

# TAU-USA

Newsletter of the National Fraternity of the Secular Franciscan Order in the United States  
Spring 2008 - Issue 58



Bluebirds on a White Picket Fence  
By Betty Misuraca

**Never take for granted the sighting of even one small bluebird.  
To behold a bluebird is a special gift from God.  
It makes you feel loved.  
It makes you feel favored.  
And of course, you are.**

By Frances Wicks, SFO

## TAU-USA Staff

Frances Wicks, SFO  
Editor-in-Chief  
3307 Quail Meadows Dr.  
Santa Maria, CA 93455  
sfofrances7@earthlink.net

Julia Pearson, SFO  
Human Interest Editor  
Juliebird52@yahoo.com

M. Marko, SFO  
Feature Page Editor  
CAMONTCU@aol.com

Dolores Cullen, SFO  
Humor Page Editor  
Chaucer600@aol.com

Francine Gikow, SFO  
Franciscan Living Editor  
gikows@yahoo.com  
Faith A. Libbe, SFO  
Staff Editor  
faithalibbe@juno.com

Delia Banchs, SFO  
Contributing Editor  
sfohelper@aol.com

Mary & Bob Stronach, SFO  
Special Assignments Editors  
stronach@kateriregion.org

Fred McCarthy, SFO  
Cartoonist

Dan Mulholland, SFO  
Webmaster, Photographer  
dannymai@aol.com

Lester Bach, OFM Cap  
Spiritual Assistant  
lbofmcap@aol.com

Clare McCluggage, SFO  
Liaison  
2019 NE 179<sup>th</sup> St. Apt. # T92  
Ridgefield, WA 98642  
360-576-6524  
claresfo@comcast.net

Send address changes to:

Marjo Gray, SFO  
Subscription Coordinator  
1233 Corte Cielo  
San Marcos, CA 92069  
marjogray@cox.net and

Robert Herbelin, SFO  
Data Base Administrator  
21010 Union St.  
Wildomar, CA 92595  
rherbelin@juno.com

TAU-USA Website:  
nafra-sfo.org/tau-usa.html

TAU-USA is a vehicle of communication within the Secular Franciscan Order in the United States, allowing the national fraternity to disseminate information to the regional and local fraternities and allowing Seculars to communicate with one another throughout the country, thus fostering a sense of community Nation wide.

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The deadline for submitting articles to the Editor for the next issue is April 15, 2007.

Submissions to the newsletter for possible inclusion are welcome. To increase the likelihood of your submission being published, the following guidelines are offered:

- Articles should not exceed one page in length in Times New Roman size 11 font.
- Material received after the deadline for a particular issue will be considered for the following issue.
- Please send all submissions for possible publication in WORD format on an e-mail or as an e-mail attachment or on a floppy disc to Frances Wicks, SFO, editor.
- Please understand that all articles may be edited for length and clarity.

All professed members of the Secular Franciscan Order in the United States receive the TAU-USA without charge. It is the responsibility of the Regional Ministers to ensure that the addresses of professed members, who wish to receive it, are in the Data Base. Please send the names, addresses, and fraternity names of newly professed members and all address changes and subscriptions to Marjo Gray.

Local and Regional fraternities are responsible for providing copies of the TAU-USA for their Spiritual Assistants by purchasing subscriptions.

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**God bless  
Our readers:**

**God bless you  
in this Holy  
Season of Lent.**

**God bless you  
always!**

**Have a Joyful  
and Blessed  
Easter!**

## ***Minister's Insights***

By Patrick Mendés, SFO  
National Minister



***“If someone of worldly means sees a brother in need and refuses him compassion, how can the love of God remain in him? Children, let us love not in word or speech, but in deed and in truth.”*** 1 John 17-19

In our Scripture Study class this week, this passage resonated with me. As this issue of TAU-USA reaches you, we will be well into Lent and approaching Easter. I have always seen Lent as the quiet time; use the word “solemn” if you like, when we prepare to celebrate our redemption, certainly, but more to give thanks for our Lord’s immense act of love – His crucifixion and death...and ultimately, His resurrection. “If we have died with Him, we shall live with Him...”

Our Lenten practices of fasting, alms giving and prayer, especially the Way of the Cross, invite us to a heightened awareness of God’s love for us and certainly His commandment to “love one another as I have loved you.”

As we reflect on the various Stations of the Cross, do we see Jesus in those who fall for even the third time in their particular sorrows and trials of their lives? Do we recognize at that time that we were able to help them, the gift our Lord gave us to be? Did we recognize the face of the sorrowful mother of our Lord in the mother with the small children that we served at the soup kitchen? Did we, like Simon of Cyrene help someone bear a heavy cross? Did we, like Veronica, wipe the face of Jesus in that homebound parishioner to whom we bring the Holy Eucharist, a word of encouragement and a gift of presence? Do we see Jesus, stripped of his garments in the poor and marginalized that are stripped of their dignity? Do we see Jesus, poor and crucified in everyone we meet and do we treat them with the unconditional love and respect Jesus gave everyone?

Do we recognize and rejoice in the fact that each time we have done an act of kindness, no matter how small, that the opportunity to be Jesus present to those whom God sent into our lives is a gift from the Lord Himself.

Let us give thanks for all the opportunities we have had to serve one another in our families and fraternities, and let us give thanks also for those opportunities we have had to love, as Jesus loved, all of the “lepers” in our lives – those who don’t agree with us; those whose spirituality is different from ours; those whose language is different from ours.

Rejoice and give thanks for every opportunity we have had to be Jesus present.

Rejoice in the great love of God that led Him to become incarnate to teach us how to love and sacrifice, by His own love and sacrifice.

Rejoice and be glad for His resurrection is our resurrection. The Lord is risen! He is truly risen!

May the risen Savior, source of all compassion and love, bless you abundantly this Easter and preserve us in our ministry to be His hands and heart to all who enter our lives.

***Blessed Easter to you all!***



***The Lord is risen! He is truly risen!***

## The Lenten Spring

From The Lenten Covenant  
By L. C. Contos



Many see Lent as a time when something that may be intrinsically good nevertheless goes on the forbidden list, as if God took some perverse pleasure in tormenting us!

For the deep thinkers on Lenten commentaries, however, it is exactly the opposite. It is a **return** to normal life, to that fasting, that abstinence, which Adam and Eve violated, thus introducing alienation, and sin and death into the human condition. And so, we are called to welcome Lent as a spiritual springtime.

*The Lenten Spring has come,  
the light of repentance...  
Let us receive the proclamation of  
Lent with Joy!  
For if our forefather Adam had kept  
the fast,  
We would not have been deprived  
of Paradise...*

This is the first of two events in the Bible which help us to discern the uniquely Christian content of fasting. It comes, of course, at the very beginning of the OLD COVENANT. The second relates, obviously, to the NEW COVENANT. The first has to do with the 'breaking of the fast' by Adam when he ate of the forbidden fruit. This is the metaphor, the image, by which man's original sin is revealed to us. The image thus becomes a symbol of the new dispensation, as Christ, the second Adam, according to St. Paul, begins by fasting. Adam was tempted and succumbed to temptation. Christ was likewise tempted and overcame it. The consequence of Adam's failure is expulsion from Paradise and death. The fruit of Christ's Pascal-Easter victory is the conquest of death and our return to Paradise. Estrangement and alienation; reconciliation and at-one-ment.

But why is the story of original sin reduced for us to terms of an act of eating? Food is the means of life; it is what keeps us alive. That, of course, is the

biological meaning of life, physical life that depends on food, or more generally, on the physical world. We call it 'mortal life,' because mortality, death, is always at work in it. What Adam received from God's quickening breath was immortality. God created no death, we are told. Why then is death the one absolute certainty? The Church replies: because man rejected life as it was offered under God's covenant, and preferred a life depending not on God alone, but on bread alone.

Satan comes to Adam in Paradise. To Christ, he came in the desert. To both he said, in effect, eat because your hunger is proof that your life is in food and it is good. Adam believed and ate. Christ rejected that temptation and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" Thus by citing what is explicit in the Old Covenant, Jesus restores the proper relationship between food and life, the relationship which God intended and which Adam distorted; which we ourselves distort every day, especially during the Lenten fast.

What then is fasting for us as Christians? It is the means by which we participate in that moment when the Lord Himself declares man to be not totally dependent on food, on matter, on 'the world.' We are by no means totally liberated to be sure. We live after all in a fallen world, the world of the first Adam, and as part of that imperfect, physical order of things, still depend on food for nurture and sustenance. Thus, the very act of fasting is our personal renunciation of that imperfect order, a declaration of our independence from life 'by bread alone.' We affirm that we do in fact find true life in 'every word that proceeds from the mouth of God.'

Even as we ask God for 'our daily bread,' it is meant as a means of communion with, dependence on, God rather than that which separates us from God. And finally, our essential food, the real sustenance of our life in God, is "the food of immortality," the very Body and Blood of the Risen Jesus Himself. It is highly significant that Satan comes to Jesus while He was fasting. Does he not do the same with us? But, when in our physical hunger we transform it into a source of spiritual power to prevail over it, it is then that we give the lie to the words that beguiled Adam.



Christ Is Risen, Alleluia!!!  
...are you proof of this?





## Challenge to Love

By Francine Gikow, SFO  
Gikow0-0@yahoo.com

In the last article I wrote how Francis called us to love others, even our enemies. As Secular Franciscans, it should

be who we are and what we do. We should be people who love. But many times we fall short and find it hard to answer that “call.”

This time, however, I would like to explore the difficulties in loving someone in concrete and normal ways. It sounds so easy, but it takes self knowledge, discernment and discipline to grow in love.

Have you ever been so hurt that you find it difficult to love? Have you done what St. Paul has described himself as doing: “I do not understand my own actions. For I do not do what I want, but I do the very thing I hate?” (Romans 7:15)<sup>1</sup>

As I have gotten older, I have realized that many times my own self has gotten in the way of giving and loving. My “false self” of self pity, self importance and self interest prevents me from being stretched out on the cross of love. Many times I have felt that I have no more to give. I am tired of trying to extend myself to love more and give more.

Then I realize that Jesus is calling me gently. He doesn’t force, he doesn’t make demands...he invites! God realizes our past history which might make it difficult for us to respond in the most loving way, but that’s OK. He doesn’t give up on us and when we are ready, we will give and love because *we love Him!*

My question has been: OK, if God is willing to wait for me to let go of past hurts or my limitations so that I might love more, what can I do? How can I do my part in stretching myself to love?

I pray. Sometimes prayer is all that is needed to spend more time with the Lord and be refreshed: increasing prayer time or a change of prayer form, going on retreat or a mini vacation with God.

Other times, I pray that God will show me what is keeping me from opening up to love others. If it’s a wound from my past, I can then pray for the healing of it. This takes time and patience. He is working within us, transforming us even when we are not aware of it, for our time is not the Lord’s time. He is in charge, not us.

At other times, I need to discern - especially if I detect feelings of being hurt or of being injured. When I have discerned a meanness or anger towards others, it sends up a red flag for me. Although feelings are neither right nor wrong, it is when we start acting on them, that it becomes sin. When anger or meanness is present, I know that the evil one is trying to enter into my life through a wound. I pray to bind up that evil, calling it by name (self pity, selfishness, self righteousness) and I leave it at the feet of Jesus. I then pray to let go of those self absorbed feelings and be free to love with the love of Jesus. This takes time. It also takes self discipline not to fall back into the oh so easy ways of comforting anger and meanness. Recognize it for what it is! The devil is using the injustices you have experienced in the past to drive a wedge between you and your God. St. Paul says: “Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me.”(Romans 7:20) Yes, we can rail against injustice just like Jesus did when He overturned the tables at the temple, but where the sin begins is when we justify our anger by acting on it towards other people. We are just extending that evil in the world. Instead of being agents of love, we become agents for hate without realizing it!

It is often very difficult to absorb the hurt in our lives and transform it into love. This we cannot do without the Lord and prayer. It is only He who can heal the hurt and injuries in our lives and free us to love. The word “free” is important here! When we hold on to our feelings of injury and hurt, we are bound by them. We are not free. We are bound to evil. We must “let go” which is scary and painful. This letting go forces us to change the way we think and act. But if we want to mature in the love of God and share His way, we must make that decision.

