

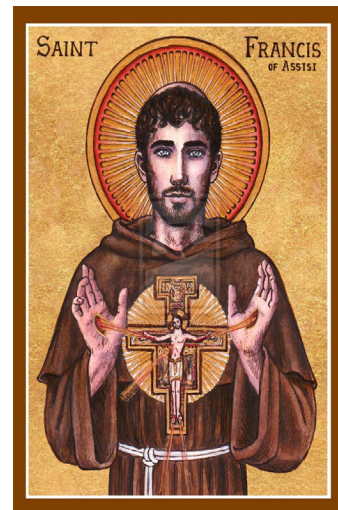


Sandal Prints

St. Clare Fraternity of the Secular Franciscan Order September 1, 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



Evangelizing for the Order I recently attended a full day training on evangelization, put on by St. Paul Street Evangelization. It was a good nudge to invite people, strangers, into a relationship whereby we can introduce them to Jesus. Whereas the target of the training was people who were not practicing any religion, I think some of the tools could

be applied to inviting Catholics to come and see who we are. Of course, we realize that full membership in the Secular Franciscans depends on a vocation to the Order, but there is nothing stopping us from spreading the word that we have something to offer this day and age.

The trainer, Adam Janke, outlined the discipleship road map. Once someone has completed the sacraments of initiation, the goal is to move on to discipleship, when you put your whole life under the control of Jesus, to commissioning, when you are living in alignment with God's call, to mission, when you are sent out to invite others. As Seculars, I hope each of us have established the discipleship and commissioning stages in our daily life already. Are we ready for the mission step?

Sharing our faith out loud can be intimate and scary moment. Often, we are hesitant to talk about how the Lord has moved within us. Rarely do we ask each other "How has Jesus touched your life in the last month?" For a while, we used to start each fraternity gathering sharing "How have you lived your Franciscan vocation

Continue on page 2

Calendar September

7 Committee Meeting 10 am
2001 Broadway St.
Vancouver, WA 98663

8 Come and See 12:15 pm
Parish Center

8 Fraternity Gathering
1:15 pm, Parish Center
Christ the King Catholic Church
11709 SE Fuller Rd., Milwaukie, OR

Profession
Bruce Siggins, OFS
September 27, 1984

Birthday
Jerri (Geraldine) Wagner, OFS
September 30

Special Days for Franciscans

September 8: Come and See

October 3: 7:00 pm Transitus at Ascension Catholic Church in southeast Portland. We will join with San Buenaventura fraternity in what will be our last time as a single fraternity for this celebration.

October 13: Rosary Coast to Coast 1:00 pm in front of Christ the King Catholic Church.

Treasure's Report

by Jim Burns, OFS

Month ending July, 31, 2019:

Account balances: \$ 3001.24

General Income: \$ 140.00

General Expenses*: \$ -1050.00

As of July

Account Balances: \$ 3141.24

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

Tricia Fryer

Rosmarie Calacat

Laura Wagman

**Next gathering will have a
presentation**

by

Michael Reidy, OFS

St. Elizabeth of Hungary

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

September Secular Franciscan Saints and Blessed

3. St. Pius X, Pope, 3rd Order Secular, d. 1914

4. St. Rose of Viterbo, Virgin, 3rd Order Secular

10. Bl. Martyrs of Japan, 3rd Order Seculars, d.
1622-1632

16. Bl. Roland de Medicis, 3rd Order Secular

27. St. Elzear of Sabran, 3rd Order Secular

30. Bl. Charles of Blois, 3rd Order Secular

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:  
September 20**

in the last month?” And, though this gave me needed information for the annual report, it was all about action; nothing about contemplation or our relationship with Jesus Christ.

We are all called to talk about Jesus. Yet, sometimes, it is easier to talk about St. Francis or St. Clare than to talk about our Lord and Savior.

When speaking of our relationship with Jesus, we expose our vulnerability, part of acknowledging that we are sinners. When speaking of our love for our Seraphic Father, we speak of our identity and joy. Much easier!

When inviting people to know Jesus, we start with where they are. We show sincere concern for the individual with whom we are speaking. We employ radical love and humility, sacrifice and forgiveness so that we can enter into relationship with them. Many times, it is our family members who are often the most trying. We don't seek God just for our own happiness but for the building/ revealing of the Kingdom of God.

Questions such as,

Conversation starters such as “What do you like about being Catholic?”, or “How are you getting closer to God?” can serve as a doorway to speak of your faith. As you get to know them you may ask “What do you think \_\_\_\_\_ needs to experience, hear, or do to take one step to closer to God?” Then, you can share your vocation story and how you feel that your love for Jesus has become deeper through your call to St. Francis and the Order.

Adam Janke, the trainer, gave us a myriad of ways to bring Jesus into a conversation. Some people boldly undertake what he called “bare hand evangelization” which is to just sit next to someone and start visiting with them, resulting in talking about Jesus. Perhaps it is more likely to be having coffee and donuts after Mass than someone sitting on a park bench. No matter who it is, you can give your testimony on your vocation as a Secular.

Tell people what your life was like before becoming a Secular Franciscan. Tell how Francis broke into your life, and your thirst to grow deeper and to know more. Share how your vocation as a Secular has drawn you closer to the Eucharist, to Jesus and the Blessed Mother. Express why fraternity gives you strength to live your faith in the world. End with giving them one of our new ‘business’ cards and invite them to the next gathering. Invite them to Transitus!

Evangelization is impossible without the action of the Holy Spirit. The Holy Spirit gives us the courage to enter into new or uncomfortable relationships. That same Spirit gives us strength to invite people to discover the Secular Franciscan Order and to visit our fraternity.

Listen \* Befriend \* Invite

Our “Come and See” is September 8th at 12:15pm at Christ the King parish office. Let us challenge ourselves to bring a new friend.



