

## *Sandal Prints*

St. Clare Fraternity of the Secular Franciscan Order

July 2019

**Our Fraternity Vision:** To be a contemporary incarnation of Christ Jesus as a vibrant fraternity in the spirit of St. Francis and St. Clare of Assisi through contemplation of the Gospel, on-going conversion and service to others.

**Our Fraternity Mission:** St. Clare Franciscan fraternity makes a difference every day, enhancing the lives of everyone they encounter by being the living presence of St. Francis of Assisi.



### Minister's Message

by Evelyn Brush, OFS

Dear friends,

I am writing this as I am finishing an 8-day silent retreat focused on how to be parented by God “on earth as it is in heaven.” The retreat was a gift from a parishioner (Yes, they were making bets on how long I would last.). I jumped at the opportunity to spend time alone with God, and frankly, I have been so worn from my parish duties that the retreat topic didn't matter. The gift of being silent and still, not responsible for anything for over a week, has been heavenly. Hopefully, my work will settle down once the new pastor settles in. I want to be able to pair contemplation with action on a more regular basis.

I have always considered myself a child of God, in so far as I am a daughter of the Great King. But in doing so, I have always image myself at the age I am at the time, usually an adult. The retreat, though, has asked us to consider ourselves in childhood “like little children” in Luke's gospel. You may not know that I taught preschool for over 17 years and am intimately acquainted with the behavior of young children. If they are young enough, they still have the wonder and curiosity for everything around them. Their imagination can seem as big as the universe – until they discover Google. Once they are oriented to asking Google, or Siri or other fact-based computers, their imagination dims.

Continue to Pg. 2

### Calender

#### July

**14 Fraternity Gathering**  
**12:15 pm, Parish Center**  
Christ the King Catholic Church  
11709 SE Fuller Rd., Milwaukie, OR

### *Happy July Birthdays*

July 1 - Bruce Siggins, OFS

July 4 - Clare McCluggage Reidy, OFS

July 7 - Kay Haberlach, OFS

July 10 - Jim Burns, OFS

July 10 - Rosemarie Calacat (Inquirer)

*We pray that you have a  
blessed and  
joyful Birthday  
and  
many more.*

## Treasure's Report

by Jim Burns, OFS

Month ending May 31, 2019:

Account balances: \$ 2443.18

General Income: \$ 390.00

General Expenses\*: \$ - 194.20

As of June

Account Balances: \$ 2661.20

Contributions may be mailed to the  
Fraternity Treasurer at;  
**St. Clare Treasurer, 14917 NE 87th St.,  
Vancouver, WA 98682**

Regarding expenses necessary for the life  
of the fraternity and the needs of worship,  
of the apostolate, and of charity, all the  
brothers and sisters should offer a  
contribution according to their means."

--Rule of the Secular Franciscan Order,  
Chapter 25

### Refreshments: Potluck

Shonne Farrell

Thomas Brannon

Please help to make this Potluck a pleasant  
one.

We need you to sign up for Refreshments:

August:

September:

October:

November:

December:

A Sheet will be present at the gathering. We  
need at least (3) people for every gathering.

## July Franciscan Saints and Blesseds

- 10 St. Veronica Giuliani
- 12 St. John Jones
- 13 Blessed Angeline of Marsciano
- 15 St. Francis Bonaventure
- 23 St. Bridget of Sweden
- 24 Blessed Louise of Savoy

## Council Members

### Minister

Evelyn Brush, OFS  
evelyn.parker.brush@gmail.com

### Vice-Minister

Tricia Fryer, OFS

### Secretary

Barbara Allen, OFS

### Treasurer

Jim Burns, OFS

### Formation Director

Juan Urias, OFS

### Councilors

Mike Reidy, OFS  
Shonne N. Farrell, OFS

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### Newsletter Editor

Shonne N. Farrell, OFS  
nardelle8491@gmail.com

Submission deadline for the next issue is:  
July 20

Continued from Pg 1

As students testing, with only right and wrong answers, becomes their culture. Yet, it is in God that our imaginations flourish. To quote Albert Einstein: "Imagination is more important than knowledge. Knowledge is limited. imagination circles the world."

