

# TAU-USA

Newsletter of the National Fraternity of the Secular Franciscan Order in the United States  
Autumn 2007- Issue 56

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Photo by F. Wicks, SFO

**...Only God can make a tree!**

Joyce Kilmer

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

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All correspondence sent to the editor becomes the property of the editor, and may be published in TAU-USA. Please state in all correspondence whether you wish to have your name withheld.

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

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

- Articles should not exceed one page in length in Times New Roman size 12 font.
- Material received after the deadline for a particular issue will be considered for the following issue.
- Please send all submissions for possible publication in WORD format on an e-mail or as an e-mail attachment or on a floppy disc to Frances Wicks, SFO, editor.
- Please understand that all articles may be edited for length and clarity.

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

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

TAU-USA does not accept ads. The ads that are found in the TAU-USA are used to promote NAFRA products, events and appointments only.

## TAU-USA



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### Prayer for the Beatification of Fr. Solanus Casey, OFM Cap

O God, I adore you. I give myself to you. May I be the person you want me to be, and may your will be done in my life today.

I thank you for the gifts you gave Father Solanus. If it is your will, bless us with the beatification of Venerable Solanus, so that others may imitate and carry on his love for all the poor and suffering of our world. As he joyfully accepted your divine plans,

I ask you, according to your will, to hear my prayer for (Your intention) through Jesus Christ our Lord. Amen.

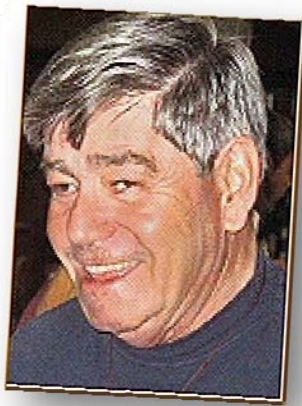
Bless be God in all his designs.

Imprimatur: Adam Cardinal Maida,  
Archbishop of Detroit  
March 31, 2007

## A Joyful Sense of Community

By Patrick Mendés, SFO  
National Minister

Article 13 of our Holy  
Rule reads in part,



*“A sense of community will make them joyful and ready to place themselves on an equal basis with all people...”*

Our Quinquennial Congress certainly gave us a big boost in that direction! We were indeed joyful, as we learned not only about each of our cultures and the way in which we can communicate with each other, but also in the sharing of community and celebrating who we are as Franciscans.

When the family gathers - joy spreads.

Throughout this current issue of TAU USA, there is extensive coverage of the Q, so let me limit myself to a few words of gratitude. So many people did so much to make the Q successful and joy-filled – the Quinquennial Planning Committee, the Regional Committees from Holy Trinity, and Lady Poverty Regions who prepared the welcome packets, manned the registration desk and did a myriad of other kindnesses, the brothers and sisters who entertained and educated us during the festival of cultures, our gifted speakers and incredible musicians and you, my brothers and sisters. When the family gathers - joy spreads. Who would have known what a gifted artist Rose Mary Menetrey, Holy Trinity Regional Minister is, had she not shared her painting of St. Elizabeth of Hungary with us? It was a special treat for me to get to meet so many of you for the first time and to renew acquaintances with many of you that I hadn't seen since the last Q, and a very special treat for me to see my former

Minister from our Sacred Heart Province days, Anne Kramer. (Isn't it amazing how some people never age!!!?) It was a special joy to welcome our brothers and sisters from India, Viet Nam, and Australia who came to share our time together.

Our celebrants, Bishop Conlon of Steubenville, (Opening Mass) Fr. Peter, OFM (Syro-Malabar Mass), Fr. Moises, OFM (Bilingual Spanish/English Mass) and the wonderfully wise and witty, Metropolitan Arch-bishop Basil, OFM, brought special joy to our liturgies.

To all, and I know I've only mentioned a few, who made the Q so wonderful and so memorable, my heartfelt thanks.

Looking ahead, it won't be long before the Annual NAFRA gathering takes place in Belleville, IL - hosted by St. Clare and Franciscans of the Prairie Regions.

More exciting news: St. Francis University of Loretto, PA will be offering a summer 2008, seminar on Servant Leadership. Speakers will be Fr. Bernie Tickerhoof, TOR and Anne Mulqueen, SFO. I'm really excited about this. This seminar and those in subsequent years are prepared especially for the SFO. Topics for future summer seminars will be planned with input from us, as the University wants to make the seminars truly responsive to our needs. We will solicit ideas and recommendations for topics/speakers at the annual NAFRA gatherings. The University hopes to make it an annual summer event, except during the years that we gather for the Quinquennial Congress. As we grow in our Franciscan charism and spirituality with vibrancy and joy, let us celebrate every opportunity to be Christ present to all we meet.

May the Sacred Heart of Jesus surround you with His love and fill your lives with His abundant blessings!

Quote:

Forgo anger, tobacco, intoxication and gluttony in favor of exercise, humility, charity, prayer and patience.

Fr. Nicholas Kao Se-Tsean, (110 years old)



## A Story Spirituality

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

We hear people remark, “That is very Franciscan - that is not very Franciscan.” But what actually is “Franciscan?” To use a common expression: “It does not take a rocket scientist” to discover that simply looking at the term itself, we get our answer: “Francis” + “can.” The name “Francis” obviously gives us the clue to what is Franciscan. If we want to learn what is truly Franciscan, we must go to the source, Francis himself, to discover his spirit.

Francis was a human being who lived in the 12th century and had his story of how he tried to follow Jesus. Hearing the Gospel, the story of Jesus, he tried to live that story faithfully. In other words, Jesus’ story became Francis’ story. We, in turn, who call ourselves Franciscans, having heard the story of Francis along with the story of Jesus try to make their stories our story in our 21<sup>st</sup> century world. In our desire to follow Jesus, we found Francis’ approach attractive - or may have already been living his spirituality and finally identified with it.

In Christianity there are many diverse spiritualities. These spiritualities can be seen as paths up the mountain, which leads to heaven, the Kingdom of God. Lay spiritualities such as Dominican, Carmelite, Benedictine, Servites, Redemptorist, Diocesan, Paulist, and etc. all end up in the same place but use different paths to arrive at that destination, Heaven. All these spiritualities have their saints, who model the way; terms to describe their spirit; unique rituals to follow; traditional prayers; and their own unique ways of viewing the world, relating to God and neighbor. If we say we have a Franciscan spirituality that means that we are imitating Jesus, who through his humanity revealed the way to the Father, but we use the path that Francis walked up the mountain as he tried to imitate Jesus. Our task is to discover what it means not only to follow Jesus but also what is the unique way that Francis used as well.

Our search will involve reading, instruction, and lived experience whether individual or communal. We are blessed to have many resources at our disposal to learn about Francis and his spirituality. We should be proud and edified about all the literature that has been written about our founder.

Every year new books come out about him written not only by Franciscans, but even non Catholics who find his life and spirituality inspirational. There appears to be more written about him than any other saint!

Our quest to discover our spirituality must begin with the Gospels, through which we learn the story of Jesus and his teachings. Your Rule states it beautifully “Secular Franciscans should devote themselves especially to the careful reading of the Gospel, going from Gospel to life and life to Gospel.” We make our spirituality distinctly Franciscan by reading about St. Francis in his attempt to live that Gospel. Reading biographies about St. Francis and books about his spirituality provide us with information we need to begin living the Gospel in his spirit. We have especially been blessed in the Franciscan world with the publication of *Francis of Assisi: Early Documents*, which has replaced the *Omnibus of Sources* as the authoritative source of the writings of and about Francis. This wonderful work edited by Regis Armstrong OFM, Wayne Hellman OFM Conv. and William Short OFM not only provides a better translation and chronological order to the writings but also wonderful introductions and notes to help us better understand the purpose and meaning of the works. Every fraternity, friary, and convent should have a copy of this three volume work available for research by their membership, especially their formation team. In addition you have several very helpful works at your disposal that can be used in formation and ongoing formation. Such works as, *Fully Mature with the Fullness of Christ* by Benet Fonck OFM, *Catch Me a Rainbow Too, Capturing the Spirit of Francis & Clare*, and *Franciscan Family Connections* by Lester Bach OFM Cap provide inexhaustible information about living as a Franciscan.

Finally, we have to constantly study our Rule within the context of what we know about St. Francis. Our Rule provides a way of life centered in St. Francis. We can never say that we understand our Rule completely or that we live it perfectly. There is always the possibility of growth. As we grow in our understanding of Franciscan Spirituality and how to live it today in our modern world, our understanding of our Rule and our vocation as a Franciscan will become truer and clearer. All of this takes time, energy, and effort but it is all worth it. We have been called to follow Jesus Christ as a Franciscan on our way to heaven and we can hopefully say: “*This is Franciscan, the way I try to live!*”

## Classic Franciscan

### Fun, Safe and Spiritual: El Padrecito Ministries, Inc.

By Julia Pearson, SFO  
Human Interest Editor



Photo by Ed Souza

*"Mary, show me what your will is and give me the strength to carry it out."* Fr. Maseo Gonzales

The on-line church pastored by "El Padrecito" has given many young Hispanic people a safe place to discuss issues affecting their personal lives. The amateur website was created in May of 2000, and since that time over 18,000 youth have become official members of the website. El Padrecito, one of the barrio personalities in the "homie" line of artist David Gonzales's collectable figurines popular with urban Hispanic youngsters, is modeled after David's brother, Father Maseo Gonzales. Found through a link on the "Homies" page, young Chicanos feel safe seeking faith-based guidance in romance, relationships, sexuality, home life, and problems with alcohol and drugs. Father Maseo is the flesh and blood Franciscan friar who oversees this cyberspace church. He states on the current home page: "El Padrecito will be going through the site today and tomorrow and cleaning up anything suspicious, like over sexualized photos, gang references, etc., from your profiles. It's nothing personal, we just want to keep this website 'fun, safe and spiritual.' Even if things 'appear' over sexualized and gang related, its outta here! - El Padrecito" El Padrecito Ministries, Inc. is now an umbrella ministry overseen by Father Maseo. The writings of St. Maximilian Kolbe opened the eyes of his soul to a Marian vision that led

him to pursue the construction of Our Lady of Guadalupe Youth Center in Guadalupe, California. He envisions the center as the home for offices of El Padrecito Ministries, Inc. as well as providing a safe place for local youths. A grant of \$15,000 from the Berakah Foundation to launch a fund-raising campaign is making the waking dream a reality.

"Hiz-Kidz", a rap ministry for youth evangelization, was launched at the Cinco de Mayo Celebration in San Pablo, California this year. A rap performer himself, Father Maseo loses the negative connotations of this genre of music and joyfully joins a group of young people that are 14-19 years old from St. Paul Parish in San Pablo. Arising from the streets in the 1970's, rap music is based on rhythm and language used to convey messages. Following in the footsteps of early Franciscans, "Hiz Kidz" is using music, dance, and other creative expression in the barrios to bring the richness of Lady Poverty to those who have little. Another prong in the works of El Padrecito Ministries, Inc., will be non-violent Youth Symposia to be held throughout the country. The first, organized by well-known rapper, Arturo Cruz, is scheduled for August 2008, in Richmond, California. Richmond, Fr. Maseo's hometown, is a city of 100,000 with the grim distinction of having 40 homicides a year.

Fr. Maseo grew up in a family of five brothers and three sisters. Lured by drinking, fighting, and low riding of the barrio, he was expelled from his Catholic high school. When he was 19 years old and working in Nevada with the Job Corps, he got into a huge street fight and was hit by a car. The injuries resulted in a portion of his right leg being amputated. Returning to his family home, he began studying computers, which led to a job in a bank. Partying and low riding were less and less part of his soul, and when the Franciscan order took over his home parish, Fr. Maseo was touched by the pious and educated Mexican-American friars. Eventually he was ordained a Conventual Franciscan in 1996, a vocation that has taken him all over California. Friar Maseo Gonzales of St. Joseph Cupertino Province in the USA is currently the Associate Pastor of the Cathedral of St. Thomas Aquinas in Reno, Nevada. The color, love, and beauty of El Padrecito Ministries, Inc. are found online at the website: [www.elpadrecito.org](http://www.elpadrecito.org)



El Padrecito



## Regional Roundup

### By Sandy Neal, SFO

Sandy Neal, who has been presenting the Regional news on this page for the last four years, has resigned due to cancer illness and treatment. This saddens all of us, as we thank Sandy for all her good work and wish her well. May the Lord surround her with His love, protection, and healing in this battle.

Frances

### Tau Cross Region

Much “good work” is being done in the Region: like sponsoring retreats, having days of recollection, food collections, holiday parties, breakfast get-togethers and fraternities visiting other fraternities.

### Our Lady of Angels Region

The last artifact from Ground Zero’s T-Beam Cross is now at St. Peter’s Church. It will remain there, until it is returned to the site of the new freedom tower at the World Trade Center.

St. Francis Fraternity members, Frank Cavallo, Marguerite Cox, and Lucy Stamilla celebrated their 45<sup>th</sup> anniversary of profession. Their fraternity in Hackensack, NJ was founded in 1926, as an Italian-speaking fraternity. The first three professions took place in April of 1927.

### Brothers and Sisters of St. Francis Region

Our Annual Regional Gathering has a new location: Life Way Ridgecrest Conference Center, near Asheville, N.C. Gathering at this new site is confirmation of growth. In fact, this is our fifth site in 12 years! 180 attended last year.

### Mother Cabrini Region

Patrick Mendés, National Minister celebrated the 47th anniversary of his profession.

In the Northwest Franciscan Community of the IHM (Palatine), members have started a “perpetual collection of loose change.” The change is put into a house – shaped replica of Franciscan Outreach. At their first gathering, the container was full and ready for the donation. Fr. Kieran Kemner, OFM, Spiritual Assistant, led the fraternity in prayer over the change, which was \$184.99.

St. Juliana Fraternity (Chicago) members participated in the St. Joseph’s Table celebration, during which they collected items for Franciscan Outreach.

