

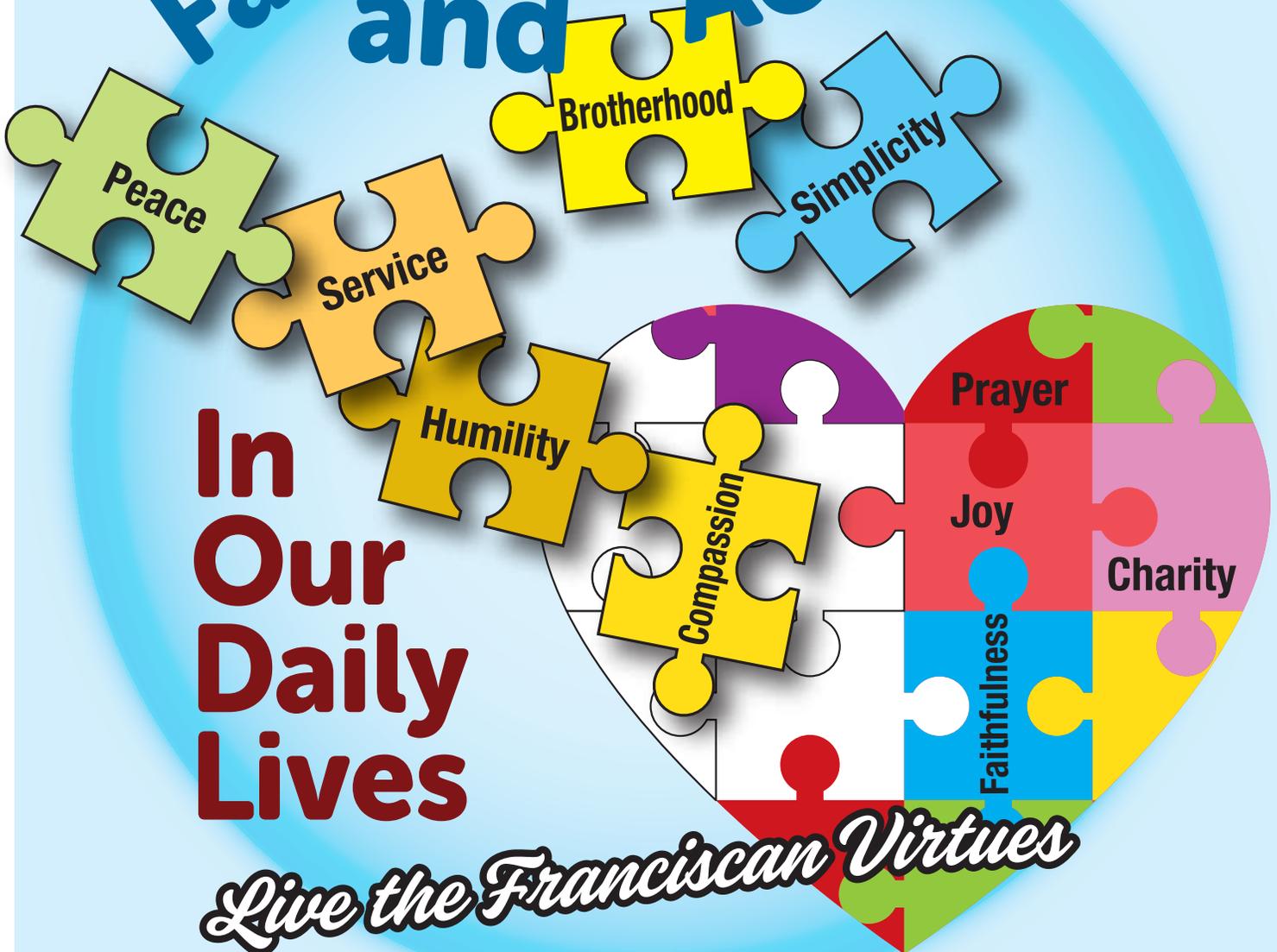


# TAU-USA

Winter 2026 Issue 118

A PUBLICATION OF THE  
NATIONAL FRATERNITY OF THE  
SECULAR FRANCISCAN ORDER

## Faith and Action



In  
Our  
Daily  
Lives

*Live the Franciscan Virtues*



# 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 OFS-USA leadership and all candidates 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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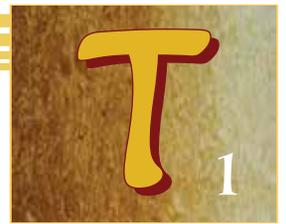
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# Integrating Faith and Action in Our Daily Lives

By Diane Menditto, OFS • National Vice Minister



As Secular Franciscans, we are called not only to profess our faith but to exemplify it in our daily lives. Our Rule reminds us that our vocation is rooted in Baptism and strengthened at Profession, where the Holy Spirit empowers us to proclaim Christ by both word and example. This integration of faith and action is demonstrated through the fruits of the Spirit, our commitment to the Rule, and our personal witness.