**St. Clare Fraternity**  
Secular Franciscan Order

**location**  
Christ the King, parish office  
11709 SE Fuller Road  
Milwaukie, OR 97222

**date & time**  
Second Sunday of the month  
12:15pm

[www.stclareofs.org](http://www.stclareofs.org)

**Come and Visit!**

**Catholic Work House Vancouver**  
***Provision of a stocked food pantry***

**Food Pantry Needs:**

Dried beans  
Lentils  
Brown rice  
Canned soups  
Broths  
Noodles  
Canned tuna and/or chicken  
Canned tomatoes of all kinds  
All purpose flour  
whole wheat flour  
Sugar  
Brown Sugar  
Unrefined coconut oil  
Olive oil  
Spices and herbs  
Coffee (either whole bean or ground  
find) light to medium roast is preferred  
Condiments: ketchup, mustard, mayon  
naise, relish.  
Peanut Butter.

**On going Household Needs:**

Liquid Castile Soap  
Dish soap  
Hand soap  
Sponges  
Cleaning gloves  
Disinfecting foaming spray for bathroom  
Bathroom air freshener sprays  
Soft scrub with bleach  
Laundry detergent pods (HE compatible  
only)  
Toilet paper  
Kleenex tissue

**Catholic Work House Vancouver**

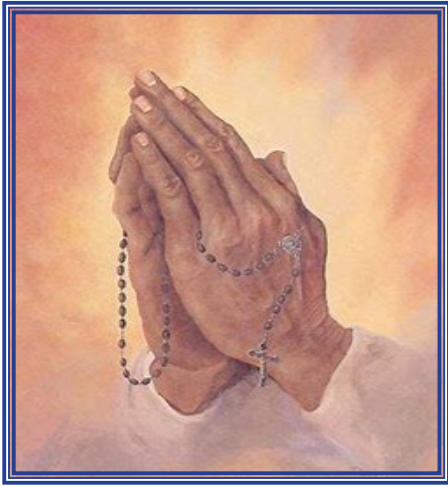
**Investment Items the House  
Needs:**

Kitchen/Dinning Room:

Drinking glasses  
Coffee mugs  
Melamine dish set  
Tupperware containers  
flat ware: especially forks and spoons  
Fabric table cloths:  
Dining Table size is 30" X 72"+  
drop length of no more than 10"=  
Rectangle 88 x 52 or 92 x 56  
Fabric napkins and napkin rings  
Oven mitts and hot pads  
Soup mugs.







## The Difference

*I got up early one morning and rushed  
right into the day;  
I had so much to accomplish  
that I didn't have time to pray.*

*Problems just tumbled about me  
and heavier came each task;  
"Why doesn't God help me?" I wondered.  
He said, "But you didn't ask."*

*I wanted to see joy and beauty but  
the day toiled on, gray and bleak;  
I wondered why God didn't show me.  
He said, "But you didn't seek."*

*I tried to come into God's presence:  
I used all my keys at the lock.  
God gently and lovingly chided  
"My child, you didn't knock."*

*I woke up early this morning  
And paused before entering the day.  
I had so much to accomplish  
That I had to take time to pray.*

## The AID NW Post-detention Welcome Center

Supplies for the Welcome RV parked outside the Northwest Detention Center in Tacoma, WA. It's a ministry of AIDNW (Advocates for Immigrants in Detention Northwest).

The AID NW post-detention Welcome Center, located close to the release gate of the Northwest Detention Center, has been in operation since July 2015. The Welcome Center is open Monday thru Friday from 3:00 to 7:00 p.m. to serve the needs of released immigrants and their families.

Each weekday, 30-40 immigrants are released from the detention center. Welcome Center volunteers provide a welcoming place to experience their first moments of freedom, telephone access to call family or friends, assistance in arranging onward travel, warm clothing as needed, backpacks and document bags to carry their belongings, snacks and soft drinks, and arrangements for safe housing for those who are not traveling on. Most importantly, the immigrants immediately receive a heartfelt welcome by a community of people who reaffirm that they deserve to be treated with dignity.

### Items needed:

- Simple knit hats
- Socks
- Individually wrapped bags of chips, peanut butter or cheese crackers, nuts, dried fruit, or cookies
- Bottled water (individual size)
- Canned soda
- Travel size deodorant, shampoo, conditioner, and soap for travel packs
- 17" backpacks.



**Francis of Assisi**  
***Early Documents***

**Later Admonition and Exhortation**  
**To the Brothers and Sisters of Penance**

**I**n the name of the Father and of the Son and of the Holy Spirit. Amen

Brother Francis, their servant and subject, sends esteem and reverence, true peace from heaven and sincere love in the Lord to all Christian religious people: clergy and laity, men and women, and to all who live in the whole world.

Because I am the servant of all, I am obliged to serve all and to administer the fragrant words of my Lord to them. Therefore, realizing that I could not visit each one of you personally because of sickness and the weakness of my body, I decided to offer you in this letter and message the words of our Lord Jesus Christ, Who is the Word of the Father, and words of the Holy Spirit, which are spirit and life.

The most high Father made known from heaven through His Holy angel Gabriel this Word of the Father—so worthy, so holy and glorious—in the womb of the holy and glorious Virgin Mary, from whose womb He received the flesh of our humanity and frailty. Though He was rich, He wished, together with the most Blessed Virgin, His mother, to choose poverty in the world beyond all else.

And as His Passion was near, He celebrated the Passover with His disciples and, taking bread, gave thanks, blessed and broke it, saying: “Take and eat: This is My Body.” And taking the cup He said: “This is My Blood of the New covenant which will be poured out for you and for many for the forgiveness of sins.” Then He prayed to His Father, saying: “Father, if it can be done, let this cup pass from Me.” And His sweat became as drops of blood falling on the ground. Nevertheless, He placed His will in the will of His Father, saying: “Father, let Your will be done; not as I will, but as You will.” His Father’s will was such that His blessed and glorious Son, Whom He gave to us and Who was born for us, would offer Himself through His own blood as a sacrifice and oblation on the altar of the cross: not for Himself through Whom all things were made, but for our sins, leaving us an example that we might follow His

footprints.

