



# TAU-USA

~ Newsletter of the National Fraternity of the Secular Franciscan Order in the United States ~  
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Photo by Frances Wicks, SFO

## “Nothing Gold Can Stay!”

By Robert Frost--Page 24

## TAU-USA

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# Y2Q

## YOUTH TO THE QUINQUENNIAL “ARE YOU UP FOR THE CHALLENGE?”

You've heard of the FYYA Commission's H2O Project. Now let us introduce you to the exciting Y2Q!

In July of 2007, the SFO family will meet at the Franciscan University in Steubenville, Ohio for the 17<sup>th</sup> Quinquennial Congress. For the first time in over 30 years, a Franciscan Youth Congress will be held simultaneously with the Q.

The Youth Congress is open to any youth or young adult from the ages of 16-26. The youth do not have to be involved in a Franciscan group to attend. All are welcome.

Youth will have the opportunity to learn about the Franciscan family and charism, about Franciscan views on Ecology and Peace & Justice. There will be an opportunity to put those principles into actions! We will do an Urban Restoration Project and a Peace Pilgrimage, right in the Steubenville area.

The Y2Q challenge is to all SFO fraternities. We challenge each Region to send a youth or young adult. We ask you to prayerfully, fraternally, and financially make this possible for a minimum of one, but keeping in mind that they usually travel by twos (just like Jesus' disciples and Francis' early brothers)!

This can be accomplished in many ways by fundraisers, donations, challenges, matching funds of the fraternities, or use your SFO imaginations.

The National Fraternity will hear more about this challenge, during the NAFRA meeting in October. We ask all Seculars to remember us in Advent, when you are gift-buying for the season. Give a gift for a youth also and for the Order. Think of the life-changing experience that you could help to bring about! of the life-changing experience that you could help to bring about! For more information go to the FYYA website at: [www.franciscanyouthusa.com](http://www.franciscanyouthusa.com).



## 17<sup>th</sup> Quinquennial Congress

July 3-8, 2007

The registration fee is \$490.00 with a \$40.00 discount for early registration. The registration form will be in the next issue of TAU-USA.

## Attention Secular Franciscans:

The Secular Franciscan Order will celebrate the 800<sup>th</sup> anniversary of the birth of St. Elizabeth of Hungary, from November 17, 2006 to November 17, 2008.

## TAU-USA

Next Deadline: October 15, 2006

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# Minister's Insights

## “La Novitas Francis- cana”

### Part III

By Carol Gentile, SFO  
National Minister



How does the Secular Franciscan Rule offer us a way to bring fresh Franciscan vision to our world and its people today?

Let's look at where we are going, and how our Franciscan vision can be implemented in the mission of the Church.

How blessed are we to have a path to follow, to journey with Francis and Clare! Just as their voices can still be heard today, we, too, have the same opportunity to have our voices heard all over God's creation.

Francis went into the world and embraced it and found what was his to do. He did not flee from his struggling world. Neither should we resort to being silent and passive, while our brothers and sisters are

struggling all over the world in some form of crisis. We embrace the challenge of *Franciscan Novitas* in our lifetime. Francis was called to holiness in his time, and had a radical change in his lifetime that still impacts the world 800 years later. We, too, must radically change in order to carry out this vision and mission throughout our lifetime. Today, at this very moment in history, we need to see with the eyes of Christ and hear with the ears of Christ, and speak with the words of Christ.

*You must put on that new man created in God's image, whose justice and holiness are born of truth.* (Ephesians 4:24)

*Your attitude must be that of Christ.* (Philippians 2:5)

The goal of our Secular Franciscan Rule leads us straight to Jesus. In our Rule, Chapter Two, *The Way of Life*, Article 6 points us in this direction.

*They have been made living members of the Church by being buried and raised with Christ in baptism; they have been united more intimately with the Church by profession. Therefore, they should go forth as witnesses and instruments of her mission among all people, proclaiming Christ by their life and works.*

What Jesus says in the Gospel is:

*Go into the whole world and proclaim the good news to all creation.* (Mark 16:15)

The more we seek to know our Lord Jesus through Scripture, the more we will see the real Francis through our charism and traditions. As we strive to go from gospel to life and from life to gospel, we search for ways to accomplish our mission in our everyday lives.

We seek to embrace the Gospel as Francis and Clare did in the 13<sup>th</sup> century. They emptied themselves for Christ and promoted his Kingdom with every fiber of their lives. We look to them as our models.

In order for the Word to be made flesh in our lives, we put our faith into action. Our Secular Franciscan Rule, in Articles 15 through 19, offers direction to achieve our mission, as do these words of Scripture:

*If a brother or sister has nothing to wear and no food for the day, and you say to them, "Goodbye and good luck! Keep warm and well fed!" but do not meet their bodily needs, what good is that? So it is with the faith that does nothing in practice. It is thoroughly lifeless.* (James 2:15-17)

The commissions are founded in Scripture and the Rule. We will act on these Apostolic Commissions because they are at the core of our mission. In Matthew's gospel it is recounted that: *The king will answer them: I assure you, as often as you did it for one of my least brothers, you did it for me.* (Matthew 25:40)

The **Peace and Justice** Commission can be found in Luke:  
*... to bring good tidings to the poor, to proclaim liberty to the captives, recovery of sight to the blind, and release to prisoners.* (Luke 4:18)

This is reflected in Articles 15 and 19 of our Rule:  
*Let them individually and collectively be in the forefront in promoting justice by the testimony of their human lives and their courageous initiatives. Especially in the field of public life, they should make definite choices in harmony with their faith.*

*Mindful that they are bearers of peace which must be built up unceasingly, they should seek out ways of unity and fraternal harmony through dialogue, trusting in the presence of the divine seed in everyone and in the transforming power of love and pardon.*

The **Work** Commission is found in Matthew's Gospel:  
*Who is the faithful, farsighted servant whom the master has put in charge of his household to dispense food at need? Happy the servant whom his master discovers at work on his return.* (Matthew 24:45-46)

It is given voice in Article 16 of our Rule:  
*Let them esteem work both as a gift and as a sharing in creation, redemption, and service of the human community.*

**Family** is integral to our way of life. Paul speaks of our commissioning as a family as being different parts of one body, the Body of Christ.

*Just as each of us has one body with many members, and not all the members have the same function, so too we, though many, are one body in Christ and individually members of one another.* (Romans 12:4-6)  
Article 17 of our Rule identifies the family as the core of our activity at home and in the world:  
*In their family they should cultivate the Franciscan spirit of peace, fidelity, and respect for life, striving to make of it a sign of a world already renewed in Christ. By living the grace of matrimony, husbands and wives in particular should bear witness in the world to the love of Christ for his Church. They*

*should joyfully accompany their children on their human and spiritual journey by providing a simple and open Christian education and being attentive to the vocation of each child.*

The **Ecology** Commission is found in the first book of the Bible – Genesis:

*Then God said: Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground.* (Genesis 1:26)

Article 18 of our Rule defines this dominion for us:

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

#### **Observations & Recommendations of the Fraternal and Pastoral Visitors Report – Visitation Oct. 19-24, 2004 General Minister's on the Commissions:**

*The decision to create a conference that coordinates commissions is very positive because it helps to focus the field of conduct (action) of each of them and it keeps them from super-imposing on each other. We believe that they are all necessary and they will assume a strong thrust for the National Fraternity. ...*

My dear brothers and sisters:

This vision and mission, lived out in practical ways day in and day out, would ultimately *build a more fraternal and evangelical world so that the Kingdom of God may be brought about more effectively.* (Rule – Chapter 2 - Article 14)

*Novitas Franciscana* is to deepen our roots, deepen our commitment and realize that we are called to take up the responsibility to make our presence, our Franciscan charism, known to the world.

**“It is not incumbent upon you to complete the task – but neither are you free to desist from it!”**

(Quoted by Walter Hartman from the *Sayings of the Fathers* in the Talmud).



# Impressions

## Co-responsibility, Personal Presence

Fr. Kevin M. Queally, TOR  
CNSA President-in-Turn

While reading *Pick More Daisies* by Father Lester Bach, OFM Cap, I came across two paragraphs from the **General Constitution of the SFO**, which caused me to reflect and, indeed, go to the Constitutions! I have included a third paragraph from the Constitution, one that was in close proximity to the others.

*The brothers and sisters are co-responsible for the life of the fraternity to which they belong and for the SFO as the organic union of all fraternities throughout the world.* (GC, Article 30. 1) This is quite an article. Imagine! All of the members are **co-responsible** for the life of the fraternity, not only on the local level, but also on the regional, national and international level! This is something we must think about and examine ourselves about. Are we really involved in the fraternity so much so that we feel co-responsible? What about our Region? It is tempting to think that service to the fraternity, as a leader is an option. No, it is not. We are all co-responsible! The life of the local fraternity is extremely important, but it is not the only part of the Order. Each member has brothers and sisters in the SFO all over the United States and, indeed, all over the world. The members are connected by a common Rule and spirituality. How developed is that concept and reality in my local fraternity? This must be asked and each fraternity should be finding ways to express this inter-connectedness.

*The sense of co-responsibility of the members requires personal presence, witness, prayer, and active collaboration, in accordance with each one's situation and possible obligations for animation of the fraternity.* (GC, Article 30. 2) In another article by Father Lester, the Seculars are called to DO something. He emphasizes "**personal presence**." The fraternity is not the fraternity without you there. In addition, for **active collaboration**, you must not only be here, you must collaborate – work with others! The fraternity depends on each and every one. You are a Franciscan. Your life must reflect this call, this vocation: **witness**. It is fairly impossible to do it for one hour a month. That would be like eating only once a month. For instance, **prayer** is something we do each day. Our witness and our prayer are linked organically. There cannot be one, authentically, without the other. The SFO is not a contemplative Order. There must be action and contemplation!

The **personal presence** is essential to build your community. One hour a month is the very least you can give. Perhaps you already know that the burdens of being minister are great. Do you offer to help? Do you jump at the chance to volunteer to organize an event? In what way do you work with other fraternity members so the burden is lighter for all? We must all animate the fraternity, whether it is on the local, regional, national or international level! It calls on us to give of ourselves.

*The leaders should see to the spiritual and technical preparation and animation of the meetings, both of the fraternities and of the councils. They should seek to inspire life and soul into the fraternities by their own witness, suggesting appropriate means for the development of the life of the fraternity and of apostolic activities in the light of the fundamental Franciscan options. They should see to it that the decisions made are carried out and they should promote collaboration among the brothers and sisters.* (GC, Article 31. 4) While this article does address the leaders, please remember what was said earlier about co-responsibility. We all help decide the appropriate activities to be developed for the fraternity, both on the spiritual and apostolic side. (This includes Spiritual Assistants!) The **General Constitution** says: "*They should seek to inspire life and soul into the fraternities.*" This is quite a tall order. Perhaps many are daunted by the idea of leadership. Too often at elections, it is difficult to find fraternity members to serve in all the positions. Our documents do not allow the same person to serve over and over. There are "term limits." We are all called to serve. None of us should feel we are in it alone. We are able to call on the whole fraternity to help in the responsibilities.