I speak about love being a decision and yes, it is! The decision to love is not always an easy one. We must “put aside childish things” (1Cor.13:11) and “put on Christ” (Gal.3:27) It takes courage. It also takes love. We love Jesus on the cross so much that we are willing “to deny our very selves, take up His cross and follow Him” (Mt 16:24) We share in the mystery of His love on the cross. It is His love that draws us to make the necessary changes in our lives. Instead of a “giving up” or a forced giving to others, we are set free to love.

*“Three times I besought the Lord about this, that it should leave me; but He said to me, “my grace is sufficient for you for my power is made perfect in weakness. For the sake of Christ, then, I am content ... for when I am weak, then I am strong.”* 2 Cor 12:8-10

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<sup>1</sup> All quotes are taken from the Revised Standard Version of the Holy Bible, Catholic Edition.

## Classic Franciscan



### The Hands and Feet of Prayer

By Julia Pearson, SFO  
Juliebird52@yahoo.com

*Whoever gives to the poor will lack nothing.*  
Proverbs 28:27

St. Francis and the Wolf is a favorite story of Matthew Farrington, OFM. Matthew remembers a young student telling him: "You have to find your wolf and make peace with it." Making peace means feeding both body and soul hungers, just as Francis fed the wolf with food and friendship.

Born in Cleveland, Ohio and raised in Chicago, Illinois, with his brother and sister, Matthew was nurtured by a warm, traditional Catholic family life. Three of his grandparents were Irish immigrants. In the early 1990s, while attending Kent State University in Ohio, Matthew was first introduced to Catholic Worker. Upon graduating with a degree in history and political science ten years ago, Matt worked full time with Catholic Worker. Feeling the call of a deeper spiritual commitment, he entered the religious community five years ago as a Friar Minor of the Assumption Province.

Less than a year ago, the feet of prayer brought Matthew to his present home, Nazareth House, in Raleigh, North Carolina. Nazareth House is a Catholic Worker House of Hospitality that serves as a respite care center for ill people. Matt works alongside Scott Bass and Roberta Mothershead, a married couple who are a retired minister and veterinarian respectively, serving people undergoing medical treatment, people recuperating from major surgery, people who shouldn't be alone and have no one to care for them - some are homeless.

Deeply inspired by the life work and prayer-fed social activism of Dorothy Day, Matt has traveled to Columbus, Georgia, four times over the past ten years to peacefully protest the School of the Americas, re-named as the Western Hemisphere Institute for Security Cooperation. Funded with American tax dollars, the Institute is infamous (and reputed) for training death squads of Latin American countries that target farmers, community organizers, and church workers. This past November, he joined 20,000 others in the solemn funeral procession memorializing the victims of graduates of the School of the Americas. Crosses are carried with inscriptions of the names of those killed.

Nazareth House is just two miles from North Carolina's death row in Raleigh. A primary purpose of the House is to work for the abolition of the death penalty. The families and loved ones of those sentenced to die are provided loving hospitality, when they are in Raleigh to visit the inmates. According to Matt, the Catholic Worker is the Franciscan work of serving people one-on-one, and coupled with the Benedictine spirituality of prayerfulness. Seeing the great needs of the poor and marginalized in a very personal way, Matt says he asks always: "How is this a prayerful experience? Where is the grace?" Lectio divina, "absorbing the word of God and taking it into your spirit," is the spiritual bookends of Matt's days at Nazareth House. Like all good devotion, he says it "brings you into the presence of the sacred."

### Secular Franciscans

### MARCH FOR LIFE

Reminding everyone of the importance of all life – **from the moment of conception to NATURAL death**, the annual *March for Life* took place on January 22, 2008 in Washington, DC.

No matter the weather (usually cold, rain or snow), Secular Franciscans from the area converge under a sign that states, Secular Franciscans for Life – Pro Vita!

## Regional Roundup



Art by Betty Misuraca

### St. Thomas More Region

St. Margaret of Cortona Fraternity both mourns and celebrates the passing into eternal life of John Anthony Patricks, SFO, 84 years young. John was a professed Franciscan for almost 60 years. He was originally professed in St. Anthony Fraternity, in Chicago, on September 26, 1948. In the 1950s, John served as Minister of the St. Anthony fraternity for five years and founded their youth ministry. In 1985, John transferred to St. Joseph of Cupertino Fraternity, in Illinois, where he served as Minister and treasurer. Upon moving to Las Vegas, he was one of the original members of the St. Margaret of Cortona fraternity. In addition to his Franciscan activities, John was active in all the parishes to which he belonged in Illinois and Nevada. He was also an avid dancer, bowler and golfer. John was a World War II Navy veteran, and an engineer. He was predeceased by his wife, Marion, and is survived by his son, Edward.

On a more joyful note, our fraternity rejoices with Juanita Arias, SFO, Vice Minister, who will be celebrating 50 years as a Franciscan in April 2008.

### St. Clare Region

*"Pick More Daisies"* by Lester Bach, OFM Cap is being reflected upon and shared at the fraternity meetings for Ongoing formation by Monte La Verna Fraternity in Granite City, Il.

### St. Elizabeth of Hungary Region

Fr. Richard Trezza, OFM, has asked Alice Aubuchon, SFO, to help him in his ministry as Regional Spiritual Assistant. He feels that her certification as a Secular Spiritual Assistant will be of value to him and in turn to the Assistants in the Region. Their first endeavor will be to arrange for District workshops for local SAs.

### Holy Trinity Region

Our Lady of the Presentation Fraternity, hosted a community wide International Day of Peace Education and Prayer Service, in cooperation with Franciscans International and the United Nations, in an Ecumenical/Interfaith and Multicultural Franciscan Peace and Justice celebration for peace and non-violence, at the Presentation Ministries Center, in Cincinnati, Ohio, on Friday, September 21, 2007, the International Day of World Peace. Prayers were read in four languages: including, Spanish, French, German, and English.

Our Lady of Mercy fraternity in the Holy Trinity Region had a successful fund raiser selling "KEEP CHRIST in CHRISTMAS" car magnets. The profit was sent to Franciscan Foundation for the Holy Land. See the website at: [www.kcnativitysets.com](http://www.kcnativitysets.com) This was an excellent method to further St Francis' idea of a creche and to evangelize JESUS' birth.

The Region continues with plans for the Sept 17-26, 2008, pilgrimage to Assisi and Rome. If you wish to join us, contact: [sfo-pax@mindspring.com](mailto:sfo-pax@mindspring.com) or Lillian White, SFO, 4012 Ryland Drive, Springfield, OH 45503-1775

### St. Margaret of Cortona Region

The Region was blessed to have twenty-eight professions in the past few months. Professed were: Gail Barber, Colleen Faini, Helga Fallis, Karen Haskell, Maryann Helmgartner, Rose Millington, Vicki Sampson, Margaret Schlachter, and Christine Trippi of Immaculata Fraternity in Fredericksburg, VA; Ed Gerhardt, of Our Lady of the Rosary Fraternity in Hampton, VA; Ilene Highberger, Debra Martin, Tast Martin, Suzzane Pardif, and James Snyder, of Companions of St Francis and Clare Fraternity in Hiwasswee, VA; Michael Clinton and Maura Heedham of Holy Family Fraternity in Manassas, VA; Michael Clinton and Maura Heedham of Holy Family Fraternity in Manassas, VA; Kevin Kulesa of St. Elizabeth Ann Seton Fraternity in Emmitsville; Marilyn Gilson, Susan Suprock and Brandon Justice, of St Joseph Cupertino Fraternity in Ellicott City, MD; Jean Jomidad, Shirley Sapp, and Mercy Sponaugle, of Mary Our Queen Fraternity; Gemma Kim, Maria Gibson, Cecilia Park, and Elizabeth Nam, of St Bonaventure Forming Group in Fairfax, VA .

# Humor Page

By Dolores Cullen, SFO

*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.*

## LET'S HEAR IT FOR MOM!

A woman was driving her young daughter to her grandparent's home for an overnight stay. It was late, there was little traffic, and they were enjoying a peaceful ride. It was quite a contrast from the usual chaos surrounding them when the woman drove her daughter to various activities during rush hour. After a long silence, her daughter said, "Mom I have a question. When you're driving, are you ever the idiot?"

Mom seen through the eyes of her children:  
(Terri - age 4) "Love is when Mommy gives Daddy the best piece of chicken."  
(Elaine - age 5) "Love is when Mommy sees Daddy smelly and sweaty and still says he is handsomer than Robert Redford."

"Kyle," asked Sister Rose, "Why did God make mothers?"  
"She's the only one who knows where the scotch tape is."

"Heather," said the kindergarten teacher, "How did God make mothers?"  
"He made my Mom just the same like he made me. He just used bigger parts."

"If a woman has to choose between catching a fly ball and saving an infant's life, she will choose to save the infant's life without even considering if there is a man on base." - Dave Barry

With her marriage she got a new name and a dress.

When she saw her first strands of gray hair, she thought she'd dye.

Somebody said being a mother is boring.  
That *somebody* never rode in a car driven by a teenager with a driver's permit.

Somebody said if you're a "good" mother, your child will "turn out good."  
That *somebody* thinks a child comes with directions and a guarantee.

Somebody said "good" mothers never raise their voices.  
That *somebody* never came out the back door just in time to see her child hit a golf ball through the neighbor's kitchen window.

On the first day of school, a first-grader handed his teacher a note from his mother. The note read, "The opinions expressed by this child are not necessarily those of his parents."

Fr. Paul said to precocious six-year-old Joshua, "So your mother says prayers for you each night? Very commendable. What does she say?"  
Joshua replied, "Thank God he's in bed!"

The Sunday school teacher asked, "Now, Johnny, tell me, do you say prayers before eating?"  
"No sir," he replied. "We don't have to; my mom is a good cook!"

Mother's day-dream: My next house will have no kitchen - just vending machines and a large trash can.

When my three-year-old son opened the birthday gift from his grandmother, he discovered a water pistol. He squealed with delight and headed for the nearest sink.

I was not so pleased. I turned to Mom and said, "I'm surprised at you. Don't you remember how we used to drive you crazy with water guns?"  
Mom smiled and then replied, "I remember."

During the pastor's sermon one Sunday, there was a loud whistle from one of the back pews.  
Gary's mother was horrified. She pinched her son into silence and, after church, she asked, "Gary, whatever made you do such a thing?"  
Gary answered, soberly, "Mom, it was a miracle!"  
"How can you say that?" his mother scolded.  
"It's true. I asked God to teach me to whistle and just then He did!"

A police recruit was asked during the exam, "What would you do if you had to arrest your own mother?"  
He answered, "Call for backup."



# Little Weeds



Art by Betty Misuraca

## COMMUNICATIONS 101:

AMO, AMAS, AMAT

By M. Marko, SFO

camontcu@aol.com

Brother Jacoba Community

St. Peter's in the Loop, Chicago, IL

“Preach always. Use words when necessary.” I’ve always liked that quote. It sorta sums up Francis’s grasp of communication – it ain’t just words. I also think it ties in with his overall outlook on life: love. He might just as easily have said, “Love always. Use words when necessary.”

After all, love, like communication, is a two-way street. And for Francis, to a large extent, love and communication were the same thing. He did both/either in the name of the other. He loved and he communicated that. He communicated because he loved. Hey, it ain’t rocket surgery!

Francis preached what he preached out of love, because he was pretty much preaching love: Love of God. Love of neighbor. Love of creation. He preached the way he preached for the same reason. He wanted to share the Good News. Because when ya got somethin’ good, y’wanna share it. Especially with those you love. And for Francis, that was the whole world.

But it wasn’t necessarily a warm, fuzzy kinda love. His world wasn’t lollipops and rainbows. He wore rags, he slept in caves, he begged for food. And while the “troubadour of God” thing might make you think ‘romantic love,’ it wasn’t that either. Oh, he’d been caught up in that in the beginning, what with the knight-in-shining-armor dream and all. And he never quite got over “Lady Poverty.” But I do believe he was a realist. It’s just that his reality included Jesus in a way that’s hard for us to understand.