And He wishes all of us to be saved through Him and receive Him with our heart pure and our body chaste. But, even though His Yoke is easy and His burden light, there are few who wish to receive Him and be saved through Him. Those who do not wish to taste how sweet the Lord is and who love the darkness more than the light, not wishing to fulfill God’s commands, are cursed; it is said of them by the prophet: “Cursed are those who stray from your commands.”

But how happy and blessed are those who love God and do as the Lord Himself says in the Gospel: “You shall love the Lord your God with all your heart and all your mind, and your neighbor as yourself.” Let us love God, therefore, and adore Him with a pure heart and a pure mind, because He Who seeks this above all things has said: “True adorers adore the Father in Spirit and Truth. For all who adore Him must adore Him in the Spirit of truth.” And day and night let us direct praises and prayers to Him, saying: “Our Father, Who art in heaven...” for we should pray always and not become weary.

We must, of course, confess all our sins to a priest and receive the Body and Blood of our Lord Jesus Christ from him. Whoever does not eat His flesh and drink His blood cannot enter the kingdom of God. But let him eat and drink worthily because anyone who receives unworthily, not distinguishing, that is, not discerning, the Body of the Lord, eats and drinks judgment on himself.

In addition, let us produce worthy fruits of penance.

And let us love our neighbors as ourselves. And if anyone does not want to love them as himself, let him at least not do them any harm, but let him do good.

Let whoever has received the power of judging others pass judgment with mercy, as they would wish to receive mercy from the Lord. For judgment will be without mercy for those who have not shown mercy.

Let us, therefore, have charity and humility and give alms because it washes the stains of our sins from our souls. For, although people lose every thing they leave behind in this world, they, nevertheless, carry with them the rewards of charity and the alms they have given for which they will receive a reward and a fitting repayment from the Lord.

We must also fast and abstain from vices and sins

and from an excess of food and drink and be Catholics.

We must also frequently visit churches and venerate and revere the clergy not so much for themselves, if they are sinners, but because of their office and administration of the most holy Body and Blood of Christ which they sacrifice upon the altar, receive and administer to others. And let all of us know for certain that no one can be saved except through the holy words and Blood of our Lord Jesus Christ which the clergy pronounce, proclaim and minister. And they alone must minister and not others. Religious, however, who have left the world, are bound to do more and greater things, but not to overlook these.

We must hate our bodies with their vices and sins because the Lord says in the Gospel: "All evils vices and sins come from the heart."

We must love our enemies and do good to those who hate us.

We must observe the commands and counsels of our Lord Jesus Christ.

We must also deny ourselves and place our bodies under the yoke of servitude and holy obedience as each one has promised to the Lord. And let no one be bound to obey another in anything in which a crime or sin would be committed. Instead, let the one to whom obedience has been entrusted and who is considered the greater be the lesser and the servant of the other brothers. And let him have and show mercy to each of his brothers as he would want them to do to him were he in a similar position. Let him not become angry at the fault of a brother but, with all patience and humility, let him admonish and support him.

We must not be wise and prudent according to the flesh, but instead, we must be simple, humble and pure. And let us hold our bodies in scorn and contempt because, through our own fault, we are all wretched and corrupt because, through our own fault, we are all wretched and corrupt, disgusting and worms, as the Lord says through the prophet: "I am a worm and not a man, the scorn of men and the outcast of the people."

We must never desire to be above others, but, instead, we must be servants and subjects to every human creature for God's sake.

And the Spirit of the Lord will rest upon all those men and women who have done and persevered in these things and It will make a Home and dwell-

ing place in them. And they will be the children of heavenly Father, Whose works they do. And they are spouses, brother and mothers of our Lord Jesus Christ.

We are spouses when the faithful soul is united by the Holy Spirit to our Lord Jesus Christ. We are brothers, moreover, when we do the will of His Father who is in heaven; mothers when we carry Him in our heart and body through love and a pure and sincere conscience; and give him birth through a holy activity, which must shine before others by example.

O how glorious and holy and great to have a Father in heaven! O how holy, consoling, beautiful and wonderful to have such a Spouse! O how holy and how loving, gratifying, humbling, peace-giving, sweet, worthy of love, and above all things desirable it is to have such a Brother and such a Son: our Lord Jesus Christ, Who laid down His life for His sheep and prayed to His Father, saying:

"Holy Father, save in your name those whom you have given me. Father, all those whom you have given me in the world were yours and you have given them to me. The words that you gave me, I have given to them; they have accepted them and known in truth that I have come from you and they have believed that you have sent me.

I pray for them and not for the world; bless and sanctify them. I sanctify myself for them that they may be sanctified in being one as we are one.

And I wish, Father, that where I am, they may be with me that they may see my glory in your kingdom."

Let every creature  
in heaven, on earth, in the sea and in the depths,  
give praise, glory, honor and blessing  
To Him Who suffered so much  
Who has given and will give in the future every good,  
for He is our power and strength,  
Who alone is good,  
Who alone is almighty,  
Who alone is omnipotent, wonderful, glorious  
and Who alone is holy,  
worthy of praise and blessing  
through endless ages.

Amen.

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## Oscar Romero, Archbishop Prophet and Martyr

Mary and the church in Latin America are marked by poverty. Vatican Council II says that Mary stands out among the poor who await redemption from God.



Mary appears in the Bible as the expression of poverty, of humility of one who needs everything from God. When she comes to America, her intimate, motherly converse is with an Indian, an outcast, a poor man.

Mary's dialog in America begins with a sign of poverty. Poverty that is hunger for God, poverty that is joy of independence, Poverty is freedom, Poverty is needing others, needing brothers and sisters, supporting one another so as to help one another. This is what Mary means and what the church means in Latin America.

