

TAU-USA

A PUBLICATION OF THE
NATIONAL FRATERNITY OF
THE SECULAR FRANCISCAN
ORDER

Spring 2015 ISSUE 83



Farm worker picking strawberries in Nipomo, CA

*Our very lives are dependent, for sustenance,
on the sweat and sacrifice of the campesinos.*

Cesar Chavez

Mission to Share the Vision

The TAU-USA, a publication of the National Fraternity of the Secular Franciscan Order of the United States, is a vital communication link between the NAFRA leadership and all professed Secular Franciscans throughout the United States. The articles within the publication, while sharing the Secular Franciscan charism and vision, are intended to inform, inspire, and challenge.



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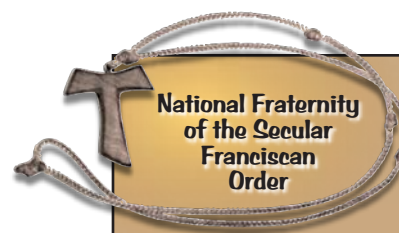
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THE NATIONAL FRATERNITY OF THE SECULAR FRANCISCAN ORDER - USA

MINISTER'S MESSAGE

National Minister, Tom Bello, OFS

FROM LENT TO LIFE: A PROPOSED DAILY SPIRITUAL AGENDA

As we all hear in St. Matthew's Gospel (Matthew 6:1-6, 16-18) on each Ash Wednesday every year, the three great works of Lent are fasting (self-denial), almsgiving (self-giving) and prayer (self-surrender to God).

As you may have heard in Ash Wednesday or Lenten homilies, these three great Lenten works have some parallel to the three great Evangelical Counsels: fasting (self-denial) to chastity; almsgiving (self-giving) to poverty; and prayer (self-surrender) to obedience (to God).

These three, whether as Lenten works or Evangelical Counsels, serve to counter the three great evils, as depicted in 1 John 2:16, that the devil, the flesh and the world offer to entice our attention and our lives away from God:

“Carnal allurements, enticements for the eye and the life of empty show.”

Let us unpack these three evils to see how the Lenten works or Evangelical Counsels may counter them and thus offer us Secular Franciscans a daily spiritual agenda for the rest of our lives.

First, carnal allurements may indeed be, as reads one Bible translation, “sensual lust,” but that big word “concupiscence” could easily fit here. Carnal allurements may be any desires of our fallen human flesh for something or someone not conducive to our true good, Who is God.

Thus, any form of physical excess, like lust, gluttony or drunkenness, would be here. Any form of spiritual or physical release or laziness would be here. Letting ourselves go. Not being or doing all that we could be or should do. Also any fear of suffering or sacrifice for the glory of God and the good of our sisters and brothers could fit here as well. The focus in these

allurements, this concupiscence, is on “Me, Me, Me!” at the expense of love of God or love of neighbor.

And thus, easier said than done, we counter this “Me, Me, Me!” by self-denial, self-control, chastity, even celibacy for consecrated religious.

What is penance after all but a turning from self, from sin, to God? “Turn away from sin and be faithful to the Gospel,” as my local Bishop always says when dispensing ashes on Ash Wednesday (see Mark 1:15).

Fasting from chocolate or Facebook, if chocolate or Facebook offer temptations, for 40 days during Lent might be a step in this direction, but the greatest form of fasting would be a daily, not just Lenten, struggle to fast from all sin. That might seem impossible, and so it is without God’s great and daily grace, but surely the saints mastered sin most of the time, and aren’t we all striving to be saints?

This first great evil from the world, the devil and the flesh, which St. John calls “carnal allurements” or “sensual lust” may be resisted by daily, not just Lenten, thoughts, words and deeds of fasting, penance, self-denial and greater self-control. This resistance is surely strengthened by God’s grace obtained through the Sacraments and daily prayer. Most Catholics I know do try to practice these remedies during Lent. Why not consider practicing them every day?

Second, what evils and/or distractions might be found in “enticements for the eye”?

Well, here would be all the “bling,” the glitter, the gold, whatever or whomever money might seem able to obtain for us.

Although our big word “concupiscence” might also include greed, here is that greed for the spangles and baubles the world, the flesh or the devil might dangle before our eyes: any new material possessions when

what we already have is more than adequate OR when that money might be better given to those in our families or in our fraternities or in our Church or world who have much greater need than we do for the essentials of life.

Again, easier said than done, we combat this temptation by simplifying our lives, by conscious poverty, and if we have enough, by giving our money away! What we don't have won't burn any holes in our pockets, and here is the great beauty of almsgiving: we control the money; the money doesn't control us!

I read somewhere that the only money we take to heaven is the money we gave away to those most in need out of love for God and neighbor. We don't usually have to look far to find those in need. Many good charities exist to use our money to do good. Give ourselves away! Give our money away!

Enticements for the eyes are thus countered by daily, not just Lenten, thoughts, words and deeds of poverty, almsgiving, charity, self-giving. These thoughts, words and actions are strengthened by God's grace, by frequent reception of the Sacraments, particularly Holy Communion and Penance, and by daily prayer, especially in a form recommended by Holy Mother Church (see Secular Franciscan Rule #8).

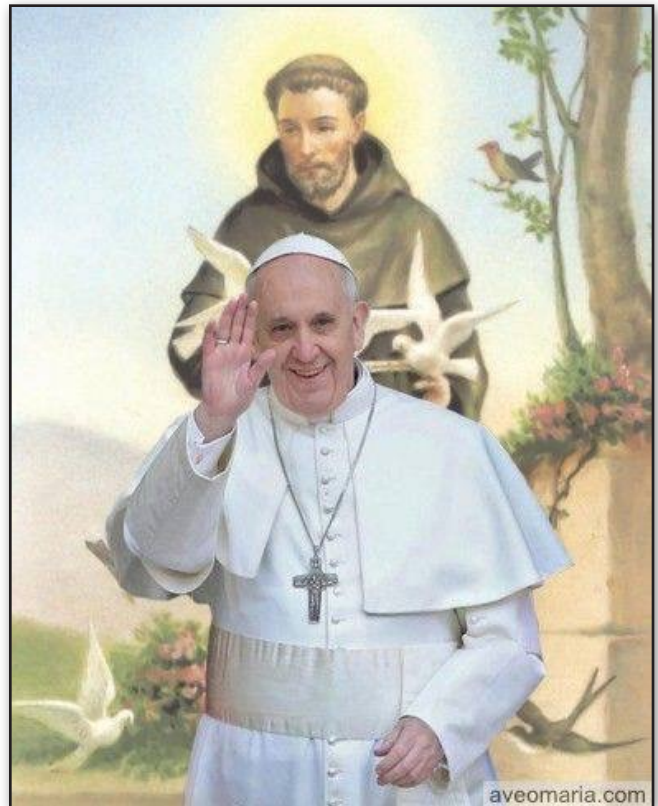
Third and finally, what of "the life of empty show"? Well, here we can find the great sin of pride, the source of all other sins. Pride, Vanity, Vainglory, anything that, or anyone who, puffs us beyond being "holy and without blemish," which God intended for us before the creation of the world (Ephesians 1:4). Here would fall any manifestation of Power or Glory not directly deeded us by God, but rather "grasped" (Philippians 2:6) by us for selfish self-satisfaction or self-aggrandizement.

We combat this pretentious life, this life of empty show, this pride, this vanity, by prayer, by giving ourselves in humble obedience to God and Holy Mother Church every day in the Holy Sacrifice of the Mass, in praying daily the Liturgy of the Hours, by daily reading and praying Sacred Scriptures (lectio divina), by the daily sacrifice of the Rosary and/or the Divine Mercy Chaplet. We let go and we let God take over our lives. We pray without ceasing (see 1 Thessalonians 5:17).

Again, most Catholics, most Secular Franciscans that I know, do try, during Lent, to deny themselves, to give of themselves and to pray more. That's great, but

surely we know that the struggle against sin, against the devil, the flesh and the world, is not just during Lent, but every day. The purpose of this article is for all of us to consider that what we give up, take on and pray during Lent can surely become a daily spiritual agenda for the rest of our lives!

Let us pray. Heavenly Father, Son and Holy Spirit, help us translate our Lenten Pences of self-denial (fasting), self-giving (almsgiving) and self-surrender (prayer) into a daily routine of penance and conversion (see Secular Franciscan Rule #7). After all, none of us may be tempted as directly as Christ was by the devil in the wilderness (see, for example, Matthew 4:1-11), but all of us are tempted, perhaps every day, by "carnal allurements, enticements for the eye and the life of empty show" (1 John 2:16). Help us by our Lenten Sacrifices translated into a daily spiritual agenda to stay ever close to Jesus Christ, our Risen Savior, through the example and prayers of Sts. Francis, Clare and all the Franciscan saints. May we never be defeated by sin. May we never give up in our struggles against the devil, the flesh and the world. We pray in Jesus' name.



THE (STILL) FOUR BASIC C'S OF THE FRANCISCAN CHARISM

by Tom Bello, OFS



The entire National Executive Council (NEC) was recently blessed to spend an entire day with all the current Friars on the Conference of National Spiritual Assistants (CNSA). We met together; celebrated the Holy Sacrifice of the Mass together, shared three regular meals together, walked and talked and relaxed together for an entire day, the first time I have enjoyed such an entire day with all the NEC and all the CNSA meeting and sharing together.

I would encourage the next NEC and CNSA, as well as Regional Executive Councils and Regional Spiritual Assistants in each of our 30 Regions to do the same: an entire day together, just with each other, at least once every three years.

During one of our discussions, Friar Matthias Wesnofske, OFM Capuchin, the only Friar I know who has, as his responsibilities, one National Fraternity, two Regional Fraternities and, I believe, seven Local Fraternities, as well as managing correspondence instruction for Spiritual Assistant Training. Well, Friar Matthias said something to the effect that despite all the “new scholarship” and “new insights” into Franciscan spirituality, he still felt that what he had learned and always believed and taught was true: that the four basic aspects of the Franciscan Charism were the Crib, the Cross, the Cup and Creation.

Not blessed with a tape recorder at the time or anything approaching “total recall,” permit me to

expand Friar Matthias’s remarks in my own words, with apologies to him, especially if I get something wrong!

