

# TAU-USA

The Newsletter of the National Fraternity of the Secular Franciscan Order in the United States  
Issue Number 43 ~ Summer 2004



**“Sing a  
new song  
unto the  
Lord.”**

**Four Seculars have  
accepted NAFRA  
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Bamman, SFO,  
Apostolic  
Commissions  
Coordinator**

**Sonia Bernardo,  
SFO, Multicultural  
Committee  
Chairperson**

**Sharon Deveaux,  
SFO, Archivist**

**Frances Wicks,  
SFO, Editor,  
TAU-USA**



TAU-USA SUMMER 2004 ISSUE 43

**THE NEWSLETTER OF THE  
SECULAR FRANCISCAN  
ORDER IN THE UNITED STATES  
OF AMERICA**

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editorializing the article. All correspondence sent to the editor becomes the property of the editor, and may be published in TAU-USA. Please state in all correspondence whether you wish to have your name withheld. Submissions to the newsletter are welcome. To increase the likelihood of your submission being printed, the following guidelines are offered: Please ensure that articles do not exceed 250-400 words; Please understand that articles may be edited for length and clarity; Submissions received after the deadline for a particular issue will be considered for the *following* issue. In the Franciscan interest in ecology, please try to send submissions in WORD format (e-mail or floppy disc), instead of on paper.

Professed members of the Secular Franciscan Order in the United States receive this newsletter without charge. Regional Ministers, please send the names and addresses of professed members in the region to:

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

The deadline for submitting articles for the next issue TAU-USA is July 15, 2004. Please submit articles to the Editor.

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By Carol Gentile, SFO, National Minister

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## ONE MAN'S JOURNEY IS STILL ALIVE!

During the course of our life, we encounter many trials and tribulations that become extremely difficult to overcome. These are the times that our faith is challenged and we are compelled to resolve whatever confronts us. If we intend to put an end to such pain and sorrowing, we are driven to look beyond the situation at hand and seek the ultimate authority, a loving, kind and generous God. After all, **He has planted the Divine Seed in our very heart and soul.** We look to our Creator to nurture that Divine Seed for His divine purpose and meaning in everything that happens to us. **Francis nurtured his Divine Seed and made it transparent for the world to see. Do we?**

Francis had many struggling moments during his life time. As we do many times, he struggled with his family. **Are we the Francis of today?**

From March 27<sup>th</sup> through April 6<sup>th</sup> 2004, the National Commission Chairs and I went to Assisi to learn the roots of our commissions. Lead by Fr. Richard Trezza, OFM, we experienced Francis' life from birth to death. In essence, we put flesh on the meaning of the word commissions. We were more than pleased to pay our own way to serve our Order to the best of our ability, with a little support from an angel.

I would like to share our journey with you. Let us walk through Francis' life together. We hope, in the future, to have a CD with pictures of Francis' journey from birth to death and a short caption to share with all of you. It is so important to know and see our roots. Let us begin this journey together and ask ourselves some very important questions that will nurture our **Divine Seed.**

When we look at Francis' family, we all recognize this child in all our families. He played in the Piazza del Comune and enjoyed life to the fullest. On our visit to his home, we saw a small cell in which Pietro Berdone placed Francis for his

undesirable behavior. There are children today who are harshly treated in deplorable conditions.

**Do we forgive those who treat us unfairly? Forgive them, Lord, for they know not what they are doing? How often have we put these words into action?**

At the foot of the San Damiano Cross, a message was given to Francis that changed our world. I have no doubt that we all thought about the words "Go repair my house" and Francis' words to his brothers, "The Lord Himself showed me what I ought to do..." **Do we know what is ours to do?**

As we continued the journey, we went to Mount Subasio where Francis was surrounded by beautiful woods which invite one to contemplation. There is a hermitage named "Le Carceri" which means "isolated place" or "prison" and, literally, it is a place to pray in solitude. Carceri is where Francis would pray in caves and reflect on God's words. Fonte Columbo is another area where Francis spent time with his brothers. Francis only needed what was barely necessary to live because he knew that God was all he needed. **Do we have the faith to trust God and to stop our needless worry? How much time do we spend listening to God instead of talking to him?**

At the lower part of Assisi, called Santa Maria degli Angeli, the Basilica preserves the Portiuncola/Little Portion, where Francis and his brothers lived. It seems so small to me, and simple, yet a beautiful place to praise God. **How large or small is your portion?**

Francis lived simply for God, His Father, and he wanted to endure all that His Father endured including the suffering and pain. He received the stigmata on Mt. La Verna in Tuscany. **In our suffering, do we welcome the opportunity to embrace our cross? Do we seek out the meaning of our cross? What can we learn from this cross?**

Greccio is another place that changed society. We celebrate the birth of Christ with a manger scene, because Francis recreated the birth place in a way that will be forever remembered. We, too, can change society by our actions and make a

difference by our involvement in the commissions. **How deeply are we moved to make a difference?** As Franciscans, the commissions are a given. The commission activities should be as routine as your daily conversation with Christ. They should come naturally without question or doubt! **Can others see the Divine transparent Seed in you? Can you see it in yourself? When others meet us, do they see a difference in the way way we live our lives? When we walk into a room, do others recognize us as ambassadors of Christ?** I have no doubt that Francis was different in his way of life.

**Francis, also, nurtured the Divine Seed in others so it could become transparent for the world to see.**

#### **Ways to Nurture the Divine Seed By the National Commission Chairs:**

“Plants and animals give praise and glory to God by their mere existence! Do we do the same?”  
Bill Fontenot, SFO, Ecology Chair

“Forgive and love one another as the Lord has forgiven and loved you.” Jaime Bernardo, SFO, Family Co-chair

“We have to rediscover the joy and the passion of our youthful years as today’s SFOs. We need to reawaken our own youthfulness to minister to today’s youth.” Kathy Taormina, SFO, National Councilor and Youth and Young Adult Chair

“In prayer, we may joyfully accept all of the limitations of time and space that are imposed upon us, and cut ourselves off from all of the vanities of the world.” Carolyn Colburn, SFO, Peace and Justice Chair

“Tension is quite a frequent experience nowadays. Stress and depression are a real threat to our spiritual health. After a time we can no longer discern what is urgent from what is necessary, as we thrash about in the maelstrom of the thousand and one projects we’ve undertaken or which have been foisted on us by the world we live in. The upshot is that we lose sight of our primary commitment – to allow ourselves to become God’s project.” Pauline Cahalan, SFO, Work Chair (Adapted from Fr. Giacomo Bini's letter to the

Poor Clares celebrating the Solemnity of St. Clare, August 11, 2002)

"Attitude is everything. Let our attitude and actions be molded by seeing things through our Franciscan lenses." Jane DeRose-Bamman, SFO, Apostolic Commissions Coordinator

Proclamation of the Stigmata of St. Francis in La Verna: “Lord Jesus, this is where you signed your servant, Francis, with the work of our Redemption.” (Responsory, Evening Prayer, Feast of Stigmata, September 17<sup>th</sup>) Teresa Baker, SFO and Anne Mulqueen, SFO, Formation Co-chairs

"When I entered the Order in 1966, our Guardian told us that the Franciscan Order is the continuation of St. Francis of Assisi. While we become Franciscans in order to imitate Christ, we cannot go about being a part of the Franciscan movement, as if Francis were dead. Faith needs witnesses and that is what we have in a Francis and a Clare.” Fr. Richard Trezza, OFM, Spiritual Assistant of the Apostolic Commissions.

A pilgrimage to the Franciscan sanctuaries in Umbria and in the Reiti valley puts us in touch with those surroundings in which the Spirit spoke to our Franciscan forbearers so that we too may find that openness to respond to that same Holy Spirit for the building up of the Church and for our own sanctification." Fr. Richard Trezza

“But in front of me and others, show yourself as always having joy; for it is not fitting for a servant of God to show sadness outwardly, or to have a clouded face.” St. Francis

“YOU MUST LOVE THE LORD YOUR GOD WITH YOUR WHOLE HEART, WITH ALL YOUR SOUL, WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND, AND YOUR NEIGHBOR AS YOURSELF”

LUKE 10: 27

IF YOU DO THESE THINGS, YOUR DIVINE SEED WILL BECOME TRANSPARENT AND CHRIST WILL GLOW THROUGH YOU AS HE DID FOR FRANCIS.

**St. Francis is alive today through us,  
as we make the Divine Seed  
transparent for the world to see.**

# Impressions

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By Fr. Lester Bach, OFM Cap. CNSA President-in-turn

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When I look around our world today, I see that 2000 years of Christianity has still not managed to transform the human race. After Jesus' many calls for peace and reconciliation, repentance, and loving one another, we haven't caught on. We humans think that the use of power and force will accomplish what love could never do. We have identified the enemy and the enemy is hard to capture. In a world of superpowers, our enemies often still elude us. On their shoulders, we lay all the evils of our world. Government policies of assassinations and guerilla suicide bombers continue to play ping pong with people's lives. We call this the road to peace. These are thinking human beings, many of them well educated, who pursue these deadly actions. As people die, as soldiers are ambushed, as violence fills too many American streets, we still think that law and order, by itself, will win the day. Leaders often use that phrase. It sounds righteous and good and no one is permitted to question it. After all, a dead enemy is a good enemy.

Granted, this is a lop-sided view. But, sometimes, we need to say things in language that gets our minds and hearts working on the problem. We need all the help we can get to create a real communion among peoples from different nations, with different cultures and different religions and different governments and different ways of showing their beliefs. We want to bring together people whose lives are lived in deserts and wastelands and green fields and suburban lawns and city high rises and slums and empty landscapes! How, in God's name, will we Franciscans make a difference in this dysfunctional world of ours?

We probably won't make much of an impact if we are indifferent to our Franciscan calling. If fraternity gatherings are simply repeats of last month's meeting with different food we will

probably not have much of an impact. If people think living the secular Franciscan life is simply attending the regular gatherings, then we may not do much. This is especially so if there is no ongoing formation, very little contemplative prayer, hardly any respectful arguments about secular affairs and a group of people trying to make certain every body feels good about the gathering. Not much will happen.

I invite you to do an evaluation of your own fraternity. Check to see how it fulfills article 8 of the SFO Rule. Or try article 15. Check on your implementation of article 14. You may want to look at article 17 and see how family life fulfills this article. Maybe you should just take out your SFO Rule and read it. See what it looks like in your life. See whether any *radical interior change, which the gospel itself calls conversion* is necessary in your life or your fraternity.

