



Our Lady of the Rosary Secular Franciscan Fraternity

Tuesday, July 02, 2019

Minister's Reflections — Terry Carlino, OFS

July is the Month of the Most Precious Blood. We in the United States, indeed in most of the western world, too often take for granted the heavenly gift which Christ bestowed on us, his own blessed Body and Blood. On almost any day of the week we can hop in our cars and find within cat swinging distance a Mass, at which we can, if in a state of Grace, received the Body and Blood of our most Blessed Savior. Indeed there are some who do so, Attending daily Mass and receiving every day.

Because of this we tend to forget, or perhaps are even ignorant of the fact, that in many parts of the world the faithful must travel for many long miles, and only have the opportunity to attend Mass sporadically. Perhaps only several times a year, sometimes because of a shortage of priest, sometimes because of political or religious suppression of the Church.

In our blessing we are sometimes unthoughtful or even blase in our appreciation of the great gift that we have received. For many years reception of the Precious Blood was reserved to the clergy, or perhaps only made available at very special occasions, such as to the couple at a nuptial wedding. Yes I know the host contains the Body, Blood, Soul and Divinity of the Savior, but the symbolic act of receiving the Real Body and Real Blood in the form of both of its accidents of bread and wine are a powerful experience.

Humans need physical acts. We are physical as well as spiritual beings and Christ and the Church realize this, which is why all of the Sacraments consist of both form and matter. We smell the incense of adoration and worship. We feel the water of Baptism and the oil of Confirmation. We hear the prayer of Absolution. And we taste the Body and Blood.

During the month of July let us contemplate on the great gift which Christ bestowed on us when he gave us his own Body and his precious Blood for the life of the world.

Terry Carlino OFS

Minister Our Lady of the Rosary

Important Dates:

7/10 Chuck Stephan — Birthday

7/17 Carol Murphy — Birthday

7/21 Meeting — Fr. Walsh Room

12:30 Members Gather for Lunch and Fellowship

1:30 Opening Prayer

A reminder, the following members offered to bring these food items for the children at the Pineapple Inn on a monthly basis. We also collect diapers for infants to 27 lbs. for the Hope Baby Care Center

Food for Pineapple Inn

Rick C. 2 cans chicken noodle soup

Karen C. 2 cans split pea soup

Paul R. 2 cans vegetable beef soup

Bea S. 1 bag small tangerines

Donna K. Rice and Beans

Chuck & Marie S. 1 bag each apples & pears

Maria F. 1 bunch green bananas

Chris & Leo W. 2 microwave single meals

Carol M. 2 packs fruit cups

Eileen M. 2 packs pudding cups and 2 juice boxes

Peg C. 2 packs small individual cereal boxes

Sandra L. 2 boxes pasta

Barbara M. & Glenda H. 4 jars pasta sauce

Ani K. Raman Noodles

Terry C. Tuna

Happy July 4th



Reflections From the Vice Minister/Acting Secretary Bea Sanford, OFS

In light of the June 23 Profession by Paul Reardon and our upcoming Fraternal/Pastoral Visitation on July 21 this is a timely topic. As you read this article by Kathy Taormina, OFS, Queen of Peace Regional Formation Director, and Lay Spiritual Assistant for the BSSF Region, forgive me for “preaching to the choir”. Maybe this article will be a way to approach the subject of attendance and participation at our Fraternity meetings. Maybe this article will renew and refocus your own participation in Fraternity events. Either way, remember, whatever you may experience or gain from attending, it is a grace from God to enable us to live out our Profession. You may not be attending only for your benefit, but for those with whom you gather!

“YES, THIS IS WHAT I WANT!”

“This [the Fraternity] should be the privileged place for developing a sense of Church and the Franciscan vocation and for enlivening the apostolic life of its members.” OFS Rule, Article 22

“Insertion into a local Fraternity and participation in fraternal life is essential for belonging to the Secular Franciscan Order.” OFS Constitutions – Article 53.3

“There is no doubt here that Profession will be a sacrifice if it is taken seriously.” For Up To Now (FUN) Formation Manual, “Profession” Section, page 11.