The first C is the Crib. In my mind’s eye, I can still see the Giotto fresco of St. Francis preparing the Christmas crib or, in Italian, “presepe” at Greccio, hanging above me to the right as I faced the altar at the Upper Basilica of St. Francis in Assisi as we celebrated the Installation Mass for the newly elected officers of the International Fraternity in November 2014. This fresco painting and the work of St. Francis to prepare and celebrate the birth of Christ have influenced every subsequent nativity scene in your house or local Church.



The Franciscan Charism with the Crib is our firm foundational Franciscan faith in the Incarnation; namely, that the Word was made flesh and dwelt among us. Jesus is Emmanuel, God with us, humbling Himself out of love for God and for all Creation.

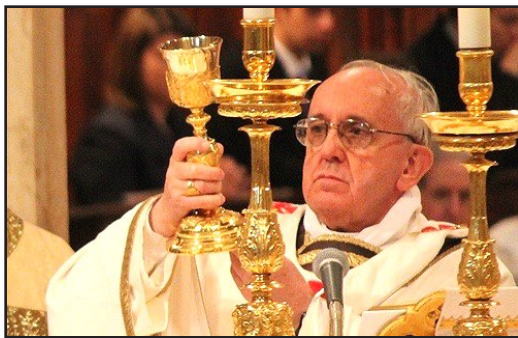
The second C is the Cross. Of course, Jesus’ love did not stop at the Crib. Jesus’ love for us carried all the way to the Cross, to his laying down his life for all of us. “Greater love has no one than this: to lay down one’s life for one’s friends” (John 15:13).

Again, in my mind’s eye, I can see above and before me the original San Damiano Cross hanging in the Church of Santa Chiara in Assisi.



This Cross, so important to both Sts. Francis and Clare, depicts a loving, relational sacrifice shared with God's Creation: angels, humans and even a rooster! Christ hangs bleeding on the Cross, yes, but His eyes are open, and His face shows that perfect joy of suffering accepted for the love of God and the love of all of us.

That love and sharing extend to the third C, which is the Cup.



The Cup of the Eucharist, the Blood and Body of Christ, keep us close to the Christ of the Crib, the Christ of the Incarnation, and the Christ of the Cross. The Holy Sacrifice of the Mass not only represents the Passion and Death of Christ, but also continues His loving, giving presence among us, Emmanuel, the God Who will never leave us.

As Saint Francis often said, "I see nothing bodily of the Most High Son of God in this world except his most holy body and blood" (Secular Franciscan Rule #5).

This presence of Christ in the Incarnation and in the Eucharist continues in the fourth C, which is Creation. Again, I can see in my mind's eye, to the right, as I exit toward the front doors of the Upper Basilica of St. Francis in Assisi, the great Giotto fresco of St. Francis preaching to the birds.



This love of Francis for all of God's Creation is a love of God in all Creation.

Thus, in the Franciscan Charism, the 4 C's are inter-related, not unlike the inter-relationship of the Father, Son and Holy Spirit. Crib leads to Cross, which leads to Cup, which continues Christ's Presence in all Creation, physically begun at the Incarnation.

A fifth and uniting C would be Christ Himself because all the 4 C's focus on Christ. Christ is the center. Christ came among us poor and laid in a Crib. Christ lived among us, loving us, even to dying on the Cross for us. Christ continues to live with us both in His most bodily form in the Cup of the Holy Eucharist, and also in all of Creation, as both author and ultimate goal.

Indeed, a sixth C would be Christ's example of Conversion. As we can read in Philippians 2:6-8: though Christ was in the form of God, Christ did not deem equality with God as something to be grasped. Rather He emptied Himself and became like us, human in appearance. He humbled Himself, becoming obedient to death, even death on a Cross.

So each of us is called, as followers of Christ in the footsteps of Sts. Francis and Clare, to daily, ongoing conversion, to a daily striving to model our thoughts and deeds to those of Christ (see Secular Franciscan Rule #7).

Friar Matthias said all this much better, and other Franciscan scholars have written longer and more clearly on each of these aspects, but I have tried to share the four foundational C's of our great Franciscan Charism, reinforced so strongly for me in the great art seen so recently in Assisi and in the Celebration of the Holy Mass there by our friars and Pope Francis.

Sharing The Vision

News from the National Executive Council (NEC)

by National Secretary, Jan Parker, OFS

NAFRA Theme for 2015

Be the joyful face of Christ to all!

“This Order has no walls. It flows seamlessly from one nation to another, one brother or sister to another.” International Councilor Mary Stronach said it beautifully. She was her speaking of her experience last November at the General Chapter held in Assisi, Italy. Mary, I feel the same way!



Mary and I were among five National Fraternity members who attended this international gathering of 170 Secular Franciscans from more than 80 countries. I do not know all that each one left behind when they traveled to Assisi – what anguish, what joys, what their culture offers, how different it is from mine — but how easily I could relate to each brother and sister! Our Franciscan hearts connected. We rejoiced and celebrated this unity. The world became small.

Just how small is our world? Pictured here are Yodit Tesfaghebriel, OFS, from Eritrea and Theresa Mukatipa, OFS, from Malawi, our sisters in Africa. They recognized me from our 2011 National Formation Workshop video — unbelievable! We launched into a conversation about our fraternities, our formation programs, and the joy of following Christ in the footsteps of St. Francis. Throughout the General Chapter everyone seemed to have similar encounters and conversations.

Above and beyond the friendships formed and the work of the Chapter that was accomplished, one thing became very apparent - our National Fraternities can certainly help each other. My sisters in Africa had somehow seen the Formation Workshop video, but they did not have the book that went with it. They asked, “Could you help us get a *For Up to Now* manual?” Jude Obibuzor from Nigeria shared with Tom Bello the difficulties getting a National Fraternity established in Nigeria, while Honorius M. Chilufya shared that Zambia enjoys one of the largest Secular Franciscan memberships in Africa. What can we learn from each other?

Upon our return from the General Chapter, several of us covered the costs involved to mail two *For Up to Now* manuals to Africa and one to Taiwan, and we asked ourselves what more could we do to stay connected? This desire was addressed in the very first motion made at our January 2015 National Executive Council (NEC) meeting. Tom Bello moved that we “explore how our National

Fraternity, and possibly some of our Regional Fraternities, might do some kind of partnering or brother and sister relationship with the English speaking Seculars in Africa.” Mary Stronach seconded the motion, noting that “twinning” was encouraged by the International OFS Council (CIOFS). Discussion followed as to what this support might look like. All agreed that, as the need is great, Regions should be invited to consider twinning as well, and perhaps in this way NAFRA could support more than one African fraternity. The motion passed unanimously, and Tom recently sent an invitation to all NAFRA Regional Ministers asking if their Region might be interested in this “twinning” effort.

Our General Constitutions (GC) speak clearly of our unity with brothers and sisters around the world, stating that the international fraternity IS the Secular Franciscan Order: “*The international fraternity is constituted by the organic union of all the Catholic Secular Franciscan fraternities in the world. It is identical to the Secular Franciscan Order.*” When we say we belong to the Secular Franciscan Order, it is to this worldwide Order that we belong! One of the purposes of the International Council is “...to increase the sense of unity of the Secular Franciscan Order while respecting the pluralism of the persons and groups, and to strengthen the bond of communion, collaboration, and sharing among the national fraternities.” (See GC Articles 69-71) We can do our part as members of the worldwide OFS, and not only to contribute to our Order, but to become instruments of healing in our world. What a unique opportunity we have been given! There is much to learn from each other. Will your Region accept the invitation to “twin” with our OFS brothers and sisters in Africa?



CNSA

News & Views

Franciscan Life in the 21st Century
Lester Bach OFM Cap

A few ideas on Devotions

Devotions hold a special place in the Catholic Church. There are devotions that honor the Virgin Mary - rosaries, chaplets, novenas, shrines, and special prayers. Individual cultures have specific devotions to Mary and other saints. Some groups have devotions particular to their group. St. Francis and St. Clare are honored with numerous devotions. The BVM and various saints are patrons for specific groups who support ministries of daily life, e.g. patrons of doctors, lawyers, ecologists, married life, television, cancer patients, hopeless cases, clergy etc, etc.

The Church approves devotions for feasts of Jesus - from the incarnation to epiphany; from the passion to the resurrection and remembrances of events in Jesus' life. Liturgical time like advent and lent invite special prayerfulness that focus on the birth, passion, death and resurrection of Jesus. Such devotions draw us to Jesus and his message of love.

Devotions may grow from dedication to a saint or the private revelations of an individual. Devotions enter our lives through family or parish practices as well as through personal experiences or other sources. Devotions should ultimately lead to a richer intimacy with Jesus and the Trinity as well as a sense of choices that serve to develop unity among all people.

Franciscans also reflect on the limitations of devotions. Sometimes personal devotions become more important than Jesus and his Gospel. The USA Bishops give this bit of guidance:

When it (devotions/private revelations) leads us away from him (Jesus), when it becomes independent of him or even presents itself as another and better plan of salvation, more important than the Gospel, then it certainly does not come from the Holy Spirit, who guides us more deeply into the Gospel and not away from it.

Popular Devotional Practices - USCCB - Page 15

Our Franciscan commitment to Jesus and the Gospel are vital! *Devotions among Franciscans* should draw us to an enriched *response to the Gospel!* Devotions draw us to imitate Jesus and his gospel life. Our devotional prayers call us to a deeper intimacy with Jesus and a beatitudinal way of life. E.g. Mercy Sunday devotion calls us to show mercy to all people - *not always easy*. But if no conversion occurs in our

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lives; if we are not more merciful; if the beatitudes are not lived more effectively - something is lacking in our devotion to the Mercy Sunday celebration.



Devotion to Mary, for example, calls us to imitate her attitude: *Let it be done to me according to your word.* (Luke 1:37). The OFS Rule points out the result of devotion to Mary: *The Secular Franciscans should express their ardent love for her by imitating her complete self-giving and by praying earnestly and confidently.* (OFS Rule #9)

Devotions support a process of conversion, moving to act in ways that accord with the spirit of the Gospel. *The Rule and life of the Secular Franciscans is this: to observe the Gospel of our Lord Jesus Christ by following the example of Francis of Assisi, who made Christ the inspiration and center of his life with God and people. ... Secular Franciscans should devote themselves especially to careful reading of the Gospel, going from Gospel to life and life to Gospel.* (OFS Rule #4) ... *a sense of community will make them joyful and ready to place themselves on an equal basis with all people, especially the lowly for whom they shall strive to create conditions of life worthy of people redeemed by Christ.*" (OFS Rule #13).