If at some time the Church betrayed in spirit of poverty, then it was unfaithful to the gospel, which meant it to be distinct from the powers of the earth, not depending on the money that makes humans happy, but depending on the power of Christ, on God's power. That is its greatness.

Our people sense that Mary is part of our people's soul. All Latin American peoples feel this. No one has entered so deeply into our people's heart as Mary. She is the image, the likeness, of a church that wants to be present with the gospel's light, in the civilizations of the world's peoples as God wants her to be, in their social, economic, and political transformation.

Even when all despaired at the hour when Christ was dying on the cross, Mary, serene, awaited the hour of the Resurrection.

Mary is the symbol of the people who suffer oppression and injustice. Theirs is the calm suffering that awaits the resurrection.

It is Christian suffering, the suffering of the church, which does not accept the present injustices but awaits without rancor the moment when the Risen One will return to give us the redemption we await.

Cry out against injustice, but only to say to the unjust: **Be converted!**

Cry out in the name of suffering, of those who suffer injustice, but only to say to the criminals: **Be converted!**

We human beings cannot produce our land's liberation. We Salvadorans are unable to save our country with our own human powers. But if we hope for a liberation to come from Christ, the Redeemer, then we can.

This is the church's hope. This is why I preach much faith in Christ. He died to pay for all injustices and rose to bury in his tomb all evil and become the redemption of all those who suffer.

He is hope and eternal life.

A religion of Sunday Mass but of unjust weeks does not please the Lord.

A religion of much praying but with hypocrisy in the heart is not Christian.

A church that sets itself up only to be well off, to have a lot of money and comfort, but that forgets to protest injustices, would not be the true church of our divine Redeemer.

Submitted by Thomas Brannon, OFS



## The Little Flowers of Saint Francis

### Chapter 4

How St. Francis Went to St. James, and about the Question That the Angel Asked Brother Elias.

In the beginning of the Order, when there were few friars and the Places had not yet been occupied, St. Francis, to satisfy his devotion, went to visit St. James in Galicia, and he took with him some companions, one of whom was Brother Bernard.

And while they were traveling along the road, they found in a certain land a poor sick man for whom St. Francis felt compassion, and he said to Brother Bernard; “Son, I want you to stay here and take care of this sick man.”

And Brother Bernard quickly and humbly genuflected and bowed his head, thus accepting the command of the holy Father, and he stayed in that place while St. Francis went on to St. James with his other companions.

When they arrived there and were spending the night in prayer and adoration in the Church of St. James, God revealed to St. Francis in that church that he should found many Places throughout the world, because his Order was destined to spread and grow to a large number of friars. Consequently, as a result of this divine command, he henceforth began to accept Places in various lands.

When he returned along the same road, St. Francis found Brother Bernard. Now the sick man whom he had entrusted to his care had fully recovered. So the following year St. Francis gave Brother Bernard permission to go to St. James. Meanwhile St. Francis went back to the Valley of Spoleto.

And when he was staying in a certain isolated Place—he and Brother Masseo and Brother Elias and several others—one day St. Francis went into the woods to pray. Now his companions had great

reverence for him and they were afraid to disturb his prayers in any way because of the great graces which God gave him in prayer.

And it happened that a very handsome young man, dressed as though prepared to go on a journey, came to the gate of the Place and knocked so urgently and loudly and long that the friars were amazed at such an unusual way of knocking. Brother Masseo went to the gate and opened it and said to the young man: “Son, I think you have never yet come to a gate of the friars because you don’t know how to knock gently.”

The young man answered; “And how should I knock?”

Brother Masseo said to him: Knock three times, one knock after another. Then wait until friar has said one Our Father and comes to you. And if he does not come by that time, knock again.”

But the young man replied: “I am in a great hurry because I have to make a long journey—that is why I knock so loudly. I have come here to talk to Brother Francis, but he is now in contemplation in the woods, and therefore I don’t want to disturb him. So go and send Brother Elias to me, for I have heard that he is very wise, and I want to ask him a question.”

Brother Masseo went and told Brother Elias to go to the young man, but as he was proud and irritable he became angry and refused to go. Then Brother Masseo did not know what to do or what to say to the young man, because if he said, Brother Elias cannot come,” he would be lying, but if he said that Brother Elias was angry and did not want to come, he was afraid of giving the young man a bad example.

Continue Pg. 13



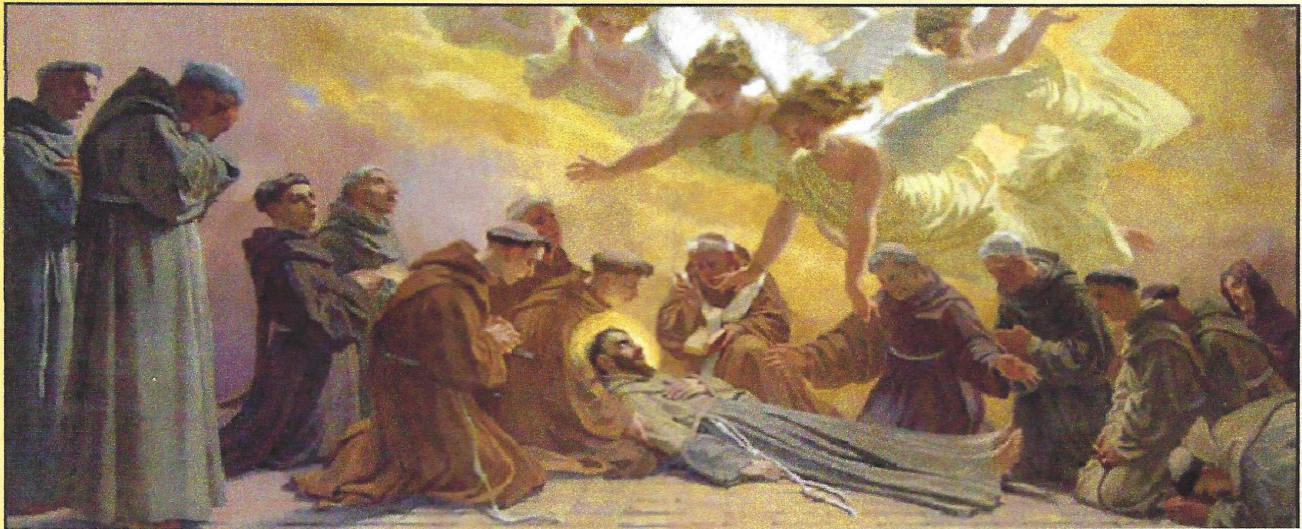
Please join with the Secular Franciscans to  
commemorate St. Francis' birth into eternal life.