Though I am keenly familiar with the antics of young children, I had forgotten about their free expression that there are somethings they don't know. There are some things they can't do solo. There are many areas in their lives that they need help with – everything from tying their shoes to seeking comfort in the night after a bad dream.

But what about us? Until this retreat, I hadn't imagined myself as a young child needing God, only as an adult. I had the freedom to hold Jesus' hand or climb into the lap of the Blessed Mother. I didn't have to have all the answers. I could admit and take comfort in the fact that I didn't have to do everything on my own or by myself. How delighted I am to sit in prayer holding both Jesus' and Mary's hands. Together, the three of us can follow the will of the Father; we can approach the Him in confidence that we are never alone.

This feeling of being parented by God and the Blessed Mother will allow me to better discern the Father's will – to discover what is

right and healthy and joyful and growth-producing for me. Being parented is reducing the anxiety of having a new boss, of parenting my needy adult child, of figuring out our future plans.

I have also had a chance to read several books on St. Francis. Oh, how I admire that man! The joy he felt and wanted his brothers to feel each time they encountered each other was leaping off the pages. That is how I feel each time I think of you. Seeing each of our active members only once a month and sending cards to our absent members just doesn't feel like enough. I am envious of our friend in San Buenaventura fraternity because they gather regularly twice a month. Our monthly fraternity gatherings are a highlight of my month. I am excited about pairing our "Marthas" with our "Marys". We need to know the support of our fellow fraternity members.

Over the last two years, I have been tracking down our absent members. There is only one member left that I have not been able to locate: Rosemarie Furrer. But I am hot on her trail! Once I hear back from one of her grandchildren our family/fraternity will be complete. We will be able to support each other through prayer and friendship, strengthen our bonds so that we are bursting with joy!

Once our joy is overflowing, people will ask us why we are this way and we can tell them of the love and support we receive by following Jesus in the model of St. Francis in the accompaniment of our fraternity members.

**Please help us keep our mailing list current.** To change your mailing or email address, remove your name or to receive our newsletter electronically, contact:

Shonne N. Farrell, OFS  
nardelle8491@gmail.com

# The Little Flowers of Saint Francis

## Chapter 2

Among them the first and the first-born, both by priority in time and by privilege of sanctity, was Brother Bernard of Assisi, whose conversion took place in the following way.

St. Francis was dressed as a layman, although he had already renounced the world, and for a long time he had been going around Assisi looking contemptible and so mortified by penance that many people thought he was simple-minded, and he was laughed at as a lunatic and driven away with many insults and stones and mud by his relatives and by strangers. Yet being nourished by the divine salt and firmly established in peace of soul by the Holy Spirit, he bore all the insults and scorn with great patience and with a joyful expression on his face, as if he were deaf and dumb.

Now the Lord Bernard of Assisi, who was one of the richest and wisest noblemen in the whole city, whose judgment everyone respected, wisely began to think over St. Francis' utter contempt for the world and his great patience when he was insulted and the fact that although he had been scorned and despised by everybody for two years, he always appeared more serene and patient. He began to think and to say to himself: "This Francis certainly must have great graces from God."

So inspired by the Lord, he invited St. Francis to have supper with him one evening. The Saint humbly accepted and ate supper with him that evening.

But the Lord Bernard secretly wished and planned to put St. Francis' holiness to a test, so he invite him to sleep in his house that night. And when St. Francis humbly agreed, the Lord Bernard had a bed prepared in his own room, in which a lamp was always kept burning at night.