The contemplative gift, in which we embrace intimacy with the Trinity, moves us to show love in our care and concern for one another. If a devotion stands in isolation, without a deepened sense of love for God, neighbor and self, it is probably not coming from the Holy Spirit.

Just having a devotion is not enough for living the Franciscan spirit. Devotions ought to help us imitate the words and actions of Jesus. Reflect on their influence in your life. *Prayerfulness* (contemplation) and *social action* are partners in living as Franciscans.

If devotions do not enrich our lifestyle, attitudes, compassion, forgiveness, generosity, dialogue, or the ability to show greater love for God, self and neighbor - something is missing. To love a devotion but ignore the call of the Gospel, shows a lack of something in our Franciscan vocation. Our "call" is to listen to Jesus, the "beloved" of the Father. *This is my beloved son, in whom I take delight, listen to him.* (Matthew 17: 5).



Jesus sees his Father as the source of his ideas, life, words and actions. People concerned with social



issues can sometimes neglect prayerfulness. Organizing social programs can seem more important than a spirit of contemplation. But it is *prayerfulness* (contemplation) and *practice* (together) that model a wholesome Franciscan life.

Some seculars are unable to be involved in physical social action because of human limitations. It remains true that a Secular Franciscan needs to embrace *prayerfulness* (contemplation) and *practice* as partners. They work together to create a wholesome spiritual life for individuals and fraternities. It is the model of a Spirit-filled Franciscan life.

The following questions may help your reflection on ways to combine a prayerful spirit and action, not only in our individual lives but also in fraternity life.

1. What changes do you make in your personal life because you say a daily rosary or practice other daily devotion(s)? If you have a special devotion to a saint, how does it assist conversion - as required by the OFS Rule (Article #7)?
2. If I am comforted by adoration of the Blessed Sacrament, is that all there is to it? If not, what else is expected in my spiritual development?
3. Do your social actions find expression based on a Spirit-filled heart? If not, what is their driving force?
4. List some qualities that age (young, old, or in-between) brings to your inter-action in fraternity life? Do your personal actions, speech, and attitudes draw seculars together or diminish unity? What changes seem to be needed?
5. In your mind, is prayerfulness (contemplation) or activity more important? Why? How do your opinions affect your life or color your relationship with other people? (Be honest in your evaluation.) How do fraternity relationships support your Franciscan growth? Is there need for personal conversion? Why?
6. Do you impose ideas/opinions on others or openly share them (which includes "listening") with an open mind and heart? What difference does *dialogue* make in fraternity life?
7. If you think some issues are inappropriate to our Franciscan life, how do you reach such conclusions? Are you always right? What is the source of your infallibility? Does your *dialogue* with others help you to see the situation in a different light? Do you *listen* with an open or closed mind?
8. Do you find it possible to blend differing ideas or do you simply choose to ignore them? Why would you refuse to listen to others' ideas or opinions? If you are one of the "others" in a dialogue, how do you feel when your ideas are rejected out of hand?
9. If you are physically unable to participate in social action, how can you blend prayerfulness and action in your life? Talk it over with other Secular Franciscans



and see how you can help each other.

10. What action can a local fraternity council take to keep the members alert to the work of bringing ministry and contemplation (prayerfulness) together within fraternity life?

11. How do animosity, stubbornness, opinionated ideas, refusal to consider conversion or to dialogue, etc. diminish OFS unity? What (Who?) needs to change?

Franciscans owe it to the Church, to the call from the Holy Spirit, and to one another, to show people the spirit we Franciscans are called to follow. We are not "holier-than-thou" Catholics. We are "gospel-Catholics," enlightened by a Rule approved by the Church, with a history of living the spirit of Francis and Clare.

Ignorance of the OFS Rule, failure to follow the OFS Constitutions, being unwilling to assist one another in our Franciscan pursuit - is NOT something to boast about. Some people can be violent, selfish, more concerned about self than community. Some people seek domination rather than dialogue; they use violence rather than persuasion; they hoard earth's gifts instead of sharing them with others. Through OFS profession we consecrate ourselves to show fresh, loving, and positive ways of dealing with issues that bring people together in loving union. We are called to live a Franciscan life that brings hope, love and unity to a fearful, hate-filled, sometime faithless world. Evaluate your progress on this journey!

ON THE MOVE:

CNSA members on the move.

Fr. Matthias Wesnofske OFM Cap has recently moved to a new friary. Fr. Kevin Queally TOR moved to Florida a few years back. Fr. Steve Gross OFM Conv recently moved to a new address. Bro. Bob Brady OFM remains in Oakland, CA. As a CNSA emeritus, I also moved to a new friary! I find that moving is most demanding when unpacking and trying to figure out what material I put in which box!

Madison, WI was my home for the past decade. Our five-member Capuchin community at San Damiano, in accord with our provincial pastoral plan, moved to other places as of January 15, 2015. I moved from a city of 233,000 people to a town of several hundred people. The countryside has its own beauty. I am blessed with a good Capuchin community. My new territory is commonly called the "Holy Land" with many catholic parishes. The loving Trinity is filling my life with blessings and joy.



My new address is:

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SHALOM



Ecumenical/Interfaith Committee Walking Together

by Anne Mulqueen, OFS

Let me give you some background about the article you are about to read. The subject matter began as a nagging thought in the back of my mind that kept urging me to go beyond what I knew or what I thought you should know. I wanted our readers to be aware of what some of you are doing right now in the sphere of ecumenical and interfaith activity. So I decided to gather information from those of you currently involved in these activities. What did I want to accomplish? I hoped that by describing the participation of typical Secular Franciscans, it might inspire others to become involved.

In order to gather this information, I sent an email to present and past leaders of the National Fraternity and, in part, this is what I said:

The OFS has heard enough from Anne Mulqueen—now it's time to hear the voices of those on the front lines working with Ecumenical, Interfaith and Interreligious groups¹...if you know of someone who is actively engaged in peacemaking and dialogue across faith or denominational lines, would you ask them to send me a short blurb on what they are doing?

The responses to my email were so much more than I expected. They were encouraging and supportive, and came from many geographical regions throughout the United States. Unfortunately, I had to condense much of what I received to fit into this article. However, when I am able, I will direct you to the relevant website for more information.

Simply put, the purpose of this article is to move us from words to action. Let's be honest, articles can enlighten us, change attitudes and enable us to discuss issues intelligently, but words alone will never heal wounds or restore relationships. Without involvement with and love for people of other denominations and faiths, all our words are nothing more than noisy gongs or clanging cymbals.

We live in an age of mistrust and fear that is relayed to us instantaneously by the media. Anything—large or small—that we can do to lessen tension and

promote peace is better than saying, "Go in peace,"... and then doing nothing to promote peace. [Paraphrasing James 2:16.] And as Theodore Roosevelt said, "Do what you can, with what you have, where you are." So I plan to do what I can with the privilege I have of writing articles for *TAU-USA*. This privilege affords me the opportunity to reach every Secular Franciscan in the United States.

And now for the more important part of this article—let's look at what's happening around the country!

- ❖ A fraternity in TAU Cross Region each year invites Ken Norian, Minister General of the Third Order Society of St. Francis (TSSF), an Anglican/Episcopalian group, to one of their gatherings. Ken participates with them in an ecumenical prayer service, and this year Ken gave a talk on the Franciscan Friars of the Atonement Week of Prayer theme, "Jesus said to her, *Give Me a Drink*." For more information on TSSF go to <http://tssf.org>.
- ❖ A member of Troubadours of Peace Region, Deacon Juan Lezcano, in collaboration with the Methodist Church in his community, is involved in a program called "This I believe – Nearby World Religions." The religions presented are Judaism, Buddhism, Islam, Hinduism and Sikhism.
- ❖ A fraternity in Mother Cabrini Region hosts a monthly meeting for interfaith dialogue. Their website states "Franciscan spirituality calls us to see how universal truths form a frame of reference for our sharing: Buddhism, Islam, Hinduism, Judaism, Christianity..." See <http://wellspringsfo.com/spiritual-journeys/>.
- ❖ Members of St. Elizabeth of Hungary Region serve with a faith-based, non-denominational outreach center in Lowell, Mass. The Secular Franciscans work "shoulder-to-shoulder" with other churches "in [their] common passion to serve the poor...[and] to promote

unity and solidarity among the people of God.” For more information go to <http://www.livingwaterslowell.org>

- ❖ In Bl. Junipero Serra Region, a local fraternity works with the Interfaith Sustainable Food Collaborative, which educates participants regarding various faiths' beliefs surrounding food and hunger. In addition, they devise and implement methods to support family farms and sustainable farm practices and increase access to local healthy food for the poor. See <http://www.interfaithfood.org>.
- ❖ Another initiative in Bl. Junipero Serra Region is Sierra Roots, an organization dedicated to creating a strategic infrastructure to shelter the homeless in Nevada City, Calif. For more information go to <http://www.sierraroots.org/homelessness>.
- ❖ One of the initiatives in Lady Poverty Region, is an Ecumenical Soup and Bread Service, held each Wednesday of Lent. Six Christian churches participate, and each church assumes responsibility for providing either soup and bread or the service and special music. The host church provides the beverages and hospitality.
- ❖ The next three items were reported by a fraternity in Our Lady of the Angels Region.
- ❖ This fraternity participates in an organization called Bridges Outreach. Periodically they join with other members of Bridges and travel to New York to distribute meals, clothing and toiletries to homeless individuals. They buy the food, make several hundred brown bag lunches, and collect new clothing and toiletries for these individuals. Their objective is to create a sense of community and friendships based on mutual respect with those they serve. For more information go to: <http://bridgesoutreach.org>.
- ❖ This same fraternity volunteers four times a year with Family Promise, an interfaith organization that houses temporarily homeless families at various churches of all denominations for up to four months. Family Promise offers support services to the families including daycare, job training when needed, and assistance in finding permanent housing. The fraternity members bring meals, provide companionship, and play with children, and may stay overnight. For more

information go to: <http://familypromisehcr.org>.

- ❖ Members of this fraternity also regularly attend events sponsored by the North Jersey Christian-Muslim Project, which meets twice each year for evenings of dialogue, education and fellowship, at which talks on a common topic are presented and discussed from both the Christian and the Muslim perspective. The topic for March was "Mary the Mother of Jesus."

