



TAU-USA

Newsletter of the National Fraternity of the Secular Franciscan Order in the United States
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“Many cultures - through Francis - in Christ”



17th Quinquennial Congress
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Radisson Hotel Pittsburgh Green Tree

Prayer in Preparation for the 2007 Quinquennial Congress

By Anne Mulqueen, SFO

*Worthy are you, Lord our God,
To receive glory and honor and power,
For you created all things;
Because of your will they came to be and were created.*

Rev. 4:11

Lord Jesus,
You emptied Yourself of all status,
And robed Your divinity with our humanity.
Give us the grace to honor the divine seed in all peoples,
And be transformed into a wonderfully diverse family of God.

Lord Jesus, You were considered
A cultural outcast living in a country dominated by Rome,
A social outcast living in a region scorned by Jerusalem,
A religious outcast who befriended sinners.
Open our eyes to see that all God creates
Is worthy of dignity and respect.

Lord Jesus, help us to accept that
One language—one culture—one race is not superior,
And that we have an opportunity to create
Something new and life giving,
Through the practice of tolerance, reverence, and Christian love.

Lord Jesus, give us the courage to repent of arrogance, pride, and
Hypocrisy, that deceive us into believing we are important and
Powerful, and that keep us from recognizing Your presence
In every race, culture, and level of society.

Lord, help us to repent of humiliation and shame, that destroy the
Human soul and create a breach with our ancestors.
Instead, let us see ourselves
Through the prism of the Father's unconditional love and compassion.

Then set us free to come together,
To sing songs and tell of our Christian journey.
We will teach and be taught. We will help and be helped.
We will break and share bread, and we will rejoice in the unity of a
Wonderfully diverse Congress family.

Amen.

TAU-USA

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May the Presence of
The Lord fill your
Lenten Season
And then, may the
Risen Savior Give you
His Joy!

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This issue contains
important
information about
the 2007
Quinquennial
Congress.
See pages 9 & 24.

Contents:

Minister's Insights-1
Impressions by SA-2
CNSA News & Views-8
Quinquennial Update-9
Humor Page-10
Classic Franciscan-12
Poetry Page-13
Regional Roundup-14
Little Weeds-15
Ongoing Formation-16
FYI Page-21
Finances-22
Quinquennial
Registration Form-24

Minister's Insights

I bear only a *sliver* of Your cross...

By Patrick Mendés, SFO
National Minister

As we move through Lent and our usual acts of penance, fasting and almsgiving, I would like to share with you a prayer sent me by an SFO couple, who are very dear to me: “Remind me often that in carrying my cross, I carry Yours with You. And though I bear a sliver only of Your cross, You carry all of mine except a sliver in return.”

In our Lenten journey, are we carrying heavy personal burdens? Have we taken the time to reflect on them and see the many, often small ways, the Lord has carried and lightened our burdens – our sliver of the cross?

As we carry our crosses – only a sliver of the Lord’s, article #7 of the Holy Rule would be an excellent source for our contemplative prayer. “United in their vocation as brothers and sisters of penance and motivated by the dynamic power of the Gospel, let them conform their thoughts and deeds to those of Christ by means of that radical interior change which the gospel itself calls ‘conversion.’ Human frailty makes it necessary that this conversion be carried out daily.”

In the Prologue to the Holy Rule we read: “All who love the Lord with their whole heart, soul, mind and all their strength and love their neighbors as themselves, hate their bodies with their vices and sin, and receive the Body and Blood of our Lord Jesus Christ, produce worthy fruits of penance.”

I’ve just laid a little bit of groundwork for some ideas I want to share with you about our Lenten journey. A journey needs a road map, because if you don’t know where you are going, you will probably end up somewhere else!

Begin the journey well fortified. The sacraments of Reconciliation and Eucharist are food for the journey. Eat and drink regularly, lest you become dehydrated and confused.

Read the gospels more each day – they will keep you familiar with the terrain.

Make a stop at that local church and pray the Stations of the Cross. This very Franciscan devotion invites us

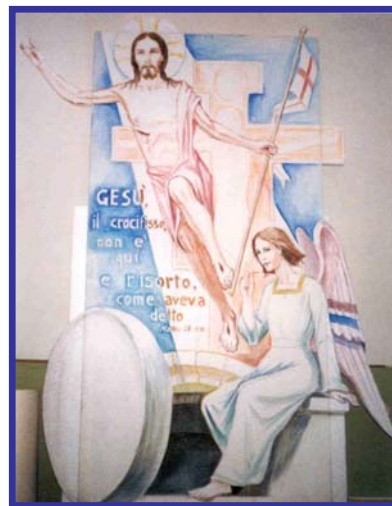
to reflect on the total and unconditional love of Christ for us – not only did He become a human being because of His great love for us, he bore the Cross of our sins for that same great love. We have the opportunity to develop a greater sense of gratitude in this devotion.

As you travel the Lenten Road, stop along the way, as did the Good Samaritan, and visit the sick and lonely who are homebound, in hospitals or in nursing homes. Do you have a little extra time on your journey to your Easter destination? Can you use it to help at the parish pantry or local outreach dining room for the homeless?

As you reach the place where you will lay your head each night of your journey, the time honored practice of the nightly examination of conscience invites us to review our day and thank the Lord, poor and crucified, for helping us with the things we did well and to His glory that day and for forgiving us where we didn’t measure up.

As you complete your journey, you will see the fields of Easter Lilies and feel the presence of the risen Lord, who helped us bear our cross and whose cross, we were privileged to bear, but a splinter.

May the Risen Savior shed His many graces on us, surround us with the love of His Sacred Heart and fill our lives with His abundant blessings!



Contributed by Samy Irudaya, OFM Cap

**GO AND TELL THE WORLD,
“WITH JESUS WE HAVE RISEN, ALLELUIA,
DEATH SHALL REIGN NO MORE”**



Impressions

What's in a Name?

By Fr. Bart A Karwacki, OFM Conv.
CNSA President-in-turn

The dictionary defines terminology as “a system of specialized terms or the science of the proper use of terms.” What we call something, that is, the terminology that we use to describe or talk about some-thing, reflects our knowledge and understanding of the subject. You have your own specialized terms as Secular Franciscans. Terms that you use when you speak about the Order, which reveals your understanding of the Order.

It is interesting, however, to hear the terms some Secular Franciscans use while speaking about the Order, terms, which are at times inaccurate. To begin with, there are those who refer to your **spiritual assistant** as a spiritual **director**, spiritual **advisor** or even **chaplain**. The proper term is spiritual **assistant**, a term carefully chosen to reflect the nature of the position. This person, whether a friar, a sister, a diocesan priest or deacon or even a fellow Secular Franciscan, assists you with your spirituality. Although they may direct or advise you at times, they mainly help you by providing **assistance** with your Secular Franciscan spirituality. Your spirituality, the spirit by which you live, is your responsibility, they only help you. Are you aware of the fact that you are part of a larger international Order with its spiritual assistants? Do you know what a **national**, **regional**, or **provincial spiritual assistant** is? Do you know what they do, or who they are?

The terminology some fraternities still use as part of their initial formation process is somewhat antiquated and more properly used by a **religious** order than a **secular** order. **Inquirers** are still called **postulants** and **candidates** are called **novices**, terms once used, but now replaced according to the renewal of 1978. In fact, some Seculars still call the SFO a **religious** order instead of a **secular** order. These terms were changed, when your Rule and Constitutions were promulgated in 1978, to differentiate the Secular Franciscan Order from the **Regular** or **Religious** Orders.

As a **secular** Order your governing structure has its own terminology with which you should be familiar. Do you know that **CIOFS** stands for the **International Fraternity** and that **NAFRA** stands for the **National Fraternity**, the level above the **Regional Fraternity** within which your local fraternity belongs? This national fraternity (**NAFRA**), made up of the **National Executive Council, Conference of**

National Spiritual Assistants, and the **Regional Ministers**, is your governing body in this country and have produced the **National Statutes**, which make the **SFO Constitutions** more applicable to this country. Do you know who belongs to the national, or for that matter, **Regional Executive Council** of the region to which your fraternity belongs? These are the people who govern you and help you to live as a Secular Franciscan. Are you aware that you are part of a large international order? Are you familiar with your **Constitutions** and **National Statutes**?

Even in the area of finances, we hear people using the terms **per capita** or even dues for the donation given for the support of the various levels of fraternity. The proper term is **Fair Share**, a term adopted by **NAFRA**. The use of this term helps to differentiate the Secular Franciscan Order from a club or an organization.

All of this seems so basic and there is always that tendency to presume that everyone knows this, but this might not be the reality. Sometimes presumptions like that are not well founded. There may be a need to go back to basics in ongoing formation to remind yourselves of something you, hopefully, learned in initial formation. It might be helpful to use the monthly ongoing formation of a fraternity meeting to explain some of these terms, for example, a discussion of spiritual **assistance** and its structure on all levels. Maybe there is the need to review, teach, and explain the leadership structure of the SFO beginning with the International Fraternity. Formation teams have a responsibility to examine their programs to determine if they reflect the charism of the Franciscan Order. Is the right terminology being used in initial and ongoing formation programs? A good presentation on the **Constitutions** and/or **Statutes** would also be helpful to the members of the fraternity.

Maybe there is a need to examine your understanding of the very charism on which the SFO is founded. Do you truly understand the spirit of St. Francis as reflected in your Rule? The Secular Franciscan Order underwent a profound renewal 28 years ago, discovering its true identity and accepting the responsibility of living out that identity. Has this renewal really filtered into your structure? You can never say you are completely **renewed** because this, like the term **conversion**, is an ongoing process. Sometimes you need to examine, evaluate, and review your way of life and your understanding of the Order. What is in a name? **EVERYTHING**, if it reveals your understanding of the Order and how you discuss your way of life with one another.

Another Look at Franciscan Poverty

By Francine Gikow, SFO



“Let them also follow the poor and crucified Christ...”

SFO Rule, Chapter 2, Article 10

Have you ever held a job serving the poor? Of course you have! As a Secular Franciscan, many of us, whether paid or unpaid, have served the poor. We

decide to make choices based upon our love of poverty. But do we really love Lady Poverty? I have been tried and found wanting.

No matter how you define “poor,” we all know what we mean by the word. Whether we define poverty as material, mental, social or spiritual poverty, the way it manifests itself is endless. In fact, we begin to see poverty everywhere even among the materially rich. Our focus becomes ministering to the lowly, no matter how we see it and regardless of where we are.

Serving the poor has never been easy. Salaries may be nonexistent or low, supplies and materials might be in short supply but somehow the next bill or paycheck gets paid. It is often “a hand to mouth” existence for all those who choose to work in this environment. Uncertain sources of income, poor environments, and staff turnover can make for stressful and frustrating experiences. At times, the forgotten, hidden and “unimportant” members of our society may be more difficult to serve than other people- without having the resources or support to serve them properly. This can be emotionally draining and may lead to burn out.

Often the frustrations experienced working in these truly poor organizations and situations cause us to examine our motives and ourselves. If we are honest, we find that we seek influence, riches and praise for what we do even if we say we don’t. As we are being stripped of our illusions of power and privilege, it is not comfortable. For the first time, we begin to experience poverty *forced* upon us rather than *chosen* by us, and we are not happy. Loss of control in our

lives can give many of us our first taste of what Franciscan poverty really means. Our lofty image of Lady Poverty becomes in reality, a cruel companion.

In order to make sense of this, let’s explore why Francis extolled the virtues of Lady Poverty. Francis appreciated how God lowered Himself to be born poor. Jesus (God) was placed in a manger enclosed in a cold stable- housing for animals and not a fit shelter for people. Mary and Joseph were traveling - just passing through Bethlehem on the road to Jerusalem. They would be considered immigrants or foreigners now; second-class citizens not given the same rights as residents.

However, Jesus’ poverty is not only the material poverty of the nativity. God *chose* poverty! He *chose* to be stripped of his power as God and to be limited by a human body subject to disease and illness. When He took upon Himself the human form, He *subjected Himself to His creations* - human beings to whom He gave the power of free will. Now that’s poverty of self! God, as Jesus, chose to be dictated by the decisions of people, ridiculed by the crowds, challenged by the Pharisees, and condemned to death - all because He wanted us to love Him freely and unreservedly. He stooped down to us in love and shared our very existence *only* because He loves us! Our poverty became God’s poverty; our life, His life!

