



From Wednesday, June 8<sup>th</sup> to Friday, June 11<sup>th</sup>, the campus of Siena College in Loudonville, NY was overrun with friars and their partners in the different ministries engaged in by Holy Name Province. Among those partners ... or rather, family members, were a goodly number of Secular Franciscans. They were there for a workshop on Globalization.

Globalization, even though it has been happening all around me for some time now, was a fairly unknown entity. This workshop afforded me an opportunity of getting some answers about this reality in our world. Globalization can be the beginning of global harmony, group would say that globalization is the “simultaneous expansion and compression of time and

space.” (Interim position Paper on Globalization to Promote Dialogue)

This phenomenon could also expand the rift between the “haves” and “have-nots” of our world and could exacerbate the problematics concerning peace and justice issues.

Globalization could indeed be at odds with the vision of Jesus and our Catholic Social teachings.

An overview of Globalization was given by Dr. Maryann Cusimano Love with all the participants sharing, at their tables, their reactions. What an eye opener to know that I have been part of this process without even knowing. We

were told to examine the labels on our clothes. *Where were they made?*

*Assembled? By whom? For a just and fair wage? How do we, here in the United States, eat? What do we buy? Where was it grown? Who harvests the produce? At a fair wage?*

Questions like those bring home the fact that we, at times, unknowingly contribute to the unfair working and living conditions of some of our brothers and sisters here on Mother Earth.

Those, like myself, who were hearing things like this for the first time were feeling somewhat frustrated at not knowing where to begin to make a change. Many people had ideas. One of my brother friars, Fr. Peter Chepaitis, OFM, posed the question, “What would happen if every ministry of

Holy Name Province only brought products with the “Fair Share” label on it (at the moment coffee, tea, cocoa and bananas)? What would happen? When those products are sold, those who harvest them get a “fair share” of the profits, which would normally go to the mega-companies.

Dr. Mary Elizabeth Ingham, CSJ, a Sister of St. Joseph, gave a Franciscan perspective to the response of the newly forming world order. Using the theology of Bl. Duns Scotus, a Franciscan theologian, she began to offer hope by delineating the challenges of Franciscan life and ministry in a globalized world. One of her handouts reflected her ideas by stating: “*As best I can, I will: 1) Strive to recognize the dignity of every person as a unique ‘portrait of Christ.’ 2) Strive to receive every person with respect. 3) Have the intention and make every effort to do good and to be loving. 4) Seek to actively participate in working to create and establish relationships in which people, not products, are given priority... power is exercised respectfully and mutually ... the common good is given due and honest consideration.*”

As Franciscans, we already possess the where-with-all to bring this about because, by membership in the Order, we have imbibed a culture, which allows us an alternative way of viewing the world; of esteeming

people over things; of being able to celebrate the good things about our world. Franciscans know how to do this ... Francis and Clare taught us how and our world desperately needs our know-how. Let us be selfless in the sharing of the wonderful gifts given us as members of the Order – the Franciscan movement is up to the challenge ... and WE are the MOVEMENT!

*Alongside the discernment of new ways to understand how we are made in the image and likeness of God – the One – there is a danger of making God in the image and likeness of our human institutions.*

## Globalization:



### An Ecology Issue

By Fr. Larry Bernard, OFM  
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Thomas Berry in his paradigm-setting book on ecology, The Great Work writes that "intimacy with the planet in its wonder and beauty and the full depth of its meaning is what enables an integral human relationship with the planet to function... The fulfillment of the Earth community is to

be caught up in the grandeur of existence itself and in admiration of those mysterious powers whence all this has emerged."

*Questions Franciscans may ask themselves about ecology in its relation to globalization:*

1. Do I take pride in raising my own produce or do I find joy in working with local farmers and appreciating the land where they grow food organically? Do I realize most food we Americans now eat is transported thousands of miles to our markets? Do I eat Australian oranges when there are American oranges?

2. Do I know how animals are treated in the "factory farms" (e.g. Smithfield, etc.) of modern America and how their excrement is poisoning land, air and water and how they are driving small animal farmers, near and far, into bankruptcy?

3. Do I drive a vehicle that gets less than 30 miles per gallon? Am I thinking about getting a hybrid vehicle, e.g., Toyota Prius or Honda hybrid?

4. Do I take short showers? Do I realize how fresh water is in short supply world wide and how the US may take others' water?