I was pleasantly surprised to receive a response from the Provincial Spiritual Assistant of Holy Name Province, Gene Pistacchio, OFM. Quoting directly from Fr. Gene's email:

The effort we are making is to reach out to our Muslim brothers and sisters. We used the Just Matters Learning Module entitled 'St. Francis and the Sultan.' We... invited a few Muslims to participate so that we could get to know one another, build trust and work together on common issues that affect humanity, like the environment, the economy, climate change, food and water sustainability, etc.

We enjoyed studying the module, which mutually helped us to share the basics of Islam and Christianity. We decided to have business and potluck dinners and picnics together, alternating the focus of our meetings every other month.

The desired result is to give witness to the fact that Catholic Franciscans and Turkish Muslims can work, support and even pray together for the common good of all people. This is extremely important given the presence of Islamophobia and the extremist terrorists wreaking havoc and extreme suffering and death in Syria, Iraq and the Middle East in general.

Our goal is to create peace and loving acceptance of one another... Lord, make us instruments of your peace! For further information go to <http://www.hnp.org/interfaith-dialogue-st-anthony-shrine/>

From what I have written—and I could have written more—it is evident that ecumenical/interfaith initiatives within the entire Franciscan family are alive and well. Those of us who serve in shelters and soup kitchens also engage in ecumenical and interreligious outreach, since no one checks the religious creed of the client he or she serves.

In my semi-rural community of Kingsville, Md., 10 square miles in area, we have 11 Christian churches—1.1 for every square mile. Yet in this community of churches, there is not one synagogue or mosque. We have vibrant ecumenical interaction, but practically

no interfaith relationships. My challenge is to foster interreligious relationships in my community—may God show you what is yours.

Peace and all good, your sister Anne

Definitions: **Ecumenical** - relations and prayer with other Christians; **Interfaith** - relations with members of the “Abrahamic faiths” (Jewish and Muslim traditions) - **Interreligious** - relations with other religions, such as Hinduism and Buddhism. Historically the OFS committee is called **The Ecumenical-Interfaith Committee**, but we remain open to respectful dialogue with all religious group.



Join Our Disaster Relief Team!



We have all seen the devastation caused by natural disasters. Not only are homes and buildings destroyed, but families are left in turmoil.

The National Fraternity is rolling out a plan to provide “hands on” assistance to people suffering from these disasters. Our efforts are beginning in Florida (the Five Franciscan Martyrs Region), where we will be working in conjunction with Catholic Charities. At a later date, this program will be expanded to other Regions of the country.

Our aid will be multi-faceted. Initially, Secular Franciscans will be prepared to handle the needs of infants and small children (providing diapers, pacifiers, nutrition, etc.). But assistance will not be limited to helping with these needs. We will also be available to work in other capacities depending

upon the skills of our volunteers (e.g., office, construction, medical, counseling, etc.).

We are encouraging every Secular Franciscan to consider being an active volunteer on our disaster relief team. You do not need to live in Florida to participate.

Age and physical strength are not requirements. Many of the jobs are in the nature of office work, the distribution of relief supplies, and “being present” to those who are suffering. Also, volunteers need not be Secular Franciscans; but, if they are not, they must be recommended by a Secular Franciscan. Volunteers must be at least 18 years of age.

Active volunteers will have great flexibility. When a disaster strikes, an assessment will be made of needs (e.g., the number of volunteers needed, special skills needed, the availability of accommodations for volunteers, etc.). Depending on the situation, not every volunteer will necessarily be called to help with each relief effort. And in every case, if you are asked to help you are always free to decline. We know that there can still be work, family, and other conflicts or costs that prevent you from responding to a particular disaster.

Volunteers are unpaid, and there will most likely be some out-of-pocket costs borne by each volunteer (for example, traveling to the disaster area).

Please join with us in this effort... going from the Gospel to life, from prayer to action.

To receive an application to join the disaster relief team or for more information, email Jim Flickinger, OFS at flickingersfo@prodigy.net, or call him at (616) 485-6183 or write him at 1456 Blythe Drive NW, Grand Rapids, MI 49504.

More information will be forthcoming in future issues of TAU-USA as to how you can also participate in this program as a prayer partner or by donating towards the purchase of relief supplies.



FORMATION COMMISSION

YOU ARE BEAUTY!

by Mary Anne Lentzi OFS

In the first weekend of spring, I met up with a friend at the Denver Botanic Gardens to reconnect and breathe in some fresh air. It was a beautifully clear, temperate morning; perfect for a stroll through the gardens. The grass was beginning to green, yet many of the plots seemed dry and barren. A closer look revealed varied and multiple shoots gently breaking through the rough ground. As we drew near to the end of our walk, I was drawn to a brilliant plot of purple and white crocuses. How incredible that these first flowers were the majestic color of the Lenten season, with hints of red and gold, reminders of the suffering and Light to come. The blooms looked as though they were opening wide and stretching up to soak in all of the glorious sunshine. They were petals in perfect praise. It took only moments for my heart to swell in wonder at the beauty of these divinely delicate blooms. They took my breath away. What began as a casual conversation and walk with a good friend, blossomed into an intimate encounter with Beauty.



communion with the source of all that is beautiful. Beauty has the power to satisfy, to teach, to transform, to take us out of ourselves and to transport us to another dimension, beyond our own lives and petty concerns. These moments are merely a glimpse from the very beginning of this work on Beauty in the Franciscan Tradition.

In the 2007 summer edition of the *TAU-USA*, Teresa Baker wrote a column on encountering God through nature. She offered a formation activity that I encourage you to experience once more.

*“Take a walk outside. Focus on one article of creation, remain with it and be present to it. What does it tell you of God?” If you linger a little longer, do you begin to wonder? How do you experience the Beauty of creation? Share your experience. Our Rule guides us to a universal kinship with creation by “respect [of] all creatures, animate and inanimate, which **bear the imprint of the Most High . . .**”*, Chapter II, No. 18.

in an excerpt from *Rejoicing in the Works of the Lord, Beauty in the Franciscan Tradition*, Mary Beth Ingham, CSJ, identifies three distinct moments in the spiritual journey surrounding beauty. They are *awareness*, the moment when we notice something beautiful; *unfolding*, when the reflective journey of the experience moves from creature to Creator; and *embrace*, the ultimate

This brief sharing of a personal encounter with Beauty is an introduction to the vision and passion of this commission. We hope to share our journey with you, facilitating growth in our relationships and nurturing our personal relationship with Christ, each other and creation as we develop our Franciscan conscience and as Franciscan persons. Our mission is to always invite you to be open to the Spirit who transforms.

Open your heart to Praise Beauty in the words of St. Francis:

You are the holy Lord God Who does wonderful things.

You are strong. You are great. You are the most high.

You are the almighty king,

You holy Father, King of heaven and earth.

You are three and one, the Lord God of gods;

You are the good, all good, the highest good,

Lord God living and true.

You are love, charity; You are wisdom, You are humility,

You are patience, You are beauty, You are meekness,

You are gladness and joy, you are our hope,

You are justice,

You are moderation,

You are all our riches to sufficiency.

You are beauty, You are gentleness,

You are the protector;

You are our custodian and defender,

You are strength, You are refreshment.

You are our hope,

You are our faith, You are our charity,

You are all our sweetness, You are our eternal life;

Great and wonderful Lord,

Almighty God, Merciful Savior

Share your experience with us at www.formationcommission14@gmail.com



JUSTICE, PEACE AND INTEGRITY OF CREATION



BE THE JOYFUL FACE OF CHRIST TO ALL!

Carolyn D. Townes, OFS, National JPIC Animator

I get several emails over the course of a week from fellow JIC Animators about which issues we as Seculars need to support and focus our attention on. Unless there is a specific campaign going on or something that the Church is calling us to pray and act on, I usually do not highlight any specific issue. Most people gravitate towards a certain issue because it has touched their lives in one way or another. For example, nonviolent living is very close to my heart, and I strive to promote it as much as I can in my being. I must confess, there are times when I want to slap someone upside the head, human that I am. But this is when I am reminded of Article 7 of our Holy Rule, which speaks of daily conversion. And this is why I gave up violence for Lent – daily conversion. The good thing is that most social justice issues fall under the category of nonviolent living. I am also one who speaks about what I am for, instead of what I am against. I believe we expend way too much energy fighting against, when we can channel that energy and use it for good: the things we want to see happen in our world.

When it comes to choosing an issue to stand for, I invite you to discern what is your BIG WHY. The Big Why is the foundation of why you do what you do. Jesus' Big Why was love and mercy, so everything he did and said came from a place of love and mercy. Saint Francis' Big Why was seeing God in all creation; so everything he did and said came from seeing God in all creation. What is your Big Why? What drives you to do the things you do? As Franciscans, part of our Big Why should be love, mercy and seeing God in all creation. So I have given you a really big head start in finding your Big Why. The things you do, say and stand for must be a reflection of the love and mercy of Jesus, as well as the care and integrity of God's creation. If what you are doing and what you are saying and what you stand for are not in alignment with the mission of Jesus and

Francis, well, perhaps you might want to read Jesus' Sermon on the Mount and pray our Holy Rule.



Two of my favorite Scripture passages are in the Sermon on the Mount, Matthew 5:9 – “Blessed are the peacemakers, for they will be called children of God,” and in Romans 12:18 – “If possible, on your part, live at peace with all.” What these two passages speak of is being peace, no matter what is going on around you; and definitely not being the cause of strife or confusion. Some of the emails I read are heart-breaking, because they are firestarters — the cause of strife and confusion. It is always possible to live at peace when it is your part. You cannot control the actions of another, but you certainly have control of your own actions and tongue.

Our 2015 NAFRA theme is to be the joyful face of Christ to all. Are you being the joyful face of Christ to all? Are you even being joyful? Article 12 of our General Constitutions states that we should bear witness to our faith in Christ in our joys and sufferings as well as in our presence and participation in the life of society and in our fraternal relationships with all creatures. Being joyful is not the same as being happy. Jesus came that our joy may be complete. That deep inward delight you feel no matter the circumstances is the joy of the Lord. Those two Scripture passages can be realities only when you become the joyful face of Christ to all – and that includes to one another.



SHINE/YOUTH & YOUNG ADULTS COMMISSION

Christy & Sue Nelson, OFS

“Go, Rebuild My Church!”

