

TAU- USA



PUBLICATION OF THE NATIONAL FRATERNITY OF THE
SECULAR FRANCISCAN ORDER IN THE UNITED STATES

News *letter*

Most High, all power-full, good Lord, Yours are the praises, the glory, and the honor and all blessing. To You alone, Most High, do they belong and no human is worthy to mention Your name.

. . . Praised be You, my Lord, through our Sister Mother Earth, who sustains and governs us, and who produces various fruit with colored flowers and herbs.

—*The Canticle of Creatures*

2009—2012

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SECULAR FRANCISCAN ORDER

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Dear brothers and sisters in St. Francis,

I am so blessed to have windows in my home office that grant me a magnificent view of nature. God has provided nature for us for many reasons. There is a wonderful and mysterious power in nature to free us from the crowds, from the noise and stresses of life; and refreshes our souls with a calming, joy and peace.

What *happens* when we seek out solitude and silence and just meander with nature for a while instead of working to make things happen? What *happens* when we forget clocks and schedules, and make time to watch a brilliant sunrise; or smell the flowers and trees that abound all around; or listen to the birds in the air, and the creatures on the land? Reading the *Canticle of Creatures* while immersed such beauty leads me to even greater intimacy and perhaps understanding of how St. Francis felt while writing this great Canticle.

The resulting effect can be described as just an overall feeling of refreshment, like cool water in a desert. I feel inspired and uplifted. I feel closer to God and want to pray more. The biggest obstacle to prayer is the lack of time excuse. Slowing down has become almost impossible today. But after spending some time doing nothing but immersing myself in the beauty of nature, I find that somehow, that excuse has lost all meaning; that time is not something I have, but something I make, like a spider spinning her web.

Nature teaches us how to listen to God. If we listened, perhaps we could avoid most of our flaws. If nature can help a few of us— even a little way— attain that goal, why not try it?

With thanks and blessings,

Anna

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The Primary Focus and the Four Marks of a Vibrant Secular Franciscan Fraternity

Beloved Brothers and Sisters of Penance,

In my last article, I listed and elaborated the four marks of a Franciscan Gathering: "Prayer, Formation, Fraternal Sharing and Necessary Business, and in this order!" (*TAU-USA Winter 2010, Issue 69*). In this article, please permit me to go back to the primary focus and expand forward to the four marks of a vibrant Secular Franciscan Fraternity at the Local, Regional, National or International Level.

Not to be legalistic, but the last words of the last Canon of the Code of Canon Law offer the primary focus of a vibrant Secular Franciscan Fraternity. Those last words read:

"the salvation of souls, which must always be the supreme law in the Church, is to be kept before one's eyes."

Canon 1752, Code of Canon Law

<http://www.vatican.va/archive/ENG1104/P70.HTM>



Thus, we should first pray at every fraternity gathering because the primary focus or reason for the existence of a fraternity is "the salvation of souls," where we are working with the great grace of God to achieve our individual salvation AND, at the same time, the salvation of our families, our fraternity, our friends, indeed, all souls.

We pray first because spirituality is the First mark of a vibrant fraternity. When I come to visit a fraternity, when I look at my own Local, Regional or National fraternity, I look first at its spiritual life. If we are not about salvation, we are wasting our time. If the Spirit is not alive and well in a fraternity, then no amount of efficient bookkeeping, bubbling agendas or dynamic speakers, however important and stimulating, will bring that life back.

Formation is our Second mark, both in individual meetings and in the fraternity as a whole. Of course, the grace of God can save souls not well-formed, but a well-formed mind and heart humble and open to that grace make the Spirit's work a lot easier!

Our fraternities need to pray for, work and focus on, true Secular Franciscan formation. We need to be attracting new people, forming them, forming ourselves.

This formation is a threefold process of information to effect formation in a process of continual transformation. We take pertinent information from the Gospels, from Holy Mother Church, from the lives of Francis and Clare and all the Franciscan saints, from our own SFO Rule and General Constitutions, to structure and effect formation. With the grace of God, this formation, if effective, achieves "that radical interior change which the gospel itself calls 'conversion.' Human frailty makes it necessary that this conversion be carried out daily" (SFO Rule 7).

Formation must deepen and expand our understanding of our Catholic faith, our vocation within fraternity, our Franciscan charism and, finally, our Gospel witnessing out in the world.

With the love and mercy of God, the example of Jesus Christ and the working of the Holy Spirit, the fruits of this Trinitarian process of information, formation and transformation should yield better Catholics, Franciscans, workers, spouses, parents, citizens; in short, better people. Thus, formation must lead to the salvation of souls.

Third, we are called to fraternal sharing, to social time together, because we are called to be family, the Third mark of every vibrant Secular Franciscan Fraternity. With our Baptisms, we are already sisters and brothers of the same "Our Father."

Our Professions summon us into fraternity, into a spiritual family. One Secular Franciscan is never enough; there must be at least five of us to canonically establish a fraternity. Our individual holiness must be built by service to that fraternity, service to our brothers and sisters in need, starting with "not turning your back on your own" (Isaiah, 58:7).

(Continued on page 3)



THE MINISTER'S MESSAGE is also available in the languages of Spanish, Korean, Vietnamese and Polish.

**These translations may be found online at our NAFRA website:
http://www.nafra-sfo.org/tau-usa/tau_newarticles.html#lbf**



(Continued from page 2)

We cannot serve our brothers and sisters in need if we do not know what those needs are.

We cannot know those needs if we do not know who our brothers and sisters are.

We cannot know who our brothers and sisters are without true Secular Franciscan fellowship, spending time with one another, sharing with one another, breaking bread with one another, praying with one another. Salvation for all is salvation for each of us individually.

Fourth and finally, a fraternity must witness to Christ and to the Gospels. We are to be a “community of love” (SFO Rule 22) to all in the world. As Blessed Pope John Paul II told us directly at the Xth General Chapter in 2002,

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

http://www.ciofs.org/per/2005_lca5en14.htm#b



This witnessing may well involve some form of sacrifice or suffering because in its original meaning, a “martyr” was a “witness.” We witness to save the world and save ourselves; again, this is our fraternity’s primary “business,” but the witnessing itself may take many forms.

Some fraternities have apostolates – courageous initiatives – as the National Fraternity has taken with Catholic Relief Services.

Your Fraternity may adopt a family through the Franciscan Family Apostolate, run by a Secular Franciscan – <http://www.openhearts.org>



You may adopt a missionary through the Franciscan Mission Service –

<http://franciscanmissionservice.org/default.aspx>



If you are concerned with national issues, you might contact the Franciscan Action Network –

<http://www.franciscanaction.org>



If you want to work with international issues, you might contact Franciscans International –

<http://www.franciscansinternational.org>



You may get involved though your parish outreach or a local soup kitchen, hospital or detention center.

These and so many other apostolates are great as long as the fraternity realizes that the apostolate exists to build up the fraternity, not the fraternity to build up the apostolate. Nor it is necessary that every fraternity have an external apostolate.

Witnessing may work best in our caring for our own – not losing anyone who can no longer attend meetings or even those who have fallen away, but still seek help, still seek conversion.

Spirituality, Formation, Family and Witnessing all for the sake of “the salvation of souls” offer us the Primary Focus and Four Marks of a vibrant Secular Franciscan Fraternity.

May God give us the grace, the Living Presence of Christ and the Fellowship of the Holy Spirit when we gather to worship, to form, to share, to witness in Christ’s Name, always striving to keep our fraternities and our souls alive and focused on salvation.

We pray and live in the Peace and Love of our Risen Savior.

Tom



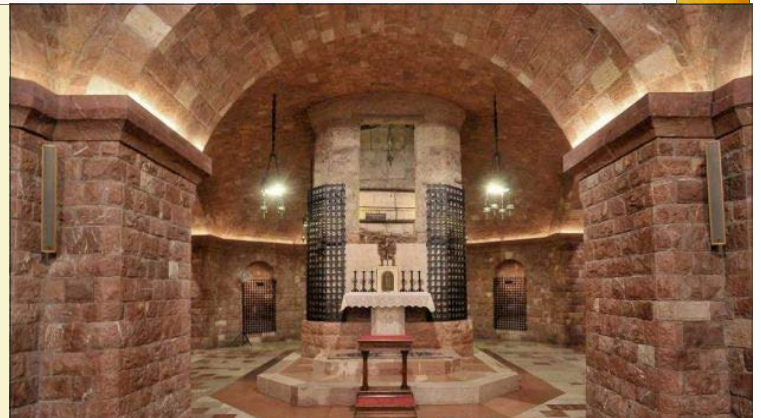
On April 16, 2011, with the Evening Prayer of Palm Sunday, the **8TH CENTENARY OF THE CONSECRATION OF ST. CLARE** along with the Founding of the Order of Poor Clares were both inaugurated in Assisi, Italy. It began with a celebrative act at the Cathedral of St. Rufino, the site where 800 years ago, the Bishop of Assisi handed a palm to the virgin Clare on Palm Sunday. Right on that same square of the Cathedral stood her house. The following day, on Holy Monday, St. Clare, the Little Plant of St. Francis fled to the hermitage of St. Mary of the Angels in order to be consecrated to the Lord through Brother Francis.

At the request of the Minister General OFM, Br. José Rodríguez Carballo, OFM, the *Apostolic Penitentiary*, has granted a plenary indulgence for the entire centenary year (**April 16, 2011–August 11, 2012**), while observing the usual conditions established by the Church, the indulgence may be gained whenever we visit a Poor Clare Monastery either on a pilgrimage or out of devotion.

4

THE TOMB OF ST FRANCIS OF ASSISI was reopened to the public on April 9, 2011, thanks to the work of Sergio Fusetti, after a restoration cleaned away decades of candle smoke soot and ash and allowed the original pink stone to shine through again. For two months expert metal polishers and stone restorers labored to renovate the tomb. A new lighting system was also installed. It was the first restoration of the crypt since its most recent restyling took place in 1930. Massive work was done to repair the Cimabue and Giotto frescoes in the basilica upstairs that were destroyed in the 1997 earthquake. The tomb itself, located in the crypt underneath the lower church of Assisi's famed fresco-filled basilica, dates from 1230, four years after St. Francis died.

The president of the Italian Bishops' Conference, Cardinal Angelo Bagnasco, presided at the re-opening of the crypt where he showed off the results. Culture undersecretary Francesco Maria Giro said it was a "light" restoration that was nevertheless symbolic, removing the black and restoring the pink, which he said denoted the love and tenderness for which St. Francis is known. "The preparation and expectations for Pope Benedict XVI's upcoming visit was the motivator for restoring "the original splendor of this place, which is the center and heart of Assisi and of Franciscans all over the world."



Pope Benedict XVI is expected to visit Assisi on October 27, 2011 for a day of prayer for peace with other religious leaders. The visit will commemorate the 25th anniversary of a day of prayer for peace in Assisi that was presided over by Pope John Paul II on October 27, 1986.

VIRTUAL PILGRIMAGE OPENED

Officials at the shrine of St. Francis of Assisi have also installed two video cameras in the crypt of the basilica so Catholics worldwide can make a "virtual pilgrimage" to the saint's tomb.

The installation of the cameras, which can be accessed at www.sanfrancesco.org

Devotees can also send their prayer requests to

latuapregghiera@sanfrancesco.org




AMENDMENT UPDATE

OF THE
NAFRA STATUTES



MEMBERS FROM THE SFO AND TSSF COLLABORATE TO DEVELOP ONLINE CAMPUS

On Easter 2011, members from the SFO and TSSF launched the first course in a collaborative effort to establish an online campus. The campus has been named "Canticle Campus" and can be visited at: <http://www.canticlecampus.org> 


As the mission statement of the collaborative effort illustrates, "Canticle Campus" is a joint effort within the Franciscan family, both Catholic and Protestant, to establish a central location of education and dialog. We will build a non-profit collaboration of members of Franciscan Order and Franciscan-hearted people.

Our goal is to establish a college where knowledge, understanding and dialog in civility, tolerance and religious freedom (in the spirit of Francis and Clare of Assisi) are primary.

The idea for a Canticle Campus began at the "Ours to Do" Franciscan Action Network workshop in Colorado Springs. Francesca Wigle, TSSF; and Chris Hickman, SFO; decided to explore ideas that would allow the TSSF and SFO to work together.

With the initial working agreement completed; the TSSF and SFO each will provide their own individual operating committees. The two independent committees will maintain administration and preliminary approval of courses submitted to them for campus use. Final approval of all courses and website material will be given jointly from Francesca Wigle, TSSF and Chris Hickman, SFO.

Classes for the first *Canticle Campus* course, "Care for Creation" was officially begun April 24-Easter Sunday 2011 with a full house; it is now closed for added course registrants.

Meanwhile, if you have an interest in being a part of this collaborative effort contact Francesca or Chris at admin@canticlecampus.org 

ARTICLE 18, LOCAL FRATERNITY

AFFILIATES

13. Affiliation with a local fraternity

a. Those who, without belonging to the SFO, wish to participate in its life and activities (see GC Art. 53.5 and 103.1) according to Franciscan principles and teachings, may be welcomed by the local fraternity, so as to make their communion living and effective. Individuals wishing to become affiliates should make their desire known by a written request to the local fraternity council, which makes a decision regarding the request.

b. These affiliate brothers and sisters will have no juridical bond with the Secular Franciscan Order and are, therefore persons welcomed to love and be loved "as a gift of the Lord and an image of Christ" (SFO Rule Art. 13).

They may share the experiences and activities of the fraternity, without the right to vote.

c. In order that the identity of the fraternity not be altered, the number of affiliates may not exceed 40% of the number of active professed members of a fraternity.

d. Regional councils have the right to establish their own guidelines for the acceptance of affiliates.