“These are the things that should make a Secular Franciscan think twice before absenting themselves from Fraternity gatherings, Regional events, not accepting nominations for various offices, etc. Lest we are left to our own devices in living out the Profession, we should remember that in the act of making those promises, we hold out our hands so that the Lord may take hold of them. We will never be alone on that journey.” For Up To Now (FUN) Formation Manual, “Profession” Section, page 12.

Whether we were professed under the Pauline OFS Rule of 1978, or earlier under the Leonine Rule, one thing is constant...we were professed into a Fraternity to live out our Secular Franciscan vocation. We were not professed to live our lives on our own, but by our Profession, we have joined a Fraternity, a family, who will always be there to journey with us on our path to God.

Do you believe that your Fraternity is a “privileged place” where you gather with your Fraternity members to build the Kingdom of God? Do you believe your “participation in fraternal life is essential”?

In this day of speed and technology, our Profession calls us to a more meaningful way of life. A life full of employment, children or grandchildren, commitments to others and promises to keep. Because Secular Franciscans live out their vocation in the secular world where God placed us, we are forever into the nitty-gritty of life circumstances and we are faced with never-ending choices of happenings that take up, and make up, our world. As I have heard before, we live in the messiness of the world.

But that’s just it, isn’t it? CHOICES. We prioritize, shift, arrange and rearrange the choices in our lives to suit us best. Where is the priority of your Profession, and your Fraternity? Is it on the bottom of the “when I have time” list, or is it near the top of the “in Your will, Father” list.

No one forced us to make those promises during our Profession. We clearly stated when asked, "This is what I want!" We asked our Lord to accept us as a sacrifice, we asked our Church to accept our promises, and we asked our Fraternity to accept us as a fellow journeyer on the road to God's Kingdom. If this is all true, then why are we too busy to attend Fraternity gatherings? Or we attend, but leave early? Why do we not prepare for the Ongoing Formation session and think that we can "just wing it"? Or too involved with other groups to prepare for our gathering by doing the readings or questions for the Formation session? Why are we too inexperienced to run for office when asked? Why is it so easy to come up with excuses for us not fulfilling our duties and obligations as a Secular Franciscan.

We as a Fraternity, and as an Order, need to refocus. We need to refocus on why we professed into the Secular Franciscan Order, what that Profession means to us, and how we are going to live out that Profession in our lives. It is not an easy task. It is certainly not a one-time task! We need to refocus and re-prioritize over and over throughout our lives. But the one steady thing in our lives is our Profession. We cannot continue to put it last on our list, nor can we put it low on our priority list.

What does this mean? It means that there may be times that you have to tell your family or friends that you cannot attend their activities, or that you may be late, because their activity is on the day of your OFS Fraternity meeting. It means that you will have to be upfront about being a Secular Franciscan and its obligations when you are planning your calendar. Our Fraternity meeting is not the only Gathering that we are obligated to attend. We also need to make a concerted effort to attend the special Gatherings and Feasts through the year. They are another way of showing solidarity with the larger Regional Fraternity.

In today's world, we acknowledge our marital status, our place of employment, our religion and Church of choice, our political parties, and even our hobbies. We need to acknowledge our Franciscan charism and our belonging to an International Order in the Catholic Church.



Profession of Paul J. Reardon, OFS June 23, 2019 Francis DeSales Church Mathews, VA

From Left to Right

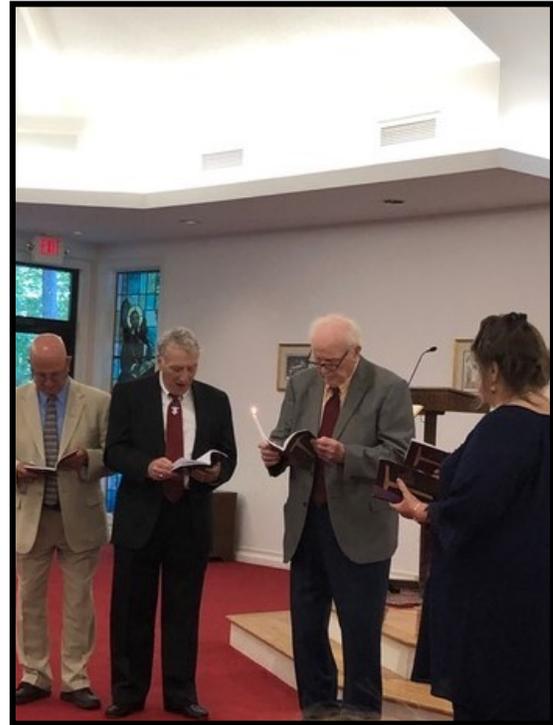
First Row: Joan Buhler

Second Row: Leo and Chris Wells, Sister Juliana LSOSF, Barbara Massey, Maria Fuentes-Sherman, Susan James, Cindy Holland

Third Row: Carol Murphy, Ed Gerhard, Sister Agnes LSOSF

Last Row: Rick Churray, Father Gerry Kaggwa, Paul Reardon, Terry Carlino, Bea Sanford

More pictures from Paul's profession.