Franciscan Brothers and Sisters,

Let your spiritual light SHINE! It is with great joy that we write this note to you today. We are excited about the initiatives we are seeing by Franciscan YYA/Shine Directors across the country! Know that we pray for your efforts every day and hope the tools we will be providing over the next few months will be helpful.



SHINE is striving to create local, regional and national experiences for Catholics under 35 in the United States to explore their spirituality and experience the Franciscan c h a r i s m . T h r o u g h

interactions with OFS/Secular Franciscans while participating in fun and interactive community activities, dialogue, prayer, and religious formation (in person and online), young Catholics will observe Franciscans modeling our charism.

Focus of **SHINE**

To bring the next generation of Catholics closer to Christ through Franciscan spiritual experiences

At this time we are so grateful to those of you who have completed and emailed or sent in completed Franciscan SHINE/YYA Activity Trackers. This will become a great resource for us to connect across the United States to share success stories and support each other in our endeavors. The Activity Tracker is available on the NAFRA website and was included in the most recent Tau. We welcome your continued contributions, as we'd like to present a booklet of these Trackers to be distributed to all fraternities at the next national Chapter meeting. A sampling of some we've received so far include the following great ideas:

- An Ephiphany Party with “God Knocks” Skit
- YouFra Tri-fold brochure
- Franciscan Youth & Young Adults Facebook Page
- Young Adults for Social Justice Day
- First Friday celebrations organized by area young adults
- One-day retreat for young adults

- Pray for our SHINE Leaders and Young Catholics across the country
- Conduct two SHINE activities
- Select two young adult SHINE Ambassadors to participate in at least two meetings per year to interact with and advise the fraternity council
- Help build our fraternal “Welcome Mat” by guiding our fraternities toward a spirit of acceptance and inclusion for our younger friends of St. Francis

We look forward to meeting you in person...



Are you planning to attend JPIC's Peace Retreat in Belleville, Ill, in August? We will have two meals planned where the SHINE/YYA leaders will gather to exchange ideas.

Are you planning to be at the 8th World Meeting of Families (WMOF) in September in Philadelphia? We encourage you to join us at our Franciscan SHINE/YYA Booth Tuesday-Friday to spread the word of our endeavors. An added bonus will be the special gathering of Franciscans on Friday presented by the SHINE/YYA National Commission!

The **SHINE** Fraternal Toolkit continues to evolve. It is being edited at this time with our prayers to have this available to you in May. We welcome suggestions if you have developed any documentation (such as a job description or other documentation for your regional or local Franciscan SHINE/YYA Director). We warmly welcome suggestions for this toolkit.

---NEW---

FRANCISCAN SHINE/YYA ACTIVITY KITS

**available on the next page.
Please return order forms by May 30th to enjoy the cost savings of our bulk order.**

Shared Goals for Each Fraternity at the Local, Regional & National Level:

SHINE/YOUTH & YOUNG ADULTS COMMISSION

Christy & Sue Nelson, OFS

“Promoting the vocation by means of appropriate and dynamic initiatives!”

OFS SHINE/Youth & Young Adults - ACTIVITY KITS

Return to: ShineYourSpiritualLight@yahoo.com or OFS/SHINE, 114 Barnett Drive, Edwardsville, IL, 62025

PDF and Word versions of this document available through www.NAFRA-SFO.org



ORDER FORM FOR SHINE ACTIVITY KITS

Item	Contents	Cost per item	Quantity Ordered	Cost
1	Starter Kit	30 magnets, 1 notebook, 10 flat note cards with envelopes, 50 rack cards, 120 round stickers	\$45.00	\$
2	Supporter Kit	25 magnets, 1 notebook, 1 small notepad, 1 pen, 25 rack cards, 24 round stickers, 1 sticky notepad	\$34.00	\$
3	Event Kit	1 small vinyl banner, 2 lawn signs with stands, 30 magnets, 20 flat note cards with envelopes, 30 small posters, 100 rack cards, 120 round stickers	\$150.00	\$
4	Director's Kit	1 small vinyl banner, 2 lawn signs with stands, 10 pages of letterhead with envelopes, 30 magnets, 5 notebooks, 20 flat note cards with envelopes, 2 small notepads, 5 pens, 30 small posters, 200 rack cards, 240 round stickers, 3 sticky notepads	\$244.00	\$
5	Rack Card Kit	300 rack cards	\$40.00	\$

TOTAL ORDER

\$

Enclose check or money order payable to NAFRA-SHINE. Cost includes shipping. Orders will be shipped in July.

Orders must be received by May 30, 2015.

Shipment Requested By	Name		Email	
	Phone		OFS Status (Professed, Candidate, Inquirer, Non-OFS)	
	Date Form Completed		Local Fraternity Name	
	Regional Fraternity Name			
Mailing Address for Order Shipment	Name			
	Street			
	City/State/Zip			

National Fraternity of the Secular Franciscan Order - USA

Quarterly General Fund Reports for Calendar Year 2014 as of December 31, 2014

Acct #	Quarter Ending On:	3/31/2014	6/30/2014	9/30/2014	12/31/2014	TOTAL FOR YEAR	BUDGET for 2014
INCOME							
6110	PER CAPITA	\$ 4,866.25	\$ 88,349.00	122,655.00	4,913.00	\$ 220,783.25	\$ 222,870.00
6120	INTEREST	\$ 35.70	\$ 41.32	43.71	43.77	\$ 164.50	\$ 250.00
6200	FORMATION SALES	\$ 10,807.60	\$ 9,308.30	11,256.25	10,062.55	\$ 41,434.70	\$ 46,680.00
6140	MISCELLANEOUS			140.48	877.60	\$ 1,018.08	
	TOTAL INCOME	\$ 15,709.55	\$ 97,698.62	\$ 134,095.44	\$ 15,896.92	\$ 263,400.53	\$ 269,800.00
EXPENSES							
7110	CIOFS PER CAPITA			(22,726.96)		\$ (22,726.96)	\$ 22,000.00
7115	FAN Fran. Action Network	\$ 620.00		(13,359.00)		\$ (12,739.00)	\$ 13,110.00
7120	NEWSLETTER	\$ (11,701.82)	\$ (12,342.05)	(12,478.09)	(12,633.56)	\$ (49,155.52)	\$ 47,500.00
7130	ANNUAL MEETING		\$ (3,286.50)	(1,128.50)	(32,745.17)	\$ (37,160.17)	\$ 60,000.00
7135	QUINQUENNIAL CONGRESS			(5,000.00)		\$ (5,000.00)	\$ 5,000.00
7140	COUNCIL OFFICERS	\$ (370.54)	\$ (906.78)	(4,389.41)	1,460.27	\$ (4,206.46)	\$ 3,000.00
7145	CIOFS MEETING			(3,503.08)	(2,228.00)	\$ (5,731.08)	\$ 5,000.00
7150	COUNCIL MEETINGS	\$ (5,347.87)	\$ (1,519.10)	(7,891.24)	(2,823.62)	\$ (17,581.83)	\$ 19,000.00
7155	LIABILITY INSURANCE		\$ (3,799.00)			\$ (3,799.00)	\$ 3,800.00
7160	CIOFS VISITATION					\$ -	
7172	JPIC AWARD COMMITTEE			(128.73)	(2,360.16)	\$ (2,488.89)	\$ 3,000.00
7173	NATIONAL ARCHIVES		\$ (86.62)			\$ (86.62)	\$ 3,500.00
7176	COMPUTER COMMITTEE	\$ (600.00)	\$ (600.00)	(1,244.69)	(2,594.18)	\$ (5,038.87)	\$ 6,540.00
7180	FORMATION-PRINTING	\$ (13,669.05)	\$ (3,380.00)	(5,000.53)	(8,020.28)	\$ (30,069.86)	\$ 20,000.00
7181	FORMATION	\$ (1,219.70)	\$ (450.00)	(1,251.13)	(5,169.95)	\$ (8,090.78)	\$ 12,200.00
7182	S A DEVELOPMENT	\$ (980.00)	\$ (315.00)	(2,045.00)		\$ (3,340.00)	\$ 4,000.00
7183	VOCATIONS	\$ (257.08)	\$ (480.13)	(228.06)	(499.47)	\$ (1,464.74)	\$ 3,150.00
7186	J P I C	\$ (779.07)		(1,886.01)	(744.00)	\$ (3,409.08)	\$ 6,000.00
7187	YOUTH				(8,743.69)	\$ (8,743.69)	\$ 12,000.00
7188	ECUMENICAL COMMITTEE	\$ (1,742.12)	\$ (146.04)	(3,870.07)	(786.81)	\$ (6,545.04)	\$ 8,000.00
7198	COMMUNICATIONS			(312.20)		\$ (312.20)	\$ 5,000.00
7199	CNSA		\$ (8,000.00)			\$ (8,000.00)	\$ 8,000.00
7200	OTHER EXPENSES	\$ (500.00)	\$ 1,562.67	(2,760.01)	435.00	\$ (1,262.34)	
	TOTAL EXPENSES	\$ (36,547.25)	\$ (33,748.55)	\$ (89,202.71)	\$ (77,453.62)	\$ (236,952.13)	\$ 269,800.00
	NET INCOME(EXPENSE)	\$ (20,837.70)	\$ 63,950.07	\$ 44,892.73	\$ (61,556.70)	\$ 26,448.40	

Bank Balances of General Funds:

Beginning: CHECKING SAVINGS	\$ 140,891.63	\$ 121,506.23	\$ 190,239.83	\$ 224,202.00
	\$ 173,815.22	\$ 173,850.92	\$ 186,789.24	\$ 186,832.95
TOTAL - Beginning Bal.	\$ 314,706.85	\$ 295,357.15	\$ 377,029.07	\$ 411,034.95
Less Restricted Funds	\$ (70,948.92)	\$ (72,436.92)	\$ (77,261.77)	\$ (66,374.92)
TOTAL - Available Funds	\$ 243,757.93	\$ 222,920.23	\$ 299,767.30	\$ 344,660.03
Ending: CHECKING SAVINGS (combined)	\$ 121,506.23	\$ 190,239.83	\$ 224,202.00	\$ 162,187.36
	\$ 173,850.92	\$ 186,789.24	\$ 186,832.95	\$ 186,876.72
TOTAL - Ending Balance	\$ 295,357.15	\$ 377,029.07	\$ 411,034.95	\$ 349,064.08
Less Restricted Funds	\$ (72,436.92)	\$ (77,261.77)	\$ (66,374.92)	(65,960.75)
TOTAL - Available Funds	\$ 222,920.23	\$ 299,767.30	\$ 344,660.03	\$ 283,103.33