*Transitus\* of St. Francis of Assisi*  
**Thursday, October 3<sup>rd</sup> at 7pm**

*Ascension Catholic Church*

743 SE 76<sup>th</sup> Ave, Portland OR



\*This is a prayer vigil of his passing to heaven and bears a special name — *Transitus*.  
The word is derived from the Latin meaning "crossing" or "going over."



## To Light A Fire On The Earth

Bishop Robert Barron  
with John L. Allen Jr.

### **Here's how Barron once talked about the legendary "Saint of the Gutter's":**

*(St. Pope) John Paul II was the second most powerful evangelist of the twentieth century, but unquestionably the first was a woman who never wrote a major work of theology or apologetics, who never engaged skeptics in public debate, and who never produced a beautiful work of religious art. I'm speaking, of course, of St. Teresa of Kolkata. No one in the last one hundred years propagated the Christian faith more effectively than this simple nun who live in utter poverty, and who dedicated herself to the service of the most neglected people in our society.*

In the end, Barron says, if he could teleport someone contemplating the Catholic faith to see anyone, or any group, in action, in order to persuade them of the appeal of Catholicism, he'd send them to India....

Moreover, (Bishop) Barron believes that familiarity with the lives of the saints can help disabuse some popular misconceptions about Catholicism. High on that list, he says, is the impression that the Catholic church is a patriarchal institution, basically a "boys' club," in which women have no opportunities to lead or to exercise power.

*I usually deal with that by talking about the great female saints. Who is truly powerful? What is real power? We tend to identify power with office, but genuine power comes from sanctity, power comes from holiness. In the nineteenth century, I've argued, the most powerful Catholics were the "Little Flower," St. Thérèse of Lisieux, and St. Bernadette of Lourdes. The most powerful Catholic of the twentieth century was Mother Teresa, no question about it. Or, think about Mother Angelica. Talk about power! I think that's the key to it. Real power comes from holiness, and there's absolutely nothing preventing a woman from becoming holy. Thomas Aquinas was asked, "What must I do to be a saint?" and he said, "Will it". Be a saint and you'll unleash the power of grace and holiness.*



## A Visit to the Past

### As a Protestant I cannot see with you.

One with Protestant ideas necessarily finds it difficult to understand the Catholic outlook. There are many differences between Protestantism and Catholicism. The most fundamental of all is precisely the one we are dealing with when treating of the nature of the Church. Protestantism is really religious individualism. It gives to each the right of private judgment and self-management. Its groupings or Churches, therefore are only of secondary importance; and they are limited by national considerations. Catholicism regards the religious society or assembly as basic; a society which, through Christ and under His protection, gives and regulates divine gifts. Again, by its very principles, Protestantism ends in diversity, and an infinite number of varying doctrines according to the individual outlook. But Catholicism is an agent of unity, rigid as life in its eternal laws, yet as adjustable as life to growth and development within the bounds of one and the same type.

Radio Replies, Third Volume, Pg. 122, 1942



*"Wait'll you see it, Reverend Brother, wait'll you see it?"*

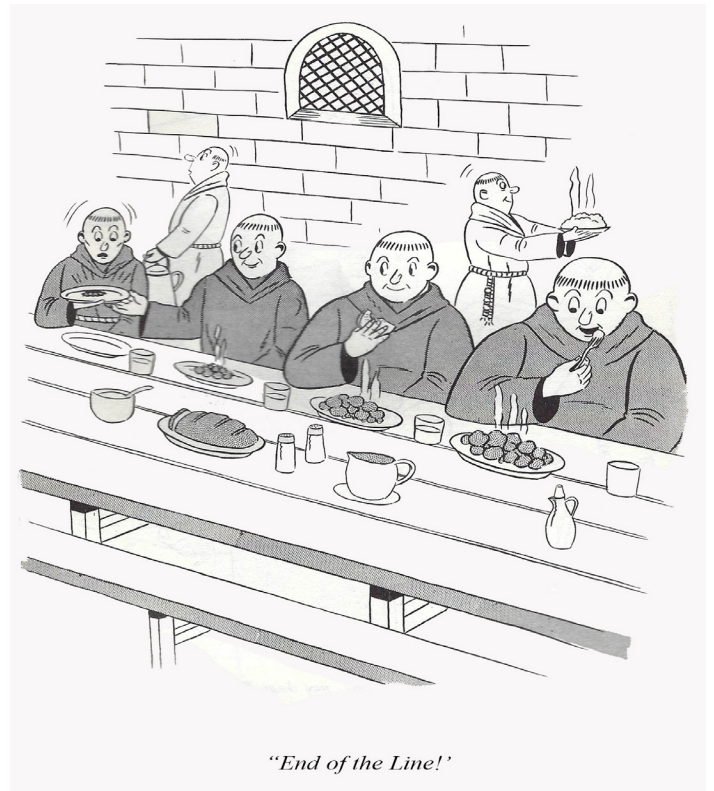
Abbey Books 1957

### To what extent may Catholics make use of "practical psychology"?

They may make the fullest possible use of it, *provided it remains practical psychology*, and does not, through misinterpretation and misdirection, trespass on the province of religion and morals. Unfortunately it often tends to do this; and above all is this the case with psycho-analysis. Though psycho-analysts are gradually improving their system, their principles and methods are not yet sound by any means. And Catholics should avoid psycho-analysis at least for the time being, unless absolutely sure of the Christian and moral principles of their analyst.