We talk about being “Christocentric.” It’s a cool idea. But as human beings, we have a tendency to be more self-centric. That’s how we’re born. There’s nothing more selfish than a newborn. It’s all, “Me, me, me.” Which isn’t surprising. You don’t know a whole lot at that stage of the game except what’s up close and personal. And that’s pretty much just you. Shortly, however, you realize there are others out there – to serve you. And they do. But eventually, you will (if you’re parented correctly) learn that it’s not always about you; you’ll learn to share; you’ll learn to be considerate; you’ll learn to love in a giving way (rather than the getting, ‘I-want-that’ way). But you do have to *learn* this love-your-neighbor thing. Because you can’t pass it on, until you have it yourself.

But once you have it, well, like I said, you wanna share it. And sharing/loving is more than words. Oh, it’s nice to say, “I love you.” And it’s nice to hear it. But if it goes no further than that, it eventually rings hollow, doesn’t it? If the love you proclaim doesn’t show in the way you treat the party of the second part, does it even exist? For many, unfortunately, “love” is just another four-letter word that’s used indiscriminately. Or, if they do, indeed, feel “love,” it’s for money, or fame, or pizza, rather than their neighbor.

Now some might argue that you can’t actually “love” those things. That rather than love, it’s more an idolatry. But the fact remains, if the strongest emotion a person feels is aimed at something other than his/her neighbor, it doesn’t matter what you call it. Because it’s not the love we’re called to. And no matter how often the words are said, they don’t count for much.

I guess what I’m saying is that you have to walk the talk. Oh, don’t stop sendin’ those Hallmark cards. To put it in writing, so to speak, makes a major impression on the “lovee.” But you do have to follow through. A get-well card is nice; a bowl of chicken soup is even nicer. A congratulations-on-the-new-baby card is nice; an offer to baby-sit is even nicer. A thinking-about-you card is nice; a phone call is even nicer.

The thing about love is it’s never too small. Which is good . . . Most of us will never save someone’s life. But we can all make someone’s life better, nicer, happier. All you need is love!



**Anneta Duveen, SFO  
Former National Minister**

## **Anneta Duveen, SFO Memorial 1924 – 2007**

**By Bill Wicks, SFO**

We forget the past. We want to move on. But, when a member of our family, no matter how distant the relationship, passes on, we stop, and return to the past, and remember. This memorial, hopefully, presents a living picture of a very gifted Franciscan.

Her Life History: Anneta Duveen, was born in 1924, in Brooklyn, New York into a Jewish family. She married Charles Duveen, Jr. at the age of eighteen; they were blessed with three children: Charles III, Wendy and Peter. A significant event in her early life came as a student of the famous sculptor, Columbia University professor, Oronzio Madarelli. There, she discovered she had a gift of shaping images.

In 1954, after she and Charles divorced, Annetta returned to Colombia, but, instead of getting a degree, she co-authored, and illustrated, with astrophysicist Lloyd Motz, a text entitled Essentials of Astronomy.

During the six years that she worked on the book, she took a course, “Problems of Medieval Thought” taught by Columbia University Professor Daniel Walsh. While attending these lectures, Anneta received another gift, the gift of the Catholic faith. She was baptized into the Catholic Church in 1958, with St. Pius X the patron of her conversion. It is noted that Daniel Walsh was also instrumental in the conversion of another famous person: Thomas Merton.

In 1976, Anneta married for the second time, to Ben Duveen, whom Anneta describes as “a wonderful father to all the children.” Ben, who, after the marriage, became a Secular Franciscan, passed on in 2003, at age ninety-one.

Her Franciscan History: Anneta became a Tertiary as a member of Immaculate Conception OFM Province. She was elected president of the North American Federation of the Third Order in 1975. This was the first time a Tertiary was elected leader of the national Third Order organization; prior to her election, there was always a friar at the top of the organizational chart. Those times of transition were challenging; one can imagine the difficulties faced by a Tertiary woman as leader of an organization that had previously been “run” by friars. But, Anneta was a strong advocate of Tertiary leadership, and, for the most part, carried the banner with toughness and grace; she, consequently, was elected to a second term.

Personal Side: Anneta was a warm welcoming person who understood the challenges that faced leaders. I developed a friendship with her, visiting her and Ben’s home in Port Chester a number of times. Past National Minister, Richard Morton was another close friend of Anneta. She easily connected with, and very much encouraged, people in leadership. I, personally, was a benefactor of this grace. I recall her comment, while attending the 2002 Quinquennial Congress in New Orleans, “I am so pleased and delighted with the progress that the Order has made over the years.” Another close friend of hers was our first Minister General, Manuela Mattioli, OFS. On one occasion, Anneta traveled to Egypt with Manuela to present the Peace Award to Jahan Sadat who received it posthumously for her husband, Anwar Sadat. Another highlight in Anneta’s Franciscan life was the appointment, by Manuela, to be the English-Speaking representative in Assisi during the final days of the writing of the Pauline Rule.

The Sculptor: But what will endure, longer than her life as a young Jewish girl growing up in Brooklyn, who received the gift of the Catholic faith, who raised a family that included three children, who was the first president of Third Order of St. Francis, who participated in the final writings of our present Rule - what will endure is her work to memorialize, in clay, then bronze, those who inspired her throughout her life: Saint Francis of Assisi, Pope John Paul II, St. Maximilian Kolbe, Manuela Mattioli, Robert Kennedy, and others.

Anneta lived fully, giving of her talent, and her being. We are all blessed by this bountiful life. Here are pictures of some of her sculptures.



**Top Row (L – R):**

- “Cimabue” St. Francis, presented in commemoration of the Human Rights 50<sup>th</sup> anniversary at the United Nations University in Costa Rica on December 10, 1998.
- His Holiness John Paul II, from the collection of the Protomonastery of St. Clare, Assisi.
- St. Francis in the Stream of Life

**Bottom Row (L –R):**

- Saint Maximilian Kolbe, from the collection of the Kolbe Museum, Rome.
- Manuela Mattioli, first Minister General of the Secular Franciscan Order. Commissioned by the Franciscans of the United States to the Franciscans of Italy – presented by James Lynch, SFO, then Minister of the Secular Franciscan Order, to, then, Minister General Emanuela de Numzio.
- Anneta working on a sculpture of Senator Robert F. Kennedy, that was placed on a pedestal with his quotes, as a memorial, in Civic Center Park, Brooklyn, New York.

Anneta’s works were exhibited in the Cloister of the Basilica of Santa Croce in Florence, Italy, during the month of September 1985. The works included her sculptures as well as her drawings. The exhibit was organized by *Citta di Vita*, bimonthly journal of religion, art and science. James Lynch, SFO, then national minister, helped coordinate the event.

Note: The Spring, 2005 issue of the TAU-USA includes an article *Classic Franciscan: an interview with Anneta Duveen, SFO*, by Julia Pearson, SFO.

# National Fraternity of the Secular Franciscan Order - USA

## Quarterly General Fund Reports for Calendar Year 2007 as of December 31, 2007

Acct #	Quarter Ending On:	3/31/2007	6/30/2007	9/30/2007	12/31/2007	TOTAL FOR	BUDGET
		INCOME				YEAR	for 2007
6110	PER CAPITA	6,970.00	53,780.00	57,925.45	14,944.55	133,620.00	150,000
6120	INTEREST	1,375.33	1,391.54	1,406.33	1,326.95	5,500.15	3,000
6200	FORMATION SALES	10,560.25	10,717.85	9,056.80	8,398.65	38,733.55	48,000
6140	MISCELLANEOUS						
	<b>TOTAL INCOME</b>	<b>18,905.58</b>	<b>65,889.39</b>	<b>68,388.58</b>	<b>24,670.15</b>	<b>177,853.70</b>	<b>201,000</b>

EXPENSES							
7110	CIOFS PER CAPITA				17,816.00	17,816.00	18,000
7120	NEWSLETTER	10,827.79	3,772.86	11,780.63	9,441.98	35,823.26	30,000
7130	ANNUAL MEETING		8,888.92	3,088.70	24,934.45	36,912.07	40,000
7140	COUNCIL OFFICERS	2,301.23	724.87	1,455.40	1,016.27	5,497.77	10,000
7145	CIOFS MEETING	780.00				780.00	
7150	COUNCIL MEETINGS	6,893.01	3,249.60	5,220.16	3,306.29	18,669.06	15,000
7160	CIOFS VISITATION			969.01		969.01	
7171	MULTICULTURAL CMTTEE		2,341.41	3,794.85		6,136.26	6,000
7172	PEACE AWARD CMMTTEE						
7173	NATIONAL ARCHIVES	668.35	536.77	1,698.44	104.82	3,008.38	5,000
7175	HISTORIAN		309.82	1,337.84	1,814.45	3,462.11	2,000
7176	COMPUTER COMMITTEE		297.60	879.07	900.00	2,076.67	6,500
	COMMISSIONS:						
7180	FORMATION-PRINTING	556.65	4,365.11	2,554.52	4,929.01	12,405.29	25,000
7181	FORMATION	3,973.72	2,500.00	1,843.86	-8,928.71	-611.13	13,000
7182	PEACE & JUSTICE	869.39		48.00		917.39	4,000
7183	FAMILY			92.50		92.50	3,000
7184	WORK		184.30	347.60		531.90	3,000
7185	ECOLOGY			493.22		493.22	3,000
7187	YOUTH	1,107.08	-11,753.31	2,262.27	14,770.54	6,386.58	6,500
7188	ECUMENICAL COMMITTEE			576.86		576.86	4,000
7199	CNSA		4,000.00			4,000.00	4,000
7197	OTHER				5,267.00	5,267.00	3,000
	<b>TOTAL EXPENSES</b>	<b>27,977.22</b>	<b>19,417.95</b>	<b>38,442.93</b>	<b>75,372.10</b>	<b>161,210.20</b>	<b>201,000</b>

<b>NET INCOME(EXPENSE)</b>	<b>-9,071.64</b>	<b>46,471.44</b>	<b>29,945.65</b>	<b>-50,701.95</b>	<b>16,643.50</b>
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### Bank Balances of General Funds:

Beginning: CHECKING - HSBC	15,535.78	14,560.59	128,993.44	76,519.40
SAVINGS - HSBC	127,875.41	119,778.96	51,817.55	134,237.24
MERCHANT ACCOUNT	1,000.00	1,000.00	1,000.00	1,000.00
<b>TOTAL - Beginning Bal.</b>	<b>144,411.19</b>	<b>135,339.55</b>	<b>181,810.99</b>	<b>211,756.64</b>
Ending: CHECKING - HSBC	14,560.59	128,993.44	76,519.40	20,509.84
SAVINGS - HSBC	119,778.96	51,817.55	134,237.24	139,544.85
MERCHANT ACCOUNT	1,000.00	1,000.00	1,000.00	1,000.00
<b>TOTAL - Ending Balance</b>	<b>135,339.55</b>	<b>181,810.99</b>	<b>211,756.64</b>	<b>161,054.69</b>

Respectfully submitted by Dennis W. Ross SFO, National Treasurer



# NATIONAL FRATERNITY OF THE SECULAR FRANCISCAN ORDER - USA

## BUDGET FOR 2008

AS APPROVED BY THE NATIONAL FRATERNITY COUNCIL ON OCTOBER 6, 2007.

