the crown of mature Christian personhood -- total freedom and the ability to truly respond to the inspirations of the Holy Spirit. Such a person is the keeper of wisdom, the elder, the mentor, or the wise one. In such a person, like Saint Francis, we see the blossoming of the gifts and fruits of the Holy Spirit. Can we help our youth / young adults along the road to this goal?

This type of quest for a deeper spirituality confronted me on a weekend retreat (consider *Philippians 3, 8-14*). Sister Mary Lou posed the following questions: What is the true meaning of my life? What are my values? What am I doing with my life and my talents? (consider *Matthew 25, 14-30*) Was God calling me to something different? (consider *Luke 5, 1-11*) I felt an inner struggle; I was in crisis. Could this be a spiritual version of the crisis felt by Franciscan youth during the process of change from one stage of life to the next? (Puberty to Adolescence or Young Adult to Adulthood.) What help and challenges could we offer youth on their journey towards becoming mature Christians?

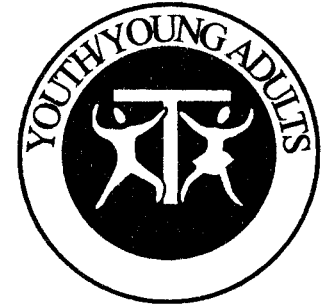
During my time of employment with the Disneyland Construction Department, there were many small crises. My boss often reminded us that the Chinese word for "crisis" was made up of two separate characters: one of these characters represents danger and the other represents opportunity. Although success and comfort are not guaranteed, my boss stressed the fact that crisis is an opportunity for personal growth.

Saint Francis must have felt crisis in renouncing his father and embracing Lady Poverty. He devoted much time to prayer in the solitude of the caves on Mount Subasio. This was critical to his spiritual growth and ongoing conversion process. He invites each of us to embrace our own personal crisis, and to find our own new growth towards Christian maturity by following the Secular Franciscan Rule and prayerfully considering where God's love might lead us (consider the SFO *Rule*, Articles 4 and 11).

My direction, agenda, and lifestyle were not changed instantaneously. I loved spending time with my family on weekends. I loved my job at Disney and the "perks" that came with working there. I enjoyed my friends and home. I questioned why I would want to change. After all, I was a Secular Franciscan in good standing, participated in the Bible Study at work, and considered myself a good Christian. But the questions that my husband, Bob, and I heard during that retreat kept nagging at us. We both felt the need for something more.

After much prayer, we both felt that our inner call was an invitation to join the Franciscan Covenant Program. This is a volunteer program available to Catholics who are

interested in the Franciscan way of life. It is a program for lay people who want to grow spiritually and to deepen their relationship with God by ministering in the Franciscan charism through service, prayer, simplicity, and by living in community.



Individuals and couples make a one-year commitment (renewable) to live, pray, and minister with the Franciscan Friars of the Santa Barbara Province (other areas may be opened). Bob and I are in our second year of the program. It took a leap of faith and much courage to leave our jobs, move far from our married children, and live at the retreat house where we had to submit ourselves to a more intense Franciscan milieu - a more intense religious atmosphere. We have found much joy in sharing prayer, meals, and work with the friars. What we found was that, in losing our lives, we have gained all.

A mature Christian (of whatever age) reflects the crowning stage in life's journey, when that person becomes spiritually alive and socially responsible. It is a time for living prayer-filled choices, rather than social expectations. It is a time to live with passion and adventure. At all stages of Christian growth, Franciscan Youth / Young Adults / Mature Adults can be guided towards making successful choices, helped with programs that aid spiritual growth, and mentored in programs that help others. If you choose to be one who helps, your choice can be exciting and fulfilling. The opportunities in Christian volunteerism fill an entire book!

If you are interested in information on this program, please write to The Covenant Program, Attention: Tom & Rena Grant, Saint Francis Retreat Center, P.O. Box 970, San Juan Bautista, CA 95045-0970. Phone: 831-623-1119; e-mail: frncvprg@hollinet.com

### Questions for Discussion:

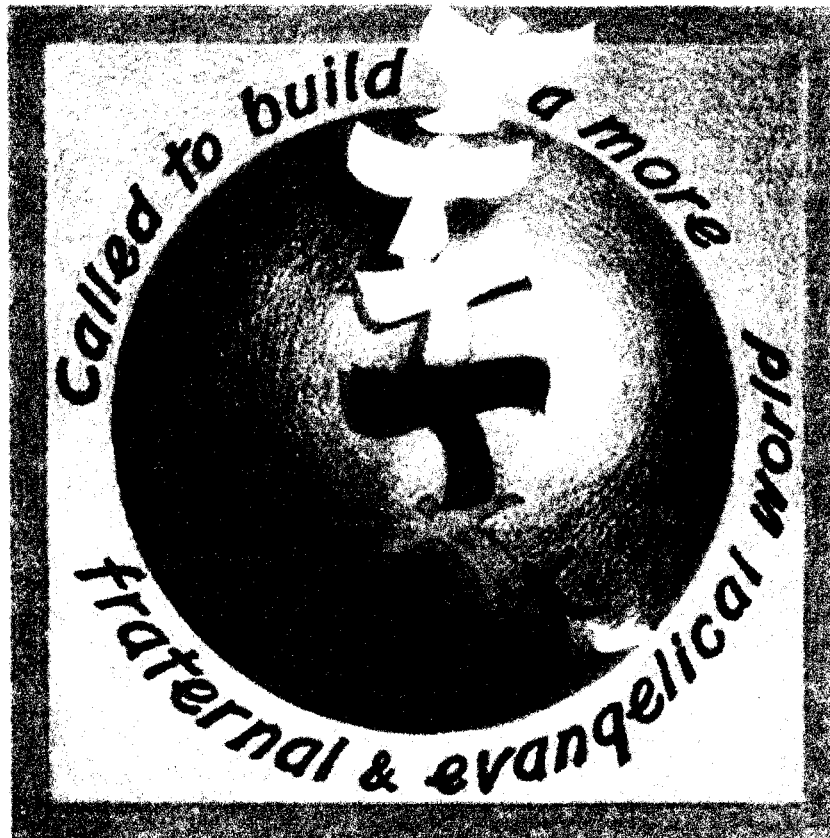
1. How do I use the gifts God has given me? Do I trustingly step forth to share those gifts with others, watching them multiply?
2. In reflecting on my attitude toward material goods, opinions, judgments, good works, accomplishments, to what do I cling, and what might God be calling me to let go of to be free to respond wholeheartedly?



This passion will not fail to stir in the Church a new sense of mission, which cannot be left to a group of 'specialists' but must involve the responsibility of all the members of the People of God. Those who have come into genuine contact with Christ cannot keep him for themselves, they must proclaim Him.

Pope John Paul II, *Tertio Millennio Ineunte*

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16<sup>TH</sup> Quiquennial Congress of the  
**SECULAR FRANCISCAN ORDER**  
 in the United States  
 JULY 2-7, 2002  
 LOYOLA UNIVERSITY - NEW ORLEANS, LOUISIANA

Congress Fraternities composed of ten to twelve Franciscans will explore the themes of the daily topics as shown below. Special speakers, homilies, and reflections at the liturgies will provide insights into the daily themes to inspire sharing by each Congress fraternity.

