

TAU- USA



2009—2012

NATIONAL FRATERNITY
EXECUTIVE COUNCIL
SECULAR FRANCISCAN ORDER

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Most High, all powerful, good
Lord, Yours are the praises,
the glory, and the honor and
all blessings.

To You alone, Most High,
do they belong
and no human is worthy
to mention Your name.



Dear brothers and sisters in St. Francis,

As I write this, the upcoming 2012 Quinquennial, an event that only happens once every five years — a special gathering of our entire Nation — is now only weeks away. We are beginning to countdown for an exciting gathering. Our Quinquennial speakers will be providing a rich history and perspective to help us Reawaken and Focus on the *Call of our Vocation*.

Equally exciting is the anticipation a family reunion brings and how you will get to meet and greet so many Franciscan brothers and sisters gathered together at one time for the same purpose.

If you have not yet registered, please do so now. **THIS IS IT.** Come and stand alongside your wonderful Order's International, National, Regional and Local fraternity members from every level, and hear the Holy Spirit's call to renew and claim the gift of our Franciscan Call.

In this issue of *TAU-USA*, you'll find many examples of fraternity throughout the issue. New apostolates and existing apostolates who are helping improve our fraternal communication by actively engaging us to participation through prayer and activity. Our Franciscan family is bursting with activity, dedication and zeal.

And speaking of activity we have 2 important dated announcements I want to bring to your immediate attention.

Our NAFRA Justice, Peace & Integrity of Creation Commission, (JPIC), is calling for nominations of worthy recipients for our yearly JPIC award. Their firm deadline is July 15, 2012. *(See page 27 for more details.)*

The 2012 National Chapter of Elections Nomination Committee is calling for nominations for all Executive Council positions. Please nominate well-qualified, permanently professed Secular Franciscans to serve our National Fraternity. Nominations close sharply on July 1, 2012 at 11:59 p.m. *(See page 36 for more details.)*

As always, I continue to invite you to come share with us at *TAU-USA*.

Wherever you see the Spirit of St. Francis at work in the world,
in your lives and in your hearts—let me hear from you.

With thanks and blessings,

Anna

CELEBRATING THE 8TH CENTENARY OF
THE CONSECRATION OF ST. CLARE
April 16, 2011—August 11, 2012

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BELOVED BROTHERS AND SISTERS OF PENANCE,



**JOIN US
in PRESENCE
or in PRAYER at
the 2012 National
Secular Franciscan
Quinquennial
Congress!**

May the Lord bring Peace to the hearts and families of all who will join us in presence or in prayer, in person or in spirit, at our 2012 National Secular Franciscan Quinquennial Congress!

Article 65.1 of the General Constitutions reads,

"The national fraternity is the organic union of the local fraternities existing within the territory of one or more states which are joined and co-ordinated among themselves through regional fraternities, wherever they exist."

Building and strengthening this national "organic union" was clearly intended by our then Holy Father, now Blessed Pope John Paul II when he addressed these words to our Xth General Chapter on November 22, 2002:

"The Church expects from the Secular Franciscan Order, one and only, a great service in the cause of the Kingdom of God in the world of today.

The Church desires that your Order should be a model of organic, structural and charismatic unity on all levels, so as to present itself to

the world as a 'community of love' (Secular Franciscan Rule 22). 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."

In this spirit, and in the Holy Spirit, the National Executive Council of the National Fraternity of the Secular Franciscan Order in the United States has conceived and organized this 2012 Quinquennial Congress as mandated in our National Statutes, Article 7.4:

"The National Fraternity shall celebrate a National Congress at least once every five years, at a time and place determined by the National Executive Council and confirmed by the National Fraternity Council."

TO THIS CONGRESS,
WE HAVE INVITED YOU.

Just as our Lord Himself spoke to Zacchaeus, "Today salvation has come to this house . . . For the Son of Man has come to seek and to save what was lost" (Luke 19:9-10 NAB Rev), so we pray that Salvation will come to YOU, to ALL OF US, as we join in our National house, our National Congress, to strengthen that "organic, structural and charismatic unity" our now Blessed Holy Father so earnestly urged.

How can we do this without your participation and prayers? Please pray that this 2012 Quinquennial Congress will further the coming of the Kingdom of God in our own hearts, in our Order and in the entire world.

Please pray as did Friar Giacomo Bini OFM, when as President of the Conference of General Ministers of the First Order and the TOR, he introduced the Revised General Constitutions on January 1, 2001, that this Congress may be a similar "essential and dynamic instrument helping us to delineate our identity and to structure progressively our life and our vocation as Franciscans."

Indeed, here are the expressed goals of our 2012 Quinquennial:

One, to broaden and deepen our understanding of the Franciscan Tradition, and our identity as Secular Franciscans; and Two, to discern together God's call to our Secular Franciscan Order in the United States.

To achieve these goals, we have organized each day simply and prayerfully to, as precisely as we can, "delineate our identity and to structure progressively our life and our vocation as Franciscans."

Thus, DAY ONE,
we will all ask the question,
"WHO ARE YOU, O LORD?"

In other words, we will explore together a view of God within the Franciscan Tradition.

DAY TWO will follow with the more personal question,
"AND WHAT AM I?"

In other words, we will consider the human person within the Franciscan Tradition.

DAY THREE
will ask the question,
"WHO ARE WE?"

and stretch from the historical beginnings and development of the Franciscan Charism from St. Francis and his original writings up to our current Secular Franciscan Rule (1978).

(Continued on page 3)

(Continued from page 2)

Whew! Yet we are not merely students looking back; we are all on a journey forward as Franciscans toward Salvation.

Thus, DAY FOUR will ask, "AND WHAT ARE WE TO BE?"

In other words, together as family, can we discern God's call, God's will, for our Secular Franciscan Order now here in the United States?

Journeying with us will be some of the greatest Franciscan minds of our generation, both inside our Secular Franciscan Order and outside our Order, but still within the greater Franciscan family residing in the United States.

Our keynote speaker and



major presenter is SR. ILIA DELIO, OSF, a Franciscan Sister of Washington, DC, and a Senior Fellow at Woodstock Theological Center at Georgetown University, where she

concentrates in the area of Science and Religion. Before going to Woodstock, Sister was Professor and Chair of Spirituality Studies at Washington Theological Union, where she taught, lectured and wrote in the areas of general spirituality, Franciscan theology and Science and Religion. She has authored well-received books on St. Clare, St. Bonaventure, the Humility of God and Franciscan Prayer. Her book, *Care for Creation*, won two Catholic Press Book Awards in 2009.

Please do not be afraid to be challenged by Sister nor to challenge her right back!

We are called as Franciscans to dialogue and to relationship.

Sister will be joined by



BROTHER BILL SHORT, OFM, noted speaker, author and Professor at the Berkeley Theological Union. I hope all of you have heard his 24 talks on *St. Francis of Assisi: A New Way of Being Christian*, which still inspire and educate me at every listening on the audio CD's.

From our Secular Franciscan Family, I recommend



PATRICIA BRANDWEIN-BALL, OFS. Pat has served our Order in elected leadership for 20 years as local minister of the Seven Joys of the Blessed Virgin Mary Mother of God Fraternity, Kennebunkport, ME; Saint Casimir Provincial Minister; Saint Elizabeth of Hungary, Vice-Minister, then Regional Minister; as well as a National Councilor. As a member of the Spirit and Life Team, Pat has traveled extensively throughout the country. Pat is, I believe, the first-ever National Secular Franciscan Chair of JPIC, (Justice, Peace, and the Integrity of Creation). I have learned as much from Pat as from any living Franciscan about what it means to be a Secular Franciscan.

Joining Pat from our Family will be



EDWARD L. SHIRLEY, OFS. Ed is a professor of Religious and Theological Studies at St. Edward's University, where he has taught for 25 years and from which he received the University-wide Teaching Excellence Award for 2008-2009. He has a doctorate in theology from Fordham University and specializes in Trinity, Christology, Mariology and Interreligious Dialogue. He possesses the theological *mandatum* from the Diocese of Austin. He has been a professed member of the Secular Franciscan Order since 1980 and is currently the chair of the Ecumenical/Interfaith Committee for the Secular Franciscan Order in the U.S. Ed also likes to challenge and be challenged, especially if you play a guitar or other stringed instrument, for Ed plays a very mean banjo, which I hope he will bring.

Obviously, I am very excited about the 2012 National Congress.

I pray and ask you to pray that it will contribute toward the vitality of every fraternity at every level in the United States, as well as toward the salvation of every Secular Franciscan joining us in presence or in prayer, in person or in spirit.

Peace and love,
TOM





MESSAGE FROM THE NATIONAL TREASURER

JANUARY, 2012

The Annual Treasurer's Report for 2011 is included in this issue of the *TAU-USA*. Here are some comments to help explain the report to our members.

The first report is the **QUARTERLY GENERAL FUND REPORT** (page 5)

All these accounts have been included in the budget for 2011. The top section is the income accounts and the lower section is the expense accounts. Each quarter of 2011 has its own column and the fifth column is the total for the year and the sixth column is the budget for 2011 for easy comparison to the year's actual totals.

The second report is the **RESTRICTED FUNDS REPORT** (page 6)

which is for the accounts that are not in the budget and have funds that are restricted in their use and carry over from previous years. The bottom half of the page is a summary of the Duns Scotus Formation Trust Fund from 2001 to the end of 2011.

The third report titled **PERFORMANCE OF DUNS SCOTUS INVESTMENTS** (page 7)

summarizes the activities of the investments in the four separate investment accounts from 2000 to the end of 2011. The earnings in these investment accounts is the source of the funds that can be used for formation grants as applied for and decided upon by the Duns Scotus Board led by Anne Mulqueen, OFS.

The fourth report is the

2011 REGION REPORT OF THE

FAIR SHARE CONTRIBUTIONS AND THEIR MEMBERSHIPS (page 8)

that were paid to NAFRA during 2011. The individual fair share amounts were updated at the Chapter on October 2011. If there are any corrections, please inform Dennis Ross by e-mail at d_ross@oh.rr.com.



The last report is the **BUDGET FOR 2012** (page 9)

that was decided upon at the National Chapter meeting in October, 2011.

The budget process starts in July of each year after the first half of the year financial report. The treasurer sends out the half year report to and then a request is sent to each person that is listed on the annual budget for their budget request for the following year. The treasurer then compiles all the requests for the following year and presents them to the National Executive Council for their discussion and revision. Then the budget is presented at the Chapter for the National Council to be discussed, debated, and finally to vote on a final agreed to budget for the next year.

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

Sincerely,
Dennis W. Ross, OFS
National Treasurer



Quarterly General Fund Reports for Calendar Year 2011 as of December 31, 2011

Acct #	INCOME	Quarter Ending On:				TOTAL FOR YEAR	BUDGET for 2011
		3/31/2011	6/30/2011	9/30/2011	12/31/2011		
6110	PER CAPITA	5,880.00	102,420.00	48,528.00	10,619.00	167,447.00	174,000
6120	INTEREST	-1,056.51	3,504.32	2.89	75.58	2,526.28	1,000
6200	FORMATION SALES	10,066.45	10,554.80	6,900.65	19,569.10	47,091.00	41,000
6140	MISCELLANEOUS						
	TOTAL INCOME	14,889.94	116,479.12	55,431.54	30,263.68	217,064.28	216,000

EXPENSES

7110	CIOFS PER CAPITA		10,000.00		8,669.00	18,669.00	20,000
7115	FAN Fran. Action Network		6,000.00	1,495.25	8,000.00	15,495.25	14,000
7120	NEWSLETTER	12,578.72	4,000.00	15,761.39	6,236.81	38,576.92	38,000
7130	ANNUAL MEETING	500.80	5,300.00	6,917.31	34,200.77	46,918.88	40,000
7135	QUINQUENNIAL CONFERENCE	5,390.60		10,400.00	991.55	16,782.15	5,000
7140	COUNCIL OFFICERS	1,228.51	405.23	546.41	425.38	2,605.53	5,000
7145	CIOFS MEETING				4,800.00	4,800.00	2,000
7150	COUNCIL MEETINGS	4,596.56	2,534.57	6,933.72	2,939.15	17,004.00	13,000
7155	LIABILITY INSURANCE			3,799.00		3,799.00	3,800
7160	CIOFS VISITATION						
7171	DIVERSITY COORDINATOR						1,000
7172	PEACE AWARD CMMTTEE				2,135.33	2,135.33	2,500
7173	NATIONAL ARCHIVES			2,300.00	119.76	2,419.76	2,200
7175	HISTORIAN	1,372.96	357.02		128.79	1,858.77	2,300
7176	COMPUTER COMMITTEE	524.94	114.95	1,800.00	1,513.61	3,953.50	6,200
7180	FORMATION-PRINTING	14,964.52	5,266.56	8,100.00	2,211.25	30,542.33	20,000
7181	FORMATION	-829.68	5,105.34	917.41	3,341.33	8,534.40	19,000
7186	J P I C		63.59	403.61	124.73	591.93	6,000
7187	YOUTH	-100.00	177.82	3,502.80	400.00	3,980.62	6,000
7188	ECUMENICAL COMMITTEE		3,658.12	1,576.35	418.61	5,653.08	6,000
7199	CNSA			4,000.00		4,000.00	4,000
7200	OTHER EXPENSES						
	TOTAL EXPENSES	40,227.93	42,983.20	68,453.25	76,656.07	228,320.45	216,000

NET INCOME(EXPENSE)	-25,337.99	73,495.92	-13,021.71	-46,392.39	-11,256.17
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Bank Balances of General Funds:

Beginning: CHECKING - HSBC	48,673.11	23,451.63	99,405.09	91,280.63
SAVINGS - HSBC	138,555.26	138,438.75	135,981.21	131,083.96
TOTAL - Beginning Bal	187,228.37	161,890.38	235,386.30	222,364.59
Ending: CHECKING - HSBC	23,451.63	99,405.09	91,280.63	75,651.46
SAVINGS - HSBC	138,438.75	135,981.21	131,083.96	100,320.74
TOTAL - Ending Balance	161,890.38	235,386.30	222,364.59	175,972.20

Respectfully submitted by Dennis W. Ross OFS, National Treasurer

National Fraternity of the Secular Franciscan Order - USA

Quarterly Financial Report for Calendar Year 2011

RESTRICTED FUNDS REPORT

Acct#	DUNS SCOTUS GRANT	BEGINNING BALANCE	Quarter Ending On:				YEAR TOTAL	ENDING BALANCE
			3/31/2011	6/30/2011	9/30/2011	12/31/2011		
8110	AVAILABLE FOR GRANTS	0.00			20,624.00	-2,500.00	18,124.00	18,124.00
8220	LEGAL & OTHER EXPENSES	882.07			-700.00		-700.00	182.07
OTHER RESTRICTED FUNDS								
7307	DONOR FUND	23384.33	1,565.00	-6,097.00	-680.00	24,732.10	19,520.10	42,904.43
7310	CIOFS OFFICE FUND	1868.00	210.00	1,000.00		-1,210.00	0.00	1,868.00
7314	FORMATION COMM FUND	1317.10					0.00	1,317.10
7315	ECUMENICAL COMM FUND	1138.20					0.00	1,138.20
7316	YOUTH H2O COLLECTIONS	1039.90	285.00	14,058.86	-14,343.86	103.75	103.75	1,143.65
7317	Y/YA YOUTH SCHOLARSHIP	3438.05					0.00	3,438.05
7319	GIFT FUND	0.00					0.00	0.00
7335	QUINQUENNIAL FUND	4803.72				10,257.95	10,257.95	15,061.67
7375	HISTORY BOOKS, print, sales	0.00	-3,000.00	-3,000.00		-545.00	-6,545.00	-6,545.00
		0.00					0.00	0.00
		0.00					0.00	0.00
TOTALS		37871.37	-940.00	5,961.86	4,900.14	30,838.80	78,632.17	78,632.17