Such reflection and conversion can continue to move us in a direction that could offer the world an alternative way of approaching the enormous problems we have on this planet. If 17,000 American Secular Franciscans decide on a dedicated following of Francis' way, which is Jesus' way, which is the gospel way, who knows what the Holy Spirit might accomplish among us. We can plant good seeds in good soil and look forward to a harvest of love! It simply requires faithfulness to the SFO way of life...

At least it's something to think about!

After Jesus' many calls for peace and reconciliation, repentance, and loving one another, we haven't caught on.

## Four Seculars Have Accepted NAFRA Appointments



**Jane DeRose-Bamman, SFO**  
NAFRA Apostolic Commission  
Coordinator

**Birthplace:** Lansing, Michigan  
**Residence:** Albuquerque, N M  
**Fraternity:** St. Anthony  
Fraternity in Our Lady of  
Guadalupe - Empress of the  
Americas Region  
**Professed:** 1995

“As Apostolic Commissions Coordinator, my first plan of action is working with the other Commission Chairs and the Holy Spirit to plan and implement the All Commissions Conference in June 2004. After the ACC, I will more fully implement my responsibility of serving as liaison between the Executive Council and the Chairs of the

National Apostolic Commissions, assisting the Apostolic Commissions in implementing the action items from the ACC, keeping the Executive Council and Regional Ministers informed of the Commissions’ activities, and spreading the word to all about our apostolic mission.”



**Sonia Bernardo, SFO**  
NAFRA Multicultural  
Committee Chairperson

**Birthplace:** Manila,  
Philippines **Residence:** Silver  
Spring, MD . **Fraternity:** St.  
Mary of the Angels in St.  
Margaret of Cortona Region  
**Professed:** 1985

“As the new NAFRA Multicultural Committee Chairperson, my first plan of action is to introduce and promote St. Francis of Assisi to good practicing Catholic men and women of different cultural backgrounds and to invite those who have a vocation to join the Order. Then I plan to encourage those who are already in the

Order to participate actively in the local, regional and national activities of the Order. My ultimate goal as Multicultural Committee Chairperson is to see "unity in diversity" among the Secular Franciscans, where different cultures exist peaceably side by side, interacting with each other, learning from one another, respecting one another, while retaining their own identity.”



**Sharon Deveaux, SFO**  
NAFRA Archivist

**Birthplace:** Hawthorne (Los Angeles County), CA  
**Residence:** Santa Ana (Orange County) CA.  
**Fraternity:** Little Portions (Irvine, CA) in St. Francis Region.  
**Professed:** 2003.  
“As the NAFRA archivist, my first plan of action is to become familiar with the Order as a whole, and what types of historical documents,

## Accepted NAFRA Appointments continued:

photographs, records and ephemera have been collected and generated over the years. Then I will develop a collection policy and mission statement which will hopefully define which materials will be collected and where they will be located...locally, regionally, nationally. The ultimate goal is the long-term preservation of the collection, which includes organizing, cataloging, and archival storing. The material will then become available for scholarly study and research. This will take time and patience, but it will happen.”



**Frances Wicks, SFO  
Editor, TAU-USA**

**Birthplace:** New Orleans, LA,  
**Residence:** Santa Maria, CA  
**Fraternity:** St. Anthony of Padua in St. Francis Region.  
**Professed:** 1982  
“As Editor, my first plan of action is to edit and format the next issue of TAU-USA. Since many of the articles in the TAU are inspirational, I plan to

format them in such a way that they will be appealing to the eye in a light airy way, making them easy to read. My goal is to have every Secular receive the TAU-USA and READ it!”

## Calling All Commissions!

By Fr. Richard Trezza,  
OFM, NAFRA Apostolic  
Commissions Spiritual  
Assistant

**By popular  
demand, the  
Chairs of the  
National Apostolic  
Commissions will  
be holding an All  
Commissions  
Conference (ACC)  
this June in  
Denver, Colorado**

Some of you might be tempted to think that they are out of their minds. After all, haven't we beat this dead horse enough? The Commissions – what are they, anyway? For some they exist only in the imagination. For others, they are an ideal to strive for, but don't really impact on the local fraternity level. In fact, for some, they're just a real pain in the neck!

As a Regional Spiritual Assistant, I have done enough Pastoral Visitations to know

how difficult it has been for the idea of the Commissions to trickle down to the local fraternity level. For the most part, they have been left untried in a communal setting. Be that as it may, I am convinced that the serious Secular Franciscan is about one or all of the Commissions during one part or another of his/her Franciscan life. Although there may not be a concerted, communal effort to act upon one or all of the Commissions, I believe that there are enough Seculars who realize that the Commissions, in their present structure, actually put meat on the bones of the SFO Rule.

That is why there will be an ACC in Denver this Spring. Although the Rule paints a picture of Secular Franciscan life with broad brush strokes, and does not get weighed down with minutiae concerning every aspect of one's life, there is always that temptation to live Franciscan life minimally. The idea of the Commissions keep us focused and honest with our attempt to live out our individual Professions. I cannot think of a better “examination of conscience” than a meditation on the meaning of the Commissions in one's spiritual life. They call us to prayer AND action. Read the epistle of St. James, who insists that we back up our faith in Jesus Christ with concrete actions which prove, beyond a shadow of a doubt, that our belief is real and efficacious.

## FEATURE SECTION:

# Classic Franciscans & Classic Ministries

## Praying Our Experiences

By Julia Pearson, SFO  
Human Interest Editor

We all know the phrase, “a circle of love.” For Pat Williams and the St. Elizabeth of Hungary Fraternity in the Mother Cabrini Region, it’s a “spiral of love” – a circle within a circle, with no beginning and never ending. Among its many ministries, members of the fraternity are involved with prisoners and their families.

In 1993, Pat was in a Lay Ministry program in the Archdiocese of Chicago, when she was challenged to volunteer for a cross-cultural ministry. Pat started a Catholic Communion service at the Joliet Correctional Center and, for six years, other fraternity members joined her and they served as lay chaplains for Sunday services. Several priests occasionally joined them for reconciliation services.

While attending a Catholic conference, Pat met representatives of the Kairos Prison Ministry and invited

them to conduct a retreat at Joliet. It was a warm and astounding success. When the governor closed the prison due to lack of funds, Pat and others prayed their ministry into a new direction - they began Kairos Outside, a retreat program for women who have/had loved ones incarcerated. It was the first one in the State of Illinois.

Their first weekend was held in August 1999 and had 24 guests in attendance. Based on Cursillo, Kairos Outside is ecumenical. Sr. Juanita Ujcik, OSF, has been with the Joliet group from the beginning, along with spiritual directors of two other faiths. An all-woman team meets with the wives, partners, mothers, grandmothers, daughters, and sisters of the inmates for the entire weekend. Men work “backstage” – preparing and serving meals. The women meet together as “table-families,” supporting and sharing in a comfortable and confidential setting.

Team leaders receive training from Kairos National and undergo about 36 hours of training, bonding, and spiritual development.

An extraordinary weekend for everyone involved, Team members are asked not to be on more than two consecutive teams so that everyone has an opportunity for this experience. Families of those incarcerated are the third faces of the victims of crime.

Their lives are permanently changed when their loved ones are imprisoned. Kairos Outside retreats embrace these women with unconditional love for a few special days, waking them with happy singing in the morning and sending them to sleep with the same. The time is filled with discussions, encouragement, acceptance, surprises (like Teddy bears!) and wonderful food. Transportation is provided for those needing it.

Support continues after the retreat weekend. Kairos Outside keeps in touch with the women and asks them to join future teams. A third of each team is made up of former retreat guests, and the rest of the team is divided



# Classic Franciscans & Classic Ministries

between former and new team members. Faith is shared through witness talks under various headings – Choices, Perseverance through Christian Community, Isolation and Rejection, Communication with God, etc. - with the goal to provide fertile ground for on-going support. The fraternity offers a multitude of gifts to this program: donating money and teddy bears, volunteering to prepare/serve food, and providing transportation for weekend guests.

Pat treasures a particularly poignant letter of thanks that arrived from an inmate incarcerated for 12 years. It expressed gratitude for the weekend when his mother was a guest. After she attended the retreat, they were able to discuss the details of his crime for the first time. The man said a peaceful feeling and God's love spread through his whole family.

Many family members have returned to church after a Kairos Outside weekend. Here they find friends who are willing to listen and share the family's burdens. More information about this ministry is on the Kairos web site at:  
[www.kairosprisonministry.org](http://www.kairosprisonministry.org)

Kairos is the retreat program within the prison walls, and Kairos Outside is the ministry to the female loved ones of inmates. For anyone interested in Illinois Kairos Outside, Pat Williams can be contacted at:  
[patwsfo@comcast.net](mailto:patwsfo@comcast.net).

Pat's favorite devotion is to the Blessed Mother as Our Mother of Perpetual Help. She says she was drawn to St. Francis, because of his devotion to the Blessed Mother. The resources offered by the Lay Ministry Program in the Archdiocese of Chicago restore her. A book with special meaning for her is *Praying Our Experience* by Joseph F. Schmidt, published by St. Mary's Press, Christian Brothers Publications of Winona, Minnesota. One of her circles of love within the circle is her own family: grown children – Steve, Brian, Linda, Mark, Lori and Mike, and 32 grandchildren. She relates that she was 50 years old before learning of the Secular Franciscan Order. One of the gems of inspiration she found in Schmidt's book is: "Ultimately it is in the very process of living our daily existence that we are called to find God's word and offer ourselves in response."

## Common Bread and Blessings

By Julia Pearson, SFO  
Human Interest Editor

The Vision of the Franciscan Federation is to deepen the understanding of the Third Order Regular Tradition in our lives, so as to share these gifts in the Church and Society.

The Mission of the Franciscan Federation is to promote exploration and study of Franciscan Evangelical life and its implications for these times and this society. The Federation provides national and regional opportunities to collaborate, gather and celebrate, so that the brothers and sisters can better live the Third Order Regular call to conversion, contemplation, poverty and humility.