<u>Wednesday, July 3</u>	<b>T</b> ransformation	"Who <u>Are</u> We as Franciscans –The Challenge" "Who <u>Are</u> We as <u>Secular</u> Franciscans"
<u>Thursday, July 4</u>	<b>A</b> postleship	"What <u>Do</u> we Do as Secular Franciscans"
<u>Friday, July 5</u>	<b>U</b> nity	"Joined Together in Unity as Franciscans"
<u>Saturday, July 6</u>		"Celebrate Diversity in Mission"

- Workshops on Thursday Afternoon
- Concert Thursday Night
- Optional Tours of New Orleans and environs on Friday afternoon
- New Orleans Celebration on Saturday Afternoon





# Quinquennial Congress Prayer

Lord, it is so difficult to focus on our journey to New Orleans,  
when we reflect on the devastation surrounding us.

How can we hide from the brutal reality that  
we are post-September 11th Secular Franciscans ?  
desperately in need of divine consolation.

And yet You tell us repeatedly, "Be not afraid, I go before you...."

So we ask You to comfort us and wrap us in Your embrace,  
because September 11th happened, and we are wounded.

And "Jesus Wept."

Merciful Father, You know we need this family re-union,  
-- this Quinquennial gathering ?

to re-member and re-affirm our God-given identity  
as sons and daughters of the Most High and descendants of Your servant Francis  
to re-member and re-affirm that peacemaking  
will always be our birthright.

And, We Weep!

Lion of Judah, fashion us into 21st Century Francises and Clares,  
moving forward into peace,  
vulnerable and without armor.

Form us into Franciscan prophets who love all of humanity tenderly,  
treat all of humanity justly  
and walk fearlessly and humbly with You.

And our mission will unfold as our trust and hope grow.

Father, is it simply a coincidence that we are to meet in New Orleans  
during the Independence Day holiday  
or was this Your divine plan?

If it was, fill our hearts with peace and love, light and joy,  
and the courage to look our demons in the eye,  
so we may reclaim freedom as our birthright.

And our Faith will grow.

We thank You for being with us now  
and waiting for us in New Orleans.

You showed Saint Francis what he was to do, and he did it.

Now, Lord, at this critical time in history,  
show us what is ours to do, and we will do it.

And our love will grow.



## NAFRA Meeting 2001

The 2001 meeting of the National Fraternity of the Secular Franciscan Order in the United States took place from October 23 until October 28 at the Oblate Renewal Center in San Antonio, TX.

Tuesday was a day for reunions with old friends, and opportunities to make new ones as, throughout the day, the brothers and sisters arrived from all over the United States. Everyone gathered together at the evening social to enjoy food, beverages, and each other's company.

Wednesday began in rousing fashion with the morning prayer service led by Georgeann Campbell, SFO on behalf of the Multicultural Committee. Georgeann filled the chapel with song, and led the group in praising the Lord. Alleluia! Amen!

After breakfast, Bill Wicks, SFO, National Minister, officially called the meeting to order saying "as brothers and sisters, we have business to conduct". After prayers from the *Ritual* Father Loren Connell, OFM, President of the Conference of National Spiritual Assistants, proclaimed a reading from the book of Isaiah – "the Lord has anointed me". Bill called for a moment of silence to remember the victims of the terror attacks of September 11.

After Elizabeth Allen, SFO, National Secretary, called the roll, Bill welcomed Caroline Benjamin, TSSF, who was present

as an observer, representing the Third Order Society of Saint Francis, an Order in the Anglican Church. The other observers present introduced themselves.

Bill announced that he had

requested those who were to give reports to provide the bulk of their information in written form, and to keep their planned presentations before the group to a minimum, in order to allow more time for questions and discussion.

John Sanborn, SFO, National Treasurer, stood to offer his Treasurer's Report. Of thirty-one regions, eight had not yet sent him a complete report. He reminded the Regional Ministers that standard forms, both paper and electronic, are available to simplify the reporting process.

John also reminded those present that, according to the General Constitutions, fraternities on every level need an audit of their financial records shortly before a Chapter of

Elections is held. The International Fraternity (CIOFS) believes that the issue of financial responsibility has not been receiving sufficient attention.

The directors of the Duns Scotus Secular Franciscan Formation Trust Fund have applied to obtain tax exempt status for the fund through the USCC. Due to the recent widespread drop in the price of stocks, the fund has lost 20 percent of its value. Nevertheless, \$7,233.00 is still available for grants. The fund has paid out \$102,000.00 in support of Formation projects since its inception.

Book sales have been providing a steady source of revenue to the National Fraternity. A total of nine thousand copies of *Catch Me a Rainbow Too* have now been printed. It is hoped that *Come and See*, the new book by Father Lester Bach, OFM Cap and Teresa Baker, SFO, will also sell well. Almost seven thousand formation pamphlets have been sold, generating a revenue of \$2,400.00.

NAFRA has a new liability insurance policy. Regions can still obtain insurance for their events by contacting John. The cost will be approximately \$210.00 for a one-day event, and \$110.00 for each additional day.

Bill stood to answer any questions regarding his Minister's Report. He observed that the retreat which the National Executive Council participated in together at their meeting in Montana had been very helpful in bringing them together as a group. In response to a question on the condition of the Order, Bill said "I see

changes taking place – good things". He observed that communication and organization were improving, and that, spiritually, the Order is moving in the right direction, with a new willingness to seek to understand "what God expects of us".

Bill observed

that "leadership in the SFO has improved by leaps and bounds, and I treasure each one of you". He looked forward to the Visioning Session (which was to take place later in the meeting) as an opportunity for the Regional Ministers to "tell us where we are and where we can be".

Marie Amore, SFO, offered her Vice Minister's Report. She said that being the Order's Vocation Director was "a great joy in my life". There have been 7,100 calls to the 1-800-FRANCIS number since it was established, and Marie has also been receiving plenty of e-mails.



Your National Fraternity Council hard at work

Many of those present took the opportunity to relate their experiences with the SALT program. Ken Beattie, SFO said that La Verna Region "could not have asked for a more enlightening, exciting, enthusiastic uplift", and could not wait to have the SALT members back again. Tom Bello, SFO, Minister of Saint Margaret of Cortona Region, said that he had found it invaluable to get "a perspective from outside [his] region, but, at the same time, deeply, deeply secular, and deeply, deeply, Franciscan".

After a break for lunch, Father Loren Connell, OFM gave his report, saying that it was "an honor to be here, and to be representing the CNSA". Father pointed out that, under the new General Constitutions, there are no longer any Spiritual Animators. Anyone providing assistance to a fraternity on behalf of a friar province is now properly called a Spiritual Assistant. However, according to a change in the Constitutions that was requested by the General Spiritual Assistants, the local Spiritual Assistant no longer has a vote in the local Chapter of Elections. "This is your Order, not ours. You do not vote to choose our Ministers. Why should we vote to choose yours?"

Father Loren emphasized that a friar Province's first obligation to a local fraternity is "to recognize that fraternity as sisters and brothers". The Spiritual Assistant is there as a representative of the Friars, providing a living link between the branches of the Franciscan family, and, as such, must be authorized by the Friars to act as Spiritual Assistant. For our part, Father Loren requested that we improve our communication with the Friars, and "let us know what's going on".

Father Loren told those present that Spiritual Assistants are bound by term limits. A local Spiritual Assistant is appointed by the Provincial Spiritual Assistant for a term that extends from one General Chapter of that friar's Order to the next. (Thus, a three-year term for OFMs and Capuchins, a four-year term for Conventuals and TORs). In either case, no one may be Spiritual Assistant to the same local fraternity for more than twelve consecutive years. The "start date" for these calculations is 1992, when the term limits were first established, so this will not start affecting local fraternities until 2004. The CNSA believes that after twelve straight years, the fraternity "deserves someone fresh". [For clarification on this issue, please contact Father Loren: 513-241-5615, ext.124, or [brolocon@americancatholic.org](mailto:brolocon@americancatholic.org)]

Laura Haukaas, SFO, beginning her report as NAFRA's Councilor to CIOFS, observed that she has now been coming to NAFRA meetings for twenty straight years. She reported that Marianne Powell, OFS, whom many of those present met when she performed the most recent Fraternal Visit to NAFRA three years ago, had recovered enough to go home, although she has not fully recovered. Laura reminded the Regional Ministers to send in suggestions for revisions to the National Statutes, which are being reviewed in light of the new

General Constitutions, and are expected to be presented for approval at next years NAFRA meeting.