Respectfully submitted by Cecilia Maljan-Herbelin, OFS, National Treasurer

NATIONAL FRATERNITY OF THE SECULAR FRANCISCAN ORDER - USA
Report of Contributions and Charitable Donations Made and received through NAFRA in 2014
As of DECEMBER 31, 2014

Account	Description of Activity	Amount of Received Donations	Amount Donated by NAFRA	Amount Paid	Balance
7305	CHARITABLE PROJECTS				
	Balance at Jan 1, 2014				\$ 7,000.00
	OFS Disaster Relief Team July 18, 2014		\$ 4,000.00	\$ (4,000.00)	\$ (4,000.00)
	Closing Balance				\$ 3,000.00
7306	NATIONAL EVENTS				
	Balance at Jan 1, 2014				\$ 5,909.22
	Contribution (KM)	\$ 300.00			\$ 300.00
	Closing Balance				\$ 6,209.22
7307	DONOR FUND				
	Balance at Jan 1, 2014				\$ 3,330.07
	General (Unspecified) Contributions	\$ 785.00			\$ 4,115.07
	General Appeal TAU-USA	\$ 2,630.00			\$ 6,745.07
7307-M	In Memoriam				
1a	<i>Jackie Harper (3 contributions by June 30, 2014)</i>	\$ 175.00			\$ 6,920.07
1b	<i>Gloria Constanzo</i>	\$ 50.00			\$ 6,970.07
1c	Christina P Hassett, OFS (Bequest)	\$ 585.83			\$ 7,555.90
7307-H	In Honor Of				
1a	<i>St. John XXIII</i>	\$ 16.00			\$ 7,571.90
	Franciscan Mission Services (December 4, 2014)		\$ 1,000.00	\$ (1,000.00)	\$ (1,000.00)
	CRS:				
7307-3	Syria Relief	\$ 300.00		\$ (300.00)	\$ -
7307-6	Philippine Typhoon Relief	\$ 5,405.00		\$ (5,405.00)	\$ -
7307-2	YouFra International (CIOFS)	\$ 100.00		\$ (100.00)	\$ -
	Closing Balance				\$ 6,571.90
7310	CIOFS OFFICE FUND				
	Balance at Jan 1, 2014				\$ -
	Donations received	\$ 100.00		\$ (100.00)	\$ -
7310-2	Special "Lenten" Appeal:				
	Contributions received by June 30, 2014	\$ 1,080.00		\$ (1,080.00)	\$ -
	Closing Balance				\$ -
7316	H₂O COLLECTIONS				
	Balance at Jan 1, 2014				\$ -
	Contributions through 9/30	\$ 1,836.85			\$ -
	Contributions in 4th Qtr	\$ 1,090.00		\$ (2,926.85)	\$ -
	Closing Balance				\$ -
TOTAL OF EACH COLUMN		\$ 14,453.68	\$ 5,000.00	\$ (14,911.85)	

National Fraternity of the Secular Franciscan Order - USA
Quarterly Financial Report for Calendar Year 2014

RESTRICTED FUNDS REPORT

Acct#	RESTRICTED FUNDS	BEGINNING BALANCE	Quarter Ending On:				YEAR TOTAL	ENDING BALANCE
			3/31/2014	6/30/2014	9/30/2014	12/31/2014		
7303	REGIONAL NEEDS	\$ 10,000.00				\$ -	\$ 10,000.00	
7304	EMERGENCY FUND	\$ 10,000.00				\$ -	\$ 10,000.00	
7305	CHARITABLE PROJECTS	\$ 7,000.00		\$ (4,000.00)		\$ (4,000.00)	\$ 3,000.00	
7306	NATIONAL EVENTS	\$ 5,909.52	\$ 300.00			\$ 300.00	\$ 6,209.52	
7307	DONOR FUND	\$ 3,330.07	\$ 835.00	\$ 1,841.00	\$ 980.00	\$ 3,241.83	\$ 6,571.90	
7310	CIOFS OFFICE FUND & SPECIAL APPEAL	\$ -	\$ 100.00	\$ 1,080.00	\$ (1,180.00)	\$ -	\$ -	
7314	FORMATION COMM FUND	\$ 1,317.10				\$ -	\$ 1,317.10	
7315	ECUMENICAL COMM FUND	\$ 1,138.20				\$ -	\$ 1,138.20	
7316	YOUTH H2O COLLECTIONS	\$ -	\$ 13.00	\$ 1,823.85	\$ (1,836.85)	\$ -	\$ -	
7317	Y/YA YOUTH SCHOLARSHIP	\$ 2,488.05				\$ -	\$ 2,488.05	
7319	GIFT FUND	\$ -				\$ -	\$ -	
7335	QUINQUENNIAL FUND	\$ 2,496.91			\$ (5,000.00)	\$ (5,000.00)	\$ (2,503.09)	
7375	HISTORY BOOKS print, sales	\$ (7,797.70)	\$ 240.00	\$ 80.00	\$ 150.00	\$ 470.00	\$ (7,327.70)	
	DUNS SCOTUS GRANT							
8110	AVAILABLE FOR GRANTS	\$ 30,793.00				\$ -	\$ 30,793.00	
8220	LEGAL & OTHER EXPENSES	\$ 4,273.77				\$ -	\$ 4,273.77	
		0.00				\$ -	\$ -	
		0.00				\$ -	\$ -	
	TOTALS	70,948.92	1,488.00	4,824.85	(10,886.85)	(414.17)	65,960.75	

DUNS SCOTUS SECULAR FRANCISCAN FORMATION TRUST FUND

	Investment Account	Total Value
12/31/2006	Trust Fund Balance	\$615,286.39
12/31/2007	Trust Fund Balance	\$656,513.39
	Grant to SALT TEAM 3/25/08	(\$5,000.00)
12/31/2008	Trust Fund Balance end of 2008	\$426,423.39
12/31/2009	Trust Fund Balance end of 2009	\$543,308.80
12/31/2010	Trust Fund Balance end of 2010	\$660,194.21
	Duns Scotus Withdrawal	(\$24,000.00)
12/31/2011	Trust Fund Balance end of 2011	\$591,675.00
12/31/2012	Trust Fund Balance end of 2012	\$658,566.00
	Duns Scotus Redemption	(\$25,000.00)
12/31/2013	Trust Fund Balance end of 2013	820,013.16
3/31/2014	Investment gains/losses: First Quarter	\$14,469.98
	Trust Fund Balance	\$834,483.14
6/30/2014	Investment gains/losses: Second Quarter	\$39,247.85
	Trust Fund Balance	\$873,730.99
9/30/2014	Investment gains/losses: Third Quarter	\$4,899.97
	Trust Fund Balance	\$878,630.96
12/31/2014	Investment gains/losses: Fourth Quarter	32,438.71
	Trust Fund Balance	911,069.67



NOTE ABOUT SUBSCRIPTIONS

Cyl Maljan-Herbelin, OFS

You may have noticed in the fine print on the inside cover of the last issue of *TAU-USA* that I am the new Subscription Coordinator. Due to the influx of emails I have received in this short time, I believe there are a couple of issues that need to be clarified:

- * At the 2013 Chapter, it was agreed that ALL assigned spiritual assistants (at all levels) should receive the *TAU-USA* and that NAFRA would cover their “subscriptions.” However, it is necessary that the database have their correct information! If you need help entering information on a Spiritual Assistant, please contact me at cylmaljan@earthlink.net or my husband, Bob Herbelin, - you know him – he is the National database person- at rherberlin@gmail.com.
- * At the 2014 Chapter, it was agreed that all candidates would begin receiving the *TAU-USA*. If they were a candidate as of December 31, 2014, they should have received the Winter 2014-15 issue recently. Remember, in order to receive the *TAU-USA* the candidates must be entered into the database properly! If you have questions about this, please contact Bob Herbelin at rherberlin@gmail.com.
- * ALL current ACTIVE professed/excused members, candidates, and spiritual assistants should be receiving the *TAU-USA* – no subscriptions necessary! If someone should be receiving issues and is not, check their database information BEFORE contacting either me or Bob!
- * Anyone else wishing to receive the *TAU* needs a subscription (see inside cover for costs and mailing address).
- * A Spanish version of the *TAU-USA* is available upon request. If you wish to receive the *TAU* in Spanish rather than English, contact Cindy Wesley at cw93444@gmail.com.
- * **NOTICE: UNLESS YOU HAVE RECENTLY ENTERED OR RENEWED YOUR SUBSCRIPTION – THIS IS PROBABLY YOUR LAST ISSUE OF *TAU-USA*, SO IF YOU WANT TO CONTINUE TO RECEIVE THE PRINT COPY YOU WILL HAVE TO RENEW YOUR SUBSCRIPTION. SUBSCRIPTIONS MUST BE RENEWED ANNUALLY!**



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

Dear brothers and sisters,

Peace and all good! May the love of God, the grace of our Lord Jesus Christ, and the fellowship of the Holy Spirit be with you! We have been called by the National Fraternity Council to serve as the co-chairs of the Nominations Committee for 2015. With this letter, we formally announce the National elections for this year.

1) Election date and location:

**Saturday morning, October 17, 2015
National Elective Chapter, Holiday Inn
Clinton, New Jersey**

2) Positions to be filled are:

**National Minister
National Vice Minister
National Secretary**

**National Treasurer
National Councilor 1
National Councilor 2**

**National Councilor 3
International
Councilor**

3) Nominations are now being accepted.

Nominations close July 1, 2015 at 11:59PM.

4) Please nominate well-qualified permanently professed Secular Franciscans to serve NAFRA.

5) Please send your nomination (NAME, ADDRESS, ZIP CODE, EMAIL ADDRESS) either via electronic e-mail or via snail-mail to both:

Kathleen D. White, OFS E-mail: kdwofs@comcast.net
612 Front Street - Logansport IN 46947

and

Mattie Ward, OFS E-mail: mothermattie@yahoo.com
5511 Stony Hill Rd - New Hope, PA 18938-5428

**IT IS IMPERATIVE THAT YOU SEND YOUR NOMINEE TO BOTH ADDRESSES TO
AVOID THE POSSIBILITY OF ANY NOMINATION BEING LOST IN THE MAIL/EMAIL.**

6) 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 15, 2015.