Sister Sharon Dillon, OSF executive director of the Franciscan Federation, invites Secular Franciscans to prayerfully consider participation in several activities. She points to the Christian Peacemaker Teams, an ecumenical initiative founded by the historic peace

# Classic Franciscans & Classic Ministries

churches. The Christian Peacemaker Teams have had a continuous presence in Hebron, since June 1995. This organization is sending delegations to the Middle East in all the months of 2004 to work with Israelis and Palestinians committed to peace with justice. Based the first several days in Jerusalem and Bethlehem, delegates will meet with human rights representatives on both sides of the conflict. They will then travel to Hebron and join in work of violence-deterrence, accompaniment and documentation.

The Christian Peacemaker Teams are seeking participants with interest/experience in international human rights work; commitment to and/or experience in nonviolent action; willingness to engage in public witness, worship and vigils; and willingness to participate in daily periods of team worship and reflection. Participants will spend 12 days in Israel/Palestine and will share their experiences with local congregations, groups, and media upon return. For information see Website: [peacemakers@cpt.org](mailto:peacemakers@cpt.org)

The Franciscan Federation is also in the process of writing a new prayer book and the entire year of 2004, will be spent piloting the book. SFO fraternities are asked to

consider praying with this book for a period of time, such as Lent and/or Advent and sharing their responses with the Federation after doing so. It will include Morning and Evening prayers, based on the Liturgy of the Hours, in a modified cathedral style - one psalm and one of Francis' psalms (Francis read fifteen psalms from Office of the Passion); a reading from Francis and Clare; Scripture, as well as Franciscan songs and artwork. The Franciscan Federation Website is: [www.franfed.org](http://www.franfed.org)

## Anglican Franciscans

By Julia Pearson, SFO

Br. Robert Hugh King-Smith SSF, Anglican Franciscan friar, representing the First Order of the Society of St. Francis (Episcopal), American Province, spoke at the NAFRA Meeting in Santa Barbara on October 30, 2003, thirty-six years after making his profession as a Franciscan friar.

Born and raised in England, and in the Church of England, Br. Robert was in his mid-teens, when he discovered, that only ten miles from his high school was a Community

of Franciscan friars, and that they were not Roman Catholics, but Anglicans. The ministries and spirituality of these friars left a lasting impression on this young man.

Br. Robert became an Associate of the Society of St. Francis after graduating from high school and doing military draft service (just after World War II). He told the assembled group: "From the age of thirteen I felt a vocation to be an Anglican parish priest, and while at Seminary I became a member of the Third Order Secular of SSF. Only after ten years as a parish priest, did I find myself wrestling with a call to be a friar, and eventually had to conclude that God had me by the scruff of the neck, and could hold on longer than I could wriggle, so I had better give it an honest try." He has been part of an exchange visit to the United States, with friars of the Episcopal Church for thirty-six years.

Having experienced the life of the Third Order Secular, and of the First Order, Br. Robert has a strong commitment and concern for the relationship of the two. Br. Robert describes his formation as a tertiary as heavily under the benign guidance and paternal direction of the friars. He found the same in the United States when he arrived in the sixties. Friar Provincial, Br.

# Classic Franciscans & Classic Ministries

Paul Kenworthy, SSF, shared with Br. Robert his own conviction that the Third Order should be distinct and self-directing its own course, rather than being identified by its relationship to the First Order.

He became Chaplain of the Third Order, And, at first, everything passed through his hands: all admissions, writing of Rules, approval for profession, and even newsletter production and distribution. However, the next several years saw the establishment of formation, administration, and spiritual guidance that was all directed and staffed by the Seculars themselves. A lay tertiary wrote a complete series of formation instructions, which, Br. Robert believes, that in the later 1970's were among the resources used in revising formation in the Secular Franciscan Order.

In less than a decade, the Anglican Third Order found a whole new identity, and their friars assumed a fraternal role of fostering liaison and mutual encouragement between the First and Third Orders.

The Anglican Franciscans are very small in number (fewer than 200 Friars worldwide), and yet Br.

Robert hopes and believes “that the radical rethink of the Third Order Secular life, and its relationship to the First Order, which we began to engage with 35 years ago, may have played a not insignificant part in the renewal process which the Secular Franciscan Order has engaged in for 25 Years, and is now celebrating.”

## Franciscan Mission Service-A Natural Link with Secular Franciscans

By Friar Joe Nangle, OFM  
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Several years have passed, since anything about Franciscan Mission Service has appeared in the pages of “TAU-USA.” We are most grateful for an opportunity to write again about the Franciscan lay mission initiative, which coincides so

closely with the ideals of the Secular Franciscan Order. For fourteen years now Franciscan Mission Service has screened, assigned and supported laywomen and men in underdeveloped areas of Africa, Asia and Latin America. The list of countries served over these years by our commissioners is impressive: Bolivia, Brazil, Colombia, El Salvador, Guatemala, Honduras, Jamaica, Mexico, Nicaragua and Peru in Central and South America and the Caribbean; the Philippines, Siberia, Thailand and Vietnam in Asia; Kenya, Namibia, South Africa, Zambia and Zimbabwe in Africa, in addition to Bosnia in Eastern Europe.

Far more important than the places where our lay missionaries have served, are their experiences. Take for example George Corrigan, who spent three years in a slum parish of Nairobi, Kenya. With his background in catechetical work, acquired principally during his years as a member of a Capuchin Franciscan parish in Northern Virginia, George became an unofficial, but very hands-on pastoral associate for the Irish pastor of that teaming African faith community.

When the priest suffered a breakdown from sheer

# Classic Franciscans & Classic Ministries

overwork and was taken back to Ireland to recover, George in effect took over as de facto pastor for several months. That taxing experience, far from scaring him away from further rigorous pastoral work among masses of people, has led George to join the Friars Minor and seek ordination so as to return to that work as a priest.

George's journey to religious life is an exception to the rule, however. Ours is a LAY missionary organization, wherein women and men "from the pews", as the expression goes, pursue their call to serve in needy areas of the world. After that they return to the U.S. – changed forever, we hope, by their years overseas - they bring that unique experience to bear on society and church in this First World.

We at Franciscan Mission Service feel that there should be a great kinship between the Secular Franciscan Order and us. There exists an obvious link between our generous lay people, who follow a vocation as missionaries and the generous people, who follow a vocation as followers of Sts. Francis and Clare. Always, our hope is that this natural bond will strengthen in the years to come, through prayers for one

another, mission vocations from the SFO ranks and material support for our people in the field.

## Secular Franciscan Celebrates 107<sup>th</sup> Birthday

Caroline Schmidt:  
A Century of Giving

By Rena Xuereb, SFO



Caroline Schmidt, SFO

Mass was celebrated recently at Immaculate Conception Church in Albuquerque, New Mexico, in honor of Caroline Schmidt who had her 107th birthday. This is the parish where she was baptized and has been a member all her life. A reception followed where many family and friends gathered to congratulate Caroline. She presently resides at St. Mary's Rest Home in Albuquerque.

Caroline is a native of Albuquerque, rooted in NM soil and in her faith community. "My parents were married at Immaculate Conception. There were five of us; my three sisters, Helen, Margaret and Dorothy, and my brother Charles. Her father, Charles Schmidt, a German immigrant, settled in Albuquerque after opening a trading post in Navajo territory near Fort Defiance, AZ. Her mother came from France. "They met in Albuquerque and settled here." Caroline was a middle child, born February 24, 1897 at their home on Broadway Blvd. Her father lived to be 82; her mother 89; her sister Helen died at age 102 and her sister Margaret at 101.

Caroline is a graduate of St. Vincent's Academy and the University of New Mexico and

# Classic Franciscans & Classic Ministries

in San Diego, California. She began her teaching career at Alameda Elementary School and two years later was appointed principal of that school.

Caroline and her sisters taught children and ran schools for decades. All her life, Caroline has given to others. Her first love was being an educator. As a teacher and a principal, she dedicated her energy and time to the education of young people. Caroline not only served her community, but also her county and state. She was elected to the county superintendent post and then, in 1946, moved to Washington, D.C. to work as an administrative assistant to the first, and only, New Mexican Congresswoman, Georgia Lusk. While in Washington, she was privileged to meet President Truman and the First Lady, as well as a freshman representative, who later went on to win the presidency, John F. Kennedy. She recalls him as “a tall skinny man.” in 1952, after her tenure in Washington, she returned to Albuquerque as principal of East San Jose Elementary School and retired from that position in 1967.

Although she never married or had children of her own, she loved her students and she is concerned about the impact technology has on today’s youth. “We didn’t have computers in those days. And everyone got around on foot. We used to walk to school,” she says. “We enjoyed walking. Everyone else was doing the same thing. Now kids think they’re abused if they don’t get a license when they turn 16.”

For fifty years, she guided and mentored her students to maturity. She has seen pupils develop, her Church community evolve, and Albuquerque grow. How many have benefited from her giving spirit! She continues to be in contact with former students, parents and teachers.

Caroline was professed at Queen of Angels Chapel in Albuquerque, NM on April 26, 1954. She embraced the name of Frances at her profession. Next month she will be celebrating her Golden Jubilee.

Caroline is visited by members of the Infirmarian group on a monthly basis. She keeps abreast of local news by reading daily and visiting with her many friends.

## Franciscan Retreat in the Amazon

With Jim Flickinger, SFO

Would you like to discover the spirituality of St. Francis in a “hands on” way — visit with some of the world’s poorest of the poor, work in a Franciscan soup kitchen, come face-to-face with Christ as you spend time with lepers, find God in creation as you visit the Amazon River and Amazon Forest? Here’s a very rare chance to do just that. Fr. Michael Kellett, OFM, a friar from Chicago who has been serving in the Amazon for over 30 years, will be retreat master for a weeklong Franciscan retreat during January of 2005. The retreat, entitled “Embracing the Leper,” will be held in Manaus, Brazil,

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# Regional Roundup

By Sandy Neal, SFO  
 Send Regional Newsletters to: 1330 Byron Dr. #10 D,  
 Salinas, CA 93901 [mark-sandy@att.net](mailto:mark-sandy@att.net)

## St. Francis Region

A Los Angeles Secular from St. Francis Korean Fraternity has attained a life long dream to enter religious life. Sr. Rita Chung took her first vows as a Poor Clare Sister in Cincinnati on Dec. 7, 2003, when she was over 50, with her daughter, Teresa, Fr. Christopher Thiel, OFM Cap. and members of her local Korean fraternity present. She has held several positions in the St. Francis Korean Fraternity and has been a Secular Franciscan since 1980.