Now St. Francis, as soon as he entered th room, in order to conceal the divine graces which he had, immediately threw himself down on the bed, showing that he wished to sleep. Gut the Lord Bernard planned to watch him secretly during the night. Lord Bernard

planned to watch him secretly during the night. And he too soon lay down, and he used such cunning that after he had rested in bed a while, he pretended to be sleeping soundly, and he began to snore loudly. Therefore St. Francis, who faithfully concealed the secrets of God, when he thought that the Lord Bernard was fast asleep, during the first part of the night, got out of bed and began to pray. Looking up to Heaven and raising his hands, he prayed with intense fervor and devotion, saying: "My God and my all!" And he sobbed out those words with so many tears and kept repeating them with such devout persistence that until matins he said not but "My God and my all!"

St. Francis said this while contemplating and marveling at the goodness of Almighty Got who seemed to take compassion on the imperiled world and was preparing to provide a remedy for its salvation through the little poor man Francis himself. For being enlightened by the spirit of prophecy, when he foresaw the great things which God was to accomplish through his Order, and when under the guidance of that same spirit he considered his own incapacity with small degree of virtue, he called upon the Lord in order that God, without whom human weakness can achieve nothing, should by His compassion himself would not be capable of doing, and that is why he said: "My God and my all!"

Now the Lord Bernard saw the very inspiring actions of St. Francis by the light of the lamp burning there. And while he was attentively meditating on the words which the Saint was saying and carefully observing his devotion, he was touched by the Holy Spirit in the depths of his heart and felt inspired to change his life.

Therefore when morning came, he called St. Francis and said to him: "Brother Francis, I have definitively resolved in my heart to leave the world and to follow you in whatever you order me to do."

When St. Francis heard this, he rejoiced in spirit and said:"Lord Bernard, what you say is so great



and difficult and undertaking that we must seek the advice of Our Lord Jesus Christ concerning it, so that He Himself may deign to show us His will regarding it and teach us how we should carry it out. So let us go together to the Bishop's Church where there is a good priest, and we will have him say Mass, and after hearing it we will pray there until tierce. And in our prayer we will ask the Lord Jesus Christ to deign to show us in three opening of the missal the way which He wants us to choose." And the Lord Bernard replied that this pleased him a great deal.

They therefore went to the Bishop's Church. And after they had heard Mass and had prolonged their prayers until tierce, the above-mentioned priest took up the missal at the request of St. Francis and the Lord Bernard. And having made the sign of the Cross, he opened it three times in the name of Our Lord Jesus Christ.

At the first opening there appeared the words that Christ said in the Gospel to the young man who asked Him about the way of perfection: ***"If you wish to be perfect, go, sell all you have and give to the poor, and come, follow Me."***

At the second opening there appeared those words which Christ said to the Apostles, when He sent them out to preach: ***"Take nothing for your journey, neither staff, nor wallet, nor bread, nor money," wishing thereby to teach them that they should place all their hope for support in God and concentrate entirely on preaching the Holy Gospel way of life!"***

At the third opening of the missal there appeared those words which Christ said: ***"If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me."*** Lord Bernard: "That is the counsel which Christ gives us. So go and do perfectly what you have heard. And blessed be ***Our Lord Jesus Christ who has deigned to show us His Gospel way of life!"***

On hearing this, the Lord Bernard immediately went and brought out all his possessions and sold all that he owned--and he was very rich. And with great joy he distributed it all to the poor. Carrying the money in a

pocket in his bosom, he gave it out plentifully and generously to widows and orphans and pilgrims and monasteries and hospitals. And in all this St. Francis accompanied him and faithfully assisted him.

Now when a man named Lord Silvester saw St. Francis giving away so much money to the poor and causing it to be given away, he was seized with greed and said to St. Francis; "You did not pay me all you owe me for those stones you bought from me to repair the churches." Then St. Francis, marveling at his greed and not wishing to argue with him, as a true observer of the Gospel--giving to everyone who asked--put his hands in the Lord Bernard's bosom and then placed them, filled with money, in the Lord Silvester's bosom. And he said: "If you ask for more, I will give you still more." But he was satisfied and went home.