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
	Investment gains/losses: during 2010	76.77	78,665.43	78,742.20
12/31/2010	Trust Fund Balance end of 2010	5,553.65	616,497.35	660,194.21
<hr/>				
3/31/2011	Investment gains/losses: First Quarter	339.00	37,645.00	37,984.00
	Trust Fund Balance	5,892.65	654,142.35	660,035.00
<hr/>				
6/30/2011	Investment gains/losses: Second Quarter	30.00	2,991.00	3,021.00
	Trust Fund Balance	5,922.65	657,133.35	663,056.00
	Duns Scolus Wiltdrawal		-24,000.00	-24,000.00
<hr/>				
9/30/2011	Investment gains/losses: Third Quarter	0	-96,490.00	-96,490.00
	Trust Fund Balance	5,922.65	536,643.35	542,566.00
<hr/>				
12/31/2011	Investment gains/losses: Fourth Quarter	0	49,109.00	49,109.00
	Trust Fund Balance	5,922.65	585,752.35	591,675.00

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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%
Balance on March 31, 2011	162,536	145,268	209,749	142,482	660,035
% change for First Quarter	5.83%	6.91%	5.41%	6.64%	6.11%
Balance on June 30, 2011	163,617	144,468	210,222	144,749	663,056
% change for Second Quarter	0.67%	-0.55%	0.23%	1.59%	0.46%
Duns Scotus Withdrawal to 8110	\$24,000				
Balance on September 30, 2011	118,154	119,180	181,266	123,966	542,566
% change for Third Quarter	-27.79%	-17.50%	-13.77%	-14.36%	-18.17%
Balance on December 31, 2011	129,800	131,940	195,340	134,595	591,675
% change for Fourth Quarter	9.86%	10.71%	7.76%	8.57%	9.05%
% change during 2011	-15.49%	-2.90%	-1.83%	0.74%	-4.88%
% change 2000 to end of 2011	-27.85%	60.62%	29.92%	8.03%	10.18%
	DRTHX	NBSRX	PAXWX	DSEFX	TOTALS

NAFRA - USA - SFO - 2011 REGION REPORT

AS OF 12/31/2011

Reg #	REGION'S NAME	ESTAB	REGION'S FAIR SHARE AMOUNT	Reg #	2011 FAIR SHARE PAID IN 2011	on 12/31/10 Professed Members for 2011	2011 DATE Received
50	OHANA O KE ANUENUE	10/25/91	40	50	\$ 420.00	35	9/30/2011
51	FIVE FRANCISCAN MARTYRS	10/23/92	45	51	\$ 8,532.00	711	9/1/2011
52	ST FRANCIS	10/29/93	42	52	\$ 9,576.00	798	6/11/2011
53	BL JUNIPERO SERRA	10/29/93	31	53	\$ 7,716.00	643	6/17/2011
54	TROUBADOURS OF PEACE	10/23/92	50	54	\$ 3,288.00	274	5/26/2011
55	QUEEN OF PEACE	10/23/92	45	55	\$ 6,480.00	540	5/26/2011
56	DIVINE MERCY	10/29/93	37	56	\$ 8,328.00	694	6/17/2011
57	ST MARGARET OF CORTONA	10/29/93	18	57	\$ 9,360.00	780	9/21/2011
58	ST THOMAS MORE	10/29/93	35	58	\$ 2,412.00	201	3/8/2011
59	MOTHER CABRINI	10/23/1994	25	59	\$ 7,356.00	613	5/26/2011
60	ST JOAN OF ARC	10/29/93		60	\$ 3,468.00	289	1/18/2011
60	ST JOAN OF ARC	10/29/93	25		\$ 3,468.00	289	9/6/2011
61	BRO & SIS OF ST FRANCIS	10/23/94	40	61	\$ 5,760.00	480	5/5/2011
63	FRANCISCANS OF THE PRAIRIE	10/23/94	25	63	\$ 2,988.00	249	11/2/2011
64	HOLY TRINITY	10/23/94	25	64	\$ 3,192.00	266	6/17/2011
65	LA VERNA	10/12/95	50	65	\$ 5,352.00	446	6/27/2011
66	OUR LADY OF INDIANA	10/23/94	22	66	\$ 3,684.00	307	9/6/2011
67	LOS TRES COMPANEROS	10/23/94	50	67	\$ 3,324.00	277	8/3/2011
68	LADY POVERTY	10/23/94	25	68	\$ 4,692.00	391	5/26/2011
69	ST KATHARINE DREXEL	10/23/94	25	69	\$ 9,060.00	755	8/1/2011
70	ST MAXIMILIAN KOLBE	10/23/94	26	70	\$ 5,231.00	436	10/14/2011
71	BL KATERI TEKAKWITHA	10/23/94	40	71	\$ 5,304.00	442	5/2/2011
72	SANTA MARIA DE LAS MONTANAS	10/23/94	48	72	\$ 2,400.00	200	10/17/2011
73	OUR LADY OF THE ROCKIES	10/12/95	25	73	\$ 984.00	82	5/26/2011
74	ST CLARE	10/12/95	30	74	\$ 2,472.00	206	5/26/2011
75	OUR LADY OF GUADALUPE	10/12/95	50	75	\$ 4,164.00	347	5/5/2011
76	FR SOLANUS CASEY	10/17/96	25	76	\$ 9,636.00	803	6/12/2011
77	OUR LADY OF THE ANGELS	10/12/95	34	77	\$ 10,680.00	890	7/5/2011
78	ST ELIZABETH OF HUNGARY	10/17/96	35	78	\$ 7,680.00	640	6/17/2011
79	THE TAU CROSS	10/16/97	25	79	\$ 7,716.00	643	4/19/2011
80	JUAN DE PADILLA	10/17/96	32	80	\$ 2,724.00	227	4/9/2011
TOTALS					\$ 167,447	13954	

2010
2011

Average
34.17

13954
13954

100.00%
PAID

NATIONAL FRATERNITY OF THE SECULAR FRANCISCAN ORDER - USA

BUDGET FOR 2012

AS APPROVED BY THE NATIONAL FRATERNITY COUNCIL ON OCTOBER 29, 2011.

Account # --- INCOME -----	Amount	Per Capita
6110 PER CAPITA @ \$12 (13,400 members)	160,800	12.00
6120 INTEREST	1,000	0.07
6200 FORMATION BOOK SALES	41,000	3.06
6140 MISCELLANEOUS	18,600	1.39
TOTAL INCOME	221,400	16.52
 --- EXPENSES -----		
7110 CIOFS PER CAPITA	18,000	CIOFS 1.34
7115 FAN	13,400	Dec. Tom Bello 1.00
7120 NEWSLETTER	38,400	Anna Geraci 2.87
7130 ANNUAL MEETING	50,000	3.73
7135 QUINQUENIAL CONFERENCE	5,000	Clare McCluggage 0.37
7140 COUNCIL OFFICERS	4,000	0.30
7145 CIOFS MEETING		0.00
7150 COUNCIL MEETINGS	12,000	0.90
7155 LIABILITY INSURANCE	3,800	Actual cost 0.28
7160 CIOFS VISITATION	2,000	0.15
7171 DIVERSITY COORDINATOR		0.00
7172 PEACE AWARD	2,500	Kent Ferris 0.19
7173 ARCHIVE	3,200	Sharon Deveaux 0.24
7175 HISTORIAN	3,000	William Wicks 0.22
7176 COMPUTER COMMITTEE	6,100	Dan Mulholland 0.46
7180 FORMATION - PRINTING	20,000	1.49
7181 FORMATION	19,000	Bob Fitzsimmons 1.42
7186 JPIC	6,000	Kent Ferris 0.45
7187 YOUTH	4,000	Elaine Hedtke 0.30
7188 ECUMENICAL COMMITTEE	7,000	Ed Shirley 0.52
7199 CONF NAT SPIRITUAL ASSISTANTS	4,000	John Sanborn 0.30
7335 OTHER EXPENSES		0.00
TOTAL EXPENSES	221,400	16.52
 NET INCOME (DEFICIT)	 0	 0.00



CNSA

News & Views

Franciscan life in the 21st Century

Lester Bach OFM Cap



PSST! I've got news for you!

A new, totally revised edition of the: **HANDBOOK for Spiritual Assistance to the Secular Franciscan Order** is now available.

CNSA has combined important ideas for SAs, Councils, and seculars to learn about SAs, together with articles on Franciscan life.

Learn about: establishing a new fraternity; the responsibilities of a sponsoring fraternity; de-activation and re-activation; witnessing elections; evangelization; dialogue & debate ideas; Franciscans & the beatitudes; Vatican II and its vitality for today; etc.

It is a fine resource for seculars and Spiritual Assistants.

Get your copy from: **Smoky Valley Printing**

cf: Inside page of the back cover of TAU-USA

Are we there yet?

Parents who travel with young children recognize the cry: *Are we there yet?* It reveals a different perception of time, distance, and place. Time that seems short for adults may seem like an eternity to children. Similarly, time can drag for adults as well. For example: If someone you love has been hurt and you are driving them to the hospital, it seems like all the lights are red and drivers are poking along. *Don't they know why we're in a hurry?* (The answer is "No." But that doesn't change our perception about them.) These differing perceptions also pop up when one spouse is super-punctual and the other spouse is a: *We'll get there when we get there!* kind of person. The reality? A minute is 60 seconds no matter how we perceive it. The same is true when time seems to fly. We humans are not always in sync with one another nor with reality - even if we are Franciscans.

If *time* has such differing perceptions, imagine how 14,000 Secular Franciscans in the USA perceive the fundamentals of Franciscan life. There are multiple ideas and opinions, and they do not always agree. Not all formation programs are up-to-date. We are called to dialogue about issues and not debate about them. That allows us to "hear" the other person instead of tuning them out while we prepare our rebuttal. Our goal is to understand the "other" rather than to win the argument. Even when we disagree, our ability to understand how the "other" came to their conclusions widens our ability to understand them. It also allows us to maintain a relationship with the "other" which is a necessity for Franciscans. Saying and doing things that separate us from one another is outside of our vocabulary or action. We listen with *active attentiveness*.

Imagine: You want to paint a picture that illustrates Franciscan life. What would it look like? What would you put in the painting? What ideas would you illustrate? What kind of expressions would people in the picture wear? Would you only paint Francis and Clare? How would you picture justice issues? Devotions? Generosity? Compassion? Forgiveness? Peacemaking? Prayer? Fraternity life? Profession? Ongoing formation? Would one picture be enough? If not how many pictures would it take?



So far your decisions about the painting are made independently. Now, let's assume that 14,000 Secular Franciscans in the USA are an *ad hoc committee* to paint the picture. How would you go about bringing together all the ideas and insights of 14,000 Franciscans into the picture? If everybody wants their own ideas in the picture, how are you going to deal with such an impossible situation? Becoming a dictator will leave many people behind - maybe even angry at you! Trying to put every idea in the picture will require a Great Wall of China mural. As Franciscans you deal with people who recognize that "give and take" are needed to come to consensus. There are many virtues that grow as we dialogue. Conversion is a necessity. Plus, we need to come to some agreement on what is most important to the Franciscan spirit so we can portray it in the picture.

What are some resources we might use? *Rule & Constitutions* for certain, as well as *SA Statutes* and our *USA National Statutes*; *commentaries* on the rule as well as *formation materials* like the *For Up to Now (FUN) Manual* and *good formation material*. Some *life stories* of Franciscans who illustrate our spirit - maybe their picture. We could

use material from the *International Dossiers* of the OFS Presidency or the *Koinonia* of the General Spiritual Assistants. Reading *reports* from our National and International chapters could offer images for our picture.

What may be closer to the truth is for each secular Franciscan to *be the picture* we're trying to paint. Our lives ought to illustrate values and qualities embraced by secular Franciscans. We embrace particular perspectives, finding ways to portray the spirit of Francis. Francis does not give direct advice on investment banking. He is no help to find the best price for airline tickets. At times we translate his words to fit modern situations. But Francis does know how to forgive sinning brothers. He invites superiors to show mercy to friars who get in trouble. He expects us to recognize the wonders of creation and to protect this gift of God. He knows how to pray and how important Christ's words are for all of us. Francis breached the walls that power-people put between him and Muslims. He was fearless in being a *gospel person*. Francis believed that people should learn how to live the Gospel by listening to the Gospel and by putting it into the fabric of daily life. He chose to *be the picture* rather than paint one.

The international OFS Chapter (October, 2011 - Brazil) shared these words with us:

The Chapter has understood that our mission in the world today consists of living and witnessing to a life characterized by fraternal love because, as we reflect on our vocation, we conclude that indeed it consists of being authentic Christians and Franciscans. In this task, knowing the Church's social doctrine is indispensable, ecumenism is a necessity, and family values are a priority. Franciscans must be agents of social transformation. A serious ongoing formation should enable fraternities to be open to the human realities in which they find themselves. (Family, work, community-building, ecology etc) so that they will be able to project outward in a social context that is challenging. ...

Koinonia - 2011-4 - Year 18 - n. 72 - Page 4

Secular Franciscans who seek to escape the social requirements of the Rule fail their profession. Secular Franciscans who evade contemplation and simply read prayers miss the intimacy of contemplative prayer. Secular Franciscans who do, say, or judge in ways that separate people from one another miss the point of Francis' spirit of unity. Secular Franciscans who fail to offer financial support to the OFS miss the opportunity of being good stewards. Secular Franciscans who refuse to share talents by accepting an office for which he/she is competent fails not only his own Franciscan life, but also service to the Franciscan community. An active-excused secular Franciscan who drifts away from fraternity life and does not communicate with the OFS deprives us of the power of their life and prayer. Councils who fail to keep in touch with active-excused members fail in Franciscan compassion.

Love makes the difference for Franciscans. 14,000 Franciscans are a powerhouse of spiritual energy. They give a 110% dedication to the secular Franciscan way of life. When the mural of our common life is painted, the fire of love will surround each person. We live the love given us by the Trinity and integrate these words of Jesus:

I give you a new commandment: love one another; as I have loved you, so you are to love one another. If there is this love among you, then everyone will know that you are my disciples.

John 13: 34-35

Are we there yet?



We have lost two dedicated spiritual assistants whose lives found a treasure in the OFS and served it well for many years. **Camillus MacRory OFM Cap** and **Adelbert Wolski TOR** have finished their work among us. They brought special gifts and a true Franciscan spirit to the OFS. Their love for the OFS, their dedicated service, their joy, were special gifts to the OFS and to those who knew them. We thank God for giving them to us and pray with them as they now celebrate seeing God face-to-face. **RIP**

Sister Death - a Statue created by Michael Gaffney OFM Cap



Did you know?

CNSA annually invites a member of NEC to attend one of our meetings. It helps us to stay in touch with one

VISITATIONS and SAs



The regional minister invites all SAs of the region to meet with the CNSA visitor. It is an open forum for a dialogue about our service to the OFS.

OFS Ordo Franciscanus Saecularis

When initials are used, the initials "OFS" are to replace "SFO."

+

As time passes, OFS will replace SFO in our documents and books.

If the title "Secular Franciscan Order" is spelled out, it may be used.

+

The goal for using the initials -OFS- throughout the world, is a way to show the unity of the Secular Franciscan Order.

+

These directions come from the OFS International Chapter held in Brazil, October, 2011.



Spiritual Assistant Fr. Nils Thompson, OFM

THE FRANCISCAN FAMILY PRAYER CHAPLET

by
LORE PAYNE, OFS and
NICK KOVACS, OFS
lore.payne@gmail.com

ST. THOMAS MORE FRATERNITY
HOUSTON, TEXAS
ST. JOAN OF ARC REGION

*"Keep trying to do what is necessary,
then what's possible
and suddenly
you're doing the impossible."*

THIS QUOTE ATTRIBUTED TO OUR FATHER FRANCIS CHALLENGES US:

**ARE WE DOING WHAT IS NECESSARY? ... ACHIEVING WHAT IS POSSIBLE? ...
AND THEN REACHING FOR THE IMPOSSIBLE?**

Our brother Nick was doing what is necessary: praying. He wanted to do something to help renew the Franciscan Order, so the Spirit led him to do what was possible: write the Franciscan Family Prayer chaplet. The prayer is a 3 decade chaplet, one decade for each of the three branches of the Franciscan family (first, second and third orders).