A First in United States Franciscan History

by
WILLIAM WICKS, SFO
NATIONAL SFO HISTORIAN

On the 8th of January, 2011, I was honored to be a part of an unprecedented event in United States Franciscan history. At the annual meeting of the American Catholic Historical Society, in Boston, Massachusetts, the Academy of American Franciscan History sponsored a panel on the history of the Franciscans in the United States since 1840.

For the first time ever, to the knowledge of the historians present, the presentation was made from the points of view of five different elements of the Franciscan family.

Timothy Kulbicki, OFM Conv., the Dean at St. Mary Seminary and University in Baltimore presented a paper on the history of the Conventual Franciscans in the United States.

Patrick McSherry, OFM Cap., the archivist of St. Joseph Province of the Order of Friars Minor Capuchin, shared the story of the Capuchins, while

Jack Clark Robinson, OFM, Historian, Our Lady of Guadalupe Province, gave a brief history of the Order of Friars Minor.

Margaret Guider, OSF, a professor at Boston College, as well as a member of the leadership team of the Joliet Franciscan sisters, presented an overview of all of the different communities of the Third Order Regular in the United States.

William Wicks, SFO, national SFO Historian and former national minister of the Secular Franciscan Order, added an account of the history of the Secular Franciscans in this country.

Joseph Chinnici, OFM, of the Franciscan School of Theology and a former president of the American Catholic Historical Association, commented that the panel looks to be the start of a much larger project, to speak of the history of the more than 39,000 members of the Franciscan family represented by the members of the panel. He voiced a concern that, as we continue to write the history of the Franciscans in the United States that we do so, not only for Franciscans, but for a broader audience.



Patrick McSherry, OFM Cap; Timothy Kulbicki, OFM Conv; Margaret Guider, OSF; Jack Clark Robinson, OFM; Joseph Chinnici, OFM; Jeffrey Burns, and William Wicks, SFO.

The writing of United States Franciscan history must be incorporated into the larger story of American history, the larger story of Church history and the larger story of Franciscan history in general.

The story must also include such elements of the laity as Catholic Action and the social mission furthered by the Franciscans, such as the example of the work of the Secular Franciscans for civil rights in the 1950's and 1960's. Finally, Franciscan history in the United States is a history of prayer, the prayer of ordinary Catholics inspired by the Franciscan charism, thus it will be appropriately both an "Incarnational" history and one written from those often on the "margins" as it comes to power within the Church.

The Academy of American Franciscan History will soon undertake the production of a series of books on the history of Franciscans in the United States since 1840.

Joseph Chinnici, OFM, Angelyn Dries, OSF, who is a professor of historical theology, Jeffrey Burns, PhD, the director of the Academy and Jack Clark Robinson, OFM will be the principle editors of the series.

FYYA PLAYS ITS PART

by **ELAINE HEDTKE, SFO**
 INTERIM CHAIR
 FYYA
 (Franciscan Youth and Young Adults)



WORLD YOUTH DAY Looms Large as we prepare to participate in this exciting event scheduled from 11–21 August 2011 in Madrid, Spain! Days in the Diocese (11-14); Pilgrims arrive (15); Opening Mass (16); Catechesis sessions ending with Youth Festival events in the evening, including Stations of the Cross re-enactment on Friday night (17-19); Pilgrimage across Madrid for Evening Vigil with the Pope and a sleep out ‘under the stars’ (20); and finally, Mass celebrated by the Pope and a bit more Youth festival events (21). Wow! What a week and an half.

For our part, we are sponsoring two young adults who will be attending along with the group gathered by Fr. Kevin Queally, TOR (our very own CNSA TOR National Spiritual Ass’t) from his university (Alvernia in Reading, PA).

We will also be assisting in the financial support for three teens (Mia, 16; Christo and Luca, 14) who will be traveling with our International Councilor, Anne Mulqueen, SFO. I’m sure that this will be an experience of a lifetime for these young people. I ask that you keep them and all who will be participating in the wonderful event in your prayers as they prepare for, travel to, and participate in this 12 International World Youth Day .

I would also like to bring to your attention (Particularly for those of you in or around Kennebunk, Maine) that Donna Potter, SFO is again coordinating the celebration of an annual Franciscan Day in September. I encourage any and all of those of you who might be able to attend to make the effort. International visitors from Lithuania will be attending and it will be a great opportunity to truly celebrate “A Franciscan Family Reunion!” If you are interested you may contact Donna directly at donnasfo@comcast.net or 603-692-4646.

And, finally,



KEEP YOUR RADAR ON!



JPIC
UPDATE

JUSTICE, PEACE AND INTEGRITY OF CREATION
KENT FERRIS, SFO—JPIC CHAIR
 kentferris45@yahoo.com

The JPIC Committee has met monthly in February and March by way of conference calls. Committee members are:

SANDRA THOMPSON—St. Elizabeth Hungary Regional Fraternity; JIM HANNA—Holy Trinity Regional Fraternity; JON STRICKLAND—Brothers & Sisters of St. Francis Regional Fraternity; ROGER YOCKEY—Troubadours of Peace Regional Fraternity; LARRY VAVRO—Maximilian Kolbe Regional Fraternity, CHERRYLE FRUGE—St. Joan of Arc Regional Fraternity; FATHER KEVIN QUEALLY TOR, Spiritual Assistant; KENT FERRIS—JPIC Chair and Franciscans of the Prairie Regional Fraternity.

FAN ACTION COMMISSIONERS.

In addition to the JPIC Committee, there are brother and sister Secular Franciscans who serve as Franciscan Action Commissioners. They are:

STEFANIE SORMANE, ROSEMARIE LECLERQ, KEN BEATTIE, CLARE HOAGLAND, DAN MULHOLLAND, ROGER YOCKEY AND KENT FERRIS. Conversations with FAN (The Franciscan Action Network) continue in order to

“...deepen SFO awareness of FAN as their instrument for JPIC collaboration with other branches of the Franciscan Family in the U.S.”

Patrick Carolan and Christy Elliott from FAN have been very enthusiastic in this effort. Several of the commissioners were able to attend the Ecumenical Advocacy Days in Washington D.C. where the political issues of the day were discussed followed by visits to Capitol Hill.

So there are JPIC committee members and FAN Action Commissioners. And there are Secular Franciscans who have been professed for decades and even folks in initial formation who have interest and experience in the wide range of issues relating to Justice, Peace and the Integrity of Creation.

Let us know of your efforts, successes, frustrations. My contact information is in a following paragraph.


JUSTICE, PEACE AND THE INTEGRITY OF CREATION AWARD.

At the past NAFRA annual meeting in Arizona, there was approval for an award to recognize those who have made contributions for the care of creation. NAFRA has long honored individuals with a Peace Award. How to continue with one, while adding a new element?

Borrowing the words of Pope Paul VI, “If you want peace, work for justice.” Just as JPIC more accurately describes our attention to the wide range of social justice issues, so too the NAFRA Justice, Peace and the Integrity of Creation Award will allow for recognition of efforts beyond what we have traditionally identified as peace efforts/works.

WHAT IS A WEBINAR?

Earlier this year, we began the series of information sessions with CRS (Catholic Relief Services), on their Catholics Confront Global Poverty initiative. Through the wonders of technology, brothers and sisters with internet computer access can not only hear presenters, but can see them and their presentation slides. Pretty slick! However, even for local fraternity members who don’t have a computer or internet access, there is still the chance to listen in by calling a toll-free phone number.

The webinar, by use of computer and/or phone might be the single most important communication device JPIC or any other part of the Secular Franciscan Order has seen come along since regular mail delivery or the telephone. In one setting, hundreds of interested members can get information about how we can address issues like global poverty. Would you like to take the next step and connect to the CRS webinars? Contact your regional minister, JPIC representative or me by mail at 809 E. 10th Street, Muscatine, Iowa 52761, or (563) 299-6107 or kentferris45@yahoo.com, 

25TH ANNIVERSARY OF THE WORLD DAY OF PRAYER FOR PEACE.

Thursday, October 27, will mark the anniversary of the World Day of Prayer for Peace. Stay tuned for more information.

July 3-8, 2012 Chicago, IL
July 3-8, 2012 Chicago, IL

Q XVIII will not be your typical Quinquennial

THOUGH WE ARE SURE YOU WILL BE INSPIRED
AND ENLIVENED, AND WILL ENJOY THE
FELLOWSHIP OF HUNDREDS
OF BROTHERS AND SISTERS,
THIS IS A "WORKING" MEETING,
A CHAPTER OF MATS
FOR THE SFO IN THE U.S.



We will explore and reflect upon the wisdom and gifts in our Franciscan heritage, allowing the Spirit to deepen and widen our sense of vocation.

The week will culminate in a process of discernment on the future direction of the SFO in the US.

After every presentation, (see page 10 for Tentative Program), there will be small group time for sharing and reflecting on what we will have just heard. This culminates in a period of discussion and discernment, as leaders from all the small groups come together with the NEC to share and discuss what insights developed in the small groups. The conclusions from that discussion will be shared at the closing liturgy, and we will depart with a new understanding of the blessing of our vocation as Secular Franciscans.

- Plan to join us, July 3-8, 2012, at the Holiday Inn Northshore, Chicago, IL.
- Rooms are \$89/night, single or double (some rooms may hold up to 4 sharing closely).
- Registration will be around \$300 (which includes all meals; actual to be determined soon).
- We encourage every fraternity that is able to send one person.
- Space is, however, limited to about 600.
- Information about how to register and reserve lodging will appear in the next TAU-USA.

See you in Chicago! Peace and all good—

Quinquennial Planning Committee
Clare McCluggage, SFO
Patrick Mendes, SFO
Co-Chairs

announcements

As preparation for the Quinquennial, we will be offering some questions for reflection and discussion in your local fraternity.

QUESTIONS FOR THIS SUMMER:

1. How did you first hear of St. Francis? How did your impression of St. Francis affect you?
2. When did you first hear of the SFO? What were your first impressions?
3. What led you to pursue learning more about the SFO?

Quinquennial Logo Selected

THE QUINQUENNIAL COMMITTEE IS PLEASED TO ANNOUNCE THE WINNER OF THE "Q" LOGO CONTEST.

The winning artist is **LISA LANDWEHR, SFO**, a member of St. Cloud Fraternity in St. Cloud, Minnesota.

As the winner, Lisa will receive free registration to the Quinquennial.

Congratulations to our sister Lisa, and thanks to the many others who submitted their designs. All were meaningful and appreciated.

Following is Lisa's description of the logo:



"The ... icon shows the coat of arms of the SFO and has a blue background that represents the joy of our Franciscan vocation with the words "Why Francis?"

I think that is a question each of us Secular members ask as we hear the call to become a professed member in the order.

The middle icon is a re-drawing of Francis that was originally painted by Cimabue from the fresco in the Church of St. Francis in Assisi.

Francis is of course central to us as Secular Franciscans, with the warm brown color symbolic of his garments.

The last icon, the San Damiano Crucifix, surrounded by a purple background with the words "Claim the Gift".

To me, the gift is always Christ himself. The purple is a color of our King."

TENTATIVE QUINQUENNIAL PROGRAM:

TUESDAY, JULY 3

TUESDAY EVENING: **Opening Liturgy**

WEDNESDAY, JULY 4

a.m. **Keynote Address**

p.m. **Theme 1**

Who Are You, O Lord?

SISTER ILIA DELIO, OSF

THURSDAY, JULY 5

a.m. **Theme 2:**

And What Am I?

SISTER ILIA DELIO, OSF

p.m. **Deepening Our Relationship with God**

ED SHIRLEY, SFO

FRIDAY, JULY 6

a.m. **Theme 3:**

Who Are We, the Franciscans?

BROTHER BILL SHORT, OFM

p.m. **Theme 4:**

The Rule of the SFO and Presence in the World

PAT BRADWEIN-BALL, SFO

SATURDAY, JULY 7

a.m. **Claim the Gift!**

A Process of Discernment

Evening: **Closing Liturgy Celebration**

by FRANCINE GIKOW, SFO
STAFF EDITOR

OUR IDENTITY

Recently I have been pondering my identity as a Secular Franciscan. It all began when our local Franciscan retreat center closed; an occasion, which unfortunately is becoming more and more common.

Because I was a regular kitchen volunteer at the retreat center, I felt the loss of contact with our First Order brothers acutely. I relished participating in a common Franciscan apostolate with my Franciscan brothers and grew accustomed to regular Franciscan exchanges of ideas and thoughts. Although I was originally professed in a fraternity that had no routine contact with the Franciscan religious and met at a local parish, when I transferred to my current fraternity, I discovered the joys of regular Franciscan presence! I quickly grew accustomed to a close relationship with the friars in our local retreat house! What a gift this was! How precious was the frequent interaction with our First Order brothers that helped me become more fully aware of what it meant to be truly Franciscan. Fr. Boni described this relationship among the three orders in his book, "Tres Ordines Hic Ordinatus"¹ as a three ply cord not easily broken (*Funiculus triplex difficile rumpitur*) but having independence and unity and a vital interconnection (reciprocity).

When the retreat center closed, I felt devastated not only because of the loss of my brother friends but also because I realized that my own identity as a Secular Franciscan was also entwined with the friar's apostolate at the retreat center. My identity as a Franciscan was strengthened but what about my role as a Secular Franciscan, which was to consecrate the world, by living in it?

By having the retreat center close, I came to understand that we, Secular Franciscans, must "stand on our own two feet" more and more. We no longer have the luxury of "letting Father" lead us or give us the identity as "Franciscan."

Through this forced independence, we might also come to realize how we might have seen ourselves as "helpers" to the First, Second or Third Order Regulars and not members of an order that has an "equal dignity," independence and vital interconnection.