As I reflected on these articles of the General Constitutions, I was reminded that these ideals are something that we need to bring to mind and strive toward. It is difficult for us to be doing well in all areas of our Franciscan life. It almost never happens. We are human beings. Only God is perfect. But the key is to keep striving, keep trying, and continue being active. The Rule is something for SFOs to work at their whole lives. Many, I fear, are not familiar with our documents. Some are too familiar and get lost in legalism. For all, the admonition is to live the Rule, bring it to life in your own home and workplace and neighborhood and parish. To borrow from the popular saying, you are the only Franciscan many will ever meet.

Our Franciscan life constantly challenges us to grow. Remember Saint Francis saying, "Let us begin, for up to now we have done very little." This was at the end of his life! We can grow and change and constantly become better Franciscans!

# Quinquennial Congress Prayer

By Anne Mulqueen, SFO

Most Holy and Blessed Trinity,  
as we anticipate our Seventeenth Quinquennial Congress,  
we turn to you in prayer.

We ask you to be a member of the planning committee,  
because without your presence we can do nothing.

We must await your inspiration.

Our God and Father,

You brought us to life and called us by name.

Each one of us is precious in your sight.

Remind us that when we encounter others,  
they are your children as well.

Through your grace, blend our beautiful diversity  
into a single symphony of harmonious gifts and talents.

Jesus, Son and Word made Flesh,

Smooth the path before us and pick us up when we stumble.

You became one of us and lived as a Jew.

You respected the law of Moses, yet you gave us a new way to live.

You said "no" to an eye for an eye and a tooth for a tooth.

You said love your enemy and return good for evil.

We ask you to teach us how to love one another as you love us.

Holy Spirit, breath of the Blessed Trinity,

inspire and bless all those who have and will have shared  
their gifts and talents to make this Quinquennial Congress  
a spiritual awakening.

Bless those who will travel distances to participate.

Bless those who cannot participate and let them be aware

That, although absent in flesh, they are present in spirit.

Bless our youth and our seniors and all those people in between

Holy Father Francis, pray for us.

Holy Lady Clare, pray for us.

Our Lady of Guadalupe, Patroness of the Americas, pray for us.

All the angels, saints and holy men and women, pray for us.

First, Second and Third Order Franciscans, pray for us.

Amen

# Nothing Gold Can Stay

By Bill Wicks, SFO

**Please give thanks for the fruitful lives of these wonderful followers of St. Francis.**

## **Fr. Martin Wolter, OFM 1917 – 2006**

Fr. Martin, a friar of Sacred Heart Province, served the Secular Franciscans as a Regional Spiritual Assistant and as a long time Fraternity Spiritual Assistant. He was instrumental in the conversion of Troubadour John Michael Talbot and worked with him to help form his own public association of the faithful community, Brothers and Sisters of Charity. Fr. Martin will be missed by his Franciscan family.

## **Myldred Jones, SFO 1909 – 2006**

Myldred had an interesting life. She grew up in Philadelphia. She earned a degree in sociology, taught school, was a lieutenant commander in the WAVES, marched to Montgomery with Martin Luther King Jr., was a member of, then, Gov. Ronald Regan's advisory committee on Children and Youth, was named Woman of the Year by the State of California, received the Pope John XIII award at Viterbo College in Wisconsin, opened Casa in Los Alamitos, CA to provide food and shelter for young people with nowhere else to go. When the International Council requested the selection, from each country, of a Secular Franciscan "who, in our time has lived her/his faith in an heroic way," Myldred Jones was selected from among many worthy candidates. When Myldred was 7 she and her mother visited a neglected neighbor child who was locked up behind bars in juvenile hall. She told her mother, "When I grow up they're not going to lock up kids like that; there's going to be a place for them." She kept her promise with Casa.

## **Blanche Tenerowicz, SFO, 1930 – 2006**

Blanche was born on the Feast of the Holy Rosary in 1930. She was baptized in the Congregational Church. She embraced the Catholic faith in preparation for her marriage to Robert Tenerowicz, who was a medical student at the time. Together, Dr. Robert and Blanche, a nurse, ran the Family Medical Practice. They raised 3 children. Blanche taught at a Catholic High School, was a Girl Scout troop leader, taught CCD, was a Eucharist Minister, a member of the Parish Council and the Polish Women's

Alliance. Her educational accomplishments include a bachelor's Degree in Nursing, a Masters Degree in the Medical field, and a Doctorate in Human Resources. And, she raised champion Maltese dogs! Her leadership skills were exhibited in service to Fr. Solanus Casey Regional Fraternity: as Formation Director, Coordinator of Commissions, Administrative Secretary, Vice Minister, and Minister— just prior to her debilitating stroke in 2001. She is remembered as someone who, recognizing talents in others, encouraged them in their work.



Right: Frances Dinello, SFO is pictured with her daughter, National Minister Carol Gentile, SFO

## **Frances Dinello, SFO 1926 – 2006**

Frances Dinello, SFO, mother of our national minister, Carol Gentile, left us to be with the Lord on Wednesday, July 12<sup>th</sup>. Her children were at her side. Mrs. Dinello, with her late husband Albert, raised six children. Although born in Italy, she was raised in Sao Paulo, Brazil, and traveled alone to Western Pennsylvania to be with her future husband. Frances Dinello is a saint in everyone's eyes. She was the principal participant in the annual St. Anthony feast day parade, and she sang in the St. Francis Cabrini Church choir. But, most significant of all, when you were in her presence, you were in the presence of holiness.

# Regional Roundup

By Sandy Neal, SFO  
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## Juan de Padilla Region



**Emerging Fraternity Profession:** Left to right, (Front row): Kristi Douglas-Independence, MO; Blanche Dunne-Independence, MO; Pat Durham, Odessa, MO; Helen Boos-Blue Springs, MO; Cathy Herndon-Buckner, MO; Vicki Ridge-Overland Park, KS; Dona Gibbons-Blue Springs, MO. (Middle row): Ken Craven-Wea, KS; Kathy Hillen-Independence, MO; Alice Goergen-Blue Springs, MO; Norma Crevoiserat-Olathe, KS; Lynda and Bob McCray-Liberty, MO; Ellen Newman-Kansas City, MO. (Back row): Eugene Seguin- Blue Springs, MO; Antoinette and Vic Vogliardo- Kansas City, MO; Kathy Johnson- Kansas City, MO; Barbara Noonan-Olathe, KS; Claude Graybill-Olathe, KS. Photo by Elizabeth Zeller

This is not to declare a big *deal*, and yet it is for us. On Sunday, July 9<sup>th</sup> an emerging fraternity, sponsored by Our Lady of Sorrows in Olathe, had their first profession ceremony, in which twenty candidates were professed. The ceremony took place at Our Lady of the Angels chapel in Independence, MO. The new Secular Franciscans represent three parishes in Kansas and fourteen in Missouri. The new emerging fraternity will be located in Independence, MO. The sponsoring minister is Jeanette Harriman, SFO, and Sr. Josephine Boyles, OSF gives spiritual assistance. The group began to form in 2003.

## Blessed Junipero Serra Region



June 2, 2006



June 23, 2006

In the left column there are two pictures of the retreat house at San Juan Bautista. A fire that started around 3:00 AM destroyed the friars' rooms, all the offices, conference rooms, gift shop, dining room, and kitchen. No one was seriously hurt, but the retreat house burned to the ground and the St. Francis Room, where SFO meetings have been held for the past 30 years is non-existent. Over 100 hundred firemen battled the blaze, but the house was built of wood in the late 1800's and three stories high. It was a total loss. Please keep the friars in your prayers.

## Troubadours of Peace Region



Left to right, SFOs: Greg and Sandy Thornton, Ella Jeans, Mary Ann Ricketts, Sarah and Dan Mulholland, and Liz and Alan Walsh.

St. Francis Fraternity in Bend, OR has adopted a road as an ecology apostolate. On May 6, eight fraternity members cleaned up 2 miles of Yeoman Road in North Bend and had a beautiful morning doing it. The National Ecology Commission suggests doing little acts of Eco-penance, such as this to help the Ecology. They also suggest that we refer to it as an Ecological Restoration Project, rather than a clean up, when getting Youth groups involved. A rose by any name...

## Mother Cabrini Region

The fraternity of Saint Anthony of Padua in Joliet, in conjunction with the "Friends of the Illinois River" are sponsoring the First Annual River/Creek Sweep at Pilcher Park in Joliet. This event will take place on Saturday, September 16, from 9 am - 12 pm. This is a chance for any interested fraternity member to participate in helping the environment, while spreading the work of Francis in today's world. All participants will help pick up cans, bottles, and the like along the Hickory Creek in Joliet.



## St. Francis Region



**SFO Lay Spiritual Assistants.** Left to right : Peter Hanh Nguyen, Rock DeSpain, Catalina Tan, Joachim NguyenVan Du, Sylvia Paoli, Mary Lynn, Kim Tong, Rev. Stephen R. Gross, OFM Conv, Anthony Hoang Van Le, Robert Herbelin, Larry Frasor, Armando Lomeli, and Joseph Bui

On Saturday, July 1, 2006, eleven Lay Spiritual Assistants were certified in the Region. The diversity of their backgrounds is well matched with the many cultures and ethnicities represented in the Region. Fr. Stephen Gross, OFM Conv, said, "...It is definitely the will of the Holy Spirit that we have these workers in the vineyard." (Fr. Steve, who is part of the CRSA, has been reassigned to Assisi.)

On Sunday, June 25, 2006, thirteen were professed and thirty-seven were admitted, as candidates from three Korean fraternities and two forming groups.

## Lady Poverty Region

**Joseph Andrew Hudak, SFO 1927-2006**

Joe left us for his eternal reward on July 18, his family at his side. He is survived by his wife Betty, nine children, (one a Franciscan priest), twenty-two grand children and ten great-grandchildren. He and Betty were honored with the Family of the Year award at the 2002 Quinquennial Congress in New Orleans.

## Tau Cross Region

Anne Porter, SFO from St. Thomas More Fraternity in Southampton, NY, has just published her second book of poetry. Her first book was published in 1999, when Anne was 88. The title is Living things: Collected Poems, published by Zoland Books.

## Franciscans of the Prairie Region



Fr. Loren Connell, OFM

Fr. Loren Connell received a stole from the National Fraternity during the Visitation on May 6 in Springfield, Il, in appreciation for many years of service, as his CNSA term has ended.