Fr. William Brand, OFM, Resent Past Regional Spiritual Assistant wishes to express his thanks to all those who are praying for him. Fr. William is best known for his great love for Jesus in the Eucharist and an abundant sense of humor.

Mike Morris, SFO, writes: Just back from the Regional Fraternity Council meeting and here are some of the topics discussed this year. The theme that came through was "*erasing boundaries*," trying to coordinate fraternity resources and activities so that our SFO community can work together as a family. A big move in that direction was the implementation of District Councilors. This new, appointed, position is to be a liaison between geographically similar fraternities and the Region. They will help us coordinate activities like formation, events, workshops, etc... more later. There is lots going on with St. Maximilian Kolbe Fraternity: Mass at Catholic Worker in the Santa Ana on Wednesdays, Centering Prayer at three different churches throughout the week, and on the 1<sup>st</sup> and 3<sup>rd</sup> Saturday, they have the food and clothing distribution to the poor at St. Irenaeus.

## Queen of Peace Region

Dick Weithoner, SFO, Regional Peace and Justice Chair is from Omaha, Nebraska and is in the Pater Noster Fraternity. He is married and has three children ages 18, 17, 12. He has lived there all of his life with the exception of nine years in the Army that included tours in Vietnam and Germany. His interest in Peace and Justice came as a result of a lifelong interest in Maryknoll and the Columban Fathers. Through Maryknoll magazine he learned of their affiliate program and started the Omaha Chapter 4 years ago. To educate themselves, the Omaha Affiliates called on local resources in the peace & justice community to speak at their meetings. Maryknoll provided resources through their Global Concerns Committee. This was followed by involvement with other groups such as the Nebraska/Iowa Immigration Rights Network.

## Fr. Solanus Casey Region

In Giving We Receive by Maureen Haeger, SFO: Writing about Servant Leadership always seems to be a timely topic...and so it is right now with the request for members to consider serving the Region as Commission Chairs.

Recently, I did an online search using "servant leadership" and to my surprise found numerous websites dealing with school, institutes, and articles devoted to Jesus as the model of a servant leader. This search also lead me back to my hard copy of the "Handbook for Secular Franciscan Servant Leadership." Reading from these sources has helped me to renew a sense or service to my brothers and sisters.

## 'Ohana 'O Ke Anuenue Region *Tau Kona - Island of Hawaii*

In an effort to meet the immediate needs of the South Kona community, Tau Kona is addressing the epidemic of "ice" or methamphetamine addiction, which is devastating many families in our area.

There has been a lot of media attention focused on this problem as the State of Hawaii, and the Big Island, in particular, has

### St. Katharine Drexel Region

the greatest problem in the nation! Every person in our fraternity has been personally affected through friends and relatives caught in the grip of a drug more addicting than any known drug of abuse. While more and more government funding is being directed toward treatment and prevention, there are growing ranks of innocent victims overwhelming the foster care system. These innocent children of addicted parents, and infants born addicted, typically suffer from neglect and other types of abuse. They are more numerous than available foster parents. Thus, two of our fraternity couples, ***Peter and Anne Estoy***, and ***Clif and Aysha Arrington*** have responded to the call to become foster parents.

During May 2003 ***Baby Isaiah*** was placed with ***Anne and Peter***, and in October 2003 sisters ***Christina and Charity*** were placed with ***Clif and Aysha***. These lovely children have become an important part of our Franciscan family. Whether these children become permanent placements or not, we are committed to providing them with a safe environment and halting the spread of the drug epidemic from generation to generation.  
**Aloha**, Clif Arrington, MD

### Mother Cabrini Region, IL

The Region is busy, as we plan for our 10th anniversary of establishment celebration for the feast of Mother Cabrini this year. Also the Portiuncula (summer) gathering will feature Fr. Bob Hutmacher, OFM, the gifted musician and composer in concert. He is presenting a concert of his original St. Clare compositions for harp and flute, as a fitting close to the Year of Clare. The Regional Council along with the fraternities nearest them, will be celebrating Mass and visits with each of the Poor Clare Monasteries in the Region (There are three. One in each diocese) The Candidates Retreat is set for April 30. On the second day of the retreat Patrick Mendés, SFO, Regional Minister, will present a conference on the Beatitudes.



**Mary Beifuss, SFO, center with husband John and Fr. Frederick Clement of Missionaries of the Sacred Hearts of Jesus and Mary of India**

On March 7, 2004, St. Katharine Drexel Fraternity celebrated the 90<sup>th</sup> birthday of Mary Beifuss, SFO, who was also rejoicing in her 75<sup>th</sup> year as a Secular Franciscan. Mary was professed at the age of fifteen in Slovakia. She is still present and active in the fraternity. She is a lady who personifies the gentle courtesy of our Rule with a welcoming presence for newcomers and much joy and patience for the rest of us. She attends Mass daily with her husband and they have a great devotion to the Divine Mercy. We are grateful for her long and inspiring life.

### News from Delray Beach, Florida

Fred McCarthy, famous cartoonist who penned Brother Juniper, the lovable little friar, who taught people that life could be merry is a Secular Franciscan. He resides with his wife, Lilly in Florida, but you couldn't say he was retired. He is now creating Franciscan Christmas Cards. Through the generosity of Fred McCarthy, SFO, *Brother Juniper* will appear in the TAU-USA sometime after June.

## Promoting a Special Event

**P**rofessions. Twenty-five year anniversaries. Golden Jubilees. These are special events that should be planned lovingly -- and promoted. They celebrate the gifts we, as Secular Franciscans, give to God.

### THE CELEBRATION

The first rule is to plan well ahead for a celebration worth attending and reporting on.

1. Organize a service that moves the soul and portrays the Franciscan charism.
2. Prepare a printed program.
3. Following the service, have a PARTY. Cake, cookies, refreshments, a dinner. As Franciscans, that should be easy!
4. Take photos -- as a memory of the event and for a possible news story.

### INVITE GUESTS

1. Prepare invitations.
2. Make a list of family, church associates, pastor, community leaders. Invite town and city officials -- mayor, legislators -- whether you know them or not. They get many invitations, but they also like to go to events -- to meet people.
3. Mail invitations about 3 to 4 weeks before the event. Include a phone number where they can RSVP.

### INFORM MEDIA

Contact your local media and the diocesan newspaper. Prepare a news release announcing the event, including a brief biographical sketch of the individual(s) being honored. Use a special footnote in the release to invite the media, or, if they cannot attend, offer them the opportunity to interview the guest of honor and key fraternity leaders.

Don't forget church bulletins -- give the release to the church which your honoree attends. Ask the parish priest to include it in the bulletin about two to three weeks

before the event. Include a contact number.

Keep in mind that the media have priorities. They may not always respond. They will not publish your whole story. If you get a paragraph, celebrate!

Ideally, it would help if you could drop off the article with a photo of the honoree at the newspaper's office. If you mail, fax or e-mail the release, make sure you follow-up with a phone call. Ask the editor if he received the piece, if he has any questions, if he is considering running it. Again, offer the opportunity for an interview. Sometimes, editors will do a feature on a local citizen.

Be prepared to provide information about the Secular Franciscans, including your own fraternity.

Follow-up with another release after the event. Include some highlights and information about the guest of honor. Include a head-and-shoulders photo of the honoree and/or an action shot of the event.

Through all the planning and promoting of the event, always keep in mind that our celebration is a spiritual event -- a time when the Franciscan charism should shine.



Bernice Bannigan

## NEWS

ST. JOSEPH FRATERNITY  
SECULAR FRANCISCAN ORDER IN THE UNITED STATES  
CONTACT: Bob or Mary Stronach, SFO, 315-796-9284.

FOR IMMEDIATE RELEASE: April 17, 2004

### **BERNICE BANNIGAN CELEBRATES 50 YEARS AS SECULAR FRANCISCAN**

UTICA -- Bernice Bannigan of New Hartford was honored for her 50 years as a professed member of the Secular Franciscan Order on April 17 during a Golden Jubilee Celebration at St. Joseph-St. Patrick Church sponsored by St. Joseph Fraternity.

Officiating at the celebration was Fraternity Minister Karen Szczesniak, SFO, who presented Mrs. Bannigan with a Jubilee plaque. Offering special blessings were Fr. Richard Dellos, pastor of St. Joseph-St. Patrick, and Fr. Kevin Kenny, OFM Conv., spiritual assistant to the fraternity and director of the Blessed Kateri Tekakwitha Shrine in Fonda.

Born Bernice Gates in 1915, Mrs. Bannigan grew up in West Utica and was a long-time South Utica resident before moving to the Presbyterian Residential Community on Middle Settlement Road in New Hartford.

Professed in 1954, she served in a number of positions with St. Joseph Fraternity, including prefect (fraternity leader), librarian and infirmarian. Her long-time Franciscan ministry centered on charity work for the poor and shut-ins. In addition to the Secular Franciscan Order, Mrs. Bannigan was active in the Ladies Assembly of the Knights of Columbus, the Ladies Guild of Historic St. John's Church, and the Guild at St. Elizabeth Medical Center, where she had been a long-time volunteer.

The Secular Franciscan Order is a religious movement inspired by St. Francis of Assisi for lay people and clerics. (***Substitute the underlined portions.***)



## Living in the Animal Kingdom of God Churchtown-Amish Country, PA By Ray Smecker



Ray Smecker with his wife Megan

### Summer Living in Our Habitat

... When a blanket of hot-damp SUMMER air descends upon our valley, and all the animals are breathing a little deeper ...and the fireflies bounce off the steamy vegetation, with their neon tail lights burning brightly...When the Amish and Mennonites have taken to their porches and lawns for a better night of rest....All the life in the valley usually spends a night under the stars...for the blanket of hot-damp air has made sleeping inside impossible...So what does a (Catholic) shepherd (of sheep) do when he beds down his sheep on such a hot and muggy night...knowing that his flock will not be alone under the stars and - He checks on THE "other life" in the habitat...by...  
GOING INTO A CATHOLIC ROSARY GARDEN IN AMISHLAND...Our backyard wildlife habitat in Amishland also contains a

habitat for us humans. A hidden Rosary Garden. Using the simple atmosphere created by all the animals in Our Animal Kingdom of God we have also created five individual rosary gardens that are used for praying the rosary...the peacefulness and simplicity of the animals in the Plain-Folk environment blend into a mystical setting.