Later that evening, when he thought over what he had done during the day, he reproached himself for his greed and reflected on the fervor of the Lord Bernard and the holiness of St. Francis. And on the first and the second and the third night he was given this vision from God: ***from the mouth of St. Francis came forth a cross of gold, the top of which reached to Heaven, while its arms seemed to extend from east to west, to the end of the world.*** As a result of this vision he was touched by the Lord, and for God's sake he disposed of all his property and gave it away to the poor. And later he became a Friar Minor, and in the Order he was so holy and filled with grace that he spoke with God as one friend to another, as St. Francis several times experienced and as will be narrated hereafter.

Similarly the Lord Bernard, after he given all his property away for God, received so much grace from God that he was often rapt to contemplation by the Lord. And St. Francis used to say of him that he was worthy of all reverence, and that it was he who had begun to live the poverty of the Gospel by distributing all he had to the poor, retaining nothing whatever for himself, but offering himself naked to the arms of the Crucified. May he be blessed by us forever and ever! Amen.

Continued next month.

## Article Your Faith

By Sister Rhonda Miska

My first experience of praying the Liturgy of the Hours—also called the divine office—was hardly love at first sight. I was an 18-year-old college freshman, and my friend Samantha invited me to pray morning prayer with her. Not fully awake, I made my way down to the residence hall lobby and tried to follow Samantha as we moved through Lauds. Although she had arranged various colored ribbons to mark the correct pages in the thick breviary, I kept losing my place as I clumsily flipped from antiphons to psalms to the intercessions.

Moreover, the words we spoke didn't feel like my own. In central Wisconsin during the winter, it's still dark at 7 a.m., so the prayers about "greeting the dawn" seemed out of place. The psalmist's words of searing anger, euphoric joy, and bitter complaint didn't reflect my own heart. Although I was a bit anxious about a chemistry exam and excited about my weekend plans with friends, my emotional state surely wasn't reflected in the words we spoke together. How then could this prayer be genuine?

Nearly 20 years after that winter morning in the dormitory lounge, the divine office has become both familiar and beloved. The architecture of the divine office, which once felt confusing and complex, now offers a reassuring frame. In moments when the wind is knocked out of me and I don't know how to even begin to make sense of what is in my mind or heart, the office carries me. Wherever I am at internally, to recite or chant the divine office is to step into an ancient river of common prayer that began long before me and will continue long after.

The divine office, or the "public prayer of the church," began when early Christians maintained the Jewish practice of praying the psalms at particular points of the day. As this ancient prayer form evolved through the time of the desert fathers and St. Benedict, readings from the New Testament were woven in. Today each period of the divine office is comprised of several psalms, each bookended with an antiphon (like a refrain) and a doxology (a proclamation of praise to God). This is followed by a canticle—either the Ben-

edictus, the Magnificat, or the Nunc Dimittis—and bookended by another antiphon. Next are intercessory prayers, which are gathered together into the Lord's Prayer. The prayers of the divine office can be spoken or chanted and can be prayed individually or in a community of any size.

The divine office is central for cloistered monks and nuns, who pray not only in the morning, evening, and night but also at several other periods, including vigils in the middle of the night. Clergy and apostolic men and women religious also pray the divine office, grounding their lives of active ministry in this common prayer. Lauds (morning prayer), vespers (evening prayer), and compline (night prayer) feel like hinges as the day begins and ends. This pattern fits into the weekly rhythm, moving from Sunday to Sunday. All of this fits into the larger sacred choreography of the liturgical year with its movements from Advent to Christmas to Lent to Easter, a wheel of sacred mysteries that turns each year.

Although the divine office is often thought of as a prayer for those in monasteries, lay Catholics have been encouraged to pray it since the Second Vatican Council. I've prayed the divine office with large groups in beautiful chapels with incense and music, with another sister over the phone, and alone on airplanes or in bus depots.

