



TAU-USA

**Newsletter of the National Fraternity of the Secular Franciscan Order in the United States
Summer 2007 - Issue 55**

SFO National Executive
Council:

J. Patrick Mendés
Minister

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Photo by F. Wicks, SFO

Glory to God!

**There is no need to be afraid, little flock,
For it has pleased your Father
To give you the kingdom.**

Luke 12:32

The New Jerusalem Bible



TAU-USA Staff

Frances Wicks, SFO
Editor-in-Chief
3307 Quail Meadows Dr.
Santa Maria, CA 93455
sfofrances7@earthlink.net

Julia Pearson, SFO
Human Interest Editor
Juliebird52@yahoo.com

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

M. Marko, SFO
Feature Page Editor
CAMONTCU@aol.com

Dolores Cullen, SFO
Humor Page Editor
Chaucer600@aol.com

Francine Gikow, SFO
Franciscan Living Editor
gikows@yahoo.com

Faith A. Libbe, SFO
Seasons Feature Editor
faithalibbe@juno.com

Delia Banchs, SFO
Contributing Editor
sfohelper@aol.com

Mary & Bob Stronach, SFO
Special Assignments Editors
stronach@kateriregion.org

Fred McCarthy, SFO
Cartoonist

Dan Mulholland, SFO
Webmaster, Photographer
dannymai@aol.com

Send address changes to:
Marjo Gray, SFO
Subscription Coordinator
1233 Corte Cielo
San Marcos, CA 92069
marjogray@cox.net and
Robert Herbelin, SFO
Data Base Administrator
21010 Union St.
Wildomar, CA 92595
rherbelin@juno.com

Lester Bach, OFM Cap
Spiritual Assistant
lbfmcap@aol.com

Clare McCluggage, SFO
Liaison
2019 NE 179th St. Apt. # T92
Ridgefield, WA 98642
360-576-6524
claresfo@comcast.net

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

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

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

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

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

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

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

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

TAU-USA Website:
nafra-sfo.org/tau-usa.html

TAU-USA Summer Cover



The Red White and Blue Tau
pictured on the cover was
handcrafted by
Eugene F. Caudill, SFO

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Summer Blessings

The Lord bless and keep you and your loved ones healthy, happy and safe. And no matter how old or how young you are, may this be your best summer yet! May the Lord Himself handpick some of you to attend the Quinquennial Congress by providing you with the time and finances needed, so that you can experience first hand the spiritual blessings that He gives at such gatherings and the sheer joy of praying, studying, and being with so many brothers and sisters from across the Nation.



We Are Having a Family Reunion And You Are Invited...

Dear Franciscan Family,

Excitement is in the air! Every 5 years we have the opportunity to have a “family reunion” and we are always filled with anticipation. To be honest, the best part of any “Q”, and I’ve been to a few over these last 46 years, is getting to see the brothers and sisters from across the country that we have met at previous Q’s and, perhaps, share a meal, or an evening social.

Our speakers will enlighten us; challenge us; affirm us. Our liturgies will inspire us and broaden our horizons, as we participate in the Masses of the various Rites of our Church.

We welcome the International Councilor, Doug Clorey, OFS, from Canada, as the personal representative of our Minister General, Encarnacion del Pozo, OFS. Doug will bring greetings from our International Presidency (CIOFS), and share the joy of our family gathering with us.

All of our National Spiritual Assistants will be with us and you will have the opportunity to visit with them. I’ll bet you could even get Fr. Lester Bach, O.F.M. Cap. to autograph his most recent book for you!

Certainly the Festival of Cultures, a “don’t miss” event, will entertain us and delight our senses.

I look forward to seeing you and getting to meet as many of you personally, as I can.

See you in Pittsburgh!

Patrick Mendés, SFO
National Minister

My Brothers and Sisters in St. Francis,

On behalf of the Conference of National Spiritual Assistants, I invite you to attend the Quinquennial Congress, a time to gather for prayer, community, and celebration. We will come together in the same spirit that Francis had with his brothers. In the early days of the Order Francis, after he had sent out his friars two by two from the Portiuncula to preach, longed to see them again. His friars longed to be with him as well. They were united by a common purpose and by love for one another. From that moment on, they came together often to pray, to enjoy fraternity, and to celebrate their life together. We continue this dynamic of going forth and coming together in our friaries, our convents, and our fraternities. The Quinquennial Congress now affords us an opportunity to gather together on a National level to meet other Franciscans, to pray together, and to celebrate our Franciscan spirit of love.

In the same way that Francis taught his friars when they gathered, we will have the opportunity to learn about multiculturalism, the reality in which we find ourselves today in the United States, and in the Order. We are called to live together peaceably in our neighborhoods, in our churches, and in our fraternities despite our racial and ethnic diversity. This is the message of the Kingdom that Jesus preached and we Franciscans have committed ourselves to live this Gospel.

Come join us in Pittsburgh! Let us gather as brothers and sisters in a National Fraternity of Franciscans witnessing to the world our joy, our spirit, and our love.

Fr. Bart Karwacki, OFM Conv,
CNSAPresident-in-Turn



Quinquennial Prayer

By Anne Mulqueen, SFO

Sometimes, Lord,
We forget that each of us has been selected
And set apart for your purposes.
We get so involved in the details of life
That we forget the purpose of life.

Lord Jesus, you fulfilled your purpose
When you revealed the good news of
God's love, pardon, and promise of eternal life.
You became one of us - lived, died, and rose again
So that one day we may live eternally with you.

Protect us from temporal concerns that cloud Our
eyes and prevent us
From recognizing You in everyone, everything
And every circumstance;
How gentle You are - You never coerce
You stand waiting for our knock and too often
We don't hear you.

As we approach our July celebration
Of God's diverse creation,
May we adopt the words of Jesus as our own and
Love one another, as You have loved us.

Amen

Quinquennial

By Lester Bach, OFM Cap
Conference of National Spiritual Assistants

It is a delight, every five years, to have the opportunity to share with one another at the Quinquennial. Over and above the talks and displays are the Franciscans who gather. Perhaps our interaction is the most delightful part of the week. The talks and workshops certainly are good for us. But it finally boils down to seeing one another. Anyone who would miss this opportunity misses something very precious in our National SFO life.

We choose people to talk with; people to listen to, where to enjoy companionship, when to pitch in to help make things go well. What we miss if we are absent is just too important to let anything keep us away. If we could come and do not, think of all the people you miss, the conversations you miss, the fun you miss, the learning you miss. There is enough variety among the speakers to touch us in some way. Every five-year gives us this opportunity. Don't miss it! You'll feel a bit isolated, if you could come and failed to do so.

In the long term your presence means you contribute to what happens at the "Q." It is another contribution you make to Franciscan life. So bring a positive attitude. Come with a live spirit. Be ready to enjoy a week with friends. Bring a voice for singing. Bring a prayerful spirit for praying. Bring an open spirit for learning and sharing. Discover talents in others you never knew about. Perhaps even some of your gifts that have been hidden for a while. Then go home and share with the folks who couldn't come.

We expect to see you in Pittsburgh. Don't let anything keep you away from our five-year family gathering!

May our gathering be a new Pentecost!
Pour out your Spirit on the young and the old
And mold us into prophetic people.
Bless and sanctify your people
And plant seeds of respect
and love in our Hearts...

By Anne Mulqueen, SFO

QUINQUENNIAL

Keynote Speaker:

Fr. Eric Law

An Episcopal priest - and Missioner for the Congregation Development in the Diocese of Los Angeles and featured at conferences sponsored by the U.S. Council of Catholic Bishops Fr. Law is the author of books including, "The Wolf Shall Dwell with the Lamb," (on Spirituality for Leadership in a Multicultural Community), will address the Congress theme: *Multiculturalism*.

Workshops Speakers:

Patti Normile, SFO

Author and Teacher - *Care-giving and the Elderly*

Ed Shirley, SFO

Professor of Theology, St. Edwards University in Austin - *Spirituality in Today's Secular World*

Ron Pihokker, SFO

Director of Catechetical Studies, Archdiocese of New Jersey - *Secular Franciscans and the Catechetical Ministry*.

Javier Orazco, SFO

Chaplin at DePaul University - *Francis, Divine Providence and Our Secular Life*

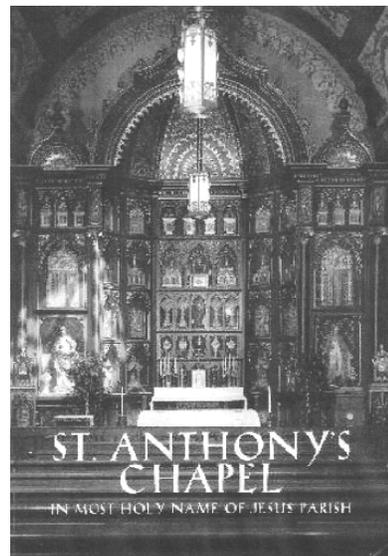
PITTSBURGH ATTRACTIONS

The Strip - A historically significant Pittsburgh strip of land a few blocks from the Allegheny River. The streets, and side streets, include shops, restaurants, art studios and historic sights. For more information, Google *Pittsburgh Strip*.