### Five Franciscan Martyrs Region



St. Francis of Assisi Fraternity in Apopka, FL held a beautiful Profession for three, pictured above are; Dennis Forza, SFO Marie Forza, SFO and Anne Pham, SFO with Fr. Rod Sha, TOR.

### La Verna Region

55<sup>th</sup> Profession Jubilee’s were celebrated at St. Clare Fraternity in Greenfield, WI for Elizabeth Chudy and Phyllis Kowalski.

### St. Thomas More Region

The Annual Day of Recollection in Scottsdale, AZ took place in May and was devoted to Mary in every way possible, with dozens of roses, singing, a May crowning, a presentation on “Many faces of Mary” by Minister Richard Villamana, and the presence of a 50 year old statue of the Blessed Mother, owned by Madonna Murphy (long-time Franciscan).

Terry and Thecla McCarthy from St Anthony Fraternity highly recommend a visit to the EWTN headquarters and shrine to all. This place illustrates the words taken from the book, *Come and See*: “You must come away to some lonely place and rest awhile.” The art and architecture are things of unforgettable beauty.

## A Fraternity Story

### II Poverello Fraternity Celebrations – Lesson in Humility

By Diane Tomczak, SFO



During a special Mass at the St. Clare Hermitage, celebrated by Fr. Fidelis Schorer, OFM, from Naefels, Switzerland, on Saturday, April 21, 2007, the II Poverello Fraternity in Sebastopol, Junipero Serra Region, rejoiced with three-fold blessings. One Inquirer sister was elevated to Candidacy, one Fraternity sister was honored for 50 years of SFO membership, and one once-lapsed elder brother was reinstated to full Fraternity membership status. Bro. Mateo Guerrero, OFM, the S.A, assisted Fr. Fidelis. Bro. Bob Brady, OFM, from St. Boniface Friary in San Francisco also joined us. Fr. Fidelis is working at St. Boniface for a year.

Kay Robbiano-Chlebda was formally received into the Fraternity. Minister, Rita Sophia Karvonen, SFO, received her with a presentation of a Tau cross that was made in Jerusalem. As a gesture of fraternal charity and humility, Kay offered herself to the Fraternity by following the example of Jesus at the Last Supper. Bare-footed, she bent down to each one present and washed their feet, then sealed the love with a tender kiss. Kay is a member of St. Sebastian's parish in Sebastopol. Her husband, Jim, was present with us for this blessed event. We were all grateful that he was released from the hospital, and we pray for his full healing.

Eunice Edgington, SFO was received into the Third Order 50 years ago in May 1957, at Immaculate Conception Church, St. Francis Fraternity, in San Francisco by Fr. Ronan Morrisoe, OFM., and she has been a faithful and active member in several Fraternities since that time. She is one of the Founding members of the II Poverello Fraternity. Minister Rita presented Eunice with 5 dozen multicolored roses, one dozen for each decade of SFO life - a Rosary of roses. The Fraternity presented Eunice with a 15-year spiritual enrollment. She is a member of St. Joseph's parish in Cotati. Eunice's husband, Chuck, shared her joy.

John Freed, SFO, became a "Franciscan Tertiary" in 1947 in Los Angeles. Family obligations, work, and other life changes led to some years of being away from Fraternity life for John. He is a member

of St. Joseph's parish in Cotati, where he was encouraged by Bro. Mateo Guerrero, OFM to return to active Fraternity status and become part of the II Poverello Fraternity. St. Francis Region's archive records found John's original Profession records. Minister Rita Sophia lovingly welcomed John home. Almost 86 years young, he is still very active and recently he and his wife, Lilia, started taking piano lessons.

Of course, each of the First Order Friars blessed the three honorees, and their families. After Mass, Kay, Eunice and John led us in a blessing of the potluck luncheon food, the Hermitage, the Fraternity, and our families. During the Mass, the installation prayers, the blessing ceremonies, and the meal, uplifting songs were provided by our music ministry, led by Cindy and Jim Wesley, SFO with John Kennedy, SFO on guitar. No one will soon forget this most memorable day in our Fraternity history.

### St Maximillian Kolbe Region



Members of Sacred Heart of Jesus and Immaculate Heart of Mary Fraternity in Youngstown, Ohio gather at the altar after Mass.

### Jubilee for a Lady with Purpose – Diane Halal Professed Fifty-One Years

Anne Frank must have had **Diane Halal** in mind, when she wrote, "How wonderful it is that nobody need wait a single moment before starting to improve the world." I have a feeling that Diane has been doing good from the time that she first learned to walk and talk. This tall version of Mother Teresa finds no task beneath her. All people: the homeless, families, young adults, and just about anyone, who has been in contact with Diane, has benefited from her presence. And now she has celebrated the 51st anniversary of her profession. *Thank you, Diane, for your many years of service in the SFO.*



## A Hiking Story

By Dan Mulholland, SFO

We had good hike to Crater Ditch that is above Todd Lake and just right below Brokentop. The ditch goes all the way to Tumalo Falls and is maintained by the City of Bend, OR. (There were still caterpillar tracks left over from spring clearings). The road up there is challenging and one lane had many with deep ruts, but there were several hiking groups up there anyway. We hiked up to the edge of the wilderness area, (where Parks and Recreation would require a permit), and stopped for lunch.



There were lots of wild flowers around, because the season is a little slower at 6900 feet than at 3400 feet in Bend. It was also, nice and cool for hiking, while it was close to 90 (32C) in Bend. We did the hike last year at the end of August and this one at the beginning of August. The snow on Mount Bachelor lasted longer last year.

When we arrived back at the vans, there were a couple of people with their goats that were going to try them out for back packing.

These hikes are life-giving and truly a gift from God to all the hiking groups.







## ***“All Creatures” Great and Small...***

By Faith Libbe, SFO, Staff Editor  
[faithlibbe@juno.com](mailto:faithlibbe@juno.com)

The deep blue cloudless morning sky provided beautiful backdrop for the small creatures visiting my backyard. There was a grey squirrel feeding in a tree and a blue jay drinking from the birdbath. Thus my day began with a feeling of profound “oneness” with God and His creation. The experience brought to mind the lines by Cecil Francis Alexander,

**"All things bright and beautiful, all creatures great and small, all things wise and wonderful, the Lord God made them all."**

Still pondering, I set out to catch up with my husband, Michael and our dog, Hannah on their morning walk. Towards the end of the walk, Hannah began to pull very hard on her leash, wanting to go under a truck parked in front of our house. I looked and noticed that there was a creature underneath! As I took a closer look, I discovered that it was a baby Mourning Dove...most likely a fledgling. The little dove then proceeded to hop out into the street, which made me nervous about its safety. It then went across the street and then hopped under another car. This little creature was in a very vulnerable position, as cats roam freely in the neighborhood. I felt that without help, the dove might very well not survive the day. I knew what needed to be done catching him was not going to be easy, for the little fledgling had already spread its little wings and demonstrated that he could indeed fly a few feet here and there! My silent prayer was, Lord, if you want me to help your little creature, please help me catch him. I put a box on its side and tapped the little dove from behind. Instantly, and at that very moment the dove stepped

into the little box. Soon we were on our way to the Wildlife Bird Refuge with the little box and its precious contents on the passenger seat. The little dove sat quietly the whole time...he was so sweet.

When we finally arrived at the Refuge, the fledgling was examined and found to be all right. He did have a bruised wing, which meant that he had fallen out of his nest, but he had stomach full of seeds, which meant that he had been well cared for by his mom.

On the way home, I could not help but think that the events of the morning were all a part of God’s plan. Was it not His perfect timing that allowed this precious little creature’s path to cross mine at that precise moment in time? For in His infinite wisdom, He knew well the need of the fledgling and that my heart would be open to help. It then occurred to me...Is this not the way our Heavenly Father works in our world, placing this person here and that person there, ready for the needed connection? Indeed, all things great and small...the good Lord truly loves us all!

## **My Bird Story**

By Audrey Thomson SFO  
Porticuncula Fraternity

When three of my children were all in Catholic high school at the same time, it was necessary for me to go back to work, after ten years at home. I found a part-time job not far from home. I was very nervous about everything in the beginning (fear of the unknown). I prayed a lot for God’s help to learn the necessary things so I would keep the job. However as a part timer I was sent to cover for lunches, breaks and absentees. I went from Department to department each day. One of the areas I had to cover was the pet department. The main thing being sold was birds, like colored finches and Mynah birds. I had been traumatized when I was about five or six years old when visiting friends on a farm who had chickens. I was accidentally shut in the coop, where the chickens were and when someone came to feed them they became very aggressive. They flew and fluttered and fought over the food. I was petrified. So, after all those years, I still had fear being around groups of birds. I had to care for the birds in the store or lose my job. Luckily, by this time I was Franciscan. Knowing Francis was an ardent animal lover with unusual control over their behavior, I prayed constantly to Francis to help me through my ordeal. Of course by prayers were answered! Thank you St. Francis I couldn’t have done it without you!

**The H2O Project**



Kathy Taormina, SFO, Youth/Young Adult Commission Chair presenting \$10,603.78 check to Meegen White Testa, Co-Director of Franciscan Mission Service for water project in Bolivia, South America on July 12, 2007. Another \$1,250.00 check was sent to Mercy Ships. The Franciscan Youth/Young Adult Commission collected \$11,853.78 in donations for the "The 2007 H2O Lenten Project" to bring clean water to children.

**Newly Elected Minister General**

Most Rev. Michael J. Higgins, TOR is the Minister General of the Third Order Regular. He resides in Rome, Italy.

**Franciscan Press**

As of November, 2007, the Franciscan Press at Quincy University will be closing. From the time it was known as Franciscan Herald Press, until now it has published many Franciscan books as well as the Franciscan Herald many years ago. They have passed on the copyrights and books either to St Bonaventure University for scholarly books or St Anthony Messenger Press for a more popular market.

They deserve many thanks for their service to all Franciscans. *Take Time for Sunsets* was one of the first books written by prolific author, Lester Bach, OFM Cap and it was published by the Franciscan Herald Press in 1975.

**Created for Franciscans**

The Institute for Contemporary Franciscan Life, located at St. Francis University, provides courses with text books for Franciscans. It is a creative response to the ongoing educational and spiritual needs of adult learners through distance learning. For more information: ICFL, PO Box 600, Loretto, PA, 814-472-3219 [www.francis.edu](http://www.francis.edu)

**History in the Making**

There is a new Syro-Malabar Parish in Southfield, MI. St. Beatrice Parish has sold their property to the Syro-Malabar community and the Church will be re-named St Thomas Church. Fr Varghese Naickampampil will serve as pastor for the 300 families registered and the many more who have not registered. Bishop Jacob Angadiath of Chicago said: *This is a historic moment!* (July 14, 2007 Michigan Catholic)

**Poetry Contest**

The TAU- USA Poetry Contest ends on Oct. 1, 2007. The poem that wins first place will be published in the next issue of the TAU. Other poems may be published in other issues, as space permits.

**Christians in the Holy Land**

“The profound insecurity, lack of work, innumerable restrictions and consequent poverty of Christians in the Holy Land are a cause of pain to us all. It is a situation that makes the family future of young generations extremely uncertain, tempting them to leave forever the beloved land of their birth.” Pope Benedict XVI

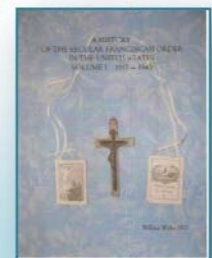
The Franciscan Foundation for the Holy Land is dedicated to safeguarding the Christian presence in the Holy Land. They subsidize housing renovations, child sponsorship programs, university scholarships, employment opportunities. For more information: FFHL, 1400 Quincy St. N.E., Washinton, DC 20017 [info@ffhl.org](mailto:info@ffhl.org) 866-905-3787

**Salt Team**

If you are interested in inviting SALT to your Region or to a group of fraternities, contact Marie Amore at [Mamore@comcast.net](mailto:Mamore@comcast.net)

**History Book**

A History of the Secular Franciscan Order by William Wicks, SFO is expected to be published in October.





**Recruitment for National  
Formation  
Commission Chair**

**Recruitment for  
National Youth/Young Adult  
Commission Chair**

The NAFRA Executive Council is soliciting applications from SFOs interested in serving as the Chair of the National Formation Commission.

Applications are due by November 1, 2007. The Executive Council intends to select the new Chair by December 1, 2007. The incoming Chair will have the opportunity to “journey” with the current Formation Commission Chair until October 2008. The three-year term for the new Chair will begin in October 2008.

Applicants must:

- have active Secular Franciscan status (must provide copy of Certificate of Profession);
- be familiar with the Mission Statement and goals of the National Formation Commission;
- be willing to communicate their passion and desire to promote the Commission to others;
- provide a summary of some of their ideas to promote the Commission
- be able to write four articles for the TAU-USA newsletter yearly; and
- be able to attend at least two four-day national meetings yearly.

If you meet the above criteria and are interested in applying, send your resume along with a letter responding to the above criteria and a copy of your certificate of profession by November 1, 2007 to:

Sarah Mulholland, SFO  
National Secretary  
19590 Hollygrape Street  
Bend OR 97702

Farewell, Dear Friend!

**Fr. Valerius Messerich, OFM**

1919-2007

Spiritual Assistant to Queen of Peace Region for 16 years has gone to his eternal reward at the age of 87. Thank you, Father for your many years of service to the Seculars. You will be missed.

The NAFRA Executive Council is soliciting applications from SFOs interested in serving as the Chair of the National Youth/Young Adult Commission.

Applications are due by November 1, 2007. The Executive Council intends to select the new Chair by December 1, 2007. The incoming Chair will have the opportunity to “journey” with the current Youth/Young Adult Commission Chair until October 2008. The three-year term for the new Chair will begin in October 2008.