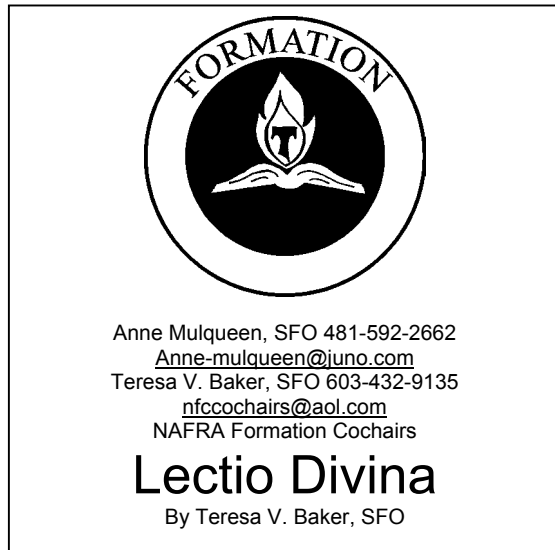
**First Garden:** This is an English style garden dedicated to St. Elizabeth Ann Seton. It is surrounded by English Privet hedge and full of Colonial Williamsburg type plants. A hand-made colorful glass top image of Mother Seton set in a garden stone lies beneath a simple green bush.

**Second Garden:** This is the Garden dedicated to St. Thérèse, the Little Flower. It is embraced by a white picket fence and filled with J.F.K. and Jacquelyn Kennedy rose bushes, a Pink Dogwood, a Pink Weeping Cherry and Lily of the Valley flowers. Another colorful glass garden stone of a giant rose sits beneath the Pink Dogwood.

**Third Garden:** This is dedicated to the Blessed Mother. It over-looks a tiny meadow where our sheep and horses graze. It is walled by a split rail fence and filled with a giant holly, rhododendrons, spruce and fir trees and usually an assortment of resident birds that often add some joyful sounds.

**Fourth Garden:** This garden adjoins our tiny white sheep shed where our sheep huddle for protection from the elements. In this is a Sugar Maple in an alcove set off by split rail fencing and Burning Bush. This garden is dedicated to St. Francis of Assisi and another hand-made glass garden stone with his brown-frosted image sits next to a long strip of colorful wild flowers.

**Fifth Garden:** This huge rosary garden is shrouded by a woody environment. A small pool of water cascades down a tiny hill spilling into our lily pond. The sounds of the water add a melody for meditation. Atop the waterfall sits a huge, limestone rock, dug from the adjoining Amish farmer's tilled field. It is shaped like a giant heart with a deepened gash at the center. This was a gift from an Amish farmer friend for this garden.  
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Turning up the flame. . . If we ask ourselves how Francis did it, he left us several options: he would engage God in the creation around him; he would engage God in the persons he met; he would engage God in the quiet moments of contemplation, and daily he would engage God in the Scriptures. We are called to do no less. Down through the ages, our Franciscan spiritual sources have placed these options of Francis before us in different ways. St. Bonaventure, in *The Soul's Journey into God*, sets forth for us three ways that we can come to know God in the tradition of Francis. We can come to know God from those things outside ourselves, creation for example. We can come to know God from those things that are above ourselves, those attributes that pertain to God alone, omnipresence, omnipotence, Trinity, to name a few. We are also graced, as no other creatures, to know God within ourselves. We can come to know God by the use of our intellect, memory and will, our natural senses. We can also come to know him through our spiritual senses.

In chapter 4, St. Bonaventure writes: *Therefore, the soul believes in, hopes in, and loves Jesus Christ, who is the Word Incarnate, uncreated, and inspired, that is the way, the truth and the life. When by faith it believes in Christ as the uncreated Word and the splendor of the Father, it recovers its spiritual hearing and vision; its hearing in order to receive the teachings of*

*Christ; and its vision to look upon the splendor of His light. Itinerarium, 4.3*

The Journey, our spiritual journey, calls us to a deeper understanding of Scripture. How are we to make the Scripture come alive for us today? How are we to enter into the Scripture and “hear” what it has to say to each of us individually? Our Holy Father has suggested *Lectio Divina* for all the faithful: *They are to be encouraged to engage in lectio divina, that quiet and prayerful meditation on the Scripture that allows the word of God to speak to the human heart. This form of prayer, privately or in groups, will deepen their love for the Bible and make it an essential and life-giving element of their daily lives.*<sup>1</sup>

Exactly what is **Lectio Divina**, ( Sacred Reading), and how is it practiced? Easily stated, it is practicing the **4Rs**:

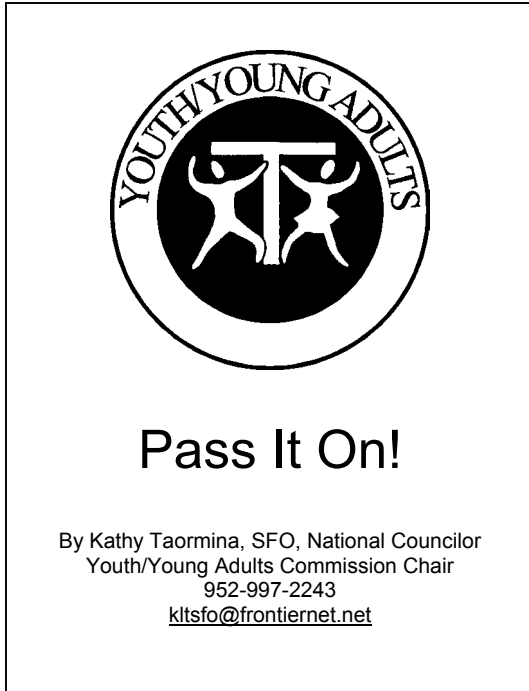
- 1) **Read** (Lectio): Read the Scripture passage through thoroughly.
- 2) **Reflect** (Meditatio): What is God saying to you through a word, a phrase, a thought or this entire Scripture passage? What deeper truth is being revealed to you?
- 3) **Respond** (Oratio): How do you respond to the stirrings in your heart, your conscience? How does this passage challenge you to look upon the world? How does it affect your interactions with others? How does it change how you see yourself? God spoke to you; what is your response to God?
- 4) **Receive** (Contemplatio): Sit in the silence; sit in the Presence of God; receive what it is that God is giving you.

Use several of these passages to begin your practice, as they lend themselves to Lectio:

Matt. 16:13-17; Mark 10:46-52; John 4:4-26; Luke 10:38-42; John 8:2-11; Matt. 14:22-33; Luke 24:13-35

This is a very gentle way to put into practice the wisdom St. Bonaventure sets before us. Enter into the Scriptures and allow the Jesus of history to turn up the flame in your life.

<sup>1</sup> Apostolic Exhortations Ecclesia in Oceania, 22 November 2001



Those of you who know me, know that I am a pack rat. This is not a fact that I am proud of, since we Franciscans should live simply, keeping only what is needed. That being said, the fact still remains...I save everything. You never know when that left over scrap will be needed for a school project, or when that piece of whatever can be used for something else.

Lately though, I have started questioning the usefulness and relevance of the things that I have saved. Do I really reuse them? Do I even know where I put them, when the time comes that I can actually use them? Will the keepsakes that I am saving for my children ever mean as much to them as they do to me? Do I really need those actual objects to bring to mind the memories of my heart, or are the memories alone enough?

By now you are probably wondering what all this has to do with the youth. As I was praying for divine inspiration for this article, I got the feeling to “pass it on”! Let me explain.

The Commission Chairs and I traveled to Assisi recently and I had the blessing to see the town and experience the saintly presences in a whole new way.

As we traversed the town, we went in many souvenir shops to bring our family and

friends keepsakes. I kept thinking that one more dust catcher in my children’s rooms was just not needed. But what could I bring them that would be special enough to let them know they were thought of?

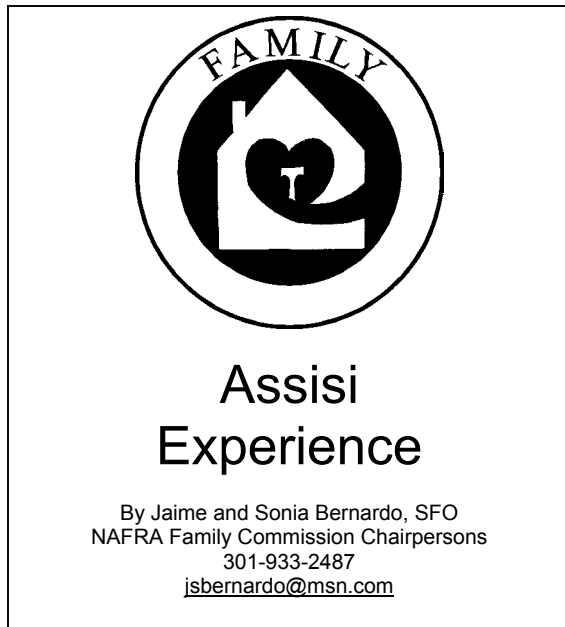
Then it hit me! Why don’t I bring home the “spirit of Assisi?” Why don’t I bring home the love and charisms of Francis and Clare? All “things” will be just that...things, but my life, as an example, may live longer in their memories, and serve them better in their lives to come.

I need to learn to “pass it on.” The joy and struggles of being a Franciscan in today’s world need to be passed on to our youth. The youth of our world, and especially our lives, deserve to learn from each of us what it means to be a Franciscan, a Catholic and a Christian.

During the All Commissions Conference in June, we will learn to “pass it on.” We will hear from those already doing the passing and from those who need to start passing. We will pass it on amongst ourselves then be commissioned to pass it on to the youth.

- Do we pass on the lessons of our Formation? Are we hesitant to share with the youth, our calling as Franciscans, and what it truly means to be Franciscan? Are we afraid that they will be turned off by “God Talk”?
- Do we pass on the basic knowledge of our Catholic faith to a generation that is urgently seeking something to believe in that is everlasting?
- Do we teach our youth that work truly is a gift, and that not all of their world peers have employment, and very few of them earn what they do in an hour?
- Do we remind our consumer-driven youth of the living conditions of other youth around the world, especially in developing countries?
- Do we pass on our belief in the Divine Seed in all of creation?
- Do we teach respect, especially by showing respect?
- Do we start by being examples in our own families?