The Museums - The Carnegie Museum of Natural History, and the Andy Warhol Museum. For further information, Google: *Pittsburgh Museums*.

Pittsburgh Brewing Company - Tour the home of Iron City Beer, a beer with a distinctive Pittsburgh flavor. Google: *Pittsburgh Brewing Company*.

St. Anthony Chapel - The Chapel is famous for its near life size wood carved statues of the Stations of the Cross, imported from Germany, and its 4200 relics. The Chapel is a virtual reliquary. Tours: Sunday Afternoon at 1, 2 and 3 PM. For further information Google: *St. Anthony Chapel Pittsburgh*.



Chapel of Relics

QUINQUENNIAL CONGRESS REGISTRATION FORM

JULY 3-8, 2007

Opening Mass on Tuesday, July 3 at 7:00 pm
Congress Concludes Sunday, July 8 at 1:00 pm

Important Instructions:

1. Please PRINT all information clearly.
2. Only one participant or married couple per Registration form.
3. Payment must accompany this form
4. Make your check for registration and meals payable to NAFRA.
5. Mail this form with payment to:
Dennis W. Ross,
NAFRA Treasurer,
8933 Trailwood Court, Mentor OH 44060-2131
d_ross@oh.rr.com
6. Hotel reservations must be done separately by each person. Please make your own reservations with the Hotel (See right side of page).

PLEASE PRINT CLEARLY:

Title First Name(s) Last Name

Address City

State Zip Country

Home Phone: Work Phone: E-Mail Address:

Early Registration:
of people ___ x \$ 110 = \$ _____

After May 10, 2007 the registration is \$ 150 per person.
Meal Plan: Tuesday Dinner through Sunday Breakfast

of people ___ x \$ 150 = \$ _____

If received by May 10, 2007: TOTAL = _____ \$ 260 per person

If received AFTER May 10, 2007: TOTAL = _____ \$300 per person

The Radisson Hotel Pittsburgh Green Tree
101 Radisson Drive
Pittsburgh, PA 15205
Telephone: (412) 922-8400
www.radisson.com/pittsburghpa_greentree

NAFRA has arranged for a discounted room rate of \$74.00 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.

If you are interested in SHARING A ROOM and need a room mate, please contact:
Elizabeth Allen at **619-427-4613** or esasfo@pacbell.net rather than the hotel prior to June 1.

The Hotel provides free shuttles to and from the Pittsburgh Airport.



The Radisson Hotel Pittsburgh Green Tree

HOTEL NICETIES

- Comfortable Beds
- Morning Coffee in Room
- Liturgies, Assemblies, Meals and Socials, All in One Place - No Distant Walking
- Air Conditioning
- Early Morning Dip in Heated Pool, or Evening Sauna
- Internet Access

QUINQUENNIAL SCHEDULE

July 3 Tuesday

Arrivals all day.

Hotel Registration after 12:00

- 6:00 Dinner
 7:00 Introductions and announcements by the National Minister
 7:15 Opening Mass – Bishop Daniel Conlon, DD (Steubenville OH)
 Procession of cultures: everyone is encouraged to wear native costume or attire.

July 4 Wednesday

- 9:00 Morning Prayer – Announcements
 10:00 Keynote speech – Fr Eric Law - one hour, followed by short period of questions

- 2:00 Congress Fraternities
 2:00 CNSA: Conference of National Spiritual Assistants sessions
 4:00 Mass – Korean language – Fr Francis Kim, OFM
 6:00 4th of July Dinner celebration
 7:30 Social – Hospitality Rooms

July 5 Thursday

- 9:00 Morning Prayer (Philippine*) – Announcements (* Morning Prayer Thursday & Saturday will be primarily in English, but with song, Our Father and closing prayer in the indicated language.)
 10:00 Major speech – Fr Eric Law - one hour, followed by short period of questions
 2:00 Congress Fraternities (and CNSA: Spiritual Assistant sessions)
 4:00 Mass – Indian, Syro-Malabar Rite – Fr Peter Vettickanakudy, OFM Cap
 7:30 Festival of Cultures – Part 1- Multicultural Commission and Fr Eric

July 6 Friday

- 9:00 Morning Prayer – Announcements
 10:00 Workshops – not on theme – 5 venues - one hour plus questions:
 1. Patti Normile, SFO: "Care-giving and the Elderly".
 2. Ed Shirley, SFO: "Spirituality in Today's Secular World".
 3. Ron Pihokker, SFO: "Secular Franciscans and the Catechetical Ministry".
 4. Javier Orozco, SFO: "Francis, Divine Providence and our Secular Life".
 5. Conference of National Spiritual Assistants: "What is Spiritual Assistance?"
 2:00 Workshops repeated – 5 venues - one hour plus questions
 4:00 Mass – Eastern Church Liturgy or Latin Mass
 8:00 Social – Hospitality Rooms

July 7 Saturday

- 9:00 Morning Prayer (Vietnamese*) – Announcements

- 10:00 Major speech – Fr Eric Law - one hour, followed by short period of questions
 2:00 Congress Fraternities (and CNSA: Spiritual Assistant sessions)
 4:00 Mass – Spanish language – Fr Moises Villalta, OFM Cap
 8:00 Festival of Cultures – Part 2 – Multicultural Com and Fr Eric – music/dancing
 July 8 Sunday
 9:00 Morning Prayer – Announcements
 10:00 Closing remarks by National Minister; Blessing and sending forth
 12:00 Lunch ("Travelers Style" bagged lunch) followed by departure

CAPACITY CROWD EXPECTED

A Large turnout is expected at both the Q C and the Youth/Young Adult Congress, which is being held simultaneously at nearby Gilmory Diocesan Center, Coraopolis, PA. Youth from all over the country are being sponsored by Regional and Local Fraternities to attend this event. Adults attending the Q at the Radisson will bring tennis shoes and socks for the youth to give to local youth, as they reach out with the charism of Saints Francis and Clare. To register or sponsor a youth (ages 16-26), contact Kathy Taormina, SFO, at 952-997-2243 and see: www.franciscanyouthusa.com for instructions. Please Note: The Schedule for Youth/Young Adult Congress is on page 21.



Youth Convention Speakers and Friends

Continuing To Build With Living Stones

By Patrick Mendés, SFO
National Minister



In March of this year, 135 Franciscans, from every branch of the family: SFO, OFM, OFM Conv, OFM Cap and friars and sisters of the TOR, as well as Ecumenical Franciscan communities, such as the Anglican/Episcopal TSSF and the Order of Ecumenical Franciscans, gathered in Baltimore to discern the possibility of a united commitment to speak as one voice (Franciscan) for Advocacy; to discuss and discern ways to bring a more visible and effective Franciscan presence to the effort of repairing relationships to establish justice in the world. The gathering represented the largest Franciscan group ever assembled in the U S, solely to discuss ways to be better advocates with persons who are poor, marginalized or victims of injustice.

What does this all mean for us? It will offer us a new and vibrant way of living out the Holy Rule, as it relates to our Apostolic Commissions. At first glance, it mirrors the friar's offices of Justice, Peace and the Integrity of Creation. This corresponds to our Peace and Justice and Ecology Commissions. This is certainly very timely, as we continue with our ad hoc Committee's study of our present model of living the apostolic commissions and how we integrate the whole of the Rule in living out our gospel journey.

The challenge of how we will collaborate with the other members of the Franciscan family, I am sure will be the topic of discussion in our regional and local fraternities. With openness to the Holy Spirit, we will discern how we can contribute to the family effort; how we will make this collaboration visible

in our local fraternities, as well as regionally and nationally.

We are sailing into new waters, but we do so with confidence and with a renewed commitment to our fraternities and to our larger Franciscan family.

More exciting news! The Formation Commission is hard at work, preparing the National Workshop for Regional Formation Directors, this coming January. This exciting new program will focus on giving the Regional Ministers the tools to help local fraternity formation directors grow and become confident in their roles. While the focus will be primarily on initial formation and the discernment process, on-going formation of the Professed will also be addressed. This workshop promises to be stimulating, challenging and fulfilling. I urge the Regional Formation Directors to plan to attend this workshop.

All of these wonderful goals can and will be accomplished, as we commit to become the living stones for the heavenly builder. Let's approach these new initiatives with enthusiasm, confidence and openness, secure in the knowledge that the Holy Spirit lights our way.

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

Vision Statement of the Franciscan Family

Adopted March 9, 2007

We Franciscan brothers and sisters, Religious and Secular, from throughout the United States, gathered together in Baltimore, MD to discern the possibility of a unified Franciscan Voice for justice. With great concern for dehumanizing issues in our society, we recognized trends contrary to our calling as followers of Christ. We see that we have the power to effectively advocate for the redistribution of resources, the responsible care for creation, and the healing of relationships within the Franciscan Family, the Church and society. To these ends, we commit ourselves and call all members of the Family to speak with one Franciscan Voice to effect the transformation of national social policy. By walking with our brothers and sisters who are poor and marginalized, we intend to advocate for peace and to reaffirm the dignity of all creation.