Account #	--- INCOME -----	Amount	Per Capita
6110	PER CAPITA @ \$10 (15,000 members)	150,000	10.00
6120	INTEREST	3,000	0.20
6200	FORMATION BOOK SALES	47,000	3.13
6140	MISCELLANEOUS	0	0.00
	<b>TOTAL INCOME</b>	<b>200,000</b>	<b>13.33</b>
	<b>--- EXPENSES -----</b>		
7110	CIOFS PER CAPITA	21,000	1.40
7115	FAN	4,000	0.27
7145	CIOFS MEETING	0	0.00
7120	NEWSLETTER	30,000	2.00
7130	ANNUAL MEETING	40,000	2.67
7140	COUNCIL OFFICERS	7,000	0.47
7150	COUNCIL MEETINGS	9,500	0.63
7155	LIABILITY INSURANCE	2,500	0.17
7160	CIOFS VISITATION	0	0.00
7180	FORMATION - PRINTING	25,000	1.67
	COMMISSIONS:		
7311	ALL COMMISSION CONFERENCE		
7181	FORMATION	16,500	1.10
7182	PEACE & JUSTICE	0	0.00
7183	FAMILY	0	0.00
7184	WORK	0	0.00
7185	ECOLOGY	0	0.00
7186	JPIC	4,300	0.29
7187	YOUTH	11,000	0.73
	MISCELLANEOUS:		
7188	ECUMENICAL COMMITTEE	4,200	0.28
7171	MULTI-CULTURAL COMMITTEE	5,000	0.33
7172	PEACE AWARD	2,000	0.13
7173	ARCHIVE	5,200	0.35
7175	HISTORIAN	2,300	0.15
7176	COMPUTER COMMITTEE	6,500	0.43
	CONFERENCE NATIONAL SPIRITUAL		
7199	ASSISTANTS	4,000	0.27
	<b>TOTAL EXPENSES</b>	<b>200,000</b>	<b>13.33</b>
	<b>NET INCOME (DEFICIT)</b>	<b>0</b>	<b>0.00</b>

# National Fraternity of the Secular Franciscan Order - USA

## Quarterly Financial Report for Calendar Year 2007

### RESTRICTED FUNDS REPORT

Acct#	DUNS SCOTUS GRANT	BEGINNING BALANCE	Quarter Ending On:				YEAR TOTAL	ENDING BALANCE
			3/31/2007	6/30/2007	9/30/2007	12/31/2007		
8220	LEGAL & OTHER EXPENSES	2,612.47	0.00	0.00	-203.79	0.00	-203.79	2,408.68
<b>OTHER RESTRICTED FUNDS</b>								
7307	DONOR FUND	5,058.39	1,220.00		4,450.00	-4,203.06	1,466.94	6,525.33
7310	CIOFS OFFICE FUND	0.00	1,600.00	1,353.50	343.10	-3,296.60	0.00	0.00
7311	ALL COMMISSION FUND	0.00					0.00	0.00
7312	HISTORIAN FUND	0.00					0.00	0.00
7313	ARCHIVES FUND	0.00					0.00	0.00
7314	FORMATION COMM FUND	1,092.10			-200.00		-200.00	892.10
7315	ECUMENICAL COMM FUND	1,750.00					0.00	1,750.00
7317	YYA QQ2007 SCHOLARSHIP	2,035.00	375.00	3,085.00	-5,248.28	3,519.00	1,730.72	3,765.72
7318	SOUTH ASIA TSUNAMI RELIEF	0.00					0.00	0.00
7319	GIFT FUND	380.00	50.00	-430.00			-380.00	0.00
7335	QUINQUENNIAL FUND	14,501.46	6,209.88	65,326.60	-80,172.24	-17.85	-8,653.61	5,847.85
	<b>TOTALS</b>	<b>27,429.42</b>	<b>9,454.88</b>	<b>69,335.10</b>	<b>-81,031.21</b>	<b>-3,998.51</b>	<b>-6,239.74</b>	<b>21,189.68</b>

### DUNS SCOTUS SECULAR FRANCISCAN FORMATION TRUST FUND

	Available for Grants	Investment Account	Total Value
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	93,081.00	93,126.00
12/31/03 Trust Fund Balance	9,477.39	469,255.00	478,732.39
Investment gains/losses: during 2004	51.00	49,942.00	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
Investment gains/losses: during 2006	284.00	62,368.00	62,652.00
12/31/06 Trust Fund Balance	<b>9,967.39</b>	<b>605,319.00</b>	<b>615,286.39</b>
<b>2,007</b>			
3/31/07 Investment gains/losses: First Quarter	<b>77.00</b>	<b>5,941.00</b>	<b>6,018.00</b>
6/30/07 Investment gains/losses: Second Quarter	<b>80.00</b>	<b>39,955.00</b>	<b>40,035.00</b>
9/30/07 Investment gains/losses: Third Quarter	<b>83.00</b>	<b>19,488.00</b>	<b>19,571.00</b>
12/31/07 Investment gains/losses: Fourth Quarter	<b>79.00</b>	<b>-24,476.00</b>	<b>-24,397.00</b>
Investment gains/losses: during 2007	<b>319.00</b>	<b>40,908.00</b>	<b>41,227.00</b>
Trust Fund Balance	<b>10,286.39</b>	<b>646,227.00</b>	<b>656,513.39</b>

## Performance of Duns Scotus Investments

<b>a</b>	<b>DRTHX</b>	Dreyfus Third Century Fund
<b>b</b>	<b>NBSRX</b>	Neuberger & Berman Socially Responsive Fund
<b>c</b>	<b>PAXWX</b>	Pax World Fund
<b>d</b>	<b>DSEFX</b>	Domini Social Equity Fund

	<b>DRTHX</b>	<b>NBSRX</b>	<b>PAXWX</b>	<b>DSEFX</b>	<b>TOTALS</b>
Value at 12/31/00	179,896	82,144	150,357	124,595	536,992
Value at 12/31/01	137,232	80,031	136,693	108,694	462,650
% change in 2001	-23.72%	-2.57%	-9.09%	-12.76%	-13.84%
Value at 12/31/02	96,924	68,467	124,578	86,205	376,174
% change in 2002	-29.37%	-14.45%	-8.86%	-20.69%	-18.69%
Value at 12/31/03	121,847	92,073	145,745	109,590	469,255
% change in 2003	25.71%	34.48%	16.99%	27.13%	24.74%
Value at 12/31/04	129,232	104,563	165,662	119,740	519,197
% change in 2004	6.06%	13.57%	13.67%	9.26%	10.64%
Value at 12/31/05	133,711	112,486	174,586	122,168	542,951
% change for 2005 year	3.47%	7.58%	5.39%	2.03%	4.58%
Value at 12/31/06	145,755	128,735	193,287	137,542	605,319
% change for 2006	9.01%	14.45%	10.71%	12.58%	11.49%
<b>Value at 3/31/07</b>	<b>146,835</b>	<b>130,087</b>	<b>195,808</b>	<b>138,530</b>	<b>611,260</b>
% change for First Quarter	0.74%	1.05%	1.30%	0.72%	0.98%
<b>Value at 6/30/07</b>	<b>155,173</b>	<b>141,904</b>	<b>207,048</b>	<b>147,090</b>	<b>651,215</b>
% change for Second Quarter	5.68%	9.08%	5.74%	6.18%	6.54%
<b>Value at 9/30/07</b>	<b>157,644</b>	<b>141,203</b>	<b>210,709</b>	<b>144,285</b>	<b>653,841</b>
% change for Third Quarter	1.59%	-0.49%	1.77%	-1.91%	0.40%
<b>Value at 12/31/07</b>	<b>156,769</b>	<b>138,367</b>	<b>211,540</b>	<b>139,551</b>	<b>646,227</b>
% change for Fourth Quarter	-0.56%	-2.01%	0.39%	-3.28%	-1.16%
<b>% change for 2007</b>	<b>7.56%</b>	<b>7.48%</b>	<b>9.44%</b>	<b>1.46%</b>	<b>6.76%</b>
<b>% change 2000 to End of 2007</b>	<b>-12.86%</b>	<b>68.44%</b>	<b>40.69%</b>	<b>12.00%</b>	<b>20.34%</b>

NAFRA - USA - SFO - 2007 REGION REPORT AS OF DECEMBER 31, 2007

Reg #	REGION'S NAME	ESTAB	2006 Professed Members	FAIR SHARE AMOUNT	2007 FAIR SHARE PAID IN 2007	2007 DATE Received	2007 Professed Members	2007 Candidates	2007 Inquirers	2007 LOCAL FRAT.	2007 EMERG. FRAT.	2007 NEW FORM.	2007 YOUTH GROUP
50	OHANA O KE ANUENUE	10/29/91	47		\$ 500	8/29/2007	50			4	1	0	0
51	FIVE FRANCISCAN MARTYRS	10/23/92	691	45	\$ 6,900	9/28/2007	690	85	44	35	2	3	0
52	ST FRANCIS	10/29/93	951	40	\$ 9,530	7/15&9/24/07	953	126	95	32	4	4	2
53	BL JUNIPERO SERRA	10/29/93	613	41.50						30	2	0	0
54	TROUBADOURS OF PEACE	10/23/92	298	50	\$ 2,790	3/13/2007	279	34	23	11	1	1	0
55	QUEEN OF PEACE	10/23/92	540	45	\$ 5,640	7/12/2007	564	43	39	31	2	1	0
56	DIVINE MERCY	10/29/93	842	29.50	\$ 7,970	10/10/2007	797	67	44	30	3	1	0
57	ST MARGARET OF CORTONA	10/29/93	791	18	\$ 7,910	4/23/2007	791	79	62	30	3	2	0
58	ST THOMAS MORE	10/29/93	229		\$ 2,280	5/2/2007	228	29	9	9	1	0	1
59	MOTHER CABRINI	10/23/94	808	25	\$ 7,460	6/15/2007	746	66	40	23	0	1	0
60	ST JOAN OF ARC	10/29/93	283					26	11	15	1	1	0
61	BRO & SIS OF ST FRANCIS	10/23/94	371	40	\$ 4,000	4/28/2007	400	90	40	23	2	6	1
62	EXALTATION OF THE HOLY CROSS	10/29/93	INACTIVE										
63	FRANCISCANS OF THE PRAIRIE	10/23/94	297	20	\$ 2,880	9/28/2007	288	11	21	9	1	1	0
64	HOLY TRINITY	10/23/94	304	25	\$ 2,850	7/23/2007	285	35	24	19	3	1	0
65	LA VERNA	10/12/95	487	50	\$ 4,850	8/7/2007	485	22	12	19	1	0	0
66	OUR LADY OF INDIANA	10/23/94	348	20	\$ 6,340	7/30+12/26	634	29	19	15	0	0	0
67	LOS TRES COMPANEROS	10/23/94	260	50	\$ 2,600	5/19/2007	260	16	17	18	0	0	1
68	LADY POVERTY	10/23/94	453	25	\$ 4,400	4/28/2007	440	31	35	26	0	2	0
69	ST KATHARINE DREXEL	10/23/94	902	25	\$ 8,120	9/4/2007	812	42	49	31	1	0	0
70	ST MAXIMILIAN KOLBE	10/23/94	550	23	\$ 5,200	9/11/2007	520	30	19	21	2	2	0
71	BL KATERI TEKAKWITHA	10/23/94	507		\$ 4,900	4/18/2007	490	47	24	32	0	1	1
72	SANTA MARIA DE LAS MONTANAS	10/23/94	219	40	\$ 2,270	12/2/2007	227	16	21	13	2	1	0
73	OUR LADY OF THE ROCKIES	10/12/95	66	23	\$ 690	6/20/2007	69	8	6	10	0	0	0
74	ST CLARE	10/12/95	228	25	\$ 2,180	5/11+8/14/07	218	15	23	8	1	3	0
75	OUR LADY OF GUADALUPE	10/12/95	361	44	\$ 3,610	5/4/2007	361	30	20	22	2	0	2
76	FR SOLANUS CASEY	10/17/96	983	21	\$ 9,640	9/22/2007	964	48	39	37	0	0	0
77	OUR LADY OF THE ANGELS	10/12/95	1034	25						48	3	0	0
78	ST ELIZABETH OF HUNGARY	10/17/96	817	33	\$ 7,810	5/29/2007	781	51	26	36	0	0	0
79	THE TAU CROSS	10/18/97	851	25	\$ 8,360	3/8 + 4/18/07	836	67	38	39	2	0	0
80	JUAN DE PADILLA	10/17/96	162		\$ 1,940	5/15/2007	194			12	0	0	0
					\$ 133,620		13362	1143	800	688	40	31	8
				Average	32.32								
					13362	%	87.37%						
					15293	Paid							



## Poetry Page

### SPRING

By M. Jeannette Middlebrook, SFO

The winter snow gradually yields  
To the peeping, creeping grass so appealing

In its green garb  
Covering the ground  
As the trees and gardens yawn and awaken  
To the sweetness and singing of spring shaking

With its coaxing rain  
And caressing sun, without pain!