(Much has changed since this was written. There are several psychologists who are devoted Catholics helping people every day.)

Radio Replies, Third Volume, Pg. 260, 1942



*"End of the Line!"*

Abbey Books 1957



All those, however, who are not living in penance, who do not receive the Body and Blood of our Lord Jesus Christ, who practice vice and sin and walk after evil concupiscence and who serve the world with their bodies, the desires of the flesh, the cares and anxieties of this world, and the preoccupations of this life [all these] are deceived by the devil whose children they are and whose works they do. They are blind because they do not see the true light, our Lord Jesus Christ.

They do not have spiritual wisdom because they do not possess the Son of God, the true wisdom of the Father, within them. It is said of them: Their wisdom has been swallowed up. They see, recognize, know, and do evil; and, knowingly, they lose their souls. See, you blind ones, deceived by your enemies, that is, the flesh, the world, and the devil, for it is sweet for the body to commit sin and bitter to serve God, because every evil, vice and sin flow and proceed from people's hearts, as the Lord says in the Gospel. And you have nothing in this world or in that to come. You think you possess the vanities of the world for a long time, but you are deceived because a day and an hour are coming of which you do not think, do not know, and are not aware.

The body becomes weak, death approaches, relatives and friends come saying: "Put your affairs in order." Look, his wife and children, weeping and is moved by an evil impulse. He says, thinking to himself, "see, I place my soul and body, all that I have in your hands." In fact, that man is cursed who entrusts and places his soul and body and all he has in such hands; for, as the Lord says through the prophet, Cursed is the one who trusts in another. And immediately they make a priest come. The priest says to him: "Do you want to receive penance for all your sins?" "I do," he responds. "Do you wish to make satisfaction as far as you can, out of your wealth, for what you have done and the ways in which you have cheated and deceived people?" "No," he responds "Why not?" the priest asks. "Because I have placed everything in the hands of my relatives and friends." And the wretched man begins to lose his speech and so dies.

But let everyone know that whenever and however someone dies in mortal sin without making amends when he could have [done so] and did not, the devil snatches his soul from his body with such anguish and distress that no one can know [what it is like] except the one experiencing it.

And every talent and power and knowledge that

he thought he had will be taken away from him. And he leaves his relatives and friends and they take and divide his wealth and, afterwards, they say: "Let his soul be cursed because he could have given us more and acquired more than he distributed to us!" Worms eat his body and so he loses his body and soul in this brief world and goes to hell where he will be tortured without end.

In the name of the Father and of the Son and of the Holy Spirit. Amen.

I, brother Francis, your lesser servant, with a wish to kiss your feet, beg and implore you to love that is God, to receive, to put into practice, and to observe, as you should, these words and the others of our Lord Jesus Christ with humility and love. And may the Father and the Son and the Holy Spirit bless all those men and women who receive them with kindness, understand them and send copies of them to others, if they have persevered to the end in them. Amen

### **How does the study of the Exhortation give a foundation for the study of the SFO Rule?**

If you would like to make a response to this question and would like to share it with the rest of the Fraternity, please save it in a Word document and E-mail it to:

[nardelle8491@gmail.com](mailto:nardelle8491@gmail.com)



Meanwhile, as Brother Masseo delayed in coming, the young man knocked again as before. Then the friar went back to the gate and said to the young man; “You did not knock the way I told you to do.”

Now the young man was an angel of God, and foreseeing Brother Masseo’s answer, he said: “Brother Elias does not want to come to me, so go to Brother Francis and tell him that I have come to speak to him, but as I do not want to disturb him in his prayers, tell him to send Brother Elias to me.”

Then Brother Masseo went to Brother Francis, who was praying in the woods with his face turned toward Heaven. And he told him all the young man’s message and Brother Elias’ answer.

Without moving or lowering his face, St. Francis said: Go and tell Brother Elias to go to the young man immediately, under obedience.”

When Brother Elias heard St. Francis’ order, he was so angry that when he went to the gate, he opened it violently, making a great noise and disturbance, and said to the young man: What do you want?

And the young man replied: “Take care, Brother, not to be angry, as you appear to be, because anger darkens the mind and prevents it from discerning the truth.”

Then Brother Elias said: “Tell me what you want!”

And the young man answered: “I ask you whether if is lawful for observers of the holy Gospel to eat whatever is set before them, as Christ said to His Disciples. And I also ask you whether if is lawful for any man to impose on observers of the Holy Gospel anything that is contrary to the liberty of the Gospel?”

Brother Elias replied arrogantly: “I know the answer very well, but I won’t tell you. Go on your way.”

The young man said: “I know the answer to that question better than you do.”

Then Brother Elias angrily slammed the gate shut and went away. And he began to think over the question and to be puzzled, and he could not find the answer. For when he was Vicar of the Order, he had dared to make a regulation, beyond the Gospel and beyond the Rule of St. Francis, that no friar in the Order could eat meat, so that question was aimed directly at him. Not knowing how to solve the problem, and reflecting that the young man was humble and that he had said he could answer that question better than Brother Elias could, he went back to the gate and opened it in order to ask the young man about the question. But when he opened the gate, no one was there, and he could not find the young man, though he searched around about. For that young man was an angel of God, and he had not waited because Brother Elias in his pride was not worthy to speak with an angel.

When this had happened, St. Francis, to whom all had been revealed by God, came back from the woods and strongly scolded Brother Elias in a loud voice, saying: “You do wrong, proud Brother Elias, for you drive away the holy angels who come to visit and instruct us. And I tell you, I strongly fear that your pride will make you end your days outside the Order.” And so it happened to him later, as St. Francis had prophesied to him, for he died outside the Order.