Learn and live to **“pass it on!”**



It is Palm Sunday morning. The air is chilly and wisps of clouds hover above the hills of Assisi. With olive branches, we join the procession, which starts at the Temple of Minerva, now a church, at the Piazza del Comune. People walk up the steep, narrow Via San Rufino. As the Archbishop of Assisi, at the head of the procession, reaches the Piazza San Rufino, bells start ringing, and, as if on cue, the sky clears, revealing the impressive, simple, Romanesque façade of the Cattedrale di S. Rufino. What a wonderful feeling on our last day in Assisi!

We have many pictures of the sacred places. Yet, no matter how many thousand words they are worth, to feel the tomb of St. Francis, to kiss the wall of the Portiuncula, to see the

remains of St. Clare, to smell the roses in the garden of the Basilica of St. Mary of the Angels, to hear the church bells ringing are worth much more.

If only all Secular Franciscans could touch the rocks in La Verna where Francis received the stigmata and sit in the grottos where Francis and Masseo prayed and meditate in the Carceri, the Hermitage, high up in the mountain. If only they could sense the presence of the Bernardone family in Francis' paternal home. If only they could hear the Byzantine crucifix speak to Francis. If only they could relive the nativity scene, with Francis holding the infant Jesus surrounded by the villagers at Greccio, then the flame in all Secular Franciscans will not dim but will continue to burn more intensely.

For those who have not experienced tracing the footsteps of Francis, make the All Commissions Conference in Denver in June your first step.

And for those who have, go back again and again and retrace Francis' footsteps, because each journey is a different experience.

If only *all* Secular Franciscans could touch  
the rocks in La Verna where Francis received  
the stigmata...



## Words of Oscar Romero

By Pauline Cahalan, SFO  
NAFRA Work Commission Chairperson  
651-487-0169  
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*It helps, now and then, to step back and take the long view. The kingdom is not only beyond our efforts. It is even beyond our vision.*

*We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work.*

*Nothing we do is complete, which is another way of saying that the kingdom always lies beyond us. No statement says all that could be said. No prayer fully expresses our faith. No confession brings perfection. No pastoral visit brings wholeness. No program accomplishes the Church's mission. No set of goals and objectives includes everything.*

*It is what we are about. We plant the seeds that one day will grow. We water seeds already planted, knowing that*

*they hold future promise. We lay foundations that will need further development. We provide yeast that produces effects far beyond our capabilities.*

*We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, and an opportunity for the Lord's grace to enter and do the rest.*

*We may never see the end results, but that is the difference between the Master Builder and the worker.*

*We are workers not master builders, ministers, not Messiahs. We are prophets of a future, not our own."*

*For those of you who are Regional Ministers, Regional Commission Chairs, or delegates who will attend the All Commissions' Conference—Come to learn and share with presenters and other participants how to "plant seeds that will one day grow, water seeds already planted, lay foundations that will need further development, provide yeast that produces effects far beyond our capabilities," foster "an opportunity for the Lord's grace" to enhance the ways you carry out your responsibilities so you can "accomplish (your) tiny fraction of the magnificent enterprise that is God's work."*

*BLESSED SUMMER!!! God's peace.*



“Blessed are the peacemakers, for they will be called the children of God.” (Mt 5:9) Our brother Francis wrote in his admonitions: “Those people are truly peacemakers who, regardless of what they suffer in this world, preserve peace of spirit and body out of love of our Lord Jesus Christ.” He knew that a spirit of peace cannot exist without a love of God, and a love of God cannot exist without a love of His universe. We became part of that universe when, on the sixth day, He created us in His image, in kinship with creation, to live in peace with it.

Francis applied himself to perfecting his love of God and asked us to join him as Secular Franciscans. Our Rule in Chapter II, section 18, calls us to “...respect all creatures, animate and inanimate, which ‘bear the imprint of the Most High’, and they should strive to move from the temptation of exploiting creation to the Franciscan concept of universal kinship.” In section 19 of our Rule, we are called to seek peace “through dialogue trusting in the presence of the divine seed in everyone.” Francis asked his followers to obey not only people but animals as well. He revealed his kinship with creation by addressing creatures as “brother” and “sister.” Creatures were obedient to him. Thomas of Celano wrote that Francis held a special affection for creatures with an allegorical likeness to Jesus. We all know about his preaching to creatures to praise God. Thus, we are blessed with a wonderful foundation

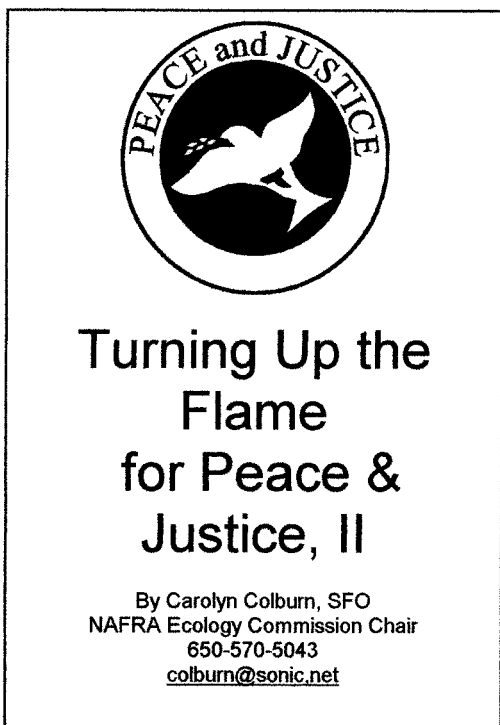
for environmental peacekeeping. As followers of Francis we are called to be environmental peacekeepers. As always, the first way is through prayer; if the heart is moved and our spirit is willing, we will have the power of the Holy Spirit to assist us and guide our actions.

Secular Franciscans can develop a lifestyle that is an example for others of environmental peacekeeping. The concepts of universal kinship and simple living will allow us to be authentic environmental peacekeepers. We can support environmentally responsible companies through investment in them and by using their products. Those of us who have the talent or training should apply ourselves as facilitators for environmental conflict resolution. Another possibility is to remain on the periphery of the issue and convene the various parties rather than facilitate the resolution directly. Members of local fraternities must seek out and share their knowledge with parish priests so that they will be advocates for environmental peacekeeping.

One way we can follow Francis is by a personal commitment to environmental peacekeeping. Let me share two personal examples. The first was our purchase of a small lot in our community, the remnant of an abandoned farm woodlot. When our home was built we preserved as much of the original natural area as possible. Many of our neighbors did the same. The neighborhood is a destination for walkers, joggers and cyclists who marvel at the diverse native species still existing in an urban environment. Maintaining a natural area has meant addressing the problem of invasive species. When gypsy moths infested our area, neighbors banded together to educate ourselves about eradication methods. We sought the help of various local and state agencies to save our city’s trees. An invasive plant called Buckthorn also needs to be controlled. It takes over the understory, choking out native species.

The second example is the commitment our fraternity made to partner with a local nature center. We hold an annual Ecology Day there and have helped with mailings and contributed birdseed at Christmas time.

As it was with Francis and the wolf of Gubbio, we must become environmental peacekeepers. Together with everyone of goodwill we must apply our time and talents to foster a more peaceful universe.



This article about *social justice* goes with the one in the spring issue about *biblical justice*. It, also, is preparation for the ACC and can be discussed in detail, when we are there.

Both forms of justice, biblical and social, are rooted in an understanding that we are created by God to live out our lives and work out our salvation in community with other persons. "A sense of community will make them joyful and ready to place themselves on an equal basis with all people, especially with the lowly for whom they shall strive to create conditions of life worthy of people redeemed by Christ." (Rule 13)

The words social justice have been used in the documents of Catholic social teaching at different times in different ways. Pius XI first used the term in *Quadragesimo Anno*, in 1931, to refer to the huge disparity between the rich and the poor that must be brought back into conformity with the norms of the common good. For a society to do this, is social justice. (#58)

Another way of looking at social justice is seeing it as the form of justice that allows the

other forms to be present in a society. The other forms are the more familiar ones. Distributive justice—what the society owes to the individual. Contributive justice—what the individual owes to the society. Commutative justice—what the individuals in the society owe to one another.

The way a society is organized is the result of decisions that human beings make. People set up structures, or patterned ways of doing things, that determine if all persons and groups can participate in the society or if only a few are the privileged ones. Racism is an example. People also build structures for the production and distribution of goods. The structures can be just or unjust, and they can be passed down through the generations. Social justice requires that all social structures be examined from a moral point of view and reformed if necessary.

John Paul II has referred to unjust social structures as sinful or "structures of sin." They are sinful because they prevent God's plan for humanity, God's mercy and justice, from being respected. (*Sollicitudo Rei Socialis* #36)

Sin that has been created and is allowed to exist in unjust social structures can be called social sin and requires social conversion.

According to **Kenneth R. Himes, OFM**, "Social sin points out that the evil of sin is not simply remedied by individuals undergoing moral conversion. Human sinfulness lurks in the heart but also in various aspects of the society we create. So if we want to turn away from sin, we must turn away from it in all its dimensions, one of which is the sinful social structures that make up our social world, our culture. Thus, disciples need to work for social transformation or social conversion just as we must strive for personal conversion." (*Responses to 101 Questions on Catholic Social Teaching*, page 48.)

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ways of doing things, that determine if all  
persons and groups can participate in the  
society or if only a few are the privileged  
ones.

# THE APOSTOLATE OF SUFFERING

Fraternal Life By Delia Banchs, SFO

**The way of perfection  
passes by way of  
the Cross.**

All of us will experience times of difficulties and illness during our lives. Illnesses may even prevent us occasionally from active participation in fraternity life, yet as Franciscans

we can take solace from the examples of Franciscan life as lived by the many blessed before us. We can offer our very selves and our sufferings to our Heavenly Father as our spiritual worship. If like our Brother Francis we can compose a canticle of praise with our lives, whatever our circumstances may be, we will experience a climate of grace and perfect joy.