## Los Tres Compañeros/The Three Companions Region

***ALICE SCHELLER, SFO  
St. Francis and St. Clare Fraternity  
Corpus Christi, TX  
50<sup>th</sup> Profession Jubilee  
March 2006***

***SAN ANTONIO DE PADUA FRATERNITY  
in Hebronville  
celebrated its  
75<sup>th</sup> Establishment anniversary!***

## Brothers & Sisters of St. Francis

The Region is preparing for fraternal and pastoral visitations at their annual regional gathering, which will take place on August 11-13, at Wyndham Garden in Charlotte, NC.

Jerry Rousseau, SFO, is the new Regional Treasurer. He fills the office that was vacated by the death of Fran Trecarti, SFO. Sue and Jim Taylor, SFO are newly appointed Regional Ecology Co-chairs.

# Franciscan Living

## A Response to a Challenge

By Francine Gikow, SFO, Franciscan Living Editor  
St. Francis Fraternity, Andover MA

A while back, my Fraternity Minister, on behalf of the Regional Council, challenged our fraternity to read the talks given to the General Chapter of the Secular Franciscan Order at the CIOFS' Website: <http://www.ciofs.org/doc/ki93lm05.htm#a0>. After I read them, I tried to reflect on the challenge posed by Ronald Pihokker SFO, who quoted Joan Chittister, OSB, about Jesus using the "unready" to do His work in the world—how he used people like Peter and Matthew, Thomas and Simon the zealot—all people with "issues" and who would not be considered "prime candidates" to market His ideas. Pihokker also quoted from a reflection from *Called and Gifted: The American Catholic Laity* by the Bishops of the United States. This document calls us to reflect on our own unique call to adulthood, holiness, ministry and community, as Catholics.

However, when the question was posed: "So how do we name our identity, as uniquely secular and distinct from the religious expression of Franciscanism, but at the same time equally valid and necessary?" My heart stopped. This is the crucial issue that I see in my life, as a Secular Franciscan.

Yes, we are distinct from the religious expression of our Franciscan charism but in what ways? How do we implement this and where is the unique role for our witness besides the usual work, within our parishes, of Eucharistic Minister, catechist, etc? Many of our local pastors, *if* they are aware of the extent of our commitment to our Order and to the Church, do not know what to make of us, much less use us appropriately except for the well defined roles that have traditionally been available for all involved Catholics. How do we express our charism in a uniquely lay and Franciscan way? Where do we fit in?

As I was pondering this, I'd like to tell you a story. I have been involved with local mothering group in my parish. During a Day of Recollection, many of the women experienced a spiritual blessing, which was evident to many of them. The local parish leader of our group asked me to relate this story to a national representative who told me that she'd like this story written up and submitted to a magazine.

Unbeknownst to me, she contacted someone she knew in a Catholic magazine and introduced me as a "writer." A "writer!" I reflected! How would she know, if I could write!

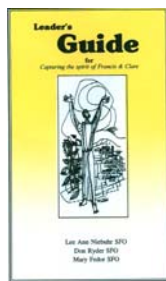
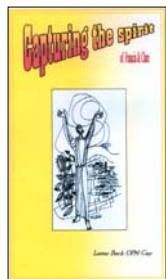
Little did she know that for a year or so, I had felt this urge to try writing articles on Catholic spirituality but felt "unready." I prayed for discernment, but then left it in the hands of God. I felt that I would not pursue this direction, since I did not want to add to my already well-developed sense of pride, but decided that if God wanted it to happen, then He would make it so. In any event, I ended up writing a few articles for this magazine, which related personal experiences of God in my life.

One of the articles was about my experience of infertility early in my marriage. Because of my experience, I felt that many infertile Catholic women feel alone and emotionally unsupported as they try to make sense of Catholic social teaching on this subject. Greater society cannot understand why they do not elect *in vitro* insemination or use other non-Church approved medical interventions. Many Catholic women do not understand why they are told not to use certain interventions, when all they want is a baby. Because of the Church's stress on children as a blessing on a marriage, these women feel hurt, abandoned and alone.

After my article was published in the magazine, I began to realize how God was teaching me to minister as a Secular Franciscan. Women contacted me as a person they could relate to since I had experienced what they were going through. For many, I was their contact with the Church. I was not a priest, but a married woman and traveled the same path as they did. I listened as they spoke of their heartbreak, their hopes and their unrealized dreams. I told them about Church approved fertility programs and I shared prayer with them. We talked about how hard it was to do the "right thing." As *Called and Gifted* says, we are not called to be successful but to be faithful. I reassured them that God's love is with them in their journey.

Since the publication of my articles, I have realized God shows us how he wants to use us in His ministry. We are necessary in a uniquely secular way. He plants the seeds of desire, confirms the path and uses us for building up of the Kingdom. We just need to be willing. It doesn't matter if we are the "unready," because we will never be finished. God uses us in our "issues" and our weaknesses for His purpose. For in our weakness, *He is our strength*.

# FYI



## NEW BOOKS

### Capturing the Spirit of Francis & Clare

By Lester Bach, OFM Cap

Published by:  
Barbo Carlson Enterprises  
P.O. Box 189  
Lindsborg, KS 67456  
785-227-2364  
bevbarbo@kans.com

Capturing the Spirit of Francis & Clare is an ongoing formation book for Secular Franciscans. It is primarily for Seculars who wish to gather at a time other than the monthly gathering. The chapters require reading, reflection, and conversations. That takes time. The monthly gathering does not ordinarily have the time needed for extended conversations. Capturing the Spirit of Francis & Clare requires a time frame of two hours in order to have a realistic discussion. Most monthly gatherings do not have that much time for ongoing formation. In addition, these gatherings are an option for those Seculars who want more. Each session has a Time to Talk as well as a variety of other possibilities in the Leader's Guide. There are twelve chapters with two sessions in each chapter. The words in the book require the input and actions of the participants for successful formation.

Among the chapter headings are *Pilgrims & Strangers / Glimpses of Trinitarian Spirituality / A World Waiting for Love / Reaching beyond Fraternity / Vision and Structure / Secular Franciscans in the 21<sup>st</sup> Century / What a Future!*

In addition, the Leader's Guide by three Secular Franciscans from the La Verna Region, Lee Ann Niebuhr, Don Ryder, and Mary Fedor is a big help for implementing, ritualizing, and examining the topics of the various sessions. Both books are a good source of knowledge and inspiration for the SFO

### New Franciscan Documentary

An 85 minute Documentary on Solanus Casey and the Solanus Casey Center in DVD form entitled the "Healing Prophet: Solanus Casey" has been completed by GL Productions near Detroit. Three Seculars are interviewed and share spiritual views and healing stories.

Audrey Geyen, G L Productions  
7900 State Street, Brighton, MI 48116  
AudreyGeyer@aol.com  
810-225-7796

### Other Books

Clare of Assisi:

Early Documents: The Lady  
By Regis Armstrong OFM, Cap

Published by:  
New City Press,  
202 Cardinal Road,  
Hyde Park, NY 12538, 1-800-462-5980  
e-mail: info@newcitypress.com

10 Ambassadors to Costa Rica  
By Thecla E. McCarthy, (SFO)

Published by:  
PublishAmerica, Baltimore  
amazon.com or barnes & noble.com

Rediscovering the Rosary

By Antony Outhwaite, SFO  
Published by available from Lulu Press  
http://rosary.vendage.net

### New National Ecumenical/Interfaith Committee Chair Recruitment Reminder

Applications and supporting documents should be sent by **Sept. 15, 2006**, to:

Elizabeth Allen, SFO  
445 Nickman Street  
Chula Vista, CA 91911  
Or e-mail esasfo@pacbell.net

### Mission San Miguel

Mission San Miguel Archangel was designated a National Historic Landmark by the department of the interior on June 15, 2006, in San Miguel, CA. A plaque was presented to Mission Guardian Brother Bill Short, OFM by Jon Jarvis, Regional director of National Park Services.

www.missionasnmiguel.org/

### Sacred Heart Feast Day

Contributed by Larry Ashlock, SFO  
Our Lady of the Angels Fraternity  
Edwardsville, IL

The Feast of the Sacred Heart was declared "a special day of prayer for Catholic priests" by Pope John Paul II in 2002. The faithful are asked to pray for and send messages of support to priests to thank and encourage them in their vocation on that day. This year the feast took place on June 23, 2006.

### Brother Juniper



By Fred McCarthy, SFO

# Humor Page

By Dolores Cullen, SFO  
Humor Page Editor

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

## Sign on a computer store window:

### JUST OUT FOR A QUICK BYTE

I was playing cards at the dining room table when my 12 year old grandson walked into the room. After watching a while he finally said, "Grandpa, what are you playing?"

"Solitaire," I replied.

"Oh," he said, "I didn't know you could play that without a computer."

### Hackers beware:

We are shaped and fashioned by what we love.  
GOETHE

I had been teaching my three-year old daughter, Caitlin, the Lord's Prayer for several evenings. At bedtime, she would repeat after me the lines from the prayer. Finally, she decided to go solo. I listened with pride as she carefully enunciated each word right up to the end of the prayer: "Lead us not into temptation," she prayed, "but deliver us some E-mail."

### ODE TO THE SPELLCHECKER

Eye halve a spelling chequer  
It came wit my pea sea  
It plainly marques four my revue  
Miss steaks eye kin knot sea.

Eye strike a quay and type a word  
And weight four it two say  
Weather I am wrong or write  
It shows me strait a weigh.

As soon as a mist ache is maid  
It nose bee four two long  
And eye can put the error rite  
Its rare lea ever wrong.

Eye have run this poem threw it  
Eye am shore your pleased two no  
Its letter perfect awl the weigh  
My chequer tolled me sew!

### A little R&R away from the computer

(Applies to engineers mainly)

Because I'm a man, I must hold the television remote control in my hand while I watch TV. If the thing has been misplaced, I may miss a whole show looking for it...though one time I was able to survive by holding a calculator.

### Thank you, Bill Gates

If a packet hits a pocket on a socket on a port, and the bus is interrupted at a very last resort, and the access of the memory makes your floppy disk abort, then the socket packet pocket has an error to report.

If your cursor finds a menu item followed by a dash, and the double-clicking icon puts your window in the trash, and your data is corrupted 'cause the index doesn't hash, then your situation's hopeless and your system's gonna crash!

If the label on the cable on the table at your house, says the network is connected to the button on your mouse, but your packets want to tunnel to another protocol, that's repeatedly rejected by the printer down the hall.

And your screen is all distorted by the side effects of gauss, so your icons in the window are as wavy as a seuse; then you may as well reboot and go out with a bang, 'cuz sure as I'm a poet, the sucker's gonna hang.