Straub's Lorica

Classic Franciscan

By Julia Pearson, SFO
Juliebird52@yahoo.com

During ancient times, a lorica was a mystical garment that was believed to protect the wearer from danger and illness, as well as guarantee a swift entry into heaven. In the midst of such medieval lore, Francis of Assisi surrounded himself and his rag-tag followers with the gallantry of knights and pursued a mystical union with Lady Poverty.

Today, author and filmmaker Gerard Thomas Straub, courts the same lady love of Franciscan mythology. Using the camera lens, Gerry finds her dreadful beauty in the faces of the poorest of the poor around the globe and close to home.

Just as Francis was divinely led to rebuild the church of San Damiano, the same still small voice found Gerry Straub sitting in an empty Italian sanctuary and told him to rebuild his life. Straub recorded the story in the book he wrote, *The Sun and Moon Over Assisi* (St. Anthony Messenger, 2000). In 2001, it was named the year's Best Spirituality Book by the Catholic Press Association.

Struggling with the subject of poverty and how it could bring meaning to his life, Gerry asked the head of the Friars Minor in Rome if he could live with the friars as they worked with the poor. He would produce a photo-essay of the Christian response to poverty. Within several short weeks, Gerry began, what is now his lifework in Calcutta, India. Over the next fifteen months, images of the destitute that were photographed in thirty-nine different cities in eleven countries, peopled his haunting volume *When Did I See You Hungry?* (St. Anthony Messenger, 2002).

Just as the little poor man of Assisi discovered that his calling to "rebuild the church," meant more than the

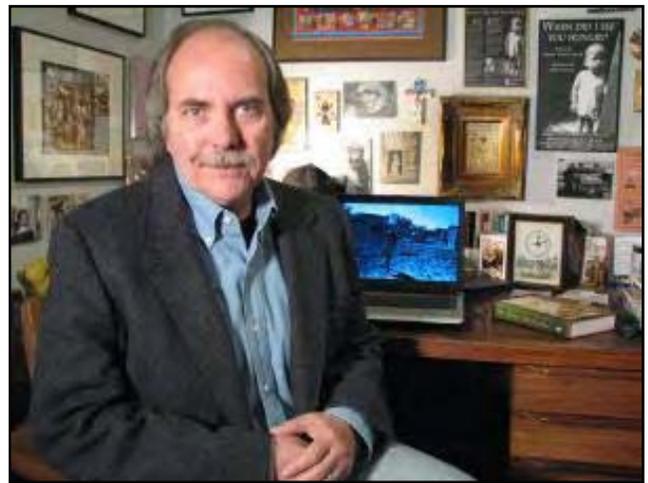


Photo by Jeremy Seifert

Gerry Straub in his office

caved-in ruins of the San Damiano chapel, Gerry Straub's call was to rebuild lives other than his own - the lives of the disenfranchised. Like Francis, Gerry would use the vernacular medium of the marketplace.

His chosen art - film - would creatively and prayerfully be empowered for this purpose. In January of 2002, The San Damiano Foundation was formed to provide the necessary resources.

Film entertainment was Gerry's career road from the time he was a teenager landing a dream summer job after his 1964 graduation from a Catholic high school.

For four solid weeks he was to go into CBS in New York and answer inquiries for tickets to the Beatles appearance on the Ed Sullivan Show. The eager young man finished the job in half the time and spent the remaining time soaking up the starry magic of a television studio. He was noticed by others, and what followed replaced a traditional college education. He learned the television and film business in an executive training program from the inside out. Success pursued Gerry, and he in turn pursued success. He produced dramatic television series that have aired on CBS, NBC and ABC, including the universally popular General Hospital. His resume includes a nationally syndicated magazine show that he wrote and produced, as well as an internationally syndicated soap opera that he created.

Today, Gerry relies on what he describes as "radical dependence on God" for everything. Beginning the day in God's presence with the Liturgy of the Hours, he waits in the silence for divine direction to plot his day's activities. As the hours unfold, the Jesus Prayer is as close as his own breath while he works to film the poorest of the poor, the imprisoned, sick, and forgotten. He breaks all modern rules for his art: no commercials, for example, and putting "real time" into his films, making them lengthier than current entertainment films. He honors the integrity of the subjects, as well as respecting the viewer. The finances of the Foundation are squarely in the hands of God's economics, faith that the shortfall each month does not hinder the work of the Foundation, and that God's people will (and do indeed!) provide. The primary way The San Damiano Foundation "puts the power of film at the service of the poor" is to give charitable organizations featured in the films a powerful fund-raising tool. But of almost equal importance is the educational value derived from showing the films at churches and schools. Professed into the Secular Franciscan Order on November 13, 1977, Straub's films are part documentary and part meditation, paralleling the twin Franciscan elements of action and contemplation that are found in the balancing paradox in the spirituality of Saints Francis and Clare. The San Damiano Foundation strives to put the power of film at the service of the poor. *When Did I See You Hungry?* is the film version of his second book and is narrated by Martin Sheen. Recalling the fear in St. Francis's life transformed to holy joy, *Embracing the Leper* describes the work of a Secular Franciscan who brings aid to the lepers and the poor of the Amazon region of Brazil. The sanctity of silence in the spiritual life is in the visual meditation: Holy Pictures. *Rescue Me!* highlights the reality of the homeless in the Skid Row section of Los Angeles. The brutality experienced by undocumented migrants from Central America and Mexico is the subject of *Endless Exodus*. Scenes from the first five films form the montage: *Poverty and Prayer*. *The Patients of a Saint* tells the inspirational story of an American doctor who opened a home and clinic for chronically ill and impoverished children of Lima, Peru. *Room at the Inn*, the story of the St. Francis Inn in Philadelphia, is Straub's personal favorite. It has transformed everyone involved in its making, as well as anyone who views it. To date, the foundation has produced ten films. To date, the foundation has produced ten films. The San Damiano Foundation web site is at: www.SanDamianoFoundation.org



-- Photos by Gerry Straub

Two girls in a slum in Bangalore, India, in 2000

Christ be with me,
 Christ within me,
 Christ behind me,
 Christ before me,
 Christ beside me,
 Christ to win me,
 Christ to comfort
 And restore me.
 Christ beneath me,
 Christ above me,
 Christ in quiet,
 Christ in danger,
 Christ in hearts of all
 That love me,
 Christ in mouth of
 Friend and stranger.

From St. Patrick's Lorica by Cecil
 Alexander

Little Weeds

#1

WHO'S REALLY IN CONTROL ...

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

They say there are three kinds of people in the world: those who make things happen; those to whom things happen; and those who stand around wondering, "What happened?" I fall into the second category. All my life, I've been the victim or beneficiary of circumstances – I get happened to. Of course, through no doing of my own, my life is going pretty well right now. I'd be silly to get involved – I'd probably just mess it all up. So I'll sit back and let it continue to happen to me.

As a result of the foregoing, I've never felt terribly in control. Not out of control, mind you, just never in it. At the same time, I knew *someone* was in control.

Nonetheless, I've apparently felt in charge at some times because I've had those rude awakenings where I suddenly came face to irrevocable face with the fact that I wasn't pulling *any* of the strings. And I guess for those who seem to be in charge all the time (and probably think they are), such an experience is even more of a jolt. No one who's used to putting their foot down likes having the rug pulled out from under it! Yet it's just such an experience that can enable a person to get a really good handle on their life.

Bottom line: God's in charge. And I doubt anyone of us would disagree with that. But it's not unusual for us to come to the conclusion, albeit subliminally, that, somehow, we're equal partners with Him. Like, He's in the Home Office, and we're running the Branch Office. And then, BLAM! Something totally unexpected happens – something WE would never let happen if we were in charge - something that reminds us we never had that much say to begin with.

For many people, that's when they turn to God, when they realize they're not in control. Of course, for some, it's just a matter of their not being in control *this* time. But once they get back on their feet, it'll be business as usual, and they'll be back in

command. And what could be an opportunity for them to get closer to God will slip through their fingers. They just won't get the point. Perhaps, they never will.

But if you're in touch with God on a regular basis, a seemingly catastrophic event can be strengthening rather than devastating. It can change your life for the better. But you have to be able to admit – and accept – that you will never be totally in charge. "Let go and let God" has to be more than a bumper sticker.

This letting go, however, doesn't mean you sit back and wait for God to do it. I didn't mean to imply by the first couple of paragraphs of this that I don't take an active part in my life. I've been rolling with the punches, true; but rolling is just another way of getting from here to there. I have progressed. True it wasn't my doing any more than it was the pot of clay's doing; on the other hand, I did not remain a silly lump of clay. I allowed myself to be molded. (OK, who said "into a silly pot . . . ?")

You say, "See ya next week." Your friend responds, "God willing!" She may say it half jokingly, but God never does. If it does seem like we're running our lives, it simply means our will is running parallel to God's. He's pulling the strings; but we're reaching for those same strings and, silly humans that we are, we think we're the ones actually pulling 'em.