We are not like other lay groups who are dependant on their founding religious and are formed to assist the religious order in their apostolate.

We are truly autonomous, begun at the same time of the other Franciscan orders, have equal dignity but a different focus as lay men and women.

Pope John Paul II, in his address to our General Chapter in 1988² describes us as an autonomous Lay Order, a *real Order*, with sacrifices in our secular condition, which are not lesser than those experienced in the religious and priestly life. We are called to consecrate the world by living in it:

"...you are also an Order, as the Pope said (Pius XII): A Lay Order, but a Real Order;" and after all, Benedict XV had already spoken of "Ordo veri nominis". This ancient term - we can say medieval - "Order" means nothing more than your intimate belonging to the large Franciscan family. The word "Order" means the participation in the discipline and actual austerity of that spirituality, while remaining in the autonomy typical of your lay and secular condition, which, moreover, often entails sacrifices which are not lesser than those experienced in the religious and priestly life."

Although our decreasing regular contact with our Franciscan brethren can be devastating to our morale and identity, let us remember who we really are:

We are Brothers and Sisters of Penance living the gospel in the world in the spirit of Francis!

We have a unique position as secular, lay apostles who have a vital role in the building up of the Kingdom of God. As Francis said on his deathbed:

"I have done what is mine; may Christ teach you what is yours!"

¹ A. Boni, OFM, *Tres Ordines Hic Ordinatus* (TOHO), Ed. Porziuncola, Assisi, 1999, page 27.

² Pope John Paul II, Address to the General Chapter of the Secular Franciscan Order, June 14, 1988.



CNSA

NEWS & VIEWS

Franciscan life in the 21st Century

"... to dream the impossible dream!"

Lester Bach OFM Cap

**** CONSIDER ****

Orientation and inquiry, among other things, is the time to get to know newcomers who come to the SFO fraternity. Lots of good information is needed. We need to know their reasons for coming. We explore their situation in the Church. We look at their marital situation. We want to understand their religious training and the kind of theology that functions in their lives. We need to ascertain that they do not belong to another *public association of the faithful*. It is important that they are catholic! We need to be assured that they are not involved in abusive behavior, sexual or otherwise, or trapped in addictions. We need to find out about their ability to change. We need to be certain of their vocation to our Franciscan way of life. Newcomers need to understand that profession in the SFO is a permanent commitment - for the rest of their lives!

Some formators may think this is too much. We ought to simply accept anyone who comes. Just recognize that they are "nice" people and not be too concerned about formation. That's it!

Sadly, we've done that for years and discovered that many "nice" people did not wish to change anything in their lives. People were professed who had no concept of daily conversion. People were accepted into the SFO for whom it was just another organization. They often miss regular gatherings. Other folks refuse to bother with the SFO Rule since it was just another structure they could easily ignore.

If we asked local councils what they spend a lot of time on, these "nice" folks might come to mind. They do not understand what SFO profession really means. SFO gatherings take second, third, or fourth place in their lives. Nothing changes in their attitudes. They disagree with or ignore foundational ideas of Franciscans, e.g. justice; acceptance of people; dialogue; forgiveness; contemplation; being consistent peace-makers; responding to the call to serve in fraternity life; accepting the Franciscan-gospel perception of life; accepting the value of regular gatherings; recognizing the need for *ongoing formation* in the life of every Franciscan; etc. etc.

These practices may be neglected because of a lack

of formation or simply a refusal to accept the consequences of good formation and profession. People who reject or ignore our Franciscan values are not the kind of people who will help develop a vibrant fraternity life.

Councils are responsible for the formation of each member of the fraternity - newcomers or Franciscans as they mature in the Franciscan life. Local councils collaborate with formators who guide the actual *initial formation* sessions. Especially in *orientation and inquiry*, discernment is required. Each newcomer needs the individual attention that allows the council (together with the formator(s) to recognize the presence or absence of a vocation to the SFO.

Discernment is a gift to both the council and the newcomer. It helps everyone involved to discover whether or not this is the way God is calling someone to live. Good formation books help with this process. To skip this ministry to one another is to renege on the serious responsibility of councils and formators. The future of the SFO is dependent on focused discernment with newcomers in the formation process.

When *initial formation* brings people to profession, it is the beginning of *ongoing formation*. Councils are required to give special attention to the newly professed as they develop into mature Franciscans (cf. SFO Constitutions - Article 44.2). Both their individual lives and fraternity life keeps changing and growing.

Fraternity gatherings offer time and space to deal with new issues in our world and the Church. It is not a time to simply multiply devotions. It is a time to focus on life in society and a Franciscan way of dealing with issues there. It recognizes the need to dialogue about social and ecclesial issues that touch the lives of Franciscans. Life in the world and the Church keeps changing. We need constant dialogue to find ways to deal with change. Together we discover a Franciscan response and help each other in achieving Franciscan solutions.



**** DEVOTIONS ****

A healthy devotional life will open our eyes to social

needs and Church issues and how we can respond to them. Devotions can isolate us from society or they can teach us to take time to show concern for the "neighbor." As Benedict XVI puts it:



"... I cannot possess Christ just for myself; I can belong to him only in union with all those who have become, or will become his own." (Deus Caritas Est Paragraph 14). The relationship of the eucharistic mystery and social commitment must be made explicit.

Sacrament of Charity - (Sacramentum Caritatis) Benedict XVI - Paragraph 89.

In another text Benedict XVI says quite clearly: *A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented.* (God is Love Deus Caritas Est - Paragraph 14). What is true of the Eucharist is also true for devotions. The Pope is clear about this. His words about the Eucharist also apply to devotions:

Our communities, when they celebrate the Eucharist, must become ever more conscious that the sacrifice of Christ is for all, and that the Eucharist compels all who believe in him to become "bread that is broken" for others and to work for the building of a more just and fraternal world.

cf. Sacrament of Charity - Paragraph 88

The United States Conference of Catholic Bishops has given direction to the role of devotions in the Church:

"To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren." (CCC - #1397). In the same way, all other Christian worship and prayer, including popular devotions, in bringing us closer to God, should inspire us to share ever more fully in God's special love for the poor.

Popular Devotional Practices - Basic questions & answers USCCB - Page 17

Perhaps that is why Article #9 of the SFO Rule does not give us any particular devotions to practice in honor of Mary. Instead, it quite simply says:

Secular Franciscans should express their ardent love for her (Mary) by imitating her complete self-giving and by praying earnestly and confidently.

This gives us a sense of the role of devotions in our life. Honoring Francis, Clare, other saints and feasts is part of a christian life. Observing these feasts is meant to enrich our commitment to Christ and to the poor. To isolate devotions as purely personal prayer time, without practicing love of neighbor, would miss the point of a devotional life. A feast like "Mercy Sunday" has little meaning if it doesn't lead us to show mercy in our everyday life. Isolating devotions from the needs of others is a dis-service to our Franciscan life. Franciscans show the consequences of a healthy

devotional life. Franciscans develop concern and compassion for the "neighbor" and find ways to practice love in their everyday lives.

We each find ways to love our neighbor that reflects our abilities, our opportunities, perhaps even our age or our gender. **But to do nothing is not an option!**



No matter what our situation may be, we find ways to support others and develop creative ways and means to show our love for the "neighbor." Whether confined to bed or in the forefront in seeking justice, we will find ways to show the love we receive from the Trinity. What we have freely received, we will freely give.

**** SERVANT-LEADERSHIP ****

Franciscans profess to live in fraternity-community and to follow the SFO Rule until they are called home by Sister Death. Profession commits them to serve the fraternity-community. There are many ways to do this. But if they are competent and able to serve in an elected or appointed position, they are expected to SERVE. (Please read: SFO Rule - Article #21)

Obviously they are not expected to be councilors for the rest of their lives. Neither are they expected to refuse when they are called upon to serve in a way that fits their competencies and skills. Throughout their lives they are ready to serve. How they serve may change as they grow older or suffer physical limitations, psychological problems, or family needs that require their service. The manner of service differs as time passes, but the spirit of service continues to be a normal part of Franciscan life.

It is rarely healthy to elect a secular Franciscan to a council office a month after their profession. It is much better to let people grow accustomed to fraternity life for a few years before expecting them to serve on the council. If they are called to be a spiritual assistant, that requires that they be professed for at least five years. While being an expert is not required, they must possess the skills and qualities that each office requires.

Nominating someone simply because they are popular is a poor way to vote in elections. There are lots of popular people who can't balance a check book. Don't elect them as treasurer. Popular people who cannot use a computer or are clumsy about taking notes would not serve well as a secretary. Be wise at elections. Choose wisely!



"Stop - Pray - Reflect - Evaluate - Vote!"

Message from the National Treasurer

JANUARY, 2011

The Annual Report from the National Treasurer is included in the Spring TAU-USA as required by the NAFRA Statutes. Here are some comments and explanations about the reports.

The first page is the QUARTERLY GENERAL FUND REPORT.

All of these lines are about the budgeted accounts and the quarterly activity in each account. The top four accounts are all income accounts which all start with 6000. The next group of accounts is the expense accounts all starting with 7000. Each quarter is summarized and then the fifth column of numbers is the total for the 2010 year. This can then be compared to the last column which is the budget for 2010 as approved at the 2009 Chapter.

The second page titled, RESTRICTED FUNDS REPORT, are the accounts that are not in the budget and are funds that are carried over to the following year. These accounts are reserved for the organization that the funds are named for. For example, funds received during 2010 for the May 2011 Formation workshop have been placed in account 7314 so those funds are available for the workshop in 2011. The bottom half of the page is a summary of the Duns Scotus Formation Trust Fund activity from 2001 to the end of 2010.

The third page titled, PERFORMANCE OF DUNS SCOTUS INVESTMENTS and summarizes the activity of the investments in the four separate investment accounts from 2000 to end of 2010. The earnings in these investments are the source of the funds that can be used for Formation Grants as applied for and decided upon by the Duns Scotus Board lead by Anne Mulqueen, SFO

The fourth page is THE 2010 REGION REPORT OF THE FAIR SHARE CONTRIBUTION and their memberships that were paid to NAFRA during 2010. This reports how much and when the regions sent in their fair share contributions which then become NAFRA's basic operational funds. A few regions sent in 2009 Fair Shares and these are noted in the far right column. The fair share amount column has not been updated so any regions that wish to send me the current amount may e-mail the correct fair share amount to me at d_ross@oh.rr.com.



The last page titled, BUDGET FOR 2011 is the 2011 budget that was debated and approved at the October Nafra Chapter on October, 2010. Our procedure for the budget is started in July of each year after the first half of the year's report. The treasurer sends out the second quarter report and then a request is sent to each person listed on the budget for their budget request for the following year. The treasurer then compiles these requests and presents it to the NEC (National Executive Council) for their discussion and revision. Then that budget is presented at the Chapter for the National Council to discuss, debate and finally to vote on a final agreed to budget.

I hope this information is useful and helps our members to understand the financial reports.

Sincerely,
Dennis W. Ross, SFO
National Treasurer



National Fraternity of the Secular Franciscan Order - USA

Quarterly General Fund Reports for Calendar Year 2010 as of DECEMBER 31, 2010

Acct #	INCOME	Quarter Ending On:				TOTAL FOR YEAR	BUDGET for 2010
		3/31/2010	6/30/2010	9/30/2010	12/31/2010		
6110	PER CAPITA	12,641.00	97,708.00	32,328.00	24,380.00	167,057.00	174,000
6120	INTEREST	100.02	122.80	941.35	-768.66	395.51	1,000
6200	FORMATION SALES	5,018.80	6,085.60	12,603.40	16,851.97	40,559.77	41,000
6140	MISCELLANEOUS						
	TOTAL INCOME	17,759.82	103,916.40	45,872.75	40,463.31	208,012.28	216,000

EXPENSES

7110	CIOFS PER CAPITA		10,000.00		8,642.00	18,642.00	20,000
7115	FAN Fran. Action Network		6,500.00		7,500.00	14,000.00	14,000
7120	NEWSLETTER	5,932.93	9,059.37	4,000.00	4,527.47	23,519.77	40,000
7130	ANNUAL MEETING	60.00		3,155.50	43,830.50	47,046.00	40,000
7135	QUINQUENNIAL CONFERENCE			1,439.30		1,439.30	5,000
7140	COUNCIL OFFICERS	560.98	366.57	493.77	1,067.42	2,488.74	5,000
7145	CIOFS MEETING						
7150	COUNCIL MEETINGS	4,493.23	688.20	6,273.39	425.00	11,879.82	14,000
7155	LIABILITY INSURANCE		1,291.66	1,291.66	1,215.68	3,799.00	3,200
7160	CIOFS VISITATION				3,340.12	3,340.12	2,000
7171	DIVERSITY COORDINATOR						1,000
7172	PEACE AWARD CMMTTEE			158.55	2,125.00	2,283.55	2,000
7173	NATIONAL ARCHIVES		1,000.00	894.38	875.84	2,770.22	3,400
7175	HISTORIAN	155.40		258.04	384.88	798.32	3,100
7176	COMPUTER COMMITTEE		900.00	900.00	2,672.75	4,472.75	5,600
7180	FORMATION-PRINTING	2,614.26	9,152.85	18,875.00	3,622.82	34,264.93	20,000
7181	FORMATION	210.74	131.06	1,082.45	4,622.44	6,046.69	12,000
7186	J P I C				250.80	250.80	4,700
7187	YOUTH	4,522.88	272.00	-280.00	4,200.00	8,714.88	11,000
7188	ECUMENICAL COMMITTEE		326.15	785.60	1,519.91	2,631.66	6,000
7199	CNSA			4,000.00		4,000.00	4,000
7200	OTHER EXPENSES	963.92				963.92	
	TOTAL EXPENSES	19,514.34	39,687.86	43,327.64	90,822.63	193,352.47	216,000