7) If you received this notice electronically via the NAFRA-L, NAFRA-RM, NAFRA-FORM, or NAFRA-ALUM mailing list, or any Regional Fraternity list, please **DO NOT** respond to the list, as **nominations are confidential**. Use the two above listed email addresses only.

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

Pax et bonum,

Kathleen D. White, OFS
Co-chair, Nominations Committee
kdwofs@comcast.net

Mattie Ward, OFS
Co-chair, Nominations Committee
mothermattie@yahoo.com



WHEN SISTER DEATH VISITS A PEACE AND JUSTICE ISSUE

By: Bob Murray, OFS Type to enter text

As Secular Franciscans our conversations may occasionally turn to Sister Death, and when they do, we generally speak of her in terms of our salvation, heaven and hell, but we fail to discuss her with our spouses or family members. Coming to terms with our own death is the part of the conversation we tend to avoid, because we like to think we are immortal, or to feel we are. Yet if we avoid this issue, our families will be set up for unnecessary pain and anxiety at a future time. We may have avoided confronting our own death for the moment, but in the process we failed to prepare a place for peace in the hearts of our family members. How can that be that justice for our loved ones?

Recently, a fraternity's Ongoing Formation topic was "Applying our Rule and Way of Life to End-of-life Issues." One member lamented that his mother continues to refuse to talk about this "elephant in the room," and that he will be responsible for her funeral and her estate's disposition.

Beginning with the Rule of 1221, and in each of the succeeding Rules we have been directed to take care of our end-of-life issues in advance, more specifically, to make a last will and testament. According to the Rule of 1221, each member must make a will within three months of their profession. The language of each Rule that followed seems to have diminished the urgency. In 1888, *Misericors dei Felius* used the phrase "in their own time."

At first glance, we may have assumed, or perhaps may not even have noticed, that our current **Rule** does not state that we are to make out a will. Our General Constitutions does. Article 19 of our Rule is concerned with peace and justice, and it is under these topics that our General Constitutions discusses the importance of a will. The admonition to create a will still exists, but the tone now concerns peace among family members. Article 23.3 of our General Constitutions states, "To preserve peace in the family, the brothers and sisters should, in due time make a will and testament for the disposition of their goods." So what does all this mean to us today in the United States?

Many years ago my wife and I drew up our wills and, looking them over recently, we found the language to contain nothing special except that in the event of our deaths our children should be cared for by their uncle until they turned 18 years of age. And wouldn't you know it, the day we signed our wills one of our young sons asked "who gets the truck?" (Ouch!)

Recently, my wife and I decided to do a little research about our end-of-life issues, and here are some things we discovered:

1. Did you know that funeral expenses in California can easily cost \$10,000 or more? The cost of a burial plot or a niche can vary widely; a pine box might cost more than a bronze casket. If we are to offer peace and justice to our family members at the time of our death we must take care of our funeral arrangements beforehand. Then, our families will not be put on the spot wondering "what did mom or dad want for their funeral?" or "IT'S GOING TO COST HOW MUCH?!"
2. In California, having a will does not protect assets in excess of \$100,000 from probate court. Probate can take up seven years to complete and the state can take up to 50 percent of the resources. Almost any house here is worth more than \$100,000, so what can be done? We met with a lawyer and had a Living Trust prepared.
3. When we visited the cemetery office in the Diocese of Orange we purchased a "Catholic Funeral Plan" that allowed all of our arrangements to be preplanned. With this plan, no one can make changes to the arrangements except the signer of the contract. This is a legal document, which must be followed. If the "Song of St. Francis" is to be played during the funeral it must be included.

Acting on these things and moving beyond only creating a will provides justice for our family members... justice for the in-laws, the outlaws, and the one who wanted our truck. What we will have provided is a sense of peace. This is the love Jesus spoke of when he said "love one another".

The question is: if you haven't already begun to preplan your funeral, why not?



7TH SUMMER SEMINAR FOR THE OFS

Endorsed by the National Executive Council of the Secular Franciscan Order – USA

Presented By:
FR. MICHAEL HIGGINS, TOR
AND
MARY FRANCES CHARSKY, OFS

JULY 9, 2015 – JULY 12, 2015

At Saint Francis University, Loretto, PA

The 2015 Summer Seminar will focus on Servant Leadership

Registration: Please contact Diane Rombouts at 814-472-3219 (daytime) or e-mail icfl@francis.edu. All registrations are due **before** June 18, 2015. Discounts are available before June 1st.

The nafra-sfo.org website has detailed information, directions, and a registration form under the “Documents and Resources” section on the main page.



2015 OFS Summer Seminar July 9-12, 2015



Endorsed by the National Executive Council of the Secular Franciscan Order - USA

“Servant Leadership” Registration

To register online – Please click [here](#)

To register by mail – Please send this registration form and check payable to “Saint Francis University” to: ICFL, Saint Francis University, P.O. Box 600, Loretto, PA 15940-0600

First Name _____ Last Name _____

Fraternity _____ Region _____

Address _____ City _____ State _____ Zip _____

Home Phone _____ Cell Phone _____ Email _____

RESIDENT (ON CAMPUS) REGISTRATION - Accommodations in Christian Hall which is air-conditioned

- Single Room **\$270** /After June 1, 2015 registration is **\$295** per person \$ _____
LIMITED NUMBER OF SINGLE ROOMS AVAILABLE
- Double Room **\$220** /After June 1, 2015 registration is **\$245** per person \$ _____

- I will be rooming with _____
- I will need a roommate – please match me up

OR:

COMMUTER REGISTRATION – (NO ROOM OR MEALS) @ **\$70** per person \$ _____

- RESIDENT registration fee includes residence hall room and all meals
- COMMUTER registration fee does not include room or meals
- Payment must be made at time of registration and is **NON-REFUNDABLE**
- Register before June 1st to receive a \$25 discount on the RESIDENT registration fee
- Seminar registration is limited to 100 participants
- DEADLINE FOR REGISTRATION IS JUNE 18, 2015.** No registrations will be accepted after this date

Questions? Contact Diane Rombouts, (814) 472-3219 (daytime) or e-mail icfl@francis.edu



EARTH DAY MESSAGE FROM POPE FRANCIS

“I exhort everyone to see the world through the eyes of God the Creator: the earth is an environment to be safeguarded, a garden to be cultivated” he said.

Francis continued: “The relationship of mankind with nature must not be conducted with greed, manipulation and exploitation, but it must conserve the divine harmony that exists between creatures and Creation within the logic of respect and care, so it can be put to the service of our brothers, also of future generations.”

FARM WORKERS SUPPORT THE BEATIFICATION OF ARCHBISHOP OSCAR ROMERO



*Mural at the Catholic Worker **Beatitude House**, Guadalupe, CA - Painted by Dimitri Kadiev*

Pope Francis’ move to sainthood for Archbishop Romero praised by farm worker movement

Pope Francis’ recent action unblocking the process of making martyred Salvadoran Archbishop Oscar Romero a saint is welcomed by the farm worker movement. The process of declaring him “blessed,” or beatification, is a necessary step towards full sainthood in the Catholic Church. Archbishop Romero, a champion of the poor and an outspoken critic of the brutal military regime that ruled El Salvador during that country’s bloody civil war, was murdered while celebrating Mass in 1980. Pope Francis called the late archbishop “a man of God” and expressed the hope that the beatification “is done quickly.”

Efforts to make Archbishop Romero a saint began in 1997, 17 years after his murder by agents of the Salvadoran government, but it was held up by the Vatican. The reversal by Pope Francis, who has made concern for the poor a mainstay of his papacy, is seen as a change in perspective at the heart of the church.

Throughout its struggles, the United Farm Workers received significant support from Catholic clergy in the United States and also established relationships with Catholic activists for the poor from Central and South America, including Nicaragua and Brazil. Dom Helder Camara, Catholic archbishop of Olinda and Recife, Brazil and another outspoken advocate for the poor, visited with Cesar Chavez in the 1970s at the farm worker movement headquarters at La Paz in Keene, Calif. and at the movement’s Forty Acres complex in Delano.

*2/04/15: Message from UFW President Arturo S. Rodriguez:
Pope Francis’ move to sainthood for Archbishop Romero praised by farm worker movement*



Secular Franciscan Quinquennial Gathering

June 30-July 4, 2016

St. Louis, Missouri

The



*Experience a
Franciscan
Renaissance*

As St. Francis gathered the friars for a Chapter of Mats, the Secular Franciscan Order gathers every five years in a National Congress called the Quinquennial ("Q" for short!)

Join your brothers and sisters!

Rediscover the Franciscan charism and enjoy new growth and fruitfulness in your vocation.

Share your joys and your insights as we look forward to future endeavors as a National Family.

*Prayer
Celebration*

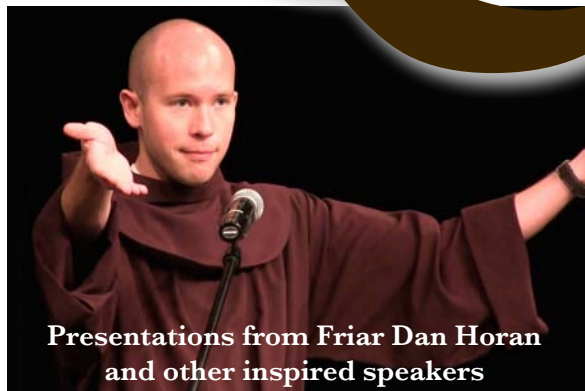
Renewal

Growth

Learning

Fraternity building

A rebirth of joy in your vocation



Presentations from Friar Dan Horan and other inspired speakers

The Q is for all Secular Franciscans and members of the wider Franciscan family, Franciscan affiliates and Franciscan-hearted companions.

To be held at the:
Renaissance St. Louis Airport
Hotel
9801 Natural Bridge Rd.
St. Louis, Missouri 63134



Website: www.renaissancehotels.com/stlsa

Just 5 minutes from the airport!

Opening Mass and Dinner on Thursday Evening, June 30, 2016

Closing Mass on Sunday Evening, July 3, 2016

Departure on July 4, 2016

*Under the patronage of Sts. Francis and Clare
and Sts. Louis and Elizabeth*

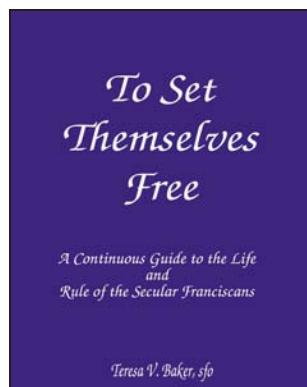
Registration and other details coming soon!