Sometimes, when you're sitting still, you'll find thoughts are coming to you – thoughts seemingly not of your own invention. They may follow a prayer on your part or perhaps you're dozing off. It may seem like a revelation, or it could be so subtle you just quietly become aware of it. But if you're open to it, sooner or later, you'll realize that God's just saying, "Don't forget Me."

So we do have some say in our lives: it's up to us to choose to accept God's will. Francis



went all out in that direction, totally sublimating himself and his will. We probably won't ever reach that level. But letting go and letting God is very Franciscan. And paradoxical though it may seem, once you've surrendered to God, you've won!



Humor

By Dolores Cullen, SFO

Give me a sense of humor, Lord...

"Each person should have a dictionary."

I seen a sign that says that in a bookstore once. But I figger every *house* oughtta have one - maybe two. With our house, three grown-ups, seven kids and Gramma - who ain't a child nor an adult anymore - where'd we put all them books? Now two is handy, specially two of them big fat ones, if ya got two younguns, under five to heist up at Sunday dinner. Them fat books lift 'em jest enuff—but be sure they's potty trained, o'course.

'Nother handy way to use 'em is pressin' leaves or flowers. Ya put wax paper on a page, spread the leave or whatever real nice, put another wax paper over it and close the dikshunary. Maybe sit on it once. Then, a week or so later ya got yerself a real nice flat leave or flower to paste on some pretty paper for school, or a Mother's Day present er sumthin'.

Then they's hidin' money. Gramma use to put a ten dollar bill where it says "money." She figgered she'd find it easy when it come time to pay the C.O.D. on the elixir she always ordered. When she went fergitfull, she looked by "dollar" and it wasn't there. She got all huffy and spishus of everybuddy. The very next week, when Clara May, my oldest, was checkin' for the vilets she set 'tween the pages, she found the \$10. I never said nuthin' to Gramma 'cause that elixir made her do funny things and I's just as glad when they wasn't none.

And when my Bonny Jean was ten years old, she figgered on bein' a movie star, so she'd practice walkin' with a book on her head. 'Course she didn't use our fat dikshunary 'cause it would have kinked her neck some. But if ya got a medium size one, it's real good for learnin' to walk head up.

And all my kids, when they's six or seven or so, use the big dikshunary when they's got a loosetooth. Ya tie yer string 'round the tooth, tie the other end 'round the book, with 'bout three or four feet of string between. Then ya stand real still by the eatin' table, close yer eyes, and say "Ready." One of the other younguns shoves the dikshunary quick-like 'cross the table. Swish! When it drops off the other side, the tooth snaps right out. 'Course I

make 'em put a pillow on the floor for the dikshunary to fall on, otherwise it's real hard on the binding.

I generly keep ours in the kitchen. Like I said 'bout Sunday dinner. It he'ps when I need to git stuff from the top she'f in the pantry; it's just right fer standin' on. Or, when I let a pot cook dry and the kitchen gits smoky, it's heavy enough to prop open the back door while the twins wave dish towels till the smoke's gone.

Now, I learned that dikshunaries was imvented when they was no radio, 'n' no TV—*long* time ago. These modern imvenshuns need a new idee that works like a dikshunary only differnt. See, if yer readin' along in today's paper, fer 'zample, and ya come to a big word like "lubricashun" or "catastrofy" ya get yer dikshunary and it tells ya what it means. Now, here's the problem. Yer listenin' to Genral Hospital, say, and the doctor tells Jeena she's gonna die 'cause of somethin', and he says this big word. I ain't never gonna know why she passed on. My old-fashun dikshunary's no good at all 'cause ya can't look fer a word if ya don't know how to spell it! But that don't matter none. It's still good to have a dikshunary, maybe even two, 'round the house, 'cause they's good for so many other things.

BROTHER JUNIPER



By Fred McCarthy, SFO

- Is there another word for synonym?
- Don't use a big word where a diminutive one will do.
- YAWN--An honest opinion openly expressed.

Reflections on Fraternity

By Francine Gikow, SFO
Franciscan Living Editor

One of the biggest challenges facing new Candidates to our order, I believe, is the importance of fraternity. In fact, I myself remember hearing that a Secular Franciscan Fraternity was not just a club or church group, but rather a lifelong community. Since I had no previous knowledge of this type of group, I found it difficult to understand the difference.

Now after living in fraternity for over 22 years, this concept is finally dawning on me (ok, so I'm a little slow). I only now realize how special my brothers and sisters in fraternity are when I look back through the years.

I remember Anna, when I was only a fledgling in initial formation. Her wisdom inspired me! On a Day of Recollection, her insight on her relationship with God was summed up in one word, "intimacy." Now doesn't that say it all? She was such a down to earth role model for me of holiness- I still pray to her in heaven.

I also remember all of the wonderful women who accompanied me when I was adopting my daughter and struggled with me through a difficult pregnancy and finally rejoiced with me over my children. They not only accepted my children, but also welcomed them at our meetings!

Stories like these are not uncommon in fraternity. Each brother and sister is special and adds to the journey. It is only in hindsight that I realize that fraternity *is* a privileged place! The sharing and support found in fraternity is irreplaceable! Fraternity keeps us motivated. It keeps us directed to the One who is most important in our lives. It supports us, cherishes us and nourishes us. Yes, it is demanding at times, but isn't anything that is worthwhile demanding? It is a place where you can be accepted and loved for who and what you are...a child of God.

Attention All Poets!

You are cordially invited to enter the TAU-USA Poetry Contest from now, until October 1, 2007. First Place winner will be published in the winter issue of the TAU. All other entries will be filed for possible inclusion in other issues of TAU-USA and will not be returned. You may still submit your poem to other places.

Contest Rules:

- Send your poems by postal mail only. No E-mail entries will be accepted.
- Do not put your name on front of the poem. Please put your name and address on the back page of your poem.
- Poems may be on any topic of interest to Seculars. Poems may be serious or light. Poems may be on winter, spring, summer, and fall topics, since our issues are seasonal. Poems may be any length, but shorter ones are preferred.



Photo by William Wicks, SFO

A Purple Water Lilly

The wind blew!
The leaves parted
And an old bull frog darted.

Then lo and behold
From way down deep
A purple flower
Took a peek...

From way down,
Somewhere -
Between the wind
And the leaves.

Frances Wicks, SFO



CNSA News & Views

Reports - Information - Recommendations - Reflections
For Spiritual Assistants & all Franciscans



Lester Bach OFM Cap

HOSPITALITY

Franciscans are hospitable to all people. Jesus' words offer some advice to gospel people:

If you love only those who love you, what reward can you expect? Even the tax-collectors do as much as that. If you greet only your brothers, what is there extraordinary about that? Even the heathen do as much. There must be no limit to your goodness, as your heavenly Father's goodness knows no bounds.

Matthew 5:46-48

Franciscans offer hospitality mixed with respect. What makes life difficult is dealing with folks we may not like or understand. We listen to their words. We work to understand their heart. We look to gain from the wisdom they share. Through direct communication we get to know the person and his/her heart. Relying on rumors or hearsay is not our way of "knowing" someone's heart.

In reality, if we are fearful or arrogant, our attitude does not build on gospel ideals. We may believe only what confirms our opinions rather than actually "hearing" the input of another. We are human, protective and sometimes fearful of fresh ideas that are new to us. Franciscans, *with a gentle and courteous spirit accept all people as a gift of the Lord and an image of Christ.*

SFO Rule #13

The Holy Spirit is present to us. As a community the Spirit guides us. We discover good in people and look to enhance that goodness. We recognize that we may not always agree with one another. But we find ways to dialogue and maintain a relationship as friends. This is nothing new for Franciscans.

Franciscans accept this as their normal reaction to building relationships among all people.

... bearers of peace which must be built up unceasingly, they should seek the ways of unity and fraternal harmony through dialogue, trusting in the divine seed in everyone and in the transforming power of love and pardon.

SFO Rule #19

SPIRITUAL ASSISTANCE

Franciscan Family Connections is a freshly developed training book for regional and local spiritual assistants. It supplants *Life-Giving Union* and covers considerably more practical elements of spiritual assistance to the SFO.

Both on the local and regional level, there is a need for SA's. Regional and local councils should not wait until the last minute to seek a SA. *Good planning recognizes that it takes at least a year to train SA's on both levels.* Appointments usually require individuals to complete the course and be certified. Friars are expected and encouraged to read and reflect on the ideas in *Franciscan Family Connections*. The book is available from Barbo-Carlson Enterprises. (cf. back cover of TAU-USA)

Be wise in preparing for your future and your need for spiritual assistance. If you need information about SA's, check the *Handbook for Spiritual Assistance to the SFO* (2005).

A Eucharist which does not pass over into the concrete practice of love is intrinsically fragmented.
God is Love - Benedict XVI - Paragraph 14



Lucy would not be a good candidate to elect to a SFO council!

DIALOGUE

People engaging in dialogue do not attempt to control the outcome of the dialogue. Otherwise it becomes manipulation, or domination or some similar way of control. True dialogue leaves us free to listen to one another, knowing that what we achieve together might not be what we personally envisioned the conclusions to be.