## The Fruits of the Spirit as Daily Witness

St. Paul reminds us: “By their fruits you will know them” (Matt 7:16). Joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control (Gal. 5:22–23) are visible signs of the Spirit at work in us. When we live our Rule faithfully, these fruits blossom and become the way others encounter Christ. Joy is the enduring awareness of God’s mercy. Patience allows us to listen and nurture others rather than control them. Self-control helps us self-edit when we are angry. In this way, daily conversion becomes a proclamation of the Gospel.

## Who Do We Say We Are?

Articles 4 - 10 of our Rule remind us that we are:

- +Followers of the Gospel (Art. 4)
- +Seekers of Christ (Art. 5)
- +Witnesses and instruments of His mission (Art. 6)
- +Penitential people seeking daily conversion (Art. 7)
- +Prayerful and contemplative (Art. 8)
- +Givers of ourselves (Art. 9)
- +Witnesses to the poor and crucified Christ, even in difficulties (Art. 10)

These articles guide us so that we move from Gospel to life and life to the Gospel. They challenge us to risk living differently, to see Christ in those who seem unlovable, and to proclaim His mission through both speech and silence. Daily conversion, prayer, and self-emptying generosity are the hallmarks of our Franciscan identity.

## Living Detachment and Justice

Articles 11–18 extend this vision outward, calling us to be detached from possessions and power (Art. 11), pure of heart (Art. 12), and accepting of others (Art. 13). We are summoned to build a fraternal and evangelical world (Art. 14), promote justice (Art. 15), and share in the creation and redemption of the human community (Art. 16). As peacemakers (Arts. 17 and 19) and lovers of all creation (Art. 18), we embody Francis’ vision of universal kinship. Detachment here is not only from material goods but from personal agendas, allowing us to listen with empathy. Justice is rooted in dialogue and the dignity of every person. Stewardship of creation flows naturally from our love of the Creator.

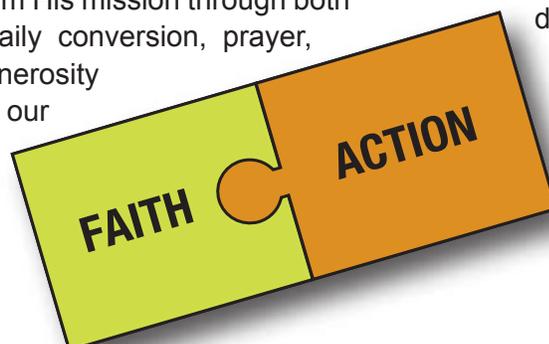
## But What Do You Do?

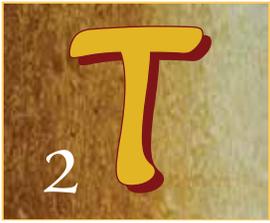
When asked, our answer must reflect both identity and action. We are peacemakers who listen rather than sow discord. We care for creation as stewards of God’s gifts. We stand with the poor, not only serving but working to improve their lives. We cultivate relationships, welcome the stranger, and live simply, detached from possessions and recognition. We are generous, joyful, kind, gentle, and merciful, supporting the mission of the Church and evangelizing through example. In short, we bring our baptismal commitment to life with a Franciscan flavor, consciously promising to live the Gospel as St. Francis did.

## Integrating Faith and Action

Faith without action can become sterile; action without faith can be self-serving. Our Rule, nourished by the gifts and fruits of the Spirit, integrates the two.

To integrate faith and action is to allow the Spirit to soften our hearts, to plant seeds in us, to nourish them through prayer and conversion, and to let them bear fruit in Franciscan service, justice, and joy. In this way, our daily lives become a proclamation of the Gospel, a rebuilding of the Church, and a living testimony that faith and action are inseparable.





## That First Kiss

By Fr. Christopher Panagoplos, T.O.R. • National Spiritual Assistant

In his writings and throughout his life, St. Francis exemplifies that true faith must be expressed through concrete actions. That first kiss, to the leper, and then to and from the Christ of the cross of San Damiano, revealed humility, love, peace, and service to others. Francis stressed the commitment to “observe (putting words to actions) the holy Gospel” as our rule and life.