On the same day and at the same hour as the angel went away, he appeared in the same form to Brother Bernard, who was returning from St. James and was standing on the bank of a broad river which he could

not cross. And he greeted Brother Bernard in his own language saying: “God give you peace, good Brother.”

Brother Bernard marveled at the young man’s good looks and the language of his own native land, and also at his peaceful greeting and joyful features, and he asked him: “Where are you from, good young man?”

The angel replied: “I have come from the Place where St. Francis is staying, and I went to speak with him, but I was unable to do so because he was contemplating God in the woods, and I did not want to disturb him. And Brother Masseo and Brother Giles and Brother Elias were staying with him in that Place. And Brother Masseo taught me how to knock at your gate the way the friars do. But Brother Elias, because he did not want to answer the question which I asked him, later regretted it and want to hear and see me, but could not do so.”

And after saying these words, the angel said to Brother Bernard: “Dear friend, why are you hesitating to cross the river?”

He replied: Because I am afraid of the deep water I see.”

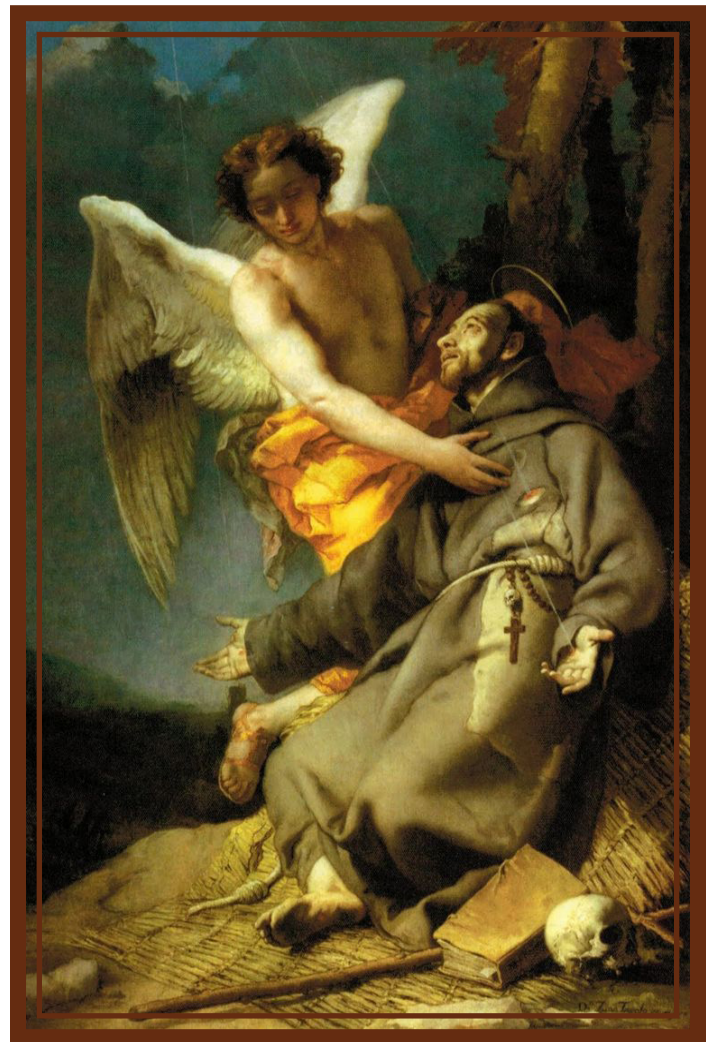
And the angel said: “Let us cross over together—don’t be afraid!”

And taking his hand, in an instant he deposited Brother Bernard safely on the other side of the river.

Then Brother Bernard realized that he was one of God’s angels, and with great devotion and reverence and joy he said in a loud voice: “O blessed angel of God, tell me your name!”

The angel replied: “Why do you ask my name, which is wonderful?”

And having said that, he disappeared and left Brother Bernard very happy, so that he was filled with joy during all the rest of his journey. And he noted the day and hour when the angel had appeared to him. And when he came to the Place where St. Francis was staying with his above-mentioned companions, he told them the whole story in detail. Therefore, they knew for sure that that same angel had appeared to them and to him on the same day and at the same hour. And they gave thanks to God. Amen







**D**ante was born between May and June of 1265. He was the son of Alighieri di Bellincione Alighieri, a notary belonging to an ancient but decadent Guelph family, and Bella his mother, a daughter of Durante di Scolaio Abati, an

Italian noble. A few months after Dante's birth, the victory of Charles of Anjou at Benevento (26 February 1266) ended the power of the empire in Italy, placed a French dynasty upon the thrones of Naples, and secured the predominance of the Guelphs in Tuscany. When he was in his early 20's, Dante fought in the front rank of the Guelph cavalry at the battle of Campaldion, defeating the Ghibellines, which made Florence a powerful city state. By the Ordinances of Justice in 1293 all nobles were more strictly excluded from the government, and subject to severe penalties for offenses against plebeians. To take any part in public life, it was necessary to be enrolled in one or other of the "ARTS" (the guilds); Dante joined the guild of physicians and apothecaries. This enable him to be a politician where he often confronted the Florentine General Council of the Commune in favor of some modifications in the Ordinances of Justice.

Dante's love of his life was Beatrice, whom he saw from a distance at age nine. He never spoke to this beautiful girl, but he loved her intensely. In 1290, he wrote his first book which was "Vita Nuova, New Life," Telling the story of his love for Beatrice. Beatrice was married and died young on June 1290. Beatrice influenced Dante very much and would become the heroine in Purgatorio and Paradiso in The Divine Comedy. Dante's love for her was purely spiritual and mystical. It resembled Chivalrous worship that the troubadours offered to married women.