It does not require us to abandon our faith nor doctrinal beliefs. Rather, it calls us to a deeper understanding of another's position without forcing our ideas on them. People are free both to express and/or accept the good in the dialogue. Forcing our ideas on others is the poorest way of evangelization and generally does not work. Gentle acceptance of the person and healthy dialogue can lead the way to a change of heart and mind. Dominating words and controlling attitudes cannot achieve much change in anyone. As Benedict XVI puts it:

Those who practice charity in the Church's name will never seek to impose the Church's faith upon others. They realize that a pure and generous love is the best witness to the God in whom we believe and by whom we are driven to love.

God is Love - Paragraph 31c

There is a billboard on Highway 51 in Madison, WI. that reads: *Live deeper. Love wider. Leave better.* It might relate to good dialogue.

Live deeper. Look beyond the superficial both in yourself and others. Discover the treasures that often remain hidden when we are flippant, arrogant, or merely concerned with appearances.

Love wider. Imitating Jesus' love includes loving enemies and those who differ from us. Narrow-mindedness and arrogance will find gospel love to be a burden. Franciscans are aware of this and avoid arrogance or narrow-mindedness.

Leave better. If we can live deeper and love wider, we will find new horizons opening to us. We discover the wonders that others possess and we share the wonders we possess. Everyone is enlivened and empowered to reflect the Gospel in better ways. Positive attitudes achieve more than condemnations can ever hope to achieve.



PROVINCIAL & REGIONAL SA's!

The "Q" is our annual meeting!

The Quinquennial IS our annual PSA/RSA meeting for 2007. The four workshop sessions offered by CNSA at the "Q" will deal with various dimensions of spiritual assistance. We hope to see you at the Quinquennial in Pittsburgh, PA.

Spiritual assistants at all levels are encouraged to join us in Pittsburgh. If you cannot make the entire "Q," come for as long as you can. Being with SFO members from around the country is special. You have an opportunity to share your gifts with them. It strengthens our family spirit. But you do have to be present to participate in that spirit.

A WORD FOR OUR TIME

At the synod of the Americas, held in Rome in 1997, the Canadian bishops, in an intervention on the topic of immigrant Catholicism in Canada, made the following statement: "In Canada we know how to be Catholic when we are poor, under-educated, and culturally marginalized; but we do not know as well how to be Catholic when we are affluent, educated, and accepted in the cultural mainstream."

... We need to model in our lives how one can be affluent, highly educated, culturally inside the mainstream, and struggling with excessive individuality within secular culture, and still be a man or woman of faith who is deeply committed inside an ecclesial community.

Secularity and the Gospel - Ronald Rolheiser OMI & other authors - Editor/ Author - Page 65

We Franciscans, like other folks, can easily be influenced by the values and general lifestyle of the country in which we live. Filled with both wonders and warts, the cultural milieu in which we live touches us. Franciscans need to sort out what is good and what is not. The Gospel and SFO Rule assist us in doing the sorting. Give both of them time to influence your everyday life.

The renunciation of the use of violence, characteristic of the followers of Francis, does not mean the renunciation of action. However, the brothers and sisters should take care that their interventions are always inspired by Christian love.

SFO General Constitutions - Article 22.3



Approaching God Through Nature

By Teresa Baker, SFO
National Formation Chair

Tbaker@aol.com

There are as many varied ways of encountering God, as there are creatures that surround us, and then some. The *Soul's Journey into God (Itinerarium)* St. Bonaventure points out that creation is the beginning of our coming to know God: Let us place our first step in the ascent at the bottom, presenting to ourselves the *whole material world as a mirror* through which we may pass over to God, the supreme Craftsman. *Itinerarium, 1.9*

While we are graced with this wondrous season of summer, with creation in bloom all about us wherever we may be, I offer you a formation activity to share within your fraternity. *Individually*, take a walk outside. Focus on one article of creation, remain with it, be present to it. What does it tell you of God? *Communally*, come together and share what and how creation has taught you about God and your relationship with Him. The responses will be as varied as the number of fraternity members you have gathered together.

St. Bonaventure felt that creation was a very powerful way to encounter God and a very available one. He encourages all of us:

Whoever, therefore, is not enlightened
by such splendor of created things is blind;
whoever is not awakened by such outcries is
deaf; whoever does not praise God because of all
these effects is dumb;
Whoever does not discover the First Principle
(God) from such clear signs is a fool.
Therefore open your eyes,
Alert the ears of your spirit, open your lips
and *apply your heart*
so that in all creatures you may
see, hear, praise, love and worship, glorify
and honor your God...

Itinerarium, 1.15

“Actions *not* Words”

By Kathy Taormina, SFO
FYFA National Chair
kltso@frontiernet.net



“Preach the Gospel, if necessary use words.”

St. Francis of Assisi

We have heard it for as long as we can remember, “*Actions speak louder than words.*” Even Christ took time out from prayer and preaching to perform miracles, *actions*, to teach the true message of the Gospel. People may forget our words misconstrue them or outright not believe them, but our actions are undeniable. With our actions we confirm the truths in our hearts and minds.

This year the FYFA presents three opportunities to initiate action:

1. **H2O Lenten Project** – in solidarity with the poor, we give up beverages and drink only water for a time, donating the money to those in need of clean drinking water. This year the donations will go to the Franciscan Mission Service for a clean water project in Cochabamba, Bolivia, South America.
2. **Y2Q Project** – donations for scholarships will enable youth and young adults from your region to participate in the Franciscan Youth Congress in Pittsburgh, PA held during the SFO Quinquennial.
3. **Footprints Ministry** – was started by an SFO who collects tennis shoes and socks to distribute to needy youth in Florida. The collection will take place at the Q and at the Franciscan Youth Congress.

For more information call 952-997-2243 or log onto www.franciscanyouthusa.com .

Franciscan Family Meeting

By Carolyn Colburn, SFO
National Peace and Justice Chair
colburn@sonic.net



An important meeting took place in Baltimore, MD March 7 – 9, 2007. Present were 135 Franciscans representing Franciscan Friars, Sisters, Seculars, and Ecumenical Franciscans. Those in attendance were the leaders of their provinces, congregations, or regions, accompanied by the peace and justice person of their group. The purpose of the meeting was to bring together a representative group of Franciscans to advocate social justice issues important in our world today.

The first day the leaders heard from speakers, who described the Franciscan vision for social and ecological transformation. The speakers included Franciscan voices from the US, Brazil, and Kenya. After each speaker, participants discussed the presentation at one of fifteen tables. On the second day, all of the participants were given an opportunity to address the group about their table conversations. They made suggestions for a statement from the group that would express the intention of the meeting. The following statement was approved by the group, after considerable discussion and reworking.

“We Franciscan Brothers and Sisters, Religious and Secular were gathered together to discern the possibility of a united Franciscan voice for justice. With great concern for the dehumanizing issues in our society, we recognized trends contrary to our calling, as followers of Christ. We saw that we have the power to effectively advocate for the redistribution of resources, the responsibility for the care of creation, and the healing of relationships within the Franciscan Family, the Church and society. To these ends, we committed ourselves and all members of the family to speak with one Franciscan voice to effect the transformation of national social policy. By walking with our brothers and sisters who are poor and marginalized, we intend to advocate for peace and to reaffirm the dignity of all creation.”

The steering committee, composed of Religious and Secular Franciscans, who organized this meeting, will continue to meet together to make sure that the

collaboration continues. There are plans to set up a center in Washington, DC, locating it among the poor of that city, which would be a gathering place for Franciscan Family advocacy.

The Secular Franciscans who were present at the meeting urge all Secular Franciscans to help make this Franciscan Family vision a reality. At one time Francis wanted to bring all of his followers, religious and secular, into one fraternity that could help to bring peace to the world. Unfortunately, he was not allowed to do this. Now, 800 year later, we have an opportunity to implement part of his understanding of fraternity. Let us seize this moment and join together as followers of Christ, Francis and Clare to help repair our broken world.

Family Faith Separations

Ken & Kim Flanagan, SFO
National Family Chairs
kfflanagan@catholic-charities.org



In dealing with family members who have left the faith there are often feelings of loss, grief and at times frustration. This can cause tension within family relationships and in some cases can even lead to family breakdown.

Sometimes it is best to just be patient...

Chapter 2:17 of the Rule states that in the family, they should cultivate the Franciscan spirit of peace, fidelity, and respect for life, striving to make it a sign of a world renewed in Christ. This may help our response to this type of family situations. Certainly our first response should be to pray, not only for our family member(s), but also for ourselves, that we might be open to the Holy Spirit in all of our responses to those members, preaching the Gospel, using words only when it is necessary. Our living out the Franciscan virtues of peace and respect will speak louder than the words in response to this situation. It is probably best to refrain from entering into dogmatic discussions, due to the fact that they usually escalate the problem. Finally, sometimes it is best to just be patient for, “We know that all things work for good for those that love Him and are called to his purpose” (Romans 8:28).



St. Elizabeth of Hungary

Sally Haddad, SFO
National Work Commission Chair
sallydhaddad@sbcglobal.net

2007 marks the eighth centenary of the birth of St. Elizabeth of Hungary, who is the patron saint of our order, and we, Secular Franciscans, are proclaiming a biennial celebration in her honor.