That first kiss began a living relationship with God. It led to practical, compassionate action: to see Christ in the faces of the sick and the poor, to embrace the marginalized, serving the least among us with compassion and humility. That first kiss, as a sign of faith, made a tangible

embrace of suffering humanity. Faith requires a transformative journey in one’s life, and Francis models that for us. It means actively doing what Jesus did, not just talking about it.

The kiss of simplicity and detachment brings spiritual richness, not possessions. It simplifies one’s life to focus on God and others. Francis’ writings advocate for poverty and simplicity, believing that material possessions detract from one’s relationship with all of creation.

The kiss of peacemaking and reconciliation is the active pursuit of living the Beatitudes, engaging opposition peacefully and respectfully, regardless of personal, external suffering. It’s the action of sowing love where there is hatred, pardon where there is injury that encapsulates and embodies truth more powerfully than mere speech.

The kiss of penance and sacrifice is self-denial in action when united to Christ’s passion, allowing God to work through one’s own sacrifice. All of life opened to Francis in the simple gesture of the kiss, not just the privileged life he had protected. He stepped away from his family inheritance of both wealth and attitudes. The kiss disclosed Francis’ healing of his past. The kiss invigorated his vocation towards living his faith in the world. The kiss was a holy moment. God’s grace in action!

The intimate union of the kiss revealed Francis’ realization that all humanity, all creation, is beautiful. Everyone and everything are in the hands of Divine care and purpose. The kiss extinguishes judgments about others. It engages us to accompany the other, and allows us to understand the depth of the gift of God’s bountiful grace.

Let faith be the living relationship with Christ, compelling us to live a counter-cultural way of living out the Gospel in every encounter and aspect of our lives. Let us turn away from our old ways and embrace all of creation with a holy kiss, that makes all persons as our brothers and sisters, even bodily death, as our sister. Let us be humble before God, reflecting God’s own “sublime humility” in the Eucharist.

# Faith without Action is Dead; Action without Faith is Social Work

By Anne Hope Mulqueen, OFS • National Formation Commission



Faith is a gift from God and a grace-filled relationship with the Almighty. As we grow in faith, we are challenged to discern what God expects of us. True faith leads to action, and that action may vary depending on God's unfolding purpose for each person's life. In the Letter of James, he reminds us that faith without deeds is dead. (James 2:14).

True faith deepens our relationship with God and attunes our actions with his will. It is a form of surrender to the divine. It is a theological virtue through which we accept as true all that God has revealed to us through Scripture and the Church. As the apostle John wrote, let us not love only with words, but with action and in truth. (1 John 3:18).

Our father Francis exemplifies faith in action. His radical decisions to renounce wealth and social status demonstrated complete faith and trust in God's providence. Perhaps the most remarkable example of Francis' faith-driven actions was his care for lepers. Through compassionate service to lepers, faith became visible and changed the lives of those he served. Love expressed through action is the beating heart of faith.

Not to be overlooked is the example of St. Clare. Led by the Lord, she resisted her family's expectations and, believing it was God's will for her life, sought the privilege of poverty. Through her strong leadership, she lived faith in action, inspiring her Poor Ladies to serve the poor with humility and love.

Our patron saints, St. Elizabeth of Hungary and St. Louis of France, also show us the way. Elizabeth and Louis, in their own unique ways, dedicated themselves to helping the poor and sick of their countries through acts of mercy. This is our heritage. This is our legacy. This is an example of how to live our faith every day.

Now is the time for us to do what we believe is right. Our faith should shape not only our attitudes but also our actions. Faith and action are intertwined.

In our Rule, Article 15 clearly states the connection between faith and action.

Let them individually and collectively be in the forefront in promoting justice by the testimony of their human lives and their courageous initiatives. Especially in the field of public life, they should make definite choices in harmony with their faith.

As *Secular* Franciscans, our faith in action primarily focuses on our families, workplaces, and communities. This does not mean that efforts toward peace, justice, ecology, and other good works are not worthwhile. We are expected to advocate for all that is good and just. However, as secular persons immersed in the world, we have the greatest influence in these three areas.

In these areas and in all active engagement with the world, we are called to approach our ministry and apostolates through prayer. Prayer aligns our intentions with our faith. We are to bring the values of Christ - especially love, truth, mercy, and forgiveness - to those who desperately need to experience them.

Jesus summarizes faith in action by saying, "By this all will know that you are my disciples, if you have love for one another." (John 13:35). Love is the hallmark of faith-filled action and discipleship. Love does what it can to make the world a place where all experience "... conditions of life worthy of people redeemed by Christ." (OFS Rule, Article 13). Loving actions make faith visible.