Nick introduced the prayer to us, his secular fraternity St. Thomas More. We were moved by the power of this simple prayer and the idea of spreading it across the nation was conceived. Is disseminating it to all Secular Franciscans impossible? We pray not! But first things first...we needed the Church's blessing.

Francis always modeled obedience to the Church and submission to Church authority. In this spirit, we wanted approval for the Franciscan Family Prayer before sending it out. So we contacted our local chancery where Daniel Cardinal DiNardo shepherds the Diocese of Galveston-Houston. The process of approval for printing begins with theologians assuring the writing is free of doctrinal or moral error. This is called *nihil obstat*, a Latin term meaning 'let nothing stand in the way'. After receiving the *nihil obstat*, the writing was returned to the bishop for consideration of the Imprimatur, Latin for 'let it be printed'. The Franciscan Family Prayer received the Imprimatur on August 19, 2011.

Meanwhile the decision was made to create a physical chaplet for each of the approximately 700 fraternities in the United States. This plan seemed impossible, until the Spirit intervened through the Catholic Daughters of America. The local Pearland, Texas chapter offered to make all of the chaplets needed for the project, and even donated some of the beads and string. God bless the Catholic Daughters! Our St. Thomas More fraternity provided the San Damiano crosses and the chaplets were finished while we awaited the Imprimatur. Afterwards, the chaplets were blessed by our spiritual assistant, Father Nils Thompson, OFM, and lovingly placed in packets.

While the chaplets are free, we ask that only Regional ministers contact us to request a chaplet and a prayer card for each fraternity in their region. As regional ministers contact us, chaplets and prayers will be mailed only to the regional minister for distribution to their local fraternity ministers, (*that will keep our shipping costs down*) who will share them with their respective fraternities.

(Continued on page 13)

(Continued from page 12)

WAYS YOU CAN BE PART OF THIS PROJECT:

ANY
FRATERNITY
WISHING TO
BECOME
PART OF THE
'IMPOSSIBLE'
IS INVITED
TO SPREAD THE
PRAYER.

- Pray the chaplet prayer! • Pray the chaplet prayer! • Pray the chaplet prayer!
- Share with your local youth Franciscan groups.
- Send the prayer to your local newsletter.
- Make more chaplets. (*this could become a fund-raiser for your fraternity*)
- Send chaplets to every Franciscan you know in your area: first order, second order, third order religious & secular.

REGIONAL MINISTERS:

Request your chaplets from lore.payne@gmail.com



We are blessed to be part of the greater Franciscan family; this prayer celebrates our part in that family and reaches for more. Please become part of the "impossible" idea of disseminating it across the United States; and let us know the fruits of your prayers. Pax et Bonum!



INSPIRED DURING HOLY WEEK 2010, NICHOLAS H. KOVACS, OFS CAME UP WITH THE FOLLOWING PRAYER:



Franciscan Family Chaplet

BEGINNING:

Make the sign of the cross and recite "The Apostle's Creed" on the San Damiano Cross. Then recite the "Hail Mary" 3 times.

FIRST DECADE:

Begin by saying: "St. Francis of Assisi, through your intercession, I pray that the First Order increases in vocations and that its members continue to grow in holiness."

Then recite the "Our Father" and recite 10 times the following: "My God and my all!"

SECOND DECADE:

Begin by saying: "St. Francis of Assisi, through your intercession, I pray that the Second Order increases in vocations and that its members continue to grow in holiness."

Then recite the "Our Father" and recite 10 times the following: "My God and my all!"

THIRD DECADE:

Begin by saying: "St. Francis of Assisi, through your intercession, I pray that the Third Order, both Regular and Secular, increases in vocations and that its members continue to grow in holiness."

Then recite the "Our Father" and recite 10 times the following: "My God and my all!"

CONCLUSION:

End by reciting 1 time: "We adore You, O Lord Jesus Christ, because by Your holy Cross, You have redeemed the world." Say the "Glory Be" 3 times for the intentions of the Pope and his continued holiness.

Make the sign of the cross.



LOOKING FOR AN APOSTOLATE ? GET TO KNOW:

AMAZON RELIEF

Secular Franciscans Changing Lives

Contact:

James B. Flickinger, OFS
www.amazonrelief.org

The "Green Hell"...
an area of the Amazon
where families live in
overcrowded, makeshift
shacks suspended over
percolating sewage, where
children are dying from



malnutrition and other dread diseases, where there are 45,000 lepers... and where Secular Franciscans from the United States have been working for the past 17 years, serving alongside Franciscan missionaries (OFMs, TORs, Capuchins and Franciscan sisters).

Our goal has been three-fold... to change lives today, tomorrow, and, with God's grace, for eternity. This is being done on several fronts:

1) Today (*Taking Care of Current Needs*): We provide food, medicine, clothing, and home repairs to victims of poverty and leprosy. Mobility carts are furnished to men and women who have lost limbs to leprosy. Educational supplies are given to indigenous children living in remote areas of the jungle. Children are provided with daily meals; and the community at large is fed weekly at our four Franciscan soup kitchens.

2) Tomorrow (*Changing the Future*): We fund schools to educate more than 1,000 "at risk" children. Another 2,500 children are helped by tutoring, music and arts programs, computer training and vocational programs. We also have accelerated learning/tutoring programs to help students prepare for employment, college and professional certification exams.

3) Eternal (*Spiritual Growth*): Our schools and tutoring programs provide religious education to more than 3,000 schoolchildren, and we fund the education of 120 Franciscan and diocesan seminarians and 100 lay leaders. Beyond the classroom setting, we fund missionary travel to remote areas of the Amazon, and we build churches where needed — our 27th church is currently under construction!

Secular Franciscans have been doing this for 17 years, with no salaries or administrative expenses. Everything donated to our Amazon Relief program is used solely to aid the poor, the lepers and the "at risk" children.

We encourage every Secular Franciscan to get involved with this ministry — both with their prayers and their financial support. We have waiting lists in our schools, and there are many "at risk" children, lepers and poor begging for help. Every donation allows us to help one or more of these brothers and sisters of ours — changing their lives today, tomorrow, and with God's graces, eternally. More information, including a video, can be found at

www.amazonrelief.org



OR BY WRITING:

Amazon Relief
c/o James B. Flickinger, OFS
1456 Blythe Drive NW,
Grand Rapids, Michigan
49504



THE UNIVERSAL FRANCISCAN

by

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



When I first applied for the position as the Chair of Ecumenical/Interfaith Outreach, I noted that St. Francis had nearly universal appeal. His rootedness in Scripture appeals to our Protestant brothers and sisters. Seeing the sacred interconnectedness of Creation resonates with Buddhists. His commitment to peace and reconciliation impresses even the most non-religious advocates of justice and peace. I said that like Sarah Lee cakes, no one doesn't like St. Francis. When you add in the thought of St. Bonaventure, and the continuing Franciscan tradition, you have a pretty universal window that opens to practically every brand of every religious and non-religious tradition, from devotional lovers of God to the theologically minded.

My service to the Order has allowed me to enter into dialogue with, and form friendships with, Franciscans from every Christian background you can imagine. I have shared the Franciscan vision with non-Franciscan Catholics, Methodists, and Lutherans, among others. I have had the opportunity to dialogue with Hindus, Buddhists, Jews and Muslims, all from the basis of the Franciscan path.

I have shared before about our workshops on *Elements of Franciscan Unity*. I thought that for this issue of *TAU-USA*, I would share two experiences in interfaith dialogue. The first was a paper I was invited to give at a Muslim-Christian dialogue in Ottawa. The paper was entitled "Seeking the Lower Place," and focused on just a few of the parallels between the way of St. Francis and a particular Sufi teacher. Sufis are known, like St. Francis, for their joyful love of God, often expressed in music: singing, dancing, and perhaps even playing stick-fiddle. However, intertwined with that joy are self-denial, penitential practices, and an attitude of minority.

One story I shared with the conference was the story of perfect joy. Both Sufis and Franciscans seem to realize that true joy can never be experienced while immersed in possessions, power, or prestige. For St. Francis, minority was expressed very sacramentally through poverty, renunciation of status, and self-negation. However, he also recognized that there was nothing inherently holy in privation: it had to see minority as its source and expression. Even those whose life circumstances placed them in positions of power—like our patroness, St. Elizabeth of Hungary—could, through spiritual practice, assume the lower place.

This April, I gave a paper at an annual Hindu-Christian dialogue, held in Washington, D.C. This dialogue is sponsored partly by the USCCB office of ecumenical and interfaith dialogue. The particular Hindu Tradition with whom we dialogue are monotheists, and, again, practice joyful love of God. The focus of this year's session was "The Hiddenness of God." The paper I gave was "The Hiddenness of God: Mystery and Theophany in the Franciscan Tradition." The paper explored the relationship between Mystery and Revelation in St. Bonaventure's *Mind's Journey Into God*. From the Great Silence of the Father comes his Eternal Self-Expression: the Word. The Word, in turn, empties himself back into the Father.

The flow, the Bond of Love, is the Holy Spirit. The Word contains the possibilities for every creature, and those possibilities are spilled forth in the process of Creation. For this reason, every creature is a "miniature Christ," with human beings in a particular way, being created "according to God's Image"—the Word. And when the Word and humanity are perfectly united, this is the Incarnation.

Yet, even in these major and miniature Christs, the Divine Presence remains hidden, remains Mystery. This is why St. Bonaventure says God must be *contemplated* in and through the creatures. Even in the case of Jesus, "He came to his own, and His own did not know Him." Even the apostles did not truly "get it," until after the Resurrection.

Like our Franciscan way, these Hindus believe that God is Present, but unrecognized except through the eyes of faith. As the *Bhagavad Gita*, one of their main Scriptures, says, "When God takes human form, fools mock Him."

As I said at the beginning, I have thought that our way was a window onto many different beliefs. My experience in Franciscan ecumenical and interfaith work has given me the opportunity to try to walk the path of the Universal Franciscan. For this, I thank you.

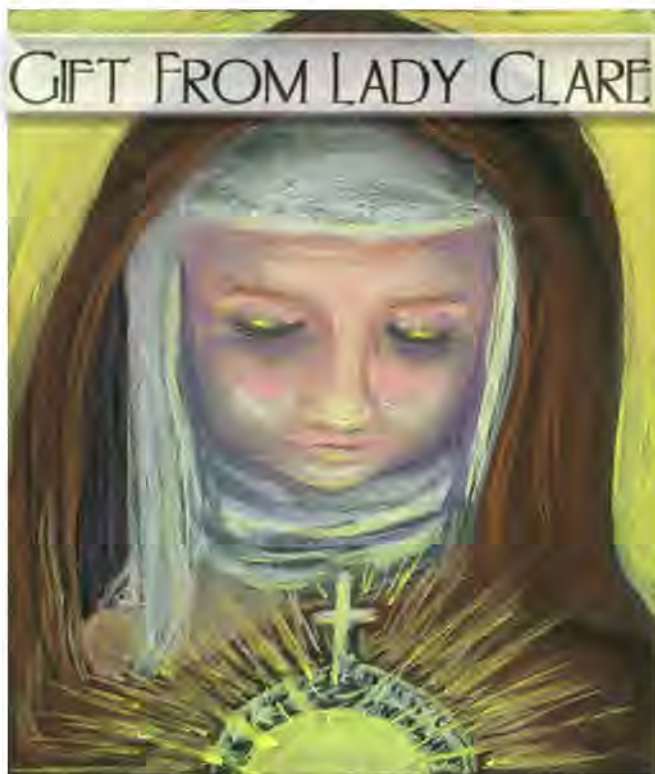
by
BOB FITZSIMMONS, OFS
 CHAIR, NATIONAL FORMATION COMMISSION

Since we have embarked on a great year of celebrating St Clare, I thought it appropriate to run this basic article on Clare's "Franciscan" lectio, the Gaze of Divine Lovers.

I sometimes marvel and often laugh at modern mankind (generally myself). We are for the most part children of a pragmatic, problem-solving, and immediate gratification age. The American way is the predominant mindset that generally spills over into all our endeavors, including religion and spirituality. Every year during my fraternity's Lenten exercises, we talk about priorities and journey, how journeying into God requires some dedicated quality time, some solitude and contemplation. The general response to my annual challenge of just 5 minutes of solitude often elicits responses of lack of time.

Its funny how willing we are to waste money, even relationships, but with all our time-saving devices and gadgets we have no time to waste, with God. Wasting time means we are not out "doing" or accomplishing or achieving. We are, for these brief moments, no longer the center of the universe, but we are in the place where we can meet God. I am not talking of faithful observance of Sunday liturgy or vocal prayer; these are good, but in these devotions and worship, we do all the talking. I am talking about letting go, getting ourselves out of the way to just sit and waste time in solitude with the love Incarnate.

Much of our spirituality today is rooted in and takes much of its form from monastic spirituality (Benedictine), with its prayers and rituals to mark the passing of the day (Lectio Divina & Hours). Lectio Divina (divine reading) is one of the main approaches to the spiritual life. An excellent discipline and spiritual tool, but it falls short of the goal of Franciscan Spiritual Tradition. Lectio begins with prayerful reading of scripture. Meditation is next with the goal of actively imagining ourselves within the scripture events taking place. Oratio is the prayer arising from our meditation and the final hopeful stage is entering into contemplation or the silence of the divine cloud. A nice orderly methodical approach that focuses on union with God as its ultimate goal. Francis understood the urgency and need for contemplative solitude in order to embrace his divine lover, but this experience of union needs external expression via action.



Painting by Susan Clark

In this space of solitude, much like Jesus, Francis recognized his lover and knew he was the beloved. Unfortunately, save for his example, Francis did not leave us with a process or guideline to follow.

Enter the gift of Lady Clare. Clare in her insight gives us the path to follow if we desire a spiritually centered life, and I believe there is no true spirituality without contemplation. Jesus' own life demonstrates a constant flow between action and contemplation for us (OFS) going from Gospel to life and life to Gospel.

If you believe that Jesus in his very physical being reveals the nature and actions of God, do you think Jesus might actually show us the path that we need to walk in order to experience the fullness of life? I do not believe that another sermon, retreat, prayer, revival or workshop leads to conversion and relationship with God. I believe we are drawn into relationship through our desire/longing and through our lived/felt experience of a loving God.

Ironically it is this desire and space that we generally run from until life happens and/or overcomes us. We learn little from success except how to cling to the status quo, but this does not allow the God to enter a living heart. We chase all the things of the world to prove our worth.

(Continued on page 17)

(Continued from page 16)

We need to be important, have lots of stuff, and be smart, pretty, pragmatic and great problem-solvers. We do it all, so we don't have to sit still and look deeply into love's true face as well as our own, and there, stripped of everything, learn in our littleness and nakedness that we have come to the place of the lover and the beloved. The place where we are loved completely, simply for love's sake. The place where we fall in love and also gently fall into God.

Clare shows us how to enter the spiritual journey and to waste time with God. Clare's fourfold approach, which provides a firm foundation for Franciscan spirituality, is a shift from centering on various stories from Scripture like the Lectio and refocusing and centering on the person of Jesus. Clare's spiritual guidance leads us as follows.

GAZE AT HIM

Clare counseled her sisters to waste time by gazing on and into the mirror of perfection. Jesus on the cross!

CONSIDER HIM

Look into His life, His words and actions and come to realize how much Jesus is truly your lover and you are His beloved.

Yes you, you are His most precious beloved, with all the faults, failures, insecurities and troubles, just the way you are is the you that is loved. Find your own face there in the face of Christ.

CONTEMPLATE

Learn to gladly waste time in solitude with Him, a place without words, prayers, saying anything, because here the act of time is the very essence of prayer, and here you learn to be caressed by God's love. Let go of your own agenda, including your spiritual agenda; just sit in stillness and allow God to embrace.

Last and most importantly is IMITATION

Clare goes beyond other spiritual disciplines to the heart of spirituality, to become/transform ourselves into what we love. We are asked to realize that we are "little words" spoken by God, invited to join into the dance of the Trinity, the dance of life. We are to become fullness of the body of Christ so we too reveal God's love and to extend His blessing on every generation. Becoming Jesus is how we take up our cross, and follow Jesus. Imitation, being Jesus, is the foundation of our Franciscan Life

Monastic spirituality, Lectio Divina, calls us to union with God and to leave the world. Clare's wisdom calls us to union with God, only to ask us to allow ourselves to be transformed and then to actively embrace and love the world, to be the blessing for all creation.