And those extremes of emotion expressed in the psalms and canticles that were so off-putting to my 18-year-old self? They seem now to be a refreshingly candid reflection of the human experience. The frank words offering God joyful gratitude or deep despair and quiet hope or vengeful rage seem like a treasure in our Judeo-Christian tradition. There is ample room in these scriptures for the whole messy range of human experience. They are big enough for all the human emotion in our inner worlds and outer world—all the various voices within us and in our world.

If we are truthful, there are parts of us that feel these raw, uncomfortable sentiments, parts that our more respectable adult parts often want to hide or ignore.

Continue Pg. 6

The opening lines ask God to “come to my assistance, make haste to help me,” reminding me of my dependence, my lack of control. There is no pretense, no “cleaning it up” before showing up to pray. Each psalm or canticle is punctuated with a doxology, sanctifying whatever plaintive words of prayer came before.

What I didn’t understand when I first prayed the divine office 20 years ago is that, since it is the prayer of the church offered for the world, I don’t have to feel the emotions behind the words. “When the psalms we’re praying don’t match our inner state, well, we’re not praying those prayers for ourselves. There are people somewhere in the world feeling that emotion—we can offer it to God on their behalf,” Dominican brother Carl Joseph Paustian once told me. The divine office, in other words, is not a private “me and Jesus” devotion. Even if I pray it by myself, I pray it as part of the church and never truly alone.

This ancient form of prayer pulls me out of wherever I am internally and connects me with all creation: with those suffering the effects of hurricanes and earthquakes, those who are incarcerated or on death row, those who face poverty and war daily, and the victims and perpetrators of all forms of violence.

Some find the divine office too wordy or find themselves distracted by this prayer style. Episcopal priest and author Lauren Winner’s take on this resonates with my own experience: “My mouth may have been mouthing psalms, but my brain was thinking grocery lists or weekend plans. But if roteness is a danger, it is also the way liturgy works. When you don’t have to think all the time about what words you are going to say next, you are free to fully enter into the act of praying; you are free to participate in the life of God.” Entering into the divine office—or any formal, set spiritual discipline—puts me in a posture of openness to God, even if my heart and mind aren’t always “caught up.”

Last year, during a visit to the Trappist Gethsemani Abbey, where recitation of the divine office is an anchor of monastic life, these words from an abbot’s chapter talk touched me deeply: “The Liturgy of the Hours . . . is an ongoing restructuring of our mind and

hearts.” I do sense that daily practice of the divine office is working on me, sometimes consciously, but more often what I sense is on a subterranean level. I don’t know how this works, but on good days I sense that it does, and on bad days I trust that it does, even if I can’t feel it.

The discipline of the divine office reminds me I am an ecclesial person, in union with people around the globe, praying for the life of the world with words used in countless languages over millennia to cry out to God for mercy. It’s a way of loving the world, of offering up to God the “joys and hopes, griefs and anxieties” of all people.

This article also appears in the July 2019 issue of *U.S. Catholic* (Vol. 84, No. 7, pages 45–46).