When the copy on your floppy's getting sloppy in the disk, and the macro code instruction is causing unnecessary risk, then you'll have to flash the memory and you'll want to RAM your ROM, and then quickly turn off the computer and be sure to tell your Mom!

Well, that certainly clears things up for me. How about you?

What boots up must come down.

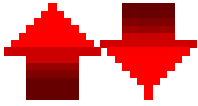
Fax is stranger than fiction.

Don't byte off more than you can view.

The geek shall inherit the earth.

Give a man a fish and you feed him for a day; teach him to use the Net, and he won't bother you for weeks.

# Little Weeds



## Seeking Our Level

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

I heard a homily on the feast of St. Thomas once (Yes, Father: I *do* listen!) that pointed out something that had never hit me before . . .

Most people remember Thomas' doubting; but the actual focus of that episode was not so much his doubting as Jesus' meeting him at his own level. Jesus didn't say, "Nyah, nyah, Thomas is goin' to hell for not believing!" (Nyah, nyah?) Rather, he offered his hands and sides for Thomas' inspection that his doubts might be put to rest. Close examination was not necessary, of course; the sight of the Lord was all it took.

Jesus extends each of us the same courtesy. No, there's no offer of a hands-on experience. But He knows we are going to have our moments, that believing won't always be easy for us. You say you've never doubted? Never? You, my friend, are at the end of a very short line. If you're a thinking human being, if you use even half the intelligence God gave, you're going to ask questions now and then.

Something terrible happens: you lose a loved one, you find yourself out of a job with a family to support. The age old question, "Why me?!" comes to mind. The answer, of course, is "Why not you?!" But during a difficult time, this simple, exceedingly logical answer is seldom accessible. It's so much easier, as a human being, to wonder why God stopped loving you, or why He's got it in for you. Most of us muddle through. We cope, we survive, and – most important – we continue believing. But not without that moment of doubt.

Faith is extremely important because, at times, that's all that will keep us going. We believe – we don't always understand, we can't always explain. And the intellectual, thinking side of us may have a problem with this. Many people just can't grasp something they can't, well, grasp. Like, if you can't touch it or taste it, it ain't there. And let's face it: there's an awful lot in our relationship with God, in what we believe, that is totally intangible.

Wouldn't it be disappointing if, after having lived your life as best you could and being thrown a lovely

funeral Mass, your soul ended up in a big vacuum with a sign tacked to the wall (or whatever vacuums use for walls) that said, "GOTCHA!" ? What if those folks who say there's no life after death are right and we're wrong? I mean, like, hand me a Prozac! But this scenario has occurred to me. Though if I go to hell, I don't think it'll be for this bit of questioning. I'm an intelligent human being (I only *look* brain dead . . .). While I believe with all my heart and soul, my mind is not always going to be able to comprehend this or that aspect of my faith.

Some people would say we should be more like sheep. After all, Jesus is the Good Shepherd. But are sheep really that trusting? Or are they just sorta stupid? You put a bush between a sheep and the rest of the flock, and that poor little sucker's gonna get lost! But God gave us minds to think with. If He wanted us to be like sheep, I do believe he would've just made us sheep.

During that homily that started all this, Father mentioned that "doubt is the door to faith." This makes sense. If you doubt, at least you're open to ideas rather than dismissing things out of hand. If you believe something too rigidly, anything that might seem to contradict it could shatter your faith. Whereas, the ability to doubt and question evince flexibility, an openness. And that's necessary where God is concerned as He doesn't force Himself on us; we have to be open to Him.

Francis went through his doubtful period. He had his whole life mapped out: be a knight, fight in the Crusades, come home a hero, retire on his laurels. We know how that worked out. But Francis was open to God. He didn't think in terms of "My way or the highway." When it was obvious his way wasn't to be, he was willing to try it God's way.

Even Jesus, on the cross, had His moment of doubt. "My God, my God, why have you forsaken me?" Yet, He commended His soul into that same God's hands. For a moment, He doubted; for a moment, He questioned; but He never stopped believing. Francis never stopped believing either. And that's the bottom line. Don't stop believing. A doubt here, a question there, need not mean the cessation of faith. It's good to think about our faith. Otherwise, how can we discuss it with others? How can we share it with others? Thomas doubted, true. But he didn't discount the others' story altogether; he just couldn't accept it flat out. Jesus knew that and met him halfway. He'll do the same for us.

# Classic Franciscan

## Heeding the Teacher

By  
Julie Pearson, SFO  
Human Interest Editor



“The Canticle to Brother Sun” is the background music of Elizabeth Calley's days. A resident of Myrtle Beach, South Carolina, Elizabeth lives half a block from the waters of the Atlantic Ocean. In the earliest light, just around 6 AM, she walks to the beach and, with Brother Sun, says good morning to God. She listens to the chorus of birds as they greet their Maker and the new day.

Her walk with St. Francis of Assisi has an almost mysterious beginning. While living in Alexandria, Virginia, Elizabeth was attending St. Mary's Catholic Church. One day she found a pamphlet describing Secular Franciscans in the back of the sanctuary. No one knew the origin of the pamphlet, she recounts with a smile. Now, encircling her neck everyday is an inch-long pewter Tau, which is a source of fascination to many people she meets. With this type of introduction, she shares her faith and the Secular Franciscan life. She especially loves to talk about Saint Francis's celebration of nature.

Elizabeth and her husband, Cyril – a retired attorney, now live in Myrtle Beach and attend the St. Andrew Catholic Church. Their family is complete with eight children: Susan, William, Robert, Mary Linda, Michael, Elizabeth, John, and Daniel; and thirteen grandchildren, up to the age of 22 years. Elizabeth attends the Franciscans of St. Michael's in Garden City. With a background in Marriage and Family Counseling, she works with Senior Peer Counseling, which is under the Horry County Council of Aging in South Carolina.

Elizabeth has joined the Franciscans of the Allegheny in their pen pal ministry to the incarcerated. For over a year, she has been writing to “the least of

these.” She currently is writing to ten prisoners, four times a year, sending cheerful words and letting them know they are not forgotten. Knowing the prisoners have very poor backgrounds, Elizabeth says, makes her “feel humble and fortunate.” She has a very active, gratifying correspondence with two other prisoners. Their exchange of letters has involved deep philosophical discussions. Being of the Muslim faith, the shine of their sincerity and humility has enriched Elizabeth's own beliefs. (Note: for those wishing to write to prisoners, use the church's return address and just your first name. Elizabeth's is St. Brendan's Church in Shallotte, North Carolina).

Many feel that the spiritual guidance of St. Francis is reflected in two sayings. “Preach the Gospel always; if necessary use words.” The other, the Little Poor Man spoke directly to his followers: “I have done my part; may Christ teach you to do yours.” Elizabeth Calley's life shows that she hears and quietly, but deliberately, heeds the Teacher.

## “Sweetie”

By Johana Kurtz, SFO

“How long have you been taking care of your mother?”

“Almost nine years now.”

“How on earth do you manage to do it?”

In 1995, Mother was diagnosed with Alzheimer's disease. She was 72 - a widow, I was 35 - single, and my five brothers were married - raising their families. She wouldn't be able to manage living by herself. After family “talks” and “discussions,” it was decided that Mother would be up-rooted from her familiar home of 24 years and start anew with me in my little, two-bedroom house.

We soon came to find out that space and the size of a house did not make a difference in the “new” world that we began to encounter. As time did not stand still, neither did the disease. Slowly, Mother began to relinquish the tight grasp she once had on reality. The demands of time seemed like 48 hours instead of 24 wrapped into one day. Sleepless nights for both of us - she simply could not rest and constantly “wanted to go home,” and I kept vigil at each door making sure she did not wander astray.

I managed to keep a full-time job as a teacher, while a daytime caregiver became Mother's guardian angel. Family would come stay with us on weekends, when I was required to fulfill other commitments. Friends and neighbors often volunteered to come stay with our “little sweetie.”

Continue on page 24.

## Fire

By Domenick Morda, SFO

Jesus said to His disciples:  
*"I have come to set the earth on fire,  
and how I wish it were already blazing!"* Luke 12:49

Francis of Assisi caught the fire;  
it consumed his life.  
*The light of his fire kindles still.*

Clare of Assisi  
caught the fire from Jesus  
and from Francis;  
and then, created her own flame.  
*It kindles still.*

We Franciscans today  
have all their fires  
to feed and spread.  
For, in their flames do we find,  
love,  
purity,  
peace,  
unity,  
compassion,  
forgiveness  
and mercy.  
*In short,  
Jesus Christ.*

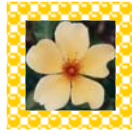
## Reconciliation

By Richard Hurzeler SFO

A German Pope prays  
over plaques-memorials  
of various nationalities  
where a million and a half  
persons, mostly Jews, died.\*  
Pilgrims—Jews and Christians  
are hushed by the immensity  
of the crime.

Light rain stops, and then  
from Providence knows  
where, a brilliant *rainbow*  
painted in the sky—  
sign of another beginning  
from Noah's time.  
Seeds of Abraham's children  
in ashy, hallowed ground of  
sacred sacrifice.

\* Benedict XVI at Auschwitz-Birkenau,  
May 28, 2006



## Assisi

By Adele Kenny, SFO

In Umbria's hills a reliquary city sleeps,  
a cloistered home of heaven's heart,  
a place of prayer and peace.  
As church bells softly ring the hours,  
sparrows rest in ancient eaves,  
and time is still while night winds drift  
through spired rock and dusty streets.

Distant echoes sound, repeat,  
and pilgrims hear two spirits sing  
a whispered song of human love and God's humility.  
And while the river flickers with stars,  
their voices lift the mist-wrapped bells,  
the dreaming birds,  
the ageless, gathering breeze.

## Into the Sacred Silence

By Ouida L. Tomlinson, SFO  
[www.concordiaministries.net](http://www.concordiaministries.net)

My God, My All, My All Round.  
Deep, deep, calling to deep.  
Lost in a sea of forever God,  
a sea of forever mercy,  
a sea of  
forever love.  
Senses suspended. Serenity. Silence.

God becomes the silence.

In this quiet,  
which is more than quiet,  
in this silence which is God,  
one is enveloped and consumed,  
not by fire, but by silence.

The soul is set free  
in the sea of infinity.  
It enters into the sacred silence—  
into the heart of God.  
And it rests.

There are no words,  
no new revelations,  
no still, small voice.  
One does not question.

One does not ask,  
"What is the Lord saying today?"

There is no clutter  
or noise of speech.  
There is only eternity, foreverness,  
only silence, the silence  
which is God.