All mankind, in gratitude give thanks, we find  
To their God, most loving and kind.

As the days grow longer and longer  
I grow more and more fond

Of the great out-of-doors  
Where I can't ever be bored

In the great excitement  
Of spring's resurrection!

### The Trail

By Celia Roberts, SFO

I love the mysteries the sun reveals  
early in the morning hiking virgin trails.

I love dew glistening on grass  
and pines that bend and play wind's tune.  
Oaks that seem to stand unmoved  
the columbine and primrose opening to the  
warmth and rays the sun displays.  
I love frail-winged birds that brave the gusts  
that always stand between themselves  
and destination.

Scampering little furry squirrels  
tho afraid, watch  
simply can't resist temptation.

I love His majestic peaks that reach and reach,  
I'm thankful for thoughts that flash, songs that  
dance within my head, feelings locked  
tightly  
within the heart slowly released like a warm  
caress.

I love the mysteries the sun reveals  
early in the morning hiking virgin trails.



Art by Betty Misuraca



### Once I Loved Only God

By Betty Lou Sonderman, SFO

Once I loved only God,  
to all that love did bend.  
And yet I say  
I loved him not at all,  
until that love did blend  
with love of every creature  
and every man who stirs  
and every babe  
that in his cradle lies  
and softly  
murmurs.

### Jesus' Eyes

By Pearl E. Flynn, SFO

How can I be so in love  
with eyes I've never seen  
I don't even know if they are blue,  
or brown, or even green.  
I only know they glow with love,  
intense beyond all telling,  
and that this self-same glow of love  
inflames my very being.

### The Friar

By JoAnn Mackrain, SFO

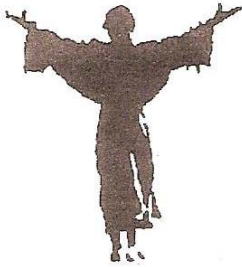
In the grass fields,  
where dancing petals palette a rainbow hue;  
Father Friar treads bare-footed.  
Praising in Canticle-lullaby to the Creation-  
Maker's ears;  
simulating Gospels perfect joy.  
This teacher chalks a lesson  
for life's steadfastness in spiritual storms.

His name: Father Francis of Assisi

### Butterflies

By Louise Coco, SFO

My precious flower garden,  
Is filled with so much love,  
Tiny white-winged butterflies,  
Pure as angels from above,  
Tease each petal gently,  
With a kiss and fly away.  
Do I see a butterfly?  
Or angel wings at play?



# EXPLORING

## Things Franciscan



++ CNSA Notes & Views ++

Lester Bach OFM Cap

### + REMINDER +

Provincial & Regional SA's and Ministers Provincial are invited to attend the Spiritual Assistants' Congress. *Local SA's are welcome to attend on a first come, first serve basis due to room limitations. Check with Elizabeth Allen SFO. Registration deadline: August 22, 2008*

+ **Location:** St John's Center, 44011 Five Mile Rd, Plymouth, MI 48170 – (734) 414-1111.

+ **Time:** Sept. 23<sup>rd</sup> to Sept. 26, 2008.

Arrival: Afternoon/early evening of Sept. 23<sup>rd</sup>, 2008.

+ **Departure** – Sept. 26<sup>th</sup>, after breakfast.

If you are flying, fly to Detroit, MI airport.

Please send registration, payment, and travel arrangements (before August 22, 2008), to:

Elizabeth Allen SFO  
445 Nickman St  
Chula Vista, CA 91911  
(619) 427-4613  
(619) 829-4613 (Cell)  
[esasfo@pacbell.net](mailto:esasfo@pacbell.net)

**Cost** \$300.00. Make checks payable to the Conference of National Spiritual Assistant.

Four teams will present material at the Congress  
+ Steve Gross OFM – Sylvia Paoli SFO  
+ Kevin Queally TOR – Patrick Mendes SFO  
+ Bob Brady OFM – Mary Mazotti SFO  
+ Lester Bach OFM Cap – Vinal Van Benthem SFO

### + OPENINGS +

In his October, 2007 report to NAFRA, Patrick Mendés SFO stated that there are 187 fraternities in the USA without a spiritual assistant. This is an on-

going point of concern for CNSA. Since the late 1990s, CNSA has developed training programs for spiritual assistants. The book: *Franciscan Family Connections* (2007) is the one we recommend. It is a year-long program mentored by the Provincial Spiritual Assistant (or his delegate) of the Province to which an applicant's fraternity is bonded.

*Franciscan Family Connections* is available from Barbo-Carlson Enterprises (cf. Back page of TAU-USA.) In the Preliminaries to the book, the application process is spelled out for those who wish to take the course. Applicants from the SFO should be professed for at least three to five years. They should see this role as one of service rather than power. The year-long course is a partial preparation. Personal experience as a SA will continue the learning process. Be prayerful as you consider serving as a spiritual assistant. Know both your strengths and your limitations. As a SA your collaboration with SFO councils will be vitally important. You serve as the link between the First Order/TOR and the SFO.

### + WIDENING HORIZON +

One thing we often experience in life is insulation from issues beyond our local fraternity. It is easy to stay within our local circle (parochial) and not be too concerned with SFO elements beyond that. Thank God it's curable!

As fraternities are involved in ministries beyond fraternity boundaries, the Spirit awakens them to needs far beyond their fraternity life. Franciscans become concerned for Franciscan life beyond their local fraternity. Widening our horizons draws us to a more universal spirit of caring and sharing. Caring and sharing is done both within fraternity life and beyond our local fraternity life. In a sense, the world becomes our back-yard. People issues become our

daily concern and joy. If people are celebrating, we celebrate with them. If they are hurting, we seek ways to alleviate their suffering. It becomes second nature to reach beyond ourselves to the needs and joys of others.

Patrick White SFO does this in his ministry with people in China. He wrote in May, 2006:

*The SFO inside China is forbidden by law to have any official links with the Order outside China or with each other. ...It is a genuine miracle that the SFO remained intact under these difficult conditions.*

Patrick White's ministry is special. Choosing to support similar ministries is also special. (For more information on the SFO in China, contact Tom Bello SFO – [tbelloso@aol.com](mailto:tbelloso@aol.com)).

Reach beyond local needs. Keep **widening your horizons** – beyond local, regional, and national needs – while not neglecting any of them

#### + SOME CONSEQUENCES +

Reaching beyond ourselves has consequences and demands. We may choose to change present ministries for other ministries that serve a wider audience. We may find ourselves spending more time with others rather than merely having concern for ourselves. Again, this is a both/and situation. We do not neglect personal needs and support for the SFO while we reach beyond ourselves to the needs of the people in our world.

The regular gathering of a fraternity is one place where Secular Franciscans help each other live the Rule. The Rule touches every aspect of life so there are always fresh issues to be explored, insights to be expressed, and experiences to be shared.

The local council is responsible for designing gatherings to meet the need of its members. Secular Franciscans dialogue about ways to work for peace and justice, to learn ways of prayer, to practice compassion, to influence the work-place, to stimulate good family life, to develop ways to make the Church as gospel-oriented as possible, to develop a vibrant fraternity life.

A Franciscan spirit grows everywhere. Of course, that spirit may also bring conflict which will need a Franciscan resolution. For us, relationships are vital. We do what is needed to keep relationships alive and thriving. That, too, takes prayer, patience, and

engaging in the work of breaching the gaps that can separate us (conversion?). John Paul II put it this way:

*The Church expects from you, Secular Franciscans, a courageous and consistent testimony of Christian and Franciscan life, leaning towards the construction of a more fraternal and gospel world for the realization of the Kingdom of God.*

Constructing such a world requires consistent interaction among Secular Franciscans and ongoing dialogue with the world and the Church. We are not called to melt into the woodwork of life. We are expected to be “light” that helps do away with darkness, separation and violence. We help each other in accomplishing these tasks. The SFO Rule and Constitution offers plenty of direction. Get to know them well!

*...They should take a firm position against consumerism and against ideologies and practices which prefer riches over human and religious values and which permit the exploitation of the human person.*

*General Constitutions – Article 15.3*

*...This formation (initial) should be carried out with frequent meetings for study and prayer and with concrete experiences of service and the apostolate. These meetings should be held, as far as possible and opportune, in common with candidates of other fraternities.*

*General Constitutions – Article 40.1*

*Opportunities for fraternities to meet together for the purposes of common ongoing and initial formation shall occur whenever possible at all levels of fraternity.*

*USA National Statutes – Article 19.5c*

*We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way.*

*Francis of Assisi, Vol 2, The Founder Legend of the Three Companions – Page 102*

*“Let us begin, Brothers (Sisters), to serve the Lord God, for up to now we have done little or nothing.” He did not consider that he had already attained his goal, but tireless in pursuit of holy newness, he constantly hoped to begin again.*

*Francis of Assisi, Vol 1, The Saint Second book – Thomas of Celano – Chapter VI – Page 273*

Summer Seminar in Loretto

## Developing Servant Leadership

By Cecilia Maljan, SFO and Fr. Kevin Queally, TOR

A Summer Seminar on Developing Servant Leadership will be held Thursday evening, June 26 through Sunday noon, June 29, 2008 at Saint Francis University, Loretto, PA. The SFO National Executive Council strongly encourages Secular Franciscans from around the country to hear Fr. Bernie Tickerhoof, TOR and Anne Mulqueen, SFO discuss “*Development of Lay Leadership in the Secular Franciscan Order*,” one of the most recognized concerns at all levels of the Order.

The seminar begins with dinner at 5:00 PM Thursday, followed by Evening Prayer, Conference Session #1, and a social. Both Friday and Saturday will feature 3 conference sessions each, along with Mass, prayer services, and socials. Both days begin with breakfast at 8:00 AM, then Prayer at 9:15 AM and the day’s first session at 9:45 AM. Friday’s last conference begins at 7:30 PM, and is followed with a social. Saturday follows a similar pattern with the day’s last conference at 7 PM, followed by Mass at 9 PM and a social. Sunday morning will feature the last of the weekend’s 8 conference sessions, followed with a wrap up session and ending with lunch at noon. Topics presented are: Discernment of Gifts; Basic Choices; Servant Leadership; Listening (Compassion & Empathy); Leadership Styles; Decision Making; Crisis & Conflict; and Leadership Development & Training.

The total cost for the weekend is \$210 single, and \$170 double, which includes room, meals, campus shuttle, and registration fee. For those who would prefer to commute and pay for meals as needed, the cost will be \$65 for Thurs. through Sun, or \$35 per day. Commuter registration forms for single day(s) and entire weekend will be available in April.

This seminar is for ALL SFO’s, not only those currently in leadership roles at the various levels of the Order, or those considering assuming these positions in the future. Each one of us is a leader in some aspect of our life, in our fraternities, in our parishes, and in our daily lives. So everyone one will benefit from attending this seminar. And to top it all off, it is another opportunity to be with our Franciscan brothers and sisters from different parts of the country again, without the five year wait between Q’s!

If you have questions about the seminar, please contact: Fr. Kevin Queally, TOR, 814-472-3367 (daytime) or e-mail [kqueally@francis.edu](mailto:kqueally@francis.edu). If you would like a registration form, please contact Cecilia Maljan, SFO at [cylmaljan@earthlink.net](mailto:cylmaljan@earthlink.net).

## BOOKS of Interest to Seculars:

### *Seeking a Gospel Life*

By Lester Bach, OFM

Published by Barbo Carlson Enterprises  
Box 189

Lindsborg, KS 67456

[bevbarbo@kans.com](mailto:bevbarbo@kans.com)

This book reflects the gospel vision from a Franciscan viewpoint. To be faithful to the words of scripture is our life-long task, going from gospel to life and life to gospel.

### *A History of the Secular Franciscan Order in the United States Volume I*

By William Wicks, SFO

Published by Barbo Carlson Enterprises  
Box 189

Lindsborg, KS 67456

[bevbarbo@kans.com](mailto:bevbarbo@kans.com)

This book is an easy to read history of the people on whose shoulders we stand, and the events, which were our humble beginnings in America. It is an interesting and informative read.