By the manner in which St. Elizabeth of Hungary lived she practiced the precepts of Article 16, during her time on earth even though she was probably following Article 7 of an earlier exhortation of the Primitive Rule, which states, "They are children of the Heavenly Father whose works they do." *The Rule of the Secular Franciscan Order* by Robert M. Stewart, p.152

"Whatever you do, work at it with your whole being. Do it for the Lord rather than for men." Col 3:23

When St. Elizabeth was living in the castle of Thuringia with her husband, children, and in-laws, she spent many hours caring for the sick and the poor. She did not just throw money at them. She loved the poor and the sick, and she loved caring for them. She took care of them as if she was personally caring for Jesus Christ, Himself. Many courtiers in Thuringia despised St. Elizabeth because they were afraid that she would bankrupt the country. However, her husband, Louis, who was a holy man, himself, allowed Elizabeth complete freedom to give as generously to the poor as she would like. She remained generous to the poor her whole life for as long, as she was able.

When Elizabeth became a widow and was living in Marburg, she supported herself by spinning wool for the religious, and she was very careful not to overcharge any of her customers. Also, she was never afraid to do menial work...

St. Paul tells us in Colossians 3: 23, "Whatever you do, work at it with your whole being. Do it for the Lord rather than for men," St. Elizabeth of Hungary is an excellent example of living out this passage.

Franciscan Ecology

By Ríobart É (Rob) Breen, SFO
National Ecology Member
riobart.breen@anamduan.org



When we speak of Franciscan Ecology, we want to use some common ideas and language that allow us to go from Gospel to Life and Life to Gospel to address Caring for Creation issues today. Scripture tells us that when Noah finished his great journey, God established a three way covenant: a Covenant among God, creation and humans. The divine will was the protection of humanity and Creation in all its diversity. Francis reflects this sense of stewardship in his Canticle of Creatures, and both Francis and Clare modeled lives of brotherly and sisterly love with all things animate and inanimate. Pope John Paul II called upon a new generation of Catholics to respond in the same way to the Holy Spirit's call for an "environmental vocation." The Rule of the Secular Franciscan Order, calling us to be a force for social justice and for Caring for Creation, puts us in a unique position and obligation to respond to that environmental vocation to protect the health and sanctity of the earth's creatures and ecosystems, and those people most impacted by poor environmental decisions.

The Franciscan Ecology Center has developed seven components of Franciscan Ecology:

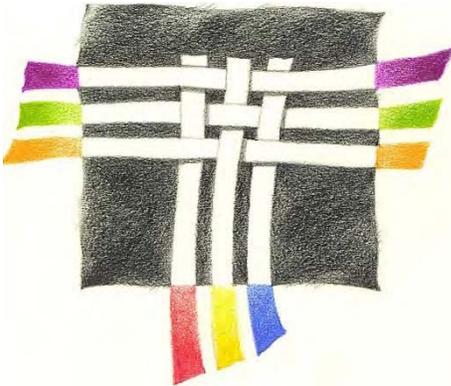
1. Eco-spirituality - connecting us with God through spiritual experiences of Creation.
2. Eco-theology - understanding our relationship with God's Creation.
3. Ecological science - understanding nature -- what St. Bonaventure called the "Book of Creation"-- to help us to know the Creator, the Writer of the Book, and to know how all the components of nature and humans work together.
4. Environmental service - projects that restore and protect the environment.
5. Sustainable environmental management - managing homes, buildings, and properties in an environmentally sustainable way.
6. Environmental Justice - understanding the links between the environmental crisis, environmental health impacts on children and the poor, and the causes of oppression and violence in abuse of natural resources.
7. Environmental Education and Leadership - education and formation for sustainable and healthy lifestyles, conflict resolution, advocacy, and civic action.

By promoting these seven applied components of Franciscan Ecology, we can take up our Franciscan environmental vocation in a concrete and prophetic way in an age that needs our Franciscan hope and Gospel vision for Creation.

INDIA: LAND OF ALL RELIGIONS

By Kay Francis, SFO

MULTICULTURAL COMMITTEE



India lies in South Asia between Pakistan, China, and Nepal, bordering the Arabian Sea and the Bay of Bengal. The population is over one billion. The people are friendly, polite, courteous, and always stretching a helping hand to others. The main foods are rice and wheat, and the majority of the population is vegetarian. Fine linen and silk are famous and the sari is the most popular dress of the women of India. The capital is New Delhi and it is a democratic nation. India consists of twenty-eight States and seven union territories. Sixteen languages are spoken, including English, which is most important language for national, political, and commercial communication. However, Hindi is the national and primary tongue. India's history goes back to 3,200 B.C. when Hinduism was first founded. Buddhism, Jainism, Sikhism, Judaism, Zoroastrianism, Christianity, and Islam all exist with-in the country today. Christians account for only 2.3% of the population in India.

Kerala is the southernmost state in India and has a literacy rate of 100 %. Here, education and medical help is free. This state is called the Land of Spices where there are tea, coffee, and rubber plantations, and where the monsoon pounds. Kerala is also the birthplace of Christianity in India where Saint Thomas the Apostle of Jesus came in 52 A.D. According to tradition, Saint Thomas evangelized

the area of Malabar, which is now Kerala. At this time, the East-Syrian Church began to exercise control over the Indian Christians, making them Syrian in rite. This is how the name "Syro-Malabar" came about. The primary language of the Syro-Malabar people is Malayalam. It is in Kerala that Saint Thomas built seven churches and converted many. He was martyred in 72 A.D on a small mountain called Mylapore near Madras. The followers of Saint Peter preached in India and missionaries from different parts of the world brought the word of God to India and baptized many. Many religious congregations found a home India and gave birth to many priests and nuns, most of whom serve different countries and many mission areas. Many pilgrims visit India to see the body of Saint Francis Xavier, whose body is displayed in Goa. Other blessed priests and nuns, such as Mother Theresa, Alphonsa, Kunjachen, and Chavara Kuriakose Alias Achen are also buried here.

The Syro-Malabar church is the major community of the ancient Saint Thomas Christians in India and is also the second largest Eastern Catholic Church in the world. Presently, there are twenty-six Syro-Malabar dioceses in India, thirteen of which are in Kerala, and one of which was established in 2001 in the United States in the city of Chicago.

India is a country rich in its culture, history, and religious background. It is a land that is a treasure to the world as a whole.



Photo by F. Wicks, SFO

HISTORY

By Bill Wicks, SFO
NAFRA Historian
sfowicks2@earthlink.net

The picture below is a copy of the Delegate Credentials for delegate Miss Daisy Buehler, who represented a fraternity in Indianapolis at the 1921 Congress held in Chicago. The official business of the national organizations was conducted at the time of those early Congresses. Miss Buehler's credentials allowed her voice and vote. Votes were usually taken by general acclamation from the assembly – there could be over 700 delegates in attendance. Business decisions made at the Congress were referred to the National Directive Board, composed of the Ministers Provincial of the existing friar provinces. In those days, the National Directive Board was the governing authority relative to all Third Order business. Today, the authority rests with the National Fraternity Council that is composed of the members of the National Executive Council, Regional Ministers and the four friar members of the Conference of National Spiritual Assistants.



ECUMENICAL

INTERFAITH/COMMITTEE

I AM REMINDED

By Ed Shirley, SFO
NAFRA Ecumenical/Interfaith Chair
elssfo@hotmail.com

In my personal and professional encounters with Christians of other denominations, I have found that sometimes, they have explored areas of Christian faith that I may have overlooked, or have, perhaps unwittingly, put on a back burner. I call this my “I Am Reminded” list.

Orthodox reminds me that the Resurrection is here and now, not just a future hope.

Anglicans (Episcopalians) remind me that it is possible to be faithful to Tradition without being slavishly bound by past forms.

Lutherans remind me that the Cross is the only way.

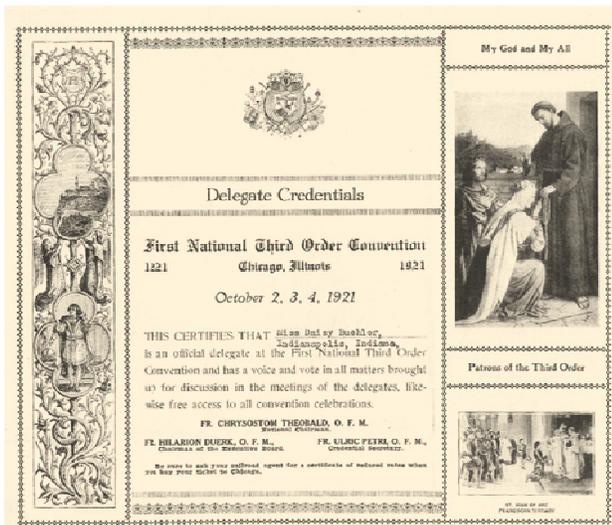
Methodists remind me that what ultimately unites us is faith and love, not precise doctrinal formulations.

Presbyterians remind me to trust in God's Providence: only God has the last word.