## God Even Does

### Windows

By Claire Campbell, SFO

Chapel windows,  
separate and translucent,  
like days in my life.  
What is on the other side  
does not matter  
*to hold a sunset is enough..*

## We Write on Sand

By Frances Wicks, SFO

We write on sand  
words we cannot say  
for wind and water  
to wash away.  
Left behind  
with trusty tide—  
are all our secrets,  
there to hide.



# CNSA NEWS & VIEWS

Reports – Information – Recommendations – Reflections  
For spiritual assistants at all levels

+  
By Lester Bach OFM Cap

## PASTORAL REGIONAL VISITATION

The CNSA friar who makes the *pastoral regional visitation* considers the visit an important event.

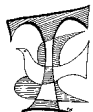
1. *The pastoral visit is a privileged moment of communion of the First Order and the TOR with the SFO. It is carried out also in the name of the Church and serves to revive the evangelical Franciscan spirit, to assure fidelity to the charism and to the Rule, to offer help to fraternity life, to reinforce the bond of unity of the SFO, and to promote its most effective insertion in the Franciscan family and the Church.*

2. *The visitor strengthens the fraternity in its presence and mission in the Church and in society; verifies the relation between the secular and the religious fraternities; gives special attention to programs, methods, and experiences of formation; gives attention to the collaboration and sense of co-responsibility among the secular leaders and the spiritual assistants; examines the quality of the spiritual assistance given to the visited fraternity; encourages the spiritual assistants in their service and promotes their continuing spiritual and pastoral formation.*

Statutes for Spiritual & Pastoral Assistance to the SFO  
Article 14.1, .2

At a regional visitation (in addition to the RSAs) we ask the **regional council** to gather as many **local** spiritual assistants as possible for a meeting with the pastoral visitor. Schedule this at a convenient time for the spiritual assistants. At the pastoral visitation this allows the CNSA friar to spend a reasonable period of time with all the spiritual assistants.

“Assistant” comes from the Latin verb “adsistere,” meaning to stand next to, to be near, to be present, to participate, to help through one’s own active participation, to protect, to favor.  
Antonio Morchetti, TOR



## APPOINTING SPIRITUAL ASSISTANTS

Appointing spiritual assistants to local and regional fraternities is the right and duty of the Provincial Minister. He may delegate that responsibility to a friar he names as Provincial Spiritual Assistant in his Province. No SFO local, regional, or national council has the authority to appoint SAs at any level.

1. *The major superiors are responsible for the spiritual assistance to the local fraternities **they have established.***

SFO General Constitutions - Article 88.3

2. *The spiritual assistant is the person designated by the competent major superior to carry out this service for a specific fraternity of the SFO.*

Ibid - Article 89.2

3. *The spiritual assistant is by right a voting member of the council and of the chapter of the fraternity to which he or she gives assistance and collaborates with it in all activities. **Only in economic matters and in elections at any level does he or she not enjoy the right to vote.***

Statutes for Spiritual & Pastoral Assistance to the SFO-Article 12.3

4. *When it is not possible to give such a spiritual assistant (friar) to the fraternity, the competent major superior can entrust the service of spiritual assistance to:*

- a. *religious brothers or sisters of other Franciscan institutes;*
- b. *diocesan clerics, or other persons, **specially prepared for such service, who are members of the SFO;***
- c. *other diocesan clerics or non-Franciscan religious.*

SFO General Constitutions—Article 89.4

Councils at the various levels communicate their need to the appropriate Provincial Minister or his delegate. On the local level, the council communicates with the Provincial (or his delegate) of the Province that established the fraternity. Candidates need to be **specially prepared** for the role of SA.



Knowledge of Franciscan spirituality and the Secular Franciscan Order is essential.

At the national level (in the USA), the appointment of friars to the CNSA is done either by the Conference of Provincials (of each 1<sup>st</sup> Order branch) or by individual provinces.

A good preparation for spiritual assistants on every level is vital. It is equally important for SFO members to work with and respect the spiritual assistant—whether the SA is a suitable and well-prepared friar, or religious sister, a trained SFO member or a suitable member of the diocesan clergy. Training for SAs is required at whatever level he/she functions. The SFO Rule (#26) puts it this way: *As a concrete sign of communion and co-responsibility, the councils on various level, in keeping with the constitutions, shall ask for suitable and well prepared religious (and others) for spiritual assistance. They should make this request to the superiors of the four religious Franciscan families, to whom the Secular Fraternity has been united for centuries.*

The Statutes for Spiritual and Pastoral Assistance to the SFO mention an important point for major superiors to follow:

1. *The assistant is appointed by the competent major superior, after consultation with the council of the fraternity concerned.*

Statutes for Spiritual & Pastoral Assistance to the SFO – Article 15.1



#### **Celebrating St. Elizabeth of Hungary**

The 800 anniversary of the birth of St. Elizabeth of Hungary will be celebrated for a two year period from November 17, 2006 to November 17, 2008.

She was a young spouse, a mother and one who took on government responsibilities during her short “reign.” She achieved, through love and dedication a service to her people that was her mission.

## **HELPS & HINTS**

+ *Councils and Spiritual Assistants at every level of the SFO* should have a copy of the *Handbook for Spiritual Assistance to the SFO* (Revised in 2005). Order from Barbo Carlson Enterprises. Information can be found inside the back cover of TAU-USA.

+ *Spiritual assistants are not automatically sent a copy of TAU-USA.* The regional or local fraternity treasurer should send a \$4.00 check (annually) to Marjo Gray, SFO, 1233 Corte Cielo, San Marcos, CA 92069. Include the name and address of the SA and the fraternity’s name city and state. Marjo takes care of sending the information to the people who handle the list of those who receive TAU-USA.

+ *CNSA is preparing a workshop for the Quinquennial Congress in July, 2007.* We encourage attendance by spiritual assistants and SFO people who wish to serve as spiritual assistants (on the local or regional levels). The discernment process is helped by a recommendation from the local or regional fraternity council. SFO applicants should be professed for at least 5 years.

+ *Initial formation is the lifeline of a fraternity.* A fraternity formation team needs to be well prepared. They need to be able to share ideas and to listen to the reflections of new people. When initial formation is weak, the fraternity fails to grow into a vibrant fraternity. We encourage new people to participate as fully as possible in fraternity life. That includes attending regular gatherings and working in apostolic endeavors during initial formation. The entire membership of the fraternity is involved in the formation of newcomers by their attitudes and hospitality.

+ *The regular elections in fraternities at all levels* require Secular Franciscans who are ready and able to serve. Serving is part of our calling and having candidates for service should not create a problem. Candidates need skills to be competent in the office to which they may be elected.

Some qualities for leaders:

*It is built upon service to others; the coherence between what one says and what one does; attentive listening to others; and office of authority which looks to the common good.*

John Corriveau, OFM Cap—Address to Provincial Capucian Chapter, June, 2005



**Dear Brothers  
And Sisters,**

By Anne Mulqueen, SFO  
NAFRA Formation Co-chair  
Anne\_Mulqueen@juno.com  
410-592-2662

I am writing my final article as Co-Chair of the National Formation Commission in the form of a letter rather than as a formation piece. Why? Because, while in Rome, presenting at the International Formation Workshop last March, I had an awakening that still fills me with wonder. The instrument of this awakening was a humble and holy friar named Fr. Felize Cangelosi. He simply said that the seal of the Holy Spirit received in baptism and confirmation and intensified by our “Yes” to a lifelong commitment as Secular Franciscans makes our Christian and Franciscan relationships **stronger than blood**.

During our days together, presenters and participants experienced fraternal life that was so loving and inclusive that we knew it was gift and grace and certainly more important than position, nationality, or any other earthly distinctions. We were immersed in an atmosphere of unconditional love that left the fragrance and taste of God ever present.

My prayer for you is that, in your fraternities, you experience, or will experience, the love for each other we had in Rome. If it is not present, you must be that channel. How do we do this?

(1) By connecting with God, the source of all love, through prayer, both private and communal, and exhibiting a sense of internal honor and moral integrity in our fraternal life.

(2) By responding to the needs of the poor in our fraternities - not only the financially poor, but those living with difficult life situations. Essentially, it is living the Beatitudes in fraternity.

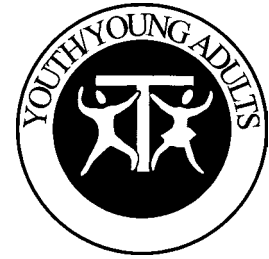
(3) By developing the virtue and grace of gratitude. Grateful people are receptive, generous, forgiving and give to others because they know how much God has given to them.

(4) By answering God’s call to grow into his likeness, not simply as individuals, but as fraternities. How we relate to each other is as important as how we relate to God. Jesus said, love God and love your neighbor. Apparently, the two cannot be separated.

I do believe that if Secular Franciscans decide to live and love this way, we will taste the Goodness of God in this life. Heaven will begin right now! Please pray for me, and know that you will always be in my prayers. Your sister in Christ, Anne

**C H A N G E !**

Kathy Taormina, SFO  
NAFRA Youth/Young Adult Chair  
kltsfo@frontiernet.net  
952-997-2243



**“You must be the *change*  
you wish to see in the world.” Gandhi**

When we hear the word, *change*, what immediately comes to mind? Do we think of an object or an action? Do we cringe at the thought of doing something different, or do we experience a rush of excitement for a new adventure?

Change is a constant in the world of Youth Ministry. By the time an event is planned and ready to be carried out, the needs or the expectations of the youth or young adults involved usually have changed. Those of us who minister with youth find this a constant challenge and a constant frustration.

Christ came to change the world; Francis and Clare came to change the medieval church and the SFO are called to change the world in which we live and work. Within that framework, the Franciscan Youth are called to bring about change in their own lives and in the lives of their peers by living out those changes.

Change sometimes means going against the flow of the way things are always done and stepping out into the unknown with faith and trust in the goodness of the Lord. In this context, the FYYA Commission has invited three new members to share their journey and their dream into the future.

These three young adults were chosen because of their involvement with Franciscan Youth, their understanding of the SFO way of life and their willingness to be servant leaders to their peers and to the SFO.

As adult SFOs, we know that the world is ever-changing. To be in touch with the youth and young adults of today, we need the input of those who are at this stage in life, and at this stage of their journey with God. How else can we adults minister with the youth if we do not listen to their needs, wants and expectations? Our ideas may be out-dated or beyond what the youth really need. We, as SFOs must learn to listen, believe and trust that these young Catholic Christians know their own identities and wish to express that to, and in, the Church of today.

Cathy Kwon, age 25, lives in Anaheim, California and will represent the West Coast and our Korean Franciscan Youth/Young Adults.

Manuel Hernandez, age 23, lives in Silver Spring, Maryland and will represent the East Coast and our Latino Franciscan Youth.

Ashley Hautman, age 21, lives in Duluth, Minnesota and will represent Central USA and College/ Campus Ministries.