May you receive many blessings along the way that allow you to let go and let God.

Fitz



THE SPIRIT OF ASSISI

PART 3 - CONCLUSION

by
FAITH LIBBE, OFS
FEATURE EDITOR



In my last article I shared the profound experience of being present at the Assisi World Day of Reflection, Dialogue and Prayer for Peace in the World on October 27 with Pope Benedict, his guests, and fellow pilgrims of peace from all over the world.

I promised that I would share my experience as a pilgrim walking in the footsteps of St. Francis and Clare in this article. But as I began to recall this experience from last fall and started to write about it, I began to notice that the joy I felt walking in the footsteps of St. Francis and Clare...that "spirit of Assisi" was manifesting itself right here! It was "brought alive again" in the writing and reflecting on it. It then occurred to me that perhaps the Holy Spirit was leading me to reflect not so much on what happened several months ago in Assisi, but perhaps on what is happening now. As I search my soul, I discover that it makes sense that once you have a deep spiritual encounter, as I did in Assisi, it doesn't leave you once you go home. It becomes a part of you! So many people say that the spirit of St. Francis is alive and well in Assisi, that his presence "blankets the town," and you can feel him everywhere you go: the streets, the churches, among the people, everywhere. I definitely agree. It has also been said that the Spirit of Jesus is also very strong in Assisi. The same Spirit and power that made St. Francis of Assisi the exceptional saint that he was has never left Assisi! But it is also true that this same Spirit and power is not only in Assisi, for it cannot possibly be contained. Yes, the Spirit of Jesus is everywhere!

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The splendor of Assisi touches pilgrims in different ways. I once read that when you visit Assisi, in order to understand the Franciscan spirit, the "mystery of Assisi," it is best to simply immerse yourself in the atmosphere of the region where Francis walked, the city where he was born and spent his life. And so I walked the streets as Francis and was personally touched by the charming, quaint homes that line those narrow, steep, cobblestone streets, much the same as in Francis' day. I was enamored by the homes made of white and pink stone and especially by their window boxes! The window boxes displayed such colorful potted geraniums and cyclamen and fresh herbs. There are also potted flowers by the doorways and flowering vines such as wisteria and jasmine. Many windows have wooden shutters, which are open displaying lace curtains sometimes pulled to the side allowing the fresh Assisi air to flow through. All of this so resonated with my spirit, that it is etched in my mind in the loveliest way. Upon my return from Assisi last fall, I planted my own "Assisi garden" outside the front window of my home! To this day it continues to nurture my spirit, as it did in Assisi. And as I write, there are actually wisteria and jasmine blooming in my backyard, just like in Assisi.

In this writing, I discover that my pilgrimage in Assisi has become a part of who I am and continues to nourish me. And, if our hearts remain open, the spirit of Assisi can continue to draw us ever closer not only to St. Francis, but to our Lord. We know in fact that Francis always points us to the Lord. Perhaps Francis might say, "Don't get 'stuck in Assisi,'" as beautiful as it is and as much as you can visit time and time again, but be in the present moment with the Lord right where you are, wherever you are! I have been profoundly blessed to walk in Assisi and I am most grateful to God and to my companions. I have come to realize that the spirit of Assisi touched me so deeply and continues to remain with me long after leaving that beloved town. But whether we actually walk in Assisi or not, we can make Francis' spirit come alive as we strive to live out our Franciscan calling, and in this, the essence of the spirit of Assisi can be found alive in our hearts.

Would I like to return to Assisi? In a heartbeat! But for now I will continue to thank God for His many blessings and will continue to create an "Assisi of sorts" right here in my home, for this is sacred to me. I have placed sachets of lavender from Assisi in various rooms of my home and the scent of the lavender can take me right back to Assisi! Also, I have placed an olive branch from Assisi over the top of the San Damiano crucifix in my dining room, much the way they do in Assisi. Last, but not least, flowers picked in the Assisi countryside are pressed between the books I carried in Assisi. Yes, they are simple, yet so sacred to me, and they bring much joy to my heart!

May we always "carry the beautiful" (whatever this is to each of us) with us from our pilgrimages, retreats and all life's experiences to aid us on our spiritual journey of following Christ in the footsteps of Francis. And may we do so with great joy!

"You will show me the path to life, abounding joy in your presence, the delights at your right hand forever." **Psalm 16:11**



First JPIC Rally Tackles

Relationships

By BOB & MARY STRONACH, OFS



Participants share experiences outside the conference center at Our Lady of the Snows Shrine in Illinois, and (above) wave to the camera.

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‘DNA of Our Franciscan Life’

Why Justice, Peace and Integrity of Creation (JPIC)?

Simply put, it's the Secular Franciscan Rule in action. Like its predecessor Apostolic Commissions (Work, Family, Peace & Justice, Ecology), it challenges Secular Franciscans to live the Rule. Or put another way, to live the Gospel. Whether it's feeding the hungry in a soup kitchen, advocating for the dignity of immigrant workers in a garment factory, promoting reconciliation in the neighborhood, doing one's small part to sustain the environment, or other ways helping those in need, especially the poorest of the poor -- *it's what Franciscans do.*

“JPIC is part of our life...It's the DNA of our Franciscan life, of our Franciscan spirituality.”

That's how Fr. Pio Jackson, OFM, put it in his keynote talk to some 40 participants from 21 regions at the first national JPIC Rally, held April 12-15, 2012, at Our Lady of the Snows Shrine in Belleville, Ill.

JPIC RALLY FACES



Arturo Villareal, national councilor



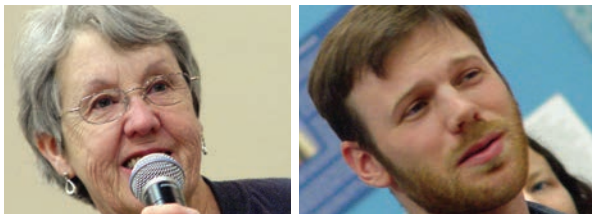
Andy Buchleitner and Barbara Elkins



Jan Parker and Carolyn Townes



Jean Haddad and Elenita Lesperance



Maureen Gray and Rhett Engelking



Selma Thompson and Kathleen Tominc



Fr. Pio Jackson, OFM, keynote speaker

Father Pio, St. Clare Region spiritual assistant, is a Milwaukee native who worked with Mother Teresa's Sisters of Charity in India before becoming a friar.

He said his topic, the *Spirituality of JPIC*, is not a new concept.

"It's been in the Franciscan family for some 800 years."

He said JPIC is "not about running around with picket signs (although that could happen).

"It has to be based on, and then bubble up from, the Gospel... We are people of the Spirit, so our Justice, Peace and Integrity of Creation is a spirituality."

He stressed, "Our lives are Gospel-centered." That means, he said, "Franciscans are pro-life. I'm talking about reverence for all of creation."

Father Pio said it is better "to love than to be right" because "our vocation, our calling, is to reconciliation."

Another way of looking at it: "We are instruments of bringing about the kingdom of heaven... That's what we mean about Justice, Peace and Integrity of Creation."

Thus, he said, "as long as there is a Secular Franciscan, as long as there is a Poor Clare, as long as there's a Franciscan, there will be joy in the church. That's what I mean about our spirituality... We're not out to touch heads, but to touch the hearts and souls of others."

Seeing the Franciscan fraternity like the bond of love and joy between Jesus and his disciples, Father Pio noted, "Our gift to the world is fraternity," with a power of love that brings reconciliation.

Noting that "we want the spirit of Assisi to flourish everywhere," he described "our gift to the world" another way — "to be a light that shines in the darkness."

JPIC, he concluded, "proceeds from the Spirit... It's Gospel-centered... We're not against something. We're for love, for peace, for joy."

The JPIC Rally also featured three facilitators, who discussed a vision of moving the JPIC Commission beyond a "learn and pray" mode to one

JPIC RALLY FACES



Facilitators: Christine Elliott, Kent Ferris and Lonnie Ellis.

that is more action-oriented. For the past couple of years, noted JPIC Chair **Kent Ferris**, the commission has focused on sharing information and coordinating webinars with Catholic Relief Services (on its campaign to end global poverty). While the commission will continue to do those kinds of things, and continue to build a network of local and regional fraternity JPIC “point persons,” Ferris said, the vision is to have JPIC be a vehicle for Secular Franciscan action — from working in local communities to tackling issues on state and national levels.

A step toward taking action, in addition to praying and learning, can be made with a relationship-building tool referred to as “one-to-one” by the other two facilitators, **Christine Elliott** and **Lonnie Ellis**. Both are on staff at Franciscan Action Network (FAN), the national advocacy arm for some 60 Franciscan orders and groups. The U.S. Secular Franciscan Order, with 14,000 members, is a major player in FAN. Both Elliott and Ellis are Franciscans -- Christine is a postulant with the Franciscan Sisters of the Eucharist in Connecticut, and Lonnie is a Secular Franciscan candidate with St. Anthony of Nagasaki Fraternity in Washington, D.C.

Simply put, one-to-one is a conversation between two people. It should last 30 to 45 minutes in order to discover common interests and get a deeper appreciation of one another.

Using this one-to-one method can:

- deepen relationships within fraternities;
- build relationships within regions;
- foster relationships with outside groups and individuals.

Relationships, they stressed, cultivate possibilities. As a handout they provided put it: *“When people are in relationship, they can share, plan, dream, create, and accomplish goals. Without relationships, people are powerless. People in relationships are more likely to respond to an invitation to work together. One-to-ones build networks of relationships and build community.”*



Mary Mead and Jim Hanna



Cindy Gunsolly and Pura Reyna



Rosemarie LeClerq and Dorothy Ann Rowland



Gillen Melograno and Mary Lopata



Ken Beattie and Joanne Angeletti



Pam Stout and Mike DePue

JPIC Rally



Christine Elliott, Jan Parker and Carolyn Townes offer a prayerful song to recall attendees from a short break.



Following his keynote talk, Father Pio celebrated mass in a chapel beneath the shrine's outdoor amphitheater.



Kate Asselin, Teri Egan, Maureen Gray and Dorothy Ann Rowland chat outside Our Lady of the Snows Shrine church.

MEET YOU AT THE



Dear Brothers and Sisters:

The opening of Quinquennial Congress XVIII is just around the corner! Clare and I, as well as the other members of the planning committee, look forward to welcoming you.

Moving ahead with our theme, *Why Francis? – Claim the Gift*, you will have the opportunity to explore and reflect on the presentations of our speakers – sharing with each other your thoughts and ideas in your geographical groups.

More than that and very especially, we will have the opportunity of meeting so many of our brothers and sisters from across the United States. Doubtless, you will be “catching up on the news” of those whom you haven’t seen since the last Q.

As exciting and stimulating as our speakers will be, the joy of our “family reunion” will be a high point. Sharing our news, our ideas and especially our prayers as we celebrate our liturgies together will make our time together memorable and special.

For those of us for whom this will be your first Q., it will be especially exciting as you meet so many of your brothers and sisters. Suddenly the notion of the very large family we are becomes a reality. I heard so many at our last Q in 2007 tell me that it was “awesome.” I’m sure you’ll tell me the same thing.

For you seasoned veterans of one or more Q’s, I know you are looking forward to seeing each other again and catching up on your news and growing together in our Franciscan spirituality and charism.

Yes, there is excitement and expectation in the air. Come and Claim the Gift and be ready to return home inspired and exhilarated to share the gift.

If you haven’t registered yet, there is still time, so move quickly if you haven’t done so already.

If you aren’t able to be with us, please keep us in your prayers and know that we will return to our home fraternities to share what we have learned and seen.

With your presence and your prayers, you are gift to all of us.

Welcome to the Q!

Patrick

Patrick Mendés, OFS
Co-chair, Planning Committee



All our major speakers at the Q:
SISTER ILIA DELIO, OSF; BROTHER BILL SHORT, OFM;
PAT BRANDWEIN-BALL, OFS and ED SHIRLEY, OFS,
 have expressed their excitement about
 being invited to and coming to present at the Q.

THE



A PREVIEW

MORNING

What is the most important image of God for you?

Where do you find God?

How do you understand God's relationship to creation?

How do you see the role of God in your life?

Sr. Ilia Delio's

**Who are You O Lord?
 and
 Who Am I?**

**Questions
 for
 Reflection**

AFTERNOON

Reflection on Admonition V.

What does it mean to be "image of God?"

How does the leper become a source of revelation for Francis?

What is the role of the human person in creation?

What are the principal challenges to personhood today?

**THE ADMONITIONS
 OF ST. FRANCIS
 V.**

NO ONE SHOULD GIVE WAY TO PRIDE BUT BOAST ONLY IN THE CROSS OF THE LORD.

Try to realize the dignity God has conferred on you. He created and formed your body in the image of his beloved Son, and your soul in his own likeness (cf. Gen 1: 26). And yet every creature under heaven serves and acknowledges and obeys its Creator in its own way better than you do. Even the devils were not solely responsible for crucifying him; it was you who crucified him with them, and you continue to crucify him by taking pleasure in your vices and sins.

What have we to be proud of? If you were so clever and learned to know everything and could speak every language so that the things of heaven were an open book to you, still you could not boast of that. Any of the devils, knew more about the things of heaven, and knows more about the things of earth, than any human being, even one who may have received from God a special revelation of the highest wisdom. If you were the most handsome and richest man in the world, and could work wonders and drive out devils, all that would be something extrinsic to you; it would not belong to you and you could not boast of it. But there is one thing of which we can all boast; we can boast of our humiliations (Cor. 12:15) and in taking up daily the holy cross of our Lord Jesus Christ.

Omnibus of Sources pages 80-81.

THE



A PREVIEW



by EDWARD L. SHIRLEY, OFS

As you know, the Quinquennial is being held in Chicago this summer, July 3–8.

I have the privilege of being asked to give one of the four plenary talks:

“Deepening Our Relationship With God: Tools or a More Authentic Spiritual Life.”

I want to begin by acknowledging that I have been inspired by St. Bonaventure, who developed his Franciscan path to unity with God in *The Mind’s Journey Into God*. You know, of course, that after meditating on Francis’ vision of the Seraph, Bonaventure interpreted that vision as revealing a pathway to union with God: moving wing-to-wing, contemplating God in and through creatures, in the working of the human soul, and in contemplating God as Being and Good, passing, then, through the Crucified Christ, the center of the Seraph, into the Darkness of the Godhead.



I also began by reflecting on the image of the Seraph, and began to interpret each of the pairs of wings as aspects of a holistic Christian spirituality.

In my meditation, however, the Seraph was, in a sense, seen from the top down, so that the three “levels” of wings became, rather, three concentric circles, with movement rippling out from the Center, like ripples created when dropping a stone in a pond. This rippling outward then turned back on itself, and began to ripple back to the center. The Franciscan Journey, I believe, is a movement to and from and to the Center, *ad infinitum*.

There are, I think, three “essential” components to Franciscan spirituality found in our Rule:

- Prayer and contemplation,
- Transformation of consciousness (seeing God in all creatures), and
- Mission (putting the vision into practice, particularly in the fields of peace and justice, protecting the environment, the family and workplace).

These began to name, for me, the three concentric circles:

Prayer and Contemplation as the center, the soul of all we are and do. This leads to transformation of consciousness, the way we see the world, and this, in turn, leads to action in the world, both in the human arena, and the larger Creation. This mission activity, then, continues the transformation of our consciousness, and leads us, once again, to the Center, to the Silence, to the Darkness of the Godhead.

Again, taking a cue from Bonaventure, each of these three aspects seemed themselves to have three aspects. It occurred to me that this dynamic movement from prayer to world, and back again, with triads on each level, reflects Bonaventure’s understanding of the dynamic interrelationships of the Persons of the Trinity: the Father as the Fountain Source of All, the Son as the Expression, the Word, and the Holy Spirit as the dynamic flow between them.

Of course, all of this remains an abstraction without tools for putting this into practice.