Applicants must:

- have active Secular Franciscan status (must provide copy of Certificate of Profession)
- be familiar with the Mission Statement and goals of the National Youth/Young Adult Commission
- understand and be able to comply with the National Statutes of the Franciscan Youth/Young Adults of the United States of America
- understand the Formation Program For Franciscan Youth
- be familiar with Franciscan Youth (YOUFRA) A Way Of Franciscan Vocation
- procure a Criminal Background Check including a Sexual Offenders Report, for one's own Diocese of residence
- be willing to communicate their passion and desire to promote the Commission to others
- provide a summary of some of their ideas to promote the Commission
- be able to write four articles for the TAU-USA newsletter yearly; and
- be able to attend at least two four-day national meetings yearly.

If you meet the above criteria and are interested in applying, send your resume along with a letter responding to the above criteria and a copy of your certificate of profession by November 1, 2007 to:

Sarah Mulholland, SFO  
National Secretary  
19590 Hollygrape Street  
Bend OR 97702

# Little Weeds



Watercolor by Betty Misuraca, Artist

## The Chosen



By M. Marko, SFO  
[camontcu@aol.com](mailto:camontcu@aol.com)  
Brother Jacoba Community  
St. Peter's in the Loop  
Chicago, IL

Teacher asked the class, “Can anyone spell ‘before’?” Annie stands. “Before – B-E-F-O-U-R. Before.” Teacher shakes her head. “Sorry, Annie. Anyone else?” Beth stands. “Before – B-E-E-F-O-R. Before.” Teacher shakes her head. “Sorry, Beth. Anyone else?” Josh stands. “Before – B-E-F-O-R-E. Before.” Knowing she should quit while she’s ahead, the teacher nonetheless asks, “And can you use it in a sentence?” Josh fires back: “Two and two before.” He’s right. And he’s wrong.

That happens a lot in life. Right and wrong at the same time. Like, God told the Jews, “You’ll be my people, and I’ll be your God.” So they were totally convinced they were His chosen people. They were right. And they were wrong.

If your home is such that there’s easy access to your front door, you might answer the doorbell one day and find yourself facing a couple of folks who, after handing you a ‘Watch Tower,’ invite you to join them among the 144,000 who have been saved. Should you point out to them that members of their faith alone, both past and present, easily outnumber 144,000, they would remain unfazed. *They* (those two at your door) are among the chosen. They’re right. And they’re wrong.

Mine was a pre-Vatican II childhood. (Note: I said “II” not “I” . . .) Back then, only Catholics went to heaven. We were the chosen ones. We were right. And we were wrong.

These three groups, and countless others, were/are right in believing they’re God’s chosen people. However, they’re wrong – in believing they’re the *only* ones.

I’ve said it before, and I’ll say it again: GOD’S GOT NO TASTE – HE LOVES EVERYONE! He died for everyone. He redeemed everyone.

Francis had a good grasp of this. Possibly because one of his pivotal conversion experiences was the embracing of the leper. Talk about contrast! Francis was young, well-to-do, upwardly mobile, clearly among society’s chosen ones; while the leper, as at all times in history, was clearly among society’s unchosen ones. The former had his whole life ahead of him; the latter had no life, merely an existence. They were day and night. And then day embraced night. And all became light. The chosen embraced the unchosen, rendering them equal (as, indeed, they had been all along in God’s eyes). For Francis, what had been

most bitter, became most sweet.

This became a pattern in his life. More lepers, beggars, thieves, even the Sultan. To him, they were all brother/sister, all as chosen as he. Yet, I don’t think, after that first time, it was so much a definitive action as just one more thread in the overall tapestry of his life. It was the way he became in trying to be Christlike.

So does this mean we must go about actively seeking “lepers” to embrace? I don’t think so. I think it’s far more important we be on guard not to disregard, disrespect, disparage, ignore, or neglect those that our society determines are unchosen, the marginalized. You don’t have to go out of your way to find them. They find you. The question is what do you do then? How do you act then? How do you treat them?

And sometimes, it’s not so much that they’re marginalized as that they simply irk you. Those human thorns in our sides. You know who I mean. We all have at least one in our lives. People who, whether intentionally or otherwise, give us the distinct feeling that we’ve just one nerve left and they’re gonna stomp that puppy! It behooves us to remember that God chose them, too. (And now I can die in peace, having finally used ‘behooves’ in a sentence! But I digress . . .)

OK, someone might wish to point out that “many are called but few are chosen.” I can only counter with, “all are chosen, but few recognize one another.” And that, I think, is an important part of our charism: recognizing God’s chosen ones – all of ‘em! We don’t have to see what God sees in them; we just have to accept that He sees it.

# Humor

By Dolores Cullen, SFO



t  
Art by Betty Misuraca

*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.*

## THE MAN OF THE HOUSE

A husband is someone who, after taking the trash out, gives the impression that he just cleaned the whole house.

When a man opens the car door for his wife, either the car is new or the wife.

An obviously pregnant woman and her husband were sitting in the obstetrician's waiting room. The wife looked at a lamp and commented on how lovely it was. Her husband gave her an anguished look and cried, "Don't tell me you're starting to crave furniture now!"

Retirement: twice as much husband, half as much money.

A wife was making a breakfast of fried eggs for her husband. Suddenly, her husband burst into the kitchen. "Careful, he said, CAREFUL! Put in some more butter! Oh my GOSH! You're cooking too many at once. TOO MANY! Turn them! TURN THEM NOW! We need more butter. Oh my GOSH! WHERE are we going to get MORE BUTTER? They're going to STICK! Careful. CAREFUL! I said, Be CAREFUL! You NEVER listen to me when you're cooking! Never! Turn them! Hurry up! Are you CRAZY? Have you LOST your mind? Don't forget to salt them. You know you always forget to salt them. Use the salt. USE THE SALT! THE SALT!"

The wife stared at him. "What in the world is wrong with you? You think I don't know how to fry a couple of eggs?"

The husband calmly replied, "I just wanted to show

you what it feels like when I'm driving." Laugh, and the world laughs with you. Snore and you sleep alone.

Marriage is a relationship in which one person is always right, and the other is a husband.

If it were not for marriage, men would think they had no faults at all.

How come you never hear father-in-law jokes?

A husband read an article to his wife about how many words women use a day: (30,000 to a man's 15,000). The wife responded, "The reason has to be because we have to repeat everything to men twice."

The husband looked up and said, "What?"

Show me a man with both feet firmly on the ground, and I'll show you a man who can't get his pants off.

My wife and I had words, but I didn't get to use mine.

Because I'm a man, I can be relied upon to purchase basic groceries at the store, like milk or bread. I cannot be expected to find exotic items like "cumin" or "tofu." For all I know, these are the same thing.

Whether a man winds up with a nest egg, or a goose egg, depends a lot on the kind of chick he married.

The prospective father-in-law asked, "Young man, can you support a family?"

The surprised groom-to-be replied, "Well, no. I was just planning to support your daughter. The rest of you will have to fend for yourselves."

Trouble in marriage often starts when a man gets so busy earning his salt, that he forgets his sugar.

On anniversaries, the wise husband always forgets the past, but never the present.

**SHE KISSED THE HAIRBRUSH  
BY MISTAKE  
SHE THOUGHT IT WAS  
HER HUSBAND JAKE  
Burma Shave**

If a man has enough horse sense to treat his wife like a thoroughbred, she will never turn into an old nag.



## CNSA NEWS & VIEWS

Reports - Information - Recommendations - Reflections

For Spiritual Assistants & all Franciscans

Lester Bach OFM Cap

### WHO READS WHAT?

Sometimes, when I write this column, I wonder whether it is read or not. I feel that way because occasionally someone will approach and ask a question that has been answered in one of these columns, my own or the column of someone else in TAU-USA. That's it - just a thought that sometimes communications do not communicate.

### DIFFERENCES

Anyone who views events in the USA or among Franciscans is well aware that we do not always agree. The Church faces the same problem. People may have a need for security that requires having a totally accurate understanding of dogma, Church authority, Scripture and the way life is to be lived.

For others, understanding and security may come because God is a God of love who seeks ways to bring us to intimacy. Since God is love, it is beyond our control to stop God from loving us. God's intimate love requires a faithfulness in us to the ideals of compassion, inclusion, forgiveness, reconciliation and similar things that the SFO Rule and the Gospel calls us to be.

These two perspectives each have a portion of the truth. If they are combined they can weave a beautiful tapestry of our Catholic/Franciscan life. Franciscan lives are centered in *Christ as the inspiration and center of our lives* (SFO Rule - #4). For us, Christ's example and gospel words propel us to the daily conversion the SFO Rule requires. (Rule #7).

E.g. People in Franciscan fraternities interpret article #6 of the SFO Rule in a variety of ways. On the one hand, the Rule is clear in stating that we are called to *rebuild the Church ... to devote themselves energetically to living in full communion with the pope, bishops, and priests.*

Communion is two-sided, i.e. both those who are loyal and those to whom they are loyal contribute

to "communion." It is not easy to have communion if only one side speaks and the other side only listens. A marriage, for example, would not live up to its potential if that were the case.

I think that is why Rule #6 goes on to say that our Franciscan task is *fostering an open and trusting dialogue of apostolic effectiveness and creativity.* There is a sense of respect and reverence in the Rule. We offer the Church our Franciscan ideal of servant-leadership. Including people in the conversation about faith and life is both helpful and enables effectiveness and creativity.

Article #6 invites all the people in our family to be faithful to the Church and willing to dialogue about how to help the Church better reflect the Gospel. A local bishop wrote in a diocesan newspaper as he addressed the issue of the priest shortage and clustering of parishes.

*Business as usual won't work, and new patterns of sharing responsibilities must be developed.*

Catholic Herald (Milwaukee, WI)  
Vol 188 No 25 - July 12, 2007 - Page 2

He reflects on the fact that this "newness" requires a change in all the parishoners. Accepting a religious or lay person as "parish director" needs a new appreciation of their competence, accepting them in a spirit of respect and collaboration.

As more vowed religious and SFO laymen and women serve as spiritual assistants, both locally and regionally, we face the same issue. These people, *suitable and well-prepared*, need the acceptance and support of the fraternity community. These SA's serve in the same capacity as a friar and deserve the same collaboration and respect.

Our common task is to work together to enrich our Franciscan spirituality - its implementation in the secular world and its desire to enhance the Church's ability to be a gospel community. Such a vision requires us to *foster an open and trusting dialogue of apostolic effectiveness and creativity.*

At our recent Quinquennial, Ruby Singer SFO, a member of the Navajo tribe of Native Americans, shared these thoughts. (Used with permission)

*In order for us to grow and pray right from the heart, we have to cleanse ourselves. We cannot use our powers well if we are not cleansed inside. We have to be like a hollow bone. But like everything else there are laws. Laws that align us and set things in order. The four laws are these:*

1. *Change is from within*
2. *Without a vision, there is no development.*
3. *A great learning must occur*
4. *We must create a healing forest.*

*Everything is a gift from God. Someday we have to return to God in our brokenness. But it's not what gets broken in our lives that matters, it is what never gets mended or put back together that is important. It is not what gets hurt in my life but what I never take the next step to do because it is painful. Every pain is hard to face but you cannot run from it.*

*Love for who the person is, not for what they did. Don't hold revenge, it hurts more. Our hurts, scars, sores, ugliness is a reflection of ourselves. You have to kiss the ugliness to become healed. Just because you are healed does not mean you are free. It means you have courage, strength, power, faith that is stronger.*

**AMEN!**

### CNSA WORKSHOPS at the "Q"

CNSA was pleased with the fine attendance at our workshops. Plenty of fresh ideas flowed around the room at the workshops. There are challenges galore in maintaining our *life-giving union* within the Franciscan family. Continuing to maintain a *vital reciprocity* will require an *open and trusting dialogue of apostolic effectiveness and creativity.*

We hope you feel free to share your ideas and vision with us as we engage this challenge in our Franciscan family. Maintaining the connections between the branches of the Franciscan Order may take dedicated work, but it is possible.

All of us contribute to the creative dialogue that maintains the vision of unity among us. Our family vision is common to all of us. Though we implement it in different venues, we are one in our Franciscan vision. Live it well - and share it!

### SELECT WISELY!

When a fraternity knows that their spiritual assistant will be moving on, or has finished 12 years of service, or will not be continuing in that role, it is wise to seek possible candidates for the role of SA. Only the Provincial Spiritual Assistant (or Provincial), of the 1st Order/TOR Province to which the fraternity is bonded, can appoint a SA.

The local council can assist in this search process by recommending candidates for the role of SA. Do not pick someone only because he or she has a degree or is a good church person.

Spiritual assistants MUST know Franciscan spirituality and understand the vision and life of secular Franciscans. In most instances, this will require that they take the year-long correspondence course - *Franciscan Family Connections.*

It is HIGHLY recommended that when there are several candidates in one area that they meet together to pursue the course. If regular monthly meetings are impossible, quarterly or other possible gatherings with other candidates is strongly encouraged. The process of application is spelled out in the "Preliminaries" of *Franciscan Family Connections.* (cf. back cover of TAU-USA for ordering the book)

### A SIMPLE VISION

A lady went to visit some friends.

At the end of her visit she wrote a note of thanksgiving in which she said:

*Thank you for your hospitality.  
I know I shall return  
because I like who I am  
when I am with you.*

It would be great if this note was received after our Franciscan gatherings. May God give us the grace to help each other to *like who I am when I am with you!*

*Accept people as they are, love them as God's children. So when we experience love, suffering (pain) we start to accept and the healing process begins and we all grow to understand life better. From suffering we grow to accept and understand compassion. Making changes within ourselves we build a better tomorrow for God's glory. For we are the body of Christ to be the seed that becomes a rose.*

Ruby Singer SFO

# The Way of Franciscan Contemplation

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

When I was new to the spiritual life, I always admired the contemplatives. Oh, to spend that much time with the Lord seemed like heaven on earth! To be a St. Theresa, the Little Flower with her “little way” or the mighty St. Theresa of Avila with her Interior Castles! I didn’t much understand it, but I sure wanted it!

So I started on my journey, which eventually led me to St. Francis. To me, St. Francis was a very charismatic fellow; who was filled with joy and love for God. He seemed a mystic but because his writings were scant, I had difficulty identifying a contemplative dimension for Franciscan Spirituality.

Franciscans, I thought were more of an active order. We saw God in nature, in each other and that was our “contemplative” side. Sure, prayer was the foundation of our ministry but my contemplative prayer followed a more Teresian, *lectio divina* or Centering Prayer style. However, no matter what I did, it was “borrowed” from other spiritualities and did not have a Franciscan feel.

Then I found out about St. Clare! She wrote: “gaze upon [Him], consider [Him], contemplate [Him] as you desire to imitate [Him].”<sup>1</sup> She articulated a method for Franciscan contemplation!

As I meditated on St. Clare’s words, I could really identify with them. I found a similarity with the steps in classic *Lectio Divina*: “*Lectio*” (to hear the Word of God), “*Meditatio*” (to reflect upon the Word), “*Oratio*” (the Word touches the heart), and “*Contemplatio*” (to rest in God).

St. Clare’s “Gaze upon [Him] touched a chord with me, since I am a visual person. I could gaze upon Christ the crucified on the Cross, as I was hearing his words in scripture (*lectio*). “Consider Him” was similar to “*meditatio*” or reflecting on his word from the *Lectio Divina*. Of course, to “Contemplate Him” meant to rest in Him (again, *contemplatio* in *Lectio Divina*). However, Clare did not end at the same point where classic *Lectio Divina* ended. She

considered imitating Him as the final goal for contemplation. That was a change from what I had always understood in contemplative prayer. I thought unity with God by resting in Him was the ultimate! On the other hand, St. Clare insists that unity is not enough! She insists on imitating Him as the last step in contemplative prayer. We need to put this unity with God into the real world. But how do we get there?

St. Clare answers this question in her third letter to Blessed Agnes of Prague when she says: “Place your heart in the figure of the divine substance! And *transform your whole being into the image of the Godhead Itself through contemplation!*”<sup>2</sup>

St. Clare understands that this contemplation of God is transforming. God transforms us into the image of Himself! Somehow (and we surely do not understand it and we might not even be aware of it when it occurs), God unites Himself with us so intimately that we become lesser and He becomes greater. As Sister Ilia Delio so succinctly states: “Dwelling in love can change us. The gaze on the crucified Christ leads to the image of the crucified Christ becoming the form of one’s life.”<sup>3</sup> We must become so united with our Lord that it transforms our whole life. We become Christ to others.

In other words, it is not enough just to spend time in contemplative prayer and not have it affect what we do with the rest of our lives. To “love” is a verb, which makes prayer a decision. However, the prayer itself is not the end. We decide to love by spending time in prayer, but it is how prayer transforms us which is important. As it transforms us, it leads to action, so the easiest way to tell if we are on the right path is to look for the fruits of it in our apostolic life. Do our actions reflect God or are they left wanting? Does our prayer affect what we do?

We might not know how God does this transformation in us, but rest assured that He does. We spend time in prayer in unity with the Crucified Lord because we desire it and when we are transformed into the likeness of the Crucified, then we carry Him to others. We become the image of the Godhead to others. This is what makes us Franciscan contemplatives. *This is Franciscan prayer.*

<sup>1</sup> St. Clare of Assisi, “Second Letter to Blessed Agnes of Prague.” in *Francis and Clare: The Complete Works*. Trans. Armstrong & Brady. New York: Paulist Press, 1982, 20.

<sup>2</sup> St. Clare of Assisi, “Third Letter to Blessed Agnes of Prague.” In *Francis and Clare: The Complete Works*. Trans. Armstrong and Brady. New York: Paulist Press, 1982, 12-13.

<sup>3</sup> Ilia Delio OSF, *Clare of Assisi: A Heart Full of Love*. Cincinnati Ohio, St. Anthony Messenger Press, 2007 p. 69.





## Paths to Conversion

By Teresa Baker, SFO  
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Metanoia and conversion are words that we are very familiar with in our Franciscan journey. Books have been written about this change of heart, this change of life and each saint has his or her own story to leave behind. In fact, the ways to conversion are as numerous, as the persons who set out on this journey. Recently, I heard a talk by Fr. Michael Himes, S.J. who suggested conversation, as a path to conversion. I was intrigued by the similarity of the words and consulted Merriam-Webster for their etymologies: they both emerged from Middle English in the 14<sup>th</sup> century, and both are traced from Latin the *conversation-*, *conversatio*, from *conversari* to associate with, of *convertere* to turn around.

How does this fit into formation? First and foremost, all formation is conversation and is open to many points of view. Conversation, any good conversation, offers us the opportunity to grow and change, if we but enter into it with an open mind. We must be willing to listen to the ideas of the other without judging them and by accepting these ideas for what they are, information. Then we must ask ourselves what parts of this information is new to me. How does this new information confirm my way of thinking? Does it challenge me to expand or change my long held beliefs?

The interesting aspect of conversation as a path to conversion is that conversation is such a normal part of our existence. We have conversations everyday with persons of different ages, genders, cultures and ideologies. Each of these has something to share with us; we need not agree, but our willingness to listen informs us.

What is necessary for true conversation to take place?

- Always be respectful of the person we are speaking with and remember that their point of view is as valuable to them, as yours is to you.
- Listen without being judgmental.
- Don't form your response until after the person has finished speaking, and you've

had time to digest what the other has said.

- State your point of view, trying not to be argumentative.
- Use "I" statements, a basic skill in conversation; it keeps the other from going on the defensive. For example, "I hear what you are saying, but I disagree with your opinion because . . ."
- Seek points of agreement to continue the conversation.
- Continue the train of conversation rather than jumping in with a contrary opinion.
- If at the end of your conversation, you still have different points of view, do not go away dismayed, but agree to disagree.

So as a step on this path to conversion, seek out someone whose point of view is different from your own and enter into conversation. Discover how this engagement either challenges you to grow or further strengthens your own beliefs. Take up "conversation as a path to conversion" as a fraternal activity. Bring your new findings to the fraternal gathering and share. You may all grow from these encounters with persons whose views seem different from yours – or you may discover that you have a great deal in common – another point of growth.

## Brother Juniper



By Fred McCarthy, SFO



## Franciscan Youth Congress 2007

Kathy Taormina, SFO  
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They came. They came from 13 different states. They were born in 6 different countries, and shared 4 different cultures. They came together for a brief 6 days. They came to change the face of Franciscan Youth in the United States, to change the SFO and to change themselves. The only thing unchangeable was the knowledge of the power and mercy of God, ever present in their lives, and the lives around them!

**“We are Franciscan Youth. We are the Church. We stand together in faith and want to take an active role in the Church by: our passion, our patience, our joy, our vitality and our gifts and talents of teaching, helping others and finding new solutions of peace.**

**We strive to have our voices heard by building relationships to open the Church to the world. We accept the responsibility to continue building the relationships through dialogue, and we fully commit, with our brothers and sisters, to unite through respect and reconciliation by living the Gospel through the footsteps of St. Francis.**

**We have learned from the past, we are active and seen in the present and we will be the future. Brothers and sisters we invite you.”**

**Pax et bonum**

**Paz y bien**

**Pace e Buono**

**평화와 선**

**Peace and Good**

**Franciscan Youth Congress Statement**

**July 7, 2007 ~ Pittsburgh, PA**

## Marriage in the Lord

By Ken and Kim Flanagan, SFO  
NAFRA Family Co-Chairs  
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*“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.” Article 17*

Recently, the United States Conference of Catholic Bishops launched a new website dedicated to the promotion of marriage in the United States. The website has been initiated to communicate the meaning and value of married life for the Church and society. Information and resources are provided on the website to strengthen marriage and counter the current rate of divorce, the rapid rise of non-marital cohabitation, the declining rate of marriage and the move towards more openness to alternative lifestyles by the courts. The website address is

[www.foryourmarriage.org](http://www.foryourmarriage.org)

We (Ken and Kim) are working on a resource about marital spirituality. The resource is entitled: Marital Spirituality: Living the Trinity. Marriage has been referred, by the late John Paul II, as the “icon of the Trinity” this is because marriage, like the Trinity is rooted in relationship. Thus the Trinity provides us with some characteristics that should be present in Christian and Catholic marriages. What are these characteristics of the Trinity, which should be modeled by married couples in their relationship? There are four:

- Permanence
- Self communication
- Mutuality
- Other Directedness

The first characteristic of living the Trinity is Permanence. This is a key to relationship formation. A commitment to permanence allows for stability to exist within the relationship, which in turn, allows for the development of trust. Trust in the relationship permits the second characteristic to emerge. This second characteristic is self-communication. As humans we reveal ourselves to others through communication. When we as an individual feel secure in a stable and trusting relationship then we are willing to take the risk of revealing who we are to one another. Out of a permanent and communicative relationship emerges the third characteristic,

mutuality. Mutuality involves a relinquishing of control in order to have a sense of true partnership present within the marriage. The fourth characteristic is other directedness which is the life giving dimension of the relationship. Out of sense of mutuality, the couple does not turn inward within themselves, but rather, moves outward to share the relationship with children, extended family members, the workplace and larger community.

The sacramental grace of matrimony provides couples with the means to grow in these Trinitarian characteristics and allows marriage to be that “icon of the Trinity”. The Trinity is permanent, self revealing, mutual in its relationship and shares that relationship with us. As married couple we too are asked to enter into this mystery of the Trinity and experience our marital relationship as the vehicle of our salvation.

Listed below are some questions for reflection that may be useful for couples and others in our families who are in the vocation of marriage:

- How secure or committed am I to this relationship?
- Where are we at as a couple in terms of communication in our relationship?
- Do we have a relationship, which reflects a sense of mutuality/partnership?
- Where is our relationship at with regards to service?
- How is our vocation as a Secular Franciscan and the Franciscan charisms modeled in our marriage?

If anyone is interested in further information about this model of marital spirituality and some of the relational skills needed to move forward in it, please feel free to contact us.

Quote:

Because Franciscan prayer is focused on the person of Christ, it is affective. It is prayer of the heart rather than head, and it seeks to center one’s heart in God. The heart that is centered in God views the world as the place where God dwells.

Franciscan prayer is contemplative and cosmic. It is a type of prayer that impels one to find God in the vast corners of the universe. Because of the Incarnation, the Word made flesh, all of creation is holy, all of creation is the sacrament of God. Prayer is that relationship with God which opens the eyes of believers to the sanctity of all life – from earthworms to humans, from quarks to stars. Everything that exists reflects the goodness of God. Prayer is the breath of the Holy Spirit within us that opens our eyes to the divine good which saturates our world.

Ilia Delio, OSF

## The Holiness & Morality of Our Work

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*Let them esteem work both as a gift and as a sharing in the creation, redemption, and service of the human community.* Article 16

When I served the Father Solanus Casey Region, as Regional Work Commission Chair, I visited several fraternities. One of the first questions I would ask is “What kind of work do you do or what kind of work have you done?” Most of the time, I would hear answers like “I give Communion to the sick,” or “I help at the soup kitchen.” It is very rare that someone would tell me that they work as an accountant, electrical engineer, etc. It appears to me that Secular Franciscans easily understand the application of Article 16, when their work is directly involved with the sick, poor, or other indigenous people. However, we need to understand that when we work as teachers, telephone operators, TV repairmen, etc. we are also living out Article 16. The National Work Commission Team chose to collect stories from all of you about your work because we wanted to demonstrate the holiness of work. If you attended the Quinquennial, you may have seen the Work commission Table with the packet of stories.

However, not all work is holy, & the Catholic Church has given us guidance on how to determine if we should continue with our work or not.

First of all, we need to understand the definitions of formal cooperation and material cooperation. Formal Cooperation is that in which the cooperator wills the evil, either by an explicit act of the will or by actually sharing in the evil act itself. Material Cooperation is that in which the cooperator performs an act which in itself is not wrong, though it is used by the principal agent to help him/her commit sin. Formal Cooperation is **always** immoral. If our work involves formal cooperation with evil, then we must immediately quit that work or at least no longer perform the tasks that formally cooperate with evil. For example, if we are nurses, we must never assist at an abortion. If we are legislators, we must never vote for a law that allows abortions to be performed or increases the number of abortions to be performed.

Material Cooperation may be immoral, if it has close proximity to the evil act, but if the cooperation is only remotely connected, then it is probably not immoral. For example, if a bartender sells alcohol to a customer who is already very clearly drunk, then the bartender may be guilty of material cooperation with the evil of over-drinking. On the other hand, the material cooperation of a person, who works for the phone company as a customer service representative & who sets up a phone service for the person who is building the new abortion clinic, would probably be considered to be remote. (*Chapter 6 of Catholicism & Ethics* by Rev. Edward J. Hayes, Rev. Msgr. Paul J. Hayes, Dorothy Ellen Kelly, R.N., & James J. Drummer.)

It is important to seek guidance from the Lord concerning our jobs, particularly if our work involves some material cooperation with evil, or if we are unsure about the morality of our work.

## In Care of the Wild

By Clara T Falzone, SFO, Member  
NAFRA Ecology Commission  
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I came across a scripture verse that I thought was odd. *I will rid the country of ravenous beasts.* Leviticus 26:6 Why would the writer exclude wild animals from the land of peace, when Isaiah vision of what heaven is includes them: Isaiah 11: 1-9 The wolf shall live with the lamb...Isaiah 11:6. The word wild has many interpretations, but referring to wild animals, chances are they are either looking for food, shelter, water, or may feel threatened, if someone happens to come upon them. They may become defensive, if they can't get away or attack to protect their young. Hunger and fear can make any animal or human for that matter, wild. So maybe that is what Leviticus meant, that the wild animals would no longer hunger or be wild, and no longer be a threat to the people.

Animals today face many dangers, whether it is in the wilderness or in urban/suburban areas like encounters with other wildlife, pets, or human, pollution, or urban sprawl to name a few. The wild life living near the urban/suburban areas have additional risks; more concentration of pollution, from lawn and street run off, (*lawn chemicals, gas oil...*), contaminated food sources, disease, malicious acts from people or just carelessness. Sometimes, the good that people try to do good can turn sour and so

can nature herself with extreme temperatures. Chances are you may someday find an animal that is injured or sick. There are ways you can help. First, be informed to keep yourself and the injured safe. Have the number of your local wildlife rehab center or humane society on hand. Some veterinarians work with rehab volunteers. Second, if you have the capability and the desire, check with your local wildlife rehab group to see if they offer classes. Third, donations are important - the cost for supplies and medication can add up. Fourth, pray. Romans 8:18 – 23 mentions creation groaning, as it awaits its redemption. Fifth, learn how to manage a lawn that is ecological friendly, and teach others to do the same. (Waterways that are polluted not only hurt wildlife; they hurt everyone). Sixth, keep your pets healthy and indoors. Don't let them roam. Seventh, check with your state's Department of Natural Resources for education materials, regarding wildlife rehab... And finally, if you make a mistake, forgive yourself.

Stories of the saints and animals are always interesting like: St. Francis with the Wolf of Gubbio, and also the story of the worms he moved out of harms way, St. Hubert with his vision of the Stag with the Cross between its antlers, and St. Roch being cared for by a dog, just to name a few. Our Secular Franciscan Rule #18 states, "**Respecting all of God's Creation...**" Please read and pray on it to see how this rule fits in your life.

### Quotes:

God's actions are all intended to nudge you – lovingly, wisely, persistently – toward the life and character you desire, but can't reach without help.

Be assured that at the right time, God will provide you with the right words to say and a boldness to say them that you never thought possible.

Dr. Bruce Wilkinson

Feelings are just that – feelings. They let you know when something isn't right. It's what you do with them that matters.

Good communication is a balance of speaking and sharing, listening carefully and absorbing...before you speak again.

Anne Wilson Schaefer

There is no statue of limitations on forgiveness. In the presence or absence of explanation, forgive yourself and forgive others.

Keith D. Harrell

## Has War Become a Life Issue?

By Carolyn Colburn, SFO  
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*“As far as the right to life is concerned, every innocent human being is absolutely equal to all others. This equality is the basis of all authentic social relationships which, to be truly such, can only be founded on truth and justice, recognizing and protecting every man and woman as a person and not as an object to be used.”* (JPII Evangelium Vitae # 57)

One of the requirements of the Just War theory of Christian teaching is that civilian casualties must be kept to a minimum. In no case can civilians be deliberately attacked. In World War II 50% of all casualties were defenseless civilians. In the Vietnam War it was 70%, and in Iraq 90% of the casualties have been defenseless men, women and children. This is a step backward on the Just War requirement.

Our super-power military has brought about a change in the nature of war. We do not deliberately target civilians, but non-state entities, who are at war with us, do so because we cannot be defeated by conventional military action. When the intended victims of military action are innocent human beings, does that war become a life issue? Are the children and adults deliberately killed by terrorists less innocent in death than the deliberately killed pre-born?

What if all of the political forces that overwhelm the communication lines of the US government when abortion is an issue would also overwhelm them to demand an end to the direct killing of innocent civilian human life as a military action?

That might cause our military and political leaders to come to the negotiating table and arrange a settlement among the warring powers, even if the settlement does not have all of our objectives for the future of the region realized. It could allow the direct destruction of human life to decrease or even cease.

I think what people really want is an end to the direct destruction of human life all over the world from choice in abortion and as a tactic of war. Could it start with us? *“War is the worst solution for everyone. It brings nothing of good for anyone, not even for the apparent victors. What everyone needs is peace . . . Politicians must find a way to make this happen, as quickly as possible, and above all in a lasting manner.”* (Benedict XVI August 7, 2006)

## HAPPY LIFE SOCIETY DYNAMIC AND GROWING

By Bob Yeck, SFO

*Whenever I hear the term "happy death society" used to refer to the Secular Franciscan Order, I cringe and recoil from the term. Why???*

"Happy death society" implies that we have become lethargic and complacent in our vocations as Secular Franciscans. That we have become satisfied and content that our work on this earth is done and that we are awaiting a happy death. This is not what Secular Franciscans are about!

Rule #7 of the rule of the SFO refers to a continually renewed journey of conversion and of formation. This rule stands in direct opposition to lethargy and complacency. This means that we must take seriously our vocations, as Seculars. That we must always work on turning away from sinful tendencies and towards implementing the teachings and example of Jesus Christ in our lives.

If we are continually renewing our journey of conversion and formation, there is no way we can become stagnant and complacent. We will always be dynamic and growing. We will knock down and bulldoze our sinful tendencies and bury them under the foundation of our Franciscan formation. This formation is our growth in following the example and teachings of Jesus Christ and the example of St. Francis.

How can we build on and strengthen our formation, which is the foundation of our Secular Franciscan vocation? Article 10 of the General Constitutions gives us the answer. *“Christ, poor and crucified,”* is the "book" in which the brothers and sisters, in imitation of Francis, learn the purpose and the way of living, loving, and suffering...

### Quote:

How much of your precious day do you invest in the past? Everything except wisdom and love has long since served its purpose. Witness what calls to you from yesterday, and why.

Caroline Myss and Peter Occiogrosso



## Treasure Hunt

By William Wicks, SFO  
National Historian  
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In the early days when fraternities became connected with the national fraternity, they were issued a Diploma of Aggregation. The one pictured above was on display at the recent Quinquennial Congress at the SFO History Exhibit. It was provided for display by St. Joseph fraternity of Utica, New York.

Since this is an important document relative to our history, the national fraternity should have an original copy to preserve for posterity at our National Archives at St. Bonaventure University. I am requesting of the leadership of fraternities who were in existence in the early twenties, when the document was issued, to search their fraternity documents, and if one is found, to donate it to our national archives. Many were issued in those days. However, in all my travels in research of our history, I have seen just two. I know that there are others somewhat out there. Good hunting!

## A Little Bit of History

By William Wicks, SFO

Fr. Paul Eberle, OFM, spoke on *The Liturgical Movement* at the Third Quinquennial Congress held in San Francisco in 1931.

“The Liturgical Movement now on foot is a concerted and systematic effort to bring the faithful back to an active participation in the official acts and prayers of the Church – an effort to form in our laity a Liturgical mentality, from which the true Christian life must of necessity flow. Or, as the saintly Pius X, the prime promoter of this movement, stated in his *motu proprio* (1903), ‘the active participation in the Liturgy is the primary and indispensable source of the true Christian spirit.’ ...Yet sad to say, our sacred Liturgy is a closed book to our Catholic laity. Consequently, the Liturgical, official prayers of the Church have become largely displaced by private devotions...’ Pius XI declares... ‘It is really necessary that the faithful should not assist at the sacred ceremony as outsiders or mute spectators.’ But what do we see when looking over a congregation gathered in church to assist at the holy sacrifice of the Mass? Instead of taking an active

part in the great sacrifice, they are busy with private devotions...No doubt; the chief reason is because the official prayers of the Church are in Latin. Since the middle ages, Latin has come to be a barrier between the Church’s official prayer and the laity... Other things being equal, it is not too much to say that the Church would prefer to have her Liturgy in the vernacular...*Ignoti nulla cupido*...What is not known and understood, cannot be loved and appreciated. As long as the Church’s official acts of worship are unintelligible to our laity, they will be present not out of love, but out of compulsion. They will not be ‘active participants,’ but ‘mute spectators.’”

The changes promoted by that Liturgical Movement were adopted at the Second Vatican Council via the document, *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy. The following is quoted from the document, section II, paragraph 14.

“*Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as a chosen race, a royal priesthood, a holy nation, a redeemed people, (1Peter 2:9 cf. 2:4-5), is their right and duty by reason of their baptism.*”

## SECULAR FRANCISCAN ARCHIVES NATIONAL FRATERNITY

By Sharon Deveaux, SFO  
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It was truly delightful to meet so many people from around the country at the “Q” in Pittsburgh. Throughout the week, I had many interesting discussions about archives with people who are either thinking about, or starting to set-up Regional archives. Due to the many different situations and questions, I have decided to put together information about which materials to save, which material NOT to save, what to send to the National archives and where to buy archival supplies. I will email this to all the Regional ministers soon. I can also send it to anyone else who needs it. Just send me your email address or home address for those without email. Questions and comments are always welcomed. Thank you.

MULTICULTURAL  
COMMITTEE



**Many Cultures Through  
Francis in Christ**

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The 17<sup>th</sup> Quinquennial Congress held in Pittsburgh on July 3-8, 2007 definitely achieved the Multicultural Committee's goal of increasing the level of consciousness of our brothers and sisters to the cultural diversity within the Secular Franciscan Order of the United States. From the comments that we received from those who attended the congress, the Q laid the foundation of who we are as Franciscans – "with a gentle and courteous spirit accept all people as a gift of the Lord and an image of Christ." SFO Rule Ch 11-13

*"The seeds are planted and now need to be nurtured and allowed to take deep root in our hearts!"*

(Carolyn Protin, SFO) The keynote speaker, Rev. Eric Law, an Episcopalian priest from the diocese of L.A. supported the congress theme of diversity and inclusiveness. *"His message cut through the deep recesses of our hearts. It was delivered with ease, humor, and understanding of our Franciscan way of life, even though Fr. Law is not a Catholic Franciscan. His Christianity was shining through, especially when he alluded to those who were not present at the congress."* (Jody Pihhoker, SFO)

One topic that he discussed, which is part of the Committee's focus is his iceberg analogy of culture. The external (above the water) part of culture- what we see, taste, hear, as well as the internal part (under the water) what we do not see – values, customs, traditions, behavioral patterns and history are important to know in order to become an interculturally sensitive person. What caused me or him or her to feel this way? He said – know your own iceberg of culture, especially your internal culture. We then can understand each other more, interact more deeply

with one another, and love one another regardless of one's culture or race.

Our Committee's Festival of Cultures which we presented for two nights was based on the iceberg of cultures. Upon the direction of Rev. Eric Law, the Festival not only focused on the richness and diversity of the different cultures through music, dance performances and food but we also touched on the internal part of cultures. Highlighted were the Native Americans, Koreans, Indians-Syro Malabar, Filipinos, Mexican, Italian and Vietnamese. Each member of our Committee worked very hard to exhibit a glimpse of its culture's history, values, customs and traditions. They painstakingly selected precious family collections of Joseph Lee and Paul Park (Korea), Carol Gentile (Italy) Adelina Frisbee (Mexico), Kay Smith (India) Peter Nguyen (Vietnam, Sonia Bernardo (Philippines) and Barbara Smith (Native American). Celebrating diversity and celebrating cultures mean celebrating family. *"I don't believe that I have ever witnessed such a magnificent event, as was presented at the QC. You all put together a pageant that exceeded any display of "caring" that I have witnessed, as presented by any organization of the Catholic Church. It should have been experienced by the whole Christian world - perhaps the whole religious and political world, as well."* (William Wicks, SFO)

The International Councilor from Canada, Doug Clorey, OFS, who shared his report to the General Minister, Encarnacion del Pozo of Rome gave an overall evaluation of an outstanding Quinquennial Congress! See Page 23 of this issue of TAU-USA.

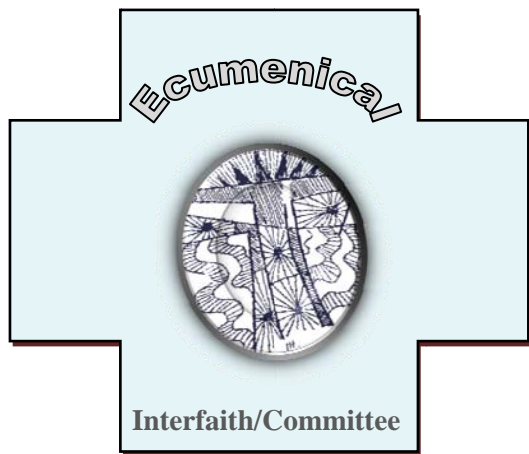
*"From the excellent choice of the keynote speaker, Rev. Eric Law, the wonderful speakers at the workshops, the rich liturgical and spiritual services to the comfort and services provided by the hotel, it was on everyone's lips that the Congress was an overwhelming success!"* (Frances Wicks, SFO)

Many noticed the openness, the feeling of belonging, of becoming more and more like family: *"In sharing with each other, total strangers became more under-standing and supportive of one another."* (Karen Szczesniak, SFO)

**Quote:**

When you make the effort to pay attention to the sights, sounds, smells, and sensations around you, you're encouraging yourself to life in the present moment.

Deepak Chopra, M.D.



## Dialog and the Q

By Ed Shirley, SFO  
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I had the privilege of attending the recent Quinquennial Congress, and experiencing the wonderful connection between the Q and my role as Chair of the Ecumenical/Interfaith Committee. First, there was Fr. Eric Law, an Episcopal priest. Aside from Fr. Law's expertise in the area of multi-cultural communication, aside from his disarming personality and style, his presence was an important reminder that we, as a Church, are a Pilgrim People, as Vatican II called us, and that we have not yet arrived at the Kingdom of God: we still have a lot to learn, no matter who our teachers are. Those who say we cannot learn from others are not in harmony with Catholic teaching. Our Orthodox, Anglican and Protestant brothers and sisters have sometimes explored aspects of the one Gospel of Jesus in ways that we have not, and they can teach us: our recent "rediscovery" of Bible study, the Charismatic movement, even Stephen Ministries, all originated with other ecclesial communions. At our liturgies, we sang songs by David Haas (United Church of Christ) and Marty Haugen (Lutheran - he wrote the "Canticle of the Sun").

Second, we celebrated just a handful of the many cultures that have added to the mix that we call the Catholic (Universal) Church and the Franciscan family: Indian and Filipino, Korean and Mexican, Native American and Greek, among others. It is a reminder that we are not a Western European Church or Order: we are truly universal. When the Church moved into Greek lands, it became Greek. When it moved into Latin lands, it became Latin. It took on Celtic, German, and Slavic flavors wherever it went,

and those cultures contributed to the whole of the Church.

These cultures were not religiously virgin territory: they were already formed by pre-Christian religions, which the early missionaries saw not as obstacles, but as the preparation for the Gospel. This is the reason that *Nostra Aetate*, the document on our relation with non-Christian religions, says that the Church rejects "nothing that is true and holy in these religions." If, for a while, the Church forgot its ancient wisdom, it has reclaimed it today. Just as "pagan" Greek philosophy helped us to formulate our understandings of the Trinity, the Incarnation, and the Sacraments, dialogue with other religions can help us to understand more fully the Mystery revealed in Christ. What if Christianity had not spread westward as much as it spread eastward? How might Indian or Chinese philosophy helped to form the doctrines mentioned above?

Third, I was privileged to lead two workshops on "Secularity as Vocation." Indeed, the very setting of the Q in a hotel, albeit not the original plan was very appropriate: we were in the midst of the world, and by our very presence, giving witness (St. Francis would be proud: we didn't even have to use words). Part of being secular means to find Christ already incarnate, in some fashion, in the world around us: the world, its cultures and people are already pregnant with the Word of God, and our role is to be midwives, helping to give birth to the Christ already present. This is not done primarily through our words (though it can be); as Fr. Eric reminded us, our job is not to convert (that is the work of the Holy Spirit); our job is to give witness.

In a Muslim-Christian dialogue conference, I was the Christian respondent to open-ended questions. Someone who was neither Muslim nor Christian asked what I would do to prove my religion was the right one. I replied that I had no desire to do so. However, if I wanted to prove my religion could make a difference, "I would try to practice it."

A Muslim in the audience yelled out, "Muslims, too!" And *that* is inter-religious dialogue.

**The National Ecumenical/Interfaith Committee** is soliciting applications from Secular Franciscans interested in serving on the committee. The term of service is three years, with the possibility of a second three-year term. If you are interested in serving, please contact committee chair, Ed Shirley by phone at 512-794-0546 (evenings) or by e-mail at [elssfo@hotmail.com](mailto:elssfo@hotmail.com). He will let you know any materials you will need to provide. Interest must be expressed by Sept. 15, 2007.





John Sanborn, QC Planning Team Chair, with three past National Ministers: Richard Morton, Carol Gentile, and Bill Wicks

## **SFO Quinquennial Congress**

### **Report to Encarnacion del Pozo, SFO General Minister**

By Doug Clorey, SFO  
Presidency Councillor

1. From July 3<sup>rd</sup> to 8<sup>th</sup>, 2007, over 400 members of the National Fraternity of the United States of America participated in their 17<sup>th</sup> Quinquennial Congress in Pittsburgh, Pennsylvania, one of the largest gatherings of the Franciscan family in the USA. The theme of the congress was “Many Cultures - Through Francis - In Christ”. The congress focussed on the multicultural aspects of the Secular Franciscan Order in the United States and aimed to raise the level of awareness of the cultural diversity within the Order. The congress included an educational component, workshops, group-sharing in congress fraternities, liturgical celebrations, and a festival of cultures.

2. The educational component of the congress was led by Fr. Eric H. F. Law, a consultant and trainer in multicultural ministry and in the building of inclusive communities which address the challenges of racism and cultural diversity. An Episcopal priest from the Diocese of Los Angeles, Fr. Eric shared his insights around working in a diverse changing world. He explained the iceberg analogy of culture and provided congress participants with tools to support effective dialogue in reflecting and sharing cultural icebergs. He presented a framework for supporting effective communications, including an explanation of the differences in communication styles and the use of respectful communication guidelines. During his presentations, he introduced participants to the “mutual invitation” technique that can be used to support inclusive dialogue within fraternities. He also presented a cycle of Gospel living and explained how power analysis can be used to mobilize the cycle of Gospel living, helping communities to move towards having the powerful listen and the powerless speak.

3. Five workshops were presented during the congress. Patti Normile, SFO presented a workshop on “Care Giving

and the Elderly” while Ed Shirley, SFO presented one on “Spirituality in Today’s Secular World”. Ron Pihokker, SFO presented a workshop on “Secular Franciscans and the Catechetical Minister” while Javier Orozco, SFO presented one on “Francis, Divine Providence and Our Secular Life”. The Conference of National Spiritual Assistants also presented a workshop on “What is Spiritual Assistance”. All workshops provided an opportunity for members of the Franciscan family to explore and deepen their understanding of subjects pertinent to Secular Franciscan life.

4. Topics from the congress were discussed in small groups, sharing together as “congress fraternities.” These small groups met daily to pray, reflect on what had been heard and experienced, to share their understanding and thoughts, and to learn from each other. An essential part of the reflection was directed to the educational input provided by Fr. Eric, as well as a reflection on scripture (Acts 2: 1-13) and on the SFO Rule (articles 13 and 19). While congress fraternities met, the Conference of National Assistants conducted sessions for spiritual assistants.

5. The congress was also blessed with rich liturgical celebrations. Every morning, congress participants met for Morning Prayer and, every afternoon, congress participants celebrated the Liturgy of the Eucharist. All liturgies were supported by a strong and skilled music ministry, versatile in many languages and which included the use of a theme song, “One God of Us All”, composed by Clare McCluggage, SFO and Jan Parker, SFO. The opening Eucharist presider was Bishop Daniel Conlon (Stubenville Ohio) and included a procession of cultures, during which participants wore their native costumes and attire. Liturgies incorporated a variety of languages including Korean, Vietnamese and Spanish. Of particular interest was the celebration of the Eastern Churches Divine Liturgy presided by Archbishop Basil Schott (Pittsburgh, PA) and mass celebrated using the Syro-Malabar Rite presided by Fr. Peter Verrickkanakudy, OFM Cap from India. The closing liturgy encouraged all participants to be instruments of peace and concluded with the releasing of a white dove.

6. The Quinquennial Congress also featured a “Festival of Cultures” organized by the National Multicultural Committee and which spanned two evenings. The first evening of the festival highlighted the cultures of the Native Americans (Peublo, Navajo and Osage), India and Korea, while the second evening highlighted the cultures of the Philippines, Mexico, Italy and Vietnam. The Festival of Cultures included presentations from the various countries, including singing and dancing, and the sampling of local foods. A time of socializing and fraternal sharing followed each evening’s presentation. On July 4<sup>th</sup>, participants also joined in celebrating Independence Day with a special meal.

7. Concurrent with the Quinquennial Congress was an assembly of Franciscan Youth from the USA. While the

youth and young adults followed a separate program, both groups came together for the celebration of Eucharist in the afternoon and for the supper meal. About 30 youth were involved in the Franciscan Youth program. It was a great joy to witness the participation of all ages during this Quinquennial gathering.

8. Participants concluded the Quinquennial Congress by approving a statement reflecting their experience.

“In a spirit of Christian unity and love, over four hundred members of the Secular Franciscan Order gathered in Pittsburgh, Pennsylvania from July 3 to 8, 2007. They celebrated their 17<sup>th</sup> Quinquennial Congress. Representatives came from all over the United States as well as from Caribbean islands, Canada, Australia, India and Latin America. During their days together, they focussed on the multicultural nature of their Order. Several cultural groups were highlighted, including Eastern Rite Catholics, Filipinos, Italians, Koreans, Mexicans, Native-Americans, Syro-Malabar Catholics from India and Vietnam. The Secular Franciscans modeled inclusion of all cultures and races during the Congress. The Secular Franciscan Order has committed itself to an intentional effort to transform racist attitudes and all forms of exclusion that separate and oppress the people of God.”

#### **Observations / Comments**

9. The congress program certainly achieved its objective of raising the level of awareness of the cultural diversity within the Secular Franciscan Order of the USA. The key note speaker, Fr. Eric Law, was an excellent choice to support the congress theme of diversity and inclusiveness. He provided exceptional input for consideration of the congress participants and was well received by those in attendance. He is a skilled presenter who uses a variety of adult education techniques in presenting his material. Although there was some controversy around his selection as keynote speaker, congress participants very quickly understood the wisdom of the choice and, not only learned from him, but welcomed him into the experience of fraternity lived during the Congress.

10. It is important to underscore the significant effort of the organizers in helping participants gain an appreciation of the multicultural dimension of Secular Franciscan life through a variety of means. Audio-visual presentations were prepared and presented on India, Philippines and Vietnam to provide participants with a better understanding of these countries and their cultures. A number of nationalities provided a glimpse into their various cultures through song, dance and storytelling (Korea, India, Vietnam, Mexico, Philippines, Italy). Liturgical celebrations were also celebrated in various languages, rites and customs, all to assist participants in appreciating the gift of cultures within their Order. The Quinquennial Planning Committee is to be commended for their extensive work in creating an outstanding experience of multi-cultural fraternity during the Congress.

11. It is also important to underline the significant effort that went into planning the liturgical celebrations. The Morning Prayer and Eucharistic liturgies, in particular, were well prepared and celebrated. This is particularly noteworthy in light of the use of different languages and rites. Although congress events were held in a hotel, the space for the liturgies was well planned and conducive to worshipping together. The presiders and homilists were also well chosen and ministered in a fraternal and engaging manner. The music ministry was excellent, providing a variety of music ranging from the contemplative to the rousing and accompanied with a good balance of instruments. The closing liturgy, with its emphasis on peace, was particularly moving - outdoors with a backdrop of trees and birds singing, meaningful processions with incense and depictions of peace, as well as the freeing of a white dove symbolizing peace.

12. Although some attempts were made to integrate Franciscan youth and young adults during the Congress, it is regrettable that they did not have the opportunity of hearing the keynote addresses on cultural diversity and of being exposed to the framework for supporting effective communications, including the differences in communication styles and the presentations on respectful communication guidelines. These young people will be the leaders of tomorrow and could have benefited from hearing Fr. Eric's presentation on the cycle of Gospel living and the analysis of power in mobilizing this cycle. Perhaps further integration between the two groups could be explored for the next Quinquennial.

13. Although it is more common to have such a congress at a college campus, the choice of holding it at a hotel worked well. The venue was very comfortable for the participants and offered amenities that might not have been available at another venue (air conditioning, for example). The choice of site also situated the Secular Franciscans in the secular world. In a sense, through this venue, the Franciscan family was able to give witness to its spirituality to others who were working or staying at the hotel; frequently, you could hear guests pointing out with a smile that the “Franciscans were in the hotel”. The amount of space available in a single facility and the flexibility that this space afforded also helped to support the organization of the congress. Although some meals were somewhat limited, they added to the simplicity of the event and supported the Franciscan aspect of the gathering.

14. From July 3<sup>rd</sup> to 8<sup>th</sup>, 2007, Secular Franciscans had an extraordinary opportunity to experience “fraternity” at the national level. Through keynote sessions, workshops, group-sharing in congress fraternities, liturgical celebrations, and a festival of cultures, participants were able to learn from each other and live the Franciscan way of life together. The National Fraternity of the USA is to be commended for organizing such an outstanding event.

**Well done!**



# QUINQUENNIAL CONGRESS XVII

many cultures / through Francis / in Christ

• July 3 - 8, 2007 • Pittsburgh, PA

## Procession of Cultures Kicks Off Quinquennial Congress

PITTSBURGH, PA, July 3, 2007 - An exuberant evening procession of cultures kicked off the Secular Franciscan Order's 17<sup>th</sup> Quinquennial Congress July 3 at the Radisson Hotel Pittsburgh Green Tree. The colorful display of dress from Bulgaria, India, Ireland, Italy, Korea, Latin America, Native America, the Philippines, Romania, Spain and other cultures served as the procession to the opening mass, celebrated by Steubenville, Ohio Bishop Daniel Conlon.

Noting the Congress theme, "Many Cultures – through Francis – in Christ," National Minister Patrick Mendés welcomed the 430 participants, and recognized a few special guests; among them:

- Canadian Doug Clorey, OSF, the international councilor for English speaking countries;
- past national ministers Richard Morton, SFO, William Wicks, SFO, and Carol Gentile;
- representative from the Anglican

Third Order Society of St. Francis, Rev. Joan Verrett, TSSF.

In his homily, Bishop Conlon referred to the Gospel reading about the apostle Thomas doubting Christ's resurrection, saying he had to see the Lord for himself and touch his cross-born wounds. When he was in the seminary, the bishop said, St. Thomas was called the patron saint of doubt. The thought behind that was that "we should not have blind faith... We should test, discuss, probe..."

*continued next page*



### KEYNOTE SPEAKER: *Know Your Own Cultural Iceberg*

*SFOs and guests were treated to a cultural smorgasbord all week. Above, Indian, Filipino, Korean and Mexican performers. Below, Korean.*



*Fr. Eric Law*

Episcopal priest Eric Law painted his message of multi-cultural diversity with Franciscan brushstrokes at the first keynote session.

He began by having the 400-plus attendees chant the words, "Lord, make me an instrument of your peace," while he sang the other verses to the peace hymn known as the Prayer of St. Francis.

Then he had the audience join him in reading aloud Article 13 of the Secular Franciscan Rule, which exhorts Secular Franciscans to accept all people, with a gentle and courteous

*continued next page*





Procession of cultures during opening mass. Right, Bishop Daniel Conlon, Steubenville, OH.

## QUINQUENNIAL OPENING MASS DEBUTS QUINQUENNIAL THEME SONG

*continued from previous page*

However, the problem occurs when the basic premise is “truth starts with me.”

“If the Word of God is not enough for a basic coming to the truth, then what is?”

For a period, the Apostle Thomas “was grappling with truth...standing alone” while coming to terms with his faith.

Today, the bishop said, “we walk together as members of the Body of Christ, as members of the household of God,” as members of the church community and its tradition, which is “the lived experience of the faith.”

He cautioned against approaching faith from the premise that “truth

starts with me,” separated from the “community of the living faith, handed down to us.”

“Doubt? Yes, of course, because we are imperfect.” In this world, “our faith is constantly challenged,” he said. “What the world needs is truth spoken with certainty...with gentleness...with sureness.” Doubt, on the other hand, should be “in our minds and hearts and consciences, not out there causing confusion.”

He added: “If there are any blessings to being a bishop...it’s the call to as strong a faith as I can muster...The people I have been chosen to serve deserve a faith with certainty and conviction.”

A highlight of the mass was the official debut of the Quinquennial theme song, “One God of Us All” performed by composers, Clare McCluggage, SFO, and Jan Parker, SFO. Assisting them were flutist Teresa Orozco, wife of presenter, Javier Orozco, SFO; pianist Dianne Falvo, music director for St. Winifred Parish, Mt. Lebanon, PA; and percussionist Debbie Zugates, cantor for the Pittsburgh Diocese who played the Djembe.

Following mass, over 30 Franciscan youth received rousing applause as they were asked to come up to the front of the room, which spurred them to break into song.

## KEYNOTE ADDRESS: “accept all with a gentle courteous spirit” ...

*continued from previous page*

spirit, “as a gift of God and an image of Christ.”

Father Law is a sought-after author and authority on dealing with multi-cultural issues. He founded an institute in his Los Angeles Diocese to train and support leadership development for a diverse world. A native of Hong Kong, Father Law came to the U.S. at the

*Franciscans respond to Fr. Eric Law’s challenges.*

age of 14. His family became involved in the Episcopal Church, which led him to the seminary and eventually ordination. He peppered his talk with cultural issues he faced growing up in a Chinese family, from racism and sexism to family and spiritual values. Some values he wouldn’t want to pass on to the next generation, while others

he would. It’s true for anyone interested in truly knowing him- or herself. One cannot just look at the tip of the iceberg, he said; one needs to explore beneath the surface of the water to where beliefs, values, patterns and myths reside.

Thus, he asserted, “the first step to becoming an inter-culturally sensitive





Navajo/Pueblo Ruby Singer, SFO, Osage Barbara Smith, SFO, Joseph Lee, SFO, Korean performer.

## Cultural Festival Gets Rousing Ovations

An evening Cultural Festival July 5 erupted into one rousing ovation after another, as Native Americans spoke of their spirituality and heritage, as a teenager performed a classical dance of India, and as Korean performers danced in a colorful choreography of music and movement. It was part of the multi-cultural-themed Quinquennial Congress.

In a narrative style that reflected the oral tradition of her people, Navajo/Pueblo Ruby Singer, SFO, offered a Native American prayer of healing so that we would be “in harmony with the Earth and its peoples.”

“I understand the Great Spirit is with us tonight,” she quipped, “for there were two rainbows outside.”

Her people, she said, recognize that “spirituality is the source and center of everything we are made out of.” There’s an “interconnection of energy among all living creatures, human, animals, plants, etc.”

Making a connection between Native American spirituality and the Franciscan notion of God and the universal kinship of creation, she said: “Walking mindfully on the Earth can restore our peace and harmony, and it can restore the Earth’s peace and harmony as well.”

Barbara Smith, SFO, a member of the Osage Nation, gave an overview of her tribe’s history. Semi-nomadic buffalo-hunters, like other Plains tribes, the Osage were forced out of Missouri and Kansas, traveling the “Trail of Tears” to Oklahoma.

Next, 17-year-old Melvin Varghese of the Indian, Syro-Malabar Rite flitted across the stage, performing a classical Indian dance that emphasizes the use of eyes and hands, and fast foot movement, with, he said, “music intended to touch the soul.” It touched the audience enough to give a standing ovation.

Then Kay Francis, SFO, offered a history of the Syro-Malabar Rite and facts about India.



Sonia Bernardo, SFO,

*continued on next page* Multicultural Committee Chair

## KEYNOTE ADDRESS: RESPECT summarizes communication guideline

*continued from previous page*

person is to know your own cultural iceberg.”

This self-awareness, he said, is one of the qualities of being a competent leader in a diverse world. He listed six qualities altogether. The other five are:

- the ability to approach differences as opportunities rather than problems. “Not every difference is good,” but we ought to have a “sacred curiosity” in being open to people.
- a commitment to a pluralistic understanding of issues while being able to make faithful decisions. It’s not an “everything goes” attitude, but rather

recognizing that “there are different ways of looking at an issue.”

- engaging in active theological reflection on diversity issues as they relate to oneself, others and one’s community.
- the discipline to apply appropriately, the skills, models



and theories that will increase the inclusiveness of various situations.

- ability to guide and support a community to move toward change faithfully in response to its changing environment.

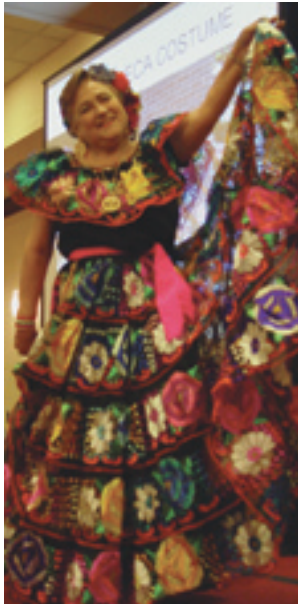
Father Law outlined communication guidelines for the small group discussions, summing them up in one word – RESPECT. Use these guidelines, he said, wherever you want to dialogue and understand. The guidelines include:

- taking responsibility for what you say or feel without blaming others. Use “I statements,” such as “I think” or “I feel”.
- empathetic listening. “Put



## CULTURAL FESTIVAL... *continued from previous page*

Paul Park, SFO, followed. He introduced a series of individual and group performers of Korean dance, music and song. They sparked one standing ovation after another.



*Adelina Frisbee, SFO*

Cultural Festival Part II took place the next night, with scenic, dance and musical splendor ranging from the Philippines and Vietnam to Mexico and Italy.

Like the previous evening, Cultural Festival Part II ended with a standing ovation, and this time with the audience joining in the singing of the Italian melody, "Mamma."

A Filipino skit incorporated dances performed by children aged 5 to 15. They included a dance with candles, the national dance of the Philippines, and a dance with flower wreaths. The children were part of the Filipino American Association of Pittsburgh.

Next came a presentation on the history and culture of Vietnam and the Vietnamese in America by Peter Nguyen, SFO. His wife, Lynn Tong, SFO, then sang a Vietnamese melody.

Hispanic Secular Franciscans, led by Adelina Frisbee, SFO, danced and modeled attire from various regions of Mexico. Performers were Matha Tenorio, SFO; Sofia Villarel, SFO; Lisa Sell, SFO; Maria Luisa Lachica, SFO;

Soledad Bautista, SFO, and Maria Tenorio, SFO.

The evening was capped with the sights and sounds of Italy, as Carol Gentile, SFO, introduced:

- Jean Villa Balleti-Glad, who spoke about growing up Italian and living in Italy;
- Fr. Richard Trezza, OFM, who performed "Ritorna a Surriento" on the piano;
- Anthony Stronach, who sang the Italian melody, Mamma, to his mother, Mary Stronach, SFO, who then taught the words of the song to the audience.

The festival ended with the audience performing a rousing rendition of Mamma in Italian, led by Carol, Jean, Anthony, Fr. Richard and Mary.

The Cultural Festival was sponsored by the National Fraternity's Multicultural Committee, chaired by Sonia Bernardo, SFO.

## KEYNOTE ADDRESS: take responsibility for what you say

*continued from previous page*

yourself in the other person's skin."

- being sensitive to differences in communication styles.
- pondering what you hear and feel before speaking. "Think before you speak."
- examining your own assumptions and perceptions.
- keeping the confidentiality of the group.
- trusting ambiguity because "we are not here to debate who's right and who's wrong (in the context of people in a group learning about each other)."

Prior to Father Law's presentation, International Councilor Doug Clorey,

OSF, of Canada brought greetings from General Minister Encarnación del Pozo, OSF, and from Secular Franciscans around the world, reminding the audience that "we



*International Councilor Doug Clorey, OSF of Canada, National Minister Patrick Mendés, Rev. Jean Varrett, TSSF.*

are part of a world-wide Franciscan family."

The Rev. Jean Varrett, TSSF, brought well-wishes from the Episcopal Third Order Society of St. Francis.

She noted that she just came from an Episcopal congress where two Catholic Franciscan friars presented, and now, to this Catholic congress where an Episcopal priest is a presenter. That, she said, is a sign of "true Franciscanism."

*For more information about Fr. Law's presentations, go to [www.nafra-sfo.org](http://www.nafra-sfo.org).*



# QUINQUENNIAL WORKSHOPS

## Treasure Care-Giving Moments

Caring for a loved one or the elderly is not easy, so it is important to take care of yourself first – so that you can continue to be the care-giver, Patti Normile, SFO, pointed out in her July 6th workshop, “Caregiving and the Elderly.” It’s similar to the reason why airlines instruct you to put on your

oxygen mask first in an emergency, before helping your child with his/her oxygen mask.

As part of taking care of yourself, recognize that you cannot do everything, but do “treasure the moment,” said the former teacher and



Patti Normile, SFO

hospital chaplain.

“Treasure that you’ve been able to do this much for this person now.”

Another tip: If you are experiencing a bad moment – you’re angry, frustrated or tired – take a few minutes to sit down and pray. “It works!”

## Teach through story-telling

Catechesis is all about telling a good story, Ron Pihokker, SFO, noted in his July 6th



Ron Pihokker, SFO

“At the very heart of Franciscan tradition, we have stories,” such as the vision Francis related when he met with the pope, said Ron, director of the Catechetical Office of the Newark, NJ, Archdiocese.

“Stories have power... If you want to engage people, you can do it through stories.”

There is a lot of precedent for it. “Jesus was a great storyteller,” he said. His parables connected with the people.

That’s what catechetical work is all about, he said. “We ought to be

about telling stories, about collecting stories...and thinking about what we want to communicate so we can be effective.”

So, he said, “discover the stories in your lives, discover the stories you like, and use them in your catechesis... because:

- “the shortest distance between a human being and the Truth is a story, and
- “the shortest distance between the Gospel and people’s lives is a story.”



Ed Shirley, SFO

workshop, “Secular Franciscans and the Catechetical Ministry: Building the Kingdom More Effectively.”

## Be a Midwife for Christ

The world is pregnant with Christ, and Franciscans and other Christians are like midwives helping to reveal his sacred presence.

That was powerful imagery, which Ed Shirley, SFO, brought forth in his July 6th workshop, “Spirituality in Today’s World.” A professor of religious studies at St. Edward’s University in Texas, Ed offered three images or symbols of the way people see the relationship between God and the world.

(1) Praying with arms outstretched. This would connote separating religion from life.

(3) Praying with hands together. This is very Catholic as it recognizes that “nature and grace move together.”

(3) Praying with hands clasped together, fingers intertwined. This is where Franciscans take it one step further. “We can’t tell where God leaves off and the world begins. God and the world are so intimately wrapped

together. As Bonaventure would say, “Every creature has an imprint of the Trinity.”

From a Franciscan point of view, “we are not so much farmers as we are midwives,” he said. “The world is already pregnant with Christ. Everything that is, is holy. What we’re called to do is help bring that out.”

## Quinquennial Congress Committee

**A job well done! Thank you!**

(L. to R.) Jaime Bernardo, SFO (logo design), Elizabeth Allen, SFO, Brother Bob Herrick OFM, Cap, Sonia Bernardo, SFO, John Sanborn, SFO (chair), Carole Gentile, SFO (past National Minister) Anne Mulqueen, SFO, Mary Lou Kreider, SFO, Rose Mary Menetrey, SFO, (St. Elizabeth of Hungary banner).





# QUINQUENNIAL ALBUM



For more stories and photos to download or to buy prints or videos, go to the link at [www.nafra-sfo.org](http://www.nafra-sfo.org). Proceeds go to NAFRA to offset Quinquennial costs not covered by fees. (Photos and stories: Bob and Mary Stronach, SFO. Quinquennial quilt: Cindy Wesley, St. Elizabeth of Hungary banner: Rose Mary Menetrey)

## QUINQUENNIAL STATEMENT

*In a spirit of Christian unity and love, over four hundred members of the Secular Franciscan Order gathered in Pittsburgh, Pennsylvania from July 3 to 8, 2007. They celebrated their 17th Quinquennial Congress. Representatives came from all over the United States as well as from Caribbean islands, Canada, Australia, India and Latin America.*

*During their days together, they focused on the multicultural nature of their Order. Several cultural groups were highlighted, including Eastern Rite Catholics, Filipinos, Italians, Koreans, Mexicans, Native-Americans, Syro-Malabar Catholics from India and Vietnam.*

*The Secular Franciscans modeled inclusion of all cultures and races during the Congress. The Secular Franciscan Order has committed itself to an intentional effort to transform racist attitudes and all forms of exclusion that separate and oppress the people of God.*

*-- approved July 6, 2007, in Pittsburgh, PA - by overwhelming voice vote of over 400 participants  
17th Quinquennial Congress, Secular Franciscan Order in the U.S.*

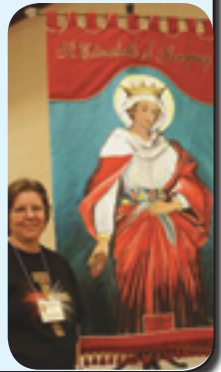




# QUINQUENNIAL ALBUM



*There is so much more to tell you about the "Q." We had over 30 Franciscan Youth (see group in blue t-shirts above). They spent part of their time involved in activities off-site, but they always came "home" for Mass. There were small group sessions everyday, Masses, three presentations by Fr. Eric Law. To read about the sermons and other details, go to [www.nafra-sfo.org](http://www.nafra-sfo.org) for a link to a website dedicated to the "Q."*





# QUINQUENNIAL WORKSHOPS

## Images of Francis Bring Life to Franciscan Charism

In a workshop entitled “Francis, Divine Providence and Our Secular Life,” Javier Orozco, SFO, a chaplain at DePaul University, took three images to demonstrate how Francis lived the Gospel in his own time and allowed the Lord to use him to do His will.

### Image 1: Francis embracing the leper:

As a merchant, Francis saw no profit in associating with lepers, but, soon after his conversion, they became key instruments of God for Francis to know himself and God’s will.

We, too, are challenged to “re-examine our patterns, to move away from biases...and sin.”

### Image 2: Francis before the Bishop:

Francis returned all to his earthly father, even his clothes. He stood naked before the bishop who embraced him and covered him with

his own cloak. Symbolically, Francis “emptied himself...humbled himself and became obedient to the point of death,” noted Javier.

As Francis faced challenges in making his choice – family or the will of God, we, too, are challenged in the fractured credibility of the church. The issues are complex: sexual orientation, ordination of women, war and peace, immigration, living the life of poverty, liturgical norms, economic reform, sexism.

“Spiritually listening is a priority,” said Javier. “Unresolved issues and resentments are attended to with listening hearts.”

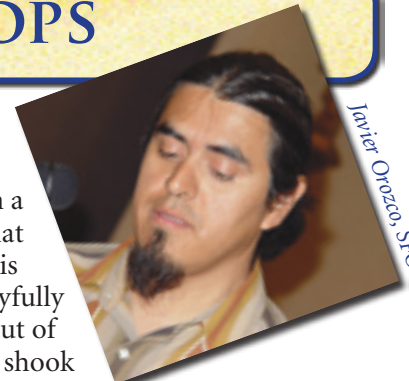
### Image 3: Francis as a pilgrim, away from the safe walls of Assisi:

While on a pilgrimage, Francis was robbed, stripped of his clothes and

thrown in a ditch. What did Francis do? He joyfully jumped out of the ditch, shook off the snow and announced to the robbers, “I am the herald of the great king.”

“It is important to hold on to the spiritual and redemptive benefits of suffering,” as Francis did, noted Javier. “As Franciscans, we share a common identity as heralds, taking gospel to life and life to gospel.” It should be our desire to go beyond the wall to the lepers and the sultan, and beyond our social and political comfort zone.

“A Franciscan vocation is a public vocation – for and in the world.”



Javier Orozco, SFO

## IMPRESSIONS

### Spiritual Assistants Track/Workshop

By Bill Geary, SFO

My first thought was, “Will I fit in, will I feel out of place?”

That lasted for the first two minutes. It became

immediately evident that there is a deep concern on the part of the First Order (and TOR) for the Seculars.

The friars have been very willing to listen, and they heard our call which has led to the lay spiritual assistant program.

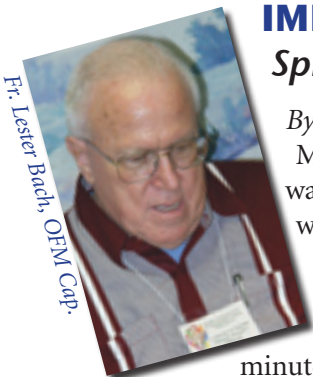
The sessions have affirmed our role as spiritual assistants. Discussions were entered into on how to improve the training and selection process for spiritual assistants.

One of the problems discussed was how to get a lay spiritual assistant

accepted, especially a woman, by a fraternity.

The open session on Friday was well-attended, and provided a thorough background on spiritual assistance to the Secular Franciscan Order, and the current training program for spiritual assistants.

One final thought – we are so closely related as to be one.



Fr. Lester Bach, OFM Cap.

## Franciscan Youth Congress Statement July 7, 2007 – Pittsburgh, PA

*Franciscan Youth came from 13 different states. They were born in 6 different countries, and shared 4 different cultures. They came together for a brief 6 days. They came to change the face of Franciscan Youth in the United States, to change the SFO and to change themselves. The only thing unchangeable was the knowledge of the power and mercy of God, ever present in their lives, and the lives*

*around them!*

*“We are Franciscan Youth. We are the Church. We stand together in faith and want to take an active role in the Church by: our passion, our patience, our joy, our vitality and our gifts and talents of teaching, helping others and finding new solutions of peace.*

*We strive to have our voices heard by building relationships to open the Church to the world. We accept the*

*responsibility to continue building the relationships through dialogue, and we fully commit, with our brothers and sisters, to unite through respect and reconciliation by living the Gospel through the footsteps of St. Francis.*

*We have learned from the past, we are active and seen in the present and we will be the future. Brothers and sisters we invite you.”*

*Pax et Bonum.*

# BOOKS – BOOKS – BOOKS PAMPHLETS

## Catch Me A Rainbow Too #100: A, B, C

**The Franciscan Journey**, by Lester Bach. Formation Program for Secular Franciscans, both initial formation and on-going formation. Questions and reflections offer opportunities for mutual faith sharing. 5½ x 8½ in., 448 pgs.

#100-A 1-9 copies ..... \$17.00 ea + S/H  
 #100-A 10 or more ..... \$13.60 ea + S/H  
 #100-B CD-ROM (PDF) ..... \$12.50 ea + S/H  
 #100-C CD-ROM for Text Reader \$12.50 ea + S/H

## Alcanza Un Arco Iris Para Mí También #200: A, B

**La Jornada Franciscana**, por Lester Bach, O.F.M. CAP. Ideal para la Formación Inicial y Permanente – en Español. 5½ x 8½ in., 520 pgs.

#200-A 1 or more copies ..... \$12.75 ea + S/H  
 #200-B CD-ROM (PDF) ..... \$12.50 ea + S/H

## Come and See #103: A, B

**Orientation & Inquiry**, by Bach & Baker. An invitation to Explore Secular Franciscan Life. 5½ x 8½ in., 115 pgs.

#103-A 1-9 copies ..... \$13.00 ea + S/H  
 #103-A 10 or more ..... \$10.40 ea + S/H  
 #103-B CD-ROM (PDF) ..... \$8.50 ea + S/H

## Ven A Ver #203: A, B

By Bach & Baker. 5½ x 8½ in.

#203-A 1-9 copies ..... \$13.00 ea + S/H  
 #203-A 10 or more ..... \$10.40 ea + S/H  
 #203-B CD-ROM (PDF) ..... \$8.50 ea + S/H

## Pick More Daisies #109

**Ongoing Formation for Secular Franciscans**, by Lester Bach, O.F.M. CAP. 5½ x 8½ in., 256 pgs.

#109-A 1-9 copies ..... \$12.00 ea + S/H  
 #109-A 10 or more ..... \$9.60 ea + S/H  
 #109-B CD-ROM (PDF) ..... \$10.00 ea + S/H

## Handbook (Revised) For Spiritual Assistance to the SFO #231

By Lester Bach, O.F.M. CAP. 8½ x 11 in., punched for 3-ring binder, 250 pgs.

#231 ..... \$15.50 + S/H

## Franciscan Family Connections #308: A, B

By Lester Bach, O.F.M. CAP. A preparation book designed to form people who serve as regional or fraternity Spiritual Assistants, 5½ x 8½ in., 136 pgs., plastic coil binding.

#308-A 1-9 copies ..... \$14.50 ea + S/H  
 #308-A 10 or more ..... \$11.60 ea + S/H  
 #308-B CD-ROM (PDF) ..... \$9.50 ea + S/H

## To Set Themselves Free #221: A, B

By Teresa V. Baker, S.F.O. A continuous guide to the life and Rule of the Secular Franciscans, 8½ x 11 in., 284 pgs.

#221-A 1-9 copies ..... \$27.00 ea + S/H  
 #221-A 10 or more ..... \$21.60 ea + S/H  
 #221-B CD-ROM (PDF) ..... \$14.00 ea + S/H

## Guideline for Franciscan Youth/Young Adult Ministry #108

**2006 Upgrade**. Prepared by the National Youth/Young Adult Commission. 8½ x 11 in., 84 pgs.

#108 1-9 copies ..... \$10.00 ea + S/H  
 #108 10 or more ..... \$8.00 ea + S/H

## Handbook for Secular Franciscan Servant Leadership #105: A, B

**INCLUDES RESOURCE LIST**. An aid for those who wish to improve their service. 8½ x 11 in., 223 pgs.

#105-A 1-9 copies ..... \$25.00 ea + S/H  
 #105-A 10 or more ..... \$20.00 ea + S/H  
 #105-B 86 page Resource List .. \$10.00 ea + S/H

## Digests (Set of Nine) #102: A, B

#101 Francis of Assisi; #121 Clare of Assisi; #131 Franciscan Prayer; #141 Franciscan View of Christ; #151 Franciscan View of Mary; #161 Peace & Justice; #171 Care of Creation; #181 Work & Spirituality; #191 Vision of Youth; each 8½ x 11 in., 4 pgs.

#102-A set of 9 ..... \$7.00  
 #102-A additional sets ..... \$3.00  
 #102-A singles or mixed, 50-100 ..... \$.35 ea  
 #102-A singles or mixed, 101-250 ..... \$.30 ea  
 above prices include S/H  
 #102-B CD-ROM (PDF) ..... \$8.00 + S/H

## Capturing the Spirit of Francis & Clare #304: A, B

By Lester Bach O.F.M. CAP. An ongoing formation book for Secular Franciscans. 5½ x 8½ in., 146 pgs., plastic coil binding.

#304-A 1-9 copies ..... \$15.00 ea + S/H  
 #304-A 10 or more ..... \$12.00 ea + S/H  
 #304-B CD-ROM (PDF) ..... \$9.50 ea + S/H

## Leaders Guide for Capturing the Spirit of Francis & Clare #306: A, B

By Niebuhr, Ryder, Fedor, SFO. Time and talk study guide. 5½ x 8½ in., 88 pgs., plastic coil binding.

#306-A 1-9 copies ..... \$14.00 ea + S/H  
 #306-A 10 or more ..... \$11.20 ea + S/H  
 #306-B CD-ROM (PDF) ..... \$9.00 ea + S/H

## Rule Book #111

**The Little Red Rule Book!** By National Fraternity. 3 x 5 in., 32 pgs.

#111 10 copies ..... \$20.00 (includes S/H)

## Elements of Formation #106

A reflection on the Formation Process! 8½ x 11 in., 44 pgs.

#106 1-24 copies ..... \$5.00 ea + S/H  
 #106 25 or more ..... \$4.00 ea + S/H

## Guidelines for Initial Formation, SFO #107: A, B

**Guía Para la Formación Inicial en la Orden Franciscana Secular de los Estados Unidos**. Prepared by the National Formation Commission! 8½ x 11 in., 84 pgs.

**English Language:**  
 #107-A 1-24 copies ..... \$5.00 ea + S/H  
 #107-A 25 or more ..... \$4.00 ea + S/H  
**Spanish Language:**  
 #107-B same prices as above

## Life-Giving Union #112

**SFO Spiritual Assistants Course**. A year long correspondence course prepared by the Conference of National Spiritual Assistants. 5½ x 8½ in., 73 pgs.

#112-A (2006) ..... \$5.00 ea + S/H

## Essential Documents of the Secular Franciscan Order #302: A, B

**Upgraded version**, by Mulqueen & Sanborn. 5½ x 8½ in., 7 categories, coil binding & map, 288 pgs.

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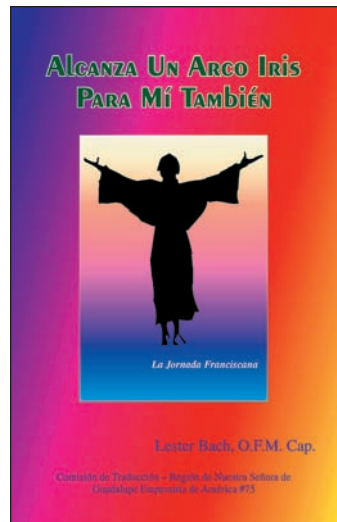
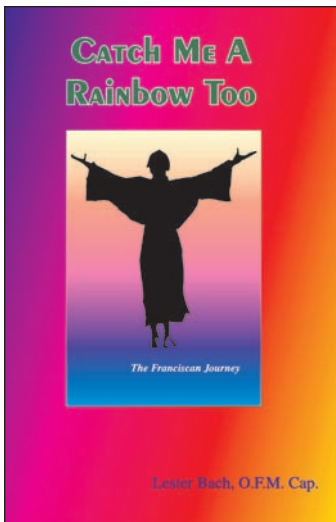
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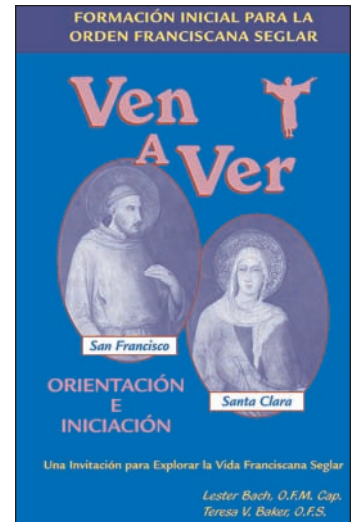
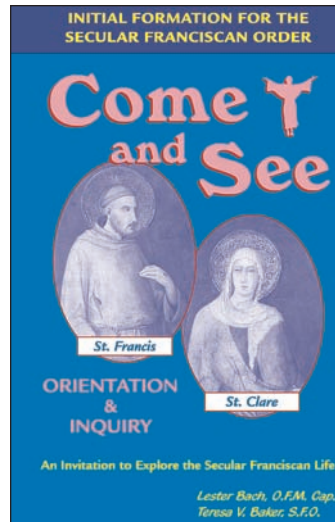


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