These three young adults have already shared their Franciscan journey and hopes for the future with the FYYA Commission. They are ready to venture out in faith, and be that **change** which their generation longs for! They are now ready to share their ideas with the SFO, and thus the Church. We, as a Commission, will be able to implement those ideas on a grand scale for the first time during the 2007 Q.

In July of 2007, the SFO family will meet at the Franciscan University in Steubenville, Ohio for the 17<sup>th</sup> Quinquennial Congress. For the first time in more than 30 years, a Franciscan Youth Congress will be held simultaneously. It is open to youth and young adults from the ages of 16-26. The youth do not have to be involved in a Franciscan group to attend. All are welcome.

During the Youth Congress, we will not only have the opportunity to learn about the Franciscan family and charism, and Franciscan views on Ecology and Peace & Justice, but we will have the opportunity to put those principles into actions! We will do an Urban Restoration Project and a Peace Pilgrimage in the Steubenville area.

Come and join us in 2007. Be a part of the change that will ignite and renew the Franciscan Youth in the USA! Bring your children, grandchildren, nieces & nephews...whoever you wish to share in this exciting experience! *Be that change!*

### Presence in the World III

#### *God is Love*

By Carolyn Colburn, SFO  
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[www.nafra-sfo.org/peace.html](http://www.nafra-sfo.org/peace.html)



*Deus Caritas Est*, the first encyclical of Pope Benedict XVI, has been well received. It has been praised for its clear and open style, as well as for its content. As I read the second part, it seemed to me that numbers 29-36 contained a message of encouragement for Secular Franciscans living the peace and justice parts of our rule. I urge you to read 29-36 of the encyclical, and then decide if you agree with me. The complete encyclical is available at [vatican.va/offices/papal\\_docs List.html](http://vatican.va/offices/papal_docs/List.html).

According to the Holy Father, the formation of just structures in the society belongs to the world of

politics. The aim of all politics is justice. The direct duty to work for a just ordering of society belongs to the lay faithful. They must participate in all areas of public life that are intended to promote the common good. Our faith helps us understand and take on the political battle. The Church guides us in the choices we make. (#28)

Love will always be part of our political work because charity must animate the entire lives of the lay faithful. Therefore, we live our political activity as "social charity." (#29)

Franciscans agree with the Holy Father that, "There will never be a situation where the charity of each individual Christian is unnecessary because, in addition to justice, man needs love." (#29) Our activity serving others, directly or in political action, must express a love for persons, a love nourished by an encounter with Christ. We must be personally present in our gift. (#34)

### *Passing the Torch!*

By Pauline Cahalan, SFO  
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As some of you know, I complete my 6-year term as NAFRA Work Commission Chair in September. I look upon things like the Commissions as continually evolving. When I assumed this responsibility, Ed and Mary Zablocki had been Work Commission Co-chairs for a number of years. During their tenure, the concepts of the Work Commission evolved to a certain level of maturity. During my tenure, they evolved to a further level of maturity, I hope.

A major focus of the work of our commission has been to help SFOs realize just how counter-cultural Article 16 of our rule really is. I don't know about you, but, in our society, work seems to be something that brings people a lot of insecurity these days. Workers are looked upon as liabilities to a company's bottom line. Many of these employees do the work of several people in order to keep their jobs. Countless others have lost what was perceived as secure employment and have not been able to find a different job that uses their expertise or that brings them the kind of income and benefits they enjoyed previously. There are a growing number of folks in our society without health insurance, employed sometimes with 2 or 3 part time jobs to bring in enough money to try to support a family. Much money is being made by the bosses at the top and the shareholders, but not being

distributed to the employees who are actually doing the work and making the company profitable in the day to day.

Our “Thank God it’s Monday. Work is a gift. Give it with love” bumper sticker points out the tenants of Article 16 that work is a “gift”. If you doubt that, talk to someone who has been looking for a job for any length of time. They will tell you that those who are employed are blessed.

When I first took the Commission Chair responsibilities, it was not unusual to hear members of an SFO fraternity say something to the effect of “Why do we need a Work Commission Chair? We are all retired.” My hope is that during the last 6 years, SFOs have gained a greater understanding of the true spirit of our Rule - that all the activities we engage in here on earth, to help God’s world evolve into what God wants it to be, are “work.” And, that our last workday in this world will be the day we die. No matter what kind of physical, mental, emotional, or spiritual shape we are in, we can always pray for others. If that is the only work we can do during that chapter of our life, then that is our “job.”

“Work,” as defined by our Rule, has nothing to do with the amount of a paycheck one receives. The attitude with which we “bloom where we’re planted” has everything to do with our Franciscan life. Article 16 says, not only that we “esteem work as a gift,” but also that we are sharing “in the creation, redemption, and service of the human community” as we go about our activities. That sounds like tremendous responsibility to all of us as we try to live out our lives as Franciscans. However, it is important to keep in mind two of the great thoughts of Mother Teresa. “God doesn’t ask us to win. God asks us to try.” And, “We can do no great things - only small things with great love.”

We are not required to take on great projects, although, if you have the talents to do this, that may be just what you should do. For the rest of us, going about our daily tasks, wherever God has placed us that day, can be done in a total spirit of love, seeing Christ in others and being Christ to those we interact with. This may be volunteering to help children read at the local school, presenting at a corporate board meeting, bring Eucharist to the homebound, or gently kneeling down in front of a small child so s/he doesn’t have to always be looking up to talk to a grownup. If you are a homebound person, it may be calling others who are also - to brighten their days, creatively using whatever parts of your body work well as you are open to the Holy Spirit in whatever ways you are inspired.

For those of you who want to work on “work” issues, there is lots to do. A major focus needs to be

raising the minimum wage. Some of you live in states where this has already happened. Others know it will take a change in the law at the federal level for people working minimum wage jobs to be able to better feed and house their families and have the energy to dream and fulfill their dreams.

I wish to thank the many people who have helped in our efforts to bring SFOs a better understanding of Article 16 of the Rule and how to bring it to fruition in their lives: the Executive & National Council members during these 6 years, the chairs of the other Commissions, the Zablockis, Jane DeRose-Bamman, Terry McCarthy, Fr. Nils Thompson, Fr. Tod Laverty, Teresa Redder, Sally Haddad, Mary Kim, Maria Batista, Fr. Richard Trezza, Carol Gentile and Richard Morton. The torch of the Chair position is being passed to Sally Haddad, SFO. May she be at least as blessed in the position as I have been meeting and working with so many of you.

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## **FAMILIES WITH YOUNG CHILDREN**

By Dorothea MacNeil, SFO

This article continues the theme of implementing a family perspective. As was mentioned in the previous TAU-USA article, the family perspective is viewing individuals in the context of their family relationships and using family relationships as the criteria to assess the impact of the Church related programs, ministries and services. A key component of the family perspective is to be sensitive to the family life cycle. The current article addresses issues related to families, particularly families with young children.

Families come in all sizes. Families, regardless of size, are able to promote values, which reflect our Christian and Franciscan beliefs. Families are places where we learn to share. A family is the place where we learn the fact that we are more than just an isolated individual, because we are part of something larger than ourselves. Here we learn how to enter into relationships and negotiate our needs. The family is also the place where we learn to speak for ourselves. Families with young children have the opportunity to promote the value of sharing, of becoming oneself, and of taking proper responsibility. We become who we are within the context of family. The family is the place where, particularly children, learn responsibility. Families with young children are often “kid focused.” This changes when each member is old enough to have

their own role in the family. Members of the family learn from one another. They help, and expect help, from the other family members.

Some of the challenges that parents face are having less couple time, less personal freedom, becoming comfortable in new roles, and developing new relationships within the extended families. Some of the spiritual tasks, during this stage of the family life cycle, are developing a family spirituality, developing traditions, and growing in the awareness of the vocation of parenting. As Franciscans, this stage of the family life cycle provides the opportunity to explore ways to live out Article 17 of our Rule, which encourages parents to lead and educate children to experience Christ and by witnessing to others that God is present in the family.

Parents have the responsibility to teach their children and be an example of faith to them, as the mother in the story, *Little Women* by Louisa May Alcott, who taught her daughter the “sweetness of self-denial and self control.” This led her daughter to understand that the Heavenly Father welcomes every child with a love stronger than that of any father, and more tender than that of any mother. For God is the One all members need to rely upon and turn to in our daily life. We can help our children and the children of others by freely sharing our faith through prayer, words, and actions.

Listed below are some actions that could be implemented to respond to the needs of young families with children.

- Developing traditions of service; helping out at the local food pantry, volunteering in the community
- Encouraging family prayer time (dinner at home or restaurants, night prayers)
- Celebrating feast days by reading the lives of the saint and having a special dinner
- If you are a grandparent to young children, offer to watch the children so that the parents can have some “couple time” and focus on their relationship

Families can provide excitement, joy, hardship, laughter, strife and caring. When my children were young, I would take them places like the museum. I would literally be dripping with children, and someone would always say, “You’ve got your hands full.” I usually answered, “I’ve got my arms full.” And that, to me, is the very best thing about family: *your arms and your heart are always full.*

**“...but as for me and my household,  
we will serve the Lord.” Joshua 24:15**



## National Ecology Commission Welcomes Sarah Mulholland, SFO

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Last fall, my husband Dan and I relocated from the largely urban suburbs of Washington DC to Bend Oregon, where we now live amid pines and junipers in the high desert. Every morning I thank God for this opportunity to feel close to Him through the glorious landscapes that surround us. It becomes even more pressing in my mind that we humans find more and better ways to live the vision of St. Francis in gentle harmony with our brother and sister creatures, both animate (like the baby quail we saw in our yard this morning!) and inanimate (the amazing river that runs nearby and the lava rocks that line its banks).

Now that I am retired, my plans include becoming more involved with ecological issues, particularly efforts to educate about the imperatives we face. If we humans continue to destroy the world that God made, through small and very big disregard for creation (I’m thinking of the “small”— the driver who throws his empty water bottle out the window as he drives along the highway, to the “very big”— destruction of the rain forest, of the groundwater where underground nuclear tests are held, etc.), all our other efforts to bring Gospel to life will be for naught. It’s a big challenge, but I think our inspiration from St. Francis can show us that even very small steps are a start and can having lasting results.

SECULAR FRANCISCAN  
**ARCHIVES**  
NATIONAL FRATERNITY  
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### A Central Archives for the Third Order (A Proposal Fulfilled Sixty-eight Years Later)

This paragraph is quoted from the *Franciscan Newsletter* published in 1935 by the National Secretary of the Third Order, Fr. Maximus Poppy, OFM: “A desire long entertained by the present writer—one that seems more easy of fulfillment with the growth of the spirit of co-operation between the various Franciscan units—is the establishment of a central archives for material pertaining to the Third Order as affecting the United States. Just where such an archive might eventually be assembled, is open to discussion; but we may yet redeem the time by making some sort of effort at a complete collection of our records.”