NET INCOME(EXPENSE)	-1,754.52	64,228.54	2,545.11	-50,359.32	14,659.81
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Bank Balances of General Funds:

Beginning: CHECKING - HSBC	17,962.71	18,785.17	85,428.81	87,416.77
SAVINGS - HSBC	154,605.85	152,028.87	149,613.77	150,170.92
TOTAL - Beginning Bal.	172,568.56	170,814.04	235,042.58	237,587.69
Ending: CHECKING - HSBC	18,785.17	85,428.81	87,416.77	48,673.11
SAVINGS - HSBC	152,028.87	149,613.77	150,170.92	138,555.26
TOTAL - Ending Balance	170,814.04	235,042.58	237,587.69	187,228.37

Respectfully submitted by Dennis W. Ross SFO, National Treasurer

National Fraternity of the Secular Franciscan Order - USA

Quarterly Financial Report for Calendar Year 2010

RESTRICTED FUNDS REPORT

Acct#	DUNS SCOTUS GRANT	BEGINNING BALANCE	Quarter Ending On:				YEAR TOTAL	ENDING BALANCE
			3/31/2010	6/30/2010	9/30/2010	12/31/2010		
8220	LEGAL & OTHER EXPENSES	882.07					0.00	882.07
							0.00	0.00
OTHER RESTRICTED FUNDS							0.00	0.00
7307	DONOR FUND	7,190.33	-498.00	4,896.00	330.00	11,466.00	16,194.00	23,384.33
7310	CIOFS OFFICE FUND	1,868.00	1,225.00			-1,225.00	0.00	1,868.00
7314	FORMATION COMM FUND	892.10				425.00	425.00	1,317.10
7315	ECUMENICAL COMM FUND	1,750.00			-611.80		-611.80	1,138.20
7316	YOUTH H2O COLLECTIONS	569.00	1,890.00	-2,358.10	666.00	273.00	470.90	1,039.90
7317	Y/YA YOUTH SCHOLARSHIP	3,378.05	60.00				60.00	3,438.05
7319	GIFT FUND	92.00				-92.00	-92.00	0.00
7335	QUINQUENNIAL FUND	4,803.72					0.00	4,803.72
							0.00	0.00
							0.00	0.00
							0.00	0.00
TOTALS		21,425.27	2,677.00	2,537.90	384.20	10,847.00	37,871.37	37,871.37

DUNS SCOTUS SECULAR FRANCISCAN FORMATION TRUST FUND

		Available for Grants	Investment Account	Total Value
12/31/01	Trust Fund Balance	7,275.22	462,650.00	469,925.22
	Investment gains/losses	104.48	-86,476.00	-86,371.52
	Grants Approved	-3,000.00		-3,000.00
	Grant Refunds	5,052.69		5,052.69
12/31/02	Trust Fund Balance	9,432.39	376,174.00	385,606.39
	Investment gains/losses during 2003	45.00	93,081.00	93,126.00
12/31/03	Trust Fund Balance	9,477.39	469,255.00	478,732.39
	Investment gains/losses: during 2004	51.00	49,942.00	49,993.00
12/31/04	Trust Fund Balance	9,528.39	519,197.00	528,725.39
	Investment gains/losses: during 2005	155.00	23,754.00	23,909.00
12/31/05	Trust Fund Balance	9,683.39	542,951.00	552,634.39
	Investment gains/losses: during 2006	284.00	62,368.00	62,652.00
12/31/06	Trust Fund Balance	9,967.39	605,319.00	615,286.39
	Investment gains/losses: during 2007	319.00	40,908.00	41,227.00
12/31/2007	Trust Fund Balance	10,286.39	646,227.00	656,513.39
	Grant to SALT TEAM 3/25/08	-5,000.00		-5,000.00
	Investment gains/losses: during 2008	170.00	-225,260.00	-225,090.00
12/31/2008	Trust Fund Balance end of 2008	5,456.39	420,967.00	426,423.39
	Investment gains/losses: during 2009	20.49	116,864.92	116,885.41
12/31/2009	Trust Fund Balance end of 2009	5,476.88	537,831.92	543,308.80
3/31/2010	Investment gains/losses: First Quarter	0.19	24,310.81	24,311.00
	Trust Fund Balance	5,477.07	562,142.73	567,619.80
6/30/2010	Investment gains/losses: Second Quarter	2.12	54,262.92	-54,260.80
	Trust Fund Balance	5,479.19	507,879.81	513,359.00
9/30/2010	Investment gains/losses: Third Quarter	74.46	49,030.54	49,105.00
	Trust Fund Balance	5,553.65	556,910.35	562,464.00
12/31/2010	Investment gains/losses: Fourth Quarter	0	59,587.00	59,587.00
	Trust Fund Balance	5,553.65	616,497.35	622,051.00

Performance of Duns Scotus Investments

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

	DRTHX	NBSRX	PAXWX	DSEFX	TOTALS
Value at 12/31/00	179,896	82,144	150,357	124,595	536,992
Value at 12/31/01	137,232	80,031	136,693	108,694	462,650
% change in 2001	-23.72%	-2.57%	-9.09%	-12.76%	-13.84%
Value at 12/31/02	96,924	68,467	124,578	86,205	376,174
% change in 2002	-29.37%	-14.45%	-8.86%	-20.69%	-18.69%
Value at 12/31/03	121,847	92,073	145,745	109,590	469,255
% change in 2003	25.71%	34.48%	16.99%	27.13%	24.74%
Value at 12/31/04	129,232	104,563	165,662	119,740	519,197
% change in 2004	6.06%	13.57%	13.67%	9.26%	10.64%
Value at 12/31/05	133,711	112,486	174,586	122,168	542,951
% change for 2005	3.47%	7.58%	5.39%	2.03%	4.58%
Value at 12/31/06	145,755	128,735	193,287	137,542	605,319
% change for 2006	9.01%	14.45%	10.71%	12.58%	11.49%
Value at 12/31/07	156,769	138,367	211,540	139,551	646,227
% change for 2007	7.56%	7.48%	9.44%	1.46%	6.76%
Value at 12/31/08	103,000	84,729	146,549	86,689	420,967
% change for 2008	-34.30%	-38.77%	-30.72%	-37.88%	-34.86%
Value at 12/31/09	137,294	110,660	177,840	117,514	543,308
% change for 2009	33.30%	30.60%	21.35%	35.56%	29.06%
% change 2000 to end of 2009	-23.68%	34.71%	18.28%	-5.68%	1.18%
Balance on March 31, 2010	142,950	118,546	183,537	122,586	567,620
% change for First Quarter	4.12%	7.13%	3.20%	4.32%	4.47%
Balance on June 30, 2010	127,555	110,074	165,958	109,772	513,359
% change for Second Quarter	-10.77%	-7.15%	-9.58%	-10.45%	-9.56%
Balance on September 30, 2010	138,286	120,410	183,162	120,606	562,464
% change for Third Quarter	8.41%	9.39%	10.37%	9.87%	9.57%
Balance on December 31, 2010	153,584	135,879	198,981	133,607	622,051
% change for Fourth Quarter	11.06%	12.85%	8.64%	10.78%	10.59%
% change 2000 to end of 2010	-14.63%	65.42%	32.34%	7.23%	15.84%
	DRTHX	NBSRX	PAXWX	DSEFX	TOTALS

NAFRA - USA - SFO - 2010 REGION REPORT

AS OF 12/31/2010

Reg #	REGION'S NAME	ESTAB	FAIR SHARE AMOUNT	Reg #	2010 FAIR SHARE PAID IN 2010	2010 Professed Members	2010 DATE Received
50	OHANA O KE ANUENUE	10/25/91	40	50	\$ 408.00	34	9/1/2010
51	FIVE FRANCISCAN MARTYRS	10/23/92	45	51	\$ 8,532.00	711	8/5/2010
52	ST FRANCIS	10/29/93	40	52	\$ 10,116.00	843	6/7/2010
53	BL JUNIPERO SERRA	10/29/93	41.50	53	\$ 7,920.00	660	5/7/2010
54	TROUBADOURS OF PEACE	10/23/92	50	54	\$ 3,240.00	270	5/21/2010
55	QUEEN OF PEACE	10/23/92	45	55	\$ 6,972.00	581	7/19/2010
56	DIVINE MERCY	10/29/93	29.50	56	\$ 9,000.00	750	6/25/2010
57	ST MARGARET OF CORTONA	10/29/93	18	57	\$ 9,672.00	806	11/15/2010
58	ST THOMAS MORE	10/29/93	35	58	\$ 2,472.00	206	2/28/2010
59	MOTHER CABRINI	10/23/1994	23	59	\$ 7,932.00	661	5/21/2010
60	ST JOAN OF ARC	10/29/93	25	60		0	
61	BRO & SIS OF ST FRANCIS	10/23/94	40	61	\$ 5,616.00	468	5/11/2010
63	FRANCISCANS OF THE PRAIRIE	10/23/94	20	63	\$ 2,928.00	244	5/25/2010
64	HOLY TRINITY	10/23/94	25	64	\$ 2,988.00	249	6/7/2010
65	LA VERNA	10/12/95	50	65	\$ 5,352.00	446	11/15/2010
66	OUR LADY OF INDIANA	10/23/94	20	66	\$ 3,744.00	312	10/13/2010
67	LOS TRES COMPANEROS	10/23/94	50	67	\$ 3,372.00	281	6/21/2010
68	LADY POVERTY	10/23/94	25	68	\$ 5,328.00	444	5/5/2010
69	ST KATHARINE DREXEL	10/23/94	25	69	\$ 9,600.00	800	8/3/2010
70	ST MAXIMILIAN KOLBE	10/23/94	23	70	\$ 5,612.00	468	11/4/2010
71	BL KATERI TEKAKWITHA	10/23/94	35	71	\$ 5,256.00	438	5/3/2010
72	SANTA MARIA DE LAS MONTANAS			72	\$ (412.00)		1/15/2010
72	SANTA MARIA DE LAS MONTANAS	10/23/94	40	72	\$ 412.00	34	5/20/2010
72	SANTA MARIA DE LAS MONTANAS			72	\$ 2,556.00	213	7/19/2010
73	OUR LADY OF THE ROCKIES	10/12/95	23	73	\$ 1,053.00	88	3/16/2010
74	ST CLARE	10/12/95	25	74	\$ 2,508.00	209	6/8/2010
75	OUR LADY OF GUADALUPE	10/12/95	44	75	\$ 4,260.00	355	8/9/2010
76	FR SOLANUS CASEY	10/17/96	21	76	\$ 9,792.00	816	6/1/2010
77	OUR LADY OF THE ANGELS	10/12/95	25	77	\$ 1,080.00	90	1/4/2010
77	OUR LADY OF THE ANGELS				\$ 10,680.00	890	6/18/2010
78	ST ELIZABETH OF HUNGARY	10/17/96	35	78	\$ 7,644.00	637	6/7/2010
79	THE TAU CROSS	10/16/97	25	79	\$ 8,448.00	704	3/26/2010
80	JUAN DE PADILLA	10/17/96	30	80	\$ 2,784.00	232	4/10/2010
80	JUAN DE PADILLA			80	\$ 192.00	16	6/29/2010
TOTALS					\$ 167,057	13921	

2009 CH LOS
2009 replaced
2010

2009
2010

Average			
32.433333	13921	97.35%	%
	14300		Paid

NATIONAL FRATERNITY OF THE SECULAR FRANCISCAN ORDER - USA

BUDGET FOR 2011

APPROVED BY THE NATIONAL FRATERNITY COUNCIL ON OCTOBER 30, 2010.

Account # --- INCOME -----	Amount	Per Capita
6110 PER CAPITA @ \$12 (14,500 members)	174,000	12.00
6120 INTEREST	1,000	0.07
6200 FORMATION BOOK SALES	41,000	2.83
6140 MISCELLANEOUS	0	
 TOTAL INCOME	 216,000	 14.90
 --- EXPENSES -----		
7110 CIOFS PER CAPITA	20,000	CIOFS 1.38
7115 FAN	14,000	Dec. Tom Bello 0.97
7120 NEWSLETTER	38,000	Anna Geraci 2.62
7130 ANNUAL MEETING	40,000	2.76
7135 QUINQUENIAL CONFERENCE	5,000	Clare McCluggage 0.34
7140 COUNCIL OFFICERS	5,000	0.34
7145 CIOFS MEETING	2,000	0.14
7150 COUNCIL MEETINGS	13,000	0.90
7155 LIABILITY INSURANCE	3,800	Actual cost 0.26
7160 CIOFS VISITATION		0.00
7171 DIVERSITY COORDINATOR	1,000	0.07
7172 PEACE AWARD	2,500	Kent Ferris 0.17
7173 ARCHIVE	2,200	Sharon Deveaux 0.15
7175 HISTORIAN	2,300	William Wicks 0.16
7176 COMPUTER COMMITTEE	6,200	Dan Mulholland 0.43
7180 FORMATION - PRINTING	20,000	1.38
7181 FORMATION	19,000	Bob Fitzsimmons 1.31
7186 JPIC	6,000	Kent Ferris 0.41
7187 YOUTH	6,000	Elaine Hedtke 0.41
7188 ECUMENICAL COMMITTEE	6,000	Ed Shirley 0.41
7199 CONF NAT SPIRITUAL ASSISTANTS	4,000	John Sanborn 0.28
7335 OTHER EXPENSES		0.00
 TOTAL EXPENSES	 216,000	 14.90
 NET INCOME (DEFICIT)	 0	 0.00

THE PRINCIPAL AGENT OF FORMATION:

Paying Lip-Service to the *Holy Spirit*



by **FR. RICHARD TREZZA, OFM**
SPIRITUAL ASSISTANT
NAT'L FORMATION COMMISSION

It has taken a very long time. After a period of reckoning Formation as the act of disseminating facts about Francis and how to live a virtuous life; after trying to cram those facts into yearly intervals of “classes”; after associating “Profession” as the moment of “graduating” from Formation “school”, we have been enlightened by the light of the Holy Spirit.