5. Do I look for and buy Fair Trade products, that is, those products that come from producers around the world who respect the workers and the land itself?

## Globalization:



### A Formation Issue

By Anne H. Mulqueen, SFO  
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*Witnessing to the good yet to come and obliged to acquire purity of heart because of the vocation they have embraced, they should set themselves free to love God and their brothers and sisters. (Article XII)*

NAFRA—USA's logo shows a T (Tau) centered over a map of the United States.



This logo symbolizes only a partial image of a much greater reality, the presence of the Secular Franciscan Order in the world. Together with our brothers and sisters throughout the world, we continue to make present the charism of our Father Francis in the life and mission of Christ's church. Ideally, the soul of every Secular Franciscan bears the indelible mark of Christ's commandment to *love one another as I have loved you*. Our baptism and profession empower us to transcend

artificial boundaries shaped by human hands and relate fraternally to all creation—animate and inanimate—fashioned by God’s own hand.

Bearing in mind that good formation includes three ever-present, ever-interacting elements: *information, formation and transformation*, let us begin to deepen our understanding of globalization from a Christian and Franciscan spiritual foundation.

As travel time between countries shrinks and communications become instantaneous, we can no longer plead ignorance of economic deprivation, injustice, and concerns of our *now* not so distant global neighbors. Formation, both initial and ongoing, cannot ignore these issues if we are to be faithful to what we profess in our Rule.

To begin the process of understanding the impact of globalization on us individually and on our national identity and interests, I ask you to reflect upon the following statements and questions and discuss them in your fraternity formation gatherings.

In your own words, define globalization. At this time, do you believe you have enough information to discuss globalization knowledgeably? If not, are you willing to do whatever is necessary to acquire this information? A good resource for acquiring information on globalization

is <http://www.hnp.org>, the Holy Name Province website for Justice, Peace, and the Integrity of Creation.

If you embrace *all* people—the *powerful* and the *powerless*—as equals and brothers and sisters, how will your life change? If you adopt attitudes of respect and universal kinship for *all* forms of creation, how will your life change? Are you willing to endure the discomfort, even pain, of being *reformed*, as clay is reformed in the potter’s hand? Are you sufficiently discomforted by escalating global poverty and desecration of the earth to reevaluate your actual needs? What goes—what stays?

What negative attitudes and opinions toward other races, religions and nationalities do you hold that need transformation by the power of the Holy Spirit? Why is it so difficult to say “no” to the temptation to exploit creation? Why is it so difficult to surrender our prejudices and say “yes” to the Holy Spirit’s promise of global harmony?

## Globalization:



### A Youth/Young Adult Issue

By Kathy Taormina, SFO  
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**W**hat is the world that we live in? Do we see our world, as just our own little community where we live?

What do I do with my spare time – hang around, chat on the phone, play video games, watch TV, volunteer at home around the house, volunteer some time and effort with a church group, community group? If I am old enough, do I donate blood?

Would I contemplate hanging around the house with my friends drinking *fair-trade* coffee instead of going to the local Starbucks?

As I make my many purchases, have I ever thought about where the items were made, assembled, grown, picked, shipped? Was it by undereducated, underpaid youth/young adults from other nations? How can I find out? Do I spend my cash only on myself or do I have a charity I share with?

Does my cavalier attitude towards my surroundings and my cruising around in my cars put additional burdens on our Earth?

Do I make excessive demands on my parent(s) for items of fashion and style, such as a car or gadgets at home? Does the cost of these wants/needs cause undo pressure on my parents, so both feel a necessity to work outside the home to accumulate enough income to satisfy me and keep up with my peers? Have I even given this a thought?

How can we learn about other cultures, even in our own country? Do we even want to?

How can we share our Franciscan Spirit with them? Can we do this globally?

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## *Globalization:*



### *A Family Issue*

By Alina Zygmunt, SFO  
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Secular Franciscan is considered to be "a citizen of the world." Therefore, the child suffering in Sudan becomes our "spiritual sister," and the frightened Palestinian boy throwing rocks at the Israeli soldier becomes "our spiritual brother." How can we in our fraternities reach out to the needy children of the world and to help the poor and hurting families of other countries? Challenge yourselves to find and support worldwide Franciscan Organizations, whose very existence is to "create conditions of life worthy of people redeemed by Christ." (Article XIII)

Globalization in the areas of education, culture, and information must be made to work for all. How can the interests of the entire world be addressed without undermining the individual

differences in culture and religion? In order to develop a universal framework of action, mustn't each country yield a degree of jurisdiction? How can Franciscans serve as an example to the world of the "courteous spirit that accepts all people as a gift of the Lord and an image of Christ?" How can Franciscans protect the rights of individuals in the light of universal acceptance?