God became one with His creation of people so that we could experience Him in touch, action, word and life. He lowered Himself to let us experience Him at our own level and thereby love Him more. That was His hope in love.

If we continue to persevere in ministry, we learn that true poverty can mean becoming poor in spirit. Our attitude begins to change. In unity with our God, I can now experience the reality of poverty - the stripping of my ego, power and independence. Instead of serving the poor, I am poor myself. I am no longer working *for* God; now, I am doing God’s work. It is all about God, not about me.

As we follow Him, we pray that we can live in His poverty for others. O Lord, help us convert our hearts. Help us to follow your example by stripping ourselves of impediments that might hinder us from encountering the “Presence” in each other. Help us to focus more on others, and less on ourselves. As lesser brothers and sisters in penance, help us to rededicate ourselves in following your example and therefore join in unity with our Beloved. In penance or conversion, help us to be willing to embrace Lady Poverty in our lives and focus our heart on what is most important... You, my God!

The Little Town of Bethlehem

By Faith Libbe, SFO

This past December, I was enjoying a lovely Sunday afternoon placing fragrant evergreen boughs on the mantle of my fireplace, and enjoying the beautiful Christmas hymns playing in the background. Suddenly my delight in the fragrant evergreen turned to sadness, as I heard mention of Bethlehem in the lovely hymns. Make no mistake, the thought of the birth of Jesus, our Lord and Savior, delights my heart with joy! It was in the recollection of the town where Jesus was born, the "little town of Bethlehem," that was breaking my heart that day. For I have seen with my own eyes, the plight of the Palestinian Christians presently dwelling in the town of Jesus' birth. An eyewitness to their plight, I will always feel a responsibility to care for them...born out of the love God has placed in my heart.

The sadness that welled up within me, on that December day, quickly gave way to a determination to **do something**...to take some type of action at that very moment. In an instant, I knew the action I was going to take would be in attempting to write an article about what I was feeling, desiring once again, with all my heart, to "Be a voice for a people without a voice"...the "forgotten faithful" of Bethlehem. I thought that, possibly, one way to spark the interest of fellow Americans in present day Bethlehem would be to simply pose the following questions: "**Where is Bethlehem and what is it like to live in Bethlehem in the year 2007?**" If asked the question, "Where is Bethlehem?" some might answer, "Bethlehem is located somewhere in the Middle East." Then I thought, others might answer, "Bethlehem is located in Israel." The first is true; the latter is not true. Bethlehem is not located in Israel, but right outside of Israel, approximately 6 miles south of Jerusalem. Bethlehem is located in the West Bank. The West Bank comprises part of the Occupied Palestinian Territories. The Occupied Palestinian Territories also includes the Gaza Strip and Arab East Jerusalem. The United Nations generally uses the term, "Occupied Palestinian Territories" with the "Palestinian" label having gained use since the 1970s. Previous United Nations Security Council resolutions (such as 242 and 338) use the term "Territories occupied by Israel." The present day city of Bethlehem is militarily occupied by Israel.

In regards to the question, "What is it like to live in Bethlehem today?" some reflecting on our traditional nativity scene, might say, "It is peaceful, with shepherds and sheep roaming about freely, with palm trees, perhaps desert, and folks traveling on camels." But, please know, my dear brothers and sisters in Christ, life in present day Bethlehem is all but peaceful and serene, with folks free to roam and travel as they wish. Let us not mince words; it is a fact that our brothers and sisters in Christ living

in Bethlehem are **not** a free people. The harsh reality is that a huge Wall is now surrounding most of Bethlehem. When I saw this Wall with my own eyes, up close and personal, my heart sank. I just wept when I returned to my room. Yes, I just had to weep. A concrete Wall that is 26 feet tall, with razor wire, electric fencing, sensors and cameras, surrounds the birthplace of our Lord Jesus Christ. Due to the severe living conditions, growing unemployment, lack of hope, the mass exodus of Christians continues. If this trend continues, Bethlehem might very soon be little more than a Christian museum with ancient shrines, but no living, witnessing community. These are the facts on the ground in Bethlehem today, sadly to say. This is a crisis. This is a crisis that all Christians need to be made aware of.

Let us pray that the lives of the Christians in Bethlehem will improve and that they will cease to feel so isolated, alone and forgotten, but instead loved and cared for. I am so grateful that many SFOs in our Five Franciscan Martyrs Region have been reaching out to our brothers and sisters in Christ through the Franciscan Foundation for the Holy Land. For more information on the Christians in the Holy Land and the current projects of the Franciscan Foundation for the Holy Land, please visit the following Websites: www.ffhl.org, www.nativityhall.com or call toll free: (866) 905-3787.

Ancient Walls, Sacred Walls, and Walls of Separation

By Delia Banchs, SFO

"Before I built a wall I'd ask to know what I was walling in or walling out, and to whom I was like to give offense. Something there is that doesn't love a wall, that wants it down." Robert Frost

Throughout humanity's existence on this earth, there has persisted a tendency to build walls to protect, to beautify, to separate and to exclude. Walls surrounded cities, castles, holy temples, gardens and even graveyards.

The **ancient walls of Jericho**, built over 4,000 years ago to protect the city, now lie many meters below the surface - time having covered what remains of their fallen ruins.

Hadrian's Wall (*Vallum Hadriani*) was a stone and turf fortification with gates, built by the Romans across the width of Great Britain to prevent military raids by the Picts, the Scottish tribes in the north, for economic stability, and to bring peace by preventing the unification of tribes from the north and the south. This symbol of Roman power, begun in 122-132 A.D. was 120 kilometers long, with many turrets, lookouts, and forts, and manned by over 10,000 soldiers and cavalry. Hadrian's Wall was the most heavily fortified border in Europe for almost 400 years.

The Great Wall of China (Ch'ang cheng – "Long City") was a fortress of solid stone and defensive wall in the northern border, built and maintained by several dynasties.

The Great Wall, built at the end of the 14th century during the Ming Dynasty (1368-1620 A.D.) is 6,350 kilometers long (3,946 miles). It begins in the Gobi Desert and ends at an oasis of the Silk Road. It had many watchtowers, gates and barracks, spanning nine provinces and 100 counties. Prior walls had been built as early as 208 B.C. to protect from raids by horsemen and nomadic tribes of Mongolia and Manchuria. Many workmen died building the Great Wall their bones becoming part of it. The Manchus conquered China by entering at the Gates of Shanhai Pass to become the Q'ing Dynasty.

The Berlin Wall was a 28-mile barrier, built by Walter Ulbricht, from August 13, 1961 until 1975, that divided the city of Berlin completely, cutting through city streets and surrounding West Berlin to prevent defections from East to West. Many families were split by it, cut-off from jobs and chances for a better life. West Berlin became an isolated place in a hostile land. The Wall (3.6 meters high) was a violation of post-war agreements and was protected by the East Germans who called it "an anti-fascist protection barrier." The Wall had 300 watchtowers and 30 bunkers. There were 5,000 successful escapes, 192 persons killed and over 200 seriously wounded. The first attempted escape occurred on August 15, 1961, just two days after the barbed wire barrier appeared, and the following year, another escapee was shot to death. In 1971, travel restrictions became more severe. The last person, shot while escaping, died on February 6, 1989. The Wall remained from August 13, 1961 until November 9, 1989, and its fall eventually led to the reunification of Germany on October 3, 1990.

The present-day walls surrounding the holy city of **Jerusalem** were built by the Turkish Sultan, Suleiman the Magnificent, in the 16th century. These **sacred** walls have 8 gates and a 2½-mile radius. The Golden Gate (the Gate of Mercy), with its graceful double-arched design, was the triumphant entry gate through which the crowd paraded the Messiah as he rode toward the Temple Mount. This beautiful gate was bricked-up by Suleiman because, according to tradition, the Messiah will enter Jerusalem in latter days at this gate. The old city contains the Jewish, Muslim, Armenian and Christian Quarters with their shrines, hostels, mosques, schools, and markets. Winding along the streets of the Muslim Quarter are the 14 Stations of the *Via Dolorosa* - the Lord's road to Calvary.

Within these ancient walls, in the Jewish Quarter, is **Ha Kotel (the Western Wall)**, a remnant of the western Temple Mount retaining walls and site of Solomon's Temple (9th century B.C.). **Ha Kotel**, also known as "The Wailing Wall" because worshippers pray and lament there, is one of the most sacred places in Judaism. The faithful place prayer petitions in the crevices of **Ha Kotel** where the Divine Presence dwells always.

Now a new wall of barbed wire and slabs of cement 25 feet tall is seen rising beyond the sacred walls and modern Jerusalem, cutting off and through neighbor-hoods, enclosing the city. This **Wall of Separation** continues to run along highways separating Israeli from Palestinian,

and totally enclosing cities like Jericho, Ramallah, Nablus, Hebron, Bethany and Bethlehem. Some Palestinians, Christian and Muslim, are isolated outside the walled areas, and some are separated from cultivated land by the wall (a total of 22 % of the West Bank Palestinian population). **The Wall** impedes many Palestinians from work, health care, education and an adequate standard of living. There are some 90,000 Arabs with Israeli identity cards from East Jerusalem who lived outside of Jerusalem's boundaries prior to the Wall. When the Wall is completed, 89.5% of the Palestinian West Bank population will be trapped inside it. **The Wall** will have an impact on the future of Jerusalem as the capital of Israel.

The Wall's length when completed will be 832 kilometers, and it consists of a complex series of concrete wall blocks 25-27 feet tall, electronic fences, observation towers, trenches, patrol roads on the Palestinian side, and razor wire. Travel is restricted by identity cards and permit requirements. **The Wall** (built in the Occupied Palestinian Territory by the Israelis) was determined to be a breach of international law by the International Court of Justice, after the UN General Assembly requested an opinion, in July 2004. Further plans include totally separate highway systems.

If Jesus walked his native land today, he'd need a passport and permit, and would, probably, still be denied access to his birthplace - many Christian and Jewish holy places lie in Palestinian lands. During December 2005, there were 5,000 requests to allow worshippers to attend Midnight Mass on Christmas Eve in Bethlehem - only 1700 tickets were available to enter at the security gate.

The divisions within Christianity make it obvious that Christians have little to offer for reconciliation between Israelis and Palestinians. Force is seen as the only way to peace - a peace that depends on violence, occupation and an ever-expanding wall.

Now our own U.S. border has become "a multifront war" with undocumented immigrants and drug smugglers by the thousands. Our border is divided into sectors by the US Border Patrol: El Centro (CA), Yuma and Tucson sectors (AZ), El Paso, Marfa, Del Rio, Laredo, McAllen sectors (TX). El Centro, Yuma, Tucson and El Paso have fences (total 86.5 miles) while the other sectors do not. The US-Mexico border is 1,951 miles long - proposals to fence or wall in the entire border are being discussed, in addition to stationing units of the National Guard to augment the US Border Agents (10,000+). Last year, 450 people died crossing the border. Undocumented immigration takes place in our coastal waters, too: off the coast of Florida or Puerto Rico. If a look at past and recent history can serve to en-lighten - it would seem that walls and fences don't necessarily "make good neighbors," certainly don't bring about lasting peace, nor stand the test of time. If we want peace in our world we must struggle for justice for all peoples. We must pray and work for it. Prince of Peace - your children everywhere long for peace! *If you want Peace, work for Justice.* Pope Paul VI

The Korean Culture: “Land of the Morning Calm”

By Paul W. Park, SFO

Korea is one of oldest countries in the world. The 5000-year history of Korea shows us how great this country was. Unofficial records tell us the history of Korea goes back to more than 10,000 years and ancient Korean dynasties dominated all of modern day Manchuria, most of Northern China, up to Mongolia, and the Far Eastern part of Russia. Certain historians even insist that the Chinese Great Walls were built to protect their people from ancient Korean attacks. Many archeological and DNA research analytical evidences support these kinds of assumptions.

Korean culture experienced three different religions: Buddhism, Confucianism, and Christianity. Buddhism was introduced to Korea in AD 372 through China, and accepted by leader groups and commoners as well until the 14th century. The Yi dynasty adopted Confucianism as their ruling guidelines for over 600 years. Those two religions are still part of Korean lifestyle of today.