Through the Pauline Rule and subsequent publications concerning Formation, we have come to see the operation of the Spirit in a dynamic way where Formation is concerned. At least on paper, there have been calls for a deeper understanding and respect for the activity of the Holy Spirit in the Formative process and the individual souls engaged in that process.

Process ... process ... process. This is something through which people go at differing paces – as the Spirit prompts and wills. The process of Formation is as much individual as it is communal. It is concerned about spiritual development as much as it is concerned about human development. After all, the soul is not a disembodied entity. Attention to this process – this action of the Holy Spirit in each person in formation – is a tedious job. For that reason, it is not done too well. When this happens, Formation to SFO life suffers. When Formation has suffered, those who make their permanent commitments in the Order soon find themselves bored and asking, “Is this it? Is this all there is?” There soon follows a lack of understanding about Profession and a need for a renewed sense of belonging to the SFO.

The International Presidency of the SFO (CIOFS) had come to this conclusion some time ago. Visitations conducted throughout the SFO world exposed this weakness on a consistent basis. Something was wrong with how Secular Franciscans saw themselves in the Order and in the Church. It seemed as if their Formation was lacking in one way or the other. CIOFS decided to do something about the situation and began to come up with a Syllabus for formation which was introduced at the SFO General Chapter in Hungary.

“In the mid 1970’s, shortly after the Rite of Christian Initiation of Adults (RCIA) was first formally introduced, Father Mark Hegener, OFM, then the SFO provincial spiritual assistant and editor of the ‘Franciscan Herald’, suggested to me the close connection between Secular Franciscan initial formation and the RCIA; he encouraged me to put together such a formation program based on the structure of the RCIA.”

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This is a quote by Fr. Benet Fonck, OFM in the Preface to his 3rd edition of his initial formation program, Fully Mature With The Fullness of Christ. This was a valiant and, to my mind, a successful attempt to instill a sense of process whereby the Holy Spirit is indeed the Principal Agent of formation. What were some of those elements contained in the RCIA process that are found to coincide with SFO Formation?

In speaking of the process, the Church in her RCIA documents mentions, "... (adults) ... hear the preaching of the mystery of Christ, the Holy Spirit opens their hearts, and they freely and knowingly seek the living God and enter the path of faith and conversion." (Introduction – RCIA) At another point the Church says,

"The rite of initiation is suited to the spiritual journey of adults, which varies according to the many forms of God's grace, the free cooperation of the individuals, the action of the Church, and the circumstances of time and place."

(Structure of the Initiation of Adults, #5)

We are on the threshold of a new era of Formation in our country. As you know, there was a Workshop in May in Illinois on the new Formation Manual concerning the formation of the formators.

It will reflect the wishes of CIOFS as far as content and form. There will be topics which must be included in all initial formation programs which may be new to us.

At this new juncture, we may be tempted to just get the "information" distributed. We may be tempted to "do" what CIOFS has proposed to the SFO world of formation. Let us not forget that in all of this is the working of the Holy Spirit. In addition to the information and facts which will be shared among our local fraternities, we need also to share the idea of process.

Let us remember:

- 1) "the teaching of doctrinal principles ... so as to motivate those in formation & give them effective help;
- 2) to be involved with those in formation, and to pay particular attention to the personality of each individual and their life story; and
- 3) to continually compare what is being learned with the experiences of daily life.

(*Elements of Formation, Barbo-Carlson, Lindsborg, KS, 1992; Pg 13*)

We need to re-introduce the Holy Spirit into our formation programs. It is hard work but will produce people who understand what they Profess and who they are in the Order, the Church and our world. From that will follow action which will bring about that "more fraternal and evangelical world" for which we so long.

Re-formation

by
M. MARKO, SFO
STAFF EDITOR

Initial formation is just that: the first (initial) things you learn about the SFO. Many people come to initial formation already knowing a lot about Francis; but the SFO is uncharted territory, so to speak. If they're anything like me (which ain't all bad!), they had no idea they could actually BE a Franciscan without taking vows, etc. I, personally, had no desire to live with a bunch of women; so the existence of the SFO was welcome news to me. Initial formation was eye-, heart-, and soul-opening. That's how it should be.

A lot of water has passed over the bridge – under the dam? – (OK, that's why I'm not an engineer.) since I was in initial formation. I mean, good grief! It was in the last century!! Formation materials now range from SFO-lite (“To Live as Francis Lived”) to the industrial-strength stuff (“Fully Mature in Christ”) and everything in between. Which is great as initial formation is extremely important – those are our “formative years” as SFOs.

But Profession is not the end of the story, anymore than graduation from school or marriage is. On the contrary, it's the beginning of a whole new chapter in your life. A chapter that you will continue to write as long as you live. This is where “ongoing formation” comes in.

Let's face it: you didn't stop learning about your job the day you were hired. If you want to hang on to it, you will continue to learn about that job and all it entails on an ongoing basis. Even if you started the company or worked your way up to the top of it, there will still be stuff to learn. Ask any of those guys who are on “Undercover Boss” – a very interesting TV show no matter which rung of the ladder you're on.

But just as with a job, there may be some re-formation called for. I know when I switched jobs many moons ago, I simply went from one insurance company to another. But it wasn't a matter of just getting used to a new office; I had to unlearn quite a bit, and take on a different mindset in some ways. The product may have been the same, but the operation of the company was very different.

I think that's the way it with us SFO's. Once we're professed, we have to be re-formatted to some extent. After all, we didn't come to the Order as innocent children; we already had all sorts of baggage, some good, some bad, much undecided. Whether all of our old mindsets, opinions, feelings, priorities, values, etc. still had a place in our lives was something we still had to figure out.

Some would have to go, others could stay with a bit of re-vamping. And there would be others that would be adopted as we delved more deeply into our vocation. That's the purpose of ongoing formation. Re-formation.

Oddly enough, a good source of that re-formation is the initial formation material. It's very much like the Bible in that way: no matter how often you read it, you always find something new. Not because it wasn't there before, but because you're seeing it through new eyes (or, at least, more experienced ones).

Ongoing formation can also include a revisit of the Rule or a group discussion of this or that TAU-USA article or something mentioned in your regional newsletter. Fr. Lester Bach, OFM has written lots of good stuff. And there are also books on specific aspects of SFO life (“Handbook for Secular Franciscan Servant Leadership” or “Franciscan Family Connections”).

There are also many fantastic things coming down the pike from National and International that are being disseminated through your region.

And keep in mind that ongoing formation is not just for the monthly gathering.

Ongoing is the operative word here. The daily newspaper or the evening news will tell you how badly the Franciscan charism is needed in the world. Just understanding that is re-formatting!

by

EDWARD L. SHIRLEY, SFO, CHAIR
ECUMENICAL/INTERFAITH COMMITTEE



BEADS

One of the questions I am often asked about ecumenical and interreligious dialogue is where to begin.

It's a very interesting, and authentic question, but I like to point out that sharing across traditions is not all that different from beginning a conversation with a new friend: find something you share in common, and just start. Students talk about classes and teachers, teachers talk about students, parents talk about their kids, and kids talk about their parents. Religious people talk about their experience of, their love for, God; their commitment to spiritual practice; their commitment to justice and peace.

Recently, I had an opportunity to share in a very simple ecumenical and interreligious discussion. I was invited by some friends to speak to their Methodist Sunday School class (by the way, there's a lesson Catholics could learn: the importance of continuing adult religious education). I had spoken to them in the past, and one topic they really enjoyed was called "Beyond Tolerance," about how to appreciate and admire people from other Traditions. This time, I decided to start with one common practice found in every major Tradition, except Judaism: the use of prayer beads.

I took items for show-and-tell: Hindu, Buddhist, Muslim, and four types of Christian beads: Orthodox, Catholic, Anglican, and, of course, the Franciscan Crown. I began by explaining that the very word "bead" comes from the Old English word "bede," meaning "prayer"—to say one's beads is to say one's prayers.

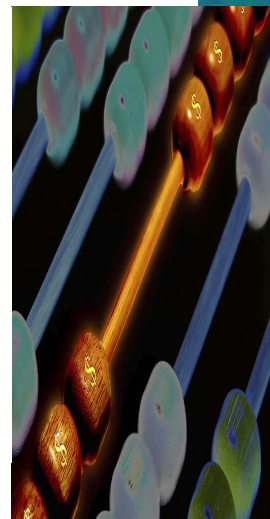
I talked about the Orthodox prayer rope, used for reciting the Jesus Prayer, rooted in the Desert monastic tradition of one word or one sentence prayers, and how it included deep reverence for the sacredness and power of the Name of Jesus. I talked about how the Rosary drew from this practice, as well as the monastic practice of praying the 150 psalms. I talked about the power of repeating the Angel's greeting to Mary, which began the Incarnation, and combining that with reflection on events in the life of Christ. (I also told them about a very good book on the Rosary by a Methodist minister.)

This led into my discussion of the Islamic *tesbih*, used for reciting the Names/Attributes of God found in the Quran, with the belief that the Name of God was a sacrament of God's Presence. This led very easily into a discussion of Hindu beads used to worship the Krishna as the Supreme Personal God. When reciting the Hare Krishna mantra, a devotee is supposed to reflect on events in the life of Krishna, much like a Catholic might reflect on the Mysteries of the Rosary.

Finally, I discussed the Tibetan Buddhist beads, where one recites a mantra/prayer associated with a particular holy being (sort of a saint or angel), and visualizes that being in order to incorporate the qualities of that person: wisdom, compassion, strength, and what have you. The combination of reciting the words, allowing them to sink deeply into the depths of one's psyche, visualization of the holy person, and integrating his or her qualities into oneself is not all together alien to Catholic practice of repeating the Angel's Greeting, visualizing an event in Christ's life, and coming to "imitate what they contain, and obtain what they promise."

In what was to me a surprise effect of our discussion, a woman came up to me, and said, "I am going to buy myself a Rosary."

And the bede goes on.





A NEW OPPORTUNITY FOR LIVING THE SFO RULE IN A MORE EFFECTIVE WAY

by Attilio Galimberti, SFO – Milano, Italy



FROM THE SFO RULE — ARTICLE 14: ...Secular Franciscans, together with all people of good will are called to build a more fraternal and evangelic world... Article 15: ...be in the forefront in promoting justice by testimony of their human lives and their courageous initiatives.

WORKING WITH FRANCISCANS INTERNATIONAL AT THE UNITED NATIONS FOR PEACE, JUSTICE AND INTEGRITY OF CREATION.

Franciscans International (FI) and members of the Franciscan Family (FF) around the world are using the Universal Periodic Review (UPR) at the United Nations (UN) to advocate on the challenges and injustices faced by the poor. During a four-year cycle, this process examines the level of respect for and implementation of human rights in each of the States as they come up for review. Recommendations on specific concerns can be made to the respective governing bodies to effect positive change.



FI works with Franciscans to collect principal facts regarding the human rights situation in the State concerned, to voice any concerns during the Human Rights Council (HRC) at the UN, and to ensure accepted recommendations are fulfilled within a respected time. All 192 UN member States are reviewed no matter what their social, economical or political status. Canada began its review in February 2009, Italy started in February 2010 and North America in November 2010. All Franciscans can play a collaborative role in all parts of the UPR process.

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Italian SFO, Attilio Galimberti, from Italy, is currently working with FI and Franciscan brothers and Sisters on the UPR for Italy. He says: “Particularly for SFO members, as recalled in this article’s foreword, being engaged in the UPR process is an additional opportunity to concretely live the form of life that the Rule asks us to live.” The engagement for the Franciscans can start from phase 1 with a direct participation in the preparation of the reports with the submission, in collaboration with Franciscans International, of its own report on specific human rights situations that need to be addressed. This can be further collaborated on with other members of the FF and Non-Governmental Organisations (NGO) to give it more weight and credibility.

With the help of FI, this report is drafted and edited to meet UN standards and formally submitted to the UN Office of the High Commissioner. Even before phase 2, FI begins lobbying the States of the Working group, to raise their awareness of the issues of concern so that the State delegations can prepare to ask questions and make recommendations during the HRC session. During this time, Franciscans can circulate the report through the Family and parishes and to the local, regional and national authorities, institutions and media. Due to FI holding General Consultative Status at the UN, as part of the third phase it is possible for Franciscan representatives from the State under review to attend a HRC session to officially and publicly make an oral declaration.

“Having been personally involved in this process, I can confirm that the preparation of the report has been a very demanding challenge that allowed me to strengthen fraternal relationships with other members of the FF and to have a more clear and exhaustive picture of the human rights situation here in Italy,” continues Attilio, a member of Romans 6, the JPIC Interfranciscan Commission, and coordinator of the CIOFS Commission Presence in the World.

(Continued on page 25)





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But the most important gift I had from this participation came to me on the day I was in the UN Council Room in Geneva, waiting for our allotted time of two minutes to read to the HRC members our Formal Statement on the issues of concern, identified by the FF in Italy. The room is huge with delegations from all over the world all listening to you. Just realizing this and entering the room causes your emotions and pulse rate to soar.

I saw the beauty of the people from around the world and how the universal fraternity that Francis understood and preached is real and true. I have always been aware of the importance of FI and of its mission at the UN, but while sitting there I also realized that this presence is another very important form of missionary testimony, this time not at grassroots level but before the States of the world.