## A JOURNEY OF GROWTH

By Marcella A. Bina, SFO  
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Ten years ago, our SFO Franciscan leadership addressed our General Constitutions and the call of the Lord (John 17:22) "That all may be one..." to create a special committee on ecumenism. In the beginning, this fledgling committee worked closely with the Graymoor Ecumenical and Inter-religious Institute in Garrison, New York and the Institute's annual Week of Prayer for Christian Unity Program.

At this same time, the committee was commissioned to identify other Christian Franciscan communities. Two such groups were located: the Episcopal/Anglican Franciscans - The Third Order Province of the Americas, the Society of St. Francis (TSSF), along with the Order of Ecumenical Franciscans, (OEF), an Inter-denominational Christian Community. From our three Franciscan groups, the Joint Committee on Franciscan Unity (JCFU) was developed. The culmination of this union was a very successful conference at the Little Portion Friary in Mt. Sinai, New York. An essay about this gathering appeared in the Summer 2006 edition of TAU-USA.

The early work of our SFO Ecumenical Committee produced an Ecumenical Guide, with vision and mission statements, goals, and a Franciscan Unity Prayer. These items and more about the Ecumenical Committee can be found on the NAFRA website. There were ecumenical displays, along with a variety of promotional materials distributed, at the All Commissions Conference in Denver, the 2002 Quinquennial Congress in New Orleans, and during the NAFRA annual meetings. Currently, the committee is working on a Franciscan calendar for 2007. This calendar will be in the same style that was created by the Family Commission. For this new 2007 calendar, our Franciscan "Canticle of the Creatures" is the projected theme.

Future plans for the committee are to broaden its scope and explore faith traditions other than Christian. As a member of my own local Cleveland Catholic Diocesan Interfaith Commission, I can testify to the challenges and to the value of getting to learn about these other communities, their great numbers and their varied traditions. However they differ, all of these religions agree on the same basic value system; values to bring all of us together in unity.

## MULTICULTURAL COMMITTEE



SECULAR FRANCISCAN ORDER / U S A

### UNDERSTANDING OTHER CULTURES (Filipino Values, Attitudes and Practices)

By Sonia Bernardo, S.F.O.  
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In the last issue of TAU-USA the Multicultural Committee began a series of articles by people who have come from different cultural backgrounds, presenting their values and practices. These stories can lead us to a fuller appreciation of the 17<sup>th</sup> Quinquennial Congress. The theme for the Congress is very inclusive: "... go out to all the world ... and tell the Good News." *Mathew 28:19*

Father Schreiter, CPPS stated that "most people do not have much awareness of their cultures until they are confronted with cultural difference. And when they are faced with another culture, their reaction is often one based on anxiety or uncertainty about the 'other' they meet." The Secular Franciscan Order is gifted with a diversity of cultures. Consider the different languages each culture is comfortable using for prayer or reading, different ways of communicating, and just different ways of behaving. We have the Hispanics, Koreans, Vietnamese, Polish, Italians, Filipinos, Germans, Irish, Chinese, Native Americans, etc. How can we have an effective cultural interaction when we are all gathered at one time in one place as in a fraternity, regional or national meeting or gathering? Father Schreiter suggested three goals for an effective cultural interaction:

- 1) recognition of the other
- 2) respect for cultural differences and
- 3) healthy interaction among cultures.

We will try to discuss each goal in the TAU issues. In this issue of the TAU USA we will discuss the first goal. Recognition of the other means being aware that these 'others' are here present. Welcoming them is the beginning of an effective cultural interaction. Learning about each other and above all to love one another in Christ is very Franciscan. Education is the key element

to making a place a welcoming church or community. In the next issues different cultures will be presented to know and understand the traditions, customs, patterns of behavior, beliefs, myths and the material aspects of a culture as its language, music, costumes, food, games, festivities, etc. In the last issue we learned about the people of Mexico. In this issue we will learn about the Filipino culture. But first let us define **culture**. In his article, Raimundo Panikkar defined “*culture as the objective form taken by the collective memory of a given group of people. It is a system, usually a close-knit system of traditions, beliefs, myths, rituals, moral codes, etc., in which a group finds cohesion, its orientation, and a sense of purpose. Within its own limits, it helps the members of the group to grow, and it is for them a means of integration.*”

For Filipinos, family is the most important reference group, the core of their alliance system, where they find security, strength and support. Loyalty to family and kin, family solidarity and togetherness, concern for the family welfare and honor, rank high in their priority. Filipino families are noted for their child-centeredness. Respect for elders remains a strong value. Children are taught at an early age to look to others to meet their needs. Brothers and sisters are close to one another and interdependence among them are encouraged.

The Filipino value system – stresses the value of the person. This personalism can become the basis of genuine human and Christian commitment to others. Filipino personalism attaches great importance to closeness of reciprocal ties, loyalty to persons, family and kinship obligation and smoothness of interpersonal relations. Conflicts avoided rather than resolved, loyalty on one’s groups and attitude of resignation are valued more than autonomy, systematic planning and self-reliance.

Social acceptance is a primary value and they soon develop the art of “*pakikisama*” (getting along with others), the use of euphemistic language, such as “*will try*” instead of “*no*”. This desire to please and to conform need to be balanced by stressing on the value of personal sincerity and authenticity.

The Filipino “*amor propio*” (their self-respect, self-esteem and pride) makes them highly sensitive to personal affront, real or imagined. Linked with “*amor propio*” is “*hiya*” which is a feeling of shame, or embarrassment and shyness, a kind of anxiety or fear of being left exposed, unaccepted. To be “*walang hiya*” (someone with no sense of shame) is a serious charge against any Filipino. However, the confidence that comes from the discovery of one’s own uniqueness and creative powers, if grounded on the Christian truths of creation, redemption, and the

Spirit’s indwelling, can help to overcome the inhibitions and limitations of “*hiya*.” “*Hiya*” is grounded on Christian humility, modesty and our sanction against pride.

“*Utang na loob*” (debt of gratitude) which could last a lifetime or even passed on to the next generation is a Filipino trait where strong ties of loyalty bind Filipinos to their groups and their family. Like one’s sense of shame, this sense of gratitude is a measure of personhood, for to be ungrateful is to be shameless. This natural quality of “*deep gratitude*” thoughtfulness and appreciation for the kindness received, and a willingness to help when needed. This can be a major factor in developing a Christian’s fulfillment of the second greatest commandment – loving one another. “*Utang na Loob*’ to Almighty God, a debt that can not be repaid could lead to the source of a distinctly Filipino spirituality.

Filipinos are meal oriented” and consider almost everyone as part of the family, they are known to be gracious hosts and grateful guests. They love to celebrate any event with meals and even unexpected guests are welcomed.

Filipinos have great devotion to Mary, the patroness of the country, which is grounded in Filipino society’s esteem and respect for women, especially mothers. The mystery of the incarnation at Christmas is joyfully celebrated in *simbang gabi* (Misa de gallo), *Panuluyan* (Search for the Inn), and the mystery of redemption in the *Salubong* (Easter greeting) of Easter Sunday morning. *Fiesta* celebrations are very festive and colorful. *Fiesta* will not be a *fiesta* without the Novena and the Mass at the Cathedral or the tiniest chapel in the barrio (village) and the lechon or food laden tables where everyone is invited to eat.

How does one invite Filipinos to actively participate in parish life or fraternity life? Filipinos tend to respond: “*But we have not been asked!*” And this is something the American Church does not know about many of the Asian communities...They need to be invited to fully participate or take leadership positions since they will be hesitant to volunteer, because doing so could be taken as too forward, something frowned upon by the Filipino culture. The Filipino community can share a wealth of resources, as they are people loyal to Mother Church and willing to help once they feel needed and understood.

(Sources:1) CFC Catechism for Filipino Catholics, 1997 ECCCE CBCP)

2) Office of Religious Education, CA ( rev 02/03/99)

***Blessed is the nation whose God is the Lord.***

Psalm 33:12

## I Remember... **A Little Bit of History**

By Benet A. Fonck OFM

It was May of 1970. I was in my third year of theology at Catholic Theological Union in Chicago.

One day I got a call from Fr. Elias Koppert, OFM. (TAU-USA Spring 2004, Obit. Page 6) He was—as we’d title him now—the Associate Provincial Spiritual Assistant for the Sacred Heart OFM Province.

Father Elias lived and worked out of St. Augustine Friary on the west side of the city. While Fr. Mark Hegener, OFM was the Provincial Assistant and took care of the “business” and “official” side of “Third Order” work, “Eli” was the “people contact” with the seculars throughout the province; every year, he visited every fraternity attached to the friars’ province.

Elias asked me to come over to talk with him; he had something in mind that I might be interested in. When I got to St. Augustine’s, I ended up meeting with both Father Mark and Father Elias.

The summer or two before, Elias had begun to take along with him, on some of his visitation trips, one or two of the young friars. Bertin Miller, OFM and Bill D’Arcy had already been on the road with him.

Eli asked me if I were willing to travel with him that summer of 1970. We would, first, go south to Oklahoma and Texas, then north to Iowa and Minnesota, and, finally, west to Montana. Who could say “no” to a proposal like that! We would visit the fraternities and conduct the annual “canonical visitation” (now called the “pastoral visit”). In some places, we would offer a workshop or a mini-retreat over a whole weekend.

Father Mark added an extra dimension. He knew that I was a liturgist and interested in liturgical writing. He also knew the “writing on the wall” regarding the developments for the Third Order after Vatican II. There were already discussions on the revision of a rule and there also needed to be something done about the prayer life of the “tertiaries,” as they were then called.

So, he asked me to study and critique the then-used ritual for the Third Order of St. Francis which, I guess, had been used for ages. He also asked me to survey people, while I was on the road with Elias, to see what they wanted as their ritual prayers as Third Order members. Thirdly, he proposed that I write a new ritual for the fraternities.

Before we left for our summer trip, I studied all the texts and services of the ritual: the prayers for different kinds of meetings, the formats for receptions and professions in the Order, and the special services of prayer.

I was appalled! The language was archaic. The texts were over-wordy. The creativity was almost nil. I readily saw that I had a big task ahead of me. But I was excited to do it, and I felt honored to be asked both to work on the ritual and to travel with Elias.

And this is how I began assisting the SFO and how the revision of the *ritual* began.



Capuchin Frs. Mike Walsh, Martin Higgins, Brian McKenna & Provincial Tony Marti

## **Friars leave Central Oregon...**

Excerpts from article in Catholic Sentinel on 6/16/06  
By Jon Reddy

“The Franciscan Capuchin Fathers, who for 96 years served in the Diocese of Baker, said their farewells last weekend at a Saturday celebration and Sunday outdoor Mass.”