### *Prayers from Franciscan Hearts: Contemporary Reflections from Women and Men*

By Paula Pearce, SFO

Published by St. Anthony Messenger Press  
28 W. Liberty Street  
Cincinnati, OH 45202

[Americancatholic.org/](http://Americancatholic.org/)

This is a book on Franciscan prayer which focuses on the pilgrimage to Assisi in the footsteps of Francis and Clare.

### *Pick More Daisies*

By Lester Bach, OFM Cap

Published by Barbo Carlson Enterprises  
Box 180

Lindsborg, KS 67456

[bevbarbo@kans.com](mailto:bevbarbo@kans.com)

This book is being used successfully for Ongoing Formation at the local fraternity level. Each chapter is blueprint ready for reflection and sharing.

### *Capturing the Spirit of Francis & Clare*

By Lester Bach, OFM Cap

Published by Barbo Carlson Enterprises  
Box 189

Lindsborg, KS 67456

[bevbarbo@kans.com](mailto:bevbarbo@kans.com)

This book is primarily for Ongoing Formation, which takes place outside of the regular Fraternity meeting at a second meeting, where there is more time for conversation. It can also be used individually for those hoping to catch more of the Franciscan spirit. A Leader’s Guide Book is also available.





## Office of the Passion

Teresa Baker, SFO  
National Formation Chair  
5 Mirra Ave  
Derry, NH 03038  
[tbakersfo@aol.com](mailto:tbakersfo@aol.com) (603) 432-9135

Francis strove his whole life to love Christ and to imitate his love. Ultimately, Christ's love had its most profound showing in the Crucifixion. It is here that we meet an image of Christ that held so much meaning for Francis. Christ's ultimate act of love was an act of total self-giving. "No one has greater love than this, to lay down one's life for one's friends" (John 15:13). Francis' vocation begins and culminates in the Cross. He first heard the call "to rebuild my house" as he was praying before the San Damiano Crucifix; his vocation culminated in his receiving the stigmata on La Verna. The power of the Cross held a unique place in Francis' journey. He began from it and constantly journeyed toward it, but he never did so alone. He always walked the journey with his Lord, the poor Crucified One. Nowhere is this more apparent than a meditative reading of Francis' Office of the Passion. We are aware, from Celano, that Francis prayed the Divine Office every day. In addition though, he also prayed the Office of the Passion. What is it? The Office of the Passion consists of fifteen "psalms," prayers of the heart that Francis wrote to commemorate different events of Jesus' life.

For Lent, we will focus on the first seven of these "psalms." In them, Francis tries to accompany Jesus, as best as he is able, from his agonizing hours in the Garden of Gethsemane to Calvary and through to his Resurrection. He tries to enter into each of these spaces where Jesus is communicating with his Father. Francis chooses, from the psalms, particular verses to give voice to his comprehension of what Jesus might have been praying to his Father. Francis evokes what he felt were the emotions of Jesus as he faced his final hours, the disbelief of human betrayal and his impending death. He tried to imagine Jesus' anxieties, Jesus' desires, Jesus' fears, Jesus' frustrations, and ultimately, Jesus' complete trust in the Father.

**Francis' Psalm One** deals with Jesus' agony in the Garden; here we encounter Francis' comprehension of what transpired between Jesus and the Father.

**Francis' Psalm Two** supposes Jesus' thoughts when he was with the Sanhedrin; there is no one to support him.

**Francis' Psalm Three** portrays Jesus' thoughts as they might have been, as he entered into the morning of his death, praising God for this new morning.

**Francis' Psalm Four** recounts Francis' conception of Jesus' thoughts during his trial before Pilate; not only his enemies revile him, but even his country men.

**Francis' Psalm Five** encounters Jesus on the Cross, his thoughts of near hopelessness, his recognition of how he is perceived by others, his plea to the Father for aid.

**Francis' Psalm Six** speaks of Jesus' last words with his Father, his most intimate; here we encounter the Transitus, Jesus' passing from Death to Life.

**Francis' Psalm Seven** has Francis addressing all peoples and creation, praising God for the wonders that have been accomplished by Jesus' death.

**Francis evokes what he felt were the emotions of Jesus as he faced his final hours, the disbelief of human betrayal and his impending death.**

By praying this Office, we are given a unique opportunity to enter into Francis' personal relationship with Jesus at this most profound period of Jesus' human existence. We are praying with the words Francis actually chose for prayer. We are entering into his spiritual journey.





## 2008...WHAT AN ADVENTURE!!!

Kathy Taormina, SFO, Chair  
[kltsfo@frontiernet.net](mailto:kltsfo@frontiernet.net) (952) 997-2243  
[www.franciscanyouthusa.com](http://www.franciscanyouthusa.com)

It's a New Year!!! Or is it really??? We make resolutions; we promise ourselves and others that we will use the energy of a new year to change, to renew or to set out on a new adventure. So many choices in life, so many things to do and prioritize, do we really get anything truly accomplished?

I have learned throughout the years that the best way to begin anything new or different is slowly...slow but steady! Not giving up if immediate progress is not seen or felt.

This year the Franciscan Youth/Young Adult Commission **INVITES** you to a change, let's call it an adventure. It's an adventure to discover, or in some cases, to rediscover the meaning, the excitement and the boldness of our youth.

In the past several years the Commission has seen our focus shift from trying to begin to form Franciscan Youth Fraternities to ministering and journeying with the youth around us, and ultimately trying to find a way to accomplish both.

Our web site in 2008 will have a step-by-step journey to begin a Franciscan Youth Fraternity, along with ideas and opportunities to engage with youth throughout the year.

We **CHALLENGE** you, your fraternities and your Regions to choose any number of ways to share your Franciscan "Way of Life" with the youth in your lives!

We, as an Order and as a Community of Believers, need to stop the excuses and begin to share, teach and experience our Franciscan charism with the present generation of Catholic Youth, those yet to come into their own faith, as well as all youth. As a good SFO sister has taught me about the story of Christ walking on water...we need to be like Peter and "get out of the boat" and believe!

Your **RESOLUTION** is to choose one (or more) of the ideas listed below (or better yet...one of your own ideas!) to be accomplished in 2008, and give us feedback to post on the web site.

Experience our youth/young adults in a whole new way this year! Learn from them as they learn from us, journey along side them, and revel in their enthusiasm, spirituality and love of Christ! You may just be surprised and come back for more!!!

**...share your Franciscan "Way of Life"  
with the youth in your lives!**

- Participate in the FYYA 2008 Lenten H2O Project. Enlist your parish's youth group or confirmands.
- Donate, yourself or as a fraternity, to the FYYA Scholarship Fund.
- Help organize, or participate in, a fund-raiser for local youth to go to World Youth Day in Sydney, Australia in July.
- Participate in your parish's youth events (liturgies/car washes/bake sales/etc.) wearing your TAU cross.
- Go on a Youth Mission trip.
- Attend a Youth Leadership Class.
- Start an "Adopt a Grandparent Program" with the Confirmation Class.
- Have your fraternity purchase a Bible for all graduating seniors.
- Don't just make Rosaries for the youth, but deliver them while wearing your TAU.
- Start, or lead youth in a "Blessing of the Animals" locally for all faiths.
- Share the story behind the Crèche.
- Gather local youth who you think may be interested in Francis and talk to them about meeting regularly.
- Be a Fraternal Animator to a Franciscan Youth Group.
- Have your fraternity sponsor a Franciscan Youth Fraternity.
- Pray for Franciscan Youth USA unceasingly!



FAN Group Picture by Dan Mulholland, SFO

## **Franciscan Action Network: Transforming the World in the Spirit Of St. Francis and St. Clare**

By Sr. Sheila Kinsey, OSF

**WASHINGTON, DC** - On Dec. 7-8, 2007, Franciscan men and women from across the United States gathered in Washington D.C. for the inaugural meeting of the newly launched Franciscan Action Commission. Organizational members serve in a variety of entities that comprise the Franciscan Action Network (FAN).

Their mission—like the Starship Enterprise from Star Trek—is to boldly go where no man/woman religious has gone before. While FAN’s membership need not traverse the universe to bring about justice, they, as a network of friars, sisters, secular and ecumenical Franciscans along with the men and women with whom they minister, envision a grassroots advocacy that stretches around the world.

The most recent commission meeting, held at Washington Theological Union included the FAN steering committee. In total, 19 members arrived ready to embark on an action-oriented plan to achieve authentic social transformation by viewing proposed strategies, development initiatives and economic endeavors through the lens of Franciscan values. The commission’s role was defined earlier within the framework of a commitment statement adopted by the FAN gathering in Baltimore, MD, in March 2007. Commission members affirmed FAN’s future development as an organization and the manner in

which members and affiliated organizations implement methodologies.

As members of FAN’s core, the Action Commission also agreed to accept responsibility for increasing the visibility of FAN within the Franciscan family and beyond. FAN intends to focus on U.S. policies and how they impact the world. FAN’s advocacy efforts shall be strategic, acquiring the critical upfront information for effective implementation. FAN’s representatives are intent on formulating focused action initiatives based on perspectives and input gathered directly from those associated with membership communities.

The gathering was marked by an enthusiastic group of attendees. Each of the proceedings at this historic event was conducted within the context of prayer. Some of the members were called upon to don several organizational hats - as regional representatives and members of leadership teams or committees. At the outset, the agenda ensured that members achieved a measure of progress as FAN prepared for its debut in unified advocacy. After the introductory remarks, members shared some biographical information, which helped to nourish the formation of relational connections. Participants went on to share their hopes and expectations for FAN’s future expansion into a world ready to harvest the benefits of a *kairos* venture. The bulk of the meeting was spent identifying the aspects of FAN, which are slated to be presented for acceptance to the FAN gathering planned for March 7, 2008. The next FAN gathering would include time to discuss progress and stumbling blocks; the event would also be tied to the annual Ecumenical Advocacy Days which are scheduled for March 7-10, 2008 in Washington, DC.

In organizing FAN, the U.S. was divided into six geographic regions. Each of the six regions within the Franciscan province in the United States was represented on FAN. Although the Poor Clares were not present at this session, they were with the group in prayer. After the meeting, Sr. Claire Andre, OSC, from the Poor Clares of Chesterfield, NJ, said that the sisters definitely kept the Washington D.C. meeting in their prayers over the weekend. She was delighted that the Poor Clares were included in spirit at the meetings and she was pleased to hear of the results. She said that the Poor Clares have an ongoing ministry to offer assistance to whomever shows up on their doorstep. Their prayers also touch the concerns of the world.

The commission made clear that their objective would be to help the larger FAN organization with the formulation of focus issues for which to pursue

advocacy and, ultimately, to achieve positive transformation. The mission, values and procedural strategies were outlined. While moving to activate FAN for the purpose of social transformation, commissioners came away with a sense of how we wanted to operate as an organization which functions as a network. Relational connections were identified as being very important, if the organization is to succeed. Commissioners accepted the challenge to make every effort to enhance communications between groups within the total network. They agreed to utilize the FAN Web site, [www.franciscanaction.org](http://www.franciscanaction.org), and its list serve. Members expressed a commitment to participate in regular conference calls with affiliates and to report their findings to the commission.

Moving forward, it was decided that an Action Commission would engage in a formation process in order to assist FAN in its effort to keep on task and to provide a resource for the spiritual, technical and other practical aspects. Of course, at the heart of the matter lies FAN's intention to apply Franciscan values and echoes the spirit of Saints Francis and Clare in all elements of this local, national and international movement. Although these values are more fully developed, the following list addresses the areas of the Franciscan heritage that must be reflected in any endeavor:

1. Advocacy will not dehumanize or demonize those with whom we disagree.
2. Poor and marginalized fare better after the action for change.
3. Framework insists on a consistent ethic of life.
4. Non-partisan focus involves bi-partisan actors.
5. Policies involve reconciliation of injustices in larger social sphere.
6. Work in a collaborative and consultative manner.
7. Balanced desire to be prophetic and to make noticeable improvements in peoples' lives.
8. Love in action is our method and process for actualizing how we follow in the footsteps of Jesus.