Dante married Gemma Manetto Donati in 1285 and they had four children. Gemma left him in 1290 after the first book came out about Beatrice. She also left her children for Dante to raise. There was no other information about Gemma. The children were Jacopo, Pietro, Giovanni and Antonia who would later become a nun and take the name Sister Beatrice.

There is little information about Dante's education, but he was well read in the classical antiquity, including Cicero, Ovid and especially Virgil, who would be a strong character in his Divine Comedy. Dante's command of philosophy and his literary interests deepened in exile and when he was no longer busy with the day-to-day business of Florentine domestic politics, he sincerely worked on the Divine Comedy and other poems.

After Beatrice death Dante sought refuge in Latin Literature. He became a strong supporter for writing in the vernacular of the Italian language. The Divine Comedy was written in the vernacular so that anyone who has some education in reading and writing would be able to read his work. He dedicated himself to philosophical studies at religious schools like the Dominican. He was a follower of St. Thomas Aquinas and latter expounded on his theories. Dante also read St. Bonaventure's work and took part in the disputes that the two principal mendicant orders Franciscan and Dominican publicly or indirectly held in Florence. He was interested in the mystics of St. Bonaventure and expounded on the theories of St. Thomas Aquinas.

Dante was accused of corruption and financial wrongdoing by the Black Guelphs for the time that Dante was serving as city prior (Florence's highest position) for two months in 1300. These accusations were considered false by the White Guelphs. To understand this better, the White Guelphs supported the Papacy and the nobility. The Black Guelphs supported the guilds, wealthy merchants, and the plebeians. They were fighting among themselves. Dante was found guilty by the Black Guelphs and was condemned to perpetual exile; if he returned to Florence without paying the fine, he could have been burned at the



stake. In June 2008, nearly seven centuries after his death, the city council of Florence passed a motion rescinding Dante's sentence. This was their effort to get Ravenna to return Dante's remains to Florence.

Dante wrote many letters to the current monarchs and anyone that might hear him asking for restoration of the Holy Roman Emperor's former glory. He made a lot of enemies. This brought about him going to Ravenna, the only city state that would give him sanction. He continued to study theology, write poems, and work on the Divine Comedy. During the period of his exile Dante corresponded with Dominican Theologian Fr. Nicholas Brunacci OP, who had been a student of Thomas Aquinas. Dante's theology was primarily Dominican. The last part of the Divine Comedy was written shortly before his death on September 13 or 14, 1321. His son Jacopo had the Paradiso printed.

The only connection I found for the Secular Franciscan was that the Franciscan's in Ravenna took him in at the end of his life and buried him in their church. They also refused to release his remains to Florence.



## Our Father...

Jesus is asked by one of his disciples, "Teach us how to pray." The Our Father has been reflected upon by the saints from our beginning and is full of solid direction for our prayer life.

Jesus was praying in a certain place, and when he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples." He said to them, "When you pray, say: *Father, hallow be your name*, (God's name is holy. It has power.) *your kingdom come*. (His rule should shape our earthly ruling.) *Give us each day our daily bread* (Give us what we need. This is not the same as what we want.) *and forgive us our sins* (Over and over again. Please.) *for we ourselves forgive everyone in debt to us*, (And let us pay it forward. We need to be merciful for we have received His mercy.) *and do not subject us to the final test.*" (Lk 11:1-4) (Protect us from all evil in this life.)

So what is this invitation to ask and to receive, seek and find, etc?

"And I tell you, ask and you will receive; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened. (Lk 11: 9-10)

I believe Jesus gave us the example and context for this instruction as well. Remember his prayer in the garden before his passion, "*Jesus advanced a little and fell prostrate in prayer, saying, 'My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.'*" (Mt. 26: 39) Jesus gives us permission to ask, but we must always submit our will to God's.

With God's Grace  
Fr. Sean Weeks

### A funny thing happened on the way to the checkout...

One busy day with lots of errands to do I set out—a little later than planned—and discovered road construction blocking my intended path. (I had also moved an errand on my ‘to do’ list to the bottom.) No problem, since it was (almost) lunchtime (and \$5.00 sushi day at Fred Meyers), I turned right instead, turning in to Freddie’s to get a few things. As fate (or karma, or divine intervention) would have it, I saw a man wearing a Tau and showed him mine. We talked for a moment or two and he said he was not in a fraternity but was a Secular Franciscan. Through this chance encounter I was able to share contact and meeting information for St. Clare Fraternity. When was the last time unforeseen circumstances or delays caused you to change your plans? Did you get frustrated, maybe angry? How about seeing it as an opportunity to reach out in God’s name?

Submitted by Laura Wagman, OFS

Father Jose Luis Nerio, former parochial vicar at Ascension and spiritual assistant for both St. Clare and San Buenaventura fraternity, passed away July 27th, in El Salvador where he has been serving since leaving Portland. He had a heart attack.

Eternal rest grant to him, O Lord. And let perpetual light shine upon him. May he rest in peace. Amen



## Mexican Corn And Cheese Bread

butter for the pan\*

1 cup corn meal

1 cup flour

2 tsp. baking powder

1/2 tsp. baking soda

1/2 tsp salt

1 cup buttermilk or plain yogurt

1 egg

3 Tbs. sugar or honey

3 Tbs. melted butter\*

Stir into the batter:

3 to 4 scallions, minced with greens

1 cup fresh or frozen/thawed corn

1/2 cup (packed) grated mild white cheese

1. Preheat oven to 350 degrees F. Grease an 8 inch square pan with butter.
2. Combine the dry ingredients in a medium-sized bowl. Combine the wet ingredients (including sugar or honey) separately. Stir the wet mixture into the dry, mixing just enough to thoroughly combine. Add scallions, corn and grated cheese. Spread into the prepared pan.
3. Bake for 20 minutes, or until the center is firm to the touch. Serve hot, warm, or room temperature.

\*You can replace butter with olive oil.