... AND FOR THAT, YOU WILL HAVE TO COME SEE ME AT THE Q.

**XVIII QUINQUENNIAL
JULY 3-8, 2012**

REGISTRATION FORM

Congress begins on Tuesday, July 3rd with dinner at 5:00 pm – Opening Liturgy is at 7:30 pm.

Important Instructions:

1. Please TYPE or PRINT all information clearly.
2. Only one participant or married couple per registration form.
3. Payment must accompany this form and is **NON-REFUNDABLE**.
4. Make your check for registration and meals payable to **NAFRA**.
5. Mail this form with payment to:

Cecilia Maljan, OFS
1111 Freyburg Street
Pittsburgh, PA 15203-1211
cylmaljan@earthlink.net



6. Hotel reservations must be made separately by each person (see bottom of this form).

PLEASE TYPE or PRINT CLEARLY

Title First Name(s) Last Name

Address City State Zip Country

Region

Home Phone Cell Phone E-Mail Address

Early Registration: # of people _____ x \$ 275. = \$ _____ (After June 1, 2012 the fee is \$325. pp)

Special Dietary Needs: _____

Need for handicapped facilities _____

Language preferred for small group Sessions _____

I need a roommate – please try to match me with someone _____

Housing and the Congress are at Holiday Inn Chicago North Shore Skokie Hotel
5300 West Touhy Avenue • Skokie, Illinois 60077

Toll free number: 866-750-3369 • Hotel Direct: 847-679-8900 • <http://www.hiskokie.com/>

The Group Code for Skokie is: **FRO** • The Group Name is: **Quinquennial Congress 2012**

NAFRA has arranged for a **discounted room rate** of \$ 87 (plus Illinois hotel tax) per night. Each room has twin double beds with 1 to 4 occupants possible. You should **make your own room arrangements directly** with the hotel **prior to June 9** in order to get this reduced rate. *In the event that the Holiday Inn North Shore, the location for all conferences and activities, has been filled, additional rooms will be made available at the nearby Holiday Inn, O'Hare. The hotel will provide timely shuttle service between the two hotels.*



The Hotel provides free shuttles to and from O'Hare Airport based upon scheduled runs.

by KENT FERRIS, OFS
JPIC CHAIR
kentferris45@yahoo.com

Dear National Family,

On behalf of the Justice, Peace & Integrity of Creation Commission for the National Fraternity of the Secular Franciscan Order, it is with great excitement that I write to you today! At this time of year, we are reminded of our OFS Rule (19) and our responsibility to be bearers of peace as well as Rule (15) our responsibility to "individually and collectively be in the forefront of promoting justice by the testimony of our lives." Please accept this invitation to be part of the nomination process for the Justice, Peace & Integrity of Creation Award!



First, we would like each fraternity in the United States, locally, regionally and nationally, to pray and work with renewed Spirit from our Risen Lord Jesus Christ for Peace: Peace in our hearts, Peace in our families, Peace in our Church, Peace in our fraternities, Peace in our world, all for the glory of God. Please pray and work for that Peace that only our Lord Jesus can bring! And the Commission asks that we remember the words of Pope Paul VI who said,

"If you want peace, work for justice."

Second, we would like each fraternity in the U.S., locally and regionally, to consider giving recognition to a worthy recipient of its own choosing within our Justice, Peace and the Integrity of Creation framework. This JPIC Recognition may be a letter from the Minister of the fraternity thanking this individual for working in the fraternity, in the parish, in the community, it may be by way of a shared meal and/or an article in your fraternity or regional newsletter or submission to the *TAU-USA*.

Third, we would like each fraternity in the United States, locally and regionally, to consider making a nomination to us, the NAFRA JPIC Commission for a recipient to receive the 2012 NAFRA Justice, Peace & Integrity of Creation Award at the NAFRA Gathering in Colorado in October 2012.

We would prefer that fraternities, local or regional, make these nominations, but nominations by individual Secular Franciscans will be accepted. Nominations may be submitted by email only to Kent Ferris, JPIC Chair

ferris@davenportdiocese.org 

Deadline

OUR FIRM DEADLINE IS JULY 15, 2012.

A nomination is not complicated or time-consuming. It needs only three parts: one, the name of the possible recipient; two, reasons why this person should be considered; three, the name of the person or group making the nomination.

As you will read in the Guidelines and discern from the list of the award recipients, each fraternity has great freedom of choice in their nomination for the NAFRA Justice, Peace and the Integrity of Creation Award.

Guidelines

"A nominee should have made significant efforts in the generally defined areas of Justice, Peace and the Integrity of Creation. Current activities would carry more weight than past activity; that is, a nominee exhibiting current JPIC activity will have more weight over a nominee who displayed activity a few years ago. In order to prevent any scandal, the nominee should be of known good moral character.

As this is a National award, nominees who reside in the United States or U.S. Territories would have more weight than nominees from other parts of the world. Nominees need not be Franciscan or Catholic. Nominees should not be political, nor carry an agenda."

(Continued on page 28)

(Continued from page 27)

PAST RECIPIENTS

The Peace Award began in 1950 by the North American Federation of the Third Order of St. Francis now the National Fraternity of the Secular Franciscan Order (NAFRA). The Award was presented to the following:

(* No award that year).

1950 - Myron C. Taylor	1964 - Most Rev. John J. Wright	1980 - Anwar Sadat
1951 - John Foster Dulles	1965 - Pope Paul VI	1981 - 1985 *
1952 - John W. McCormack	1966 - Cardinal Wyszynski	1986 - Pope John Paul II
1953 - John C. Wur	1967 - Bishop Fred Pierce Carson	1987 - 1999 *
1954 - Ralph Bunche	1968 - Robert F. Kennedy (post)	2000 - James Flickinger, OFS
1955 - *	1969 - Msgr. Robert Fox	2001 - Hal Sieber, OFS
1956 - John R. Gariepy	1970 - Bp. James Walsh MM	2002 - Ona Harris, OFS
1957 - Most Rev. Richard Cushing	1971 - *	2003 - 2006 *
1958 - Patrick McGrehan, Sr.	1972 - Jean Vanier	2007 - Dr. Anthony Lazzara, OFS
1959 - Victor Andrew Belaunde	1973 - *	2008 - Marie Dennis, OFS
1960 - J. Edgar Hoover	1974 - Mother Teresa of Calcutta	2009 - Don Ryder, OFS
1961 - George K. Huntor	1975 - Dom Helder Camara	2010 - Brother David Buer, OFM
1962 - Mrs. Lester Auberlin	1976 - Abp. Joseph L. Bernadine	2011 - Father Louie Vitale, OFM
1963 - Rev. Martin L. King, Jr.	1977 - 1979 *	2012 -

As you can see, Egyptian President Anwar Sadat, for one example, was neither American, Catholic nor Franciscan. Many of the recent NAFRA Peace Award Recipients had been nominated more than once before being actually recognized; if your fraternity has made a nomination before that wasn't recognized, please consider making that nomination again. With many worthy individuals involved in JPIC efforts in the world, one nomination may not be enough to bring proper and deserved recognition.

Please accept our sincerest thanks for all of your efforts relating to Justice, Peace and the Integrity of Creation and your consideration of nominating individuals for this award. Peace and all good!

Kent
Kent Ferris, OFS
Chair, NAFRA JPIC Commission



INTO THE WAY OF PEACE



by
QUIDA TOMLINSON, OFS
OUR LADY OF THE PEARL FRATERNITY
PEARLINGTON, MS
SAINT JOAN OF ARC REGION

LEFT—Photo of Roy E. Tomlinson, best known as "Tom" to family & friends at age 22. Like St. Francis, he was a kid who became a man.



RIGHT—Photo of the front of Tom's prayer card. A convert to the Catholic faith, he (and Quida) went into OFS formation shortly after and became Secular Franciscans. He told the story about going to Assisi in a military jeep and visiting the tomb of St. Francis.

On this Memorial Day, I am remembering the military who died for us on the battlefields of war, as well as those who have come home to suffer with tragic wounds and loss of limbs. I am remembering my husband, who flew a B-24 in Italy during World War II.

I am also remembering Saint Francis of Assisi, not as the saint he became, but as the young man he was when he went off to war. His greatest desire at that time was to become a knight and gain fame and glory. In 1202, there arose a great war between the centuries-old enemies of Perugia and Assisi. Francis was 20 years old, and his father outfitted him in the finest attire to join in the battle. Francis was wounded and captured at the Battle of Collestrada. It was a massacre.

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Thomas of Celano, the early biographer of Francis, indicated that it was beyond measure. The hills were covered in blood. Assisi was beaten, and the slaughter was great. Assisi was appalled, and everywhere there was weeping and mourning for those who were lost — the brightest and the best, the old and the young, the noble and the common.

War and its consequences are the same always, then and now. There will never be an end to war until people and nations learn to forgive each other. It is that simple and that difficult because true forgiveness requires a change of heart and only God and His grace can change a heart.

The angels surrounded Francis during the Battle of Collestrada, and according to God's plan, his life was protected and spared.

Many from Assisi were taken prisoner, including Francis. He was held in prison for about a year, until his father ransomed him. He returned home and suffered a long illness.

Francis' carefree days of youth were over, and the road to his conversion rose up before him as he sought to find his way. As a teenager, he had been a spendthrift, a dreamer, a rich, spoiled kid, indulged by both parents. Then, during the years following his release from prison, he learned to listen to the voice of the Lord and was transformed.

This Memorial Day, I am reminded that Francis was chosen by God to lead us into the way of peace and to mirror the Christ, the Son of the living God.

"Lord, I am not worthy to have you enter under my roof . . ."

The Centurion — Matthew 8:8



Jan Benton, OFS Accepts National Honor for Catholics with Disabilities

by
MARY LISTON LIEPOLD, OFS

Janice Benton, OFS, Executive Director of the National Catholic Partnership on Disability (NCPD), says that receiving the Harry A. Fagan Award from Roundtable, the national Association of Catholic Diocesan Social Justice Directors' in February of this year felt like being commended for eating chocolate. She feels richly blessed to be able to do work she loves, and she's grateful for that blessing.

Lots of others are grateful too. According to NAFRA's JPIC Commission Chair, Kent Ferris, OFS, of the Blessed John XXIII fraternity in Davenport, Iowa. "Jan's work for more than 30 years in advocacy for persons with disabilities has created welcoming communities of justice. She is truly a gift to the Church for her work promoting human life and dignity, and she offers a powerful witness . . . with enthusiasm, passion and perseverance." National OFS Minister, Deacon Tom Bello, has visited the Washington, D.C. area's St. Francis of Assisi Fraternity for the Deaf, which Jan, who is fluent in sign language, serves as Formation Director. It may be the only such fraternity in the world. (See page 31 of the spring 2009 issue of the TAU,

[http://www.nafra-sfo.org/tau-usa/articles/Spring09/Issue Num 62 spr 09.pdf](http://www.nafra-sfo.org/tau-usa/articles/Spring09/Issue%20Num%2062%20spr%2009.pdf)



Jan, says Tom, brings "great honor to her local St. Francis Fraternity, great honor to her Regional Saint Margaret of Cortona Fraternity, and great honor to all our National Fraternity."

As a sister member of that DC St. Francis Fraternity, I agree with Tom. I am proud of Jan and eager to share this good news with our nationwide family. And I was curious about how she came to this vocation, and how it connects with her Franciscan charism, so we scheduled some time for a chat.

When Jan was still a teenager, I found out, she answered a notice in her Detroit parish bulletin and started helping children with disabilities prepare for the sacraments.

Through the same church bulletin she recruited a dedicated volunteer for the religious education program, who was afraid to offer her services at first because she has cerebral palsy (CP). She soon became a treasured friend. While attending Wayne State University on a full scholarship and earning a B.A. in Human Development and Relationships, Jan went to work in a nursing home, met a resident not much older than herself, and befriended her.

She too became a close friend. Jan learned not only how lovable these dear friends are but also how vulnerable. The young nursing home resident, she eventually learned, had been sexually abused by a friendly social worker. Others suffered routine indignities, were unnecessarily institutionalized, and had few or no opportunities to express themselves and be heard. Jan developed an interest in the policies that affect the lives of people with disabilities and decided to move to Washington, D.C.

When a successful government attorney who also happened to have CP asked her for a date, she was hesitant because of her blue-collar background.

He disarmed her by showing up at her door with an armload of daffodils. "We had a lot in common," she recalls. "And by that time, it was easy for me to see past the disability and see him for himself."

A month later, another church bulletin notice led her to the faith community she'd been seeking: the St. Francis Fraternity that meets at Capuchin College, near Washington's National Shrine of the Immaculate Conception.

Jan and Martin were married in 1981 and Jan was professed in 1982, on their first wedding anniversary. The couple has two young adult children, Matthew and Sarah.

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"For more than 30 years," she says, "I've been nourished by people who care about justice and care about life, and I've been inspired by their witness and their stories. My vocation has given me strength and direction and kept me centered, and my Franciscan sisters and brothers have supported my ministry in many ways: offering donations, prayers, time, expertise, and even more."

Jan held her daughter's bridal shower at Cap College, as it is known to its friends. Fr. Paul Dressler welcomed Sarah back to one of the homes "where she learned to love Jesus." On another occasion, before a Mass scheduled during the annual Catholic Social Ministry Gathering, Jan noticed that some essential items were missing from the Mass box. As the head of the liturgy committee, she had to do something. She knocked on the kitchen door at Cap College early Sunday morning and quickly secured the loan of two gold chalices and a Book of the Gospels.

Jan is in charge of providing accommodations for people with disabilities at that same annual gathering, so they can speak for themselves on church policy as well as national policy. It's all an extension of her personal commitment and the mission of NCPD: to ensure meaningful participation of people with disabilities in all aspects of the life of the Church and society. Working and living with people who others see as inconvenient, expensive to care for, and even expendable has made Jan a passionate advocate for the life and dignity of every human being, and especially the more than 14 million US Catholics with disabilities. She's also a peace advocate.

"At NCPD, we see ourselves as a bridge between the peace and justice and right to life communities.

Read our Secular Franciscan Rule, and the Bishops' 1978 *Pastoral on People with Disabilities*.

<http://www.ncpd.org/views-news-policy/policy/church/bishops/pastoral>



From the Rule 13.

As the Father sees in every person the features of his Son, the firstborn of many brothers and sisters, so the Secular Franciscans with a gentle and courteous spirit accept all people as a gift of the Lord and an image of Christ.

It's all there. If your Fraternity wants to take on special ministries, that's great. But without doing anything extra or extraordinary, Secular Franciscan Fraternities everywhere can engage, invite, and welcome people with disabilities.

Make sure you meet in accessible locations, and make any accommodations that are required to allow everyone to participate meaningfully. And please let us know if we at NCPD can be of help to you."

"What's your biggest, most audacious goal?" I asked Jan.

"I've been mentored and nourished in the peace community and the life community, and they shouldn't be two communities. I pray and work to help Catholics,

and especially Franciscans, find their consistent life voice. What a force we could be if we didn't allow ourselves to be split; if we stood up to both political parties together and told them they're getting it wrong!

We have so much to bring to the Church! We have a long, solid life and dignity tradition rooted in the scriptures and in Catholic social teaching. I am sad when I think of all the lost opportunities to be witnesses to our faith."



Mary Liston Liepold, OFS is a member of the St. Francis Fraternity in Washington, DC, which she serves as Council Secretary. She is also Editor in Chief at [Peace X Peace](#), a nonprofit that raises women's voices to build cultures of peace, and a member of the Pax Christi Metro DC-Baltimore regional board. Mary is an avid reader, writer, wife, mother, and peace activist who spends one day each week with two of her five grandchildren.

THE HARRY A. FAGAN AWARD

is named for the late co-founder and managing director of the National Pastoral Life Center, who helped to found the Roundtable and served as its first Secretary.

It has been awarded each year since 1987

"to a person or persons who have made an outstanding contribution at the national or international level to the Church's social justice mission."

Former recipients include Sr. Helen Prejean, activist and author of *Dead Man Walking*; Msgr. George Higgins, known as "the labor priest;" and Jack Jezreel, founder of JustFaith.