Baptists remind me that I must cultivate a personal commitment to, and relationship with, Jesus, and that I encounter Jesus in the Scriptures.

Pentecostals remind me that the power of the Holy Spirit to heal and to guide is essential for my Christian walk.

Quakers remind me that the light of Christ lives in everyone, and that sometimes to hear the Spirit speak, I must be content to sit in silence.



Delegate Credentials – 1921 Quinquennial Congress

(Ed Shirley is a Workshop presenter for the 2007 Quinquennial Congress. See page 3).



Quotes for Living Happily Ever After...

Gospel Living

Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – His good, pleasing and perfect will. Romans 12:1-2

Unity in Diversity

“Unity in diversity is a principle that demands of us personal maturity. We must develop the ability to tolerate the creative chaos of many voices and opinions all expressing themselves at once, to not seek control over the thoughts or behaviors of others just because they are different from us, and to listen with respect and recognize the dignity of those with whom we disagree. It is not a first principle in America that any one group gets to be right. It is a first principle that each of us, and each of our many cultures, has valuable things to say and to contribute. Allowing everyone to do so is central to our liberty, our genius, and our evolution toward greater good.

Wrote St. Thomas Aquinas, “We must love them both, those whose opinions we share and those whose opinions we reject. For both have labored in the search for truth and both have helped us in the finding of it.”

By Marianne Williamson *The Healing of America*
Published by Simon & Schuster New York, N Y

New Focus

Make others the focal point.

Give generously,
listen intently,
praise freely,
and love unceasingly
Take the spotlight off yourself
and shine it on others.

Taivs Smiley

Forgive, Forgive, Forgive

Forgive your parents,
forgive your siblings,
forgive your mate,
forgive your friends,
and forgive your enemies.
Above all, forgive yourself.

Tavis Smiley

Know Yourself

It doesn’t matter what other people say or do.

What matters is how you choose to react
and what you choose to believe
about yourself.

Louise L. Hay

Self Work

Part of working on yourself
is learning how to support another person
in being the best they can be.

Partners are meant to help each other access
the highest parts within themselves.

Marianne Williamson



Regional Roundup



Blessed Junipero Serra Region

Two Masses were celebrated for Lay Orders, like the Seculars. One was at Mission Dolores Basilica, San Francisco and the other was at St. Thomas Canterbury, in San Jose, CA.

Sixteen new members of St. Paul Chung Hasang Fraternity were professed on October 14, 2006.

Our Lady of Guadalupe Region

In El Paso, TX the Troubadors of St. Francis YOU-FRA members have been on the march. They marched in the feast of Juan Diego Parade, a Pro-Life march and have taken part in the "Don't Mess with Texas," a highway clean up program. The youth also sing and help feed the poor. After the last clean up, the group attended their annual retreat at Mt. Subasio. Jennifer Elmer, SFO is the President of YOUFRA.

St. Margaret of Cortona Fraternity in Carlsbad, New Mexico presented \$2,000 to the Poor Clares. Madelene Ferguson, SFO Fraternity Minister handed the check to Sister who was behind the window.

Epiphany Parties were celebrated in the Region by St. Margaret of Cortona Fraternity, at St. Edwards Church, where members carried the Three Kings Statues to the crèche at the offertory and at San Luis Rey Fraternity, where Franciscan from all over El Paso and Las Cruces came together to celebrate. The parties included pot luck and each attendee received a Scripture to ponder and a Franciscan Saint to imitate for the year.



Humor Presented

Fred McCarthy, SFO was "Rabbi for a Day," as he spoke at the International Federation of Rabbis Convention at the University of Miami. The Boston Irish Catholic spoke on Jewish Humor and showed his illustrations. Fred's "Brother Juniper" has been around for decades in hundreds of magazines and newspapers around the world. In his parish (Emmanuel) he is know for serving at the 8:30AM Mass and using the copy machine. In our TAU-USA Fred McCarthy is the cartoonist.

Latino Youth Receive Good Advice Through the Internet

For the past five years Fr. Maseo Gonzales, OFM Conv. has been running an on-line ministry to help teenagers and young adults, between the ages of 14 and 21 with relationship issues. He does this by blogging. See "Classic Franciscan" by Julia Person, SFO, in the next issue of the TAU for his story.

Franciscan Sisters Hold Conference

A Conference "Franciscan Gateway to Inter-Religious Experience" is planned for August 2-8, 2007, at the Portiuncula Center in Frankfurt IL. For information: Telephone Sr. Marla at 715-464-3880 or E-mail info@portforprayer.org

Father Lester's New Book is Available

Franciscan Family Connections by Lester Bach, OFM Cap, published by Barbo-Carlson Enterprises is now available. It is a preparation book designed to form people, who serve as regional or fraternity Spiritual Assistants. See back cover for more information.

FYYA 2007 Q Youth Congress Schedule

July 3	Tuesday	Arrivals all day
	6:00	Dinner
	7:00	Opening Mass - procession of FYYA with banners and ethnic dress
	9:00	Bus to Gilmary Center
	10:00	Welcoming by FYYA/Night Prayer/lights-out
July 4	Wednesday	
	8:00	Breakfast
	9:00	Morning Prayer – Cathy Kwon, YouFra
	10:00	Speaker – “The Ultimate Gathering-In” – Ashley Hautman, SFO/Lori Taormina, SFO
	12:00	Lunch
	2:00	Speaker – “Franciscan Family and the Franciscan Charism” – FYYA Commission
	3:00	Bus to Radisson Hotel
	4:00	Mass – Korean language – Fr Francis Kim, OFM
	6:00	Bus back to Gilmary Center
	7:00	4 th of July picnic/cook-out
July 5	Thursday	
	8:00	Breakfast
	9:00	Morning Prayer – Dale Anesi, SFO
	10:00	Speaker – “Franciscan Ecology” – FYYA Commission
	12:00	Lunch
	1:00	Urban Renewal Restoration/Highway Clean-up – Sr. Althea Ann Spencer, OSF
	3:00	Bus to Radisson
	4:00	Mass – Indian-Syro Malabar Rite – Fr Peter Vettickanakudy, OFM Cap
	6:00	Bus back to Gilmary Center
	7:00	Dinner
	7:30	FYYA Social/Disco Dance Music – Cathy/Ashley as DJs
July 6	Friday	Feast of Maria Goretti, patroness of youth
	8:00	Breakfast
	9:00	Morning Prayer – Ashley Hautman, SFO
	10:00	Speakers – “Youth Leadership Today and Tomorrow” – FYYA Young Adults
	12:00	Lunch
	1:00	free time/swimming/sports
	3:00	Bus to Radisson
	4:00	Mass
	6:00	Bus back to Radisson
	7:00	Dinner
	8:00	4 CORNERS Prayer Service (Communal Prayer/Adoration/Reconciliation/One-on-One)
July 7	Saturday	
	8:00	Breakfast
	9:00	Morning Prayer – Manuel Hernandez, YouFra
	10:00	Speaker – “Footprints Ministry – Rose Averill, SFO” Peace and Justice Worker who collects shoes and socks for underprivileged babies and youths.
	12:00	Lunch
	1:00	“Love Acts” - Painting TAU crosses/writing letters to military/rosary making
	3:00	Bus to Radisson
	4:00	Mass – Spanish language – Fr Moises Villalta, OFM Cap
	6:00	Bus back to Gilmary Center
	8:00	FYYA Social/Salsa Night Dance – Manuel as DJ
	11:00	Night prayer/commissioning and sending forth
July 8	Sunday	
	7:00	Breakfast-to-go/Morning Prayer – Kathy Taormina, SFO
	8:00	Load bus for departure



THOUGHTS FROM THE PEACE PILGRIMAGE

By Patti Normile, SFO

The word Pilgrim has been part of my vocabulary, since I can remember. As a small child, I was told of the courage of my great, great (10 greats I think!) Pilgrim grandfather, John Alden, and great, great (10 times!) grandmother, Priscilla Mullins had, who stepped aboard the tiny ship *Mayflower* to cross the Atlantic in hopes of creating a new life of freedom. I have looked at Plymouth Rock, the place where they came ashore, with awe, as I considered their willingness to give up the known and venture into the unknown.

In the summer of 2006, *pilgrim* took on a new meaning as I became a pilgrim. I joined the *Gandhi-Merton Interfaith Paths to Peace Pilgrimage* because I had discovered that I was becoming someone that I really did not care to be. I was angry! Angry at a world where violence erupts with the frequency of waves pounding a beach. Angry at leadership that attempts to justify the destruction of tens of thousands of innocent lives in the name of security. Angry at a Christian who attempted to convince me that Jesus' peace is only meant for the kingdom to come, not on earth as it is in heaven. Still angry at the daily communicant whom I heard ranting on September 12, 2001, "Kill 'em!" "Kill 'em all!" To her I could only say, "Who are 'them'?" I found myself using words like evil to describe God's people, who are in charge of our nation. I clearly was not becoming the person God had created me to be. I needed an attitude adjustment, a faith-lift.