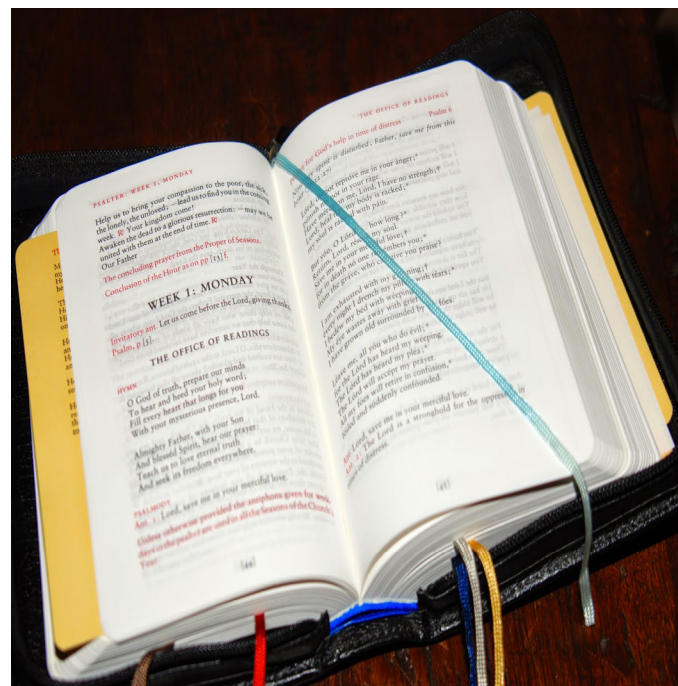
Image: iStock

Spirituality [1], Practicing Catholic [2]

Published:

Tuesday, June 18, 2019

Sister Rhonda Miska is a Sinsinawa Dominican novice who writes from River Forest, Illinois, where she ministers at Dominican University.





## A Visit to the Past



Abbey Books 1955

**You urge these privileges granted to Mary as the foundation of your devotion to her, yet Christ said, "Rather blessed are they who hear the word of God and keep it."**

Would you presume to say that Mary, whom the angel addressed as full of grace, did not hear the Word of God and keep it? You have missed the sense of the passage to which you allude. In Luke 11:27, a woman praised the one who had the honor to be the mother of Christ. Christ did not for a moment deny, as you would like to believe. The sense of His words is simply, "Yes, she is blessed. But better to hear God's words and keep it, and thus attain holiness, than to be My mother. You cannot all imitate Mary being My mother; but you can do so by hearing God's word and keeping it." The thought that those who hear God's word and keep it are rather blessed than Mary because she did not is simply absurd. "henceforth," declared Mary prophetically, "all generations shall call me blessed." Luke 1:48. And Elizabeth saluted her with the words, "Blessed art thou among women." Luke 1:42.

Radio Replies, Vol 1, Pg 163 (1938)

**Will you explain a little more clearly what angels are?**

Angels are purely spiritual beings. A brick is a purely material being. Man with body and soul, is partly material and partly spiritual. God has no material body, and is purely spiritual. To complete the external manifestations of His perfections, He created beings of a purely spiritual nature -- angels. The angels, then are definite beings which have the qualities belonging to our souls, but not those of our bodies. Now our souls have two chief faculties -- intelligence and will, and these are possessed by angels. But since they are purely spiritual that cannot be seen by our eyes any more than can God Himself.

Radio Replies, Vol 1, Pg141 (1938)



Abbey Books 1957



## Vocation, Charism and Mission of the Secular Franciscan Order

Francis was chosen by God as an example, a model for the entire People of God, for all mankind and not only for the “Franciscans”.

In order to understand if we have a genuine Franciscan Vocation, it is essential **to know Francis** and strip away feelings based upon romanticism and sentimentalism and so we are free to discern if we are being asked by God to follow in Francis’ way.

To have a real Franciscan Vocation, means to be called to take **the same path of identification and total conformity** that Francis took with *his Christ*.

To have a genuine Franciscan Vocation, whether religious apostolic, contemplative or secular, means this: to verify our own availability to fully embrace this path.

This FRANCISCAN WAY requires:

- following Jesus without reservations *in the footsteps of Saint Francis*. In other-words, to be ready, in our specific state of life, to follow Jesus just *as* Francis did.
- to discover, accept and develop within ourselves the same **Charisma** received by Saint Francis, make it present and bring it to fruition in the world.

This spiritual “style” entails:

- a very intense **Eucharistic spirituality** (kenosis= self-emptying)
- a very strong **fraternal communion -mutual equality**
- **simplicity**
- love of **poverty**
- a genuine sense of **minority, or littleness-seeking to serve and not be served**
- a complete and active abandonment to God, which is demonstrate by **obedience**, particularly to the Church.