***"Praise and bless my Lord,  
and give him thanks,  
and serve him with great humility."***

*The Canticle of the Creatures  
St. Francis of Assisi*

*Further reading: St. Francis & the Cross by  
R. Cantalamessa, OFM Cap. and Cardinal C.  
M. Martini, SJ*

**--Catechism of the Catholic Church, #2015.**

Brother Francis' apostolic experience began from the very beginning of his conversion until his death, and for him, the whole world

was the "theatre" of his apostolate! Following closely the example of the apostles, Francis sought personal holiness, giving glory to God and preaching conversion wherever he went. During the early years of his apostolate, Francis began by announcing peace, doing penance, fasting, serving the lepers and rebuilding churches. As the fraternity of friars grew, Francis' apostolate, like that of St. Paul (I Thes.), became a service of ordinary work for their daily bread, of assistance to the poor, of continual prayer, and of suffering. This service or apostolate of suffering, due to lack of rest, illness, persecutions and interior spiritual anguish began early in Francis' call to conversion.

During his imprisonment in Perugia in 1203-1204 Francis had his first serious illness. After his conversion, the itinerant life and malnutrition left him more susceptible to tuberculosis, anemia, stomach ulcers, liver and gall bladder problems. During his trip to Spain in 1215, he suffered from fevers, inability to speak for 3 days and a general physical collapse. After a series of eye infections beginning in 1219, Francis suffered from glaucoma and cataracts, which eventually left him totally blind by 1224. Francis was plagued by recurrent severe fevers from 1220-1221, possibly caused by malaria. In the fall of 1224, bearing the wounds of the Stigmata, Francis returned to Assisi giving thanks to God for granting him the grace to endure the constant pain and total blindness.

Often bedridden "by his sister infirmities," his general declining health and bouts with depression, Francis had to depend more and more upon his faithful brothers Leo, Angelo, Rufino, John and Maseo. Despite his poor health, Francis continued to be faithful in his vocation, taking an active interest in the well being of the Order and its ministry.

*"I worked with my own hands, and I am still determined to work; and with all my heart I want all the friars to be busy with some kind of work..."*

*The Testament of Francis, 1226*



years, continued to be involved in the administration of her Poor Ladies, and received papal approval of her Rule just prior to her death in 1253

*"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." St. Paul's Epistle to the Romans, 12:1*

## OUR OEF Brothers & Sisters in St. Francis

By Marcella Bina, SFO  
Ecumenical Committee Chairperson  
440-243-2376  
[Marcella\\_b@core.com](mailto:Marcella_b@core.com)

The continued search for other non-Catholic associations inspired by St. Francis led our Ecumenical Committee to the Order of Ecumenical Franciscans (OEF). This is a diverse group, married

and single, clergy and laity, conservative and liberal, U. S. and Canadian, free church/mainline Protestant/Roman Catholic, and singularly committed to the Gospel. Members are held together by a common Rule and a structure of accountability through formation counselors within the Order, and a local spiritual director.

In 1983 Dale Carmen, founder of the OEF first went through a formation process with the TSSF, then realized that she could not be professed since she was not an Episcopalian. Through her experience and the discovery of others who had a sense of vocation to the Franciscan life she founded the OEF. Under the guidance of the TSSF leaders, the OEF came into existence for those whose Christian denominations made no provisions for a religious life. Currently there are about 55 members in this community throughout the U.S. and Canada.

Since most members do not live in the same physical community with their OEF sisters and brothers, their vocations find an unequal expression in the various ministries in which their members are involved. Considering the need of our OEF Franciscans for community, this would be a wonderful opportunity for our SFO Franciscans, where possible, to locate these isolated OEF and invite them to join one of our local fraternities on special occasions.

The formation process for an OEF candidate consists of a postulancy of no less than six months, and a novitiate of no less than two years. OEF members live by a Rule, which is governed by a set of Principles established through time, and inspired by the Rule of 1221 written by St. Francis. This Rule includes: daily worship and prayer, penitence, work, a lifestyle of simplicity and peace-making, a mission of charity and justice, a right sense of humility, and a community of family, Church, and the Order.

This small community of Ecumenical Franciscans is steadily growing. For more information, see their web site: <http://www.franciscans.com>.

To further the work and mission of our Ecumenical Committee, the Committee asks that you locate Franciscans of other faith traditions and send the information to the Ecumenical Committee (see phone number and e-mail address at the beginning of this article).

**T**  
Special condolences to our  
brothers and sisters  
in St. Elizabeth of Hungry Region  
on the passing of their beloved  
Spiritual Assistant,  
Fr. Tony Egan, OFM, Cap.  
of Portland, M E.

## A LITTLE BIT OF HISTORY

*You are invited to submit, for publication  
in TAU-USA, confirmable recollections, or quotes from  
publications, relating to the  
history of our Order.*

The first three paragraphs of this article are excerpted from "A Short History of the Third Order" (page 26) by Marion A Habig, O.F.M. & Mark Hegener, O.F.M., 1963. The last paragraphs (very brief) brings us up to date.

### Relations with the First Order

When the tertiaries of Italy gathered at Bologna in 1289, not a single Friar Minor was present at the meeting; for, at that time, the First Order had no jurisdiction over the Third Order, nor was it charged with the spiritual direction of the tertiaries. In 1247, it is true, Innocent IV placed the Third Order under the direction of the First Order for a short time; but the Friars Minor, especially St. Bonaventure, were not in favor of such a charge, because the Third Order encountered much opposition on the part of civil authorities at the time. The rule of Cardinal Ugolino said nothing of such a connection with the First Order; and even the rule of 1289 merely counseled "the brothers and sisters to take a religious from the Order of Friars Minor for visitor and director."

It was only in 1428 that Martin IV, in the bull *Licet inter cetera*, obliged tertiaries to obtain visitors from the First Order; and since then, with short interruptions, the Third Order has remained under the jurisdiction of the Friars Minor. From the fourteenth to the sixteenth centuries, difficulties arose sometimes because the Third Order Regular gradually claimed to have sole right to direct the Third Order Secular. And in the seventeenth and eighteenth centuries there were some useless controversies among the three branches of the First Order concerning the competence of each to direct the Third Order; and the Observants, Conventuals, and Capuchins each had its separate branch of the Third Order.

In 1725 Benedict XIII wanted to place all tertiary fraternities under the direction of the Observants, but the plan was not carried out. It was only in the nineteenth century that the difference came to an end. Leo XIII's rule of 1883 expressly declared that "the visitors are to be chosen from the First Franciscan Order or from the Third Order Regular," and "the ordinary superiors of the First and Third Order Regular, as also the aforesaid visitors, shall have full power" to grant dispensations. And in 1909, Pius X made it clear that there was but one Third Order, though it is dependent on the three autonomous branches of the First Order and the Third Order Regular, and also that the latter four orders must cooperate in promoting and directing the Third Order Secular.

Since the time of the writings of Friars Marion and Mark, published in 1963, much has happened as to the relationship between the SFO and the Friars. The Rule of 1978, approved by Pope Paul VI, defines a major change in this relationship. Article 1 states: "In various forms but in life giving union with each other they (*laity, religious and priests*) intend to make present the charism of their common Seraphic Father in the life and mission of the Church." Article 85, paragraph 2 of the 1990 (as well as the 2000) General Constitutions define the canonical relationship between the friars and the SFO: Canon 303 speaks of the "altius moderamen" which entrusts the spiritual and pastoral care of the SFO... to the Franciscan First Order and the TOR." Pastoral and fraternal visitations are conducted jointly in the spirit of collegiality, for the betterment of the SFO. The move from the friars directing the SFO to a position of the SFO assuming responsibility for the Order was first initiated by the friars themselves. At a NAFRA council meeting in the early nineties, there were approximately 31 friars representing the friar provinces who were eligible to vote - and they all did prior to that meeting. At that meeting, all but a few opted not to vote; the intent being, "this is your Order, you should be the ones selecting your leadership." This was a very charitable acknowledgement. With the promulgation of the 2000 General Constitutions, the friars are not eligible to vote - this stipulation was recommended by the friars themselves. We've come a long way, haven't we?

# LIVING BY FAITH

*A letter for the ill, the aged,  
the shut-in, and the handicapped  
Published by the National Family Commission  
Secular Franciscan Order, USA*

Dear Sisters and Brothers,

The reflection for this month was encouraged by a statement that I read from a correspondence from a friend who had just retired from an important position, which he had held for many years, "It's nice to be free!" I smiled when I read this, and thought of what Richard Morgan wrote in his book, in the chapter "The Joy of Doing Nothing," Morgan wrote: "So often I have lived my life like an over packed suitcase, bursting at the seams. Bound by the grave clothes routine, it has been a stylized life. As I reflect on it all now, so much of it seems nothing more than spinning wheels. Yet, as I do nothing, the miracle is that God is at work in my stillness....My lifestyle for so long had been largely a matter of conformity – following the expectations and demands of others. Now I am free to be myself, to know I am accepted for who I am, to explore my own options, and to set my own priorities." (I Never Found That Rocking Chair by Richard Morgan)

How true! When I retired from the University after working there as librarian for 25 years, I had that euphoric feeling for a while. It was indeed nice to be free – to be able to set your options and your priorities. Morgan was so right, when he said that the more successful we are the less we are free. And that there is a

difference between retiring and aging. He said that when we experience the freedom to do what we want and make our own choices, we feel much younger. "We want to be in control of our lives, yet it is the very act of letting go that frees us." (Aging Gracefully by J. Daniel Dymski)

Many of my colleagues have retired from their jobs and when asked what they are doing, only a few said "Nothing, but I enjoy it." The rest are still caught in the web of business, of setting their eyes on the clock and on their calendars, which are still crowded with deadlines and activities.

*"What shall we say the kingdom of God is like? It is like a mustard seed, which is the smallest seed you plant in the ground. Yet when planted, it grows and becomes the largest of all garden plants." (Mark 4:30-34)*

We maybe doing nothing but God is at work in our lives. Just like the tiny seed, it lies quietly in the ground, as if doing nothing, but suddenly it grows into a bush. This reminds us that God is at work. It teaches us to be patient and to learn the joy of doing nothing.

## LET US PRAY:

God Our Helper

You are so active in our lives and yet we fail to recognize your work, because we are so preoccupied with our concerns. Thank you for helping us realize that it's good to do nothing. Help us to commit our days into your hands. Amen.