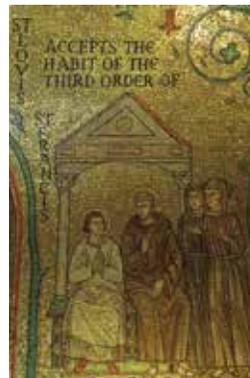
When we finally meet our maker, may we hear these words: "Well done, good and faithful servant. ..." (Matthew 25:21). What you did for the least, you did for me. (Paraphrase of Matthew 25:40).



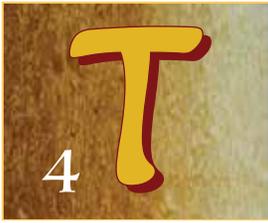
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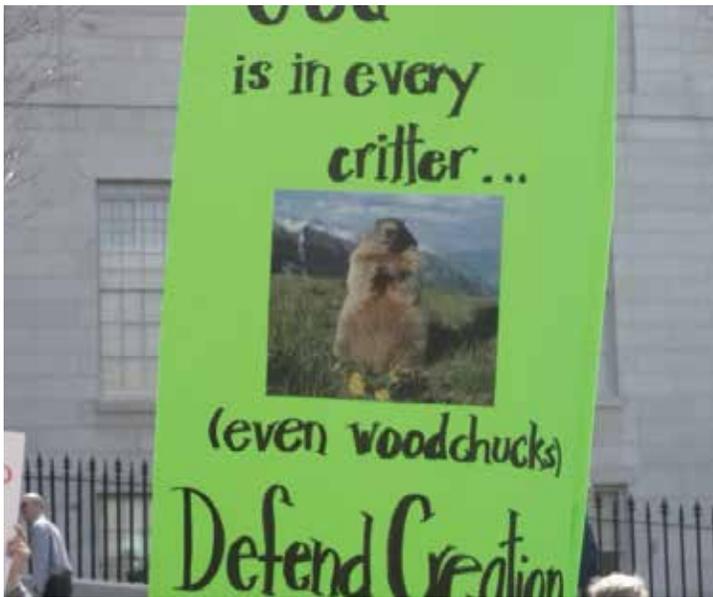


## Doing our Little Bit for Justice

By Joe Makley, OFS • National JPIC Animator



I remember with great warmth a snowy 2:00 AM drive to pick up our daughter, Grace, at Holy Cross Church in Lewiston, Maine, where the bus had returned from the March for Life in Washington D.C. She was less weary than the chaperones, and excited to share her adventures. It was around that same time my pastor, Father Conley, asked me to do a talk after Mass to support the diocese pro-life legislation. I said yes, and from the ambo, I noticed a friend in the front row whose body language suggested disapproval. I realized there could be a social cost for taking a public stand. My son, William, however, gave me the thumbs up.



In 2016 Our family attended a march in our state capital in support of protecting our climate and environment. I was grateful for the recent promulgation of *Laudato Si*, and the opportunity to promote it. The march included about 2000 people, which is a lot for Maine. If there were other Catholics, I couldn't tell by their signs. Back at Church, I explained that it would have been okay for Catholics. It was mostly moms and kids with signs like "God loves woodchucks!" The blank responses told me America had a lot of work to do on Pope Francis' vision of a Church awakened to an integral ecology.

In the summer of 2018, I heard a call from Father Sam Fuller, OFM Cap, who had become a pastor in Manchester, New Hampshire. He was helping to facilitate a public walk to shine a light on unjust deportation practices that were happening to his parishioners. I marched for one day. We stopped at a detention facility and prayed on the sidewalk, ending up at a lakeside park for lunch. There were a few honks of agreement from passing cars and a reporter from Telemundo, but no trouble from anyone. I spoke about this at a regional gathering. Afterward, at more than one table, I was approached by members who disagreed with advocacy for immigrants. It was another opportunity for that loving dialogue.

In 2023, I heard another call, this time from Suzanne, our diocesan Public Policy Director in Maine. There was an abortion-on-demand bill in committee, and she asked us to come down to the state house and testify in person. I met Franciscans I knew on every floor. On the fourth floor were tables to register. I looked over the balcony railing and saw the lines going down four floors of steps and out the door. They had to let them all testify. It took most of the night. I asked a clerk, "Have you ever seen anything like this?" "Nope," he said.

Last month my wife, Patricia, and I, along with some folks from our parish cluster and Kay, our regional JPIC animator, answered a call to pray outside the Portland Jail, which had been contracted to hold ICE deportees. It was a beautiful service, without confrontation, sponsored by Pax Christi Maine. To me, it was because Jesus was in there. "I was a stranger and you welcomed me." I was encouraged by the thought that our humble group's voice was a little louder for the presence of Secular Franciscans.