CIOFS is still in need of funds to establish and equip an office in Rome. Emanuela DeNunzio, OFS, our General Minister, is planning to assemble a book to present to the Order as a parting gift when she leaves office. She is seeking three representative photographs from each country.

Deacon David and Thérèse Ream, SFO, National Formation Commission Chairs, presented a report. They observed that Secular Franciscans seem to be becoming more prayerful, and showing a deeper spirituality. Thérèse noted that she sees "more hugs", and that "the barriers [among us] are getting smaller and smaller".

Dave and Thérèse announced the series of pamphlets known as the *Secular Franciscan Formation Digests*. This is an open-ended series on topics of interest, that would be useful for either initial or on-going Formation. The new General Constitutions place an emphasis on "permanent Formation", and the new National Statutes are expected to include a strengthened section on the importance of Formation. A number of Formation Workshops are planned as a "way to get a flow of information and enthusiasm through the Order".

Dave and Thérèse will be succeeded as Co-chairs, at the end of the 2002 meeting, by Anne Mulqueen, SFO, and Teresa Baker, SFO. Since they are both current members of the Commission, there should be a sense of continuity.

Carol Gentile, SFO, Apostolic Commissions Coordinator, gave her report, observing that the Commissions begin from within. "Is this another thing you have to do? This is you. When you are Franciscan, you are the Commissions." Carol envisions a time when we will no longer need organized Commissions to remind us what we should be doing. Carol continued by saying that "a good leader shows the way, lives the way, leads the way, and gets out of the way." Because "passion is caught, it is not taught", Carol relinquished the floor to others (Rock De Spain, Terri Leone, Kevin Corbett, and Pat Brandwein-Ball) who shared their experiences with and enthusiasm for the Commissions.

Dan and Sarah Mulholland, SFO, Co-Chairs of the National Peace and Justice Commission, began by saying that it is difficult to talk about peace and justice in the wake of September 11, but that "our peace is Jesus Christ". They shared their own memories of the day, and the feelings that they had experienced, and the comfort they had derived from being able to share their thoughts with fellow Franciscans, "a community all grounded in the same values".

Dan observed that there are many ways to work for peace and justice, and that it is important for fraternities to discuss what these ideas mean to them, and listen carefully to each person's response. Always, however, "we have to turn back to the Gospels".

Sonia and Jaime Bernardo, SFO, Co-chairs of the National Family Commission, offered some perspectives

on the state of family life in America. According to many sources, prior to the events of September 11 family life was in collapse. Now, people are reaching out to one another, and reaching out to God in prayer. Noting that "even from the greatest of all evil, some good will come", Sonia and Jaime believe that we have an opportunity to rebuild the family.

Sonia reminded everyone that "as the family goes, so goes the soul of the country". Behind each of the statistics about broken families, there is a sister or brother. Saying that "the facts speak for themselves", Sonia stated that it is time to realize that "easy divorce, and so-called diverse family structures simply don't work".

Sonia said that being married is like being on a mission, and that family life is a ministry. "Secular Franciscans are called to promote fundamental values in the domestic church." To recognize these truths, and to spread awareness of families that change the world, the Family Commission has instituted the "Family of the Year" program. The criteria for the award are detailed on the *Franciscan Family Network* newsletter. [For more information, contact Sonia and Jaime at 301-933-2487, or [jsberardo@msn.com](mailto:jsberardo@msn.com)]

Jim Hein, SFO, announced that the Franciscan Family Calendar for 2002 is available, including original pencil sketches by Jaime. The calendars cost \$3.00 each.



Georgeann Campbell, Kathy Taormina, and Clare McCluggage

The session ended with a rousing rendition of the song "We Are Family", led by Kathy Taormina, SFO, Clare McCluggage, SFO, and Georgeann Campbell, SFO.

After Mass and dinner, Teresa Redder, SFO, gave a report on behalf of the National Work Commission. Teresa noted that "by everything we do in our daily lives, we do the work of God", and that "we influence people by everything we say and do".

Teresa shared an image with everyone of bees in a hive, as a representation of the Franciscan ideal of work. The bees live in the hive, where they get their identity and have their roots, where they gather together and are nourished. Then each one goes out into the world to do the work that it is suited to do, and then brings something back to share with the hive.

Teresa insisted that, as Franciscans, "we should be different.... People should wonder 'what is that light burning through you?'"

Carol Gentile, SFO returned to the podium to discuss the Ecology Commission, saying that there is a good transition going on. The Commission is committed to simple living, service, kinship with creation, and communication. As well as updating its Mission Statement, the Commission is updating its resource manual, and developing ecology materials for use with Franciscan Youth.

Mary and Anthony Mazotti, SFO, Co-chairs of the Youth and Young Adult Commission, reported that sixteen regions now have Youth Commission Chairs. They observed that young people want to live by ideals, and that Franciscan ideals are in line with what they are looking for.

Noting that it is a great challenge to form a youth group from scratch, Mary suggested that Franciscans can lend their support to existing groups, and bring Franciscan Spirituality to them.

The next speaker was Marcella Bina, SFO, of the Ecumenical Committee, which is now in its fourth year. Marcella asserted that ecumenism means extending our concept of family, and noted that, since September 11, Americans of all faiths have spontaneously come together in common prayer services. The Committee has sent each Regional Minister information regarding the Week of Prayer for Christian Unity, which will be observed January 18 – 25, 2002. Marcella urged everyone to contact their local Diocese, and get involved with whatever is being planned. The Ecumenical Committee is planning a workshop for the upcoming Quinquennial Congress.

On Thursday, the main focus of the meeting was the Visioning Session, lead by Carol Gentile, intended to promote wide-ranging discussion regarding the future of the Order. The Regional Ministers were encouraged to think "outside the box" and share their dreams for the Order. The results of the session were combined and prioritized to provide guidelines for action.

Mr. and Mrs. Antony Outhwaite, SFO gave a presentation on the new NAFRA database. The National Fraternity members were provided with a User's Manual, and had an opportunity to ask questions. All were invited to take advantage of a "hands-on" demonstration of the system, to become familiar and comfortable with it. It is hoped that the database will be a useful tool for communication and planning, as well as providing for universal distribution of TAU-USA.



Barbara Smith,  
Minister of Saint Joan of Arc Region

Barbara Smith, SFO provided an update on the plans for the 2002 Quinquennial Congress. (See the center of this newsletter for details.)

Elizabeth Allen, SFO, National Secretary,

discussed the progress of the National Fraternity's plans to establish an archive for documents and materials of enduring interest to the Order. The previous National Archivist has resigned, and applications are being accepted. NAFRA is currently negotiating with Saint Bonaventure University to secure some space to house the archive. Materials are now being gathered, and long-time members should check to see if they have any items of historical value that should be preserved.

Bill Wicks announced that the National Fraternity is also in need of a new public relations director.

Jamie Bernardo, SFO unveiled the beautiful and inspiring logos and banners that he has designed for the Quinquennial Congress.

Diane Halal, SFO, NAFRA Councilor, has been working on a book of Guidelines and Procedures for the National Fraternity. Some further work is required. Diane also discussed the subject of conflict resolution. Help in this difficult area is available, but attempts should first be made to solve problems at the local or regional level, if possible.