Christianity, especially Catholicism, was introduced into Korean society in quite a unique way. Korea was unknown to the Christian world until the date when Korean Catholics contacted them in the latter part of the 18th century. A small number of elite Confucian scholars, during the Yi dynasty, discovered Catholic documents in China and started to study them academically, comparing them with Buddhist and Confucian literatures. They were drastically fascinated by the truth in them. They decided to send Sung Hun Yi to China for further research on Catholicism. Mr. Yi met a Jesuit priest, Fr. Gramont, and this priest baptized him as Peter on February 24, 1784. Peter returned to home with many Catholic documents, including Fr. Mateo Ricci’s books on Catholic catechism. Sung Hun Yi played a temporary cleric role and baptized fellow laymen until the bishop in Beijing stopped him, in 1789. This was how the Korean Catholic church started. None of the religious or missionaries had been involved in the events, until Korean Catholics invited the Chinese priest, Fr. Zhu Wenmiao. At that time, the Korean Catholic church had grown to over 4000 members.

Christianity was a serious challenge to existing social orders in Korea, at that time. The Christian principles that taught equality of every human being brought the sense of serious challenge to the society in which distinct hierarchical social classes existed. The second problem of Catholic Church, within the Korean people, was the different views on the spirits of ancestors. Traditionally, Korean Confucianism respected descended ancestors as living gods.

These two major conflicts, combined with some minor issues, created huge social troubles between general citizens and Catholics. The central government took this problem seriously and used a repression policy against newly established Catholics, throughout the next 100

years. They classified Catholics as pagans and prohibited people from practicing it, by burning all Catholic materials and books. The first martyr, Bum-Woo Kim was put to death on 1785. Under such oppression, merciless persecutions lasted for nearly 100 years, killing over 10,000 Christian up to 1880s including 300 Catholic martyrs officially counted by the government. Pope John Paul II came to Korea and, in 1984, canonized 103 martyrs. A 13-year-old boy, 9 French priests and one Chinese priest, as well as the first Korean priest, St. Andrew Dae-Kun Kim, are among them. None of the Protestants were prosecuted for religious reasons in Korea.

How would they be able to sustain their faith to our God, who was not known to them previously, even without any support, either from Vatican or other religious?

Firstly, the people of latter part of the Yi dynasty were hungry for new value concepts and ready to accept a new religion, rather than upholding traditional and conservative cultures. Secondly, Koreans are very religious. Thirdly, the Korean people, who had suffered from oppressive pressures of a corrupt regime, were ready to welcome fresh Christianity as a religion, as well as a realistic device of social reformation.

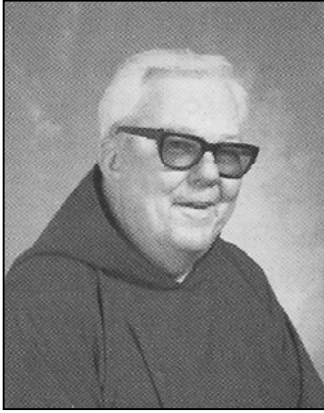
Koreans are family oriented people, as are other Asians. However, Korean family structure is different, in many respects, from other Asian families. At that time, three, or even four, generations lived together within one roof. Accordingly, until even recent times, it was easy to count up to 15 or 20 members in a family.

The roles of older generations in the family are very important in family decision-making. The power of the patriarch has never been challenged. Everyone of family is expected to be absolutely obedient to the patriarch, without fail. The role of patriarch passes on to the first son, then to his first son, and so on. Many cousins made up a typical living community within one village, such as Kims’ village, Yis’ village, and Parks’ village... Entire neighborhoods are cousins.

Confucianism taught us “**king and teacher are the same as your father.**” Every one in the nation belongs to the king; the teacher gives us education and makes us civilized. Human beings become as wild as animals without education. And we do not exist today without father. Therefore, every human being must obey and respect **King, Teacher, and Father.**

Seemingly, it was not too difficult to accept the principles of the Trinity of the Christian faith for the Korean people, who had this kind of mentality at the early stages of the Korean church. Once they accepted the Christian faith, the same faith could be spread quickly through the living communities, which consisted of cousins and close relatives, and then developed into sound, faithful communities of Christianity.

In Korea today, the Catholic Church is one of the biggest religious groups, with 3.5 million members and strongly influences life in Korean society. Virtually, every major city in the United States has a Korean Catholic church.



**Fr. Ulric Buening,
OFM, Cap.
1927 - 2006**

By Lester Bach, OFM Cap –
Marie Amore, SFO

Fr Ulric Buening was born on May 13, 1927, in Fennimore, WI. He joined the Capuchin Order in 1946 and made his solemn profession on March 3, 1949. He was ordained on August 27, 1953. He died on November 16, 2006. Though he worked in Capuchin parishes in Milwaukee and Appleton, the majority of his ministry was spent working with what was then called the Third Order of St Francis (TOF). Among the roles he held in the SFO are the following:

- Provincial Spiritual Assistant
- Served on the General Council of the TOF
- USA Commissary for the Federation Commissariat of the TOF
- National director of the TOF bonded to the Capuchins
- Participated in writing the new SFO Rule which was approved in 1978

Ulric is mentioned in *The Fennimore Times* of October 14, 1976: *Fr. Buening serves as national spiritual assistant of the TOF. In this capacity he travels to many countries, attending meetings as well as ceremonies in Switzerland, Rome, Italy, Spain, Yugoslavia, Argentina, and Brazil. Just recently, he returned from a mission to Rio de Janeiro.*

But the listing of ministries and travels does not reveal the dedication Ulric had for the SFO. He was the only friar I knew who could quote the Constitutions by article and number and then proceed to tell me what it said. He didn't need a book. His memory had absorbed the writings that were important. In his day, pastoral visitations were conducted every year. Ulric had one talk that he gave to each fraternity for the whole year. It was his way of ongoing formation. I know, because I was spiritual assistant to four fraternities and listened to the same talk four times. He was respected by friars and seculars alike. People listened to his input. In the early days of NAFRA, each provincial assistant came to the national gatherings. Often there were as many, or more, friars than seculars. Ulric spoke out and said: *Why is this necessary? How can seculars govern their own order when in reality the friars are voting on all issues and elections?* It was after this that CNSA

was formed. Ulric, Jim Lynch, Anneta Duveen and Marie Amore were representatives from the USA, when the Constitutions were written in Rome.

Ulric was also known as a great fisherman. He always managed to add a couple of days to visitations when he was in good fishing territory, whether in northern Wisconsin and Michigan or visiting fraternities in Montana. His nickname was "Doc," since he could handle any wounds that popped up among the friars or seculars. He was from Wisconsin, but for some reason was a fan of the Chicago Bears football team as well as the New York Yankees baseball team. This obviously triggered many "heated" discussions in friaries dedicated to the Green Bay Packers and the Milwaukee baseball team.

When he was diagnosed initially with cancer, he continued to try to do his ministry. But it got to be too much and he retired. It was not easy for him. Yet, whenever I visited him and asked for help, he gave it well and without any criticism. We have all been blessed by his dedicated service. May he continue his ministry for us in his new home among the mansions Jesus prepares for his faithful servants.

Kathryn (Kay) L. Keyes, SFO, Ph.D.

By Elaine S. Hedtke, SFO

On November 14, 2006 at about 3:30 p.m. our sister, Kay Keyes, returned to the Lord. Kay was born 7/16/1921 in Washington, D.C. She began her long and passionate teaching career at the age of 16, with a war-teaching certificate. Subsequently, she obtained both a Master's and Doctoral degree in education. In October of 1983 Kay and her husband Jim professed the Rule of the Secular Franciscan Order. Kay, well versed in Franciscan spirituality, brought the same self-emptying, passionate gift of service to the Franciscan community, that she had shared for years with her educational and parish communities. On occasion after occasion, she humbly said "yes" to the repeated call of her brothers and sisters to servant leadership. She served as minister and formation director in her local fraternity; helped establish and solidify another fraternity; served as the regional formation director for two terms; and provided spiritual assistance to yet another fraternity. She stands as the model for servant leadership in our region. Kay truly emptied her self in service to others...her family, her community, her church, and her Order! She will be sorely missed.

Kay is survived by her husband, Jim, and her children: Bob (Marsha), JoAnn (John), Denis (Cathe), Thom (Teri), and Jamie (Wende), as well as nine grandchildren.



CNSA News & Views

Reports - Information - Recommendations - Reflections
For Spiritual Assistants & all Franciscans

✦
Lester Bach OFM Cap

FRANCISCAN FAMILY CONNECTIONS

*A program to prepare people to serve as
spiritual assistants to the SFO.*

The present situation of spiritual assistance to the SFO is a challenge. There is, in some areas, a lack of friars to serve as spiritual assistants at the local and regional level. Acknowledging reality, CNSA initially prepared a training program in 1996 called *Life-Giving Union* and revised it in 2005. Training non-friar applicants to be spiritual assistants is important. Assisting friars in their role as spiritual assistants has equal importance.

Life-giving Union is not adequate for training both local and regional spiritual assistants. Continued *vital reciprocity* between the 1st Order/TOR and the SFO is essential. Our training/formation program must be as good as we can make it.

CNSA is providing a new program: *Franciscan Family Connections*. After reviewing the book Patrick Mendes SFO wrote : *It is truly outstanding! I wish we had it when I was taking the LGU course four years ago!*

We urge all spiritual assistants to read the book. Applicants wishing to prepare for spiritual assistance need to take the year-long course contained in *FFC*. Anyone looking to develop an understanding of the role of spiritual assistance is encouraged to read the book. It is available from Barbo-Carlson Enterprises. *Check the back cover of TAU-USA for more details.*

QUINQUENNIAL SA WORKSHOPS

PSA's and RSA's: Our annual meeting will be part of the Quinquennial Congress. We will have several sessions on SA's as well as a workshop on leadership and how to share it. We urge all SA's to attend the Quinquennial in Pittsburgh, PA. We hope to see you there.

Sign up now for the "Q" and enjoy a week with dedicated Franciscans. In addition, you will have an opportunity to share your experiences with the friars of CNSA. However it is possible, we look forward to seeing you in Pittsburgh, PA.

REFLECTION

Francis never led protests against church or government actions, though he was tough on friars building big buildings! Francis was "Catholic" and loyal to the Church. It is also true that he couldn't stand to see the Church lose her luster. He chose the gospel life to illustrate what the Gospel asks of believers. When the Church questioned his lifestyle, he held his ground and continued his pursuit of gospel values. Clare followed a similar path in her dealings with the Church. They never lost sight of the vision the Holy Spirit gave them. Imaginative and prophetic, they were faithful to the Gospel.

The point? Franciscans push forward in the Church and society with a spirit that is less condemning and more constructive. We critique without destroying people. We move in uncharted waters without having to make fun of those who refuse to accept our way of life. We do not stand still because there is no precedent for what we do. We move ahead without having to demolish other people. Our task is to speak a 21st-century-language with a Franciscan brogue.

We live and vision **LIFE**, not death! **Hope**, not despair! **Imagination**, not mental roadblocks! **Compassion**, not a safe ignoring of human needs! **Wonder** at scientific discoveries, not idol worship of the latest scientific theories! **Work for social justice**, not apathy in the face of a controlling power. **Freedom to move** rather than a desire to remain static and secure. **Trust in God** rather than trusting only in our own wisdom.


781 years after Francis' death, we must make the same kind of difference that Francis made. We welcome all people. We oppose violence of any sort. We bring a contemplative spirit to a busy world. We are actively in the forefront in showing what a difference a Franciscan spirit can make.

Lester Bach OFM Cap

For we have been called to this: to heal the wounded, bind up the broken, and recall the erring.

*Legend of the Three Companions
Francis of Assisi - The Founder, Vol II - Page 102*

Quinquennial Congress

Moves to New
 Location

By Robert and Mary Stronach, SFO

It's a scenic river community. In fact, it's where three major rivers converge. It's also home to the Steelers, Penguins and Pirates. Yes, Pittsburgh, Pennsylvania will host the 17th **Quinquennial Congress**. Held every five years, the Congress will convene July 3 at the **Radisson Hotel Pittsburgh Green Tree**, 101 Radisson Drive, Pittsburgh, and run through July 8.