If we don't invite dialogue, we never overcome our distrust of one another. Whenever I feel even slightly uncomfortable in speaking publicly for justice, I remember the people who suffered greatly for the same cause. It was Thea Bowman who talked about just doing her "little bit... if we all just light a candle, we'd have a tremendous light."



# Gospel to Life; Life to Gospel: A Challenge for Young People

By Kathleen Molaro, OFS • Youth and Young Adult Commission Chair



## Diversity

“Today’s young adults represent the most culturally diverse generation ever seen in the United States,” according to the Bishops in *Connecting Young Adults to Catholic Parishes*. Young adults may be new parents learning how to pass on faith to their little ones, or newlyweds discovering how to live a sacramental married life. They might be attending school and/or working, still seeking a vocation. Some are contemplating life as a consecrated single, priest, brother, or sister. Add this to the many cultural, economic and geographical differences present in our country and we find a beautiful but challenging diversity. One commonality, though, is that young people who have chosen a life of faith have a deep desire to connect that faith with everyday life.

## Faith and Action

Young people struggle often with time. It’s difficult to balance their many responsibilities along with developing a faith life. Recently, a young woman told me, as we stood outside of Mass, “I can’t wait until next Wednesday - I get to have a nap at 2:00!” Her friend shared a similar sentiment. “Every minute is accounted for. It’s tempting to stay home on Sunday mornings. I just spent the hour trying to contain my two toddlers. Why do I bother? I felt like I wasn’t even at Mass.” A young man standing with them commented, “The last words of the Mass tell us we’re to go out and be ‘Eucharist’ in the world. But how do we do that? What does that mean?” A lively discussion ensued. They encouraged one another, enjoyed the joy and laughter of community, and listened as a few of us older folks shared our stories after listening to theirs.

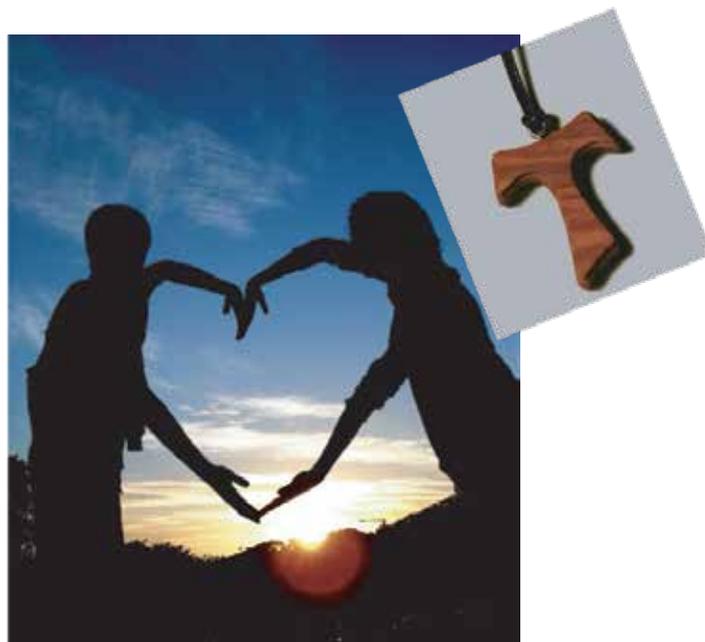
I’m sure we’ve all asked these same questions, and maybe still do. That’s the key, I believe. To keep asking the questions. Where does God want me? How can I serve others? What is He asking of me in this moment? Hopefully, we’ve learned as Secular Franciscans that living our faith isn’t just about attending Church. We are called to be present in the world, sharing our spirituality through our words, actions, attitudes and choices. Are the younger generations witnessing this? Do they see us as vibrant and loving communities of love?

Connecting our beliefs with action is powerful. Offering opportunities for younger Catholics to get involved in service, both within the Church and in the community; providing evenings of special prayer; inviting them on local pilgrimages are all ways to set an example of bringing the Gospel out into the world, as our mission calls us to do. We may be an aging Order, and perhaps we can’t physically work as hard as we used to, but we can still inspire young people with an energetic faith to the best of our ability. We can share stories of trust and joy, and offer encouragement.

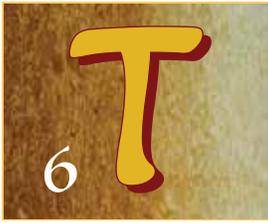
## Gospel to Life; Life to Gospel

In the new 2022 edition of *The Rule of the Secular Franciscan Order*, Tibor Kauser shares a reflection stating that we don’t wear a brown robe habit. “Our habit,” he says, “shall be our kindness, our visible love to God and to one another, our readiness to serve, our simple manner of life. Our habit is our prayer, our sacramental life ...”