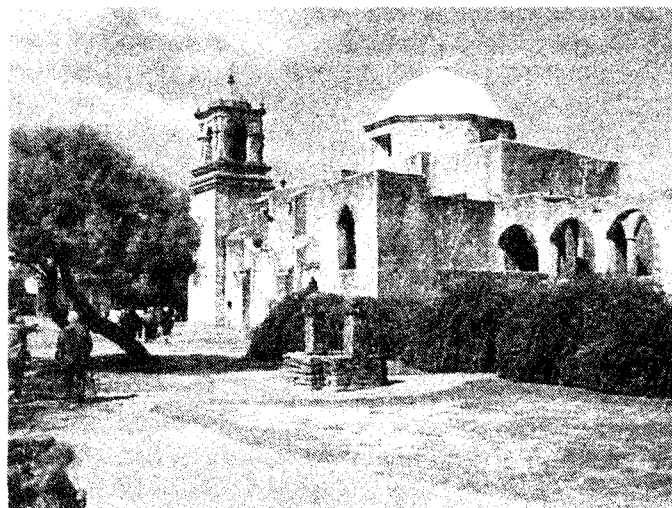
Jim Flickinger receives the NAFRA Peace Award

At the evening Peace and Justice prayer service, Jim Flickinger, SFO, was presented with the NAFRA Peace Award. Jim recalled how he had found himself praying, some years ago, in front of an old wooden cross in a Bosnian refugee camp. On that occasion, he made a promise to the Lord, that has become something of a personal motto: "I can't do everything, but I will do what I

can". On returning home to Grand Rapids, MI, Jim began to feed hotdogs to the homeless in a local park. He also works to help some of the 45,000 lepers in the Amazon region. Jim pointed out that helping the poor is not just one more ministry option. In the Gospel, service to the poor is clearly required of all followers of Christ.

On Friday morning, Juan Lezcano, SFO, Multicultural Committee Chair, introduced a presentation by the Mexican American Cultural Center as "a very special journey. God is going to be opening hearts." Georgeann Campbell sang the song "I Told Jesus It Would Be Alright If He Changed My Name". Juan said that the Committee was on fire with enthusiasm, and is working on generating a Mission Statement and a set of goals. Juan cautioned the group, "Do not assume that you know what other communities need in your fraternity. Ask them." He reminded everyone that families look for ways to remove barriers, and make sure that everyone is welcome.

The presenters from the Mexican American Cultural Center presented a slideshow that examined the idea of culture as an important part of who we are. The presentation also examined different types of power structures, and the conflicts that arise when cultures clash.



Approaching Mission San Jose from the south gate

Friday afternoon was sent on the "Day Away", which included a Mariachi Mass at Mission San Jose, a visit to the beautiful San Antonio Riverwalk, and dinner at a Mexican restaurant.

On Saturday, John Sanborn presented the 2002 budget, which was approved.

Marie Amore, SFO addressed the group on behalf of the Franciscan Family Council, which seeks to foster the inter-relatedness of all the branches of the Franciscan Family. The Council has no authority to govern, and is not task-oriented, but provides a forum for Franciscans to come to know one another better, and to learn more about one another's mission and life.

Next, there was a surprise introduction of the brothers and sisters who have undertaken the project of translating TAU-USA into Spanish. They received a warm round of applause for all their hard work.

Richard Morton, SFO addressed the group as the representative of Franciscans International. Richard gave a brief history of Franciscans International, calling the organization "an instrument for the entire Franciscan Family, that gives the poor a voice in the assemblies of the powerful".

Rock De Spain, SFO presented an idea developed by Lois Flickinger, SFO. The idea had been gathering momentum all week long as a result of hallway networking and dinner conversations. The Instruments of Peace Program is an effort to ensure round-the-clock prayers for peace during the current international crisis. Participants are asked to pledge fifteen minutes (or more) of prayer each week at a specific time. Anyone is welcome to sign up, and no specific prayer is required. Rock confessed that he is infected with "Franciscanitis", encouraging all to "join me!" (For more information of the Instruments of Peace Program, contact Rock De Spain at 909-766-1308, or sforockandjan@msn.com, or see www.nafra-sfo.org)



Members of next year's hosting region: Jim and Sis Hein, Richard Morton, Kay Pelletier, and Kathy Taormina

Jim Hein, SFO, Minister of Queen of Peace Region, addressed the group as the host of next year's NAFRA meeting, which will be held on October 15 - 20, 2002 at the Assisi Community Center. He advised all to be prepared to dress warmly.

After lunch, the afternoon was devoted to the Open Forum, where the Regional Ministers and the Executive Council discussed miscellaneous matters.

On Sunday, the brothers and sisters bid each other fond farewell, in anticipation of next year's family reunion.

[If you would like more information on the written reports of the National Commission Chairs, please contact your Regional Minister.]



**How can it be that even today  
there are still people dying of hunger?  
Condemned to illiteracy?  
Lacking the most basic medical care? Without  
a roof over their heads?**

Pope John Paul II, *Tertio Millennio Ineunte*

## TAU-USA Online in Korean!

It is with great joy that we announce that TAU-USA has been translated into Korean, and is now available at <http://www.rc.net/sfo/tau-usa> (click on "Non-English Versions").

This great work is the gift of our brothers and sisters Augustin Lee, SFO, Paul C. Lee, SFO, Sam Lee, SFO, Hyuck C. Lee, SFO, Chang K. Kim, SFO, John Kim, SFO, Therse Shin, SFO, and John Kown, SFO.

We are eager to make TAU-USA available in other languages which would benefit our non-native English speaking brothers and sisters. We are still seeking willing translators.

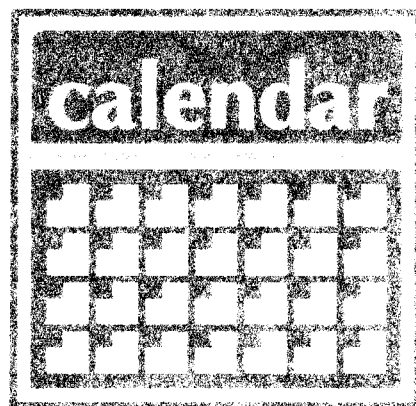
Brothers and sisters who are interested in helping us accomplish this service to our Order should:

- have a strong knowledge of English grammar, as well as the particular language to which they will translate;
- have e-mail capabilities;
- be able and willing to meet deadlines

We are seeking at least three people for each language, to make the work of translating less burdensome. If you are able to serve your Order in this way, please contact the Editors by e-mail at [tausa@netzero.net](mailto:tausa@netzero.net)



## Franciscan Family 2002 Calendar Available



The Franciscan Family Calendar for 2002 has been carefully prepared by the National Family Commission. It includes the Franciscan Saints for each day of the year, important holidays and celebrations, daily motivational acts, and schedules of Franciscan events.

Order your calendars now! The cost is \$3.00 each, and shipping is free! Order directly from:

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E-mail: [bevbarbo@informatics.net](mailto:bevbarbo@informatics.net)

## Robert M. Stewart, OFM In Memoriam

Excerpted from a eulogy delivered by  
Margaret Carney, OSF

Director of the Franciscan Institute at Saint Bonaventure



In December 2000, on the snowy day when his brothers anointed him, Bob Stewart asked me to be one of those who would deliver a eulogy at his funeral. He was proud of his association with the Franciscan Institute and wanted me to speak about his role at Saint Bonaventure University. When he finished explaining his request, he added: "I really want to be sure that my mother knows that I made a good contribution here".