I fully understand the joint role FI and the Franciscan Family plays today at the UN. It is very close to the one Francis played in Damietta when he met the Sultan and this is the hidden but added value that we, as Franciscans, have and should preserve.

A significant role can be played by Franciscans as well as civil society, during phase four – the follow-up of the UPR. All energy should be invested in bringing about concrete changes to improve the enjoyment of human rights in the country. We can all consider taking the following actions as part of the follow-up:

Raise awareness about the results of the UPR process through the media, a conference, a round table discussion, and with family, friends, parishes and organisations.

Run a campaign or engage in symbolic actions or initiatives in order to push for faster implementation of the recommendations accepted by the State.

Engage in a dialogue with authorities on ways to implement the accepted recommendations and encourage them to work on those that were not accepted.

Encourage the State to put into action a mechanism of follow-up on the implementation of accepted recommendations.

Evaluate the work done following the UPR on a yearly basis.

Participate in the next UPR of your country.

The FI International Board of Directors, for all the reasons and opportunities mentioned, decided to officially adopt the UPR as a main UN mechanism to work with. It offers one of the best and most comprehensive tools for FI and Franciscans to advocate on the challenges and injustices faced by the FF and the poor. It is a unique advocacy opportunity that allows Human Rights challenges faced on the ground to be raised at the international platform.

Franciscans have an important role in promoting this work among the Family and participating in the UPR process.

For the members of the Franciscan family who are daily on the side of those who suffer, are forgotten and whose human dignity is overlooked, it is an opportunity, following the example of Francis and Clare, to be beside the most vulnerable and demand their Human Rights be respected and enjoyed.

May the Lord give you his peace.

To read the formal statement made by Attilio Galimberti during the UPR for Italy on June 9, 2010 and the Oral Declaration for the Adoption of the UPR Report of Canada visit:

www.franciscansinternational.org/statementspage



Contact Franciscans International if you are interested in working together on the UPR of your country. To see the UPR calendar of states currently and coming up for review visit:

www.upr-info.org/IMG/pdf/uprlist.pdf



For more details about Franciscans International visit:

www.franciscansinternational.org



FROM MY CORNER OF THE WORLD

ANNE MULQUEEN, SFO

INTERNATIONAL COUNCILOR, USA

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Peace and all good dear sisters and brothers,

As we continue our journey together, you will forgive me for repeating myself, but for the sake of those who are new to reading my letters, I am going to restate the priorities established by the International Chapter held in Hungary, November 15-22, 2008. In order of priority they are:

(1) Formation, (2) Communication, (3) Franciscan Youth, (4) Presence in the World, and (5) Emerging Fraternities (worldwide). As members of a worldwide Order, we are expected to keep these priorities in mind when we consider our vocation. These priorities are effective only if individual Secular Franciscans put them into practice.

Therefore, the questions we might ask ourselves are: Am I continuing to grow in my Franciscan identity? Do I pass on information I receive to those who might benefit from it? Am I actively involved in attracting and introducing young people to the Franciscan charism? Am I actively involved in promoting peace and justice by my courageous initiatives?

In regard to the last priority—emerging fraternities—that question I have to answer. Is Anne doing all she can to support the emerging fraternity in Antigua?

Did you know that the USA sponsors an emerging fraternity in Antigua? Aided by Vin Ferugo, SFO, the formator present on the island, and Audrey Binet, SFO, formation advisor from Brothers and Sisters of St. Francis Region, the USA is providing formation for Antiguans who are attracted to St. Francis and the SFO. That's a fact!

In my last letter I wrote to you about the third priority—Franciscan Youth. In this letter, I would like to write about the first priority—**FORMATION**.

Formation remains the top priority for the entire Order worldwide and every issue of *TAU-USA* keeps you informed concerning the activities and advances in this area.

Bob Fitzsimmons and the Formation Commission have made great strides in adapting and implementing the Course of Formation for Formation Directors compiled by the International Formation Commission.

Your regional formation directors will be making this material available to local fraternity formation directors now after the May 2011 workshop. In this way, everyone who serves in formation will have access to this wonderful resource. The extent to which this material reaches the local level will be an indicator of how effective our communication really is.

Remember,
“The Formation Commission has done what is (theirs) to do...” and the rest is up to you.

In addition to providing material to “*Form the Formators*”, members of the Presidency¹ have been providing ongoing formation material on a monthly basis. These *dossiers* (as they are called) concentrate on the themes discussed at the last General Chapter—

*A Sense of Belonging
and Profession in the SFO:
Gift and Commitment.*

They come in two parts. The first part develops a specific aspect of Franciscan spirituality and the second reflects on the social doctrine of the Church.

Many of you have written to me saying the material is being

used and is enhancing your ongoing formation sessions. Some of you may be hearing about the *dossiers* for the first time. Each month I send them to the regional ministers after they are posted on the CIOFS² website.

If you have not received these, you can access them by internet connection. Go to:

<http://www.ciofs.org/en.htm>



Click on: *Ongoing Formation Project, Monthly Dossier* in the upper left yellow box. You may use this material as it is written or, if you wish, you may modify it.

The first initiative of the International Formation Commission (*IFC*)—the course for formation directors—has been completed and distributed in the four official languages—

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—English, French, Italian, and Spanish. The Formation Commission—USA has completed its labor of love in adapting and implementing this material for use by regional formation directors.

The second initiative of the *IFC*—the monthly dossiers—has been in effect since January 2011, and is ongoing.

There is a third initiative in process specifically designed for national fraternities with **little or no** initial formation material. Some English-speaking countries use our formation resources and some have translated our texts into their languages. But many others have no comprehensive material available. The *IFC* recognized this need and is formulating a manual for initial formation. When completed, it will be available to all national fraternities in the four official languages. In 2009, fourth and fifth initiatives were added to the *IFC*'s formation project.

The fourth initiative, Formation for Secular Franciscan Spiritual Assistants, is designed for spiritual assistants who are not First Order or TOR members, i.e., Secular Franciscan laity and priests and all other religious.

The fifth initiative, Formation of Animators of YouFra, is in its foundational stage, and its task is to develop materials for the formation of YouFra animators.

So you can see, there is plenty of activity going on in regard to formation, internationally, nationally, and, of course, regionally and locally. I pray that the momentum of these initiatives flows throughout our 30 regions and comes to rest upon the 658 local fraternities that make up the SFO in the USA.

But don't let the momentum come to an end in our fraternities—let's go out and bring Christ to the world through the God-given charism of Saints Francis and Clare.

With fraternal affection,
your sister,

Anne

Footnotes:

¹ The Presidency is the equivalent of the executive council of a national fraternity and the council of a local fraternity. ² CIOFS is an acronym for *Concilium Internationale Ordinis Franciscani Secularis*.

NEW BOOK RELEASE



Is there a particularly Franciscan manner of approaching our own passage to the Lord and of helping others to do the same?

Franciscan Institute Publications newly published book, **DYING, AS A FRANCISCAN**, addresses these questions. This book is a collection of presentations given at the Ninth National Franciscan Forum held in Denver, Colorado, June 17–20, 2010.

With more than 100 people in attendance, this Forum allowed presenters and participants the opportunity to delve deeply into their shared experience of sharing with, ministering to, and personally preparing for the transitus from earthly to eternal life. This book allows the reader to experience, in a vicarious manner, elements of the journey that presenters & participants took in the investigation of death and dying with a specifically Franciscan interpretation.

This book looks at the challenges we face in acknowledging an increasing awareness of our fragility, of our need for the companionship of and our responsibility to be companions to our brothers and sisters on that same journey with us, and finally accepting the grace to make that final act of surrender to our Good God.

Contributors to this book are Michael Cusato, OFM, Thomas Nairn, OFM, Mary Petrosky, FMM, Kathleen McCarron, and OSF, Daniel Sulmasy, OFM.

Now available for purchase at their website listed under "New Arrivals" at:

www.franciscanpublications.com



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THE POOR CLARE SISTERS of San Severino and Camerino, Italy

by BRET THOMAN, SFO
Bret.thoman@gmail.com



On October 17, 2010, Camilla Battista Varano (1458-1524), a Poor Clare mystic from Camerino, Italy was one of six people declared a saint by Pope Benedict XVI. I was honored not only to be present in St. Peter's square during her canonization, but I was especially privileged to be one of just several hundred people seated near the Holy Father throughout the ceremony. (*TAU-USA Winter 2010, Issue 69*)

As I looked up the huge banner of St. Camilla hanging on the façade of St. Peter's my mind flooded with memories on how I came to know this little-known, but powerful saint.

Seven years ago I met the Poor Clare sisters of San Severino – a quaint hill town in the picturesque Marches region of central Italy – while on pilgrimage with my wife in this area rich in Franciscan history. We immediately developed a bond with the sisters, which blossomed into a deep and lasting friendship. Several sisters later moved to nearby Camerino to live in the same monastery where St. Camilla lived five centuries ago and in which her body remains today.

Their mission was and continues to be to serve as guardians of the saint's relics and memory. Over the past few years, we helped them translate some of Camilla's writings into English. And in the process, I learned a lot about this great saint. But the sisters themselves, humble servants of Jesus and faithful followers of St. Clare, taught me a great deal also about Franciscan spirituality and history. Even though I have a certificate in Franciscan studies, I learned much more about Franciscanism through the lives and stories of these holy women than through any book or course.

I was struck that the sisters lived a "traditional" cloistered life – full habit, chanting the office, periods of silence, fasting, etcetera; yet when they welcomed our group into their community, they broke out the bongos and acoustic guitars, told jokes, and served a delicious meal followed by homemade desserts and local liqueurs. The sisters beamed with joy as they shared their life and community with us, which they routinely did with diverse groups.

Their life seemed such a contrast and I became fascinated with their community's history. I wondered why they were so joyful and were attracting vocations (almost half of the community is under 40) while most religious communities in Italy were dying out.

The Abbess, Sr. Rosella Chiara, told me that huge changes were made over the past 40 years as a result of the Second Vatican Council. Back in the 1960's and '70s, some of their sisters had the opportunity of learning from eminent Franciscan theologians, some of whom were present at the Council itself.

A deep study of the Council documents led to a fertile season of revival and period of new formation for their community. Sr. Rosella said that the friars helped them move from the pre-conciliar period – characterized by a strong focus on religious observances and devotions in the form of exterior and legalistic perfection – to the renewal promoted by the Council above all through the *rediscovery of the sources*.



(Continued from page 28)

After the Council, many original Franciscan writings were published in Italian as the “*Fonti Francescane*”

(Franciscan Sources – in English, the *Omnibus*), which gave them the possibility for the first time to get to know the writings – and thus, the original charism – of Saint Francis and the first Franciscans. Effectively, the Council promoted the value of the person over exterior practices.

And in this transition, the community did not escape conflict (as has been the case in the larger Church). But in time a new serenity came over their community as continuity with the past was conserved while moving towards renewal and transformation.

So if before, their prayer life consisted in “reciting” Latin psalms and “saying” devotional prayers, after the Council they rediscovered the value of the interior life by connecting their hearts to the liturgical life, and not separating life’s ordinary activities from prayer. The devotional practices that had been considered the primary form of prayer were gradually supplanted by liturgical prayer, the prayer of the universal church – the liturgy of the hours.

At the same time, they passed from merely “assisting” during the Holy Mass, to becoming active, aware, and fruitful “participants” in liturgical prayer.



Regarding work, the sisters desired to strengthen an authentically contemplative life. Whereas, previously work had taken up most of the day, they now chose the primacy of prayer at fixed intervals.

Further, they admitted all the sisters to prayer, while in the past, the sisters had been separated between “choir sisters” (those who knew how to read & were able, therefore, to pray the breviary) and “converse sisters” (those who were illiterate, and performed manual labor inside the community).

Besides the re-establishment of the daily prayer schedule, the community established periods for retreat – both for the entire community and individual sisters. Their re-discovery of the baptismal consecration and of the equal dignity of all the baptized allowed them to move away from the sense of feeling “privileged” that had characterized religious life before the Council. As a result, they came to understand the enclosure in a new way.

Whereas before, it had served as a kind of “fence” to separate themselves from the public and protect the sisters’ virtues, after the Council, it became considered a means of defining their sacred space and enabling them to enhance their sense of intimacy and spirituality within.



Thus, in the visiting parlors, they removed the heavy iron grates and curtains, which they replaced with waist-high railings allowing for freer exchange between themselves and visitors.

During the Lenten season, they will temporarily suspend group meetings and turn inward in prayer and reflection. As they prepare for the great feast of Easter, they will deepen their listening to the Word of God by “*Lectio Divina*” meditations prepared by some of the sisters. They will participate more intensely in the liturgical life by learning new Lenten songs.

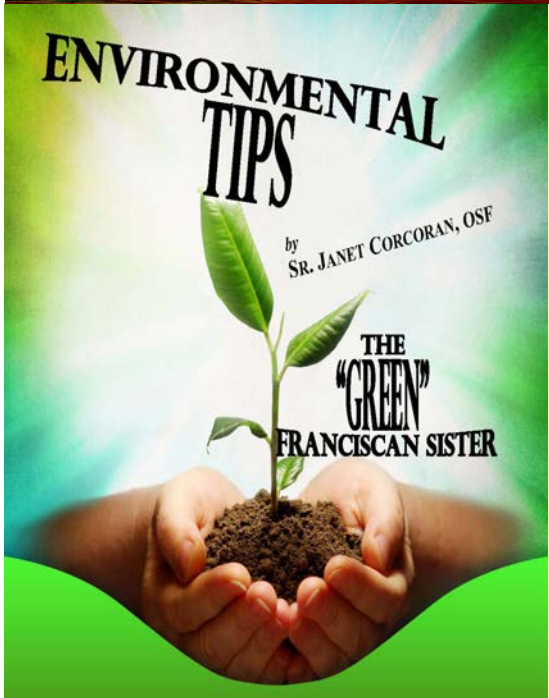
They will spend more time in silence, adoration, and personal prayer. They will also fast by renouncing evening dishes and Friday dinners; their sacrifice will be offered on the altar of the Mass at the Last Supper of Holy Thursday for the poor, above all in the missions.