The 'Q' Planning Committee had to change plans and relocate the congress from Steubenville, Ohio to Pittsburgh in order to better accommodate the needs of the Secular Franciscan Order, reported past National Vice-Minister and 'Q' Chairperson **John Sanborn, SFO**.

"We are delighted with the Radisson Green Tree facility, which has a convention center and breakout meeting rooms, all in close proximity," Sanborn said. "It will facilitate our featured presentations, the daily liturgies, and the three tracks that the Congress will offer – the general sessions, the youth/young adult track and the sessions for spiritual assistants. In addition, the meeting rooms and the hotel's 465 guest rooms are equipped with complimentary high-speed internet access."

The 'Q' offers Franciscans of all stripes, and anyone with an interest in St. Francis of Assisi, to share and explore the Franciscan charism. With a focus on celebrating cultural and ethnic differences, the 'Q' theme is "**Many Cultures – Through Francis – In Christ.**"

The multicultural theme will be highlighted during liturgies and presentations.

There will be masses in Korean and Spanish, plus an Eastern Rite Divine Liturgy and an Indian, Syro Malabar Rite mass.

In addition to three plenary addresses, there will be sessions and workshops on the following topics:

▶ *Care Giving and the Elderly* by **Patti Normile, SFO**, former teacher, hospital teacher and retreat director. She has written several books and is the author and teacher of "Caring with Faith," a video series designed to train people for ministry to the sick and dying.

▶ *Spirituality in Today's Secular World* by **Ed Shirley, SFO**, professor of religious studies at St.

Edward's University in TX and chairperson of the National Ecumenical/Interfaith Committee.

▶ *Secular Franciscans and the Catechetical Ministry* by **Ron Pihokker, SFO**, director of the Catechetical Office of the Arch-diocese of Newark, NJ and chairman of the Religious Education Division of the National Catholic Education Association.

▶ *Francis, Divine Providence and Our Secular Life* by **Javier Orozco, SFO**, chaplain at DePaul University and newly elected vice-minister of the Mother Cabrini Reg.

▶ Besides the general sessions, there will be Youth and Young Adult sessions for those between the ages of 16 and 26; and sessions for Spiritual Assistants.

▶ The Youth and Young Adults will participate in a **Franciscan Youth Congress**, the first one held in the USA in over 30 years. The Youth and Young Adult track will include a collection of new tennis shoes and socks to be donated to *Footprints Ministry*, a non-profit organization which helps the underprivileged, begun by Rose Averill, SFO. The Franciscan Youth Congress will also include workshops on *Youth to Youth Leadership Training*, *Franciscan Ecology* with an *Urban Renewal Restoration Project*, other activities, and dances.

▶ The **Spiritual Assistant** sessions will provide hands-on training and formation for those religious and lay who are serving SFO fraternities as spiritual assistants.

"The Quinquennial Congress is open to anyone who loves Francis of Assisi – his spirituality, his ability to think outside of the box, his dedication to church (despite its faults), his willingness to 'embrace the lepers' of society and his kinship with the world and its creatures," Sanborn noted.

Situated just three miles from downtown Pittsburgh, the Radisson Hotel Pittsburgh Green Tree offers complimentary airport transportation and free parking for guests.

Said National Minister **Patrick Mendés, SFO**: "They have given us a very favorable package. The dates remain the same and there will be a bit of savings over the previous venue...On behalf of the National Executive Council, I want to express our heartfelt thanks to (former National Minister) Carol Gentile, who handled the highly successful negotiations with the hotel, and to the entire 'Q' Planning Committee for their diligence and perseverance." Mendés encouraged all U.S. Secular Franciscans to consider attending the Quinquennial Congress, and urged regional and local fraternities to send representatives.

(See Registration form on page 24).

Humor Page

Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some humor out of life,
And pass it on to other folk.

By Dolores Cullen, SFO
Humor Editor

A LITTLE WISDOM NEVER HURT

Dear God, I have a problem, it's *me*.

When in doubt, just take the next small step.

Nearly all men can stand adversity, but if you want to test a man's character, give him power. Abraham Lincoln

Laughter is the brush that sweeps away the cobwebs of the heart.

Don't argue with an idiot; people watching may not be able to tell the difference.

HOW TO LIVE LIFE...

Be Calm... Quiet... Tranquil...

Bloom as often as you can...

Stay close to your family...

Explore the world around you...

Spread your wings and take off on your own...

Then enjoy the comfort of coming home again...

Life is short.

Let me say that again...

Life is SHORT!!

Take time to enjoy all the little pleasures that God has provided for you...

If you need some hints...

Go back and read this again!

Accept that some days you're the pigeon, and some days you're the statue.

Always read stuff that will make you look good if you die in the middle of it.

A closed mouth gathers no feet.

Everyone seems normal, until you get to know them.

There is a very fine line between "hobby" and "mental illness."

Experience is a wonderful thing. It enables you to recognize a mistake when you make it again.

There is no key to happiness. The door is always open.

It's those small daily happenings that make life so spectacular.

Silence is often misinterpreted but never misquoted.

It doesn't take a very big person to carry a grudge.

Anger is a condition where the tongue works faster than the mind.

Forbidden fruits create many jams.

Opportunity may knock once, but temptation bangs on the door forever.

Some minds are made like concrete - thoroughly mixed up and permanently set.

Our background and circumstances may have influenced who we are, but we are responsible for who we become.

To ignore the facts does not change the facts.

Enthusiasm is contagious. You could start an epidemic!

When you harbor bitterness, happiness will dock elsewhere.

Letting the cat out of the bag is a whole lot easier than putting it back.

EGOTIST: Someone who is usually me-deep in conversation.

Be kinder than necessary, for everyone you meet is fighting some kind of battle.

Don't use a big word where a diminutive one will do.

If anyone speaks badly of you, live so that no one will believe it.

Faith is the ability to not panic.

Be glad God doesn't give us everything we ask for.

F r a n c i s



Francis

By Nancy Mc Kenna, SFO

Perhaps we feel oppressed by the speed and consumerism of our society which makes the popular image of Francis into that of God's Jester, the little man of Assisi using two sticks for a violin, as he walks in the field. However, Francis used his mirth to reach the populace with an important message. It is precisely this side of Francis that attracted great thinkers and writers of the medieval period: Bonaventure, Bacon, duns Scotus to name a few.

It is through such great writers that we receive our information about Francis. It is through their writing that Francis is revealed: not only as a minstrel but also as a wise man who wishes to re-unite the Church. Francis reached his audience through the use of allegory. It is through examining this allegory that we can find our role as Franciscans as well.

Take the story about Francis preaching to the birds. While walking, he sees them, and goes over to sing the hours. The birds did not quiet, so Francis says, "little ones, cease your singing until we have fulfilled our duty in praising God." (Bonaventure) Murray Bodo refers to these birds as poor and ragged as was Francis himself. But we must consider Francis' mission. The human poor, the human ragged of the time were disenfranchised. As the sparrows are prey for hawks, they were easy prey not only for the abuses of the government, but also for schism, and joining religious cults that approved abortion, murder, fornication, and rebellion. Francis realized that the Church cannot be One and Catholic unless the entire body were reunited. Society is like a circle, with the outcast around its outermost edge. Thus, his first ministry was to the lepers: the most outcast of the outcasts. But had he stayed with that ministry, his

actions would have been a small act of charity – not a civilization-reforming act. He preached to the birds as an example – to bring the disenfranchised back into the true Church. He was saying the liturgy of the hours to speak how to bring these little ones back – not by being among them, but by bringing part of the Church to them in a way they understand - singing to the birds. We are to re-form the circle today by humbly bringing the Catholic Church to the poor, the disenfranchised by singing to them in a language *they* understand.

Let us look, too, at the story of the Wolf of Gubbio. The wolf is terrorizing the populace. It is keeping them in their town, keeping people in their place. Francis went to Gubbio because of this wolf. Now, remember that Francis was part of the upper middle class, a son of a wealthy merchant but one step from upper class society. Francis had also been a minstrel and would have been what his father wanted to become: a minor nobleman. Francis was literate and well aware of the poetry of the day; He knew well the politics of the day. About this time a famous poet (Walther von der Vogelweide, 1170-1228) wrote a poem about Innocent III entitled *The Papacy as Wolf*. Pope Innocent III was unlike his predecessors. He believed he held the keys to heaven and had the right to keep the order of the political world. He sent the German adventurers back and gave the realms of Northern Italy back to their own rulers. He protected Sicily for the underage king of that land. He took back the papal possessions and set about chastising monarchs who were not ruling properly or fairly. Francis was dismissed from his first audience with the Pope. But as the Wolf of Gubbio accepted Francis after he had spoken to the wolf, so did the Pope at the second audience embrace him as a son of the Church. Francis told the people of Gubbio that they should feed the wolf properly – and in return the wolf will not terrorize them. So, too, the people of God need to give proper reverence to the teachings of the Church and to the Pope – the head of and symbol of our Church and care for one another so we would not need to be chastised.

In 1219, Francis went to see the Sultan Malek Kemel in Damietta. He did not send emissaries. He did not send his followers as troops to assist the crusaders. He went there, himself, to talk to the sultan to tell him about Christ and the message of peace. He, personally, went to make a difference by talking face to face with a militant Muslim, to speak words of peace, and to explain our Catholic faith.

Francis taught in parables not by speech alone, but by his actions.

Classic Franciscan

Fred McCarthy, SFO: The Divine Comic

By Julia Pearson, SFO

*"Brothers, I wish that God would give me
an entire forest of these Junipers."*

Francis to his companions

Brother Juniper and St. Francis were fellow citizens of Assisi's soil, growing up as friends. The holy Francis was captivated by Juniper's utter cheerfulness and generosity. In the *Mirror of Perfection*, Francis includes in his description of the perfect friar: "...the patience of Brother Juniper, who attained the state of perfect patience because he kept the truth of his low estate constantly in mind, whose supreme desire was to follow Christ on the way to the cross. Thanks to Fred McCarthy, there has been a "forest of these Junipers" over the years, in newspapers internationally in a cartoon with the name of "Brother Juniper."

Fred McCarthy was born in 1918 and grew up in Boston, Massachusetts. While still a freshman in college in 1937, he became a professed member of the Secular Franciscan Order. McCarthy first learned of Juniper from the early Franciscan classic, *The Fioretti*, and started sketching his "Junipers" on posters, during his college career. He created a character, "Friar Sad Sack," which appeared in a newsletter to Franciscan chaplains.

After graduating from St. Bonaventure University near Buffalo, New York, with a degree in Humanities, McCarthy became art director for "Friar," a religious family magazine. According to McCarthy, he began inserting his "Juniper" cartoons "to zip up its rather quiet prose." The special qualities of humor, characterized in the little friar character, attracted the attention of an author's agent in New York City. The agent, who happened to be Jewish, succeeded in selling his "Juniper" cartoon to Doubleday, the largest book publisher in the world. Signing the cartoons simply as "Mc," McCarthy created eight comic books for Doubleday, which over the years has sold a million copies. Seeing the comic books sell so rapidly, newspapers came calling and in 1958, "Mc's" literary agent was able to sign him to a 7-year contract with Publishers Syndicate of Chicago. In the same year, "Brother Juniper" began running in a hundred newspapers across the United States, principally in cities with fair-sized Catholic populations. Shortly after, "Brother Juniper" moved

BROTHER JUNIPER



BY Fred McCarthy, SFO

into international syndication, running daily in newspapers on four continents, appearing in Italian, Spanish, and Portuguese dailies, as well as in Central and South America. He also appeared in Rupert Murdoch's Australian press and in the capital city of the Philippines.

The beloved "Brother Juniper" is the only religious-themed comic EVER to be syndicated internationally in the 110-year history of the "funnies." After 31 consecutive years, "Brother Juniper" was retired by McCarthy. He considers "Brother Juniper" to be his life work. He lifted this Franciscan clown from the 13th century, gave him a cartoonist's nose job and some extra pounds, then plunked him down in the current Main Street of every town, as well as the friary. One of the Brother Juniper cartoons was named "Brotherhood Cartoon of the Year" by the National Conference of Christians and Jews, who made it into an animated Brotherhood TV commercial for the entire month of February in 1960. Somewhere, Brother Juniper, Francis, and the rest of the original Assisi "townies" are smiling with/for their Brother Fred for this honor.