According to UNESCO (United Nations Educational, Scientific, and Cultural Organization), 200 million of the world's children do not get a basic education. There are 800 million adult illiterates; that is, one in four of the adult population of our planet cannot read. As Franciscans, we are to be "attentive to the education and vocation of each child;" therefore, in embracing the family of the world, what can you specifically do to assist in this dire situation? (Please check out the Central Asia Institute that launches educational initiatives in Afghanistan and Pakistan. [www.ikat.org](http://www.ikat.org) and [cai@ikat.org](mailto:cai@ikat.org))

How can your fraternity "cultivate a spirit of prayer, fidelity, and respect for life" within the world at large? Create a forum for discussion in your own local fraternity that will encourage the development of an action plan to "globalize" the perspective of your members. Read about other cultures and religions to gain a better understanding of our

fellow inhabitants on Planet Earth. Seek to adopt a Fraternity in a foreign country to learn about how others live. Study prayers from other cultures, and write a fraternity prayer (or prayer service) for global harmony and love. Expand the spiritual boundaries of your members, so that they will truly extend their mission of respect and value to all families of the world.

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## *Globalization:*



### *A Work Issue*

By Pauline Cahalan, SFO  
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The NAFRA Work Commission understands that its primary focus is to help SFOs and others come to the attitudinal realization that work is "a gift." As I've written before, this is a very counter-cultural idea in U.S. society, where most people see work as something they have to do so they have money to pay for basic necessities and, hopefully, to have some left over for recreation. As I ponder the points Fr. Richard Trezza, OFM, writes about in his summary of the Holy Name Province conference on globalization, the following questions, involving attitude, come to mind. I'm sure you will think of others as you

discuss this topic with folks in your life.

1. As an SFO, what should my attitude be within my place of work, whether it be my home, a factory, a farm, a volunteer opportunity, a place of business?

2. As an SFO, how do my actions and conversations reflect my attitude about my contributions to the business of furthering God's creation and reflecting Christ to others?

3. When I put on clothes or eat food, do I think about and pray for those whose toil made these things available to me?

4. How wide is my concept of who is included in the Mystical Body of Christ? Do I

think about all of humanity as part of this Mystical Body or is it just those in my immediate circle: all Catholics, all Americans? Thinking about our society:

1. What is the attitude of employers toward employees? Are they seen as assets or liabilities to the company or workplace?

2. What attitude is reflected in employers' decisions to seek out countries without environmental regulations and labor laws that protect workers when establishing their operations in countries other than the U.S? What kind of working conditions do the employees of the overseas sites deserve if they

are part of the Mystical Body?

3. Can people working 40 hours per week for the minimum wage of \$5.15/hr. in the U.S., usually without any benefits, ever hope to get out of poverty?

4. Do I, as a citizen of the U.S., have any ways I can try to influence the attitude of corporate managements?

## *Globalization;*



### *A Peace & Justice Issue*

By Carolyn Colburn, SFO  
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A Franciscan response to globalization needs to be discussed in our fraternities and regions. The following questions for reflection are

written from the point of view of the Peace and Justice Commission.

1. Some poor countries have benefited from the rapid advances in communication and exchange of money that are part of the globalization process. Other poor countries are worse off than they were before. What should be a Franciscan response to this fact? Can we ask that the rich countries enact policies that will be of economic benefit to the **poor** countries, but lower the standard of living for some

persons in the rich countries? Are we asking something that is Franciscan and Christian? Are we asking something that is unfair?

2. When jobs are sent to low wage countries, the owners increase their profit. Should the government require that some portion of the increased profit be used to assist the displaced workers? Would this be unreasonable interference with the free market? What is a Franciscan and Christian understanding of the relationship between workers and owners?

3. Can we be in relationship with the hands that made our clothes and harvested our food? Do we know enough about fair trade products? How can we find out about sweatshop free products? How can we let corporations know that we care more about human lives than cheaper prices?

4. We work for change with the witness of our lives. Has what I know about globalization changed the way I behave toward the people that I meet each day?