May the peace of Christ remain in your hearts,  
SONIA



## CATHOLIC WOMAN OF THE YEAR!!!

Diane Halal, SFO was honored as Catholic Woman of the Year by the Diocese of Orange at the Hyatt Regency in Orange, CA with 4 Bishops and over 850 people present. Diane is National Councilor for the Secular Franciscan Order in the United States.

## ARCHIVE NEWS

Thanks to the generosity of the Conventual Province of St. Joseph of Cupertino, with the assistance of Provincial Minister, Fr. Chris Deitz, OFM Conv and Provincial Spiritual Assistant, Fr. Stephen Gross, OFM Conv., we now have records of the SFO Province of St. Joseph of Cupertino Province. The material was sent to our archive storage location at St. Bonaventure University. We also thank St. Barbara Provincial Spiritual Assistant Br. Bob Brady, OFM for making available for review, and copying, the St. Barbara SFO Province records; we now have copies of documents of establishment of many fraternities of that Province.

There are valuable SFO records stored in Friar Province houses that are essential to the creation of a complete set of SFO archives. There were at one time 33 Friar Provinces with SFO Province connections. If any of you are aware of valuable SFO records stored in these Friar houses, please contact the NAFRA archivist, Sharon Deveaux, SFO ([sharonx@earthlink.net](mailto:sharonx@earthlink.net)). It is hope that the Friar Provinces will donate the SFO records to our archives, or if not, make these records available for copying. Also, some of you may have in your possession documents, or artifacts, that you wish to donate to our archives. If so, please contact our archivist. The longer we wait to collect these documents, the less will be available to collect. Thanks you.

## CORRECTION FOR BOOK

For those of you who have recently purchased a copy of Gospel Living Everyday of Our Lives by Teresa Baker, please note the following correction: On page 21, endnote #19 should read: There are four obediences of friars within the Orders of St. Francis. The Order of Friars Minor (O.F.M.) was the original Order established by Francis. The Order of Friars Minor Conventual (O.F.M. Conv.) were those friars, who lived in houses or convents in order to preach in a specific see, a diocesan area. The Order of Friars Minor Capuchin (O.F.M. Cap.) were those friars, who set out to live Francis' ideal of poverty more intently. The Third Order Regular Friars (T.O.R.) were those men, who wished to follow the Rule Francis gave to the Third Order, while living in community.

## RECRUITMENT FOR NATIONAL FAMILY COMMISSION CHAIR DUE DATE EXTENSION

In preparation for the next term of leadership, the NAFRA Executive Council is soliciting applications from SFOs interested in serving as the Chair of the National Family Commission. Applications are due by **July 15, 2004**. Please send your resumes with proof of profession to:

Jane DeRose-Bamman  
 Coordinator of the Apostolic Commissions  
 737 Valverde Dr S.E.  
 Albuquerque, NM 87108  
 505-254-0512  
[janedbsfo@msn.com](mailto:janedbsfo@msn.com)

## CORRECTION FOR WINTER ISSUE 2003

Come and See is in the process of being translated into Spanish. The Spanish version is not yet available.



Ken Beattie, SFO  
Humor Page Editor

© A man is driving along a highway and sees a rabbit jump out across the middle of the road. He swerves to avoid hitting it, but unfortunately the rabbit jumps right in front of the car.

The driver, a sensitive man as well as an animal lover, pulls over and gets out to see what has become of the rabbit. Much to his dismay, the rabbit is dead. The driver feels so awful that he begins to cry.

A beautiful blonde woman driving down the highway sees a man crying on the side of the road and pulls over. She steps out of the car and asks the man what's wrong.

"I feel terrible," he explains, "I accidentally hit this rabbit and killed it." The blonde says, "Don't worry." She runs to her car and pulls out a spray can. She walks over to the limp, dead rabbit, bends down, and sprays the contents onto the rabbit. The rabbit jumps up, waves its paw at the two of them and hops off down the road.

Ten feet away the rabbit stops, turns around and waves again, he hops down the road another 10 feet, turns and waves, hops another ten feet, turns and waves, and repeats this again and again and again, until he hops out of sight.

The man is astonished. He runs over to the woman and demands, "What is in that can? What did you spray on that rabbit?" The woman turns the can around so that the man can read the label. It says... (Are you ready for this? Are you sure? This is bad! You know you're going to be sorry. Last chance, OK, here it is... It says, "Hair Spray - Restores life to dead hair, adds permanent wave."

In a foreign country a priest, a lawyer and an engineer are about to be guillotined. The priest puts his head on the block, they pull the rope and nothing happens – he declares a miracle – so he is let go. The lawyer is put on the block, and again the rope doesn't release the blade, he claims he can't be executed twice for the same crime so he is set free too. They grab the engineer and shove his head into the guillotine, he looks up at the release mechanism and says, "Wait a minute, I see your problem ..."

Two ninety-year old men, Moe and Sam, were friends all their lives. It seems that Sam was dying, so Moe went to visit him. Sam, said Moe, "You know how we both have loved baseball all our lives. Sam, you gotta' do me one favor. When you go, somehow you've got to tell me if there's baseball in Heaven. Sam looked up at Moe from his deathbed and said, "Moe, you've been my friend for many years. This favor I'll do for you." And with that, he passed on.

It was midnight a couple of nights later. Moe was sound asleep when a distant voice called out to him, "Moe ... Moe..." "Who is it?" said Moe sitting up suddenly. "Moe, its Sam." "Come on. You're not Sam. Sam died." I'm telling you," insisted the voice. "Its me Sam!" "Sam, is that you, where are you?" "I'm in heaven," said Sam, "And I've got to tell you. I've got some good news and some bad news." "Tell me the good news first," said Moe. "The good news is," said Sam, "there is baseball in Heaven!" "Really?" said Moe, "That's wonderful! What's the bad news?" "You're pitching Tuesday!"

### **Calling All Commissions! Continued:**

Commission by the horns.  
Some feel inadequate when it

comes to being a “peace and justice” person, feeling that they must be one of those people constantly storming Washington, DC with their latest demands! But each

and every one of us feels remorse when we fail to show kindness to someone, if only for the reason that they are a child of God. That’s acting *justly*. Are we comfortable marching in a demonstration for peace and perhaps risking being arrested? Perhaps not, but who of us can’t fail to bring peace to a warring family or between friends by a kindly gesture. We can pray for peace so that we may become peace itself. We’re all engaged in some kind of work. Why not do it in such a way that it gives glory to God and is a benefit to those we serve ... our employers too! The same goes for the other Commissions. We are engaged in them without even knowing at times that we are.

That has to be celebrated – and that’s exactly what the ACC will endeavor to do. It is an opportunity for many sisters and brothers in St. Francis to gather with the same idea in mind ... finding out some more ways to live out the Rule. We can return to our fraternities

with reasons for concentrating on one or more of the

Commissions. We can, once again, call one another to some integrity in the following of the Rule so that the gift of the Franciscan movement to the Church may continue to be given and people may come to know and love God.

That’s the reason why Francis and Clare were able to be filled with the praises of God and see Him in all creatures, especially in their brothers and sisters. As we get to know the Commissions better, our interaction with them becomes a thing of joy. It would answer a couple of very important and nagging questions.

***What does God want me to do?  
How can I better follow the  
Rule in order to become a  
better Secular Franciscan?***

---

### **Summer Living in Our Habitat continued:**

The stone is a reminder to all of us of the Sacred and Living Heart of our Lord Jesus to whom this garden is dedicated.

The secret Catholic Rosary Garden is surrounded on all sides by the simple Amish farms and fields and at night the dark landscape winks only with gas lights from the surrounding farmhouses. And at night the only sounds one usually hears are the musical

footsteps of horses pulling their masters' buggies through a secluded and serene valley....  
Thank you, St. Francis for guiding us here.

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### **Franciscan Retreat in the Amazon Continued:**

in the heart of an area called “The Green Hell.” This retreat is not for the timid — the temperatures are hot, and the poverty of the area can be overwhelming. The retreat will be limited to 10 - 20 people, and to attend you must be in good health. There are no handicapped accommodations, and you must be able to walk without help, board boats, and climb some slopes. The cost for the retreat is being finalized, but will be in the \$2,000 range out of Miami. This price is steep for many, but modest considering air travel costs, a stipend for the retreat director, and travel, food and lodging for a week (all of which are included in the price). Jim and Lois Flickinger, SFO, who have coordinated the work of Amazon Relief in the Amazon, will accompany the retreatants. They are very familiar with the area and will be resource people before, during and after the trip. For more information, call Lois at (616) 453-9104 or write her at 1456 Blythe Drive NW, Grand Rapids, Michigan 49504. Early reservations are a must, for attendance is limited and time is required to secure necessary passports and visas.

# BOOKS – BOOKS – BOOKS

# PAMPHLETS

## #100: A, B, C

### Catch Me A Rainbow Too *The Franciscan Journey*

LESTER BACH, O.F.M. Cap.  
Formation Program for Secular Franciscans, both initial formation and on-going formation. Questions and reflections offer opportunities for mutual faith sharing. 5½ x 8½ inches, 448 pages.

- #100-A 1-9 copies ..... \$16.00 ea + S/H
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- #100-C CD-ROM for Text Reader \$10.00 ea + S/H

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### Alcanza Un Arco Iris Para Mí También *La Jornada Franciscana*

LESTER BACH, O.F.M. Cap.  
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## #104 CLOSE OUT – QUANTITY LIMITED!

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Formation guide to the Rule of the Secular Franciscan Order! This guide is intended to be an aid in the process of initial and ongoing formation. 5½ x 8½ inches, 144 pages.

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A year long correspondence course prepared by the Conference of National Spiritual Assistants. 5½ x 8½ inches, 73 pages.

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## #105: A, B INCLUDES RESOURCE LIST

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An aid for those who wish to improve their service. 8½ x 11 inches, 223 pages.

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- #105-A 10 or more ..... \$20.00 ea + S/H
- #105-B 86 page Resource List \$10.00 ea + S/H

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  - #102 Clare of Assisi
  - #103 Franciscan Prayer
  - #104 Franciscan View of Christ
  - #105 Franciscan View of Mary
  - #106 Peace & Justice
  - #107 Care of Creation
  - #108 Work & Spirituality
  - #109 Vision of Youth
- each 8½ x 11 inches, 4 pages.

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- #102-A singles or mixed, 50-100 ..... \$.35 ea
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