Forty years ago, a beautiful Danish woman, named Lilly Brandt, joined McCarthy in marriage. Today, they share a pew at daily mass in Delray Beach, Florida, where they live. The rosary is also a special part of McCarthy's devotions. He has lectured on the subject of art at 40 colleges, among them Yale, MIT, and the University of Vancouver, as well as teaching at both Florida Atlantic University and the University of Miami. Since Fred McCarthy prays through his artwork, his alma mater, St. Bonaventure University commissioned him to create portraits of its 23 presidents in commemoration of its sesquicentennial year. To paraphrase: *"Lord, give him a pencil, and his art will proclaim your praise."*



Springtime at San Damiano

By Nancy Page, SFO

Bright buds breaking
open in a blink,
Becoming boarders and
byways,
Brilliantly bejeweled
Birds, Ballerina birds,
Bouncing from branch to
branch
Baby birds, blithering for
breakfast,

Blue jays, bantering and bickering
Beyond in the boughs
Bitsy frogs burping and big bullfrogs bellowing
Bugs, busy bodies, busily bothering
Bombardier bumblebees, buzzing,
Besieging the blooms
Brooks and burns, bubbling, babbling, and boisterous
A Blizzard of blossoms, borne on the breeze
Butterfly wings, beckoning and beautiful all,
All because our God, beneficent and bountiful,
Breathes life and bestows His blessings.

Giving Thanks for Daily Graces

By Jane Deren

For the mornings we awake
With a prayer you have given us to form,
With a song you have given us to sing,
With a voice to raise for justice,
With a seed of hope you have given us to plant,
With the stirrings of peace within us,
We give thanks, Lord of Abundance.

For the days when we recognize
A sign of God's grace in the world,
The Spirit in community,
The diverse faces of the human family,
The potential for transformation of sinful structures,
The possibilities of the Kingdom of God,
We give thanks, Lord of Abundance.

For the nights filled with
The grace of reflection,
The healing of contrition,
The security of your promises,
The renewal of rest, The splendid silence of your stars,
We give thanks, Lord of Abundance.

Guide us through our days and nights
So we may create the life you call us to.
For this call, we give thanks, Lord of Abundance.

The Friar's Robe

By Vinal Van Benthem, SFO

The loosely flowing
all-enfolding sleeve
of friar's robe
Color of earth...
warmth of wool...
coolness of mother's hand
on fevered cheek
Its folds
go on
forever...
carrying wisdom to the future
from the past
It offers shelter
to the frightened...
It reaches out in comfort
to the broken.
It hugs the happy...
and consoles
the crushed spirit
No spoken words are needed,
it welcomes all.
"Come and let me
hold you, child."
For Jesus' arm is hidden
In the loosely flowing
all-enfolding
sleeve of friar's robe!



Artist

By Frances Wicks, SFO

Artists use the play of light on color
to magnify beauty.
Their gift is to blend color with light
by line or by shadow
to show what the sunlight gives
And what it takes away.

Color and Light

By Frances Wicks, SFO

It is the writer's gift to form words in a line
to
span
the
gap
from
man
to
Hand:
The hand of God.

He colors his words, but keeps them light.
How very, very bright!

The Regional Roundup

By Sandy Neal, SFO
Regional News Editor

Mother Cabrini Region

Doug and Melissa McDougall, SFO were the recipients of this year's Mother Cabrini Award. Like their patron, Mother Cabrini, they place a great deal of *trust in God*. They do this each time they go to Haiti, which is one of poorest and most politically unstable countries in the world. Doug and Melissa have traveled to Haiti twice a year for the last four years to bringing love and compassion, as well as aid, to the poor. Doug founded the Catholic Assistance Missions. On Thanksgiving Day, a new clinic built by the Haitians and funded by the foundation, will be blessed. The McDougalls are active at the Franciscan Outreach House of Mary and Joseph, where they have secured donations for 250 blankets and sheets.

Brothers and Sisters of St. Francis Region

Immaculate Conception Fraternity, Jonesboro, GA, honored three of its members at a jubilee celebration on Oct. 28. Christine Sampson, SFO, observed her 50th anniversary of profession; Father Michael Campbell, SFO, and Laura Haukaas, SFO, were honored for 25 years each, as Secular Franciscans. Laura Haukaas is past Minister of St. Joseph Cupertino Province, which included California and Hawaii, and past International Councilor.

Christine was professed on Nov. 26, 1956, and has been a member of Immaculate Conception Fraternity since June 11, 2000. She recalls that, in the early days, fraternity offices were limited to minister and spiritual assistant, and she also remembers that Seculars were allowed to wear a scapular and cord. She told the fraternity, "It has been a long and happy journey. There have been some changes over the years, but we survived. There was always someone there to help you pick up the pieces, when needed."

St. Margaret of Cortona Region

Mt. St. Sepulcher Fraternity at the Franciscan Monastery in Washington, DC, prays the Franciscan Crown Rosary before each meeting, for world peace and for the increase in vocations. Individual members also call the Seraphic Mass Association toll free, at 1-877-737-9050 or they e-mail vspalding@verizon.net, sponsored by our Capuchin Franciscan Missionaries, and have a mass said one day a month, in honor of Our Lady's intentions, to help end the war and for pro-life intentions.

Blessed Junipero Serra Region

On December 16, 2006, Mary Mazotti, SFO, celebrated the 50th Anniversary of her Profession with fraternity members of the same Sacred Heart Fraternity, where she was professed. Her husband



Mary Mazotti, SFO

Anthony is also a member Fraternity Minister Barbara Mastrini, presented Mary with a blessing from Pope Benedict and a Letter of Commendation from Encarnación del Pozo, OFS, General Minister of the Order. Surprise guests were Past Minister Mary Lou McDonald, SFO, and Br. Bob Brady, OFM. Mary has held many offices and chairmanships over the years on the local, provincial, and national levels. She and her husband Anthony are past National Youth/Young Adult Commission Chairs. Presently, Mary is a Spiritual Assistant for an SFO fraternity.

Joan Conboy, SFO, of Pope John XXII Fraternity, went to be with the Lord on Thursday, January 4. Joan was a member of the original regional council. She served as Regional Vice Minister for many years. Services were held at St. Leander's Church in San Leandro, CA. She will be missed.

In January the Region said goodbye to John Schroeder, SFO, a much-loved, hard working Secular, who is now with the Lord. John has held positions at both the local and regional level for



John Schroeder, SFO & his wife

many years. He is pictured with his wife, Imelda. To quote the Sacramento Bee (Jan. 13, 2007), "John was a devout disciple of St. Francis of Assisi who opened his heart, his home and his family to the poor." See the entire article at: www.sacbee.com.



Please keep in prayer all the wonderful people among us, who are fighting a battle with Cancer! And pray for the fraternities, who support them....

Thanks. Sandy

Little Weeds



St. Francis of Assisi

Plaster Saints

By M. Marko, SFO
camontcu@aol.com
Brother Jacoba Community
St. Peter's in the Loop,
Chicago, IL

Ever since we can remember, the saints have been held up to us as role models, people we should emulate. And at the same time, they've been presented in such a way that most of us figured we'd never make it. We all learned just enough about them to know what they were patrons of (if anything), to find out how they suffered for God (if they were martyrs) or how good they had no trouble being (if they weren't martyrs). Looking up to them was easy - identifying with them, not so. Like, how much can you have in common with someone who's spending eternity on a pedestal with a bunch of candles at their feet . . . ?

I don't know if it's done in schools nowadays (tell me - do they still use those silly wax slates and styli?); but I really think some in-depth reading about the lives of the saints should be included in the routine. A good rendition of a saint's life can give you a whole new slant on that holiness stuff. It can certainly give us a better idea of our chances of running that race St. Paul talks about.

While it's nice to get acquainted with all your favorite and/or patron saints, even just one good biography will give you some insight. The bottom

line: they were all human. Just like us. So if they could do it, we can, too.

Yeah, I know - there are those who wore hair shirts with their diapers, there are those who had a religious vocation from the moment of conception. They're a bit difficult to emulate (if not downright impossible!). But then there's someone like Francis. You can really sink your teeth into *his* life.

While his family was well off, it was an earned well off: they weren't nobility, they were merchants. They made their money the "old fashioned way." Francis was a typical boy, enjoying time with his friends, partying, dreaming about become a knight in shining armor and bringing honor to his town and family. He actually made it to the knight part. I guess you could say he was a "yuppie."

Francis's dreams of knighthood and glory were shared by his father, who figured Francis would come home a hero and jump right into the family business. But Francis came home from war sick and broken, a mere shadow of his former self. Even then, his father probably kept the old "chip off the ol' block" fantasy going, telling himself that once Francis recovered, everything would fall into place. But when Francis did regain his physical health, things continued to stray from the plan, much to his father's chagrin.

This is not to say that the elder Bernardone didn't have a proper respect for God. He did. Went to Mass and all that. But much like Clare's family - any prosperous family - he had plans for his kids. And surrendering them to God wasn't on the agenda. This is not an uncommon reaction of parents even today. There are definitely those who are thrilled at the thought of Jimmy or Mary becoming a religious; but there are easily just as many folks who, even though Catholic, shudder at the thought of Buffy or Lance going the God route.

So while 800 years separate us from the historical Francis, we can recognize that his life was not that much different from our own. He asked a lot of the same questions, got a lot of the same answers. He was a regular guy as much as he was a saint.

We're all called to sainthood. When it comes to haloes, one size fits all. No experience is necessary. The card-carrying saints didn't start out with any more spiritual equipment than we have. But they made the best of it. We can, too.

So next time you find yourself looking up at a plaster saint, try to imagine the flesh-and-blood human being they once were. Then decide what kind of human being you're going to be. (Pedestals and candles, like batteries, not included!)



Beginning Anew . . . The Testament of St. Francis

By Teresa Baker, SFO
NAFRA Formation Commission Chair
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New Year's resolutions have become as much a part of our custom of welcoming in the New Year, as watching the Waterford Crystal Ball drop in Times Square. Each year becomes a new beginning. However, in order to formulate new resolutions, we need take stock of the past year in order to see how and what we might alter to become a better person or to reach a new goal.

We have no information as to whether or not Francis set goals for himself each New Year, but we do know from his Testament that he did surely look back over his life, to mark out those times of spiritual growth for himself. We often think of the Testament as recounting Francis' conversion, and surely it does, his ongoing conversion.

While in Rome last year for the International Forum on Formation, Fr. Martin Bitzer, OFM Conv. took us through this last document that Francis left for us. He noted that Francis saw his entire life as a relationship between himself and God. It is this relationship that Francis recounts for us here. On a careful reading of the Testament, we note the re-current phrase, "Dominus dedit mihi..." (The Lord gave me or granted me) five times. It only occurs in Francis' writings eleven times and we uncover five of them here. How important this concept must have been for Francis: *the Lord gave me*. He begins by acknowledging that he was exceedingly in sin when the *Lord granted him to begin to do penance* (1). Francis tells us, that from this sinful state, *the Lord himself led me among the lepers* (2). This was the moment of his calling. Francis' response was that he worked mercy with them. God graced Francis by

calling him away from his former way of life, a life that was ego-centered, a life that was lived solely in the world without thought of a relationship with God. Yet, it is within this situation, where he chose to remain with the lepers, that he realized what was bitterness to him had become sweet. Having accepted God's call, we note later in the Testament a similar phrasing: *the Most High Himself revealed to me that I must live according to the form of the Holy Gospel* (14). Not only did God call Francis to a new way of life, but he also outlined how he was to live out this call.

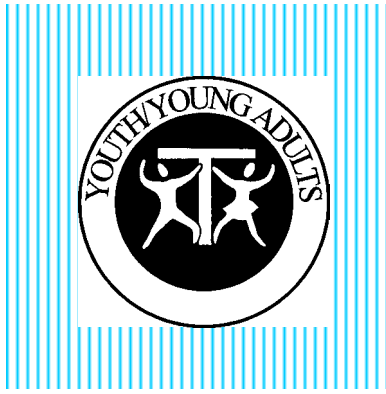
Francis also recounts other times when the Lord graced him. What did the Lord give Francis?

- *And the Lord granted me such faith in churches* (4)
- *The Lord granted me and grants so much faith in priests* (6)
- *The Lord gave me some friars* (14)
- *The Lord granted me simply and purely to dictate and write the Rule and these words* (39)

How these gifts of the Lord supported Francis in this life of penance. They provided the sustenance he needed to live out the calling with which the Lord graced him. What of us today: Might these gifts of the Lord to Francis help us live out our vocation? Might they call us to be a voice that is dissonant in our world today?

What about the gifts the Lord has granted to us personally: Have we taken stock of them? Have we used them to become the person God has created and called us to be? Have we taken them to heart, given them life, and shared them with others? How is the world different because of our participation in it? Does it hear our voice speaking out against the injustices we encounter? Do we give witness to our faith by upholding the teachings of the Church in word and deed?

As we look on Francis' recollection of his life, on the graces he did receive, we note that in his relationship with God, he did not receive a list of demands; rather, he received graces and insights. He accepted these and acted upon them. As we look over our life this past year, how did we experience our relationship with God? What words are we able to give it? How did we move from an interior receiving to an exterior giving? What does our Testament convey?



“What Do You Believe?”

By Kathy Taormina, SFO
National Youth/Young Adult Commission (FYVA) Chair
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“The apostolic teaching of the Church...is the marriage of human action and the divine.”

Dmitri Andreyev,
Russian Orthodox Iconographer

Recently, I was gifted, and greatly blessed, to attend a class on Traditional Russian Orthodox Iconography. The class of 22, included first-timers like me and Sr. Pat (a Benedictine sister who shared my table), return students and masters of Iconography. The class not only taught the techniques of writing an icon, but also was infused with the spiritual and ecclesiastical traditions and meaning behind these most sacred images.

When Dmitri, Master Iconographer and our teacher, stated, “The apostolic teaching of the Church...is the marriage of human action and the divine,” I got chills! It was like being re-awakened to why we, as Seculars, live, breathe and encounter one another within the ministry of our Commissions!

I started contemplating about the FYVA Commission and even my own personal actions within the SFO Commissions’ objectives. Did I believe in this marriage of human action and the divine? Did I see examples of human hands and hearts being guided by God in what we are trying to accomplish in the FYVA? Did I see the human and divine merging in the actions that I take, as an SFO?

I recalled the poem about how we may be the only hands/feet/and eyes of God that most people will ever encounter, but did I truly believe it? Or was I just another “do-gooder” because of the warm fuzzy feelings that I got or because of the praise I received

from those around me? Could I truly believe that an all powerful and loving God would choose the FYVA and me to bring Him into the world? All tough questions that I had to face and that the FYVA Commission had to evaluate. This is what I discovered: I have always viewed the FYVA as encompassing *ALL* the commissions. The youth have their own, specific Formation, which is geared toward their age, and determined by the Constitution and USA FYVA Statutes. They are not limited to engage in the efforts of any one of the four Apostolic Commissions, but can connect with society in the various projects and events within all of the Commissions.

Just for starters, we have a YouFra group in El Paso, Texas who have “Adopted a Highway,” a youth group in Grand Rapids, Michigan who have begun “Adopt a Grandparent,” a YouFra group in Philadelphia who initiated “Project Sleepover” after the Katrina disaster, and a youth group from Brs. and Srs. of St. Francis Region, engaging in a Mission Trip this year.

The answer to the questions, in all cases, is a resounding **YES**, except to the do-gooder question! I can see God in our youth, in the adults who journey with the youth, and especially in the accomplishments of our youth around the Nation! One can see that the divine truly is “married” to the human person in the lives of our young people, if we look for it and when found, nurture it. The FYVA challenges each Secular to do this!

To participate in this human/divine experience, all Franciscans, young and old, have been presented with two opportunities in 2007 through the Youth Lenten Project and the Franciscan Youth Congress at the Quinquennial.

The 2007 Franciscan Youth Lenten Project – The H2O Project is now underway. If you did not receive the information the FYVA sent to your Regional Minister and Regional FYVA Chair, you can find everything it all at www.franciscanyouthusa.com.

During the Franciscan Youth Congress, held within the SFO Quinquennial 2007, this July in Pittsburgh, the FYVA will be collecting new sneakers and no-show athletic socks (any size) to be donated to underprivileged youth through the *Footprints Ministry*. In 2007, may we not only be witnesses to this “marriage,” but may it be a year filled with our human actions saying, **“I DO”** to our God!

National Work Commission Project



We Would Like to Hear Your Story!

By Sally Haddad, SFO
National Work Commission Chair
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Our National Work Commission team would like to elicit stories from Secular Franciscans that reflect the practice of Article 16 in our daily living. For example, if you have a personal story about a time when work was esteemed as a gift, or as a sharing in the creation, redemption, or in the service of the human community, please share that story with us. Also, if you have a story about a time when you really felt the presence of God, while you were at work, please share that story with us, as well.

We hope to receive stories from all genres of work, and from all types of professions. Each story must be a true story, and it must be submitted by a Secular Franciscan, who is either professed or perhaps in his/her candidacy. The story must be about the author's personal experience or the experience of someone whom he/she knows personally. The maximum length is one page in size 12 Times New Roman font. Please submit your stories to me, either by mail or by e-mail. See address above.

The National Work Commission will select the best stories. We would like to present them at the Quinquennial Congress.

The stories will eventually be posted on the NAFRA Work Commission web site. Any person, who visits that site, will be able to print and distribute them, as they see fit.

We hope to receive stories from all genres of work, and from all types of professions.

Stepping Up to the Plate

By Sally Haddad, SFO

In Isaiah 6: 8, God is seeking someone to spread His Word, and the prophet, Isaiah, eagerly responds by begging God to send him. How do we respond when the Holy Spirit prompts us to perform an act of service? Are we like Isaiah, who was eager to serve or are we more like the son in Matt 21:29, who initially said "no" to working in his father's vineyard, but eventually did.

When we say "yes" to the Lord's call to serve in the same manner as the prophet, Isaiah, we are living out Article 16 of our Rule, which tells us to esteem work. The word, "work," is not limited to the concept of spiritual acts. It includes the work we do on a daily basis at home, at our places of employment, our community service, etc. We need to remind ourselves that when we are performing the mundane tasks of our daily lives, such as washing the dishes, paying the bills, or writing a report for our boss, we are doing God's work. When we are doing God's work, we need to perform that task well and to the best of our ability, not haphazardly.

Recently, I witnessed this example in my own life: I drove up to the post office in Hartford, CT, one of the distribution centers for the U.S. mail in Connecticut, because I was mailing invitations to a party that I was throwing for members of my local fraternity. This party was one week away.

I went inside the Post Office and handed my invitations to one of the workers and rushed out to my car, because I was in a hurry. Before I could to drive off, there was a knock on my car window. It was the lady to whom I handed my invitations. She had noticed that one envelope had no stamp, and she wanted to let me know, so I could put a stamp on that particular envelope. If she had not followed me, that particular letter would have come back to me instead of going to its intended recipient. That postal worker is an inspiration to me because her effort to find me was a true act of charity and it was beyond the call of duty.

In conclusion, I would like to introduce myself, as the new National Work Commission Chair, as I "step up to the plate." I would like to thank Pauline Cahalan for all the years that she has served the Secular Franciscans as NWC Chair and for all of her efforts in preparing me to serve you. I am looking forward to serving you all. Sally Haddad, SFO



Instruments of Peace

By Carolyn Colburn, SFO
National Peace and Justice Commission Chair
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“War always represents a failure for the international community and a grave loss for humanity.”

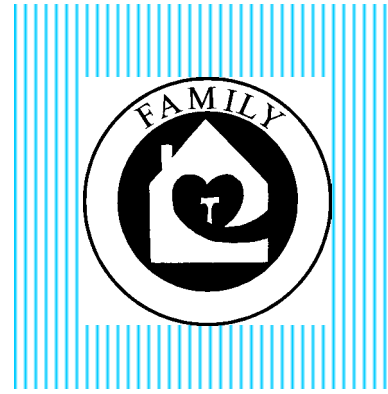
Benedict XVI , World Day of Peace Message 2007 #14

The bumper sticker on my car reads, **“WAR IS NOT THE ANSWER FCNL.ORG.”** It came from a Quaker Website that provides information on how peace/war issues can be resolved without recourse to violence.

In the Catholic tradition, war is a possibility if certain just war conditions are present. The contemporary just war conditions reflect the changes since Vatican II. Based on the destructive force of modern weapons, there is a strong presumption against war as a means of settling disputes.

In recent years the original - Jesus to Constantine - nonviolent/pacifist tradition in the Catholic Church has become stronger and continues to grow. Persons who follow this tradition agree that it is not enough to say no to war. To be effective, pacifism must offer concrete solutions in place of war. The just war and nonviolent/pacifist traditions are moving closer to one another. They are similar in that both traditions insist that repeated attempts must be made to avoid war. The difference is in the decision to take the final step of war. Even if hostilities commence, peace remains our goal and intention.

Catholic Church leaders have spoken out against preventive war. This includes wars funded and given tacit approval and support by the US within or between countries, such as has been the case in South America, and, most recently, when the US funded Ethiopian military invaded Somalia. Using war as an instrument of foreign policy can never be justified.



The Later Years...

By Ken and Kim Flanagan, SFO
National Family Commission Co-chairs
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219-661-2815

The passing on of stories and traditions is important during this stage of the life cycle.

With this article, the Family Commission wraps up a year of focus on the various stages of the family life cycle and its implications for our personal and Franciscan families. This article focuses on the later years of the life cycle. This involves the task of launching children into adulthood and independence, as well as preparing to move into a period of life where aging issues become much more front and center. In previous generations, this period of time was seen as being rather stagnate and not filled with much opportunity for growth. However, now this is a stage of life which can offer new opportunities for growth.

One of the major tasks of this period of the life cycle is to integrate one's past with the present. It is a time for coming to terms with unfinished business and to bring closure to one's past. Doing this provides a person with a degree of freedom from the past, in order to move confidently into the future. While it can be uncertain how much time one has left in this world at this stage of life, this can allow for a greater degree of detachment and being centered upon seeking the greater good.

The passing on of stories and traditions is important during this stage of the life cycle, as well. Putting the past in proper perspective and sharing one's past experiences through stories and rituals gives a person the opportunity to help shape the future.

When looking at our Franciscan family, many of whom are at this stage of life, it becomes important to “get the story out,” so that the story of the past can provide substance and guidance to new generations

of members and leaders in the Order. In this way, we are able to declare God's faithfulness to us as individuals and to the work of the Order. There are current members of the Order who have no direct connection to the life of the Order under the previous Rule and need an understanding of what that experience was like in order to build upon the past, as we move towards a new future for the Order.

Members who are at this stage in life can be some of our most available members; providing outreach to those in need in our local, regional and national fraternity. They are also the ones, who have more time to be "prayer warriors," through intercessory prayer activities.

Some questions for reflection are:

- How do we express appreciation for members of our family and fraternity for their past efforts and involvement?
- Do we schedule meetings and other activities in a way that allows our older members to participate?
- Are we providing opportunities for family and fraternity members to "tell the story" of how it used to be and share implications of the past for our present and future?
- What are some roles and/or responsibilities assumed by some older members of our family and fraternity?



Beyond Tolerance

By Ed Shirley, SFO
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***When a devotee of one religion hears
the prayers of a devotee from another,
they recognize that devotion, just as a mother
recognizes the cry of a child not her own.***

Hazrat Inayat Khan

There are many ways to approach both ecumenical (within the Christian family) and inter-religious (with non-Christian traditions) dialogue. I would like to suggest three stages for ecumenical and inter-religious understanding: tolerance, admiration and emulation.

Tolerance: The first stage of our endeavor is tolerance. Tolerance is admitting that those who differ from us have a right to exist. A quotation sometimes associated with Voltaire says, "I may not agree with a word you say, but I will defend to my death your right to say it." We must begin (as all good Catholics must) with a confession that we have not been tolerant. We have produced far too many Torquemadas, too few Francis of Assisis.