To have an Authentic Franciscan Vocation means to desire to embrace these attitudes and behaviors that **characterize our form of life; this charisma-mission, this spirituality**.

Those who, through proper discernment, recognize that their life’s call and desire is to embrace this way of life, may express their commitment through a **public, solemn and perpetual commitment** (Profession) **before** God and the Church.

This is the case of all Franciscans of the 1st, 2nd and 3rd Order.

The Franciscan vocation, therefore, is to be carefully discerned according to the letter and the spirit of the Rule to which the specific vocation refers.

- The whole of chapter two of the Rule.
- The articles 37:2-3; 38:1; 40:1-2; of the CCGG (General Constitutions)
- Title I of Chapter 2 of the CCGG.

VOCATION, CHARISM and MISSION are faces of this and are linked, one to the other. Each of them presupposes and prepares the other.

### CHARISM

It is a common observation that we all have *natural inclinations* toward certain things rather than others, and that we are attracted towards certain projects more than others. This being *inclined* is already a gift; it is the gift of perceiving life and the world around us, in a typical specific way.

We consider these gifts as a specific *charisma*, a seed that God has planted in each of us that calls us to “*be*

Charism continued Pg. 9

*that person who God intends and hopes we will be".*  
The Rule of the OFS begins by saying (Article1):

*"The Franciscan family, as one among many spiritual families raised up by the Holy Spirit in the Church, unites all members of the People of God-- laity, religious and priest-- who recognize that they are called to follow Christ in the footsteps of St. Francis of Assisi.*

*In various ways and forms but in life-giving union with each other, they intend to make present the **charism of their common Seraphic Father in the life and mission of the Church**".*

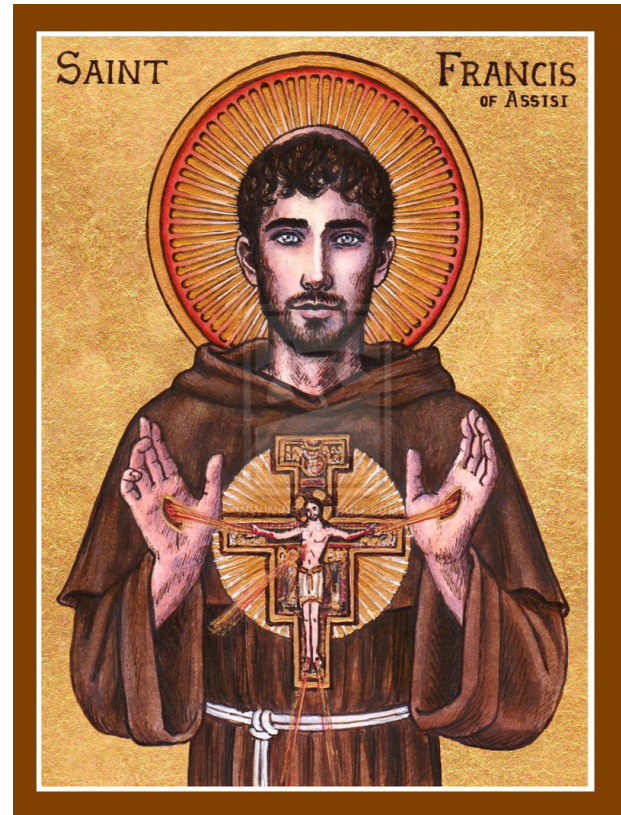
We have just read the we Franciscans, all of us, have to make present in the world of our specific time, the **charism if St. Francis** and to accomplish this task, it essential, for us to understand: the nature of the Franciscan Charism.

The word *charism*, today is not widely used and often less understood. It remained, for a long time, a way to speak only about the *exceptional* gifts of the Holy Spirit which were needed to build up the early Church. The word (charism), started to be used in the last century, became commonly used just before the Second Vatican Council.