These are all ways to live our faith. So wear your habit with authenticity and dedication, and especially joy. Be out in the world as an inspiring example to the younger generations. Perhaps you’ll find ways to support them and at the same time enrich your own faith life.



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## Accessibility Committee Update

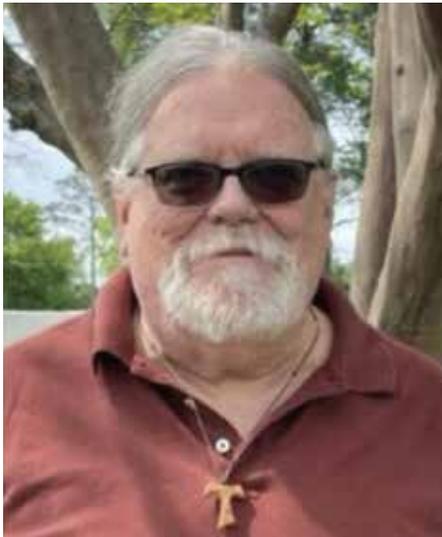
By Janice Benton, OFS and Susan Tabor, OFS • National Accessibility Committee Co-chairs

### Remembering Beloved Team Member, Michael Freeman, OFS

On November 3, 2025, Sister Bodily Death came unexpectedly for our brother, Michael Freeman. Michael served on the OFS Accessibility Committee since its inception. He faithfully served his fraternity in the Joan of Arc region, and was active in serving his region, including as the JPIC animator for several years. Michael was a devoted husband and father and worked as a special education teacher.

We will miss him so much! Though he was often quiet, when he did speak, we listened because we knew he had been thinking and that what he had to say would be important. He was always reminding us to let the Holy Spirit do its work. He was passionate about peace and justice issues, and about his Franciscan call.

Mike's absence creates a hole in our committee. We will miss his thoughtfulness, his passion and compassion, and his quick wit. Please pray for us, Michael, as we continue our work. Rest now in the arms of God.



Michael Freeman, OFS

### October 2025 Accessibility Webinar

On October 8, 2025, the Accessibility Committee hosted its first national webinar focusing on why creating access for individuals who are deaf or who live with a range of disabilities is so important for every Secular Franciscan fraternity and region. We repeated the webinar on October 26 for those unable to attend

the first session. We were pleased to welcome nearly 100 participants from 21 regions. Three members of the committee presented their experiences and guidance. Connie Wild shared insights from the Deaf Community: "Truth is, deaf people aren't looking for a cure, but respect and acceptance for who they are both culturally and socially. We choose to answer God's call to the Franciscan vocation. We can evangelize. We can grow as a spiritual family, following the way of St. Francis."

Michael Freeman offered insights on people living with autism or intellectual disabilities (ID), sharing from an article written by Fr. Mark Nolette, spiritual director of Autism Consecrated entitled "Lessons from Horton Hears a Who." Fr. Nolette notes: "As an autistic person, as well as a Catholic priest, the story resonates with me on several levels. I see myself in that small object that others dismiss as a speck of dust. They never ask themselves if there might be more here than meets their first impression." In reflecting on people with autism or ID who may explore a Franciscan vocation within our fraternities, Michael noted: "When you see us, what do you see? Do you see a mere dust speck and then dismiss us as having no value? We need you to see us for who we are. Listen to us, do your best to understand this. We need you to discover what we bring to the Church, our gifts, and our values."

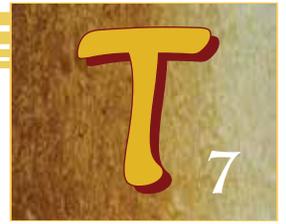
Co-Chair Susan Tabor noted: "Sometimes things happen, and some people have felt unwelcome. We thank those here with us today. This indicates your care for this issue and that you would like to be a part of making things better. Our hope and prayer is that as we work and dialogue together within our fraternities and regions, we can pour forth a contagious understanding. We work to learn to view everyone in our fraternities, those who have been around for a while and those who are new and aspiring, with new eyes, seeking and encountering growth and understanding. Moving forward from a positive stance such as this one will increase love, trust, and productivity in our fraternities."

If you would like to view the recording of this webinar, or to share any questions or ideas, please email us at [OFS.USA.accessibility@gmail.com](mailto:OFS.USA.accessibility@gmail.com).

Watch for future webinars coming in 2026!

# Faith and Action: Transcendent or Immanent?

By Bret Thoman, OFS



Anyone who has spent time with varied Franciscan fraternities knows that there are different ways of living the faith and putting it into action.