During 1980 to 1982, Bob got his first taste of life in a university classroom. He taught undergraduate theology and, in what would become a pattern, managed to include numerous assignments of teaching friars in formation in Holy Name Province. In order to qualify for continued university service Bob pursued his doctoral degree at the Graduate Theological Union of Berkeley, enrolling in the Franciscan School of Theology.

Bob decided to put the considerable energy of doctoral work at the service of the Secular Franciscan Order. This is the largest of all the branches of the Franciscan family, and the one most neglected by the chroniclers and savants of the Franciscan world. He rendered extraordinary service in describing the history of the 1978 revision of this ancient Rule. The research, later published by the prestigious Historical Institute of the Capuchins in Rome, is a monumental study and a veritable omnibus of historical, textual, spiritual, and theological sources and interpretation. And best of all, it has a proper Latin title: *De Illis qui Faciunt Penitentiam: The Rule of the SFO: Origins, Development, Interpretation*. In the words of his famous mentor, Sister Sandra Schneiders, he did this work with "intelligence, meticulous care, and boundless energy".

Now, armed with his doctorate, Bob was eager to return to Saint Bonaventure, and was appointed assistant professor in the Franciscan Institute, an appointment that was a source of professional pride and vocational dedication. At the end of the first year he declared, "I love teaching".

After the shadow of Brother Cancer fell over the sun drenched landscape of Bob's life, the remaining years would be a dance of retreat and emergence as Bob requested medical leave, sabbatical, extensions of time for surgery and treatments. And yet, even the grim possibilities haunting him and us never blunted his keen sense of accountability. We know that Bob was a beloved teacher. What is equally significant is the sense of responsibility and acceptance of the structures of university life: he observed without complaint all of the procedural requirements that these absences entailed. A lesser spirit would have demanded exemptions and pity. Bob instead expressed concern for the burden on colleagues who generously offered to supply for him in the classroom and administrators who juggled schedules to arrange his sabbatical in 1998. He opened his letter for sabbatical asking "humbly" for the leave because he knew that it would entail administrative burdens. He started that sabbatical with the hope of continuing his research on the SFO Rule. But the constant companionship of a dreaded disease turned his pastoral imagination in a new direction. Bob knew that he could articulate his experience with cancer in light of his profound attachment to the story of Francis of Assisi. He decided to turn his talents to writing a book. The book mirrored conversations with intimate friends and family members, a life of meditation on Franciscan sources, homilies and lectures given during his years of treatment. That book, *Making Peace with Cancer: A Franciscan Journey*, Paulist Press, 2001, will now tell his story to millions in need of his wisdom and courage. (This book has just been published in paperback. The list price is \$7.95; it is available from amazon.com – Editors.)

He returned to the classroom in 2000 and was able to once again participate in the Franciscan Institute in the summer, teaching the novices the Life and Charism of Francis. But when the community gathered to celebrate the feast of Saint Francis in October, it was with the sobering knowledge that Bob was now facing his own Passover, his own Transitus. The cancer was back, and would not be defeated this time. The students dedicated the revered ritual to Bob. At the liturgy's conclusion, Barbara Carr led an ensemble of children, friars, sisters and students in the dance of Brother Sun, of the Cantic of the Creatures. As they finished, Bob stood and took his place in the circle of the dance. From that day to this, Bob has authored a new pedagogy of the ultimate penance: the human spirit's capacity to embrace, in love and trust, the mystery of death. When Bob completed his term as a faculty senator, that body had just approved the revolutionary new Clare College curriculum. This core curriculum courageously challenges each student who comes to Saint Bonaventure University to ask the



big question of the meaning of the journey of the human spirit.

In recent years this academic community has revisited over and again the meaning of its Franciscan values, its Catholic tradition. Tonight the faculty and students of this university have their moment to say goodbye to the one who has shown that utter trust in the truth of this tradition will never be betrayed by a God whose name is Good. And if we listen with the ears of our hearts, we will surely hear this colleague, teacher, and brother say farewell to us as he echoes Clare, most faithful of the friends of Francis:

I bless you in my life and after my death as much as I can and more than I can. With all the blessings with which the Father of mercies has and will have blessed His sons and daughters on heaven and on earth. Amen. Always be lovers of God and your souls and the souls of your Sisters and Brothers and always be eager to observe what you have promised the Lord. May the Lord be with you always and, wherever you are, may you be with Him always. Amen.

*Blessing of Saint Clare: 11-16*

Father Bob Stewart, OFM, gave the keynote address at the 1999 All Commissions Conference. That videotape, and a tape of the homilies given by Father Matthew Gaskin, OFM, then National Spiritual Assistant, His Excellency Henry Mansell, Bishop of Buffalo, and Father Anthony Carozzo, OFM, former Director of the Franciscan Institute, and a tape of the summary presentations given by the Commission Chairs, and the commissioning service.

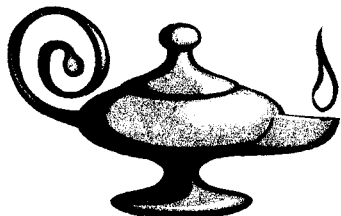
Each of the three tapes are \$10.00. Your check should be made out to NAFRA, and sent to:

Ed Zablocki, SFO  
360 Beard Avenue  
Buffalo, NY 14214.

Bob requested that all donations made in his memory go toward the International Center for Franciscan Studies Endowment at Saint Bonaventure (this is the endowment that funded the All Commissions Conference). Checks may be made out to the Franciscan Institute, and sent to:

Saint Bonaventure University  
Saint Bonaventure, NY 14778

A notation should be made on the check or in a note that the donation is in honor of Father Bob.



## 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 March 1, 2002 to:

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

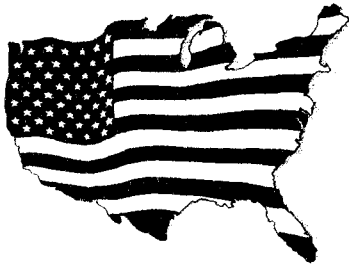


**Lord,**

**Take me where you want me to go;  
Let me meet who you want me to meet;  
Tell me now what you want me to say,  
And keep me out of your way.**

A favorite prayer of Father Mychal Judge, OFM, who died at the World Trade Center on September 11, 2001.

## 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*

### **Holy Trinity Region**

A Regional Council meeting was held September 15, 2001. Saint Joseph Fraternity, of Louisville, KY, hosted. Brother Dominic Lococo, OFM was introduced as the new Regional Spiritual Assistant.

The full council meeting will be held March 2, 2002 at Saint Helen Church in Dayton, OH.

The annual Secular Franciscan Retreat will be held April 26-28, 2002 at Friarhurst, in Cincinnati, OH.

### **Los Tres Compañeros Region**

The regional fraternity Spring gathering will be held March 23, 2002, at Cedarbrake Renewal Center in Belton, TX.

The Executive Council weekend will be held May 17-19, 2002 at Cedarbrake.

The Region celebrated the canonical establishments of two fraternities in 2001: Señor Santo Niño Fraternity on August 12, 2001, at Saint Theresa Church in Dallas, TX; and San Damiano Fraternity on August 19, 2001 at Our Lady of Perpetual Help Church in Dallas, TX.

### **Mother Cabrini Region**

The Region held its annual Mother Cabrini Celebration on November 11, 2001. The event, which honors the patroness of the regional fraternity, consisted of the Holy Sacrifice of the Mass, offered by Father Jim Ciaramitaro, OFM Conv, and Father Larry Dreffein, OFM, and the presentation of the Mother Cabrini Award. Certificates were also presented to all nominees.

### **Our Lady of the Angels Region**

In April, 2001, Saint Anthony of Padua Fraternity hosted their annual Poor Persons' Supper. The evening of nourishing body and soul began with a meal of a humble yet tasty bowl of soup, with bread and a beverage, and finished with the parish's Lenten Mission, conducted by Redemptorist Fathers.