An Explanation of the Tau Cross

Francis used the TAU in his writings, painted in on the walls and doors of the places where he stayed, and used it as his only signature on his writings.

The first recorded reference to the TAU is from Ezekiel 9:4, "Go through the city of Jerusalem and put a TAU on the foreheads of those who grieve and lament over all the detestable things that are done in it." The TAU is the last letter of the Hebrew alphabet and looks very much like the letter "T".

At the Fourth Lateran Council, on November 11, 1215, Pope Innocent made reference to the TAU and quoted the above verse in reference to the profaning of the Holy Places by the Saracens. It is widely accepted that St. Francis was present at the Fourth Lateran Council and that he heard the words of Pope Innocent III when he said, "The TAU has exactly the same form as the Cross on which our Lord was crucified on Calvary, and only those will be marked with this sign and will obtain mercy who have mortified their flesh and conformed their life to that of the Crucified Savior. From then on, the TAU became Francis' own coat of arms.

Francis used the TAU in his writings, painted in on the walls and doors of the places where he stayed, and used it as his only signature on his writings. St. Bonaventure said, "This TAU symbol had all the veneration and all the devotion of the saint: he spoke of it often in order to recommend it, and he traced it on himself before beginning each of his actions."

Thomas of Celano, another Franciscan historian writes, "Francis preferred the Tau above all other symbols: he utilized it as his only signature for his letters, and he painted the image of it on the walls of all the places in which he stayed."

In the famous blessing of Brother Leo, Francis wrote on parchment, "May the Lord bless you and keep you! May the Lord show His face to you and be merciful to you! May the Lord lift up His countenance upon you and give you peace! God bless you Brother Leo!" Francis sketched a head (of Brother Leo) and then drew the TAU over this portrait.

Due, no doubt, in large part to Francis' own affection for and devotion to the TAU, it has been a well recognized and accepted Franciscan symbol among Franciscans of various denominations and of all orders within those denominations for centuries. It remains so today. The TAU carries with it all of the symbolism of the Cross of Christ as well as Francis' ideal of life and dream for himself and his followers.

Sources:

Englebert, Omer, St. Francis of Assisi Ann Arbor: Servant Books 1965

Miller, Tamela, SFO, "The Tau: A Franciscan Symbol"

Vorreau, Damien, Un Symbole Franciscain: Le Tau Paris Editions Franciscaines, 1977