The members of the Franciscan Action Commission Inaugural Meeting were energized and excited about continuing the development of the "Franciscan Voice." Having been enriched and filled with the spirit, a united commitment was made to prepare for the first formal gathering of the total membership of FAN on March 7, 2008. Stay tuned for more details.

## Franciscan Action Network Commissioners:

**Ken Beattie, SFO (Region 4)**  
**Tom Bello, SFO (Region 2)**  
**Dan Mulholland, SFO (Region 6)**  
**Jan Parker, SFO (Region 5)**  
**Stephanie Sormane, SFO (Region 3)**  
**Emmett Jarrett, TSSF (Region 1)**

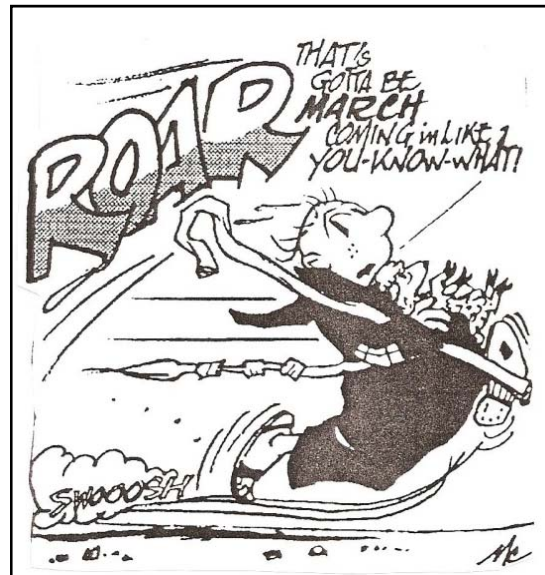
### FAN Website:

Dear Sisters and Brothers:

The Franciscan Action Network website is up and running. Please visit it for the latest information from FAN. [www.franciscanaction.org](http://www.franciscanaction.org)

Peace and all that is good!  
 Patrick Mendés, SFO

### Brother Juniper



By Fred McCarthy, SFO



# JPIC

## Justice, Peace, and the Integrity of Creation (JPIC) Formation

By Pat Brandwein-Ball, SFO  
Chair of JPIC Transition Team, National Councilor

The first article dealt with how the Apostolic Commissions came about and the transition to a JPIC model of living the Rule. The current article begins JPIC formation, as requested by the Regional Ministers at the NAFRA meeting, 2007.

*“In the spirit of conversion, they should live out their love for the renewal of the Church, which should be accompanied by personal and communal renewal. The fruits of conversion, which is a response to the love of God, as works of charity are the interactions with the brothers and sisters.”*

General Constitution, Article 13.2

The initial article introducing JPIC concluded with these words from the Constitution. Let us now take a closer look at them from a personal vantage point. Secular Franciscans are called “to observe the gospel of our Lord Jesus Christ by following the example of St. Francis of Assisi, who made Christ the inspiration and center of his life with God and people.” Rule, Art 4

We begin by observing Francis - (1) his conversion took a long time...years of time just like ours... much of this spent alone, with the created world, and in prayer. During this time he listened: to the Word of God in the created world, to the Word of God in sacred scripture, to the Word of God in the poor and marginalized. He contrasted the Word from all these sources with his own experiences of life.

(2) Francis came to know God through the person of Jesus Christ. He came to know his own dignity through the Word Incarnate; he and Jesus were truly brothers. Jesus revealed the Father to him and thus Francis came to know his own littleness before the Creator.

For Francis knowing God was relationship...deep love. He witnessed the Father pouring out Himself in creation, a gift to the Son. He experienced the Father pouring out Himself in the Word made flesh, the Word Incarnate - God with us. Our recent celebration of Christmas gave us an opportunity to experience this mystery first hand. Francis also saw the Son pour out himself in his earthly life to reveal the Father’s love to us through healing, teaching, blessing, forgiving sin, dying, and rising... the Paschal Mystery

we soon will be approaching - another first hand opportunity for us!

Francis had a particular way of being, a unique outlook on life that hinged on his relationship with God, nourished by prayer and contemplation. Our challenge is to uncover Francis’ relationship with God then make adaptations for our own life and circumstances. We are called to acknowledge the great humility of God and thus, “motivated by the dynamic power of the Gospel...conform (our) thoughts and deeds to those of Christ by means of that radical interior change which the gospel itself calls *conversion*. Human frailty makes it necessary that this conversion be carried out daily.” (Rule, Art 7).

Chapter 2 of our Rule is the spring board that propels us into the gospel and the world, simultaneously, and holds the key to understanding conversion. It instructs us in what it means to take on the Franciscan personality, those qualities of being that manifest our Christ-likeness. One email I received after the first JPIC article in the TAU-USA questioned if a “JPIC person” would be working in a soup kitchen, or homeless shelter, etc...by all means! The love of God reflected through us must be allowed to transform us. Because of this transformation we are compelled to compassion for others. Self-centered conversion that draws us away from the ills of our world is not conversion. Secular Franciscans are called to personal holiness and thus active ministry in the context of the Church. This “Church context” is not limited to recognized ministries within the parish/diocese. It implies, even more so, ministry rooted in the gospel no matter the circumstances. We “have been made living members of the Church by being buried and raised with Christ in baptism; (we) have been united more intimately with the Church by profession. Therefore, (we) should go forth as witnesses and instruments of her mission among all people, proclaiming Christ by (our) life and words.” (Rule, Art 6) The Rule draws our attention to the needs of others, “seeking the living and active person of Christ in (our) brothers and sisters” (Rule, Art 5).

Articles in the last issue of the TAU-USA spoke of JPIC attitudes without the heading of JPIC--- I encourage you to reread the articles. I sense the Holy Spirit stirring the SFO in many areas—stirring us to open our eyes and hearts with greater generosity to the life and mission of the Church.

Continue on page 25.



## FAMILY RESEMBLANCE

By Edward L. Shirley, SFO  
National Ecumenical/Interfaith Committee Chair  
[elssfo@hotmail.com](mailto:elssfo@hotmail.com) 512-794-0546

We've all had the experience of someone saying, "You look just like your mother," or "Your son/daughter has your/your husband's/your wife's eyes." Sometimes, we can see the similarity, and sometimes it surprises us: "Do you really think so?" My brother and I are easy to identify as brothers (well, we both have beards and wear glasses), but I don't see the similarity with my sister so easily. However, others do. Of course there will be family resemblance: we share the same gene pool.

Looking at Christian Churches of different denominations, we may experience something similar. Some times, we see the likeness quite clearly; at other times, it may take someone "outside the family" to see the similarities. But, ultimately, we all share the same gene pool: we are descended from the small community that continued to remember and celebrate Jesus after his death and Resurrection. We share the same spiritual DNA.

Christian denominations are like branches of the family tree. However, there are branches that stem off of branches that stem off of other branches: like large families, some members are more closely related than others: there are parents, siblings, aunts, uncles, and cousins. We might think about these groups as clans: groupings of denominational families.

The Christian family can be grouped in many ways, of course, and different people might group us differently. For example, while Catholics see the Orthodox as "sister Churches," sharing the seven Sacraments, apostolic succession, and the use of images in worship, the Orthodox are quite likely to think that Catholics and Protestants look more like each other than either looks like the Orthodox. Why? Because they can clearly see the Western attributes that seem so foreign to traditional Orthodoxy. Protestants who confess the Nicene Creed, for example, are likely to say that the Holy Spirit "proceeds from the Father and the Son," while the Orthodox (and Eastern Rite Catholics, for that

matter) confess that the Spirit "proceeds from the Father." Again, Anglicans may see the similarity between themselves and the Orthodox: bishops, priests, deacons, and no pope. Many times, what similarities we see depends on what similarities we are looking for.

Let's take a look at one way of understanding Christian Churches: "high," "middle" and "low" Churches. By "high," "middle" and "low," we do not mean higher or lower class, higher or lower value, or even higher or lower dedication to the Gospel. By these words, we mean a combination of the structures of the organization, common worship and beliefs about the sacraments. In this schema, Catholics, Orthodox, Anglicans and Lutherans tend to fall into the "high church" clan. Catholics might go to Anglican (in this country, Episcopalian) or Lutheran services and know every liturgical response. Catholics and Orthodox celebrate seven Sacraments, or "Holy Mysteries," and, though there are differences of opinion in the Anglican Church, many Anglicans, also, practice seven. Lutherans, on the other hand, accept two sacraments as instituted by Christ—baptism and the Eucharist—though they also celebrate other rites that are not ranked as Sacraments. All of these Churches practice infant baptism, believe that sacraments are vehicles for grace, and that Christ is really present in the Eucharist.

"Lower" Churches have a less structured service, usually composed of hymns, spontaneous prayers, and focus on preaching the Word. Sometimes, these Churches identify themselves as "Evangelical," from the Greek word for "Gospel," but Evangelicals do not all agree theologically. Some Evangelicals believe in the literal inspiration of the Bible: they identify themselves as "fundamentalists," but not all Evangelicals are fundamentalists. Lower Churches include Baptists (and there are many different types), Nazarenes, Church of Christ, and Pentecostals (again, of various denominations: United Pentecostals, Assemblies of God, and so forth). Typically, only baptism and Communion are celebrated (though they do celebrate marriage, it is not considered a sacrament). They practice "believer's baptism," which is usually understood as a sign that you have accepted Christ as your Savior, and Communion is understood to be a memorial meal, remembering that Christ died for our sins. Middle Churches, like the name implies, fall somewhere in between. Presbyterians, Methodists and United Church of Christ are typical middle Churches. They have a simpler liturgy, sometimes very informal. They celebrate two

Sacraments, Baptism and Communion. Unlike most of the low Churches, they practice infant baptism, believe that baptism is actually a vehicle for grace, and though they do not believe in the Real Presence of Christ in the Eucharist in the Catholic sense, they do hold that through receiving Communion, you are really encountering Christ spiritually.

This is only a very general introduction to our larger family. There are many, many other members of the family, and many differences among them. In fact, it is important to remember that there are probably as many approaches to Methodist belief and practice, for example, as there are Catholic approaches (after all, Franciscans and Dominicans do not agree on everything). However, whatever differences there may be, they all believe in the Incarnation, Death and Resurrection of Jesus, and are trying to understand the implications of that belief in their lives. I hope this very short and general introduction helps to inspire you in your own dialogue with your spiritual kinfolk.

### **Justice, Peace, and the Integrity of Creation**

(JPIC) Formation Continued from page 23

#### **Being and Doing:**

\* Read & pray the Prologue and Chapter 2 of the Rule. Pay close attention to the phrasing and the strength of the verbs. Read chapter 2 two to three times per week, then weekly. Each time listen for something new, tie together the articles, one moving into the next rather than one at time in isolation.

\* What is the Church asking of me as my part in her mission? How does my daily conversion reflect upon this?

\* What one new way can I find to energize my life in the Church?

\* What one new way can I find to energize my life in Fraternity?

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### **Book Review**

**By Anne Mulqueen, SFO**

### ***Seeking a Gospel Life***

**By Lester Bach, OFM Cap**

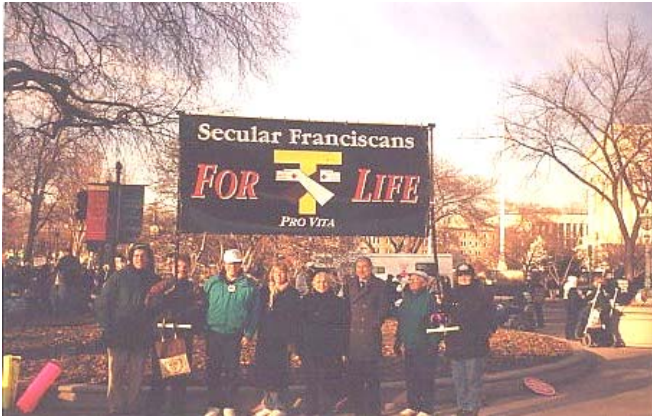
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In *Seeking a Gospel Life*, as in all his previous books, Fr. Lester Bach provides us with the fruits of his life and understanding of Franciscan gospel living. This is a book with limitless possibilities for anyone seeking to live the gospel life.

My first impression was *Seeking a Gospel Life* would be the *perfect* book to hand a prospective member before entering orientation. It would provide exposure to Franciscan spirituality and be a first step in the discernment process. If they said, "This is what I want with all my heart," orientation would begin. If this entire Gospel living was too much for their particular *charismatic* soul, we could point them in another direction and part brothers and sisters in Christ. This book meets that need.

In addition I realized that *Seeking a Gospel Life* satisfies another desire: the desire for a Franciscan Bible Study. This book is not a formation text, although it can be used to supplement formation. *Seeking a Gospel Life* shows us how to live the gospels in a Franciscan manner. I plan to use it for gatherings with the newly professed in my fraternity.

It is exciting to see Fr. Lester set sail in a new direction - one with a wide horizon. In *Seeking a Gospel Life*, he has produced a book with universal appeal. This is a book for Franciscans and the Franciscan at heart. Saint Francis appeals to every faith expression. He is the saint of the people, and this book is a book for all people.



## MARCHING FOR LIFE

By Deacon Tom Bello, SFO  
National Vice Minister

The annual March for Life down Constitution Avenue in Washington, DC, past the United States Supreme Court, has had a visible Secular Franciscan presence for about eleven years. In 1996, to the best of everybody's memory, St. Thomas More Secular Franciscan Fraternity, in Arlington, Virginia, commissioned the banner seen below and first used in the March for Life in 1997.

Over the past decade, the banner has attracted considerable attention. People from Ohio, Pennsylvania, Michigan, Missouri and Illinois, all active March for Life states have seen the banner and said that they were Secular Franciscans and had come to Washington to March for Life. Franciscan friars, from various obediences, have noted the Franciscan symbol of the Tau Cross and the crossed arms of Jesus and Francis and have asked about the Seculars.

Numerous young people, always the pride and exuberance of the March, from schools and parishes and youth groups all over the United States, have asked exactly who were the Franciscans and who were the two arms crossed on the banner.

Just two years ago, the local Arlington, Virginia Bishop, Paul Loverde, asked about the Secular Franciscans after seeing this banner and went on to approve the Canonical Establishment of a new Secular Franciscan Fraternity in his diocese.

Of course, the banners that one marches with are a curious mix. This year, 2008, the Jews for Life took a prominent place just to the right of the Supreme Court. They had a prominent banner, and they were speaking very loudly. Directly across from the Supreme Court, the country of France had a quiet, but dignified banner touting "The Natural Right to Life" (*La Droite Naturelle à la Vie*).

Honestly, whether we were marching with people from different Franciscan families, from various states, differing religions, or even other countries, there did seem to be widespread support for the words of Pope John Paul II in his 1988 apostolic exhortation, *The Vocation and the Mission of the Lay Faithful in the Church and in the World (Christifideles Laici)*: "The inviolability of the person, which is a reflection of the absolute inviolability of God, finds its primary and fundamental expression in the inviolability of human life. Above all, the common outcry, which is justly made on behalf of human rights -- for example, the right to health, to home, to work, to family, to culture -- is false and illusory if *the right to life*, the most basic and fundamental right and the condition of all other personal rights, is not defended with maximum determination . . . The human being is entitled to such rights in every phase of development, from conception until natural death, whether healthy or sick, whole or handicapped, rich or poor . . . [Moreover, if,] indeed, everyone has the mission and responsibility of acknowledging the personal dignity of every human being and of defending the right to life, some lay faithful are given particular title to this task: such as *parents, teachers, health workers and the many who hold economic and political power*" (38).

We Seculars have felt that need to march, to pray, to witness to Life: Secular Franciscans For Life (Pro Vita)!





# Where do we go from here?

By Bob Fitzsimmons, SFO  
Regional Formation Director, Troubadours of Peace  
[rfitzsfo@verizon.net](mailto:rfitzsfo@verizon.net)

This article offers a challenging approach for incorporating more consciously, a healthy dose of spirituality into our formation process. We “study” the history, the charisms and life of our Seraphic Father Francis, as well we should, but just as important is his spiritual journey becoming mature in Christ. An overlooked reference reading (see “*Come & See*” page 53), a book titled “The Holy Longing” by Ronald Rolheiser, is an excellent resource and I challenge you all to spend time with it as a spiritual refresher for on-going formation.

As Rolheiser puts it “*We are fired into life with a madness...which would have us believe that we can have a great love, perpetuate our own seed and contemplate the divine.*”<sup>1</sup> So how we channel this passionate energy describes who we are (our being), what we consider important (our priorities), what we pursue in life (our actions), therefore, our spirituality.

Francis, and many of the medieval mystics, modeled how to focus this energy into a life-giving union, beyond the bounds prescribed norms, to the place of the “lover and the beloved.” I believe it is here, that as Franciscans, we are called to be, to live the dynamic cycle of the gospel life, and to embrace littleness. It is hard in our American society, a society of consumerism, i.e. a spirituality of “addition” to simplify your life, to become little, to foster solidarity with the poor, to embrace a spirituality of subtraction. I believe we usually re-live, over and over again, the same levels of spirituality, i.e. our “start up work,” staying in our comfort zone. We like to add more things, more activities, prayers, rosaries, Masses, retreats, programs, etc., not that these actions are bad in themselves, but they can serve to keep us numb with business, so we never allow ourselves to sit still at the feet of the Master and there be captured by His loving gaze. Until we are

comfortable standing naked before God in solitude, we can not enter into the life of the lover and beloved, the root of being Franciscan.

Teachers like Richard Rohr & Ronald Rolheiser (CD conference titled “*Adult Christianity & How to Get There*”) give voice to this need to develop spiritually mature faith: they challenge us to search for a vibrant adult Christ-centered Christianity. To go beyond our comfortable daily rituals and journey into our inner most heart, there to find God waiting to embrace us. The Gospel which comforts the afflicted, also must afflict the comfortable, forcing us never to sit still complacently. Its call is to bring about the Kingdom, to struggle against individual and communal structures of evil, and through love, to plant peace and justice. The message is equally precise in calling us to be, to balance our actions, which we are so good at, with our contemplation, which we often prefer to avoid. We are called to make a soul-space of solitude where we can be alone and vulnerable, but not lonely. A place to be free to “waste” time with the Lord, the place to focus our energy properly and to receive empowerment to live the Gospel; this is the challenge of being Franciscan. The lives we live, our attitudes on society, politics, money, retirement, careers, prayer, community, our willingness to serve etc., etc., give witness to our spirituality. Can we rise to do what the Lord requires of us, “to do justice, and to love kindness, and to walk humbly with your God?”<sup>2</sup> (Micah 6:8) Will we willingly venture into the place of “lover & beloved?”

## Spirituality for the 2 halves of life

By Bob Fitzsimmons, SFO

This “title” phrase may be new to some of you, to others quite comfortable and familiar. It is an attempt to understand spirituality and journey in terms of ascent and descent. It seems we spend a lot of our time constantly re-doing our spiritual start-up work without ever seeking a more adult reality. Further, it is my belief that...[in the process of living our religion]...our

<sup>1</sup> “The Holy Longing” Ronald Rolheiser, Doubleday, NY 1999, pg 3 – paraphrase of a phrase attributed to Plato

<sup>2</sup> *The Holy Bible : New Revised Standard Version*. 1996, c1989 . Thomas Nelson: Nashville



understanding and living by the Gospel is, in general, stuck in the 1<sup>st</sup> half of life-spirituality, while Jesus speaks in 2<sup>nd</sup> half reality. So what does that mean? Let's look.

In the 1<sup>st</sup> half of life, spirituality follows closely along the lines of our own ego development. We are setting our boundaries, looking for direction, forming our value systems, and writing our definition of self-worth & worthiness. At this stage, churches are good in helping us grow and learn the basics of belief, through rules, commandments, rituals, faithful observance and yes, performance. Here we became, by practice and practices [rituals], spiritual individuals with a solid foundation. It is what we need at this stage, and it is here, with the basics in hand & mind, that the spiritual masters took over to facilitate the beginning of the next step, second half of life spirituality. Note, speaking of spirituality of the 2 halves of life is not based on age, but on DESIRE for the journey.

2<sup>nd</sup> Half Spirituality is characterized by our transformation from individualism, a/my personal savior/salvation person, into relational community-based people who give birth to Christ anew, in ourselves. No longer individuals concerned with ourselves, our images, or supposed worth, we can become a truly Christocentric people who are free enough from themselves to bring love, justice and peace into a world possessed by institutional & structural evil. Ever wonder why, in a world of so many church going people striving to do what is right, so much evil exists: war, hunger, intolerance, destruction, greed etc.? I would postulate that most religions and churches support only the individual's journey to obeying "our" rules, so we can be "right" and through a lack of cultivating spiritual masters (much like the desert fathers & mothers) have left themselves devoid of the prophetic voices needed to begin asking the better questions, the questions that aid into death/life spiritual transformations.

If you look deeply into Scripture, you see over and over again stories from Jesus that all point to mutual relationships, yet we invariably either change them into guidelines for

observance: something over which our orthodox performance can be measured and judged, or we tend to ignore the teachings entirely. Jesus does not talk at any length on our faithful observance. Yes, he does talk about not sinning, but it is always more about setting up right relationships and avoiding those things that skew relationships. For most of my life, I thought I had a pretty good track record (balance sheet for those who view God as a bookkeeper) of observance (you know, Mass attendance, sacraments, prayer, etc., though that was always "me" centered). I surely earned my place in heaven, won my worthiness. Then, enter Francis of Assisi – God alone is worthy. Notice the word ALONE! I can never be worthy, but, paradoxically, I am worthy by gift, God's gift in bending down to me and you – Incarnation. Shame it took so long to understand how often I missed God who came down to meet me while I was so busy climbing up the spiritual ladder (ascent) that I missed Him on the way (by the way, climbing up is 1<sup>st</sup> half stuff).

More reading of Scripture began to yield a different view. The only time judgment is spoken about is in Matthew 25, where it records the judgment criteria. Not just "a me," but "a we," and the basis is how we loved and treated each other, because despite how well we think we are doing in adding to our individual spiritual "bank" accounts, what matters is how we treated our God. Yes, how we love and treat each other, all of us, Christian, Hindu, Muslim, Jew, etc., is how we treat our God. How we treat God will influence how we all change the social structures on earth to reflect or not reflect our God-in-usness. The Gospel is 2<sup>nd</sup> half stuff, an invitation into seeing and loving Christ, not just in Christ, but in "ALL" others.

We have become very good at worshipping Jesus, something He never asked of us. What He did ask was to follow Him, be like him, treat people as he did, basically to become Him and do what He did and walk the path of descent, a path of love, justice and peace. This is Spirituality for the Second half of Life, the stuff the Gospels really talk about.

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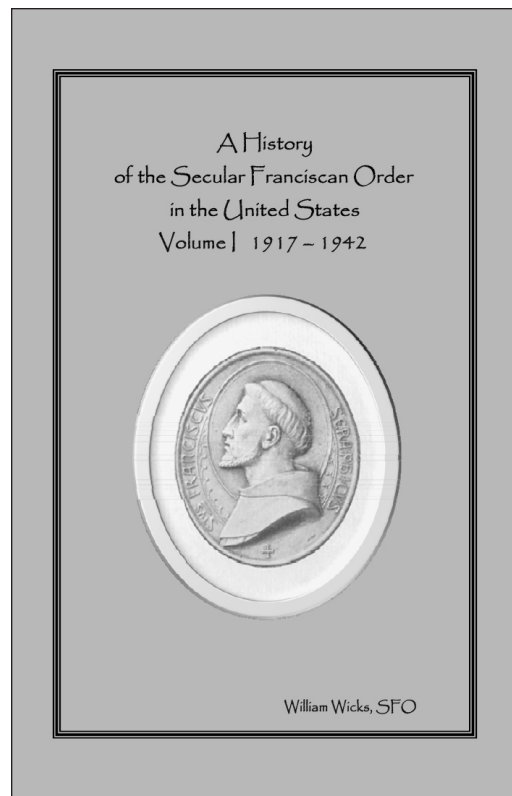
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