Earlier in the year I had met John Dear, S. J., at a board meeting of the *San Damiano Foundation*. Having read some of his books, I knew he was a Jesuit with a Franciscan heart. What a combination! Being in his presence was an experience of peace, even as he spoke of being in NYC on the fateful morning of 9/11. His family had canceled their Sept. 11 breakfast reservation at Windows of the World in the World Trade Center. They saw the planes strike the place they might have been. John's desire for peace became contagious as he described organizing 600 chaplains to comfort and guide thousands of grieving friends and family of victims in the wake of the tragedy. We are all created for love and peace.

I called my own response on the morning of 9/11. I kept reminding myself, I will not hate the people who planned and committed this hideous crime! I will not hate! As a long-time peace and non-violence activist, John did not hate. He had the spiritual tool's to face the carnage and the terror. He knows the Jesus, who says to his followers again and again, "Peace be with you." I wanted to know this Jesus better. I need to know him more deeply.

My husband and I had been scheduled to travel to Europe a couple of days after 9/11. In preparation for the trip, our son and daughter-in-law had given me *The Art of Pilgrimage* by Phil Cousineau. It is a wonderful book in which Phil enables the reader to create a pilgrimage from most any life journey ...even a trip to the grocery store! When I learned that John Dear and Phil Cousineau would be leading the *Gandhi-Merton Interfaith Paths to Peace Pilgrimage*, the call to join was powerful. Walking 52 miles (which turned out to be 60+) in four days posed a challenge, but so was John Alden and Priscilla Mullins 102 day voyage across the Atlantic on the *Mayflower*. I was of Pilgrim stock. I would go for it.

I was accepted for the Peace Pilgrimage and the journey began on September 7 in a Hindu temple then progressed to the Abbey of Gethsemane to begin the long, often silent walk through the beauty of late summer in Kentucky to arrive in Louisville on 9/11/06, as harbingers of peace and active non-violence.

Two simple questions highlighted the guidance John and Phil offered: 1) What are we walking away from? and 2) What are we walking toward?

Each of the 50 pilgrims from various faiths addressed these questions in terms of his or her own life circumstances. Each of us found surprising answers to our questions. Though I did not interview each and every pilgrim, I think it is safe to say that each of us returned home with a deep conviction that war and violence do not make the world a safer place. With enough nuclear weapons stored in our own home-land to blast civilization to smithereens, peace and non-violence are our only choices.

As a Franciscan, the prayer attributed to St. Francis, "...Lord, make me an instrument of your peace," has new meaning for me. An instrument is something that works. It carves, chips, turns, and creates. The challenge is to discover how to become such an instrument.

The Pilgrimage commenced with a visit to Thomas Merton's Hermitage at Gethsemane and concluded on 9/11 which was not only the fifth anniversary of the attack on America but the 100th anniversary of Gandhi's call to Indians in South Africa who were facing new levels of discrimination to non-violently stand for human rights. Thus began a movement for justice that spread to Gandhi's homeland leading to India's independence from Great Britain.

The four days of walking twelve to eighteen miles were sometimes challenging. (I personally discovered that my back did not appreciate walking with one leg on a higher surface than the other). The physical challenge was made easier because we did it in community ...together ...in communion. I wonder if I would have persevered the long uphill miles without those in front leading me forward, those at my side as companions or those behind assuring me of support.

The inward journey was even more challenging. What would I be called to sacrifice by signing the *Vow of Peace and Active Non-Violence*? Security and comfort for myself and loved ones has become too cherished in my life. Choosing active non-violence comes with the risk of facing violence without retaliating.

The decision came while walking in prayer 'simply', "I can do all things through Christ who strengthens me." If we are Christians, we must yield to the Prince of Peace. Jesus first words after

the Resurrection were, "Peace be with you." He met the violence of the authorities of his day with non-violence and forgiveness. Forgiveness that flowed, as he hung on the cross. We are called to adopt his way of forgiveness, sacrifice and reconciliation which lead to resurrection. Choosing peace and non-violence as a way of life is not easy. Choosing anything else as a believing Christian would make me a hypocrite. (The same would be true for a Jew or Muslim or Hindu.) Peace is our call. The Scriptures reveal repeatedly Jesus' refusal to be violent even at the cost of his own life.

As our Pilgrimage drew to a close, we passed the corner of 4th and Walnut (now Muhammad Ali Blvd.) in Louisville, Kentucky. On this corner in 1958, Thomas Merton came to an overwhelming realization. He wrote that he was suddenly overwhelmed with the realization that he loved all those people.... He found them "walking around shining like the sun." (*Conjectures of a Guilty Bystander*) This view led Merton to redefine his monastic life by taking a strong stand on social justice issues and to oppose the arms race particularly nuclear weapons.

A four or five-day Peace Pilgrimage may not be your calling. Consider a peace pilgrimage of the spirit with friends. Reading to guide such a journey might include the sacred Scriptures, especially the Beatitudes; *Gandhi: Essential Writings*, *Mary of Nazareth: Prophet of Peace*, *Jesus the Rebel*, *The God of Peace*, *Living Peace*, *The Sound of Listening*, all by John Dear, S.J.; *The Art of Pilgrimage* by Phil Cousineau; and the writings of Thomas Merton. Discuss them. Pray about them. Invite them to enter your heart and your life. In a world of mounting violence, active non-violence may be our only viable choice.

As the Pilgrimage of 2006 concluded, I remembered that the Pilgrims of Plymouth Rock worked for peace among their neighbors, the Native Americans who helped them survive. The first Thanksgiving Day remains in our cultures heritage, reminding us to be thankful for those who are different from us. We need to sit at the table with all people, to be loving and grateful as we actively seek ways of non-violence no matter what the sacrifice.



Giovan Battista

A Book Review:

Transfiguration by John Dear, S. J.

By Patti Normile, SFO

Though Jesuit Father John Dear's name may be followed by "S. J.", he clearly follows the way of St. Francis. That way is, of course, the way of Jesus. When Fr. John heard the words of the prayer attributed to St. Francis of Assisi, "Make me an instrument of your peace," he heeded those words with a passion. Those words transfigured Fr. John's life. His latest book, *Transfiguration*, will transfigure those who read it with intent and purpose. An introduction by Archbishop Desmond Tutu illustrates the esteem with which Fr. John is regarded in the international community.

For a quarter of a century John Dear has faithfully pursued peace around the globe as he lives, preaches and teaches active non-violence as the Gospel truth that Jesus calls us to follow. Recently I have read more than 15 of Fr. John's books. Without being repetitive each book leads deeper and deeper into the realization that peace produced by active non-violence is our only option. As Christians, we are called to seek peace within ourselves and peace with every human on planet earth as well as with the creatures of the earth and Earth itself.

Transfiguration is an extended meditation on how our lives and our world can be transformed.

Divided into five sections, Fr. John traces Jesus' footsteps up the mountain of the Transfiguration, through the radiant experience of the transfigured Christ, down the mountain to Jerusalem, concluding with an intense look at what the Transfiguration means in our lives as followers of Christ. Fr. John includes a powerful account of his own experience on the mountain of St. Francis' transfiguration, Mount La Verna.

Each section of *Transfiguration* is prefaced with thoughts to guide the reader's way. Penetrating questions conclude the sections, enabling the reader to discover where he or she may be on the path to personal transformation. For Secular Franciscans called to ongoing conversion, this book is a valuable tool for ongoing formation. The reader is challenged with the thought that most are fans of Jesus rather than true followers. Following the Gospel requires sacrifice.

John Dear has served as director of the Fellowship of Reconciliation, an interfaith peace organization. He was coordinator of chaplains serving the families of victims of the 9/11 attacks in New York. He invited and led Nobel Peace Prize winners into Iraq. He has been arrested and imprisoned repeatedly for peaceful civil disobedience in antiwar and anti-nuclear weapons protests. He serves on the Board of Directors of the San Damiano Foundation. He currently heads Pax Christi in New Mexico.

For more information see:
www.FatherJohnDear.org

St. Anthony Messenger Press has commissioned Patti to write a book of reflections based on the writings of John Dear, S.J. The working title is *The Peace Book*.

(Patti Normile is a Workshop presenter for the 2007 Quinquennial Congress. See page 3).

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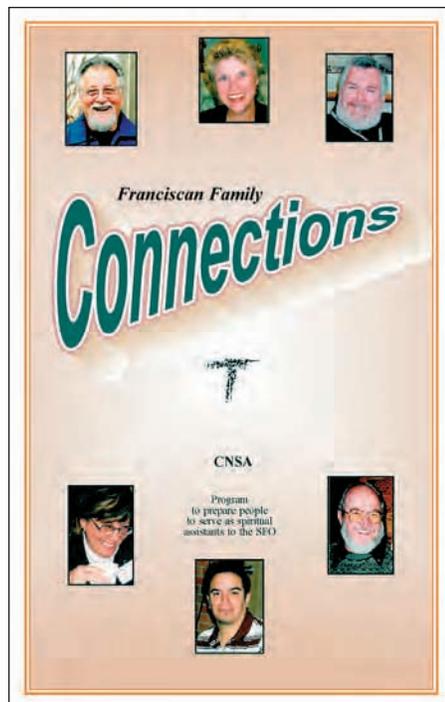


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