From Worldly Princess to the Foot of the Cross: The Life & Writings of Saint Camilla Battista

by BRET THOMAN, OFS



Soon after my wife, Katia, and I started formation in the Secular Franciscan Order in 2003, we went on a retreat in the region of the Marches of Ancona in central Italy. Katia is from Italy and she lived in Assisi for 6 years where she got to know many Franciscans.

Under the leadership of the Franciscan provincial minister, Father Ferdinando Campana, O.F.M., we were taken on a magnificent spiritual journey to the little known historical Franciscan places in his province. He called his region the "*Terra dei Fioretti*" (the "Land of the Little Flowers of St. Francis"), as that great Christian classic was written in the 14th century in the region of the Marches. We re-lived the stories recounted in the *Fioretti* that took place in the ancient hermitages and friaries, most of which were reduced to memories and piles of stones centuries ago.

We did, however, discover some "Little Flowers" that were still quite vibrant. Enclosed within a crypt underneath the Poor Clare monastery in the walled hill-town of Camerino were the remains of Blessed Camilla Battista da Varano (1458-1524). The small community of Poor Clare sisters who looked after her relics had dedicated themselves to traditional religious cloistered life. They prayed the Divine Office in common, wore the full habit and veil, maintained a separation enclosure, and observed periods of silence, fasting and abstinence. Yet these were no drab nuns, as they radiated joy and happiness. The mission of these sisters was to promote the life and memory of Blessed Camilla Battista, who was soon to become a saint.

(She was canonized in 2010; See page 30 of the Winter 2010-issue #69 of the TAU-USA)

http://www.nafra-sfo.org/tau-usa/articles/winter10/Issue_Num_69_win_10a.pdf



I have to admit that my first impression of Camilla was skepticism and uncertainty, as I did not initially understand her life and writings; I privately wondered if her five-century-old spirituality centered on the cross would be relevant to modern people in the first-world Church.

The daughter of a powerful duke, her childhood spent amusing herself among the pleasures and delights of the banquets, entertainments, and conversations in the princely court of her father's high Renaissance castles seemed the stuff of fairy tales. Her adolescent conversion rooted in an odd penitential devotion of shedding a tear once a week appeared to me somewhat peculiar. Mystical visions, interior locutions, and conversations with passed souls, are outside the scope of my own practical religious experiences.

The murders of her father and brothers (likely) ordered from the highest ranks within the Holy See seemed more like the plot of a best-selling mystery novel or a certain cable TV program rather than true life! Yet, after I got to know Camilla, she became very special to me.

As a favor to the sisters (with whom we became close friends), I began translating the writings of St. Camilla into English about two years ago. Some of the higher-ups in the Vatican had indicated to the sisters that Camilla's canonization was imminent. Thus, they felt that there would soon be a desire from the English-speaking world to have access to her life and writings. While laboriously pouring over her writings, I had the privilege and honor of delving into her spirituality and beliefs, and as a result, I came to know her rather intimately.

As she was the daughter of a powerful Renaissance nobleman, Camilla grew up surrounded not only by pomp and splendor, but also high culture. As a result, she received the highest education from the best tutors of the day. She was well versed in the Latin classics and the Italian language still in its infancy; she also learned to paint, play musical instruments and dance.



(Continued on page 33)
SPRING 2012

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However, once her conversion began when she was 8 years old, everything changed. After a sermon by a Franciscan friar, she embraced the penitential life promoted by the Franciscans of the Strict Observance. (During Camilla's lifetime, this reform branch formally separated from the Conventual branch, and would become the O.F.M. friars of today.) Following the traditions of Francis and Clare, she soon rejected wealth and splendor in exchange for poverty. When she was 23, she entered a Poor Clare monastery associated with the reform of the Strict Observance.

However, she could never abandon her remarkable intellectual abilities. Over the 40 years she lived as a nun, St. Camilla wrote extensively, mostly in the vernacular Italian of her region, interspersed with Scripture citations in Latin. Her first main work was *Lauda della Visione di Cristo* (Praise of the Vision of Christ), written between 1479-1483. The youthful work describes a relationship with Christ that is familiar and confident. She also wrote at the same time, perhaps earlier, a work in Latin on the Passion of Christ. Both these works demonstrate St. Camilla's remarkable command of language in both Latin and Italian, and her capacity as a poet.

In 1483, she wrote *Ricordi di Gesù* (Memories of Jesus), which she rewrote in 1491. Writing of her spiritual life in the form of a letter dictated by Christ himself, she reveals the mystical experiences that occurred after entering the Poor Clare monastery. Her best known work was written in 1488 and represents the apex of her meditations on the Passion of Christ.

I Dolori Mentali di Gesù nella Sua Passione (The Mental Sorrows of Christ in His Passion) focuses not so much on the corporal sufferings or the physical wounds of Christ, as much on the sufferings of his heart. Published anonymously in Naples in 1490, it was soon translated into many languages.

Between 1488 and 1491 Camilla underwent a painful period in which she felt God's absence. Nevertheless, she wrote various prayers to God, to Jesus Crucified, to the Eucharist, and to the Virgin, all reflecting her profound interior and spiritual life. During this time she wrote her long Autobiography in the form of a letter addressed to Friar Domenico Leonessa. Known as the *Vita Spirituale* (Spiritual Life), she wrote this at the request of a Franciscan friar who served as her spiritual director.

She states that she did not feel worthy, and she initially struggled to write. But she finally came to believe that it was God who was prompting her to write. In it, she reveals events of her life before entering the monastery, details of her conversion, and other mystical experiences throughout her life as a nun up until that point.

In 1501, she wrote *Istruzioni al Discepolo* (Instructions to the Disciple.) Composed of ten chapters, the work was probably written to a friar named John of Fano, who was provincial minister of the Franciscan Observants in that period.

Between 1512-1513 she wrote various letters and descriptions of her visions. In 1521, she wrote her most mature work, *Purità del cuore* (Purity of heart) to an anonymous friar, also thought to have been John of Fano. In this final work, she constructs a methodical approach for living the contemplative and spiritual life.

Although St. Camilla lived in an enclosed monastery, she gained a reputation for holiness, and her works were already becoming well-known while she was still alive.



Her most important work, "Mental Sorrows," had many admirers who used it as an object of meditation: Saint Philip Neri of Rome kept a copy for personal use, as did Frederick Borromeo (the archbishop of Milan and cousin of St. Charles Borromeo).

Due to her holiness and abilities, Camilla was elevated to Abbess in her monastery of Camerino, and she served as spiritual mother to her sisters off and on for over 20 years. She also reformed several Poor Clare monasteries in the region according to the way of life of the Strict Observance.

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(Continued from page 33)

All the important works (mentioned in this article) of St. Camilla Battista were included in this book. She wrote other works (like letters, prayers, and commentaries) that were not included, mainly because they dealt with local personalities, places, and issues of her day. In addition to her writings, this 233-page book includes an introduction to her life, a look at her spirituality written by a Franciscan theologian, a welcome letter written by the current Abbess of the Poor Clare monastery of Camerino, and some photographs.

There are several noteworthy scholarly critiques of her writings in Italian, particularly by Giovanni Boccanero, Bruno Giannini, and Pietro Luzi; however, none of their commentaries have been translated into English at the time of publication.

While translating her works, Camilla became like a spiritual director to me. Often I would come across some statement, idea, or admonition that would seem to be precisely the answer to a particular issue I was dealing with.


First, when you are offended, be pained for the offense to God more than for your suffering.

Second, pray to [Jesus] cordially to forgive that person and free him from the punishment that is deserved, as you would wish that [Jesus] freed your eye or another bodily limb of yours from a cruel punishment, because your neighbor is [as] a bodily limb of yours and [like] your eye.

Third, recognize that you are much more obligated toward the one who does you harm than towards the one who does you good, because those people are the ones who purify your soul; they render it beautiful, gracious, and acceptable to [Jesus'] liking.

It has been my joy to serve as a sort of "bridge" between English-speaking people and St. Camilla.

I hope you will discover in St. Camilla, as I have, countless pearls of wisdom and profound Christian insight.

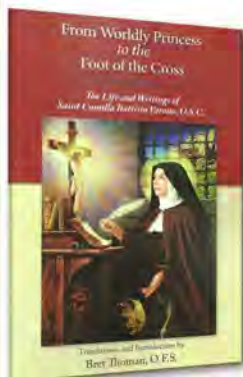
In Camilla I have gained not only an intercessor, but an example, a friend, and a guide. I hope she may be that for you, too. 


TOWN OF CAMERINO



To my knowledge, her writings have never been published in English before. With the exception of the research of the recently deceased Father Paul Lachance, OFM (d. July 31, 2011), at present there are no serious critical studies of St. Camilla Battista in English.

Some of her meditations continue to remain with me. For example, in one of her works, *Instructions to a Disciple*, she wrote that when someone offends us, we should be upset not because of *our* injury, but because of *God's* injury. She wrote:



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by
FRANCINE GIKOW, OFS
FEATURE EDITOR

A FRANCISCAN RESPONSE

This is a hard time to be a Secular Franciscan and a Catholic. With the recent concern for religious freedom and conscience protection, we are being called to witness to our faith in a new way. Recently, our society has seemingly become more vitriolic in its criticism of our religious mores. Dialog and communication has become disrupted, so that Catholics and those who support the Catholic Church are being isolated and viewed as "out of touch with reality," old fashioned, and speedily dismissed as irrelevant. When we stand our ground and raise our voices to be heard, then we may even face derision, mocking and verbal attack. Like Job, we can say, "And now they mock me in song; I am a byword to them. They abhor me, they keep aloof from me; they do not hesitate to spit at the sight of me." (Job 30:9-11)

All of these measures of ridicule are meant to demean, obfuscate and limit the credibility of our voices. When these tactics touch a sensitive area in us, we can be tempted to get angry and lash out in return. This is not peace. This is not the Franciscan way! Jesus said, "I have said this to you so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!" (Jn 16: 33)

It is easy to say we are in good company when we are humiliated, for after all, Jesus was verbally attacked, mocked and handed over by his own people to be crucified. However, when we compare ourselves to Jesus, we may feel righteous. Righteousness can lead to pride when we judge ourselves as better than others. For "blessed is the servant who esteems himself no better when he is praised and exalted by people than when he is considered worthless, simple and despicable; for what a man is before God, that he is and no more." (Admon. XIX)

We are not to judge others. We are to love them! Again, in his Admonitions, Francis said: "The Lord says: Love your enemies [*do good to those who hate you, and pray for those who persecute and blame you*] (Mt: 5:44) That person truly loves his enemy who is not upset at any injury that is done to himself, but out of love of God is disturbed at the sin of the other's soul. And let him show his love for the other by his deeds. (Admon. IX)

So Francis wants us to detach ourselves from the attacks, understanding that it is sin in the souls of others that is causing them. We are not to let our enemies disturb us because then our anger can fester like a wound in our own soul, which may then lead us to act in sin. Anger isn't called one of the capital sins for nothing!

Francis said also, "the true peacemakers are those who preserve peace of mind and body for love of our Lord Jesus Christ, despite what they suffer in this world." (Admon. XV) But how do we preserve this peace of mind and body? Answer: we pray, have patience and practice virtues.

In prayer, we join our hearts and mind to Jesus, asking that we receive the grace necessary to respond in love. Through meditation, God gives us the inner grace to patiently respond to our enemies. However, we must learn patience with ourselves as well. Francis knew how difficult this process was toward patience and transformation when he said: "But when the time comes in which those who should do him justice do quite the opposite to him, he has only as much patience and humility as he has on that occasion and no more." (Admon. XIII)

So, we turn to the sacraments of Reconciliation and Eucharist as we learn patience. As brothers and sisters of penance, we are constantly attempting to convert our lives and transform them into the Body of Christ.

And finally we have to substitute virtues to replace the vices in our lives for Francis said

**"Where there is charity and wisdom,
there is neither fear nor ignorance.**

**Where there is patience and humility,
there is neither anger nor
disturbance.**

**Where there is poverty with joy,
there is neither covetousness nor
avarice.**

**Where there is inner peace and
meditation,
there is neither anxiousness nor
dissipation.**

**Where there is fear of the Lord to
guard the house (LK 11:21),
there the enemy cannot gain entry.**

**Where there is mercy and
discernment,
there is neither excess nor
hardness of heart."**
(Admon. XXVII)



NATIONAL CHAPTER OF ELECTIONS

THE NOMINATIONS COMMITTEE FOR 2012 HAVE FORMALLY ANNOUNCED THE NATIONAL ELECTIONS FOR THIS YEAR. Nominations are being accepted for the positions of:

NATIONAL MINISTER

NATIONAL VICE MINISTER

NATIONAL SECRETARY

NATIONAL TREASURER

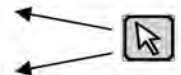
NATIONAL COUNCILORS

INTERNATIONAL COUNCILOR

NOMINATIONS CLOSE JULY 1, 2012 AT 11:59PM. Please nominate well-qualified permanently professed Secular Franciscans to serve the National Fraternity. Election date and location: Saturday, October 20, 2012 at the Loew's Denver Hotel, Denver, Colorado. Send your nominations (Name, Address, Zip Code, Email address) either via electronic e-mail or via surface (snail) mail to BOTH:

KATHLEEN D. WHITE, OFS E-mail: kdwsfo@frontier.com 612 Front Street - Logansport IN 46947
~ and also to ~

LINDA GRADY, OFS E-mail: lgradysfo@sbcglobal.net 6001 Harvard Drive - Kokomo IN 46902



IT IS IMPERATIVE THAT YOU SEND YOUR NOMINEE NAMES TO BOTH ADDRESSES TO AVOID THE POSSIBILITY OF ANY NOMINATION BEING LOST BY SURFACE MAIL or EMAIL.

An information form will be sent to each nominee for written decline / acceptance and a résumé. The forms are to be returned to the Nominations Committee by August 1, 2012.

Thank you for your cooperation and participation. May the joy of St. Francis fill your heart and remain with you always.

Kathleen D. White, OFS
Co-chair, Nominations Committee

Linda Grady, OFS
Co-chair, Nominations Committee



REGIONAL ELECTION RESULTS

SALLY HADDAD, OFS

RE-ELECTED REGIONAL MINISTER AND ALL THE NEWLY ELECTED OR RE-ELECTED COUNCIL MEMBERS OF THE FATHER SOLANUS CASEY REGION.

RANDY HEINZ, OFS

RE-ELECTED REGIONAL MINISTER AND ALL THE NEWLY ELECTED OR RE-ELECTED COUNCIL MEMBERS OF THE OUR LADY OF THE ROCKIES REGION.

MIRIAM KENNEDY, OFS

NEWLY ELECTED REGIONAL MINISTER AND ALL THE NEWLY ELECTED OR RE-ELECTED COUNCIL MEMBERS OF THE SAINT ELIZABETH OF HUNGARY REGION. (See photo below)

WE ARE DEEPLY THANKFUL TO OUTGOING REGIONAL MINISTER, JACKIE WALSH FOR HER 2 TERMS AS REGIONAL MINISTER.

DONNA HOLLIS, OFS

NEWLY ELECTED REGIONAL MINISTER AND ALL THE NEWLY ELECTED OR RE-ELECTED COUNCIL MEMBERS OF THE OUR LADY OF GUADALUPE REGION. WE ARE DEEPLY THANKFUL TO OUTGOING REGIONAL MINISTER, CHRISTINE IMISLUND FOR HER 2 TERMS AS REGIONAL MINISTER.

PATRICK MARTIN, OFS

NEWLY ELECTED REGIONAL MINISTER AND ALL THE NEWLY ELECTED OR RE-ELECTED COUNCIL MEMBERS OF THE ST. MARGARET OF CORTONA REGION. WE ARE DEEPLY THANKFUL TO OUTGOING REGIONAL MINISTER, MARY THUMAN FOR HER SERVICE AS REGIONAL MINISTER.

SUSAN SIMEONE, OFS

RE-ELECTED REGIONAL MINISTER AND ALL THE NEWLY ELECTED OR RE-ELECTED COUNCIL MEMBERS OF THE SAINT THOMAS MORE REGION.