### **Saint Katharine Drexel Region**

The Regional Council met on November 17 at Saint Katherine Drexel Shrine, Bensalem, PA.

The Region will honor all Secular Franciscan jubilarians on April 20, 2002, at their first annual Regional Profession Jubilee Celebration in Hawley, PA. Queen of Peace Fraternity will host the event.

## Secular Franciscan Receives Diocesan Award



Ruth Campbell, SFO, Minister of Franciscans of the Prairie Region, has received a 2001 Pere Marquette Award. Ruth is the Formation Director and past Minister of Sacred Heart Fraternity in Peoria, IL, and has been a Secular Franciscan since 1980. She is a member of Saint Joseph's Parish in Pekin, IL since 1950, and has served as the

parish liturgy coordinator for the past 10 years. Ruth has also served as President of the parish Council of Catholic Women, President of the Parish Board of Education, and Chairwoman of the Parish Bazaar Committee. In addition, she has also assisted with the parish's ministry to homebound members, and church cleaning and decorating.

At the diocesan level, our sister Ruth is the current President of the Diocesan Council of Catholic Women. Her past awards have included the Saint Joseph's distinguished service award (1998), Saint Joseph Mother of the Year Award (1989), the DCCW Volunteer Award (1996), the Diocese of Peoria Office of Divine Worship Leadership Award (1996), and the Pekin YWCA Professional Women's Award (1983).

Ruth and her husband, Clement, have twelve children, thirty grandchildren and eleven great-grandchildren. As a registered professional nurse, Ruth spent over thirty-five years at Pekin Hospital, and retired in 1991 as Vice President of Nursing. She is a charter member of the Pekin Retirees Club, and served as its first president.

The 2001 Pere Marquette awards were approved by Archbishop John J. Myers, prior to his appointment as Archbishop of Newark, NJ. The awards were presented by diocesan administrator Monsignor Steven P. Rohlfis in the Archbishop's name. The award is named for Father Jacques Marquette, the 17th-century Jesuit missionary and explorer who introduced the Catholic faith to what is now central Illinois. The award was instituted in 1997 to honor those who "make special contributions that enrich the life of the diocese." The 2001 recipients were selected from a list of nearly 150 nominations submitted by pastors, past honorees, and others in the Diocese of Peoria. Archbishop Myers approved the honorees at the recommendation of a selecting committee.

## Working toward "Bee-attitudes"

Teresa S. Redder, SFO  
Member, National Work Commission  
tredder@nothinbut.net

Whether we examine our Franciscan fraternal charism or our baptismal call to be Christian communities, we are very much like a colony of bees with a work mission that gives life – internally and externally. Let us explore some of these dimensions:

**The Beehive:** Bees gather collectively in the hive. It is a place of shelter, of nourishment, of new birth, and of storage of the finest nectar that is gathered in daily work activities. SFOs meet in fraternity, where we are nourished by holy Scripture, prayer, our Rule, and sharing of our lives.

**The Colony:** Bees are social insects. They do not survive long apart from community. SFOs are brothers and sisters who are bound by our Rule, interdependent so that we can love more fully. Especially apart from fraternity, the SFO never forgets the essence of bee-ing.

☺

**Mission:** God created bees for an extraordinary "sending out" from the hive. Each day, bees follow their instinct and visit our gardens, gathering nectar and pollinating flowers and plants in support of the Creator's plan. When SFOs leave fraternity, we too have an evangelical mission to live the Gospel. In our daily encounters, we not only pollinate with Gospel seeds, but we also gather the nectar of the lives of others (poor and rich alike) and bring that back to our fraternal hive for transformation through contemplation and action!

**Nectar:** In God's Nature, bees make sweet contact with flowering plants. The nectar that is brought to the honeycombs of the hive makes delicious honey – food for others to enjoy, too. Both within and outside of fraternity, SFOs have life experiences that connect richly to the Eucharist, our sweetest nectar. In our secular travels, we share the gift of our lives: work that shares in God's ongoing creation, redemption, and service to others.

In the Gospel of Matthew (Chapter 5), Jesus taught about the Kingdom of God with the Beatitudes. As Secular Franciscans who work, pray, and play together, then go out into the world to proclaim the Good News, we might look with joyful eyes and see "**Bee-attitudes**" that are right before us in the Psalms as we breathe them daily in the rhythm of the Liturgy of the Hours:

- ❖ Blest are bees who delight in doing everything God wants them to do! (Psalm 1:2a)
- ❖ Blest are bees who experience the joys of life and the exquisite pleasures of God's eternal Presence! (Psalm 16:11)
- ❖ Blest are bees who forever and ever sing about the tender kindness of the Lord! (Psalm 89:1)
- ❖ Blest are bees who serve the Lord with gladness! (Psalm 100:2)

- ❖ Blest are bees who sing to the Lord as long as they live, praising God to their last breath! (Psalm 104:33)
- ❖ Blest are bees who re-gather to thank the Lord, rejoice, and praise Him! (Psalm 106:47)
- ❖ Blest are bees who never forget that their strength comes from God alone! (Psalm 108:10)
- ❖ Blest are bees who grow in Wisdom by obeying God's laws, praising His Name forever! (Psalm 111:10)

How is your bee colony doing? Does every bee understand his/her mission? Are you collectively commissioned? Does every bee understand the importance of even the most insignificant tasks done outside of the hive? Does the colony rejoice to hear the news of each bee?



## Hearts That Are Broken

Patrick Mendés, SFO  
Minister, Mother Cabrini Region

In the wake of the terror inflicted on the people of our nation on September 11, 2001, the hearts we lift up to the Lord are filled with sorrow, horror, disbelief and, yes, anger. We lift up hearts that are truly broken.

In our brokenness, we cry out to the Lord, who hears our pain and walks with us, united in sorrow. God has given all people free will. He did not will the tragedy, nor any other. We are free to choose between good and evil.

We are told that the motivation for this terrorism is a blind hatred of the United States. This kind of hatred is not rational, and ordinary reasoning won't work with those who have perpetrated this evil. As Franciscans we experience daily the on-going conversion of spirit to which we are called. Let us pray to the God of love, who knows and feels our brokenness, that He will, in the words of the hymn, "take their hearts of stone and give them hearts for love alone...."

In what has become an almost trite phrase, "if you want peace, work for justice". Indeed, peace and justice are intertwined. Let us take time to reflect on how we are instruments of God's peace in our families, in our workplaces, and in our daily lives. Let us strive to make each day better for at least one person we meet. In the words of Mother Teresa of Calcutta, "We cannot all do great things, but we can all do things with great love."

Let us engage ourselves in works of peace and justice in the Franciscan manner, in our present circumstances and places. Let us ask ourselves what we are doing to help the poor and the marginalized, the sick and suffering, the grieving. You, not money alone, are the greatest gift you can give. How are you sharing your time and talent, as well as treasure, to create a more fraternal and evangelical world?

Most especially, let us pray that the Sacred Heart of Jesus will surround the victims of the terrorist tragedy and their loved ones with His love and comfort and fill their lives, as well as ours, with His abundant blessings.

## Reflections from Assisi

Loren T. Connell, OFM

President, Conference of National Spiritual Assistants

From late June through mid July, 2001, I was privileged to be a pilgrim in Franciscan Italy. As one friar told me, it will take the rest of my life to comprehend the experience. We were sixteen pilgrims, representative of all the major parts of the Franciscan family, and three guides. I'll readily admit to thoroughly enjoying tons of pasta, gallons of wine, and quarts of gelato... ask me about the lasagna some day. Then there are memories of the cats of Rome and the dogs of Assisi—one mutt in the Assisi town square was so old, fat, and lazy that he didn't even bother to get up when he barked!