BOOK REVIEW: TO SET THEMSELVES FREE

by *Teresa V. Baker, OFS*

Reviewed by **Anne H. Mulqueen, OFS**



If you asked Teresa Baker what is the most important component of her formation book, *To Set Themselves Free*, she would tell you it is its Praxis format. Praxis is an ancient form of Greek learning. Its purpose is to effect a change in social and political spheres. She chose this particular mode of formation from the exhortation of Article Four of our Rule: to go from gospel to life and life to the gospel. As we know, Secular Franciscans are expected to take the Gospel message into the various arenas of our unique daily lives. Teresa believes each of us will share the Gospel in a manner and a place and with persons that may not have anyone else to bring the Gospel to them.

Each lesson begins with a Franciscan Focus that sets the stage for the lesson to come. The Reflection Questions invite the individual to enter into the story presented and then asks each to examine why the Focusing Activity affected them in the way that it did. So you can see that Praxis engages everyone present.

Then the Article of the Rule to be studied is presented with an accompanying lesson to be shared. This may be presented in various ways, depending on the fraternity and its circumstances.

The Integration and Decision Questions allow the fraternity members to share their personal insights of the material presented. The third question of this portion of the lesson calls for a commitment of each participant of how they will integrate this lesson into their living out the Gospel message in their lives until the next gathering.

To Set Themselves Free is an ideal formation guide for fraternities that have persons in both initial and ongoing formation, as there are separate questions for each level of the formative process.

Unfortunately, there is not space enough to enumerate Teresa's many past accomplishments; however I do want to tell you a bit about Teresa herself and her current pursuits.

Teresa is married to Raymond, has two adult sons and nine grandchildren. Currently, she is in the process of becoming a Spiritual Director through the Post-Graduate Certificate program at Boston College. Teresa is employed as the Adult Faith Coordinator at St. Thomas Aquinas Parish in Derry, N.H., and serves on the St. Elizabeth of Hungary Regional Formation Commission. She is also involved in Rachael's Vineyard Retreat Ministry, a healing ministry for women and men who suffer the pain of abortion. Teresa has also written a reflection on the Stations of the Cross, *Never to Be Left Alone: Walking with the Abused Jesus on the Way to Calvary*.

Copies of *To Set Themselves Free* can be purchased through:

Smoky Valley Printing,
Box 189, Lindsborg, Kan., 67456,
Telephone No. (785) 227-2364,
E-mail: lindabce@kans.com.

Giving Life to the words #540: A, B

By Lester Bach, O.F.M. CAP. Secular Franciscan Constitutions – A spiritual commentary. **NEW!**
5½ x 8½ in., 204 pgs.
#540-A 1-9 copies \$16.00 ea + S/H
#540-A 10 or more \$12.80 ea + S/H
#540-B CD-ROM (PDF) \$10.00 ea + S/H

What it takes #520: A, B

By Lester Bach, O.F.M. CAP. Seven chapters on elements of our Franciscan spirituality & Appendix. **NEW!**
5½ x 8½ in., 86 pgs.
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#520-B CD-ROM (PDF) \$8.00 ea + S/H

Seeking a Gospel Life #400: A, B

By Lester Bach, O.F.M. CAP. 5½ x 8½ in., 124 pgs.
#400-A 1-9 copies \$11.00 ea + S/H
#400-A 10 or more \$8.80 ea + S/H
#400-B CD-ROM (PDF) \$6.00 ea + S/H
Special: 1 Book & 1 CD-ROM \$15.00 + S/H

Elements of Formation #106

8½ x 11 in., 44 pgs.
#106 1-24 copies \$5.00 ea + S/H
#106 25 or more \$4.00 ea + S/H

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

Lester Bach, O.F.M. CAP. 5½ x 8½ in., 520 pgs.
#200-A 1 or more copies \$12.75 ea + S/H
#200-B CD-ROM (PDF) \$12.50 ea + S/H

Ven A Ver #203: A, B

Orientation & Inquiry in Spanish, by Bach & Baker.
5½ x 8½ in., 115 pgs.
#203-A 1-9 copies \$13.00 ea + S/H
#203-A 10 or more \$10.40 ea + S/H
#203-B CD-ROM (PDF) \$8.50 ea + S/H
(English language version is now out-of-print)

Pick More Daisies #109

Ongoing Formation for Secular Franciscans, by Lester Bach, O.F.M. CAP. 5½ x 8½ in., 256 pgs.
#109-A 1-9 copies \$14.00 ea + S/H
#109-A 10 or more \$11.20 ea + S/H
#109-B CD-ROM (PDF) \$10.00 ea + S/H

Handbook (Rev. 2012) #231: A, B For Spiritual Assistance to the SFO

By Lester Bach, O.F.M. CAP. Fully revised in 2012.
8½ x 11 in., punched for 3-ring binder, 90 pgs.
#231-A \$16.00 + S/H
#231-B CD-ROM (PDF) \$10.00 + S/H

To Set Themselves Free #221: A, B

By Teresa V. Baker, S.F.O., 8½ x 11 in., 284 pgs.
#221-A 1-9 copies \$27.00 ea + S/H
#221-A 10 or more \$21.60 ea + S/H
#221-B CD-ROM (PDF) \$14.00 ea + S/H

Guide for Franciscan Youth/Young Adult Ministry #108

2006 Upgrade. 8½ x 11 in., 84 pgs.
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#108 10 or more \$8.00 ea + S/H

Franciscan Journey #501: A, B

By Lester Bach, O.F.M. CAP. A new SFO formation book for use in the USA, covering Orientation, Inquiry and Candidacy. 5½ x 8½ in., 375 pgs.
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#501-A 10 or more \$14.40 ea + S/H
#501-B CD-ROM (PDF) \$11.00 ea + S/H

Handbook for Secular Franciscan Servant Leadership #105: A

An aid for those who wish to improve their service.
8½ x 11 in., 130 pgs.
#105-A 1-9 copies \$20.00 ea + S/H
#105-A 10 or more \$16.00 ea + S/H

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

#101 Francis of Assisi; #121 Clare of Assisi; #131 Franciscan Prayer; #141 Franciscan View of Christ; #151 Franciscan View of Mary; #161 Peace & Justice; #171 Care of Creation; #181 Work & Spirituality; #191 Vision of Youth; each 8½ x 11 in., 4 pgs.
#102-A set of 9 \$7.00
#102-A additional sets \$3.00
#102-A singles or mixed, 50-100 \$.35 ea
#102-A singles or mixed, 101-250 \$.30 ea
above prices include S/H
#102-B CD-ROM (PDF) \$8.00 + S/H

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

By Lester Bach O.F.M. CAP. An ongoing formation book for Secular Franciscans. 5½ x 8½ in., 146 pgs., plastic coil binding.
#304-A 1-9 copies \$15.00 ea + S/H
#304-A 10 or more \$12.00 ea + S/H
#304-B CD-ROM (PDF) \$9.50 ea + S/H

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

By Niebuhr, Ryder, Fedor, SFO. Time and talk study guide. 5½ x 8½ in., 88 pgs., plastic coil binding.
#306-A 1-9 copies \$14.00 ea + S/H
#306-A 10 or more \$11.20 ea + S/H
#306-B CD-ROM (PDF) \$9.00 ea + S/H

Franciscan Family Connections #308: A, B

By Lester Bach, O.F.M. CAP. A preparation book designed to form people who serve as regional or fraternity Spiritual Assistants, 5½ x 8½ in., 185 pgs., plastic coil binding.
#308-A 1-9 copies \$15.00 ea + S/H
#308-A 10 or more \$12.00 ea + S/H
#308-B CD-ROM (PDF) \$9.50 ea + S/H

A History of the Secular Franciscan Order in the United States #410

Volume I, 1917-1942. 5½ x 8½ in., 450 pgs.
Volume IIA, 1943-1978. 5½ x 8½ in., 506 pgs.
Volume IIB, 1943-1978. 5½ x 8½ in., 496 pgs.
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#410 1-9 copies, one volume ... \$20.00 ea + S/H
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Guidelines for Initial Formation, SFO #107: A, B

Guía Para la Formación Inicial en la Orden Franciscana Secular de los Estados Unidos. Prepared by the National Formation Commission! 8½ x 11 in., 84 pgs.
English Language:
#107-A 1-24 copies \$5.00 ea + S/H
#107-A 25 or more \$4.00 ea + S/H
Spanish Language:
#107-B same prices as above

Life-Giving Union #112

SFO Spiritual Assistants Course. A year long correspondence course prepared by the Conference of National Spiritual Assistants. 5½ x 8½ in., 73 pgs.
#112-A (2005) \$5.00 ea + S/H

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

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#302-A 1-9 copies \$16.00 ea + S/H
#302-A 10 or more \$12.80 ea + S/H
#302-B CD-ROM (PDF) \$11.00 ea + S/H

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

SHIPPING/HANDLING

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Item #410: 1st copy add \$7.00, each additional add \$2.50;
All other items: 1st copy add \$5.00, each additional add \$1.00

Order from: Smoky Valley Printing, Box 189, Lindsborg, KS 67456
785.227.2364, Fax 785.227.3360, E-mail lindabce@kans.com

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The NATIONAL FRATERNITY of the
SECULAR FRANCISCAN ORDER, USA
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**SECULAR FRANCISCAN
PROGRAM
JULY 20-24, 2015**

At the turn of the 13th century, Assisi, like the rest of Italy and most of Western Europe, was going through dramatic changes in the society. A thriving economy and prosperous commerce had brought the rise of a middle class that wanted its share of power. The alliance of the land owners and the money makers created flourishing cities, but also added to the poverty of those who held no shares in the wealth. Those in charge of the Church were too involved in those politics. The laity reacted to these unjust and unchristian developments: the penitential movement, focused on a return to the Gospel, arose. Francis, Clare and others joined it.



**Assisi in the Time of Francis:
Birthplace of the Secular Franciscans**

**A Course with
Jean-François Godet-Calogeras, PhD**
Professor of Franciscan Studies



**Meet the New Minister General of the
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participating in the program.**

**For more information on our summer programs, go to:
[http://www.sbu.edu/academics/schools/franciscan-studies/
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Conference fee: \$250.
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