From left to right: [Ray Raboin, ofs](#), District Councilor; [Theresa Pratt, ofs](#), Regional Formation Director; [Charles Falla, ofs](#), District 5 Councilor; [Miriam Kennedy, ofs](#), Regional Minister; [Sarah Anderson, ofs](#), District 1 Councilor; [Francine Gikow, ofs](#), Regional Secretary; [Sue Ronan, ofs](#), Regional Vice Minister; [Linda Strohecker, ofs](#), District 3 Councilor; [Bill Pansire, ofs](#), Regional Treasurer; [Father Richard Trezza, ofm](#), Regional Spiritual Assistant; [Jack McDermott, ofs](#), District 6 Councilor; [Alice Aubuchon, ofs](#), Assistant Regional Spiritual Assistant; [Andy Gray, ofs](#), District 4 Councilor.



CONGRATULATIONS



ST. FRANCIS FRATERNITY, HACKENSACK, NJ
OUR LADY OF THE ANGELS REGION

Congratulations to LUCY STAMILLA, OFS;
FRANK CAVALLO, OFS, and MARGUERITE COX, OFS.
They are celebrating their 50TH JUBILEE
as Secular Franciscans.

Fr. Brian celebrated the Mass, and Harry Henky
is the fraternity minister.

Pictured L-to-R:

Lucy Stamilla, OFS; Fr. Brian Tomlinson, OFM Cap.,
Frank Cavallo, OFS; Harry Henky, OFS; Marguerite Cox, OFS.

Congratulations to EDWARD M. ZABLOCKI, OFS,
on his Ordination to the Order of Permanent Deacon.
The ordination took place at St. Joseph's Cathedral in Buffalo, New York by Bishop
Edward Kmiec. Ed's preparation for the diaconate included working at Vive La Casa
Refugee Center, Buffalo, and with the Sisters of St. Francis of the Neumann
Communities. He has been a lector and Eucharistic Minister, as well as a member of
the baptismal, Pre-Cana and Mission teams. Ed's wife, Mary, has walked with
Ed throughout his preparation and played a significant role in the liturgy assisting in
vesting Ed and in presenting the gifts to the Bishop.



Many of you may remember Ed and Mary as past co-chairs of the OFS National
Work Commission. Attending the joyful celebration was the Our Lady of the Angels
regional minister, Ron Pihokker, OFS; his wife, Jody; past OFS national fraternity minister Richard Morton;
and many local Secular Franciscans. The following morning, Ron, Jody and Richard joined with Ed and Mary
at the Mass of Thanksgiving at his Blessed Sacrament parish in Tonawanda, New York.

Let us pray for Ed in his new ministry that the Lord may bless his efforts in his new role as ordained
minister of Word, Sacrament and Service.



Front row (left to right): Markus Fuhrmann, OFM, Lucia Yun Hee Park, OFS,
Doug Clorey, OFS (President), Licia Mazzia, FSP, José Martorell, TOR

Back row (left to right): Liliane Alam, FMM (Chief Financial Officer), Jim Peterson, OFM
Cap, Averil Swanton, TSSF (Vice-President), Elias Mallon, SA (Interim Treasurer), Denise
Boyle, FMDM (Executive Director), Jude Winkler, OFM Conv (Secretary)

Missing from photo: Benedict Ayodi, OFM Cap.

Franciscan's International (FI)
held their first meeting on April 19-21
in Geneva, Switzerland with their newly
appointed International Board of Directors
(IBD).

Our own General Vice Minister,
DOUG CLOREY, OFS heads the list as FI
President; Averil Swanton TSSF, Vice-
President and Fr. Jude Winkler OFM Conv,
Secretary. Fr. Elias Mallon SA was
appointed the interim Treasurer until
October 2012 when the Board will have its
next meeting in Assisi.

The International Board of
Directors includes representatives from
different Franciscan Orders and oversees
the work of Franciscans International.
FI represents the Franciscan Family at the
UN, through lobbying and advocacy work
for justice.



by ALEXANDRA (SANDY) CLINE, OFS
ST. ROSE OF VITERBO FRATERNITY
TERRE HAUTE, INDIANA
OUR LADY OF INDIANA REGION

L-to-R: Front Row kneeling: WILL TRIBBEY, OFS, Holy Trinity Region Vice Minister; BROTHER DOMINIC LOCOCO, OFM, Holy Trinity Region Spiritual Assistant from Cincinnati, Ohio.

Back row: FR. MARK WEAVER, OFM CONV., Pastor, St. Joseph University Parish, Terre Haute, Indiana; FRANCES MURPHY, OFS, and CLOETTA STOVER, OFS, St. Rose of Viterbo Fraternity; FR. MARTIN BITZER, OFM CONV., General Spiritual Assistant to the OFS from Rome; SR. AGNES MARIE REAGAN, Spiritual Assistant, Immaculate Conception Fraternity, Our Lady of Indiana Region, Mishawaka, Indiana; FRANK VARGO, OFS, Regional Minister, Our Lady of Indiana Region, Valparaiso, Indiana; and FATHER ED LAMMERT, OFM, Cincinnati, Ohio, a future spiritual assistant.

Friar Martin Bitzer, OFM Conv., General Spiritual Assistant of the Secular Franciscan Order, visited from Rome, Italy, addressed Seculars from the regions of Our Lady of Indiana and Holy Trinity last spring at St. Rose of Viterbo Fraternity in Terre Haute, Indiana.

Friar Martin visited his friend, Friar Mark Weaver, OFM Conv., Pastor of St. Joseph University Parish, earlier the previous fall. He decided to return in Spring 2011 for an intensive English language course at Indiana State University to facilitate his work with worldwide English-speaking OFS provinces. Through God's grace and the friendship of these two OFM Conventual friars, this fraternity on the southwestern edge of Our Lady of Indiana Region rejoiced to have a general spiritual assistant attend its monthly gatherings and offer a program with discussion for Indiana and Ohio Secular Franciscans.

HIS TOPIC:

"THE NEW SPIRITUAL ASSISTANT FOR A NEW SECULAR FRANCISCAN ORDER."

The talk Fr. Martin gave in his newly minted English at the April presentation was based on the new 2009 directives of the Statutes for Spiritual and Pastoral Assistance to the OFS. Due to its overall length, we offer an edited version of his excellent talk, touching upon the key points Fr. Martin made.

A NEW SECULAR FRANCISCAN ORDER

I talk about a new Spiritual Assistant for the OFS because a new Secular Franciscan Order has been born. The new Rule of the Secular Franciscan Order, approved by our Holy Father Pope Paul VI, is barely 33 years old (*which is really young in terms of church/history*). So, the new OFS is truly very young and requires some tender care from all of us.

A NEW ASSISTANCE

A new Secular Franciscan Order needs "new spiritual and pastoral care." The first thing that was renewed was the *Statutes for Spiritual and Pastoral Assistance to the OFS*. (Rome, 2009).

In it, we are called to assist the Seculars and YouFra groups, following the Rule of the Secular Franciscan Order and their statutes; not the structures of the First Order and the TOR.

(Continued on page 39)

FRIAR MARTIN BITZER, OFM, CONV., GENERAL SPIRITUAL ASSISTANT TO THE SECULAR FRANCISCAN ORDER, HEADQUARTERED IN ROME, ITALY.

Born in Buenos Aires, Argentina, in 1958, Friar Brian joined the Conventuals in 1979, was Perpetually professed in 1985, and ordained to the priesthood in 1987.

After studying philosophy and theology at Cordoba, Argentina, he obtained his license in biblical theology at the Gregorian University in Rome. He worked in formation, first as Rector of the International College, "Seraphicum," in Rome (1989–1993) and then in his province as Master of Novices (1994–1995).

The Minister General of the Order, Friar Joachim A. Giermek, appointed Friar Martin General Spiritual Assistant for the OFS in July 2004, and Friar Marco Tasca confirmed this appointment in July 2009 for another six years until 2016.

"The spiritual and pastoral care of the OFS, entrusted by the Church to the Franciscan First Order and the TOR, is the duty above all of their general and provincial ministers. They are required to:

- Guarantee the fidelity of the OFS to the Franciscan charism,
- Be in communion with the Church
- Be in union with the Franciscan family, values which represent a vital commitment for the Secular Franciscans".

It's a matter of "duty," not an option: "The Franciscan major superiors remain responsible for the quality of spiritual assistance and pastoral care . . . They should also foster the formation and the interest of their own religious in the OFS and ensure a specific preparation for the Assistants so that they will be suitable and well-prepared."

THE ROLE OF THE SPIRITUAL ASSISTANT

What is the purpose of the spiritual assistant? The *Statute* (Art. 2.3) tells us that our main mission as Assistant is: "to foster the deep Franciscan spirituality and to cooperate in the initial and ongoing formation of the secular Franciscans."

ASSISTANCE AND FRANCISCAN SPIRITUALITY

If we want to enjoy the freshness and the vitality of the Franciscan spirituality, we should go back to its source, in this case to the writings of St. Francis himself.

"Francis's spirituality is founded in his experience and his personal vision, which we can take above all from his own writings," said Fr. Martin.

"We should remember that, while the biographies talk about Francis, the one who is speaking in the writings is the saint of Assisi himself."

LOCAL FRATERNITY

If you want to destroy the OFS, destroy the local fraternity, a community based on love. Stressing the importance of the local fraternity ("visible sign of the Church"), he urged fraternity members to meet more than once a month, devoting a meeting to each of these characteristics.

The four elements that characterize the Franciscan life:

- Community prayer
- Initial and ongoing formation
- Fraternal life
- Apostolic activities

If the Fraternities do not live these four elements harmoniously, they are going to fall into being simply a prayer group, a group of friends or social activists. When fraternity turns inward and focuses on personal piety, OFS fraternities wither and male participation diminishes. "Get out of the sacristy and go do something!" he urged, noting today's vibrant apostolates such as visiting prison inmates & working in soup kitchens.

BEYOND THE LOCAL FRATERNITY

Are the Secular Franciscan fraternities ready to put the General Constitutions of their Order into practice?

Our Secular Franciscan brothers and sisters are a real Order called to live in "vital reciprocal communion" with the rest of the Franciscan Family, with the Church and in the world.

OPEN TO THE YOUTH

When the Church approved the OFS Constitution, it recognized the existence of Franciscan Youth as an integral part of the Franciscan Family (*Articles 96 and 97*).

Today we have very good material on this matter. The Document named "YouFra, a path to the Franciscan vocation" offers an excellent commentary on what the Constitutions say about the relationship between the OFS and Franciscan Youth, as well as practical indications from spiritual, organizational & pedagogical points of view.

- In YouFra, young people find valuable help in discovering their own vocations.
- Young people need spiritual assistance too.

CONCLUSION

The "new assistance for the OFS" requires at least two things:

THAT THE FRIARS, beginning with the Major Superiors (Provincial Ministers, Custos Delegates) make a clear commitment to giving spiritual and pastoral assistance based on our origin and common Franciscan charism.

THAT THE SPIRITUAL ASSISTANTS at every level be willing to learn and to listen.

This is to happen at two levels:

- We must dig deep into our Franciscan spirituality and in that of the Secular Franciscans, growing in familiarity with the Scriptures and with the Franciscan sources, so we can share with our Secular Franciscan brothers and sisters the freshness of the Gospel.

- We must offer the witness of an authentic and true life, not bottled up in itself, but open to the signs of the time that ask us to respond to them.



BROTHER JACOBA'S HELP TO THE HOMELESS, HOPE FOR THE ENVIRONMENT

Brother Jacoba's Sleeping Mats for the Homeless project has been underway for more than nine months and took its impetus from two very divergent events. A first inspiration netted from an article on a similar project announced in a Catholic publication.

A second impetus to start the project came while reading the award-winning book, *Care for Creation*, by Franciscan authors Delio, Warner, Woods and Edwards. Its pages point to the merits of recycling plastic, 3,000 bags minimum, needed to create a single mat.

In Douglas County, Kansas, alone, HUD estimates that in 2011, 155 households containing 226 persons are homeless and without regular meals. This project helps provide for those in need while also incorporating guardianship of our environment. It consists of slicing plastic shopping bags into "plarn" (that's plastic yarn) which OFS volunteers crochet together into mats typically 4' x 6' in size. The completed project becomes a portable sleeping mat, which is then distributed to local homeless.

With the Secular Franciscans focus on global poverty, it opens the door to broadening the mats project to serve the homeless across our country and abroad. To further foster a human connection, Brother Jacoba Fraternity is considering a small tag featuring the first name of the mat-maker and further emphasizing the bond and "yoked" nature between individual Secular Franciscans and mat recipients. All Secular Franciscans involved are also encouraged to learn the first name of the homeless recipient so as to pray for their situation. Ready-to-e-mail instructional kits are available to any OFS Fraternity wishing to launch a "Mats for the Homeless" initiative of their own. Simply e-mail your request for an instructional packet to Mary Ackerly at consultackerly@comcast.net



SUBMITTED BY

MARY ACKERLY, OFS, CANDIDATE
BROTHER JACOBA EMERGING FRATERNITY,
LAWRENCE, KS — JUAN DE PADILLA REGION

MEMBERS OF THE MAT-MAKING TEAM FROM BROTHER JACOBA FRATERNITY
Pictured L-to-R: Susan Tabor (minister), Bob Brill, Ruth Entwistle,
Mary Ackerly (all three candidates), and Monica Olivera.

Not pictured are Patti Lyon and Jean Finch.



SERVING OTHERS WITH HUMILITY

LYNDA TROGDEN, OFS — HOLY FAMILY FRATERNITY, EVANSVILLE, IN

When we attended St. Clare's Regional Chapter last June, at the end of the day, each Fraternity was asked to share how they do things that bring about humility. When it came to my turn, I was reluctant to tell this story, but it is a story worth telling for it shows us what it means to be humble. We have an 81 year old fraternity member, though you would never know it for she is like a "Spring chicken", always doing for others. Last year when a fraternity member was in physically bad shape, our 81 year old began assisting her on a weekly basis with her personal, physical, and hygienic needs. The ailing fraternity sister cried in humiliation at the thought of requiring assistance and dependency upon others. Yet we all know the story of Jesus washing other's feet; He expects us to do for others as well.

Another illustration occurred several months ago; an 82 year old friend came camping with us. Camping out in a tent. That first night, a need for physical and hygienic assistance arose. In the spirit of Franciscan humility, my husband and I helped our Franciscan sister in her time of need. The next morning, our friend was feeling humiliated, but again we remembered that we are called to do for others.

When we are on the giving end, we are called to do for others; at other times we are on the recipient end, and remember that it is as blessed to give as it is to receive. This helps us in dealing with others. I am thankful for our family members, for they all teach me about the true Franciscan way of life.



Submitted by:

MARY ANN BAILEY, OFS
 FRANCISCANS OF THE TAU FRATERNITY
 HARDIN, IL
 THE PRAIRIE REGION

THE FRANCISCANS OF THE TAU FRATERNITY hosted their annual "One Day Retreat" which was presented by Fr. John Sullivan, OFM on Saturday, March 10, 2012 at St. Joseph's Church and Hall in

Meppen, Illinois. The retreat topic of "Learning Life's Purpose" was very powerful; and as we all had our Crucifixes, Father Sullivan also presented other materials to help us reflect on the importance of the sacrifice of Jesus Christ on the cross, and how important it was to Francis and is to us in our lives. The Crucifix tells us life's purpose. Our OFS fraternity was represented along with neighboring fraternities from Quincy, Edwardsville, and Granite City, Illinois. A total of thirty-five people attended from the parishes of our Springfield, Illinois diocese. "Learning Life's Purpose" being presented during Lent made for a very holy and blessed OFS retreat.

ST. FRANCES CABRINI FRATERNITY IN BARBERTON, OHIO held their third annual Palm Sunday Weekend Retreat in the beautiful Cuyahoga Valley National Park (an amazing place that covers 20,399 acres). What a great place for Franciscans to hold a retreat. It was a most peaceful place to gather in prayer, fellowship and learning. There were Seculars from several fraternities in the St. Maximilian Kolbe Region present for the weekend, representing three dioceses in Ohio: Cleveland, Youngstown and Steubenville. One member of Holy Trinity Region was also present. The topic for the retreat was "God's Grace is Sufficient". This topic was proven to us when the priest who had planned on being the Retreat Master was unable to attend. Fr. Joe Tuscan, OFM Cap., who was visiting with his parents in Canton, (and they planned on being present for this retreat) was able to step in and fill the position. Plans are already begun for the 4th annual retreat at the same peaceful Cuyahoga Valley National Park, a wonderful place to "leave the world behind" for prayer, contemplation and fellowship.

Submitted by: **ELIZABETH L. FRANCIS, OFS; VICE MINISTER,**
 ST. MAXIMILIAN KOLBE REGION FOR
 ST. FRANCIS X. CABRINI FRATERNITY, BARBERTON, OH



ST. FRANCES CABRINI FRATERNITY IN BARBERTON, OHIO held their third annual Palm Sunday Weekend Retreat in the beautiful Cuyahoga Valley National Park (an amazing place that covers 20,399 acres). What a great place for Franciscans to hold a retreat. It was a most peaceful place to gather in prayer, fellowship and learning. There were Seculars from several fraternities in the St. Maximilian Kolbe Region present for the weekend, representing three dioceses in Ohio: Cleveland, Youngstown and Steubenville. One member of Holy Trinity Region was also present. The topic for the retreat was "God's Grace is Sufficient". This topic was proven to us when the priest who had planned on being the Retreat Master was unable to attend. Fr. Joe Tuscan, OFM Cap., who was visiting with his parents in Canton, (and they planned on being present for this retreat) was able to step in and fill the position. Plans are already begun for the 4th annual retreat at the same peaceful Cuyahoga Valley National Park, a wonderful place to "leave the world behind" for prayer, contemplation and fellowship.

Submitted by:

SUSAN RONAN, OFS
 ST. ELIZABETH OF HUNGARY REGION
 MOST OF NEW ENGLAND & UPSTATE NY



The Saint Elizabeth of Hungary Region is excited to be starting our second year in our new house for our regional activities at St. Anthony's Monastery and guest house in Kennebunk, Maine. Our Lithuanian Friar brothers are always welcoming and eager to share their lovely grounds and buildings with us. One of our most recent functions included our regional elections in April where we bid a grateful

adieu to our departing council members, Jackie Walsh, ofs; Joe Makley, ofs; Roselle Neeley, ofs; David Amara, ofs and Jack Sheridan, ofs— all have graciously devoted at least six years to our region in this capacity. Each year we come together for our annual retreat. This year it was held at St. Anthony's. Over one hundred OFS's prayed, meditated, ate and shared their journeys under the guidance of Fr. Richard Trezza, OFM, our regional Spiritual Assistant and retreat master. Our Franciscan family is truly gaining strength and demonstrating Jesus' Love through frequent contact and communication with each other.

Submitted by:

CHERRYLE FRUGE, OFS
ST. JOAN OF ARC REGION



On May 12–15, ST. JOAN OF ARC REGION (East Texas, Louisiana & Mississippi) celebrated a major roll-out of *F.U.N.* (*For-Up-to-Now Formation*)! With the region meeting quarterly for its' fraternity council meetings and formation workshop presentations, the FUN Team developed a *Workshop for Orientation* in October 2011; *Inquiry* in January 2012; *Candidacy* in March 2012; and a fourth workshop to be held in lieu of its annual Spring retreat.

This was held at the St. Charles Retreat Center in Lake Charles, Louisiana and was designed to bring the richness and fullness of the whole FUN Formation to its Formators. There were 56 members in attendance. St. Joan of Arc Region wishes to thank our invited guest speaker, Jan Parker, OFS National Formation Commission Member, for her fraternal love and support to us all. Especially in her sharing her valuable input of *FUN's* history; overview and usage of it in unison with other Formation materials.



As St. Francis had a reverence and respect for all of creation, may we likewise continue to be respectful of our environment. One area of our environment is our home or apartment, which calls for a periodic cleaning. Yet many cleaners used to remove dirt and dust within our household may irritate our eyes, lungs and skin due to the various hazardous substances within them. It is interesting to note that the air inside a typical home is on average more polluted than the air outside, according to the United States Environmental Protection Agency. Several companies make "green" cleaners that do not use toxic ingredients and are available at various stores; for example, at health food stores.

Here are some ways to clean in a more environmentally friendly way with baking soda and vinegar:

Vinegar is effective in cleaning windows and mirrors. Try, for example, using approximately a quart of water mixed with one-fourth cup of white vinegar on the windows and wipe dry with a newspaper or rag. One can vary the mix for the best outcome.

Baking soda can be used as a carpet deodorizer. Sprinkle baking soda on the carpet and let it remain overnight, then in the morning vacuum the carpet.

Sprinkle some baking soda inside of the dishwasher before using, as it will remove some of the material that collects inside. It also refreshes the smell of the unit.

Use baking soda for cleaning the toilet. Sprinkle the baking soda into the bowl, then squirt with vinegar, and scour with a toilet brush. This action will clean and deodorize.

Clean the tub and tiles by using two cups of baking soda and enough water to make a thick paste. Place paste on the tub or tile and leave for approximately 20 to 30 minutes. Use a soft rag and move in a circular motion over the area. After removing the paste, spray the area with 50/50 vinegar and water to rinse.

For a slow moving drain, try using approximately a quarter cup of baking soda. Pour the soda down the clogged drain, followed by a half cup of vinegar.



Close the drain tightly until fizzing stops, then flush the drain area with boiling water. For completely clogged drains, use a plunger or a plumber's snake to dislodge the clogged material.

Counters and walls can be cleaned with a mixture of approximately one part vinegar and three parts water.

These are some ways people can clean their homes or apartments.

May we continue to be respectful of life by reducing, recycling, reusing and conserving the goods of our sister, Mother Earth.





EMANUELA DE NUNZIO

Written by: ENCARNACIÓN DEL POZO, OFS
MINISTER GENERAL

Submitted by: BILL WICKS, OFS

On November 10th, 2011, at 18.55, in the city of Rome, our sister Emanuela De Nunzio, OFS, died at the age of 82. Just before her death, Encarnita del Pozo, along with Benedetto Lino and his wife Gilda, gathered around her bed to support her in prayer. At the time of her departure to the infinite love of God, she was accompanied by Encarnita and a friend. Gilda and Benedetto returned immediately to pray for the repose of her soul, making the sign of the cross on her forehead, and asking St. Francis and Our Lady of the Angels to present her soul to the Almighty.

Emanuela was professed into the Secular Franciscan Order in the local Fraternity of San Cristoforo of Rodi Garganico in Apulia (Italy) on March 3rd, 1949. In 1959, she was elected Secretary of her local fraternity. She also served as the OFS National Minister of Italy within the National Fraternity assisted by the OFM Conventuals, during the days when the Order was structured according to "Obediences".

She was elected OFS Minister General at the 1990 General Chapter celebrated in Fatima, and re-elected at the 1996 General Chapter in Rome. As Minister General of the OFS, Emanuela was the first secular to join the Conference of the Franciscan Family and opened the door to a true partnership with the other Ministers General. She "fought" courageously so that the Secular Franciscan Order would be recognized as an equal component of the Franciscan Family and worked tirelessly with the Conference in mutual collaboration.

Among her many duties as Minister General, she was responsible for the promulgation of the Order's General Constitutions in February 6, 2001. In her letter accompanying this promulgation, she referred to the Secular Franciscan way of life, a way that she herself attempted to live until the end of her life:

"Our Profession, represents for each one of us the point of reference for daily experience, beginning with a specific vocation and precise identity. On this basis, we need to re-shape our existence and find a project of life (Franciscan evangelical radicalism) and a place of Church communion (the Fraternity), in which it should be possible for us to "learn the purpose and the way of living, loving, and suffering" (Const, art 10)

She traveled throughout the world, tirelessly visiting constituted and emerging national fraternities, bringing the newly approved General Constitutions to each brother and sister so that they might love, study and apply them, and thereby give new blood to the OFS. As a legal professional, she always offered her knowledge to the service of the Secular Franciscan Order, even until her last days, supporting the work of the Juridical and Patrimonial Commission of the Presidency.

At a presentation given in 2002, Emanuela stated: *"We need to regain the essential vision of our relationship with God, with ourselves and with all of creation, in order to re-encounter an unconditional possibility of dialogue with those who walk beside us along the paths of the world. I think we can present ourselves with a simple slogan: 'Walking barefoot in the garden of God, heedless of the thorns...'"*

"What does it mean to walk?", Emanuela asked herself. She answers with the words of St. Augustine:

"Walk forward towards all that is good, progress in holiness ... if you progress, this is a sign that you are walking, but you should continue to walk towards the good, you should advance in faith, you should make progress in holiness. Sing and walk! It is the way to the Father's house, where we will present ourselves holy and blameless in love, to account for the talents entrusted to us and feel welcomed by the call 'Come Blessed ...'"

Emanuela is already enjoying the Lord's invitation, because she has made her way into the good, in faith and holiness. She has sung (sometimes badly, but she sang) and has already responded to His invitation,

"Come Blessed ..."

May her soul rest in the infinite love of God and may she receive her well deserved rest in His arms.





VERY REV. ADALBERT WOLSKI, TOR

The Very Reverend Adalbert Wolski, TOR died at the age of 80 on January 4, 2012, at Saint Bernardine Monastery. Father Adalbert was born on February 13, 1931, in Cleveland, Ohio, the son of George and Elizabeth Koran Wolski. He entered the Franciscan Seminary in Hollidaysburg, PA in September of 1950. He received his Franciscan habit and began the novitiate at Saint Bernardine Monastery in Hollidaysburg on July 14, 1952. Father professed his vows of poverty, chastity and obedience on July 15, 1952, at St. Theresa Chapel in Highland Hall, the Franciscan Preparatory Seminary. He continued his studies for the priesthood at the Catholic University of America and received his B.A. in Philosophy. He was ordained to the Priesthood by the Most Rev. John McNamara, D.D., on June 7, 1958, at the National Shrine of the Immaculate Conception in Washington, D.C.

A Tribute from Fr. Kevin Queally, TOR

Our former TOR National Spiritual Assistant and General Spiritual Assistant was a generous friend and adviser. In 1996 when I moved to Rome, he "showed me the ropes." He was one of the funniest people I ever knew, and anyone who knew him will agree. Sadly, his lifelong hope for Trent II has not yet come to pass! However, he is now united with his beloved Blessed Phulphna of Latvia, to whom he was so devoted. I take great consolation in that.

He dedicated many years of work to the Secular Order and was a great friend of Fr. Benet Fonck, OFM, from their time together in Rome. Fr. Adalbert was the TOR representative to the Conference of National Spiritual Assistants from the mid 1980's to the mid 1990's. Fr. Adalbert had great facility with language and was fluent in Spanish and Italian as well as his two "first" languages, English and Polish. He helped me learn what Italian I do know. I will miss him very much. Please join me in praying for the repose of the soul of Fr. Adalbert.



THELMA PEMBRICK TOLLIVER

Thelma departed this life at age 87 on Saturday, August 27, 2011 at the Crescent City Skilled Nursing Home, New Orleans, LA. She began her career as the first African-American computer programmer, and retired after 30 years of civil service with the US Navy. After retirement, Thelma devoted her life to religious service at St. Mary of the Angels Catholic Church and the Secular Franciscan Order. In 2002, she engaged the St. Mary of the Angels Gospel Choir to sing at the opening Mass for the "Q" in New Orleans.

Thelma lived a humble and unassuming life that was devoted to helping others. She touched many lives and will be sorely missed.



FR. CAMILLUS MACRORY, OFM CAP.

by **BILL WICKS, OFS**

Fr. Camillus MacRory was born in Belfast, Ireland on May 26, 1925. He entered the Capuchin Order of Franciscans on October 26, 1943, and made his solemn profession on October 27, 1947. He was ordained a priest on May 24, 1951. He entered into eternal rest on December 25, 2011. He is interred at San Lorenzo Friary, Santa Ynez, California.

I know from personal experience that he loved being with the Seculars, as he called us. He enjoyed a glass of wine from time to time, especially when he was celebrating with his Secular family.

Fr. Camillus served the Order as spiritual assistant at all levels of fraternity: local, regional/provincial and national. While I was national minister, Fr. Camillus served as the in-turn president of the Conference of National Spiritual Assistants. He participated actively in the deliberations as a member of the National Executive Council. Fr. Camillus began his service as a member of the National Fraternity Council as Provincial Spiritual Assistant representing Our Lady of Angels Capuchin Province at the annual Council meeting in 1983 and continued on as Spiritual Assistant to Blessed Junipero Serra Regional Fraternity, until his passing. I am sure he is praying for us, in an Irish brogue, of course; Camillus never lost his Irishness: *Erin go Bragh*.

I suggest that when we gather together at our fraternity gatherings, those that knew Fr. Camillus, and those that would like to have known him, lift a glass in remembrance: and, if inclined, tell a story, as they remember Camillus. There are many to tell.



THE LEARNING CURVE THE LEARNING CURVE

by
M. MARKO, OFS
FEATURE EDITOR

Anyone who knows me knows I'm an "animal person" (as opposed to a "people person"). I know human beings are considered the highest life form on earth; but the older I get, the more people I meet, the more I have to question this sometimes. Animals are honest, humble, loyal, intelligent, and forgiving. Some might say that's no big deal, as animals are hard-wired and can be nothing other than the way God created them. People, on the other hand, are not hard-wired. We have free will, so we're always foolin' around with our software.

Francis recognized and understood that while people may call the shots, the rest of God's creatures have a lot to contribute to the overall picture. And I'm sure he valued the contributions of his "lesser" brothers and sisters in creation because you can learn a lot from nature.

Cats teach us humility: You come home from the office all smiley and proud because your presentation went over really big; the cat just gives you that "I've-seen-you-in-your-underwear" look, and you are immediately brought back down to earth.

Dogs help us learn self-esteem:

No matter what mood you're in when you get home, the moment you open that door and man's best friend sees you, you become God's gift to dogdom.

Birds show us joy: Perhaps it's because they communicate with song, but there's something happyfying about a bunch of little birds tweeting away in an empty winter tree. Of course, they could just be saying, "We should've gone with the geese when they invited us!" But they might just as easily be saying, "Hey, I woke up this morning. Life is glorious!"

Fish show us common sense:

Did you know that there are several species of fish that can actually breathe air? No lie. When I first found that out, I had to wonder why they bothered to become fish if they could get by in air. But, then again, they swim really well and they have no feet; so water does work for them.

Insects illustrate acceptance:

You know when you have a hard time walking in a really high wind? Imagine being thousands of times smaller and trying to fly. A fly may start out with a destination in mind; but how often will it be blown somewhere else? And when it gets there, does it get all bent out of shape? No. It just takes up its life where it left off way back wherever.

Weeds, while not animals, demonstrate perseverance:

They work their way up through cracked sidewalks, at the edges of lawns, throughout flowerbeds and crops. It would seem the only reason they sprout is to be pulled out by the roots. But they continue to sprout. It's what they do.

Snakes teach us adaptability:

A snake is little more than a head and a tail. OK, there's a stomach in between somewhere, but they don't seem to have a whole lot to work with. No arms, no legs, no fins, no wings. Heck, they ain't even got eyelids, lips or ears! But they get around, they eat, and they make more snakes. They don't sit around complaining about what they don't have; they just make the most of what they do have.

Francis is often pictured with a wolf. The story about Gubbio is probably apocryphal, insofar as it is not noted anywhere that Francis spoke wolf. Yet it is wholly within the spirit of Francis that he would give the wolf a good listen-to rather than condemning him outright as the townsfolk did. The story had two sides, and the wolf's was one of them.

Clare is often pictured with a cat, as cats are considered a sign of contemplation. That makes sense to me. A cat can just sit there, seemingly staring at nothing, completely wrapped up in thought. And you can't help but wonder at the deep recesses of their minds, the memories, the expectations, the profound feline thoughts darting about inside their furry little heads — oh, wait, that's right — "I've seen you in your underwear."





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4
6

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