July – Month of the Precious Blood of Our Lord Jesus Christ

1. Feast of the Precious Blood of Our Lord Jesus Christ
2. Feast of the Visitation of Our Lady
3. Bl. Marie Anne Fontcuberta, Virgin, religious of the Third-Order Regular d. 1886
4. 40 Martyrs of China, religious of the Franciscan 1st Order and Franciscan Third Order Secular, d. 1900
5. Bl. Ignace Falzon, Confessor, Franciscan Third Order Secular, d. 1865
6. St. Maria Goretti, Virgin Martyr, Cordbearer, d. 1902
7. Bl. Oddino Barrotti, Priest, Franciscan Third Order Secular, d. 1400
8. St. Elizabeth of Portugal, Virgin, Franciscan Third Order Secular, d. 1336
9. St. Veronica Giuliani, Virgin, Capuchin religious, d. 1727
10. 8 Martyrs religious of the Franciscan 1st Order of Damas, d. 1860
11. 11 Martyrs religious of the Franciscan 1st Order of Holland, d. 1572
12. Sts. Geoffrey and Joachim, Priests, religious of the Franciscan 1st Order, martyrs 1679
13. St. Francis Solano, Priest, religious of the Franciscan 1st Order, d. 1610
14. St. Bonaventure, Bishop, Doctor of the Church, religious of the Franciscan 1st Order, d. 1274
15. Bl. Bernard of Baden, Confessor, Franciscan Third Order Secular, d. 1458
16. Our Lady of Mount Carmel; St. Marie-Madeleine Postel, Virgin, religious of the Third-Order Regular d. 1846
17. Bl. Pierre De Foligno, Confessor, Franciscan Third Order Secular, d. 1614
18. St. Camillus de Lellis, Priest, had been a tertiary before founding or joining another religious Institute, d. 1614
19. St. Vincent de Paul, Priest, had been a tertiary before founding or joining another religious Institute, d. 1660
20. St. Jerome Emilien, Priest, had been a tertiary before founding or joining another religious Institute, d. 1537
21. St. Lawrence of Brindisi, Priest, Capuchin religious, Doctor of the Church, d. 1619
22. Bl. Angelina of Marciano, Virgin, religious of the Third-Order Regular d. 1435
23. Bl. Louise of Savoy, Virgin, of the Franciscan 2nd-Order; a "Poor Clare" sister, d. 1503
24. Bl. Modestin de Jesus-Marie, Priest, religious of the Franciscan 1st Order, d. 1864
25. Bl. Antoine Lucci, Bishop, Conventual religious, d. 1752
26. St. Anne, mother of the Blessed Virgin Mary
27. Bl. Mary Magdalene Martinengo, Virgin, Capuchin, d. 1737
28. Bl. Marie-Therese of the Infant Jesus, Virgin, Capuchin, martyr 1941
29. Bl. Alphonse de l'Immaculee, virgin, religious of the Third-Order Regular d. 1946
30. St. Leopold de Castelnovo, Priest, Capuchin religious, d. 1942
31. St. Ignace de Loyola, Priest, had been a tertiary before founding or joining another religious Institute, d. 1556



Amazon Relief is very active in serving the “at risk” children, lepers, and the poor in the Amazon. This year they are currently constructing six additional churches, bringing our total to 50. God is at work!

AMAZON RELIEF

SUMMARY OF 2018 PROGRAMS

Changing Lives Today, Tomorrow, and, with God’s Grace, Eternally

Today — *Taking care of immediate needs.*

Providing food, medicine, clothing, home repairs, and household assistance to victims of poverty and leprosy.

Assisting with a residential program that provides full-time care for abandoned teenagers, helping them to pursue an education and live in a secure family setting, away from inner-city temptations; plus non-residential programs that assist over 4,300 street children and other “at risk” youth. (All of these programs provide food, medicine, clothing, spiritual and psychological help, family counseling, tutoring, job placement, and music, arts, and vocational training.)

Providing daily meals to more than 2,500 children in our schools and other programs.

Feeding the poor at our four Franciscan soup kitchens.



Tomorrow — *Developing a better future.*



Funding schools and programs (from pre-school through university level) to educate and assist more than 4,500 “at risk” children.

Providing tutoring assistance, music and arts programs, library facilities, computer facilities, and computer training for the poor.

Working with employers to provide vocational training and employment.

Helping students prepare for employment and college placement exams.

Providing adult education, nutritional training, and sewing and handicraft classes.

Eternally — *Seeking the eternal salvation of all.*

Education

Providing religious education in all of the schools and programs we fund.

Spiritual Development

Providing spiritual programs in the leper colony.

Funding costs for diocesan youth retreats, Bible studies, and evangelization programs.



Archbishop Sergio (in gray shirt) leading prayer in October at one of our schools.

Developing Priests and Deacons

Funding programs to promote religious vocations.

Funding formation costs for impoverished seminarians and funding educational programs for candidates to the permanent diaconate.

Church and Facilities Construction

Constructing eight churches (with these a total of 44 will have been built) and assisting with the funding needed to complete construction of two additional chapels.

Purchasing a church facility for a parish that was holding services on the street for lack of a building.

Constructing a multi-use center for members of the Xingu (“Indian”) tribe — to be used for Mass, sacramental preparation, education, and social activities.

Missionary Funding



Funding costs for Franciscan, Jesuit, Redemptorist, and lay missionaries to minister to isolated tribes of indigenous peoples.

Funding diocesan programs to train community leaders to assist with religious services in remote areas of the Amazon where missionary priests cannot regularly be present.