For more information on St. Camilla’s canonization visit: www.saintcamillabattista.it



You can also visit their community website in Italian at www.clarissesanseverino.it





In our day-to-day life there are many ways to be environmentally friendly. In this tip, I will share information regarding coffee, its grounds and the respectful, just usage, and reuse of it.

As you may know, the world's most heavily traded product is coffee behind only petroleum. In these United States, coffee is the largest food import and in excess of \$4 billion dollars is paid for it. The people of the United States consume one-fifth of the world's coffee. Each day over 50% of Americans over the age of 18 drink coffee. This represents over 100 million daily coffee drinkers.

It is important in one's purchase of coffee to buy Fair Trade Certified because it guarantees that the farmers are paid a fair price for their product which assists them greatly in ending their cycle of poverty. Also environmentally sustainable practices were used in the production of Fair Trade Certified Coffee.

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After making one's coffee recycle your coffee grounds as it reduces waste that would end up in the landfill or one's garbage disposal. One may wish to keep a container near your kitchen sink for collection of one's grounds.

The following are ways one may reuse their coffee grounds:

- Recycle your coffee grounds as fertilizer as they are high in nitrogen. Besides adding nitrogen to the soil used coffee grounds also help replenish the soil by adding other nutrients such as magnesium. Coffee grounds add many of the same nutrients as commercial fertilizer. Adding coffee grounds to flower beds and plant soils helps to increase the acidity of the soil. For example, roses, gardenias, azaleas, rhododendrons, camellias, carrots, radishes, cranberries, oaks and spruces respond well to the coffee ground mulch. However, don't add coffee grounds to all flower and plant soil as it could make the soil too acidic for the plants etc.
- Used coffee grounds are a natural pest repellent too when used in one's garden or flower beds. The coffee grounds can keep bugs at bay such as slugs, ants, snails etc. For example, earthworms love coffee grounds and the gardener appreciates them as they help to aerate the soil naturally. This allows more oxygen to get to the roots of a garden item.

- Coffee grounds may be used as a scourer for stubborn grease and stains on pots and pans.
- One may freshen up one's house the eco-friendly way by placing a bowl of used coffee grounds in the refrigerator or freezer which will in turn remove unwanted odors. A fantastic natural deodorizer.
- Rubbing your hands in dry coffee grounds removes smells from one's hands when for example one was working with garlic, onions, or other pungent foods.
- Coffee grounds are a great ingredient for your compost pile. The grounds add nutrients in the soil and enhance the acidity of soil while acting as a natural fertilizer.

In purchasing items like coffee, always seek to make the "green choice" and in so doing one is environmentally friendly and demonstrates like St. Francis a respect for our sister Mother Earth.





I woke up to a beautiful spring morning today. The gorgeous blue sky and gentle breeze only enhanced the beauty of the new pale green leaves growing on the trees. As spring gives way to summer, the leaves will soon be a darker shade of green, larger and sturdier. Soon they will “dance” in the gentle breeze of summer.

As I continued to take in the beauty of this spring morning from my back porch, I could not help but notice that God’s little creatures were very active this morning. Amidst the lovely bird song, there were many squirrels chattering to one another.

I stepped outside to investigate what all the chattering was about (occasionally roaming cats disturb their peace). I did not find any threat to the squirrels, but instead discovered a magnificent red rose blooming on the side of the house! I had no idea the bloom was there. I believe God has His ways to lead us to such beauty. I felt His loving touch... and received it as a beautiful gift.

I gently snipped the rose, with its long stem and dark green leaves and put it in a vase. Its beauty could now be seen and enjoyed inside my home. In addition to its beauty, the rose had such a lovely scent that graced our home as well.

Also in bloom in my back yard are the fragrant white blossoms on the orange and grapefruit tree and the lovely blue Siberian Iris blooming profusely. As the azaleas produce their last blooms of the season, the jasmine and honeysuckle blooms are just about to burst forth.

I must discipline myself to stay inside and tend to a little housework! I love to open the windows so the gentle breeze can flow through the house. I can also continue to hear the song of the birds while working inside.

by
FAITH LIBBE, SFO
STAFF EDITOR

These simple pleasures bring such joy to my heart in the midst of the simple every day duties!

In the midst of my housework, I came across a beautiful framed blessing I purchased in Lancaster County, Pennsylvania while visiting my mom one summer. I hadn’t read it in some time as I never quite found the perfect spot to hang it. As I read it, I discovered it was actually an “Irish blessing”!

As I read the blessing, I felt that in many ways it had described my day. I thank God for such blessing in the simplicity of an ordinary day. It reminds me that the most precious things in life are still “free”...such as the beauty of God’s creation, His grace, and His love!

I believe that sharing this traditional Irish Blessing is the perfect way to end this writing.

The blessing is my hope and prayer for you, my brothers and sisters: may your summer (and all your days) be blessed!

*“May flowers always line your path
and sunshine light your day,
May songbirds serenade you
every step along the way...
May a rainbow run beside you
in a sky that’s always blue,
And may happiness
fill your heart each day
your whole life through.”*

~ Irish Blessing



THE **150** year HISTORY of

**St. Elizabeth Fraternity
Quincy, IL**

This article originally appeared in The Franciscan Forum, the official publication of the Sacred Heart Province, SFO, Spg. 1991, it was written by Dan and Marg Andrews, SFO.

All photos in article credit: Therese Ream, SFO



Father Marion Habig, OFM, wrote in the *Franciscan Herald* for July, 1984:

“As far as I can ascertain the first fraternity of the Third Order Secular of St. Francis (as it was then called) was begun on Easter Sunday, 1861, in Quincy, Illinois... first fraternity... established in the United States of America after it became an independent country (following the Treaty of Paris in 1783).”

We in the St. Elizabeth Fraternity gratefully accept this honor, not questioning our good fortune and knowing that had it not been for the Very Rev. Herman Schaefermeyer, diocesan pastor of St. Boniface Parish, Quincy (himself a Third Order member), it might never have happened. Father Schaefermeyer had met nine Franciscan friars on the ship *Breman* from Germany to New York. As pastor of the German-speaking parish in Quincy—largest parish in the southern half of Illinois, Fr. Schaefermeyer needed help hearing confessions. In the spring he wrote to those Franciscan friends, who had traveled by immigrant train to Teutopolis, Illinois, where, according to Fr. Marion Habig, a fraternity would be canonically established two years later. One priest was spared to him for the Paschal Season.

To say the people in the “river town” liked the Franciscan was an understatement. One man, (Christian Borstadt and his wife) generously offered the site for a church and monastery if the “Friars would take up permanent residence in Quincy,” then the second largest city in Illinois. Only Chicago’s population was larger. The German provincial was contacted and his Chapter gave approval.

St. Francis Solano Church and monastery became a reality by December 1860, with Fr. Servace Altmicks, OFM, superior and pastor.

Father Servace was surprised that, besides Fr. Schaefermeyer, other “Franciscan tertiaries” — of both German and Irish origins—lived in Quincy, and he called a meeting of the Third Order seculars even before other societies were organized in the new parish.

What deep faith, courage, and farsightedness those Franciscans had! In little more than a year, a monastery with a dozen cells had been erected, a beautiful little church had been built on the sparsely settled prairie about 1.5 miles from the Mississippi River and from the other two Catholic churches.

The church, unfurnished but crowded, had been blessed for Midnight Mass on Christmas Eve. Father Servace, then 32, had also been appointed to head a school and college, and college classes had begun, though that building had to wait because the summer of 1860, without rain, had caused a lack of funds.

The first meeting of the Third Order Seculars was held on Easter Sunday, March 31, 1861—

and it rained:

“A much needed rain to fill the cisterns.”

The noon temperature was 41 degrees, according to the careful records kept.



Father Servace was the only one of the German friars who could speak English fluently. His ability probably accounted for some of the names found among those invested before or during the first meeting: Helen Clancy, Mary Fitzgerald, and Margaret Donahue.

As a result, two branches of the fraternity were formed. The German-speaking branch met on the first Sunday of each month and the English-speaking on the second Sunday. This continued until 1925. In 1910 there were 500 members—

287 German-speaking and
213 English-speaking.

(Continued on page 33)



(Continued from page 32)

Father Marion, in his 1984 article, found noteworthy “the fact that on August 15, 1863, another diocesan priest, Rev. John Janssen, joined the Quincy Third Order Fraternity. In 1888, Fr. Janssen was consecrated (ordained) first bishop of the diocese of Belleville, Illinois.

Father Schaefermeyer entered the Franciscan Order in 1875 and received the name of Fr. P. Liborius, OFM. He died at Quincy 12 years later, at the age of 68.

We pray that all those who’ve walked in the footsteps of St. Francis since the first meeting (130 years ago at the time of this article) may by their example and their intercessions help St. Elizabeth Fraternity grow and flourish for the next 150 Years.

POSTSCRIPT:

Since these words were written, we have been privileged to witness the following growth within the Secular Franciscan Order, as pertains to our fraternity.

Originally designated as part of the Sacred Heart Province, the Franciscans of the Prairie Region was formally established on October 20, 1994.

It is one of 30 regions of SFO’s in the United States. In this region (Illinois) besides Quincy, fraternities are located in Brussels, Springfield, Decatur, Edwardsville, Rock Island, Peoria, Streator, Teutopolis, and Bloomington.

Of these twelve fraternities, St. Elizabeth Fraternity sponsored both Our Lady of Angels in Edwardsville, (IL) that was Canonically Established as a fraternity on August 2, 2001; and Franciscans of the Tau of Calhoun County (Brussels, IL.) established on November 22, 2009. We also sponsor a cell group, Our Lady of Lourdes, which is currently re-forming in the vicinity of Burlington-Fort Madison, Iowa.

St. Elizabeth Fraternity now has approximately 99 professed members. Meetings continue to be held the third Sunday of the month at St. Francis Solanus Paris, 1721 College Avenue, Quincy, Illinois, 62301. We cordially welcome new inquirers.

On April 2, 2011, St. Elizabeth’s fraternity commemorated their 150th anniversary with a very special celebration at St. Francis Solanus in Quincy, Ill. Over 180 guests attended which represented almost every fraternity in the Franciscans of the Prairie region.

Those in attendance included Fr. Benet Fonck, OFM; Fr. John Sullivan, OFM; Sue Nelson, SFO, past regional

minister; and Marian Crosby, SFO, our current regional minister. Mass was celebrated at 4:30 followed by a reception at St. Francis School.

SPECIAL ACKNOWLEDGEMENTS

The TAU banner (photo B) was made from a discarded habit by the daughter of Roseann Bonebrake, SFO, one of our members.

Special thanks to Fr. Don Blaeser, OFM, the pastor of St Francis; Deacon David Ream, SFO, our spiritual assistant, and all the visiting priests. To the school children from St. Francis, who all colored pictures for part of our display of our archives tables, and to the oldest guest attending, Justina Peters, SFO, one of our own, who is 101 (pictured below holding yellow napkin). Our cake was beautiful—the pictures do not do it justice (photo A). Marg Andrews, SFO, (bottom left) gave an entertaining talk about the history of our fraternity; she epitomizes the spirit of our group. The lady (the next bottom photo) at the microphone is our current minister, Phyllis Maxwell, SFO.

EDITOR’S NOTE— Since this article was originally submitted, the fraternity uncovered that the oldest known active SFO National Fraternity is **BLESSED KATERI TEKAKWITHA REGION’S—ST. JOSEPH FRATERNITY IN UTICA, NY**, who celebrated their 150th anniversary in 2010.

(See TAU-USA Fall issue 2010 #68)



GATHERINGS

by **LORRAINE KAPOLKA, SFO**
ST. ANTHONY FRATERNITY, BELLE VERNON, PA

On a bus trip organized by Renee Mancini and Pat Polachek, members of three Secular Franciscan fraternities, Immaculate Heart of Mary, Washington, PA; St. Alphonsis, Wheeling, WV; St. Anthony, Belle Vernon, PA; along with Br. Bob Herrick, and a youth group from Bishop Donahugh High School in Wheeling, WV; and several others, traveled to Washington, DC January 23 and 24 to attend the *Annual March for Life*. It was a show of support for the protection of human life from conception to natural death and overturning of Roe v Wade which legalized abortion on January 22, 1973. Hundreds of thousands attend this event each year.

Preceding the *March for Life*, a Vigil Mass was celebrated in the packed-to-capacity, National Shrine of the Immaculate Conception Basilica. A Youth Rally and Mass was also celebrated at the DC National Guard Armory. It was also a packed-to-capacity event which handled the overflow crowd from a packed-to-capacity Youth Rally at the Verizon Center. An estimated thirty thousand young people participated in these two rallies alone. Other Masses and events were held in churches all over the area.

Along the *March for Life* route, which extends up Constitution Avenue to the Supreme Court, these Secular Franciscans and the others in the group met up with Sean Cardinal O'Malley, a Capuchin Franciscan from the Pittsburgh province of St. Augustine. They were also privileged to participate in Masses which were presided over by two other Cardinals from the Pittsburgh area; Donald Cardinal Wuerl, Bishop of Washington, DC; and Daniel Cardinal DiNardo, Bishop of Galveston, Houston. Enthusiasm for a 'Culture of Life' in our country is the guiding principle for this yearly pilgrimage to our Nation's Capital.