“Close to three dozen friars have served in Bend. ‘The early friars came to our house riding a donkey,’ said Sr. Buttimer. ‘We gave them ham and eggs, cheese and butter. They gave us a desire to help with their mission.’ The first, Fr. Luke Sheehan, who stepped off a stagecoach in 1910 from County Cork, Ireland, at the request of then Bishop Charles O’Reilly, came to spread the gospel to a huge diocese which at the time contained a mere 2,000 Catholics.”

“Hundreds turned out to say goodbye. In the farewell homily, Friar Evangelist Kelly said, ‘There may be a little temptation this morning to live in memories, to remain in sorrow that 96 years are over, but we should never forget that God is always with us, no matter where we may be.’ The Franciscans may have left, but they’ll always be in Bend—in the hearts and minds of the people that carry on their traditions, charism and spirit.”



# 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*

## Ordinary Time

By Dorothea MacNeil, SFO

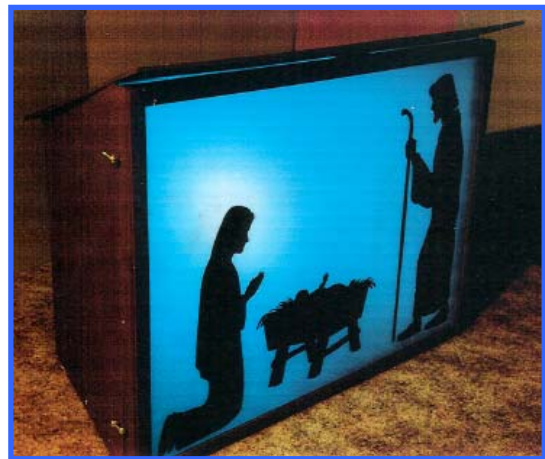
WHEW! Finally, the rush is over. All the trials and tribulations, the preparations and celebrations are done for another year. It dawned on me when I went to daily Mass and saw the green vestments. It was a very visual reminder that Pentecost has come and gone, and ordinary time has begun.

The colors of the vestments have, as always, symbolized the roller coaster ride we have all been on for over three months. In purple we experienced the sacrifice and prayer of Lent as it led to the intensity of Passion Week. Then we wore sacrificial red as we traveled with Jesus' disciples, going from the triumphal entry into Jerusalem, to the wonder of the Last Supper, to the terror of the arrest in the Garden of Gethsemane, to the horror and suffering of Good Friday, and the despair of Holy Saturday. All this was changed into the gold and white vestments exultantly proclaiming the joy of the Resurrection and Eastertide. In white we witnessed the awe of the Ascension, and finished the Easter Season with Pentecost, where red symbolized the transforming fire of the Holy Spirit. After all that, who isn't ready for the green vestments of Ordinary Time?

Even as we follow the Liturgical year in our faith, we can see that our lives reflect the same sort of rhythm. Most of our days are neither very sad nor very exciting, neither really horrible nor really fantastic. It is those times that give us perspective on our more intense experiences. After the wedding and honeymoon, newlywed couples will learn about married life in the day-to-day adjustments of living together. After the joyful celebration of a new birth, parents truly become fathers and mothers in the daily care of their baby. After the tears of a funeral, the routine of life can help us survive the loss of our loved ones. In ordinary time friends and families become closer. Ordinary time helps us to adjust to changes, handle our problems, deal with loss and renew our lives. Ordinary time gives us the opportunity to understand ourselves better. Ordinary time helps us grow.

In its wisdom, the Church has given us a year full of the holy preparation of Lent and Advent, and the holy celebration of Christmas and Easter. By far the biggest chunk of time is given to holy Ordinary Time.

Now that we are in Ordinary Time we can listen to Jesus' message in the light of all that we have experienced in Lent and Eastertide. Now we can put away the sackcloth and ashes of Lent, and carefully hang up get into our fancy Easter outfits. We can get into our comfortable clothes and relax a little. We'll be spending the summer and fall following Jesus around the Holy Land, seeing the miracles, hearing the parables and listening to his teachings. It's time for good, green, growing Ordinary Time.



## “Christ in Christmas”

By Robert M. Silliman, SFO, Minister  
St. Michael of the Archangel Fraternity  
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Christmas was in the air. Light flakes were falling, as we walked to town from our house trailer in military housing in the Pacific Northwest. That was long ago, when we were first married and far away from home. There was little money for Christmas decorations, so we just used some white tissue paper from the dime store. We cut out cardboard silhouettes of the crib scene of Jesus' birth and put the tissue paper behind them and taped them to our front window. A light in the window gave a dramatic effect outside at night and passers-by often stopped to look.

That long ago nativity scene in the window became the inspiration of a region-wide apostolate: “Christ in Christmas” for the northern half of Ohio in the Maximilian Kolbe Region. We passed out plans for a lighted-outdoor crib scene to the twenty-three

fraternity ministers attending the May Regional Meeting. The plan consisted of a 32x44 inch painted frosted Plexiglas, with painted black silhouettes of baby Jesus, Mary and Joseph, illuminated from behind with a two 25 watt blue bulbs. A simple stable frames the nativity scene, which can be disassembled for storage. The material cost around \$89.00 and can be put together with simple tools.

This was our answer to the “War on Christmas” stated in a newspaper editorial by a national columnist. Each fraternity was encouraged to ask two members to place free Public Service Announcements in newspapers, local radio or church bulletins, offering the Christmas scene plans upon request for a \$2.00 donation. Do you suppose that having crib scenes appear here and there could be one way to keep “Christ in Christmas?”

“Sweetie” Continued from page 12

For truly, she was a sweetie. Even though her mind could no longer connect with reality, she maintained a pleasant and kind disposition. (She had a smile that could “grow on you.”) A day did not go by without gentle words, soft songs, hugs, and tender kisses.

Time progressed, and she became more like an infant. I had to puree her foods and spoon-feed her. She became incontinent, and I began to take care of the little girl in the mother who once cared for me. After she had lost the ability to walk, I would lift her from the bed to the wheelchair. Each time she needed to move, my arms and body provided the movement she could no longer attain for herself. How? What strength enabled me to do these tasks?

Each night, we would say our prayers together. I said them aloud, and I know she said them in her heart because many times there was a faint, but audible “Amen.” Mother’s devotion to the Blessed Mother and the Holy Rosary never waned. When I would play a cassette with the recitation of the Rosary, she would hold the beads in her hand and smile as if she, too, were praying.

On May 17, 2005, Mother reached heaven. She must have been crying tears of joy to be with those who had gone before her, and I was crying too - filled with so many memories, emotions, and emptiness.

Johana, how did you manage to take care of your Mother all this time by yourself?”

“By the Grace of God. By the Grace of God...not once, was I alone.”



## Nothing Gold Can Stay

By Robert Frost

Nature’s first green is gold,  
Her hardest hue to hold.  
Her early leaf’s a flower;  
But only so an hour.  
Then leaf subsides to leaf.  
So Eden sank to grief,  
So dawn goes down today.  
Nothing gold can stay.

## Franciscan Nun Started Vatican Website

If you are interested in gaining Catholic information by simply typing in a keyword and clicking, and if you love to look closely at fine art, you are in for a treat. Sr. Judith Zobelein, a Franciscan nun, started the Vatican Website: ([www.vatican.va](http://www.vatican.va)) For her story and news about the second Vatican Web site scheduled for this fall, read the article, “O Click All Ye Faithful,” from Business Week Online at: ([http://www.businessweek.com/magazine/content/0\\_619/b3983057.htm?campaign\\_id=nws\\_insd\\_r\\_apr29&link\\_position=link3](http://www.businessweek.com/magazine/content/0_619/b3983057.htm?campaign_id=nws_insd_r_apr29&link_position=link3)) According to the article: “*While Sister Judith is quick to embrace the latest technological innovations, don’t expect to see Vatican bloggers anytime soon. A blog is ‘so personal, such a mind dump,’ she says. On the Internet, the Vatican draws the line at self-indulgence. Pride, remember, is one of the seven deadly sins.*” Business Week Online

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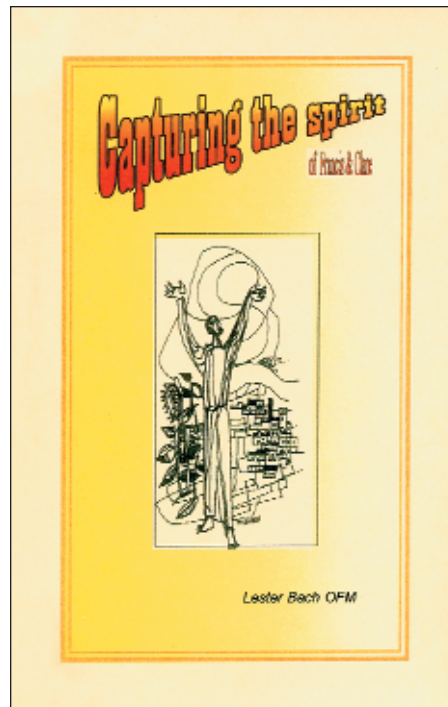


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# TWO NEW TITLES!

I have started to read *Capturing the Spirit of Francis and Clare* by Lester Bach, OFM Cap. The way I usually go through a spiritual book is to read the first chapter and then skip around the whole book looking for what rings true. If the book has what I'm looking for, then I read it from cover to cover. With this book I have to stop to praise God for what a wonderful tool he has given to us for reflection and action. It is one that I will not only read, but wholeheartedly recommend to my local fraternity.

– Frances Wicks, SFO  
TAU-USA, Editor



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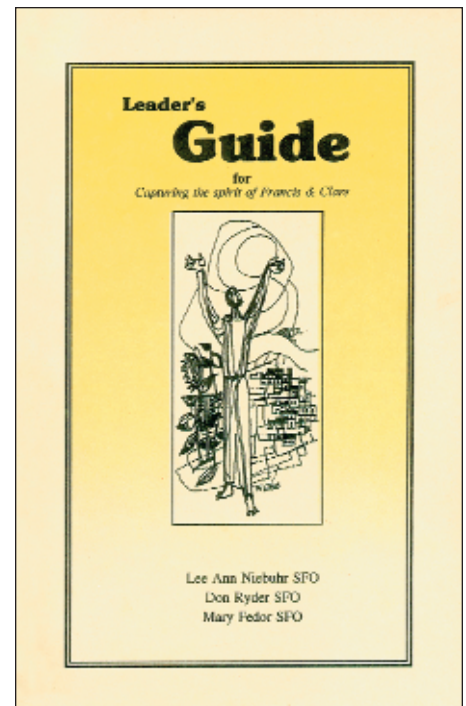
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