On the one hand, some emphasize a strong sense of liturgy and worship, morality, virtue, and doctrine. They pray with reverence, value tradition, and cherish mystery. They look to the Church's authority to safeguard truth and resolve disputes.

On the other hand, there are those whose focus is in this world. They dedicate time and resources to social issues - peace, racism, the marginalized, and ecology. In matters of faith and morals, they emphasize the primacy of conscience. Their liturgies are often more informal, community-oriented, and marked by strong lay participation.

We might be tempted to label these groups as conservative or liberal, traditionalist or progressive. Better terms are transcendent and immanent.

Transcendence centers on the otherness of God - God who exists beyond the world, before creation, and outside the limits of human comprehension. God transcends the material universe and is holy.

Immanence looks to Christ who became incarnate, revealed Himself "down here," in our humanity. God bends down from heaven to walk with us, suffer with us, and remain with us in the sacraments.

So which is right? Did Christ descend to lift humanity to heaven - or did He come simply to be with us where we are?

The answer is found in the Creed. We proclaim God as "*almighty, maker of heaven and earth, of all things visible and invisible,*" and "*God from God, Light from Light, true God from true God.*" This is transcendence: God eternal, holy, ungraspable. Yet we also profess that He "*came down from heaven... and by the Holy Spirit was incarnate of the Virgin Mary, and became man.*" This is

immanence: the Word made flesh, dwelling among us, present in the Eucharist.

Transcendence and immanence are not in opposition. They are united in Christ - true God and true man. We do not need to choose between correct faith and right action. In Christ, they are one.

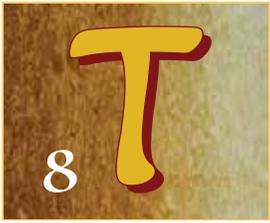
We look to St. Francis as our model. St. Bonaventure writes:

It was a custom for the angelic man Francis never to rest from the good, rather, like the heavenly spirits on Jacob's ladder, he either ascended into God or descended to his neighbor. For he had so prudently learned to divide the time given to him for merit, that he spent some of it working for his neighbor's benefit and dedicated the rest to the tranquil excesses of contemplation. (L.M., XIII, 1)

May we, like Francis, learn to ascend in worship and descend in loving service - united in the God who is both above us and among us.

## Discussion for Fraternities:

1. Opening Prayer: Invite the Holy Spirit to open hearts toward unity and true fraternity.
2. Reflection: Read the Creed together slowly pausing appropriately.
3. Personal Reflections:
  - Do I tend toward transcendence or immanence?
  - Have I experienced tension between worship and service?
  - How might God be inviting me to grow in the area I resist?
  - What does Francis teach us about faith and action?
4. Application: Choose one act of worship and one of service to practice this week.
5. Closing: Pray the Franciscan Peace Prayer.



## God's Joy Makes Us Evangelizers

By Francine Gikow, OFS

Patrick Mendes, former U.S. National Minister of the OFS (2006-2009), said in an interview, "It is not what we do but what we bring to what we do. What we bring is our charism - our charism of our peace and joy and love for God's creation." The next question then becomes, "How can I bring this to others? I'm shy. I can't speak in a group. I'm not educated in apologetics. I'm just a layperson!"

If I say, "I'm *just* a layperson," I am not living what God has made me to be. I am a person called by God to be *His* arms, *His* eyes, and reflect *His* love toward others in the present. We should not underestimate the value of our lives in God's hands. Allow Him to take charge in your life and He will change it. There is nothing more credible than a life alive with the Holy Spirit and the Father's love! When we allow God to take over our life, the overflow of joy from His Presence can be contagious. Nothing evangelizes more powerfully than a life filled with the joy of God!

As we open our lives to God, we become more aware of His Presence each day. We ask God for the grace to become more sensitive, mindful, and intentional so we can become aware of how God interacts within our world and through our relationships. I describe this as my "treasure hunt" for God.

Historically, those on the spiritual path looked up toward heaven and the majesty of God. Franciscans, however, look down toward our created world and the relationships within it. We find God through a helpless baby born poor and dependent upon parents. We, like Francis, find God in the leper, the forgotten, the hurting, and the "lesser ones." We are relationship people!

We may have initially been attracted to God through nature - the vestiges of God's love which

he made as "good." We may also have found God's presence in the Eucharist, Scripture, the sacraments, or in relationships with our spouse, fraternity, the church, and in society. However, this grace looks for God in everything and everywhere and we need to heed this call.

The Irish talk about the "thin places" where heaven seems to touch the earth and where God seems to "leak" through. "Thin places" are where God shows Himself to us. He is present in all things and all times, but we miss Him and how He interacts in this world. It is hard for us to detect His presence in the everyday.