Our pilgrimage began in Rome. Personal highlights included the Cathedral of Saint John Lateran, and chair of the bishop of Rome, the memorial pavement outside the main door of the Basilica of Saint Peter marking the October 11, 1962, opening of the Second Vatican Council, and the grave of Valentine Schaff, OFM, a friar of my own province who served as General Minister of the Order in the mid-1940s. A side trip brought us to the tomb of Thomas of Celano, the first biographer of Saint Francis.

We stayed a short time in the Rieti Valley between Rome and Assisi. I treasure memories of Fonte Columbo, where Francis finished writing the Rule of the Friars Minor and where he later underwent eye surgery, and Greccio – not only where Francis celebrated Christmas in 1224, but also where Saint Bonaventure's predecessor as General Minister, John of Parma, was imprisoned for years at the behest of the Holy See. A special blessing in Rieti was our hosts, the men of Mondo X, people recovering from the effects of chemical addictions and learning the skills necessary for a healthy participation in Italian society.

*...may we never let  
our passion blind us  
to the common  
sisterhood and  
brotherhood which  
we share...*

Our last two weeks were in Assisi and its environs. I was unprepared for the experience of praying before the San Damiano crucifix or spending time in the chapel of Saint Mary of the Angels. The climax for this pilgrim was viewing the bull *Solet Annuere* of Pope

Honorius III, approving the Rule of the Friars Minor on November 29, 1223. Second only to the Rule in its impact on me was the tomb of Lady Jacoba opposite that of Saint Francis in the crypt of the basilica of the saint.

In Assisi, a fellow pilgrim asked me why there are three different branches of the first order. I paused and then responded, "Lack of charity". Today Capuchin, Conventual, and Observant friars more or less live, work, and pray with mutual respect for one another... as do TOR friars, but they are not members of the first order and were not party to its divisions. During the first four centuries of the Order's existence, strife and discord

were as common as harmony and cooperation. In Francis' own lifetime, there were divisions among the friars as to how to observe the Rule. After Francis' death, those divisions became more intense. Friars in power sought to impose their understanding on the whole Order, and those out of power insisted on their right to follow their conscience. The different factions went to battle over the relative virtues of poverty and obedience, both important dimensions of Franciscan religious life; but they lost sight of the more important virtues of brotherhood and love. In the friary chapel on Mount La Verna, I could not help but note the irony that those friars who broke away from the community in order to observe poverty in all its strictness, also commissioned the Della Robia family to design and execute their altar pieces! Why do I suspect that stubbornness and self-righteousness, not poverty or obedience, were responsible for the Order's divisions?

When I look at the Secular Franciscan Order in the United States today, I wonder whether or not some of our secular sisters and brothers are repeating the mistakes of the friars several centuries earlier. In some fraternities I see factions. One group judges another unworthy to be called Franciscan, and one side questions the Catholicity of the other. There are struggles for power, efforts to impose one ideology on the entire fraternity, and attempts to undermine legitimate authority. Franciscan life is expressed in terms of good and evil, and seen in terms of winners and losers. Fraternity is lost.

Such divisions are not unique to Franciscans; Saint Paul found them in the church in Corinth in the middle of the first century. The saddest part of the story is that the persons engaged in factional activity are almost always good people, as were those new converts in Corinth, or the early ancestors of today's Capuchins, Conventuals, and Observants. The greatest temptation for good people may be to confuse our own understanding of goodness and virtue with the Will of God. The Order is filled with good people. We are truly dedicated Franciscans and may indeed be better than average Catholics. Because of our goodness we are passionately committed to values firmly rooted in the Gospel. In our passion, however, we can lose sight of that most fundamental of Gospel values – love. Our cause, and its implementation, may gradually become more important to us than God or God's family.

Brothers and sisters, may we never lose our passion... and may we never let our passion blind us to the common sisterhood and brotherhood which we share with Francis, Clare, Leo, Jacoba, and the countless others who have gone before us. At the end of his life, nearly blind, broken in health, with the friars squabbling around him, Francis broke into song with all creation in praise of God. Verses ten and eleven of that canticle give praise for all those who reconcile and forgive. As I sat quietly in the little chapel of Saint Mary of the Angels, my prayer for the entire national fraternity – for the worldwide Franciscan family – was for mutual respect, reconciliation, and love.

## Western Week of Community in Hawaii

Ron Drum, SFO, Regional Secretary  
Ohana 'O Ke Anuenue Region



From August 2 through 6, 2001, Ohana 'O Ke Anuenue Region ("Family of the Rainbow"), hosted the "Week of Community" for all Secular Franciscans on the West Coast of the United States. Lynne Murray, SFO, Regional Minister, coordinated the event, which was held on the lush, tropical Island of Oahu.

This highly-anticipated annual event took place at Saint Stephen's Diocesan Center in Kaneohe, a spacious *hideaway retreat in the interior of Oahu*. More than seventy participants enjoyed a series of inspirational talks by Father Lester Bach, OFM, Cap.; Bill Wicks, SFO, National Minister; Father Michael Crosby, OFM; and Father Andy Mannello, OFM, Cap.

Bishop Francis DiLorenzo of the Honolulu Diocese opened this extraordinary weekend with a special Liturgy on August 2, in the Chapel at Saint Stephen's Retreat Center. Each Secular Franciscan was presented with a special flower lei, made that very day in the auditorium, under the direction of Flo Pucong, SFO.

A festive dinner was held afterwards, with entertainment provided by Flo Pucong's granddaughter and daughter-in-law, performing to an array of music and hula in the true Hawaiian tradition.

The main speaker at this "Week of Community" was *Father Lester Bach, OFM, Cap.*, who is a National Spiritual Assistant, and well known for his books, *Catch Me a Rainbow* and *Catch Me a Rainbow Too*.

We were also honored to have with us our National Minister, Bill Wicks, who quickly became a talented conch shell blower.

A special Hawaiian Mass featured Father Marvin Samiano, who has conducted these moving, authentic Liturgies throughout Oahu, to the inspiration of many *parishioners*. An explanation of his Hawaiian vestments and sacred Hawaiian chants preceded his Mass.

Sister Norise Kaiser, OSF, also contributed to the daily Liturgies, as well as Susan Krause, SFO, Minister of "Ka Leo 'O Palakiko" fraternity on Oahu, bringing music and praise to the Lord from his little Franciscans, gathered from Hawaii and throughout the mainland.

All attendees had the opportunity to visit the Polynesian Cultural Center, with special tours of all the "miniature islands", tropical paradises, and rain forests. As the evening sun set into the Pacific, we enjoyed a traditional luau – a feast fit for a king. As a grand finale, all attended "Horizons", featuring over 100 native performers from all corners of the Pacific.

Capping all of these events was an extravagant talent show, showcasing the myriad talents and "infamous" characters who comprise the Secular Franciscans from the Western states, as well as those from Arizona, Florida, Ohio, Minnesota, and Pennsylvania, all captured on video by the talented Rock DeSpain, SFO, and now available on the Saint Francis regional website at [www.stfrancisregion.org](http://www.stfrancisregion.org)

This memorable event came to a close on August 6, with fond memories for a lifetime, and Alohas to last for years to come. A hui hou!



### America's Darkest Hour

Sally Gerarden, SFO  
Saint Francis Xavier Fraternity, Menasha, WI

It was just an ordinary Tuesday morning  
New York's majestic skyline in full view  
When sheer terror struck the North Tower  
As an airplane came crashing through

Minutes later another explosion  
A plane struck the South Tower too  
A sight impossible to believe  
Yet the reality of what happened was true.