Admiration: The next stage is admiration: I begin to see characteristics in the religious other that echo my own ideals, and, perhaps, even challenge my own commitment to those ideals. I see Baptists reading their Bibles, and admire this; in fact, I feel just a little embarrassed at how infrequently I open mine. When I see Muslims stop to pray five times a day, I think of the difficulty I have, to "fit in" Morning and Evening Prayer. I was once asked publicly, "How can you admire these people? They don't believe like you do." My response was: Jews have struggled to hold to their traditions despite centuries of persecution. Muslims fast from food and drink during daylight hours in Ramadan, even in cultures that do not support this practice. Hindus, as a whole, are able to see the Divine Mystery manifest in seemingly contradictory ways. Buddhists explore the Great Silence that permeates all of reality, and practice compassion and non-harming toward other beings. What is not to admire?

Emulation: Sometimes our admiration for another becomes so great that we may find ourselves deciding to cultivate new attitudes or practices. Is there any doubt that our present emphasis on Scripture was partly fueled because of Protestant neighbors? Popularity of the Rosary may have been fed partly through the Crusaders' seeing Muslims praying their *tesbihs*. And who could argue that Catholic rediscovery of our contemplative traditions (e.g., Centering Prayer) was not nudged by the influx of Hindu and Buddhist meditation practices?

Hazrat Inayat Khan, the founder of the Sufi Order International, said that when a devotee of one religion hears the prayers of a devotee from another, they recognize that devotion, just as a mother recognizes the cry of a child not her own. What treasures might we discover through our encounters with other religions?

***Truth is what prays in man,
And a man is continually at prayer,
When he lives according to truth.***

Emanuel Swedenborg



WORLD YOUTH DAY

Sydney, Australia

July 15-20, 2008

FRANCISCAN YOUTH MEETING

July 12-14, 2008

For more information:

www.franciscans.org.au/sfo/sfo21/wyd.htm



**CHANGE THE WORLD
IN TWO WEEKS!**

**LENT
2007**



The H2O Project is a Franciscan Youth fundraiser to help create clean water for youth and families most in need. Log onto www.franciscanyouthusa.com and www.theh2oproject.org for more information.

Treasure To Be Found:



By Bill Wicks, NAFRA Historian
Sfowicks2@earthlink.net
805-260-5577

Above is a picture of one of the thousand commemorative medals that were given out at the first national convention (our first Quinquennial Congress) held in Chicago, October 1921. Obverse: a depiction of pope Benedict XV. Reverse: a depiction of the Third Order symbol. Please search in any nook and cranny where the medal may be hiding. We would like to display the medal with the SFO archives at the Quinquennial Congress. If you find one, please notify me.

Franciscans International

Franciscans International has signed a partnership with *Edmund Rice International*, which is the international group of the Christian Brothers and the Presentation Brothers. (*Edmund Rice International* will focus on the rights of marginalized children at the international level). The signing of the partnership took place in Geneva, Switzerland, on January 22, 2007. See the FI Website for more information: franciscansinternational.org

New Book

**Recommended for Spiritual Assistants &
Student Spiritual Assistants and SFOs :**

“Franciscan Family Connections”

By Lester Bach, OFM Cap

Thank God for writers who are passionate about *equipping* the saints. Lester Bach, OFM, Cap. is just such a writer. His latest book:

“Franciscan Family Connections”

is a preparation book designed to form people who serve as regional or fraternity Spiritual Assistants to the Secular Franciscan Order. This program comes to us at a time, when many Seculars have been called to serve in this way. When read with the eyes of a student, *“Franciscan Family Connections”* provides vital information. Later it can be used, as a reference tool. This is a book that Spiritual Assistants will want to have on hand at all times. It is available now from Barbo Carlson (1-9 copies - \$14.50 ea plus S & H or 10 or more copies - \$11.60 ea plus S & H).

Attn: Regional and Fraternity Ministers

Your spiritual assistants do not automatically receive the TAU-USA. To make sure they do, please send \$4.00 per year with their names, addresses and the name of your fraternity to Marjo Gray, SFO, 1233 Corte Cielo, San Marcos, CA 92069.

National Fraternity of the Secular Franciscan Order - USA

Quarterly Financial Report for Calendar Year 2006

RESTRICTED FUNDS REPORT

| Acct# | DUNS SCOTUS GRANT | BEGINNING BALANCE | Quarter Ending On: | | | | YEAR TOTAL | ENDING BALANCE |
|-------------------------------|--------------------------|-------------------|--------------------|-----------------|------------------|------------------|-------------------|------------------|
| | | | 3/31/2006 | 6/30/2006 | 9/30/2006 | 12/31/2006 | | |
| 8220 | LEGAL & OTHER EXPENSES | 2,812.47 | 0.00 | 0.00 | 0.00 | 0.00 | 2,812.47 | |
| OTHER RESTRICTED FUNDS | | | | | | | | |
| 7307 | DONOR FUND | 10,856.39 | 700.00 | 2,189.86 | -3,743.86 | -4,754.00 | 5,056.39 | |
| 7310 | CIOPS OFFICE FUND | 0.00 | 600.00 | 174.00 | 441.00 | -1,215.00 | 0.00 | |
| 7311 | ALL COMMISSION FUND | 0.00 | 0.00 | 0.00 | 0.00 | 0.00 | 0.00 | |
| 7312 | HISTORIAN FUND | 0.00 | 0.00 | 0.00 | 0.00 | 0.00 | 0.00 | |
| 7313 | ARCHIVES FUND | 0.00 | 0.00 | 0.00 | 0.00 | 0.00 | 0.00 | |
| 7314 | FORMATION COMM FUND | 2,046.22 | 0.00 | 0.00 | -954.12 | -954.12 | 1,092.10 | |
| 7315 | ECUMENICAL COMM FUND | 1,750.00 | 1,000.00 | 0.00 | -1,000.00 | 0.00 | 1,750.00 | |
| 7317 | YFA Q22007 SCHOLARSHIP | 0.00 | 0.00 | 1,513.00 | 88.00 | 433.00 | 2,035.00 | |
| 7318 | SOUTH ASIA TSUNAMI RELIE | 1,048.45 | 681.00 | -1,708.45 | -1,708.45 | -1,048.45 | 0.00 | |
| 7335 | QUINQUENNIAL FUND | 21,412.52 | -170.19 | -1,430.21 | -3,300.21 | -2,010.66 | 14,501.46 | |
| 7319 | GIFT FUND | 0.00 | 0.00 | 0.00 | 380.00 | 380.00 | 380.00 | |
| TOTALS | | 39,526.05 | 2,790.81 | 2,456.86 | -7,468.19 | -9,876.11 | -12,096.63 | 27,429.42 |

DUNS SCOTUS SECULAR FRANCISCAN FORMATION TRUST FUND

| | Available Investment | | Total Value |
|--|----------------------|-------------------|-------------------|
| | for Grants | Account | |
| 12/31/01 Trust Fund Balance | 7,275.22 | 462,650.00 | 469,925.22 |
| Investment gains/losses | 104.48 | -86,476.00 | -86,371.52 |
| Grants Approved | -3,000.00 | | -3,000.00 |
| Grant Refunds | 5,052.69 | | 5,052.69 |
| 12/31/02 Trust Fund Balance | 9,432.39 | 376,174.00 | 385,606.39 |
| Investment gains/losses during 2003 | 45.00 | 83,081.00 | 83,126.00 |
| 12/31/03 Trust Fund Balance | 9,477.39 | 469,255.00 | 478,732.39 |
| Investment gains/losses during 2004 | 51.00 | 48,942.00 | 49,993.00 |
| 12/31/04 Trust Fund Balance | 9,528.39 | 519,197.00 | 528,725.39 |
| Investment gains/losses during 2005 | 155.00 | 23,754.00 | 23,909.00 |
| 12/31/05 Trust Fund Balance | 9,683.39 | 542,951.00 | 552,634.39 |
| 2,006 | | | |
| 3/31/06 Investment gains/losses: First Quarter | 59.00 | 13,623.00 | 13,682.00 |
| 6/30/06 Investment gains/losses: Second Quarter | 68.00 | -9,131.00 | -9,063.00 |
| 9/30/06 Investment gains/losses: Third Quarter | 76.00 | 24,691.00 | 24,767.00 |
| 12/31/06 Investment gains/losses: Fourth Quarter | 81.00 | 33,185.00 | 33,266.00 |
| Investment gains/losses during 2006 | 284.00 | 62,368.00 | 62,652.00 |
| Trust Fund Balance | 9,967.39 | 605,319.00 | 615,286.39 |

NATIONAL FRATERNITY OF THE SECULAR FRANCISCAN ORDER - USA

BUDGET FOR 2007

Approved on October 27, 2006

| Account # | Income | Budget 2007 \$10/MEM | 2007 PER CAPITA |
|-----------------------------|--------------------------------|----------------------|-----------------|
| 6110 | FAIR SHARE @ \$10 (15,000 mem) | 150,000 | 10.00 |
| 6120 | INTEREST | 3,000 | 0.20 |
| 6200 | FORMATION BOOK SALES | 48,000 | 3.20 |
| 6140 | MISCELLANEOUS | | |
| TOTAL INCOME | | | |
| ----- | | | |
| EXPENSES | | | |
| ----- | | | |
| 7110 | CIOPS PER CAPITA | 18,000 | 1.20 |
| 7145 | CIOPS MEETING | | |
| 7120 | NEWSLETTER | 30,000 | 2.00 |
| 7130 | ANNUAL MEETING | 40,000 | 2.67 |
| 7140 | COUNCIL OFFICERS | 10,000 | 0.67 |
| 7150 | COUNCIL MEETINGS | 15,000 | 1.00 |
| 7160 | CIOPS VISITATION | | |
| 7180 | FORMATION - PRINTING | 25,000 | 1.67 |
| 7135 | QUINQUENNIAL | | |
| 7311 | ALL COMMISSION CONFERENCE | | |
| 7181 | FORMATION | 13,000 | 0.87 |
| 7182 | PEACE & JUSTICE | 4,000 | 0.27 |
| 7183 | FAMILY | 3,000 | 0.20 |
| 7184 | WORK | 3,000 | 0.20 |
| 7185 | ECOLOGY | 3,000 | 0.20 |
| 7187 | YOUTH | 6,500 | 0.43 |
| MISCELLANEOUS: | | | |
| 7188 | ECUMENICAL COMMITTEE | 4,000 | 0.27 |
| 7171 | MULTI-CULTURAL COMMITTEE | 6,000 | 0.40 |
| 7172 | PEACE AWARD COMMITTEE | | |
| 7173 | ARCHIVES | 5,000 | 0.33 |
| 7175 | HISTORIAN | 2,000 | 0.13 |
| 7176 | COMPUTER COMMITTEE | 6,500 | 0.43 |
| 7199 | CONF. NAT. SPIRITUAL ASSIST. | 4,000 | 0.27 |
| 7197 | OTHER EXPENSES | 3,000 | 0.20 |
| TOTAL EXPENSES | | | |
| NET INCOME (DEFICIT) | | | |
| | | 201,000 | 13.40 |
| | | 0 | |