This is when we ask for the grace to "see" God active in our relationships, our suffering, and in our joys. We ask to see with God's eyes and not our own. As we are filled with gratitude for our loving God, we become more aware of Him working through us. Our relationships and conversations become more intentional as we mindfully hold His presence within us. We become more joyful and thankful since we have personally known God's love. This resulting joy from experiencing God makes us evangelizers. Love and joy attract! We become evangelists!

In *The Presence You Are*, Jan Novotka sings, "It's not what you do, but how you do it. It's not what you see - but how you see. It's not what you say, what you know or achieve. But it's the presence, the presence you are!"

**Nothing evangelizes more powerfully than a life filled with the joy of God!**



**OFS-USA**  
**20 Q 26**  
 29 July - 02 August  
 Lexington, KY



*Come & join the fun!*

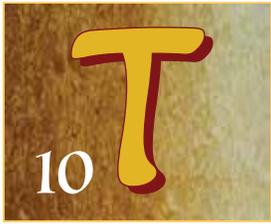
**Can't Have A Q Without U!**

Look how many are already registered to attend the Q!

Blessed Solanus Casey	6
Brothers and Sisters of St. Francis	20
Divine Mercy	36
Five Franciscan Martyrs	9
Franciscans of the Prairie	10
Holy Trinity	45
Juan de Padilla	13
Lady Poverty	3
La Verna	3
Los Tres Compañeros/The Three Companions	7
Mother Cabrini	12
Ohana 'O Ke Anuenue	3
Our Lady of Guadalupe Empress of the Americas	15
Our Lady of Indiana	24
Our Lady of the Angels	18
Our Lady of the Rockies	0
Queen of Peace	13
Santa Maria de Las Montanas	0
St. Clare	22
St. Elizabeth of Hungary	11
St. Francis	12
St. Joan of Arc	9
St. Junipero Serra	8
St. Kateri Tekakwitha	8
St. Katharine Drexel	15
St. Margaret of Cortona	16
St. Maximilian Kolbe	9
St. Thomas More	17
Tau Cross	4
Troubadours of Peace	10



(Pictures from 2022 Q)



We would like to recognize the sponsors who have agreed to support our Quinquennial Congress with a generous donation to help defray some of the cost of attending our gathering as well as contributing to the Service project expenses.

These organizations have pledged to contribute to the **My God and My All! Sponsorship Level** In the amount of \$10,000 each



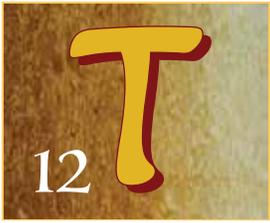
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**PLEASE DO NOT CALL THE HOTEL DIRECTLY  
TO MAKE HOTEL RESERVATIONS.**

**USE THE LINK AT THE BOTTOM OF YOUR CONFIRMATION EMAIL.**





# CALENDAR

MONTH	DAY	EVENT/MEETING
February	3	2026 "Q" Core Meeting
	5	NEC Meeting via Zoom – 7:00 pm ET
	13-15	St. Junipero Serra Region Election
	13-15	St. Francis Region Visitation
	26-3/1	NFC In Person Meeting
March	3	2026 "Q" Core Meeting
	6-7	St. Thomas More Region Visitation
	13-15	St. Joan of Arc Region Visitation
	19	NAFRA Winter Virtual Meeting
	27-28	Our Lady of the Angels Region Visitation
April	7	2026 "Q" Core Meeting
	8	NFC/RFD Meeting
	10-11	St. Elizabeth of Hungary Region Visitation
	23-27	NEC/CNSA In Person Meeting
	May	1-2
5		2026 "Q" Core Meeting
8-10		Mother Cabrini Region Visitation
15-16		St. Maximilian Kolbe Region Election
15-17		Five Franciscan Martyrs Region Election
29-31		Queen of Peace Region Election

NEC ..... National Executive Council  
 NFC ..... National Formation Commission  
 NAFRA... National Fraternity Council  
 RFD ..... Regional Formation Directors  
 CNSA..... Conference of National Spiritual Assistants

Please pray for the success of the events.

## A NOTE FROM THE EDITOR

The editor's note in the last issue of the TAU-USA stated that starting with that issue we would be using lighter paper, which was our intention. However, after the issue was sent to the publisher, we were told that using lighter paper meant using no color. So, we will continue with the current paper for now and still find ways to keep the costs at or below budget. The most impactful is for all OFS members who are willing to access the issues digitally to make sure their preference is registered in the national database. Non-OFS members who are receiving the printed version, but are willing to access it digitally, can inform us by email at:

[tau.usa.editor@gmail.com](mailto:tau.usa.editor@gmail.com)

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