Let us now see what the Church (Catechism of the Catholic Church - CCC) teaches about charisms:

**799**"Whether extraordinary or simple and humble, charisms are graces of the Holy Spirit which directly or indirectly benefit the Church, ordered as they are to her building up, to the good of men and to the needs of the world.

**800 Charisms** are to be accepted with gratitude by the person who receives them and by all members of the Church as well. They are a wonderfully rich grace for the apostolic vitality and for the holiness of the entire Body of Christ, provided they really are genuine gifts of the Holy Spirit and are used in full conformity with authentic prompting of the



same Spirit, that is , in keeping with charity, the true measure of all charism.

**801** It is this sense the **discernment of charisms** is always necessary. No charism is exempt from being referred and submitted to the Church's shepherds. "Their office is not indeed to extinguish the Spirit but to test all things, and hold fast to what is good, so that all the diverse and complementary charisms work together for the common good.(1 Cor 12;7)

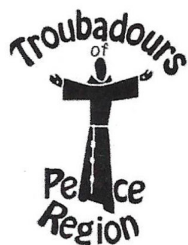
**2684** In the communion of saints, many and varied *spiritualities* have been developed throughout the history of the Churches. The **personal charism** of some witnesses to God's love for men has been handled on, like the spirit of Elijah to Elisha and John the Baptist, so that the followers may have a share in this spirit...

A distinct spirituality can also arise at the point of convergence of liturgical or theological currents, becoming witness to the integration of the faith into a particular human environment and its history.

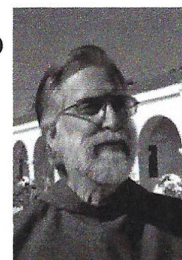
Vocation, Charism and Mission of the Secular Franciscan Order 3/23/2011

Troubadours of Peace Regional Retreat Registration Form

It is Right and Just: Being a Secular Franciscan in the World  
Retreat Master - Brother Mark Schroeder, OFM



Friday, October 25 - Sunday, October 27, 2019 Archbishop  
Brunett Retreat Center at the Palisades  
700 SW Dash Point Road, Federal Way, Washington  
(206) 748-7991 •  
[www.palisadesretreatcenter.org](http://www.palisadesretreatcenter.org)



Name: \_\_\_\_\_

Address: \_\_\_\_\_

Phone: \_\_\_\_\_

e-mail: \_\_\_\_\_

Fraternity (if Secular Franciscan): \_\_\_\_\_

Name of Parish or Affiliation if not Secular Franciscan: \_\_\_\_\_

**T Retreat Costs:**

\_\_\_\_\_ \$275 per person for single room, includes room and meals (Friday dinner through breakfast Sunday), retreat master and other stipends, and materials.

\_\_\_\_\_ \$250 per person for shared room, 2 people per room, all rooms have double beds, includes everything.

\_\_\_\_\_ \$120 Commuter Rate, includes everything *except lodging*.

**T Registration fee of \$100.00 or complete payment must be included with this registration.**

\_\_\_\_\_ \$100.00 registration fee is enclosed. I will pay the balance when I check in.

\_\_\_\_\_ Full payment for the retreat is enclosed.

*Check-in - beginning at 4:00 p.m. Friday. Checkout - 12:00 p.m. Sunday*

**T Make checks payable to Troubadours of Peace Region. Send Registration form and check to:**

Lois Dahmen, OFS

2412 W Pearl St

Pasco WA 99301

PHONE: 509-545-1767

E-MAIL: [Ldx3\\_123@msn.com](mailto:Ldx3_123@msn.com)

**T Registration deadline is October 4, 2019. Due to our contract with the retreat house, we cannot provide refunds for cancellation requests received after October 7, 2019.**

**T Do you have dietary, mobility, or other restriction that need special consideration?**

\_\_\_Yes\_\_\_No If yes, please specify: