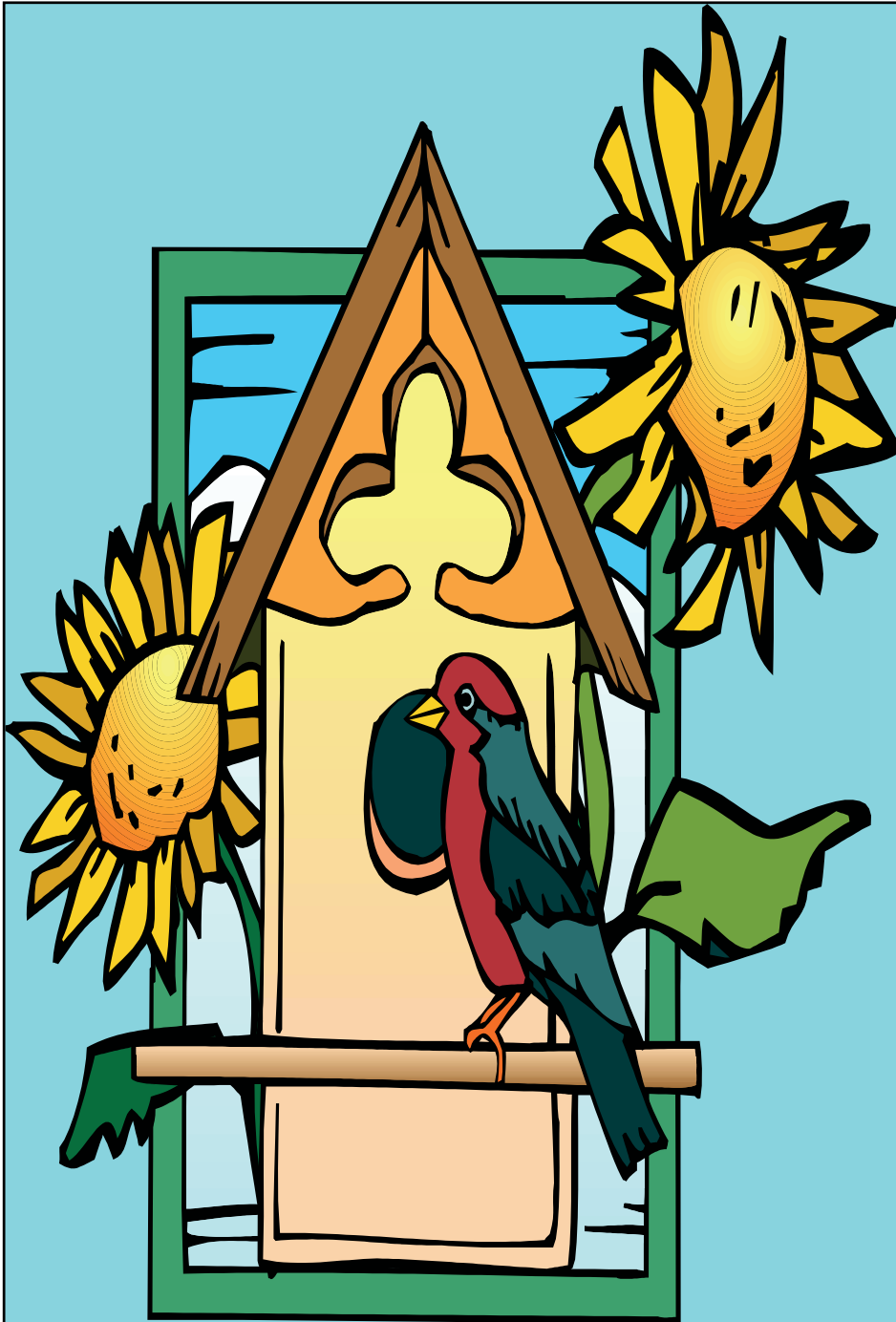




TAU-USA

Newsletter of the National Fraternity of the Secular Franciscan Order in the United States
Issue Number Forty-six ~ Spring 2005



*Spring
is
the
Season
of
God's
Glory
and
our
Gratitude!*

TAU-USA

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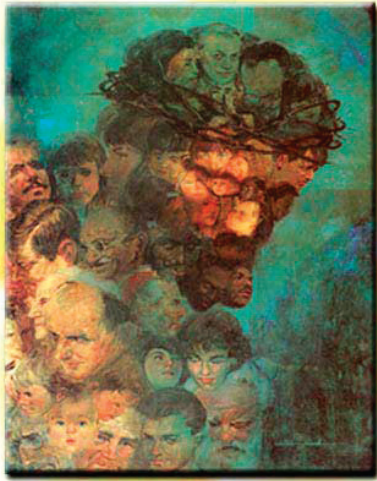
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TAU-USA is a vehicle of communication within the Secular Franciscan Order in the United States. Our mission is to provide an effective, appealing forum for presenting information in the areas of Ongoing Formation, Regional and National Fraternity news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

The deadline for submitting articles for the next issue TAU-USA is April 15, 2005. Please submit articles to the Editor. Permission to copy all material printed in TAU-USA is granted, except where the copyright is specifically reserved to the author or artist. In cases where copyright is not reserved, please credit TAU-USA and author, if noted; care must be taken not to distort the author's intent by adapting or editorializing the article. All correspondence sent to the editor becomes the property of the editor, and may be published in TAU-USA. Please state in all correspondence whether you wish to have your name withheld. Submissions to the newsletter are welcome. To increase the likelihood of your submission being printed, the following guidelines are offered: Please ensure that articles do not exceed 250-400 words; Please understand that articles may be edited for length and clarity; Submissions received after the deadline for a particular issue will be considered for the *following issue*. In the Franciscan interest in ecology, please try to send submissions in WORD format (e-mail or floppy disc), instead of on paper. Professed members of the Secular Franciscan Order in the United States receive this newsletter without charge.

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"God created man in His image."
(Genesis 1:27)
Item No. 860

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William Zdinaki.
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Inculturation at it's Peak !!!!!!!!!!!!!

By Carol Gentile, SFO-National Minister

Inculturation – the interaction between the Gospel and culture or, in the words of the Jesuit sociologist, John A. Coleman: “Inculturation is the existential dialogue between the living people and the living Gospel.”

“You must know that it is not proper for a Jew to associate with a Gentile or to have dealings with him, but God has made it clear to me that no one should call any man unclean or impure.”
(Acts 10: 28)

A recent letter from our General Minister, Encarnación del Pozo says this: “The tragedy of South East Asia affects us all, no matter where we live, and we cannot remain passive or indifferent before the pain of so many of our brothers and sisters. I know it is not so and that all of us are making our own the pain which directly affects so many people, probably even some of our own SFO Fraternity with whom we have not been able make contact. In the face of this tragedy, which affects the whole of humanity, I ask all the Order, all brothers and sisters, to mobilize with passion – their civil organizations that are providing

humanitarian aid to those affected. If it is possible for us, we should do so through our own initiatives or that of the Franciscan Family, but if not, by uniting as Franciscans – sent and supported by our Fraternity – in projects begun by other people or entities of ‘good will’ (R.14).”

Our General Minister continues to share with us that, at the last General Chapter, we assured the Holy Father that we will commit ourselves to his request that we “continue and develop, with all the imagination of charity, our service in favor of the most unfortunate... and to deepen the true foundations of the universal fraternity and to create a spirit of acceptance and a climate of brotherhood everywhere. Let you commit yourselves firmly... to struggle against all attitudes of indifference towards other.”

According to G.K. Chesterton in *Personalism: Francis's Own Revolution*, “What gave him his extraordinary personal power was this: that from the pope to the beggar, from the Sultan of Syria in his pavilion to the ragged robber crawling out of the wood, there was never a man who looked into those brown burning eyes without being certain that Francis Bernardone was really interested in him...”

In a recent monthly publication that focuses on international affairs, *The Economist*, an article entitled *Helping the Survivors* says, “The world’s response to the horrors wrought by the Indian Ocean tsunami has been extraordinary. As well as offering up their sympathy and prayers, people everywhere have dug deeper than ever into their pockets.”

We have been challenged by the tsunami crisis to awaken that sleeping giant within each of us that is called to wash the feet of our brothers and sisters in whatever way possible, regardless of race, religion or culture.

We have witnessed that, truly, God’s people have surfaced in every aspect of our civilization to respond to the needs of others.

Do we have much more to learn from this experience?

“Is there a real, practical experience being learned by us Franciscans as we involve ourselves in the living of, or interaction with, the Gospel and culture in the United States of America?”

(Fr. Steve Gross OFM, Conv.)

Let us begin to explore our relationship with our brothers and sisters around the world. Can we move from our world to God’s world without a tsunami crisis?



Our Call to Conversion of Heart

By Fr. Kevin Queally, TOR

The fact that all Secular Franciscans are called to conversion is not as well known, as it ought to be. Still, some of our Seculars have a good idea about it. In the earliest days of Regionalization, one region considered calling itself “Brothers and Sisters of Penance.” Another region is presently called “Troubadours of Peace.” The call to continual conversion of life is a great part of SFO life. Penance in the proposed title of the Region, is, of course, about the biblical call to repentance. When we are about conversion of heart, we are also about reconciliation. Therefore, we are also called to be “Troubadours of Peace,” as one region’s current name reminds us all.

This interior disposition is one, which leads us to an approach to life which is very different from what one might expect in our culture. Penance is not even understood by many, even in the Church. Many are ready to go to war rather than work for peace, some within the Franciscan order!! Again, the rule tells us to “observe the gospel of our Lord Jesus Christ by following the example of Saint Francis of Assisi...” What would our Father and founder make of this?

The Secular Franciscan is called to a life of gospel living (SFO Rule, #3). One of the qualities, which will help one to live a continual conversion is humility. It is very much related to minority, of course. However, one must understand humility in its proper sense. In the pre-Vatican II days, humility got a rather bad reputation. It seemed to be connected to putting oneself down, never admitting one’s own gifts. Rather, the humble person would go about with his or her head down; it seemed this person was always either praying, about to pray, or just finished praying. Now mind, there is nothing wrong with true devotion and we must “pray always and not lose heart.” (Luke 18:1) Indeed, this was the life of fraternities until the Pauline Rule. It is to be admired and encouraged, but it is not the entirety of SFO life!

In any case, the point here is that humility seemed unreal or unattainable, and perhaps a virtue that was not even desirable, if one needed to “put oneself down” in order to practice it. I remember clearly a sermon from way back when. The friar/priest told us that **humility is truth**. I will never forget that lesson. The one who is humble accepts praise for his gifts and abilities and recognizes and praises within

him/herself the source of the gifts, our Creator! The one who is humble is ready to listen and learn. The humble person will follow the SFO Rule #7 by being willing to listen and change. (SFO Rule #7: “...let them conform their thoughts and deeds to those of Christ by means of that radical interior change which the gospel calls ‘conversion.’”) We might ask ourselves questions like: When was the last time I changed my mind about anything? When did I allow myself to be formed by the gospel or formation part of the fraternity meeting? Do I listen to the talks of the Minister, the Spiritual Assistant, the Sunday or daily homily attentively with an attitude of learning?

The one who is humble will know exactly what the Rule means when in paragraph #9 it says, “The Virgin Mary, *humble* servant of the Lord, was open to His every word and call.” Mary is our model in the faith (Vatican II documents) as well as being the Queen of the Franciscan Order! She was willing to do God’s will in very difficult circumstances. What if she had thought she knew better than the angel, if she had thought that his message was much too questionable to be given credence? Our holy Father Francis recognized this attitude and virtue of humility and encouraged his friars to that willing acceptance of God’s will and instruction that he saw exemplified in Mary.

In Chapter 3 of *The Major Legend of Saint Francis* by Saint Bonaventure, we read: “Go,” the gentle father [Francis] said to his sons, “while you are announcing peace to the people, *preach repentance for the forgiveness of sins*. Be patient in trials, watchful in prayer, strenuous in work, moderate in speech, reserved in manner, and grateful for favors, for because of all these things an eternal kingdom is being prepared for you.” As they **humbly** prostrated themselves on the ground before God’s servant, they accept the command of obedience with a spirit of joy. Then he spoke to each one individually: “*Cast your care upon the Lord, and he will sustain you.*” (Italics in original; bold added by this author) *This lengthy quote is given, not just to show the teachings of Saint Francis given to us by Saint Bonaventure, but to show how the friars accepted the teaching and instructions of our founder. We sometimes give in to arrogance, thinking that we know the right way or the best thing to do. It is around us in the culture. Think of the popular song from some years back, “I did it my way.” The singer said it proudly, assertively. While we do need a good self image, and we need to be sure of our own giftedness, we must always remain open to learn that there might be another way, the Lord’s way, the Lord’s will.*

"Little Weeds"



Kelsey Roberts Age 5

Suffer the Little Children...

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

Jesus loved little children. There's no accounting for taste. Me -- I didn't like children when I was a child. Over the years, I've just become convinced that the best thing about other people's kids is that they *are* other people's kids...

However, I can understand Jesus' feeling for children when I reflect on their qualities. Of course, I'm talking little kids now. Not babies, but preschoolers: those still young enough to be innocent, still operating on instinct. As soon as a kid is old enough to play one parent off against the other, as soon as they're old enough to blame a sibling for their wrong-doing, well, they're **too** old in my book. Prior to that point, though, they have many qualities that I can understand Jesus' loving and wanting the rest of us to emulate.

We're all born selfish. We're the first person we're aware of, ours are the first needs we recognize; it stands to reason that these two topics

are going to consume a great deal of our interest. But once our needs are met, once we're fed and dry, we're in happy-land. Our dependence is a given.

As we get older, we begin to recognize our own abilities. We also become more aware of the world around us and start adding things to our list of "must haves." Ah, yes, all too soon, simply being fed and dry just doesn't cut it anymore! At the same time, we also become more aware of our dependence and start to rebel against it. Somehow, it bothers us to need someone to look out for us and provide for us.

Unfortunately, this need to be independent from our parents – a natural enough need and certainly one that must be present if we're ever to make it on our own as adults – often extends beyond them. It can extend all the way to God. It's not that we consciously decide we don't need God. We just seem to think we don't need Him all the time. He becomes a "crisis God." We don't give Him much thought until our back is to the wall; then the prayers spill forth, the candles get lit, and the beads get a work out.

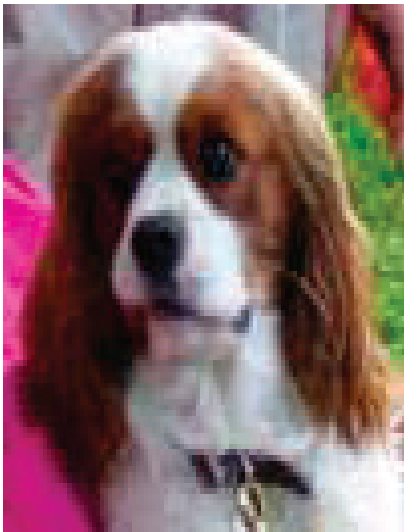
Part of the problem is that we *can* manage on our own to a large extent. When we were small and we got sick, we did the only thing we could do: we cried out to those who were bigger than we were, to those we know would help us. Of course, now if we get sick, we call a doctor, pick up the meds, stay home from work a few days. As a rule, unless we end up in a hospital, we don't usually think to ask God for help. Why bother Him with the sniffles or a sore throat?!

To be honest, I don't think God actually wants to spend all of His time healing sniffles and sore throats. I don't think He minds if we take care of them ourselves. But I do think He might mind our losing sight of the fact that, without Him, we wouldn't be able to do anything. You call the doctor – thank God you have a competent doctor to call. You take medication – thank God for the science and man-hours that went into that medication. Not every prayer we say has to be a "gimme:" thanking God for the ability to meet our own needs is a good habit to get into.

While this relegation of God to the backseat may be part of a natural progression, the trend can be reversed. But it will take a bit of effort. You might say it takes a very adult person to be childlike. It can take a great deal of courage to cry out for help; it can take a great deal of maturity to admit dependence; and it takes a great deal of wisdom to recognize upon whom we're dependent.

Continue on page 23.

Living in the Animal Kingdom of God



Charlie's Family Reunion

By Ray Smecker

...Dogs have eternally been linked with mankind...especially shepherds of sheep... and since I'm a shepherd of three sheep, Hanna, Charlotte and Ashley... Shepherd dog stories are very special...

...and since it was my Shepherd dog Charlie's family reunion...just outside the City of Philadelphia...attending it was absolutely essential...I wanted to meet his other family members...so when we arrived:

"Ray and Megan," said Charles N., the host and breeder of Charlie and his brothers and sisters, "I must admit, your dog Charlie is the most lovable and largest and most beautiful of all the dogs we have bred..."

..."Bet you say that to all of your patrons," I joked. "...He's named after you...we call him Sir Charles..."

"Bet I don't," he said back. "...Charlie is a very special dog..."

"...A Franciscan friend of mine...sent me an email after I told him a story about Charlie...said he was a special dog, quoting me a passage from a book ...about a dog St. Francis of Assisi..."

Here - let me read you his e-mail - I brought it along:

Dear Ray, A touching story about Charlie and Doris. Here is a quote from the book The Secret of Francis of Assisi - A Meditation by Christian Bobin: 'This dog is in the Bible. There are

whales, lambs, birds, serpents, but very few dogs. In fact you know of no other dog but that one, roaming the roads, following the two masters; laughter and silence, playfulness and grace. The dog Francis of Assisi.'"

...It was late when we got home...and Charlie jumped joyfully onto my lap as I sat down to rest. I turned up the reading lamp that hung over my favorite chair and then I reached for "The Challenge" (a newsletter from a spiritual friend, Fr. Phil Dabney, C.Ss.R. of the Redemptorist Order...their Vocational/ Spiritual Director...) ..."Well, Charlie look at this...there's a picture of (Shepherd) Fr. Kevin Murray, C.Ss.R. and his dog Nellie...and listen to this Charlie, ...Father's part lab, part German Shepherd dog serves as hostess at Sarnelli House in West Phila. She takes her job very seriously, standing in the entrance hall waiting for guests (the most abandoned) to arrive. *A friendly pat on the head is her reward...*"

"...see Charlie," I said as I patted him on his head..."*This must be a Redemptorist dog of St. Alphonsus Liguori.* Shepherds and their Shepherd dogs do...have a preference for the most abandoned...Charlie looked up at me with his large brown eyes..."

"It's getting late, Sir Charles; time for some prayers," I said and patted his soft chestnut and white head..."

"Oh look, let me read this special prayer to you from Father's Newsletter from the same article..." ..."*To those who pray, God gives with no sparing hand, but God's riches are infinite, and the more He gives the more He has to give, and therefore, He gives abundantly with unsparing Hand, far surpassing aught we can ask.*" St. Alphonus Liguori

"Now Charlie...see...it's just like St. Augustine teaches...you and Nellie must be ...creatures ordained to serve God's inviolable decrees...the angels."

God Bless ...the dogs of St. Francis, the dogs of St. Alphonsus Liguori, and all of God's ordained creatures. Continue on page 9.

Epilogue: A story "Charlie Did It" is published in [Dog Tales for the Soul](#) and his picture is a part of the back cover. A portion of the proceeds goes to help out some of the most abandoned in a no kill animal shelter in Butler, PA.

Fool...for Christ

By Jean D'Onofrio

Truly, work is a gift from our good and gracious God! As a physical therapist, I am privileged to work in a *life-enhancing profession*. What I “do” should improve the quality of life for my patients, as well as be life giving for myself. However, oftentimes, it is not so much how or with what we busy ourselves in doing that mediates healing, but who we are. My own journey of personal and spiritual growth led me to discover the art of clowning.



Daisy the Clown

The clown, as a figure in society, is seen in many aborigines' societies and in church history dating back to the medieval ages. The clown's whiteface is a symbolic death mask - death to oneself. The vibrant colors are the new resurrected life in Christ. The clown is the servant, the lowest, the clod. And, in her humanity, others are able to see themselves as loved by God.

Since 1990, “Daisy the Clown,” as part of a church-sponsored volunteer ministry, has conducted various programs, workshops and retreats for diverse age groups and abilities, in varied settings including hospitals, hospice centers, child and elder day care centers, schools, and even prison. Daisy has been able to mediate a sense of hope, childlike innocence, spontaneity and fun to an otherwise regimented, boring and routine goal-oriented task driven world of rehabilitation. Daisy evidences to the great power of healing laughter that lies within the child of us.

As I became more engrossed in the spirituality of clowning, and, as I learned more about St. Francis, it seemed only a natural progression to pursue the charism that he so vibrantly lived. Truly, our life is a journey! In 1997, I was professed as a Secular Franciscan. What a gift and a challenge—to live out the values of the clown without the make-up, to put on the life of Christ each day without the clown props for support, to enter into the mystery of healing others by authenticating their experiences.

Some of you may have seen Daisy at the Quinquennial in New Orleans in 2002. What a pleasure it was to share ideas during the workshops. In fact, there are several SFO members who use the art of clowning or puppetry to share the Good News (Patches, and Yes-2-God, to name a few!).

In June of 2003, Daisy was invited to attend the Chapter and Convocation of the Order of Ecumenical Franciscans in St. Louis, Missouri. Daisy presented two workshops that complimented Fr. Masud Syedullah's presentations on the theme “The neighbor God has given me.” Throughout that blessed time together, I was warmly and graciously received, both as clown and as a sister Franciscan. It was a joy to be with such a dedicated group of Franciscans intent on living Gospel values especially in the realm of peace and justice issues.

And yet, the children ask me, “Are you a real clown?” The answer is, like the Velveteen Rabbit, the clown becomes REAL through the loved shared. May you also know much love and receive many clown hugs!

Photo of Daisy the Clown by Dan Muhulland, SFO

Brother Juniper



“You okay? All your hangers are sagging.”

By Fred Mc Carthy, SFO

Throw out a lifeline,
Throw out a lifeline,
Someone is sinking today.
Edward Smith Ufford
Wisdom for the New Millennium
Selected for Hallmark by Helen Exley

Classic Franciscan



St. Francis of Assisi by Anneta Duveen, SFO Copyright 1998

Anneta Duveen, SFO... A Life-long Well of Joy...

By Julia Pearson, SFO, Human Interest Editor

A familiar story in the Fioretti, that is close to every Franciscan's heart is about Brother Leo being lectured by Our Little Poor Man regarding the elusive "perfect joy." With his words, Francis creates a wintry picture of coming through a cold and muddy night to a friar's hut. He knocks on the door, hoping for the physical comforts of warmth and food. But the friar brusquely closes the door, refusing to recognize his own brother. To Leo, Francis has this response: "I tell you that if I kept patience and was not upset -- that is true joy and true virtue and the salvation of the soul."

Anneta Duveen, the first woman elected as the US National Minister, carries this story close to her heart like a poultice. She says it heals the most painful wounds as it reassures that Francis is walking with us through everything. Her life reflects the creative depth of the troubadours themselves. As a sculptor, her *songs* take shape in clay and are then cast in bronze.

Anneta was born May 21, 1924, in Brooklyn, New York. She attended Teachers College at Columbia University, and went out to Iowa University, Iowa City, in the fall of 1941. After Pearl Harbor, she

returned to Columbia University and studied sculpture with Ornozio Maldarelli. Married at 18 to Charles Duveen, Jr., she had three children.

After a divorce in 1954, Anneta returned to Columbia. But instead of getting a degree, she co-authored and illustrated a college astronomy textbook with astrophysicist Lloyd Motz entitled: Essentials of Astronomy. During the six years she worked on the book, she took a course called "Problems of Medieval Thought" taught by Professor Daniel Walsh (who was also instrumental in the conversion of Thomas Merton). Anneta says she received the Gift of Faith during one of his lectures. This led to her Baptism into the Catholic Church in 1958, with St. Pius X as the patron of her conversion. She also returned more fully to her love of sculpture and design.

Most of Anneta's works have gone to the Vatican. She was commissioned by the Holy Father through the OFM Conventuals for a bust of Maximilian Kolbe for Kolbe's canonization. Anneta still feels the richness of the time she spent researching Kolbe, probing and then absorbing his faith. She loves the immediacy of Kolbe's faith: in Auschwitz, Kolbe did not hesitate to present his own life as a replacement for another prisoner, and was condemned to slow death in a starvation bunker. Kolbe's impatience ended up being sanctified. The Duveen bust of Kolbe is now in the private apartment of John Paul II.

The love and warmth of the native Italians bring much joy to Anneta's art and life, from her mentor, Ornozio Maldarelli, who was himself from Naples, to the beautiful people of Florence, where there was an exhibition of her work in the Grand Cloister at Santa Croce.

Her life has been blessed in many ways. In 1976, Anneta married for the second time to Ben Duveen. She claims: "He hooked me by saying he could only be saved by me." Ben became a Secular Franciscan and Anneta describes him as "a wondrous father to all the children." Ben reinforced all of Anneta's interests, which included her work as the US National Minister for six years, and then at the international level, as the first representative of the Seculars for the Justice, Peace and United Nations Representatives. Ben was a travel agent and saw Anneta visit 57 countries. She received an Honorary Doctorate from St. Francis University in Loretto, PA. Her beloved Ben died at the age of ninety-one on September 4, 2003. Anneta cared for her dearest love the last ten years. In spite of his Alzheimer's

Continue on page 23.

The Regional Roundup

By Sandy Neal, SFO, Regional News Editor
Mark-sandy@att.net



St. Katharine Drexel Region

Newly Professed in Ss. Cyril and Methodius Fraternity in Reading, PA are Dianne Fahlfeder, SFO, Joseph and Joan Guenther, SFO, Rose Kohut, SFO, Rita Richel, SFO and Leo Shannon, SFO. These new members were professed on October 24, 2004 at Mass celebrated by Fr. Berad, SJ.

Five Franciscan Martyrs Region



Mary Guoan, SFO was born in New York in 1923. She grew up in Queens, NY and was a long time resident of Brentwood, Long Island before moving to Port Richey, FL in 1973. Mary married John Guoan on June 23, 1962, and has four stepdaughters. She was professed in 1954, and has held many positions within Holy Spirit Fraternity. She has been Minister for seven years and is presently the Assistant Formation Director of her Fraternity. She has held that position for nine years. Her long-time Franciscan ministry is centered on charitable works for the poor and volunteering as Extraordinary Minister at St. Michael's parish.

Mary and her husband, John have made a pilgrimage to Medjugorje, where they met one of the visionaries. She describes this experience as "electrifying." Mary also attended the very first show of EWTN in Alabama.

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St. Francis Region



L. Roger D'Amato, SFO, Mary Lou Blair, Den Milner, SFO Evelyn Schiel, SFO, Jess Green, SFO, Forrest Clark, SFO

Two Hundred & Eighty Franciscan Years

In St. Francis Region six members of St. Francis and Clare Fraternity, Hemet/San Jacinto, CA, Roger D'Amato SFO, 42 years, Mary Lou Blair, SFO 40 years, Den Milner, SFO, 54 years, Evelyn Schiel, SFO, 50 years, Jess Green SFO, 47 years, Forrest Clark, SFO, 47 years, celebrated 280 years of being Seculars at their annual Christmas gathering on December 19, 2004.

More Anniversaries

Anastasia Penczak, SFO of the Alverno Fraternity in Conway, PA, celebrated 20 years on Oct. 4. Henrietta Early, SFO, Cantic of the Sun, 65 years. From St Bonaventure: Dorothy Anger, SFO, 60 years, Ann Harrington, SFO, 45 years, Mary Berger, SFO and Catherine Doherty, SFO, both have 40 years. Leo Gostkowski, SFO, 62 years, Edward Johnson, SFO, 58 years, Steve Herbert, SFO, 52 years, all from Portiuncula Fraternity. Cathy Arsenault, SFO, 50 years and Louise Logan, SFO, 40 years from the Five Franciscan Martyrs Region. Barbara Woessner, SFO, St. Lawrence of Brindisi 50 years. Queen of Angels Fraternity, Saginaw is celebrating 100 years of history in the Saginaw Valley.



In our Hearts And now in Heaven

Marianne Powell, SFO, former council member of the international presidency, passed on recently to be with our Lord. She represented the English speaking

Marianne Powell, SFO

national fraternities. That service ended a while back when she suffered a severe health challenge. She had brain surgery resulting from an infection that took with it her ability to speak and use her limbs. Gradually, she regained much of what she had lost, but not enough for her to return to service with her beloved Secular Franciscan Order. For those who knew her, she remained in our prayers and in our hearts.

Marianne did a fraternal visitation of our national fraternity in 1991; I was a provincial minister then. She admonished us to be less formal, more communal. Then, we were called "The National Directive Board." Again in 1997, she performed a fraternal visitation. The gathering was hosted by Lady Poverty Regional Fraternity; it was my first meeting as National Minister. A few of us met Marianne at the airport late at night; she flew in from Denmark, her home country. Then we all went out to have hot soup. The next day she was given a tour of Pittsburgh. In this way, we got to know her in a social setting, and we learned to love her. She had many friends among the Seculars and the friars in this country.

Regarding the visitation, she was very diligent. I remember reading her report and reflecting how well she had gotten to know us as a national council in such a short time. She really appreciated our Apostolic Commissions and recommended to the international fraternity that they adopt this structure. That recommendation has recently become manifest. From my perspective, the most profound and prophetic recommendation she made in her report was that when we come together at our national meetings (this could apply to every level of fraternity), we are not Executive Council and Regional Ministers and Spiritual Assistants. We are one National Fraternity Council composed of those elements and we conduct business as one fraternity, not as separate entities. This prophetic legacy of

Marianne is now being carried out by our present National Minister, Carol Gentile, SFO, as she brings our National Fraternity Council together.

Marianne, thank you for your good council. May your soul rest in the love of Jesus. You deserve this reward. Pray for us.
William Wicks, SFO

Another First for Holy Family Fraternity in Vernon, NY



Mr. and Mrs. David Dutcher

Our fraternity has established *another first* recently, with our first Franciscan wedding. Cynthia Johnson SFO, was wed to David Dutcher on October 30, 2004. The wedding took place at the Holy Family Church in Vernon, NY.

At the request of the bride, the Holy Family Fraternity of Blessed Kateri Tekakwitha Region was present and raised their voices in song. The opening hymn was "Here I am, Lord" and the communion hymn was the "Prayer of St. Francis."

The ceremony was beautiful, glorifying the Lord and blessing the new covenant for this young couple.

Friendship

Dinah Maria Mulock Craik

OH, THE COMFORT - the inexpressible
Comfort of feeling safe with a person,
Having neither to weigh thoughts,
Nor measure words - but pouring them
All right out - just as they are -
Chaff and grain together -
Certain that a faithful hand will
Take and sift them -
Keep what is worth keeping -
And with the breath of kindness
Blow the rest away.

The Animal Kingdom of God continues:

Use What He Puts Out in Front of You...

By Ray Smecker

...St. Martin de Porres - a Dominican religious brother was much like St. Francis of Assisi. They often made animal welfare and the well being of God's creatures paramount ...and...their spiritual messages were (spiritually) imbedded in their nature related tales about the creatures in God's Beloved Animal Kingdom....and... this famous quote was often highlighted, "*When you seek the Holy, use what He puts out in front of you..*"
St. Francis of Assisi

...We (two), Megan and I, have spent much (grace) and (soul mate) time together in the Animal Kingdom of God, seeking to naturally bask in their defining messages. Here are three of those *Holy Seeking* stories...

Four Legged Rosary Beads

...We were on an overnight (Spring) trail ride, and Megan and I were sleeping in a mini nylon pup tent on a woodsy mountainside that bordered the riding trails that we had been on for most of the day. There were four other couples along and, also, inside their mini tents. We all had our horses tethered to a long bull rope that we had tied between two giant oak trees. It was very late, and everyone was in their pup tent - just like us. I searched for my rosary beads...gone...lost again...once again I had seeded the landscape...so now what do I do?...use my fingers??? I unzipped the tiny tent flap and peeked out. What a serene sight: the smoke from the dying campfire was still wafting skyward, leaving a pungent incense smell. The moonbeams were cascading indiscriminately through the forest canopy, leaving shadows in their wake. The night creatures were all about and prowling. The crickets were chirping and the horses were snoozing. Five on one side of the tether rope and five on the other side...Ten horses...all knotted together and glistening in the moonlight... So I used what He had put out in front of me.

Saddleback Soul Mates

...Megan and I are saddleback soul mates too. One day we were racing our Morgan horses, neck and neck, up the long hill and heading home. The autumn breezes carried the fall fragrances and many of the multi-colored leaves into our path. And then it happened; our horses stopped on a dime...and we held on tight. They reared up high, their manes were flying in our faces: And then we saw what they had sensed - a gorgeous Red Fox, one of God's most illustrious sable colored and silent creatures, the sleuth of the wild dog world. He was standing up on his hind legs, and there we all were...eyeballs to almost eyeballs. Three of God's most beautiful creatures were posturing for the same space. The majestic color of the sleek fox matched the color of my wife's horse, Brandy, and my black mare sparkled as the sunlight bounced off her lathered body. It was one of God's many magic saddleback soul mate moments. The horses finally came down to earth and we did too and they veered off to the left. The gallant fox vanished to the right, his sleek red coat melting into the distant fall foliage.

The Sheep Hole

...We rode down the long winding and dusty hill. Our horses were panting under our weight and under the heat of the late June sun. So we steered them to "The Sheep Hole" in the nearby fast flowing stream below. ...We saw the top of "The Hole" shimmering in the sunlight---"The Hole" that Nature had some how camouflaged from mankind in automobiles that very often lurked nearby. You could only see it from atop a horse; and we saw it and our horses saw it and they raced up to the edge of the cool pool and watched as the minnows scurried for the cover of the nearby red rock ledges. Our horses plunged in with us on board...And then we were all swimming with the fish and minnows and bugs and all the water creatures that inhabit this secluded "Sheep's Hole" kingdom ...watering hole...and we all joined up - sharing the moments in this paradise...with all of God's Creatures...that inhabited His hallowed ground. "*Hallowed be thy Name...*"



The Lighter Side of Life

Ken Beattie, SFO Humor Editor

And In A Year I'll Be Five

A man escaped jail by digging a hole from his jail cell to the outside world. When finally his work was done, he emerged in the middle of a preschool playground. "I'm free, I'm free!" he shouted. "So what," said a little girl. "I'm four."

Missing Persons Bulletin!

A couple had two little boys, ages eight and ten, who were excessively mischievous. The two were always getting into trouble and their parents could be confident that if any mischief occurred in their town, their two young sons were involved in some capacity. The parents were at their wit's end as to what to do about their sons' behavior. The parents had heard that a clergyman in town had been successful in disciplining children in the past, so they contacted him, and he agreed to give it his best shot. He asked to see the boys individually, so the eight-year-old was sent to meet with him first. The clergyman sat the boy down and asked him sternly, "Where is God?" The boy made no response, so the clergyman repeated the question in an even sterner tone, "Where is God?" Again the boy made no attempt to answer, so the clergyman raised his voice even more and shook his finger in the boy's face, "WHERE IS GOD?" At that, the boy bolted from the room, ran directly home, and slammed himself in his closet.

His older brother followed him into the closet and said, "What happened?" The younger brother replied, "We are in BIG trouble this time. God is missing and they think we did it!"

Lost

The computer swallowed grandma. Yes, honestly it's true. She pressed "CONTROL" and "ENTER" and disappeared from view. It devoured her completely; the thought just makes me squirm. She must have caught a virus or been eaten by a worm. I've searched through the recycle bin and files of every kind; I've even used the internet, but no-thing did I find. In desperation, I asked Jeeves my searches to re-fine. The reply from him was negative, not a thing was found "online." So, if inside your "INBOX," my Grandma you should see, please "COPY," "SCAN" and "PASTE" her and send her back to me!

Church Bulletin Bloopers:

The Fasting & Prayer Conference includes meals.

The sermon this morning: "Jesus Walks on the Water." The sermon tonight: "Searching for Jesus."

Ladies, don't forget the rummage sale. It's a chance to get rid of those things not worth keeping around the house. Don't forget your husbands.

The peacemaking meeting scheduled for today has been canceled due to a conflict.

Remember in prayer the many

who are sick of our community.

Don't let worry kill you off – let the Church help.

Miss Charlene Mason sang "I will not pass this way again," giving obvious pleasure to the congregation.

For those of you who have children and don't know it, we have a nursery downstairs.

Next Thursday, there will be tryouts for the choir. They need all the help they can get.

Barbara remains in the hospital and needs blood donors for more transfusions. She is also having trouble sleeping and requests tapes of Pastor Jack's sermons.

Irving Benson and Jessie Carter were married on October 24, in the church. So ends a friendship that began in their school days.

At the evening service tonight, the sermon topic will be "What Is Hell?" Come early and listen to our choir practice.

Please place your donation in the envelope, along with the deceased person you want remembered.

The church will host an evening of fine dining, super entertainment and gracious hostility.

Low Self Esteem Support Group will meet Thursday at 7 PM. Please use the back door.

Weight Watchers will meet at 7 PM at the First Presbyterian Church. Please use large double door at the side entrance.

Taking Formation on the Road...



By Anne Mulqueen, SFO
NAFRA Formation Co-chair
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410-592-2662

Psalm 119: 66 says, “*Teach me good judgment and knowledge.*” Only the Holy Spirit can fill us with light and understanding. Our task is simply to be open to the Lord’s instruction.

At its annual meeting in October, the National Fraternity approved a series of *On-the-Road Formation Workshops* that will outline the essential elements of a solid formation process and improve consistency in formation practices. While formation workshops have been conducted on a limited scale before, these will be the first to accommodate all U.S. regional fraternities. The first workshop could be held as early as May.

Minister General, Encarnacion del Pozo, during her visitation meeting with the Executive Council, mentioned how pleased she was with the scope of the project and its unique opportunity to reach all members with essential formation information.

The weekend workshops will cover the orientation, inquiry, candidacy, and ongoing phases of formation and will address such critical aspects as discerning a vocation in others, adapting the Ritual to the situation of the fraternity using it, and the use of

sponsors. The sessions will outline the responsibilities of local and regional formation directors, and their relationship with their executive councils, and the role of the spiritual assistants. Participants will also be briefed on important formation aspects of the Constitutions and National Statutes.

The National Formation Commission, as a body, recognizes a need for more direct and innovative information sharing with formators at all levels of fraternity. Face-to-face interaction, question and answer sessions, dialogue and feedback will promote a unified and concrete formation process while still encouraging adaptation to individual needs.

While the workshops will address secular spirituality and gospel living as illuminated by our Rule, they are intended to be—first and foremost—practical sessions. For instance, the workshops will help fraternities identify and access needed resources, adapt their sessions to the way adults learn, and improve their record-keeping. Time will be built into all sessions for participants to share problems they’ve encountered during the formation process and to ask questions of the national presenters and each other. Each workshop participant will receive a formation booklet, and other materials that they can take to their fraternities for distribution. The workshops will be conducted in regions or “regional clusters” over a four-year period. While designed to be especially useful

for local and regional formation directors, spiritual assistants, and council members, the workshops are open to all fraternity members.

Carol Gentile, National Minister, sees this as an exciting opportunity for practical, hands-on application of formation. She encourages local and regional fraternities to start a dialogue about participation.

To schedule a Formation Workshop in your area:



Please contact the National
Formation Co-chairs:

Anne Mulqueen, SFO
Anne_Mulqueen@juno.com

Teresa Baker, SFO
NFCCochairs@aol.com

National Formation Members
Claire Breen, SFO
Carlos Calderon, SFO
Dcn. Oscar Perez, SFO
Fr. Richard Trezza, OFM

The Transforming Power of the Eucharist



Power to Love

By Fred Young, SFO
NAFRA Ecology Comm.
Memberfyoung@up.net

When we sit in adoration of the Holy Eucharist, we witness the real presence of Christ in the Sacrament and the Sacrifice he made for us under the appearances of bread and wine. *The Catechism of the Catholic Church* provides profound teachings on the Eucharist and explains that it occupies a unique place as “The Sacrament of Sacraments” (1211).

On Holy Thursday of 2003, Pope John Paul II published his encyclical *Ecclesia de Eucharistia*, which is an explanation of how “The Church Draws Her Life From the Eucharist.” This document serves as the clarion call for all of us to celebrate “The Year of the Eucharist” (October 2004 October 2005). Why is the Eucharist so important and why are we as Catholics in celebration of it? Because, the Eucharist is the “source and summit of the Christian Life” (1324), the entirety of the Church, namely Christ himself, is embodied in the Eucharist. When we participate in the Holy Mass, we witness Christ's Perfect Sacrifice for us, and in Holy Communion, we are united with Christ in his true Body and Blood. Through the power of the Holy Spirit, we recognize that God is Love. God created humankind out of love for us and, fundamentally, calls us to love him and each other. This

unique authority and gift allows us to perfectly love as our Creator intended. Love leads to Christian Holiness. This is a call to the fullness of Christian life and the perfection of charity. This spiritual progress “tends toward evermore intimate union with Christ” (2013 2014).

Love extends beyond our love for each other to everything in the universe. We need not look further than *The Apostles' Creed* to recognize that God created both the Heaven and the Earth. Creation is, therefore, “the beginning and the foundation of all of God's work” (198). We, as followers of Christ, have been commanded to tend to the garden that God created (Genesis 2:15). We are to be stewards and demonstrate our love for God by preserving his Creation. Pope John Paul II clearly understands this and perfected the teachings of the Church by issuing his landmark statement *The Ecological Crisis: A Common Responsibility* on December 8, 1989. It is a comprehensive, logical, insightful, and spiritual proclamation that reverberates with urgency.

As Franciscans, we have both a theological and historical connection to nature. It is not coincidental that our namesake, St. Francis of Assisi, is the Patron Saint of Ecology. Even though we are all flawed and are sinners, we can demonstrate our love for God and his Creation by honoring nature. It's not a task that is beyond the ability of any of us. When you go for a walk bring a trash bag and pick up cans, papers, and other refuse. Recycle, use public transportation or carpool. Buy organic, compost or perform manual labor instead of employing motorized

conveniences. The list goes on-and-on and stems from common sense and simplicity in all things.

God simply loves us more than any of us will ever realize. Your simple selfless acts are a testament to the love of God and his Creation.

The Transforming Power of the Eucharist



Power to Love

By Richard Fetkovich, SFO
NAFRA Family Commission Member
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The Holy Father is recommending that during the year 2005, we focus on the Body and Blood of our Lord. He suggests that this year be noted as the “Year of the Eucharist.” At our meeting of the National Chairs in October, we came up with a theme that we would focus on when writing our articles for TAU-USA, in keeping with the Holy Father's suggestion. Our overall theme will be “The Transforming Power of the Eucharist.” The overall theme was then broken down into four sub-topics or powers, one of which I would like to share with you. Let us look at the Eucharist and the Power to Love.

When speaking to a crowd on one occasion, Christ was asked about the idea of an eye for an eye - a tooth for a tooth. His reply was that this was before He came. He was now preaching a new idea and it was to forgive your enemy. Forgive your enemy and those who hurt you and love them. He said He came to preach love, but more specifically - unconditional love. He wants us

to love not only those who hurt us or that we don't care for, but also those people we don't even know. He would later go on to give a good example of His words. He would die a horrible death to save sinners and would forgive all those who crucified Him. What a tremendous example of "unconditional love." The life of ETTY HILLESUM, a Dutch Jewish woman exterminated by the Nazis at Aushwitz in 1943, at the age of 29, is another example of unconditional love. Although she was of the Jewish faith, you will be able to see the love of the Eucharist at work in her heart and words. An Interrupted Life is the title of the diary she kept the last two years of her life. In one entry, she wrote to a Jewish friend who was understandably embittered and hateful of the Germans. "Kaas, we have so much work to do on ourselves that we shouldn't be thinking of hating our so-called enemies. Each of us must turn inward and destroy in himself all that he thinks he ought to destroy in others. And remember, every atom of hate we add to this world makes it still more inhospitable." In another entry she wrote, "All disasters stem from us. Why is there a war? Perhaps because now and then, I might be inclined to snap at my neighbor. Because I and my neighbor and everyone else do not have enough love. Yet, we could fight war, and all that grows out of it, by releasing each day, the love that is shackled inside us and giving it a chance to live.

Let me close with a thought from Leo Buscaglia, the noted educator, author and lecturer, "You find love by reaching out to people, especially lonely people. You reach out to them not only

with love, but with patience, trust and understanding." I believe this and know that you find love because *LOVE BEGETS LOVE*. In my humble opinion, this is what "The Transforming Power of the Eucharist - the Power to Love" is all about.

The Transforming Power of the Eucharist



Power to Love

By Dale Anesi, SFO
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Celebrating the Year of the Eucharist can be an occasion to reflect, not only on what receiving the Eucharist means to us personally, but also how we can take what we receive and bring it to the rest of the world. This is a time, as Pope John Paul II says, for "starting afresh in Christ." It is a time for us to bring the "Transforming Power of Love" to all whom we meet. This corresponds to the origins of the Eucharist, when, during the Last Supper, Jesus pledged His love and promised to never leave His people. What does this mean to us now? How can we pledge our love and use it to transform the youth of today? Think back to your own childhood. Was there someone who had an influence on your life? It could be your parents, grandparents or another relative. How about a teacher? Someone from the church you attended? These people had a positive effect on your life. The lessons taught by them helped you become the

person you are today.

In my youth, it was my grandfather who influenced me most. He is a very quiet man, but his actions and the way he carried himself was, and is, a very good example for me. I do not remember his ever telling me that he loved me, but I do know that he wanted the best for me and he always tried to help me in any way that he could. I remember the time he came to see me in a Christmas play. He and my grandmother were the only two family members to come and see me perform in the play. Nothing was said, but the fact that he was there was powerful to me. The reason is, that was the day my sister and I were going to visit him for Christmas. He drove from Pennsylvania to pick us up. That was the "Power of Love" for me.

What can you do for a young person in your life? Know that it is your presence in their life that's important to them.

Besides that, here are some things for you to try: Go to our web site at www.franciscanyouthusa.com and check out our Lenten 2005 "H2O Project" and participate.

Life Teen - this is an international Catholic ministry that serves the Church and leads teens closer to Christ. Perhaps your parish is currently running a Life Teen program. If so, volunteer to help. If not, maybe another parish close by is. Better yet, start one yourself.

Youth Conferences - attend a Youth Conference in your area. These conferences allow you to meet others interested in providing programs specifically for our Youth. Check on-line or with your local Diocesan office.

Big Brother/Big Sister – this organization helps children reach their potential through professionally supported, one-to-one relationships. This is one of the premier mentoring programs around today. There are other things going on at the parish level. Perhaps the youth group is putting on a play that needs attendance. Parties can be given for the altar servers. Some parishes dismiss some of the youth for the special scripture readings during Mass. Some have an affiliated school.

How can you bring the Transforming Power of Love to our youth? You are only limited by your imagination. The most important thing is that you do *something*.

Like the saying attributed to St. Francis, “*Preach the Gospel always; if necessary use words.*”

The Transforming Power of the Eucharist



Power to Love

By Pauline Cahalan, SFO
NAFRA Work Commission Chair
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I don't know about anyone else but when I contemplated writing an article about the power to love, the Eucharist, work, and Franciscan Spirituality, of these deep, broad, profound and dynamic subjects, the task seemed really daunting for me, a Secular. However, as has happened every time I've had to write anything for publication amongst Franciscans (you'd think I'd get trusting enough that nagging thoughts about how to do

this would not come as often), the Holy Spirit just moved right in. At our SFO meeting last night, I mentioned to Deacon Sean that I was about to do this and could use some suggestions. Turns out he has actually preached about this. One of his first sentences was the inspiration for what follows.

We have all heard the saying, “You are what you eat.” At no time in our lives is that a more appropriate saying than when we consume the body and blood of Christ. Of course, we don't literally become Christ, but we are God's earthly daughters and sons. We are the hands, hearts, and physical presence of a Christ no longer on earth but still needing the work of our hands done. For many of us, we receive the Eucharist into our own hands, those same hands

with which we do God's work. We receive **Christ** each time we receive the Eucharist. This is one of the joys of the Catholic Church. We don't just receive representations or symbols. We actually receive Christ! What an amazing gift! Along with that gift come responsibilities.

No matter whether we put out our hands to receive the host and handle the cup, or open our mouths for Christ to be placed on our tongues, this realization gives one pause about the conditions of our hands and mouths if they are going to receive Christ and be Christ to others as we go about our lives.

What loving things are we doing with our hands? Is our touch always a loving touch? When we handle anything do we say a quick prayer for those folks whose hands toiled to make possible what we have, whether in an industrial, farming, or

commercial setting? Do we take care of our hands so they may continue to receive Christ and do the work we were put here to do?

What about our mouths? What comes out of them in the way of words, tone of voice, openness, and ability to close the mouth, be still, and really listen to others? Depending on the topic and our thoughts about it, it may be major, but loving, work to keep one's mouth shut at times. At my job or in fraternity, am I one who unites or divides during discussions, meetings, lunch times, emails, etc.? Do I spread gossip or stop it and verbalize my rationale to those who think I should be the recipient of such goings on?

Carol Gentile, SFO, is quoted as saying, “When the image of Christ in you meets the image of Christ in me, the Word of the Lord is made flesh and together we can form the perfect Body of Christ.”

As Francis lived his life, after hearing his calling from God, he worked really hard to see the image of Christ in everyone he met and strove to be of such countenance that others would see the image of Christ in him. This is fundamental to the spiritual journey we each walk.

I am truly grateful that God could see how much we would continue to need the presence of Christ in our daily lives, long after the Ascension, and gifted us the Eucharist. To me the Eucharist is truly God's love for each of us made visible. May the grace of this wonderful Sacrament continue to sustain us as we make our daily journey doing whatever of God's work we are led to do in that moment.

The Transforming Power of the Eucharist



Power to Love

By Carolyn Colburn, SFO
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“Through the new life that Christ has bestowed on us, we can recognize one another as brothers and sisters, despite every difference of language, nationality and culture. In a word, by sharing in the one bread and the one cup, we come to realize that we are “God’s family” and that together we can make our own effective contribution to building a world based on the values of justice, freedom and peace.” (John Paul II World Day of Peace Message 2005 # 12.)

When we recognize all persons as brother and sister to us, we are practicing the virtue of *solidarity* that John Paul II defined as love going outward to embrace all persons in all nations. Solidarity is a Christian virtue since love of others, even enemies, is required of Christ’s disciples. (Matthew 5:43-48)

According to the *Catechism of the Catholic Church*, “The Eucharist commits us to the poor. To receive, in truth, the Body and Blood of Christ given up for us, we must recognize Christ in the poorest.” (# 1397)

Our Seraphic Father, Francis, as a result of his conversion, was able to look on all persons in the same loving, merciful way that God looked upon them. His further understanding of God’s love included all created things.

Our Rule expresses it this way: *“As the Father sees in every person the features of his Son, the first-born of many brothers and sisters, so the Secular Franciscans with a gentle and courteous spirit accept all people as a gift of the Lord and an image of Christ. A sense of community will make them joyful and ready to place themselves on an equal basis with all people, especially with the lowly for whom they shall strive to create conditions of life worthy of people redeemed by Christ.”* (Rule XIII)

Who are the “lowly,” and where can they be found? In the US, the working poor can be called “lowly.” The working poor work full time but do not earn a large enough wage to cover expenses for food, clothing and shelter in the area in which they live. They must turn to charities for the necessities of life. The statistics for the United States are shocking. Almost 35 million Americans, 12% of the population, live *below* the poverty line of \$18,810 a year for a family of four, \$12,000 for a family of two, \$9,000 for a single person. A full-time worker earning the national average minimum wage of \$5.15 an hour earns about \$10,712 a year. Many minimum wage workers are single parents with children to support.

The “lowly” are found every place we are. We encounter them every day: bagging our groceries, serving our fast foods, cashiering at the discount stores, mowing our lawns, cleaning our houses and offices, and attending our parents in their nursing homes. Many are illegal immigrants who are often exploited by employers. There are from 6 to 8 million illegal immigrants living and working in the United States.

Among workers in the US, the working poor are truly “the least of these.” (Matthew 25:40)

How do we place ourselves on an equal basis with the “lowly?” We are present to them when we meet, and we advocate for them. SFOs can join with the US Catholic Bishops in their program of legislative advocacy. If the program is in place in your parish, join in it. If it is not, you can join with other Secular Franciscans in our SFOPJNet, which is an SFO peace and justice information and advocacy network. Send an e-mail to me, and I will help you get started.

Want to Give your Fraternity an Epiphany Party next Jan?

OFM, Conventuals

What is needed? A place: A fraternity member’s home. Gifts: Everyone brings a homemade or inexpensive gift (marked for man, lady, either). Scriptures: One for each party guest on same colored paper. Put in a box. Franciscan Saints Names: One for each guest on a different colored paper. Put these in another box. Blank paper strips: One for each guest in two different boxes. As guests arrive, they write their names on one blank and the name of a deceased person on the other blank. Put in boxes. Prayer and Song to Holy Spirit: To be said and sung by all. As each person arrives: Write their name on a sheet of paper. You will use this sheet to call up each person to receive a *scripture, a saint for the year, the name of person to pray for, and a deceased person to pray for*. These scriptures and names are picked from the boxes and each read out loud by four different people. Each person picks their own gift. Serve potluck dessert and beverages.

National Fraternity of the Secular Franciscan Order - USA

Quarterly Financial Report for Calendar Year 2004

GENERAL FUND REPORT AS OF DECEMBER 31, 2004

Quarter Ending On:		3/31/2004	6/30/2004	9/30/2004	12/31/2004	TOTAL FOR YEAR	BUDGET for 2004
Acct #	INCOME						
6110	PER CAPITA	14,545.00	45,444.00	34,435.00	18,318.00	112,742.00	119,000
6120	INTEREST	124.48	159.93	213.85	103.88	602.14	1,000
6200	FORMATION SALES	10,715.85	7,739.18	8,716.70	11,245.34	38,417.07	35,000
6140	MISCELLANEOUS		90.00	49.00	110.00	249.00	500
	TOTAL INCOME	25,385.33	53,433.11	43,414.55	29,777.22	152,010.21	155,500

EXPENSES							
7110	CIOFS PER CAPITA				8,335.00	8,335.00	9,000
7120	NEWSLETTER	13,936.05	4,449.22	8,864.42	12,955.66	40,205.35	31,000
7130	ANNUAL MEETING			9,315.12	26,213.50	35,528.62	30,500
7140	COUNCIL OFFICERS	2,767.27	2,896.95	2,263.75	5,650.01	13,577.98	12,000
7150	COUNCIL MEETINGS	7,390.35	5,261.26	1,236.46	1,134.01	15,022.08	14,500
7160	CIOFS VISITATION				2,500.00	2,500.00	3,000
7180	FORMATION-PRINTING	648.22	7,997.28	10,242.59	12,169.45	31,057.54	20,000
	COMMISSIONS:						
7181	FORMATION	1,269.43	3,209.14		2,745.13	7,223.70	8,000
7182	PEACE & JUSTICE	2,286.02	1,131.47		631.96	4,049.45	5,000
7183	FAMILY	1,948.72	-730.25	86.08	1,321.16	2,625.71	4,000
7184	WORK	1,218.37		652.00	637.40	2,507.77	3,000
7185	ECOLOGY	1,960.00	167.89	335.39	100.00	2,563.28	5,000
7187	YOUTH	1,336.92	736.52	179.67	709.46	2,962.57	3,000
7188	ECUMENICAL COMMITTEE	1,898.35	1,691.04	767.80	299.14	4,656.33	5,000
7199	CNSA		3,000.00			3,000.00	3,000
7311	All COMMISSION CONF.	1,590.43	9,439.26	6,611.27	-813.79	16,827.17	17,000
7171	MULTICULTURAL CMTTEE				3,103.82	3,103.82	4,500
7172	PEACE AWARD CMMTTEE						500
7173	NATIONAL ARCHIVES						
7197	OTHER			933.50		933.50	
	TOTAL EXPENSES	38,250.13	39,249.78	41,488.05	77,691.91	196,679.87	178,000

NET INCOME(EXPENSE)	-12,864.80	14,183.33	1,926.50	-47,914.69	-44,669.66	-22,500
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Bank Balances of General Funds:

Beginning: CHECKING - HSBC	-2,695.41	-433.39	53,551.45	6,897.37
SAVINGS - HSBC	101,783.78	86,656.96	46,855.45	95,436.03
FI SOLIDARITY C U	15,000.00	15,000.00	15,000.00	15,000.00
MERCHANT ACCOUNT	1,000.00	1,000.00	1,000.00	1,000.00
TOTAL - Beginning Bal.	115,088.37	102,223.57	116,406.90	118,333.40
Ending: CHECKING - HSBC	-433.39	53,551.45	6,897.37	4,053.88
SAVINGS - HSBC	86,656.96	46,855.45	95,436.03	50,364.83
FI SOLIDARITY C U	15,000.00	15,000.00	15,000.00	15,000.00
MERCHANT ACCOUNT	1,000.00	1,000.00	1,000.00	1,000.00
TOTAL - Ending Balance	102,223.57	116,406.90	118,333.40	70,418.71

NATIONAL FRATERNITY OF THE SECULAR FRANCISCAN ORDER- USA

APPROVED BUDGET FOR 2005

OCTOBER 22, 2004

Account # --- INCOME -----	BUDGET 2005 \$10/MEM	2005 PER CAPITA
6110 FAIR SHARE @ \$10 (16,000 mem)	160,000	10.00
6120 INTEREST	1,000	0.06
6200 FORMATION BOOK SALES	35,000	2.19
6140 MISCELLANEOUS	500	0.03
TOTAL INCOME	196,500	12.28
--- EXPENSES -----		
7110 CIOFS PER CAPITA	8,000	0.5
7145 CIOFS MEETING	6,000	0.375
7120 NEWSLETTER	30,000	1.88
7130 ANNUAL MEETING	40,000	2.50
7140 COUNCIL OFFICERS	15,000	0.94
7150 COUNCIL MEETINGS	15,000	0.94
7160 CIOFS VISITATION		0.00
7180 FORMATION - PRINTING	25,000	1.56
7135 QUINQUENNIAL		0.00
7311 ALL COMMISSION CONFERENCE		0.00
7181 FORMATION	13,000	0.81
7182 PEACE & JUSTICE	5,000	0.31
7183 FAMILY	5,000	0.31
7184 WORK	3,000	0.19
7185 ECOLOGY	5,000	0.31
7187 YOUTH	6,000	0.38
MISCELLANEOUS:		
7188 ECUMENICAL COMMITTEE	5,000	0.31
7171 MULTI-CULTURAL COMMITTEE	4,500	0.28
7172 PEACE AWARD COMMITTEE	500	0.03
7173 ARCHIVES	5,000	0.31
7199 CONF. NAT. SPIRITUAL ASSIST.	3,000	0.19
TOTAL EXPENSES	194,000	12.13
NET INCOME (DEFICIT)	2,500	0.16

National Fraternity of the Secular Franciscan Order - USA

Quarterly Financial Report for Calendar Year 2004

RESTRICTED FUNDS REPORT

Acct#	DUNS SCOTUS GRANTS	BEGINNING	Quarter Ending On:				ENDING
		BALANCE	3/31/2004	6/30/2004	9/30/2004	12/31/2004	BALANCE
8220	LEGAL & OTHER EXPENSES	2,612.47	0.00	0.00	0.00	0.00	2,612.47
	OTHER RESTRICTED FUNDS						
7307	DONOR FUND	11,180.75	-185.95	-4,038.20	-1,000.00	-3,000.00	2,956.60
7310	CIOFS OFFICE FUND	0.00	166.00	500.00	0.00	-666.00	0.00
7313	ARCHIVES FUND	3,607.89	-642.23	-2,415.57	-791.18	245.02	3.93
7314	FORMATION COMM FUND	5,000.00	0.00	0.00	-1,000.00	0.00	4,000.00
7315	ECUMENICAL COMM FUND	2,000.00	750.00	0.00	0.00	-1,000.00	1,750.00
7335	QUINQUENNIAL FUND	23,441.17	-15.00	-15.00	-15.00	-15.00	23,381.17
7311	ALL COMMISSION FUND	-1,239.09	0.00	1,239.09	0.00	0.00	0.00
7316	WW APPRECIATION FUND	850.00	250.00	-1,100.00	0.00	0.00	0.00
7317	ACC GRANT FUND	0.00	0.00	45,851.59	-45,517.86	-328.79	4.94
	TOTALS	47,453.19	322.82	40,021.91	-48,324.04	-4,764.77	34,709.11

DUNS SCOTUS SECULAR FRANCISCAN FORMATION TRUST FUND

-----		Available	Investment	Total
		for Grants	Account	Value
12/31/01	Trust Fund Balance	7,275.22	462,650.00	469,925.22
	Investment gains/losses	104.48	-86,476.00	-86,371.52
	Grants Approved	-3,000.00		-3,000.00
	Grant Refunds	5,052.69		5,052.69
12/31/02	Trust Fund Balance	9,432.39	376,174.00	385,606.39
	Investment gains/losses: First Quarter	16.00	-5,688.00	-5,672.00
	Investment gains/losses: Second Quarter	10.00	44,678.00	44,688.00
	Investment gains/losses: Third Quarter	10.00	22,048.00	22,058.00
	Investment gains/losses: Fourth Quarter	9.00	32,043.00	32,052.00
12/31/03	Trust Fund Balance	9,477.39	469,255.00	478,732.39
3/31/04	Investment gains/losses: First Quarter	9.00	9,045.00	9,054.00
6/30/04	Investment gains/losses: Second Quarter	12.00	6,851.00	6,863.00
9/30/04	Investment gains/losses: Third Quarter	14.00	-11,429.00	-11,415.00
12/31/04	Investment gains/losses: Fourth Quarter	16.00	546.72	562.72
12/31/04	Trust Fund Balance	9,528.39	474,268.72	483,797.11

NAFRA

REGION SUMMARY REPORT FOR 2004

Name of Region	Report Year	Prof Paid	Cand	Inqu	Regular Frats	Emerg Frats	Youth Frats	FAIR SHARE Paid for 2004	FAIR SHARE PAID for 2003
OHANA 'O KE ANUENUE	2004	49	5	11	3	2	0	343	
FIVE FRANCISCAN MARTYRS	2004	694	86	48	34	3	0	4858	
ST. FRANCIS	2004	928	76	92	29	3	2	6496	
BL. JUNIPERO SERRA	2004	632	59	56	29	1	0	4424	
TROUBADOURS OF PEACE	2004	293	23	25	13	1	0	2051	
QUEEN OF PEACE	NR 2004	498			31			3486	
DIVINE MERCY	NR 2004	848			28			5936	
ST. MARGARET OF CORTONA	NR 2004	786			31			5502	
ST. THOMAS MORE	2004	211	34	4	8	0	0	1477	
MOTHER CABRINI	2004	806	54	37	25	2	0	5642	
ST. JOAN OF ARC	NR 2002								
BRO & SIS OF ST FRANCIS	2004	328	71	70	24	2	0	2296	
EXALTATION OF THE HOLY CROSS	2004	96	7	2	3	1	0	672	
FRANCISCANS OF THE PRAIRIE	2004	309	10	16	9	1	0	2163	
HOLY TRINITY	2004	360	40	42	20	5	0	2520	
LA VERNA	2004	619	13	15	21	0	0	4333	
OUR LADY OF INDIANA	2003	335	37	22	17	0	0		2345
LOS TRES COMPANEROS	2004	348	32	22	23	2	0	2436	
LADY POVERTY	2004	565	46	37	30	0	0	3955	
ST. KATHARINE DREXEL	NR 2004	920			38			6440	
ST. MAXIMILIAN KOLBE	2004	596	39	39	22	1	1	4172	
BL. KATERI TEKAKWITHA	2004	565	33	24	30	1	0	3955	
SANTA MARIA DE LAS MONTANAS	2004	183	29	19	13	1	0	1281	
OUR LADY OF THE ROCKIES	2004	85	2	8	7	0	0	595	
ST. CLARE	NR 2004	244			9			1708	1953
OUR LADY OF GUADALUPE	2004	396	44	33	24	1	2	2772	
FR SOLANUS CASEY	2004	968	55	49	36	0	0	6776	
OUR LADY OF THE ANGELS	2004	1079	82	45	47	0	0	7553	
ST. ELIZABETH OF HUNGARY	2004	960	28	35	46	1	0	6720	
THE TAU CROSS	2004	948	168	39	41	2	0	6636	
JUAN DE PADILLIA	2004	178	6	2	12	1	0	1246	
TOTALS		15827	1079	792	703	31	5	\$108,444	\$4,298
								FOR 2004	FOR 2003
no report filed =	NR							TOTAL FAIR SHARE RECEIVED IN 2004	\$112,742

file = RegionReport12-31-04 2004

"Our Stories"

Charles J. Prinz, "Uncle Charlie"



Front: Uncle Charlie and Friend

Born January 19, 1925 – Went to the Lord – January 23, 2005

By Carlos Calderon, SFO Regional Minister,
Five Franciscan Martyrs, Florida

I sat around just thinking how do you explain an Uncle Charlie to people that never met him, for those of us who knew him he was just "Uncle Charlie." He was a person who rarely had a bad word for anyone but always had some thing good to say, who blessed himself fifteen times when he entered the house as he passed the statue of the Blessed Mother outside the house, who's bedroom looked like a shrine for the Blessed Mother, and the Sacred heart of Jesus was over his bed.

Uncle Charlie appeared slow to some until they began to know him. He was truly gifted and even with little education, he still could hold conversation with the best of them.

There was a time that I remember that he would not leave the house, he was afraid and, no matter what we said or did, he felt safer in the house. Because of this we could not get him to the doctor or get any services for him. Finally we convinced someone from social security to come to the house and after several weeks of evaluations he was awarded a disability and we were able to get him much needed services. At this time now he was in his late fifties. For a long time after he still would not leave the house. One day I asked if he could take the garbage out because I hurt my back. Reluctantly he did it and from that day on he would not let anyone take out the garbage.

My children and my grandchildren loved him dearly. They could talk to him about almost anything. Their friends all called him Uncle Charlie. In fact everyone knew him as Uncle Charlie. I remember that Fr. Victor, Pastor of St. Joseph's Church in Schoharie NY would bring him

Communion and sit and talk to him; he loved those visits with Father.

Before Uncle Charlie had the accident that caused much of his problems he was a movie freak, that is he enjoyed going to the movies - about three a day, some of you will remember that there were three pictures playing so sometimes he would see nine a day. His memory was really quite good. I would constantly challenge him about who was the director of the picture we were watching, not only did he know them he could name the photographers and mostly all mentioned in the credits. He was able to do that till the day he was called home.

It's hard to tell you about Uncle Charlie without telling you about his love for God and Mary and how he would sit and watch all the religious programs on TV, then explain them to the kids. His smile was always there, I guess I was the only one he annoyed - I would yell and he would look at me and just say *whoa boy* and smile. I cannot begin to tell you how much I will miss the *whoa boy* and how he would sneak into the kitchen in the middle of the night when he thought we were sleeping to get cake or something else he shouldn't eat. I would catch him and say Uncle Charlie you're going to get sick if you keep eating that junk. *Whoa boy*, he would say and go back into his room. turn on his television and proceed to holler at the set yelling, *watch out he's behind the tree*, and I would shake my head and smile.

He also watched all the soap opera's, he knew all the players and what was happening; it was real to him. He would yell at them when they did something wrong and cry when someone died. I remember when my son and his wife visited from NY, he would talk to my son's wife about the soaps. If you happened to be listening to their conversation, you would think they were talking about real people.

When in the late eighties, after we moved to Florida, he began to go to Day Care where my daughter was working and then later he started going daily to stay for the day. He loved going there to be with all his friends just to be able to go somewhere and talk or play cards. He had a special friend at the Center whose name was Charlie- yep another Charlie. He was called Charlie and guess what they called Uncle Charlie? You're right even there, everyone knew him as Uncle Charlie. Yes, Uncle Charlie was everyone's Uncle and all will miss him. He had so many friends you wonder how one person could find so much good in everyone and never have a bad word for the people around him.

He would get up at five thirty to be ready to go on the bus to daycare. Sometimes, he would sit for an hour and then come in worried that they had missed him. That was his life, God, The Blessed Mother, his family and friends. Everyone who knew him will miss his smile. I know I will. So we say until we meet again, *Uncle Charlie, we all Love You.*

Part III Secular Franciscan Life Today¹

F. Javier Orozco, SFO

Most High,²
glorious God,
enlighten the darkness of my heart
and give me
true faith,
certain hope,
and perfect charity,
sense and knowledge,
Lord,
that I may carry out
Your holy and true command.

Image Three: “and give me true faith, certain hope, and perfect charity, sense and knowledge”

In so many ways, these Franciscan petitions already delineate quite concretely what a Franciscan life, today, can be all about. And for this reason alone they demand close attention for us who are calling ourselves Franciscans. So be patient with me as I reflect on this concrete path marked so beautifully in these petitions.

First Petition: “give me true faith.” My sense is that most of us are no strangers to faith; but by the same token we are also aware of just how difficult faith can be, especially in our times. Today more than ever we, Franciscans, have to ask ourselves in what manner are we to live the faith we professed. I would propose to you as my brothers and sisters that we look at faith as our beloved Br. Francis did. We know that during his lifetime, Br. Francis had a special place and sensitivity for the ‘faith’ found in others; we have heard the story of how Francis went to the Sultan and entered into dialogue. Br. Francis himself, already, anticipates a kind of *faith* that is not threatened by different beliefs, on the contrary, Francis’ faith is a strong faith that compels him to seek understanding and maturity in his faith. Faith seeking understanding “*fides quaerens intellectum*” has to be for us Franciscans, today, inclusive of religious diversity.

Like Br. Francis himself, we have to stretch our faith in a way that is inclusive of the diverse manifestations of the Spirit of God; with the Church, whom Francis reconstructed lovingly, we reach out to

those who think differently than us, especially our brother and sister who seek the common good. To ask for “true faith” then is not to diminish or water down our own belief system, but to *anticipate others in kindness* by reaching out to them, precisely because my faith demands this of me; and for us, Franciscans, it is within our Franciscan tradition to do so. I am personally very fond of the nomenclature of “Catholic” as a universal category that seeks to be inclusive of God’s people. It serves us well to remember here that we became “catholic” early on as a sign of our inclusiveness of others, especially when Christianity expanded to the Hellenistic world, outside the Jewish culture and way of life.

Second Petition: “give me certain hope” I suppose we can simply look around our world, turn on the evening news, and be reminded of how much we need hope. It is all too easy to be tempted to despair: to turn our hands up in the air and simply give up. In this sense, we as Franciscans, have a responsibility to our selves and the ‘secular’ world we live in to be beacons of hope to all those we encounter on the road; and ability to do that comes not from sheer human will, but from our relationship to the Gospel life—after all, that is our vocation: to live life from Gospel to Life and Life to Gospel. We know from our Gospel Life, that Hope has won out, better yet; love in Jesus has the final say. You and I have great news to share: Christ is Alive! The Resurrection is a reality, not an invention.

Our hope, then, lies in that very truth we call the *Resurrection*; in other words, all is complete, beautiful and perfect in Christ, there is no room for despair. Like Francis himself, we have to be ‘crazy’ enough to proclaim and rejoice in that simple truth. While we may not get literally naked before our respective bishops, we sure need our faith in the Resurrection to be naked and accessible to all those we encounter—bishops included. Our Franciscan vocation to “reconstruct” the church can begin right here: with our hope for and in humanity. Yes, no matter how many wars we fight, no matter how much poverty we encounter, no matter how much despair we may surround ourselves with, we know, that there is another way- The “Way of the Resurrection.”

Third Petition: “give me perfect charity, sense and knowledge”

I am thinking here that if someone were to read this line they would get a pretty good impression on just how ‘demanding’ we Franciscans can be. It is not enough that we ask to be charitable, sensible and knowledgeable, but we want “perfection.” Personally, I think this is a good Franciscan

¹ This paper was presented at a Chapter of Ministers for the Mother Cabrini Region of The Secular Franciscan Order held on Saturday May 15, 2004.

² *Francis of Assisi: Early Documents; Volume I: The Saint.* Edited by Regis J. Armstrong, OFM Cap., J.A. Wayne Hellmann, OFM Conv., William J. Short, OFM. New City Press, 1999.

philosophy, if we are going to be begging (which is part of our Mendicant tradition) why not ask for the most we can get! I hope you agree.

On the other hand, this triple list also helps us better understand what our Franciscan life can be about. What do I mean here? When I look at my own daily experience, I am reminded of how much and how far “sensibility” can go; I often think of Franciscans (and other have confirmed this to me) as basically a well balanced group: we are not like the Dominicans with a clear academic and contemplative life (e.g. Thomas Aquinas and his *Summa*), nor are we say like the Jesuits with prestigious Universities and a clear spiritual regiment that calls for thirty days retreat.

No, my own sense is that as Franciscans we seek a much looser approach to our identity- one that is sensible. I think it would serve us well to keep asking for common sense and sensibility. We have to be humble and remember that our beginnings have never been grandiose; on the contrary, we have attracted a motley crew: some good, some better. As to what pertains to the request for “knowledge;” here too we have a Franciscan tradition that is not always clear: some living their Franciscan vocation in the University and others in the urban social service context. But more than personal specifics, my own intuition is that the type of knowledge sought here is the one encouraged by Francis himself, namely, the one that sees knowledge in relationship to prayer. Possessing books may have not been a top priority in our tradition, but I don’t think this means we are stupid or dense. At least I don’t feel that way. Nor do I think giving prayer a central place in our Franciscan life today turns us into a ‘pious’ sodality that is out of touch with reality.

What can we say about ‘charity’ that has not been said before? I don’t see myself selling all my possession. I suspect that most of us already have our favorite charity. In fact we have some Franciscan charities as well. My prayer is that as Franciscans today, we need to seek deeper awareness of the kind of charity that can lead to greater justice; and this is a tall order for all of us. At times it is easier for us to send our little envelope than to actually advocate or put ourselves at risk for a just cause. More than ever, I find myself in a political arena that is becoming increasingly and incredibly divisive: the left and the right; the gay and the straight, the man and the women; the black and the white; the rich and the poor. The list could go on and on. The poles are often too clear; what is not always clear is where charity is found. And yet we are heirs to a Pauline tradition that tells us that we have neither Greek nor Jew, woman or

man, free or slave; a Catholic tradition that speaks of *Koinonia*. As Franciscans, today more than ever, we have to remember the words of Francis: to preach with our actions and to only use words when absolutely necessary. This I think is quite a sensible and knowledgeable insight; it can do us all a lot of good to heed his words. Yes, we ask for true faith, perfect charity sense and knowledge.

See the next issue of TAU-USA for Last Image.

Saint Francis...

How handsome, how splendid!
How gloriously he appeared
in innocence of life,
in simplicity of words,
in purity of heart,
in love of God,
in fraternal charity,
in enthusiastic obedience,
in agreeable compliance,
in angelic appearance.

Friendly in behavior,
serene in nature,
affable in speech,
generous in encouragement,
faithful in commitment,
prudent in advice,
tireless in prayer,
he was fervent in everything!

Firm in intention,
consistent in virtue,
persevering in grace,
he was the same in everything!

Swift to forgive,
slow to grow angry,
free in nature,
remarkable in memory,
subtle in discussing
careful in choices,
he was simple in everything!

Strict with himself, kind with others,
he was discerning in everything!

By Thomas of Celano [Francis of Assisi The Saint Early Documents](#)
Edited by Regis Armstrong, OFM, Cap, J.A. Hellmann, OFM, Conv,
William J. Short, OFM

New Fraternity Established

By Chuck Palmisano, Minister
St. Pio of Pietrelcina Fraternity

The St. Pio of Pietrelcina Fraternity based in Lacombe, Louisiana was canonically established December 12, 2004, the Feast Day of Our Lady of Guadalupe, during the celebration of Mass at St. John of the Cross Church. Father Garland Reynolds, OFM, Regional Spiritual Assistant, was the main celebrant with Father Joseph Benson, SFO and Father Billy Blank, SFO, concelebrating and assisted by Deacon Richard Calkins. Our Regional Minister, Jeff Ramirez, SFO, gave an inspiring address to the fraternity. We have 47 professed members and 3 in formation. A reception in the church hall followed. Approximately 150 people were in attendance to share in the celebration. Among those present were brothers and sisters from the fraternities of Our Lady's Little Portion, Mother Marianne, St. Teresa of Avila, and St. Thomas More.

Our formation period, as an Emerging Fraternity was a long 6 years. In fact, we did not know when or if, we would ever become established. The one thing we did know, however, was that we are Franciscans and that we must strive to live our lives according to the SFO Rule and Gospel of our Lord Jesus Christ. The long period of formation actually brought our community closer together, as we surrendered it to our Lord, for this is what we are about as Franciscans. As Sister Fidelis Hart OSC said, Padre Pio got tired of waiting, so he went to Our Lady of Gaudalupe for her intercession. Many of our members have strong devotions to Our Lady of Guadalupe and several were actually professed on this day, so it was special to all of us to be established on her feast day. Our members are involved in various church ministries such as CCD, RCIA, music ministry, Extraordinary Eucharistic Ministers, Eucharistic Adoration, nursing home ministry, youth ministry, marriage ministry, and intercessory prayer ministry.

Suffer the Little Children continued:

Francis was childlike. His wardrobe comprised the clothes on his back – when was the last time you met a small child terribly concerned with what he should wear? Francis begged for his food – y’ever see a little kid after a Twinkie?! He reveled in the beauty of nature – study a child watching a butterfly. Francis knew God’s love and, in turn, loved

everyone around him – a child who basks in the love of his parents has a tendency to reach out to others. Francis never hesitated to ask his Father for anything; he spent hours at prayer – a small child never hesitates either; he just cries out.

I think that’s what Jesus loved about little children: they were childlike. We all were at one time. Then we passed into childish, went on through pain-in-the-neck, and finally reached adulthood. As Franciscans, we should be getting back to childlike. We’re still children – of God; we’re still totally dependent – on Him. All we have to do is recognize and accept these simple facts. And this time, childlike will be a much better place than it was the first time round, because we will choose to be there. We won’t be childlike because we know nothing else; we’ll be childlike because we know it’s what God wants.

Classic Franciscan continued:

and Parkenson’s Ben’s good nature remained like “honey and whipped cream” through the worst of it. Grateful each day of this time for being a Franciscan, Anneta says special prayers for others, who are caring for loved ones that disease has robbed of personality.

Anneta is now experiencing the special, unique joys of being 80. She describes herself as “joyfully, yet slowly” recovering from spinal cord surgery as she readies her home for sale. Upbeat about the current transitions in her life, she plans to move to a retirement home and continue her art. She has put three commissions aside in order to sell her home. One is a larger-than-life work of Renato Cardinal Martino, who is also a Secular Franciscan. The second is a small head of Blessed Edmond Rice, CFC, founder of the Irish Christian Brothers. The third is a 24-inch angel, the model for a ten-story angel for the banks of the Hudson River. Her family circles her with love. Wendy and husband, Stephen Weinstein, have four children - Jennifer, Benjamin, Alexander, and Maximilian; Charles and wife, Aggie, together have five children - Schuyler, Alice, Justin, Sean, and Bridget; and her son, Peter, is now teaching school and helping Anneta with her house sale, in addition to teaching her all the glitches and glories of using a computer to communicate. The rosary remains a constant favorite devotion because it immediately alters my response to whatever is troubling me.”

Living by Faith

By Sonia Bernardo, SFO

Jsbernardo@msn.com

Dear Brothers and Sisters,

As we age we have many fears. Unfortunately, they say that fear is part of aging. So many questions pop up. Will I lose my eyesight or hearing? Will my resources last as long as I live? Will I have to live in a nursing home? How safe am I in my own home? Will I experience much pain, before I die? The most important question of all is—will I be independent? When we talk to our friends of the same age we are concerned that we will be someone else's "responsibility." What a cold word! But wait...in I John 4:18, we are comforted with the words, "Perfect love casts out fear." God's love is timeless, and unconditional. His promise of love lasts forever.

It has been said that people do not grow old; they become old, when they stop growing. As we age, we can make wonderful contributions, which do not require physical strength. In her book, And Not One Bird Stopped Singing, Doris Jones says, "If we can continue giving of ourselves, we also can receive graciously. We have much to learn, much to give, and much to receive. Facing our fears can give us power over them, as we discover and process the issues of our own inner space." She suggests that, as we age, this is a good time to prayerfully assess our past. We can ask ourselves, if there are any amends to be made or persons to be forgiven. If so, we can offer our forgiveness? If old wounds have been nurturing bitterness and resentment, we must purge them. Destructive emotions can lead to an empty life. The abundant life is what we seek. It is the best in us and for us. Jones says, "This requires honesty, openness, and willingness to face the good, the bad, and the ugly that live in all of us. It may call for confession, repentance, asking and receiving forgiveness, and looking at prejudices. Emotional disability is more crippling than physical disability. We do not choose to die, or when, but we can decide how we are going to live, and the foundation of our lives is our inner space."

As Franciscans, our Seraphic father St. Francis teaches us how to become instruments of our own peace.

"Lord, make me an instrument of your peace. Where there is hatred let me sow love. Where there is injury, pardon...For it is in giving that we receive..."

Each stage of life is a gift with different graces that we receive from God. Each stage has its own challenges, its own pains and blessings too. Today, let us thank the Lord for the gift of wisdom that we have accumulated from our life experiences.

We are grateful for this time, when we can pause from our busy schedules long enough to realize that our hearts still beat with compassion and love, that our hands can still reach out to serve others, and that our minds are still wide open to receive the Word of the Lord.

We can trust God completely because of our close relationship with Him over the years. We can open our hearts to Him and honestly offer our thoughts, frustrations, hopes and dreams as well. He knows us well. Even before we speak, He already knows what we are going to say. He is familiar with all our ways. He knows our hopes. He knows our wounds. He knows our fears. Yes, He even knows that sometimes we tend to deny our aging.

We are offended by those by those who speak to us as though we were children. Our hearing may be bad; our vision may be fading; our knees may give way and we may stumble too often, but, O God, we have wisdom to share; we have dignity, and we have a lot of love to give away.

We are grateful for the years of retirement that God has blessed us with. Now there is time to enjoy our grandchildren, finish the projects we started and put aside many years ago. We are overjoyed by the numerous opportunities that are presented to us. We can travel and see the many different cultures and diverse peoples of the world. We can learn new skills. We can prepare sandwiches for the homeless. We can join the parish faith sharing group.

We thank God for this time allotted to us in which we savor the slowed-down pace of life, to cultivate our own spirituality. We will wait for our strength to be renewed. We will wait for the weariness and discomfort to be replaced by joy, peace and hope. We thank God and we place our lives in His hands because we know that at the end, His final Word is life. Amen.

May the peace of Christ remain in your hearts,
Sonia

A Little Bit of History

Readers are invited to submit confirmable recollections, or quotes from publications for possible inclusion in future editions.

By Marie Amore SFO,
Past National Vice Minister

It is said that we stand on the shoulders of those who came before us. Here is the story of one of those people.

Once upon a time, there was no CIOFS and no NAFRA. It took many years for those entities to evolve. Tom Ricard, SFO was one of the people who had a great influence on the development of both.

When our National Fraternity was known as the National Federation, before regionalization, Tom was the Provincial Minister of St. Joseph Capuchin Province. As such, he was a member of the Federation. He worked with the leadership as the Federation became NAFRA.

Before there was an international fraternity, Tom was a representative of the United States at the special Assisi Congress, in 1969, called to develop qualities to be included in a new rule. The Rule of Leo XIII was still in effect, but every attention was paid to bring the Way of Life more into conformity with Vatican II. The attendees of the congress developed seventeen points that defined Secular Franciscan spirituality. It was at the Assisi Congress that an international secretariat composed of both laypeople and religious was formed to carry forward the work of the meeting. It became the agency for the eventual union of all lay Franciscan jurisdictions.

Before the name CIOFS was adopted in 1986, it was known as Consilium Internationale T.O.F. Tom served as one of the representatives of the United States at gatherings of the International Council as a member of the Capuchin jurisdiction. In 1978, he was elected as one of the Vice Presidents. At the first *official* international election, in 1984, held in Madrid, his value to the international level was recognized and he was elected to the CIOFS Presidency. His time of service to CIOFS was a total of eighteen years. He retired in 1990. During his years of service, he helped to write the 1978 Rule, the International Statutes, and the Constitutions.

An attorney, Tom was well suited to the work. He served the Order in various leadership roles, at all levels of fraternity. Tom gave freely of his time and talent to the Order. Only God knows the hours of labor, time away from home and family, sacrifice and anguish that he offered to the SFO.

Today, Tom belongs to St. Bonaventure Fraternity in Detroit. When asked about what the SFO means to him, he replied, "It is my anchor, my compass. It is a treasure house. It has such potential that needs to be continually explored and developed."

The entire Secular Franciscan Order has been gifted with the service of Tom Richard. As all good stories end, our prayer and wish for him is that he lives happily and blest ever after.

The SFO Archives



A Treasure is Found...

By Sharon Deveaux, SFO
National Archivist
SharonX@earthlink.net

Recently, at Santa Barbara, California, the oldest fraternity document was brought to light, as The St. Louis the King fraternity celebrated its One hundred Twentieth Anniversary and showed off its original roll book with the first entry dated, May 25, 1884. It was noted that members paid 25 cents dues at that time. If anything this old or older is found, please contact me ASAP for preservation assistance and to share the new treasure news.

Pondering Tragedy

By Fr. Thomas Welbers, Pastor, OLA, Claremont, CA
twelbers@olacclaremont.org
Our Lady of the Assumption Catholic Church
<http://olacclaremont.org>

From An Epiphany Homily

A short time ago, late on Christmas afternoon our time, while we were busily and peacefully celebrating the birth of Jesus with our families and friends, we were completely unaware of the tragedy that was unfolding half a world away. The count of lives, quickly snuffed out, is rapidly approaching 150,000, with more than five million homeless -- many of them orphaned. Everything needed to sustain their lives, "food, clothing, shelter," completely destroyed. And the ravages of disease and hunger are just beginning to be felt, likely to bring the death toll to a quarter of a million, or, perhaps, many more. Worldwide relief efforts have been quick and massive and generous "nearly two billion dollars worth so far," according to this morning's paper, "and are continuing," but they are never enough. Any and all relief, as important and necessary as it is, never does more than just touch the surface of such a tragedy. The fractured and irreparable heart of immense suffering always remains.

As Christians, enlivened and enlightened by faith, we still ask why. If God is all powerful, why doesn't He protect his children from such needless and tragic suffering and death? As Christians, we've heard many answers to this question, probably even given our own answers in an effort to comfort people grieving tragedy and loss. All the answers we may give, whether they focus on the fallibility, uncertainty and sinfulness of our human condition, or on our failures to harmonize our lives with the laws of nature, or even on the call to follow Jesus in carrying his cross, all these answers fall short of satisfying our need to make some sense of such suffering and tragedy. The problem of pain and death, especially of children and innocents, has caused many to lose their faith and to deny that there is ultimately any meaning or hope to life. Others can rationalize such pain and tragedy in the abstract, without having experienced it, and then come to a whole

different understanding when great pain and loss actually does become part of their own life. Most of our faith-based attempts to reconcile a good and loving God with the great evils and tragedies of life have a ring of truth about them. They may make sense intellectually, and help us to keep faith in the ultimate goal and meaning of life beyond the confusion and uncertainty of our present experience, but our heart, our gut, still isn't satisfied, is it? How can we still believe in a good God?

For most of us, our experience of suffering remains detached, vicarious, as it happens to somebody else, as it's seen on the evening news. Even then, we are both repelled and spellbound by the images of human suffering. Whether close to the surface or deep down and repressed, we experience that unanswerable fear, "Can it happen to me and those I love?" We fear pain and death, but, even more deeply, we fear losing control of our world. These experiences of tragedy and suffering remind us of our limited place in this world. Any attempt to fully manage them, especially with words, becomes an impossible task as we try, through our own efforts, to find meaning. Ultimately, our own efforts to find meaning fail. We simply must live through it. Ultimately, God is the Creator of our world. We are not.

In a strange and ironic way the problem of pain and suffering shows us that God is beyond whatever we can imagine or construct. God is not a God we can define or comprehend, much less manipulate or control. We do not begin to understand the ultimate meaning of our condition in this world any more than we can understand the depths of the reality of God. And we kid ourselves when we think we do.

And so, try as we can, and it is necessary that we try, we cannot fully or even satisfactorily understand the problem of pain or the death of an innocent, or of countless numbers of innocents. We do not have God's eyes.

How can we worship such a God? It seems many people can't. Just as many people turned their backs on Jesus, when he spoke the "hard saying" about eating his flesh and drinking his blood, Jesus did not run after them saying, "Wait, you misunderstood. I can explain." Instead he turned to the remaining disciples, and asked, "Will you too go away?" Peter, speaking for the others said

simply, "Lord, to whom shall we go? We have come to believe that you have the words of eternal life." They didn't understand either, but they could find no alternative. Today, confronted with a God and a world that we cannot understand, many turn away; and we who remain, can only say with Peter, "Lord, to whom shall we go?" ([John 6:60](#))

The Gospel of the Epiphany recalls the wonderful, surprising homage paid to the infant Jesus by strange visitors from a foreign land, at the same time that the king of his own people was plotting to kill Jesus. We know that this event caused the hardship of Mary and Joseph fleeing with Jesus to Egypt, to become homeless refugees in a strange land for their very survival. And the same event also occasioned the mindless and merciless slaughter by the king's henchmen of all the baby boys in the area around Bethlehem. Unspeakable tragedy marked Jesus' life right from the start.

St. Luke's Gospel says, concerning the events that surrounded the birth of Jesus, that Mary pondered these things in her heart. ([Luke 2:19](#) -- see [NRSV](#) for a better translation) Pondering means more than merely thinking about or reflecting. The word ponder comes from a Latin word meaning weight as in pound or ponderous. To ponder is to carry a weight, not necessarily to understand it, just to accept it, and carry it. Mary was just beginning to experience the sublime, yet confusing, events of the divine drama - her task was not to understand, but to accept and carry in her heart. And the weight would not be made lighter when at the foot of the cross, she would hear her divine Son cry out, with one breath, "My God, why have you forsaken me!" and with another, final, breath "Father, into your hands I commend my spirit."

At this very murky dawn of the New Year, already burdened by unspeakable tragedy, we ponder with Mary, a weight of human suffering we do not and cannot understand. Surrounded by tragedy and violence wherever we turn, we are speechless, and dogged by despair and fear. Is there hope? The one glimmer of hope is the Jesus who stands beside us, who holds out his wounded hands and feet and pierced side for us to ponder, and who says only "Fear not. I have been there before you." Is that enough for us?

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St. Francis and the First Friars Minor

By Dottie Alfred, SFO
Our Lady of Guadalupe Fraternity, TallahasseeFL

St. Francis, with praise and imagination
And love beyond compare,
Himself a willing oblation,
Sought the Church to repair.

With lyrical, loving, lasting embrace
Lady Poverty did he espouse.

He lived to see God's Face;
He lived evangelical vows.

St. Francis gave away his wealth
And waited on the Lord.

Friars Minor flocked to him without stealth
And in heav'n their treasures stored.

Poverty, chastity, obedience:
Thrice blessed were they for these.
Not hindered by expedience,
They brought sinners to their knees.

Newborn

By Irene Zimmerman, OSF
St. Anthony Messenger Jan. 2005



You feel me near,
give a baby fist - wide yawn,
stretch out every inch of arms and legs,
and settle down to sleep,
your tiny body spent from birthing.
I, watching you, am content
to settle down to lifetime mothering.



News & Views

Reports-Information-Recommendations-Reflections For spiritual assistants at all levels By Lester Bach, OFM Cap

+ ANNUAL MEETING
for Provincial & Regional Spiritual
Assistants +

The annual meeting will be held at Palisades Retreat in Seattle, WA **from the evening of September 13, 2005 to breakfast on September 16, 2005.** Please send travel arrangements to Sarah Mulholland, SFO

+ MISSING: A SPIRITUAL ASSISTANT+

Having a Spiritual Assistant on various levels of the SFO is no longer taken for granted. Fraternities need to find a *suitable and well-prepared* spiritual assistant (SA). That problem touches Regional SA's as well. The Holy Spirit invites us to fresh ways of operating. Hand-wringing or merely getting a warm body to serve as SA will NOT fill the need. More is required.

A number of things to be avoided:

- + A SA is not a rent-a-priest in order to have Mass at a gathering.
- + A SA is not merely someone who volunteers for the role.
- + A SA is not simply someone a council member may like.
- + A SA is not merely a fill-in to complete a fraternity council.
- + A SA is not someone who knows nothing about the SFO or Franciscan spirituality.
- + A SA is not a friar who may lack awareness of SFO life and vision.

- + A SA should not be a know-it-all or domineering.

Things to look for in a spiritual assistant:

- + A SA is a prayerful person.
- + A SA is well-versed in Franciscan spirituality and the way of life professed by Secular Franciscans.
- + A SA is able to collaborate with others in the ministry of serving a fraternity.
- + A SA understands the role of a spiritual assistant - on any level of the SFO.
- + A SA realizes that he/she represents the First Order/TOR in their service to the SFO and is accountable to the First Order/TOR.
- + A SA is ready and willing to "assist" the fraternity and its members in any way that reflects his/her skills and gifts.
- + A SA realizes that his/her service is temporary and will not extend beyond 12 continuous years in the same fraternity.
- + A SA is *suitable, and well-prepared.* A *spiritual assistant* may be a Franciscan friar, a Franciscan religious of the Second or Third Order, a Secular Franciscan lay person or cleric, a religious of another Order or a non-Franciscan deacon or priest.
- + A *well-prepared* SA is willing either to take the LIFE-GIVING UNION course, -or- at the very least, to read the entire book to prepare for service as a spiritual assistant.

*The principal task of the
assistant
is to foster a deeper insight
into Franciscan spirituality
and to cooperate in the
initial and continuing
formation
of the Secular Franciscans.*

*(Statutes for Spiritual & Pastoral Assistance
to the SFO Article 13.1)*

+ MANY LANGUAGES +
+ MANY RITES +



From left to right: Sr. Claramma Poothakuzhyil, Kunjamma Francis, John Sanborn, SFO, Kevin Queally, TOR, Carol Gentile, SFO, Annie Kandenkulam, Sarah Mulholland, SFO, Loren Connell OFM, Elizabeth Allen, SFO Lester Bach, OFM Cap, and Peter Vettickanakudy, OFM Cap. at a meeting at the Marywood Retreat Center in Jacksonville, FL

The SFO in the USA is blessed with Secular Franciscans from many different ethnic, linguistic, and ecclesial backgrounds. While the majority of American Secular Franciscans are English-speaking members of the Latin Rite, a significant number belong to other rites, and may speak other languages. There are Byzantine and Syro-Malabar SFO members. There are Secular Franciscans who speak French, Korean, Polish, Spanish and Vietnamese. There are Secular Franciscans of a variety of ritual or linguistic groups. African-Americans, as well as immigrants from various countries are part of our Franciscan family. They each bring ritual and cultural traditions that are part of who they are. They belong to our one National Fraternity in the USA (NAFRA).

We respect all Secular Franciscans as we work together to integrate our regional fraternities. Integration takes patience, learning (listening) and understanding of cultural and religious traditions. It requires a serious effort on the part of everyone to show Franciscan hospitality, love and cooperation. Respecting cultural and religious traditions requires a gentle and sincere give-and-take. **We seek ways to enable the**

SFO to speak with one heart and one voice to the world and the Church. We are called to serve the Church and the world with a common voice, and a common way of life through various languages, cultures and rituals. We want to avoid separate or parallel structures that confuse people about our Secular Franciscan identity.

From January 25th to the 28th, 2005, CNSA and representatives of the EC of NAFRA met in Jacksonville, FL with representatives of the Syro-Malabar Secular Franciscans (From India). Our meeting provided an opportunity to establish understanding, communication, and relationship with the representatives of the Syro-Malabar people.

Regional ministers and regional SA's will receive a communication regarding this meeting. *We ask regional councils to communicate with the Executive council of NAFRA and CNSA when dealing with various groups in their region.* We seek a common process in these dialogues. Another gathering will bring together representatives of other groups and people of other rites

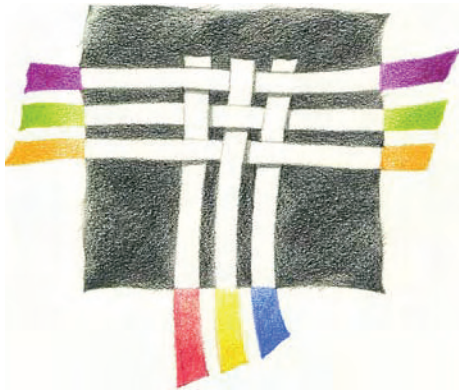
Building relationships facilitates the ability to come together as one region, blessed with a variety of languages and rites. We seek unity in diversity in the SFO. We are called to show hospitality to one another in our Franciscan family. The whole SFO is blessed by the presence of these groups. The task of coming together takes the persistent prayer, hard work, and the radical conversion required by the SFO Rule.

ASSISI

November 5-11- 2005

Carol Gentile, SFO and Lester Bach, OFM Cap have been invited to participate in the SFO General Chapter in Assisi in November, 2005. They are responsible for preparing and presenting the theme for the chapter, working with the international Presidency of the SFO. *Prayers please!*

MULTICULTURAL
COMMITTEE



SECULAR FRANCISCAN ORDER / U.S.A.

**Union
of Hearts**

By Sonia Bernardo, SFO,
National Multicultural Committee Chairperson
Jsbernardo@msn.com 301-933-2487

The new logo for the Multi-cultural Committee by artist, Jaime Bernardo, SFO symbol-izes what the Committee is about. The six multi-colored threads represent the six continents of the world. As they are woven into a tapestry they form a TAU and their colors fade. The multi-colored threads have become one Franciscan cross in white- the “maximum lightness” which reflects all light, on a dark background. This is how the artist sees it. It shows the Franciscan diversity – rich in color, traditions, customs, ethnicity & languages. But in diversity there is unity.

The Multicultural Committee’s thrust is oneness, unity, unconditional acceptance, compassion, respect for one another regardless of culture and language. This year is a special season of grace for the whole Church because it is the *Year of the Eucharist*. Pope John Paul’s message was to “Love the Eucharist, Christ’s gift of life”. Eucharist asks us to love people. Love others no matter what they are, who they are or whence they came from. Loving people is the prime goal of evangelization. The first place of evangelization is the human person impelling us to be able to listen and to love.

Looking through the lenses of the Multicultural Committee we are asked to embrace all people – to look at the many faces in God’s house – to listen to

each other’s yearnings, to share stories, to share cultural experiences, to understand the importance of acceptance and appreciation of differences between us. We have this great opportunity in the SFO to discover them thus

enriching our lives. The Holy Father declared this year - the *Year of the Eucharist* - as the time for meeting Christ who is present in the sacrament of His Body and his Blood. When we meet also our brothers and sisters we are meeting Christ for we are created in His image and likeness. Francis is telling us in the *Canticle of Creation* “that all of creation is united by God ...and the essence of that union is best expressed and fully realized in a spirit of fraternity in which all of creation forms an unseen oneness”.

Our SFO Rule Article 13 tell us “as the Father sees in every person the features of His Son, the first born of many brothers and sisters, so the Secular Franciscans, with a gentle and courteous spirit, accept all people as a gift of the Lord as an image of God”. Different as we are, we are all made in God’s image and likeness. May the *Year of the Eucharist* be for all of us a precious opportunity to become Christ to everyone, to grow in awareness of the rich diversity present among our brothers and sisters in the SFO, to be sensitive to the fact that each ethnic group is a unique community whose members have special gifts, talents and experiences and should be allowed to use them and reach their potential.

St. Francis experienced the Eucharist as a Sacrament of Love in which God became His spiritual food. He needed the refreshment of Love’s presence the way his lungs need air, nourished by love, Francis was able to love in turn for all creation. Let all of us Franciscans make this *Year of the Eucharist* an occasion to commit ourselves to make a difference to the whole world by doing everything however small, out of love. Every act of kindness, performed in love, changes the whole world.

Quotes

Empathy is your pain in my heart.
Author unknown

You Grow up
the day you have
your first real laugh at yourself.
Ethel Barrymore

Project for the Acquisition of CIOFS Headquarters in Rome



By Rosalvo Gonçalves Mota, OFS
General Vice-Minister
Rome, 25 August 2004
San Louis, King of France

In accordance with article 19.1 of the Statute of the International Fraternity: "The International Council has its own Secretariat. Its structure and seat in Rome are established by the Presidency, taking into account its operative requirements."

At present, the International Council avails itself of a Secretariat at an office offered by the General Curia of the OFM Capuchin, on a free-of-charge lease basis. This lease will come to an end in one and half years and cannot be further extended. In any case, this accommodation does not respond satisfactorily to the needs and operational requirements of the Secretariat.

Considering their working hours, which are a consequence of their secularity, and also the need to grow independent with respect to the Orders that offer spiritual Assistance, they must find a place that will guarantee them a certain security over time, and may be simultaneously used, not only for the ordinary administrative-secretarial work of the Secretariat, but also as a meeting place for the small Commissions which must periodically meet in Rome and as a hospitality center for those members of CIOFS who must travel to Rome in fulfillment of their responsibilities (e. g. The Minister General).

Having said this, in view of the operational needs and in compliance with the decision of the 2002 General Chapter, the following is proposed: The General Treasurer, Carlo Ceru`, who knows well the needs and the financial situation, has offered an apartment to be used as the CIOFS headquarters, which his local Fraternity, where he presently serves as Minister, has inherited and at this time is not in use. The apartment meets the present needs. The market value of the apartment is 380.000 Euros. The selling price to CIOFS is 340.000 Euros. It will not be necessary to obtain a mortgage loan. It will only be necessary to sign a contract before a notary public, between the Ara Coeli Fraternity and the CIOFS Presidency, containing the agreed terms and conditions.

Presently the funds available to CIOFS for the project are 60.000 Euros. The initial payment will

be 35.000 Euros, plus approximately 20.000 Euros for restructuring interventions. The remaining sum will be paid:

- Mainly with the funds that CIOFS will receive from the various National Fraternities, to cope with the commitments;
- Counting with the generosity of many individual brothers and sisters who have greater financial resources;
- Asking financial help from the other branches of the Franciscan Family and their various assistance organizations;
- Determining an annual sum to be paid to the Ara Coeli Fraternity, which, in case of inability to cope with, would have to be renegotiated by mutual agreement.

Helping the Victims of the Tsunami

By Francesca Imelda Flores-Manalo, SFO



"A literary work entitled The Story of Jesus Christ, Our Lord and Savior, will be publicly launched, marked with a Eucharistic Celebration at St. Cecelia Church in Iselin, New Jersey.

Taking to heart Father Francis' admonition to "Preach the Gospel at all times; if necessary, use words," I was led to start working on this project. I was also inspired by a Filipino tradition of chanting the life and passion of Jesus Christ written in a Filipino vernacular, which seems ancient and archaic. It was meant to be a meditative exercise.

When I retired three years ago, I felt like doing something for the Lord, for everyone and for myself. Being touched by the lack of the old meditative dimension of the exercise, which I attended (mostly because the language is almost foreign to those participating), I was inspired to put together a similar work in plain English. The product is not a translation of the old, but a work based on the Bible and traditions of the Catholic Church.

Two priests reviewed this work, and an imprimatur was granted by Bishop Socrates B. Villegas, then an auxiliary bishop of Manila, Philippines. He is now the bishop of the Diocese of Balanga, Balanga City, Bataan, Philippines.

At the launching of the book all proceeds of sales during that night, after cost, will be donated to the cause of the victims of the Indian Ocean Tsunami of December, 2004."



Give, and it will be given to you. Good measure, pressed down, shaken together, overflowing, they shall give into your bosom, for with the measure you measure it will be measured out to you in return. Luke 6:38.



BEQUESTS: A WAY OF SUSTAINING OUR SECULAR FRANCISCAN WAY OF LIFE.

If you choose to leave a bequest in your will to the Secular Franciscan Order, the knowledge that you have made a significant contribution toward enhancing and preserving our Way of Life for future generations of Secular Franciscans will be your reward in this life (Luke 6:38). Should you choose this option, you may designate any level of fraternity you desire—local, regional, national, or international. The following suggestions are included to insure that your wishes are clearly understood and carried out.

Suggested beneficiaries in our Secular Franciscan sphere:

- Your LOCAL FRATERNITY
- Your REGIONAL FRATERNITY
- Your NATIONAL FRATERNITY - NAFRA
- Your INTERNATIONAL FRATERNITY - CIOFS

Suggested wording for your bequests:

1. A BEQUEST FOR GENERAL PURPOSES:

"I give and bequeath the sum of \$_____ (or _____% of my disposable estate) to: (name and address of fraternity, region, NAFRA or CIOFS).

2. A RESIDUARY BEQUEST OF INDEFINITE AMOUNT:

"After payment of expenses, debts and specific bequests, I direct that the residue of my estate be given to: (name and address).

3. A CONTINGENT SPECIFIC BEQUEST:

"I bequeath to (name and address) any part of my estate that other beneficiaries are unable to receive because of death or other reasons."

Trusts:

If a trust is established to avoid the expenses of probate, the trust document should simply use the words "the trustee shall pay...", or "the trustee shall give...", e.g., "... to the National Fraternity- SFO-USA ... the sum of \$..." etc.

The official name and address of NAFRA is:

NATIONAL FRATERNITY OF THE SECULAR FRANCISCAN ORDER - USA
1615 VINE STREET, CINCINNATI OH 45210

QUESTIONS AND COMMENTS, CONTACT: JOHN K. SANBORN, SFO, Vice Minister
Telephone: 716-773-1912. E-mail: jksanborn@juno.com

BOOKS – BOOKS – BOOKS

PAMPHLETS

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