10/27/2006

National Fraternity of the Secular Franciscan Order - USA

Quarterly General Fund Reports for Calendar Year 2006 as of December 31, 2006

| Acct # | 3/31/2006 | 6/30/2006 | 9/30/2006 | 12/31/2006 | TOTAL FOR YEAR | BUDGET for 2006 |
|----------------------|------------------|------------------|------------------|------------------|-------------------|-----------------|
| 8110 PER CAPITA | 21,490.00 | 66,160.00 | 50,880.00 | 29,140.00 | 167,770.00 | 150,000 |
| 8120 INTEREST | 719.83 | 821.51 | 914.35 | 1,105.67 | 3,561.46 | 500 |
| 8200 FORMATION SALES | 10,546.35 | 11,884.46 | 10,187.00 | 13,707.55 | 46,125.46 | 29,000 |
| 8140 MISCELLANEOUS | | | | | | 500 |
| TOTAL INCOME | 32,756.28 | 78,865.97 | 62,081.35 | 43,953.32 | 217,456.92 | 180,000 |

| EXPENSES | 3/31/2006 | 6/30/2006 | 9/30/2006 | 12/31/2006 | TOTAL FOR YEAR | BUDGET |
|----------------------------|------------------|------------------|------------------|------------------|-------------------|----------------|
| 7110 CIOFS PER CAPITA | 8,000.00 | 24,000.00 | 10,246.00 | 18,187.00 | 60,433.00 | 8,000 |
| 7120 NEWSLETTER | 6,872.74 | 7,773.77 | 7,861.42 | 7,889.38 | 30,197.31 | 30,000 |
| 7130 ANNUAL MEETING | 400.00 | 5,983.19 | 32,867.03 | 38,060.22 | 77,210.44 | 37,500 |
| 7140 COUNCIL OFFICERS | 688.31 | 1,785.46 | 1,662.93 | 2,158.77 | 6,295.47 | 15,000 |
| 7145 CIOFS MEETING | 2,217.20 | 223.47 | 882.40 | 3,423.07 | 6,746.14 | 2,500 |
| 7150 COUNCIL MEETINGS | 4,267.97 | 6,838.43 | 61.47 | 668.59 | 11,836.46 | 15,000 |
| 7160 CIOFS VISITATION | | | | | | 2,500 |
| 7171 MULTICULTURAL CMITTEE | 1,060.21 | | 593.60 | 3,170.52 | 4,824.33 | 3,500 |
| 7172 PEACE AWARD CMITTEE | | | | | | 4,000 |
| 7173 NATIONAL ARCHIVES | 1,000.00 | 60.75 | 1,205.04 | 1,061.97 | 3,267.76 | 3,000 |
| 7175 HISTORIAN | | 329.93 | 890.80 | 1,189.85 | 2,410.58 | 3,000 |
| 7176 COMPUTER COMMITTEE | | | | | 618.00 | 1,500 |
| COMMISSIONS: | | | | | | |
| 7180 FORMATION-PRINTING | 5,549.00 | 1,675.99 | 10,150.00 | 14,951.59 | 32,226.58 | 25,000 |
| 7181 FORMATION | 2,137.47 | 1,691.96 | 3,819.28 | 787.13 | 8,435.84 | 13,000 |
| 7182 PEACE & JUSTICE | 331.25 | 909.35 | 1,250.88 | 958.00 | 3,049.48 | 4,000 |
| 7183 FAMILY | 878.71 | 231.78 | | 1,110.49 | 2,241.98 | 2,500 |
| 7184 WORK | -206.00 | 147.60 | 341.20 | 1,025.12 | 1,307.92 | 2,500 |
| 7185 ECOLOGY | 1,470.04 | 343.51 | | 1,813.55 | 3,627.10 | 2,500 |
| 7187 YOUTH | 284.86 | 2,964.43 | 144.17 | 344.36 | 3,737.82 | 4,000 |
| 7188 EUMENICAL COMMITTEE | 447.81 | | 206.63 | 1,709.22 | 2,363.66 | 3,500 |
| 7198 CHISA | | 3,000.00 | | | 3,000.00 | 3,000 |
| 7199 OTHER | | | | | | |
| TOTAL EXPENSES | 35,399.57 | 27,976.43 | 34,664.01 | 78,285.53 | 176,325.54 | 180,000 |

NET INCOME (EXPENSE) -2,643.29 50,889.54 27,417.34 -34,332.21 41,131.38

Bank Balances of General Funds:

| | | | | |
|-------------------------------|-------------------|-------------------|-------------------|-------------------|
| Beginning: CHECKING - HSBC | 40,092.49 | 39,445.08 | 91,784.97 | 110,834.77 |
| SAVINGS - HSBC | 62,277.32 | 60,191.44 | 58,541.09 | 66,908.63 |
| MERCHANT ACCOUNT | 1,000.00 | 1,000.00 | 1,000.00 | 1,000.00 |
| TOTAL - Beginning Bal. | 103,279.81 | 100,636.52 | 151,326.06 | 178,743.40 |

| | | | | |
|-------------------------------|-------------------|-------------------|-------------------|-------------------|
| Ending: CHECKING - HSBC | 39,445.08 | 91,784.97 | 110,834.77 | 15,535.76 |
| SAVINGS - HSBC | 60,191.44 | 58,541.09 | 66,908.63 | 127,875.41 |
| MERCHANT ACCOUNT | 1,000.00 | 1,000.00 | 1,000.00 | 1,000.00 |
| TOTAL - Ending Balance | 100,636.52 | 151,326.06 | 178,743.40 | 144,411.19 |

Respectfully submitted by Dennis W. Ross SFO, National Treasurer

NAFRA - USA - SFO - 2006 REGION REPORT

As of Dec. 31, 2006

| Reg # | REGION'S NAME | Established | ESTAB. FRAT. | Professed Members | EMERG. FRAT. | NEW FORM. | YOUTH GROUP | FAIR SHARE PAID IN 2006 | | |
|---------------|------------------------------|-------------|--------------|-------------------|--------------|--------------|-------------|-------------------------|-----------|-------------------|
| 50 | OHANA O'KE ANJEUUE | 10/25/01 | 4 | 47 | 1 | 0 | 0 | \$ 470 | | |
| 51 | FIVE FRANCISCAN MARTYRS | 10/23/92 | 34 | 691 | 3 | 1 | 0 | \$ 6,910 | | |
| 52 | ST FRANCIS | 10/29/93 | 28 | 951 | 8 | 3 | 2 | \$ 9,510 | | |
| 53 | BL JUNIPERO SERRA | 10/29/93 | 30 | 613 | 2 | 0 | 0 | \$ 6,130 | | |
| 54 | TROUBADOURS OF PEACE | 10/23/92 | 11 | 298 | 1 | 1 | 0 | \$ 2,980 | | |
| 55 | QUEEN OF PEACE | 10/23/92 | 29 | 540 | 2 | 1 | 0 | \$ 5,400 | | |
| 56 | DIVINE MERCY | 10/29/93 | 31 | 842 | 3 | 0 | 0 | \$ 8,420 | | |
| 57 | ST MARGARET OF CORTONA | 10/29/93 | 32 | 791 | 0 | 1 | 0 | \$ 7,910 | | |
| 58 | ST THOMAS MORE | 10/29/93 | 8 | 229 | 1 | 3 | 1 | \$ 2,290 | | |
| 59 | MOTHER CABRINI | 10/23/94 | 22 | 808 | 2 | 1 | 0 | \$ 8,080 | | |
| 60 | ST JOAN OF ARC | 10/29/93 | 14 | 283 | 2 | 1 | 0 | \$ 2,830 | | |
| 61 | BRO & SIS OF ST FRANCIS | 10/23/94 | 23 | 371 | 2 | 6 | 0 | \$ 3,710 | | |
| 62 | EXALTATION OF THE HOLY CROSS | 10/29/93 | 0 | DEACTIVATED | 0 | 0 | 0 | \$ 750 | | |
| 63 | FRANCISCANS OF THE PRAIRIE | 10/23/94 | 9 | 287 | 1 | 1 | 0 | \$ 2,870 | | |
| 64 | HOLY TRINITY | 10/23/94 | 18 | 304 | 3 | 2 | 0 | \$ 3,040 | | |
| 65 | LA VERNA | 10/12/95 | 19 | 487 | 1 | 0 | 0 | \$ 4,870 | | |
| 66 | OUR LADY OF INDIANA | 10/23/94 | 16 | 348 | 0 | 0 | 0 | \$ 6,900 | | |
| 67 | LOS TRES COMPANEROS | 10/23/94 | 23 | 280 | 2 | 0 | 1 | \$ 2,800 | | |
| 68 | LADY POVERTY | 10/23/94 | 26 | 453 | 0 | 2 | 0 | \$ 4,530 | | |
| 69 | ST KATHARINE DREXEL | 10/23/94 | 32 | 902 | 1 | 1 | 2 | \$ 9,020 | | |
| 70 | ST MAXIMILIAN KOLBE | 10/23/94 | 21 | 550 | 2 | 2 | 0 | \$ 5,500 | | |
| 71 | BL KATERI TEKAKWITHA | 10/23/94 | 31 | 507 | 1 | 1 | 1 | \$ 5,070 | | |
| 72 | SANTA MARIA DE LAS MONTANAS | 10/23/94 | 13 | 219 | 1 | 2 | 1 | \$ 2,190 | | |
| 73 | OUR LADY OF THE ROCKIES | 10/12/95 | 7 | 66 | 0 | 0 | 0 | \$ 660 | | |
| 74 | ST CLARE | 10/12/95 | 8 | 228 | 1 | 2 | 0 | \$ 2,280 | | |
| 75 | OUR LADY OF GUADALUPE | 10/12/95 | 22 | 361 | 1 | 1 | 2 | \$ 3,610 | | |
| 76 | FR SOLANUS CASEY | 10/17/96 | 35 | 983 | 0 | 5 | 0 | \$ 9,830 | | |
| 77 | OUR LADY OF THE ANGELS | 10/12/95 | 48 | 1034 | 3 | 0 | 0 | \$ 21,010 | | |
| 78 | ST ELIZABETH OF HUNGARY | 10/17/96 | 39 | 817 | 0 | 0 | 0 | \$ 8,170 | | |
| 79 | THE TAU CROSS | 10/16/97 | 40 | 851 | 2 | 0 | 0 | \$ 8,510 | | |
| 80 | JUAN DE PADILLA | 10/17/96 | 12 | 162 | 2 | 0 | 0 | \$ 1,620 | | |
| TOTALS | | | | | 685 | 15293 | 48 | 37 | 10 | \$ 167,300 |

**REGISTRATION FORM
SFO QUINQUENNIAL CONGRESS
JULY 3-8, 2007**

Opening Mass on Tuesday, July 3 at 7:00 pm
Congress Concludes Sunday, July 8 at 1:00 pm

Important Instructions:

1. Please **TYPE** or **PRINT** all information clearly.
2. Only one participant or married couple per registration form.
3. Payment must accompany this form and is **NON-REFUNDABLE**.
4. Make your check for registration and meals payable to **NAFRA**.
5. Mail this form with payment to: **Dennis W. Ross, NAFRA Treasurer**
8933 Trailwood Court
Mentor, Ohio 44060-2131
d_ross@oh.rr.com

6. Hotel registration is done separately by each person (see bottom of this form).

PLEASE TYPE or PRINT CLEARLY

| | | | | | |
|-------------------|----------------------|-------------------|--------------|-----------------------|----------------|
| Title | First Name(s) | Last Name | | | |
| Address | | City | State | Zip | Country |
| Home Phone | | Work Phone | | E-Mail Address | |

Early Registration: # of people _____ x \$ 110 = \$ _____
After May 10, 2007 the registration is \$ 150 per person.

Meal Plan: Tuesday Dinner through Sunday Breakfast

of people _____ x \$ 150 = \$ _____

If received by May 10, 2007: **TOTAL = \$ 260 per person**
If received AFTER May 10, 2007: **TOTAL = \$ 300 per person**

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101 Radisson Drive, Pittsburgh, PA 15205
Telephone: (412) 922-8400
www.radisson.com

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Each room has twin double beds with 1 to 4 occupants possible.
You should make your own room arrangements directly with the hotel.
The Hotel provides free shuttles to and from the Pittsburgh Airport.

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Ven A Ver

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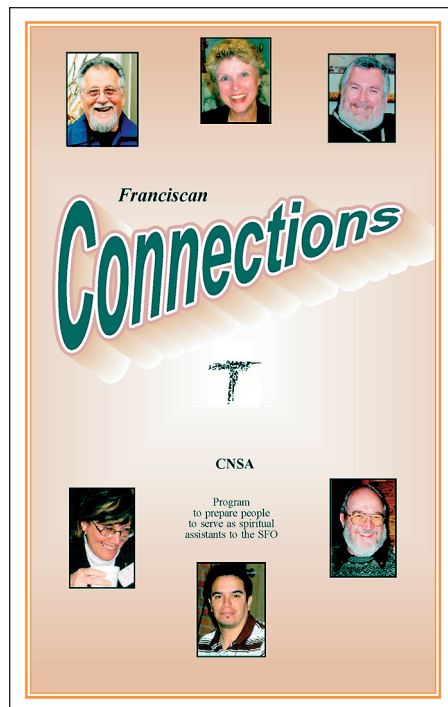


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