What destruction and what devastation  
That followed this horrific deed  
People running and scrambling to safety  
Lending a hand to those in need

There were many, many heroes  
Working together with great haste  
Trying to save the people  
Amidst all the rubble and waste

However, the true heroes of this disaster  
Who gave their lives attempting to free  
All people trapped in the buildings,  
Frantically searching so tirelessly,

Were the dedicated firemen and policemen  
Whose courage and bravery were shared  
Working to help any survivors  
We thank God for these men who cared

They will be remembered forever  
As we now seek hope and heavenly peace  
For the families of all the victims  
And pray for terrorism to cease

America, we salute you  
As we gather united today  
Striving for justice and continued freedom  
GOD BLESS THE USA

## Support for Franciscans International

Dear Sisters and Brothers:

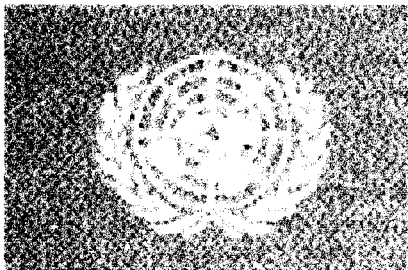
We stand at the threshold of a new era of spiritual and ethical challenges in our world. Increasing levels of violence, dangerous expressions of fundamentalism, the unchecked spread of AIDS, the neglect and abuse of refugees, the use of children in war, and other grave injustices threaten the peace of our world. These problems warrant our religious response and our Franciscan action.

Increasingly, governments are looking to religious communities as trusted partners in the search for peace, the care of creation and the eradication of poverty. Because we live and work directly with the poor and share their sufferings, Franciscans are asked more and more to contribute their vision and their experiences when governments of the world deliberate.

For more than a decade, FI has brought the message of Francis to the United Nations. As a non-governmental organization with special status, FI works closely with Franciscans around the world to bring the real needs of the poor to the table when governments meet at the United Nations. It has demonstrated the international dimensions of Christ's compassion for the poor in its work with diplomats, governments and non-governmental organizations attached to the UN. We have become trusted partners in the international search for peace, the care of creation and concern for the poor.

On March 29<sup>th</sup>, 1999, we, the members of the *Conference of the Franciscan Family*, approved the new charter of FI. By that act, we became the corporate sponsors of this international ministry of the worldwide Franciscan movement. At that time, we selected an international board of Franciscans to oversee the work of this ministry. The new Board of Directors has met and has appointed a new team of Franciscans who will work with existing Franciscan structures and communities to provide the most complete and up to date information on ways to bring Christ's love and Francis' vision to the critical issues of our time.

We support this ministry. FI is the first ministry corporately sponsored by the Franciscan family. It is the voice of more than one million Franciscans, men and women, lay and religious, Catholic and non-Catholic at the United Nations. Well coordinated by the two offices in New York and Geneva, FI will represent a center for communication and collaboration, a stimulus and encouragement for all offices of Justice, Peace and Safeguard of Creation, active in the whole Franciscan Family.



As ministers of the Franciscan communities of the world, we ask you to support the work of FI vigorously and generously. First, we ask you to pray for their work. They

work tirelessly to shed light on the injustices being experienced by Franciscans and those we serve in the most diverse and remote parts of the earth.

We also ask you to support them with your financial contributions. In order to be your voice, they must depend upon your generosity. For its part, FI stands ready to work with you, your justice and peace offices and Franciscan communities around the world. They will provide current information on international efforts for peace-making, human rights, and the care of creation in ways that can enlighten and enliven the men and women of your province or community.

Please send your contributions directly to the international office of FI in New York at 211 East 43<sup>rd</sup> Street, New York, NY 10017-4707. Or, if you like, you can send your donation to your Generalate where it will be sent on to FI, on your behalf.

Francis' love for God impelled him to serve the poor and foster peace among the leaders of his time. Please join us now in this collaborative ministry of peace, care of creation and concern for the poor.

Fraternally,

Handwritten signature of Fr. Giacomo Bini.

Fr. Giacomo Bini  
Minister General OFM

Handwritten signature of Fr. John Corriveau.

Fr. John Corriveau  
Minister General OFM Cap

Handwritten signature of Fr. Augustine Garden.

Fr. Augustine Garden  
Minister General OFM Conv

Handwritten signature of Sr. Carola Thomann.

Sr. Carola Thomann  
President FIC-TOR

Handwritten signature of Emanuela De Nunzio.

Emanuela De Nunzio  
General Minister SFO

Handwritten signature of Fr. Bonaventure Midili.

Fr. Bonaventure Midili  
Minister General TOR

# Franciscan Formation Materials

## Made Available by the National Formation Commission

**BOOKS - BOOKS - BOOKS**

**#100**  
**"CATCH ME A RAINBOW TOO"**  
*The Franciscan Journey*  
 Lester Bach, O.F.M. Cap.  
 Formation Program for  
 Secular Franciscans, both  
 initial formation and on-  
 going formation. Ques-  
 tions and reflections  
 offer opportunities for  
 mutual faith sharing.  
 5 1/2"x8 1/2" 448 pages  
 1-9 Copies @ \$ 16.00 ea  
 10 + Copies @ \$ 12.80 ea  
 Plus, Shipping/Handling

**#103 "COME AND SEE"**  
***Orientation & Inquiry***  
 Lester Bach, O.F.M. Cap. &  
 Teresa Baker, S.F.O.  
 An invitation to explore  
 Secular Franciscan Life.  
 5 1/2" x 8 1/2", 223  
 Sheets, 115 Printed Pages  
 1-9 Copies @ \$13.00 ea  
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 Plus, Shipping/Handling  
 and/or CD-ROM Disk @\$6.50

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***Every Day of Our Lives***  
 A formation guide to the  
 Rule of the Secular Fran-  
 ciscan Order!  
 Teresa Baker, S.F.O.  
 This guide is intended to  
 be an aid in the process  
 of initial and ongoing  
 formation.  
 5 1/2" x 8 1/2", 131 pages  
 1-9 Copies @ \$10.00 ea  
 10 + Copies \$ 8.00 ea  
 Plus, Shipping/Handling

**105 HANDBOOK for Secular**  
**Franciscan Servant**  
**Leadership**  
 An aid for those who wish  
 to improve their service.  
 8 1/2" x 11", 215 pages\*  
 \$ 25.00 ea, Plus S-H  
 \*INCLUDES: Resource List  
 58 pages, (If Needed to  
 Add to Original Book:  
 \* \$ 10.00 each, #121) and  
 Supplement 20 pages., (If  
 Needed to Add to Original  
 Book: \$5.00 each #123)

\*Check the SFO Web Site  
<http://www.nafra-sfo.org>

Additional SFO Formation  
 Information: Dave Ream;  
 umbria2@earthlink.net

**SPECIALS - SPECIALS**

**#109 2002 CALENDARS**  
 Prepared by the National  
 Formation Family Com'sion  
 11 x 17 Pages, Including:  
 4 Art Work Illustration  
~~\$x8x8x88~~ Now \$ 2.75 each  
 Inc'l S-H, 11 Good Months

**#110 ENGLISH/SPANISH\***  
**Promotional Brochures!**  
 8 1/2"x11", 4 Color-Gloss  
 50 @ \$ 25.00 Inc'l S-H

**#111 RULE BOOK**  
***The Little Red Rule Book!***  
 By National Fraternity;  
 3"x5" Paperback, 32 Pages  
 10 @ \$ 18.40 Inc'l S-H

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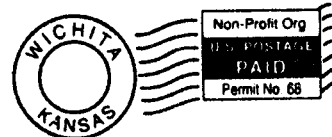
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