PICTURED L-TO-R:
Marty Schumacher, Al Colcombe,
Terri Schumacher and Br. Bob Herrick.



PICTURED L-TO-R with Sean Cardinal O'Malley:
Front Row: Rita Sukel & Mary Margaret Gorney
Back Row: Lorraine Kapolka, Br. Bob Herrick,
Sean Cardinal O'Malley, Renee Mancini and
Pat Polachek.

Members of the **HOLY ASSUMPTION FRATERNITY, FLORENCE, NJ**—Saint Katherine Drexel Region—attended a special weekend retreat entitled, "Fraternal Life". The presenter was Anne Mulqueen, SFO International Councillor. The retreat was held on March 11-13th at the St. Francis Retreat House in Easton, PA.

Special thanks to fraternity minister, **ROSE VIRAGH, SFO**, for this submission to Fraternal Sharing.



The picture with four in a row from the left is Chris Moran, SFO, Director of Formation; Maria Schultes, SFO, Vice Minister; Rose Viragh, SFO, Minister; and Lita Holgado, SFO, newly professed 6 June, 2010.

CONGRATULATIONS

APPOINTMENT



FRANCISCANS INTERNATIONAL (FI)

is pleased to welcome **SR. LILIANE ALAM, FMM**, as the new Chief Financial Officer (CFO). Sister brings with her a strong financial background and a broad experience of working within the NGO sector. She has served in numerous countries and speaks several languages including Arabic, French and Spanish. Sr. Liliame will work out of the FI office in NY.

CONGRATULATIONS TO

CINDY WESLEY, SFO, REGIONAL MINISTER
AND ALL THE NEWLY ELECTED COUNCIL MEMBERS OF THE
BLESSED JUNIPERO SERRA REGION

HANS HUEMMER, SFO, REGIONAL MINISTER
AND ALL THE NEWLY ELECTED COUNCIL MEMBERS OF THE
FIVE FRANCISCAN MARTYRS REGION

KIM PAPPAS, SFO, REGIONAL MINISTER
AND ALL THE NEWLY ELECTED COUNCIL MEMBERS OF THE
QUEEN OF PEACE REGION

SHERRY STEVENSON, SFO, REGIONAL MINISTER
AND ALL THE NEWLY ELECTED COUNCIL MEMBERS OF THE
SAINT CLARE REGION

CONGRATULATIONS TO J. Patrick Mendéz, SFO; former national minister of the SFO, and current Formation Director of the Mother Cabrini Regional Fraternity, who celebrated his 50th anniversary of profession on April 16!

Ad Multos Annos, Patrick!

NOTEWORTHY / SISTER DEATH



MAJOR GENERAL RAYMOND CHARLES BONNABEAU, JR., MD, PHD, SFO, was a tireless husband and father of four with a zeal for life. A humble, hard worker, he served as a physician at the Minneapolis Veterans Medical Center up until his death on February 26, 2011. He was 77. In addition to his devotion to military veterans, Bonnabeau was a devout Catholic and Secular Franciscan who served the Saturday vigil mass at the Cathedral of St. Paul.

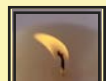
Richard Morton, SFO, former national minister of the Secular Franciscan Order recalled Bonnabeau who professed in his local fraternity and, after several years transferred to a fraternity closer to his home. But the doctor had other accomplishments as well.

For example, a mountain in Antarctica is named for him!

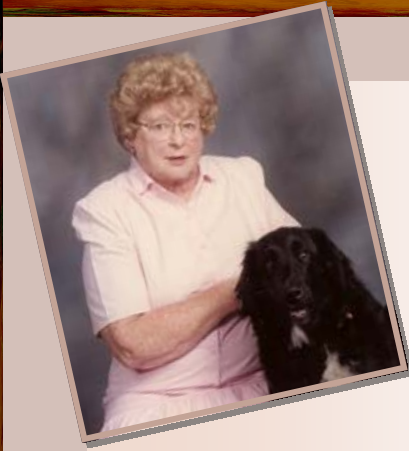
Bonnabeau went to the Antarctic in 1960 as physician for the University of Minnesota Geological Expedition that discovered the Jones Mountain Range. The **"BONNABEAU DOME"** is a prominent ice-covered dome mountain rising on the west side of Gopher Glacier.

Born and raised in Valley Stream, NY, Bonnabeau obtained his medical degree from the State University of NY medical school in 1959. He went on to earn a doctorate in surgery from the University of Minnesota, becoming a clinical professor of surgery and participating in pioneering work in heart surgery with Dr. C. Walton Lillehei. In his nearly 30 years in the Army, he served in a number of notable posts which including Vietnam as chief of surgery at the 95th Evacuation Hospital (China Beach). He retired in 1994 as a major general. After that, he went to work at the Veterans Medical Center, a job that became a passion.

"He respected the vets tremendously," said Bonnabeau's son Raymond. "He treated the vets with the respect they needed and deserved. Being a doctor was a vocation for him. It wasn't just punching the clock. He tried to treat everybody like they were him, regardless of who you were."



SISTER DEATH



MEMORIAL TO JEAN PLATZ, SFO

by ED BOSS, SFO

LAVERNA REGION
ST. PASCHAL BAYLON FRATERNITY

Throughout much of her eighty-one years, JEAN PLATZ, SFO, displayed little ambivalence about how she wanted to integrate time and ministry opportunities into her Secular Franciscan vocation. When she was twenty-two years old, Jean professed into the Secular Franciscan Order at St. Francis Fraternity in Milwaukee in 1951, and in 1966 became the recipient of the National Third Order Achievement Award.

She held the following offices and council positions: local fraternity minister, vice-minister, treasurer and formation director. On the Provincial level Jean served as minister for three years, and as regional representative for six years. While serving as LaVerna Region council member, she was vice-minister and director of formation.

Jean was an inspirational member to her local St. John Neumann Fraternity in Rhinelander, WI. On April 11, 2011, she died at the Josephine Haus in Rhinelander after a courageous battle with cancer.

Throughout her Franciscan years, she gave to community and the world; Jean Platz never remained motionless at integrating Christ in her life's work. A graduate from Alverno College in Milwaukee where she earned a nursing degree, and she later became the recipient of the 1974 Outstanding Alumnae Award. She worked as a nurse at Milwaukee County Hospital (1955-1959); Milwaukee County Emergency Hospital (1962-1963); Minh-Quy Hospital in Kontum, South Vietnam (1964-1971); and St Mary's Hospital in Rhinelander as evening supervisor and ER nurse (1972-1993).

In further education, she attended Marquette University to become a parish nurse.

When she was seventy-six years old, Jean called me one evening and asked if I would be interested in replacing her as the *LaVerna Vision* regional newsletter editor.

Over the phone, she gave me a little chuckle and admitted that computer technology for newsletter editing, writing and production was becoming a little too advanced for her speed.

I agreed only if she mentored me through the next few newsletter editions. "No problem," she answered, "I can do that."

In the Winter of 2007, Jean wrote her final newsletter article on the importance of ongoing formation. At that time she was the LaVerna region formation director and voiced concern about what has become epidemic with many professed SFO's.

Her article titled, "Too Busy" addressed the often-heard excuses members gave concerning attendance or regular participation at the monthly meetings, days of reflection, retreat, apostolate, and socials.

"In our day and age," Jean wrote, "it seems that everyone is so busy. Maybe it's time to re-evaluate our lives and determine what's important and urgent. We need to put off or leave undone many things, and birth that radical interior change in which we are called."

Perhaps she was saying that her 60-years of Franciscan journey would be just as fulfilling for the "too busy" members as it had been for a large-hearted spirit as Jean Platz.

Her courage and persistence to press on was rewarding to all who met her and wish to exemplify her fine Franciscan Way.



(Continued on page 37)

SISTER DEATH

(Continued from page 36)

Jean was a wonderful Secular Franciscan and served the SFO and our Capuchin Province for many years. She was a valiant and dedicated Secular and remained involved with the SFO until just recently, serving as the Regional Formation minister for LaVerna region. As we said with some truth—it took five members to replace her—ie our regional formation team of five who took over when Jean could no longer do it. She remained a Formation director Emeritus until her death.

FR. LESTER BACH, OFM CAP

CONFERENCE OF NATIONAL SPIRITUAL ASSISTANTS—PRESIDENT-IN-TURN

Jean had suffered with illness these past few years—I must say very quietly. She never complained or was she one to feel sorry for her self. Jean will be remembered as one who ran the race and ran it very well. She is finished and now enters her eternal reward. Jean is with our Lord Jesus in heaven.

What a glorious time to be there—to be able to join the heavenly choir as they sing the praises of the Risen Lord. She is welcomed home by our Brother Francis and Sister Clare.

KEN BEATTIE, SFO
REGIONAL MINISTER
LAVERNA REGION

In our serving the SFO at whatever level we do, we are so privileged to meet some rare, dedicated, hardworking, loving and I will say “HOLY” people. Jean Ann Platz was one of those. You can read all her self-giving accomplishments in the opposite page, I was in awe of her total self-giving. She told us stories of being bombed out of the hospital where she worked in Vietnam.

I marveled at her going to Liberia as a substitute for a nurse who needed a vacation. Beyond all the beautiful work Jean Ann did for the sick and poor, I came to know her kindness to me, personally. After regionalization, we would meet at various SFO gatherings, National and Regional. She was an example of true dedication. Jean Ann Platz was, and is someone that the SFO can point to with pride as being one of us.

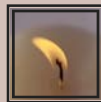
May she pray for us as we honor her memory.

MARIE AMORE, SFO
NAFRA—MINISTER OF VOCATIONS

I remember Jean from the “early” Province days. I also ran across her name while researching our (SFO) history.

She was a “HOLY” lady, who served God well.

BILL WICKS, SFO
NATIONAL SFO HISTORIAN
FORMER NATIONAL SFO MINISTER



CAROLE AMARAL, SFO

It is with sadness that I share the news of the death of **CAROLE AMARAL, SFO**, in St. John's Arizona on April 27th. Her daughter and son were with her, and she received communion and the sacraments before leaving our world.

It would be a year in May that her husband, Kenneth Amaral passed away. She told me each time we spoke that she would soon be with Kenneth. May she and Ken rest in peace and love with our Lord, Jesus Christ.

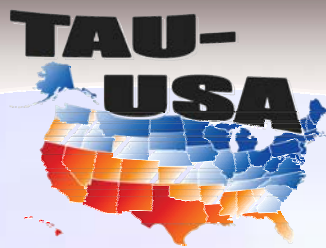
CHARLOTTE COLLORD, SFO
REGIONAL MINISTER
OHANA 'O KE ANUENUE REGION

Carole will be remembered for her outgoing personality. She was instrumental in the establishment of the first Region: Ohana O Ke Anuenu. She was the first Regional Minister. She and Ken planned and carried out the wonderful Hawaiian Franciscan Experience in 1994. She and Ken exemplified the Hawaiian spirit of "Welcome." Frances and I experienced it first hand. Carole will be rejoined with Ken, who will, perhaps, greet her with a heavenly lei and the heavenly Hawaiian sign. Rest in peace my dear friend!

BILL WICKS, SFO, NATIONAL SFO HISTORIAN
FORMER NATIONAL SFO MINISTER

As Bill mentioned, I, too, have very fond memories of that Franciscan Family Gathering so many years ago in that eternal garden of Hawaii. The generosity of Carol and the Franciscan Community there was one of the finest examples of family. It will always be a memory of great joy because of the people who made it so.

KEN BEATTIE, SFO
REGIONAL MINISTER, LAVERNA REGION



PUBLICATION OF THE NATIONAL FRATERNITY OF THE
SECULAR FRANCISCAN ORDER IN THE UNITED STATES

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All articles for our
Fall issue must
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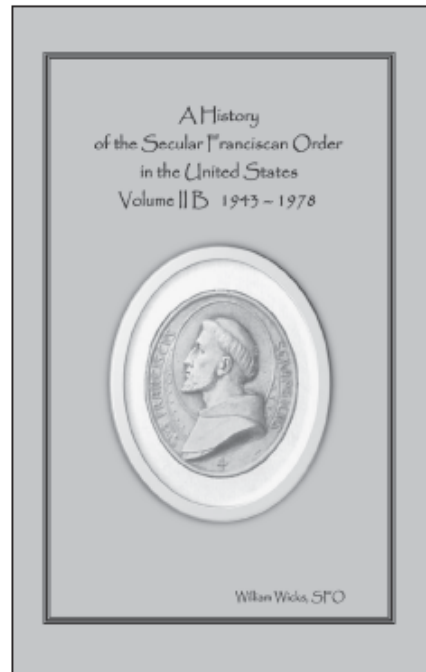
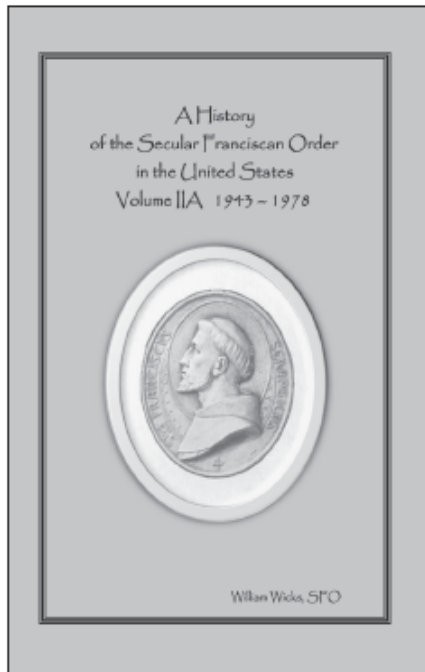
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