

Junipero Serra of Carmel Secular Franciscan Fraternity



Footsteps

May 2011

CALENDAR

- May 3 Philip & James, Apostles
- May 13 Our Lady of Fatima
- May 15 Fraternity Meeting
- May 16 Margaret of Cortona
- May 24 Dedication of the Basilica of St Francis
- May 30 Joan of Arc
- May 31 The Visitation of the Blessed Virgin Mary
- Jun 12 Fraternity Meeting*
- Jun 13 Anthony of Padua
- Jun 19 Matthew Talbot SFO
- Jun 22 Thomas More SFO

*Note Date Change



Fraternity Council

Minister	Maribeth Lambert
Vice Minister	Rosemary Apodaca
Secretary	Barbara Muck
Treasurer	Alice Sousa
Formation Dir.	David Lansford
Councilor	Brian Simmons
Spiritual Assist.	Sr. Dolores Fenzel

SFO RETREAT with BR. BILL SHORT April 15, 2011



Birthdays



May	Dee Ferris
May 1	Susie Saenz
May 11	Melva Simmons
May 14	Brandy Chavez
May 20	Robert Tachibana
May 27	Cecelia Oshanick
Jun 13	Genevieve Edwards
Jun 27	Lita Hebert



Professions

May 22 Ed Sweeney

Jun 23 Mikell Williams

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FRANCISCAN TRADITIONS

PROFESSED!

About three years ago my then four-year-old daughter developed a habit during Sunday Mass of needing to go to the bathroom just as the homily started. I would take her down to the lady's room in the basement of the church and help her get through the very heavy door. There, she would spend a couple of minutes taking care of business and an additional ten or fifteen minutes washing her hands.

So each Sunday I had this strange block of time on my hands. Near the bathroom door there was a yellowed brochure with a hundred thumb-tack holes in it for the local Secular Franciscan group. I had heard of the Secular Franciscan Order, and thought that they were probably a cult of hippies who liked to gather together to hold hands and sing Kumbayah. Clearly this was not a group for me.

But the Holy Spirit kept refilling my daughter's bladder at the start of every Mass, Sunday after Sunday, leading me to the basement and the brochure. After I had read it about twenty times, I made a firm commitment to myself to go to one of the meetings to see what they were really about, if only for some possible entertainment value. (Strangely my daughter's bathroom habit stopped after I went to my first Franciscan meeting.)

Before going to my first meeting, however, I decided to read a biography of St. Francis. In doing so, I realized that I had a spiritual problem (one of many). I was "too much head and too little heart." Francis seemed to have been more integrated. I read about the Franciscans' long, rich, and respectable intellectual tradition (as well as a spiritual one). I finally went to my first meeting and discovered that not only did Secular Franciscans not sit around and sing Kumbayah, they weren't even a cult full of hippies.

The members of the SFO are not "religious" in the sense of taking vows like priests, nuns, and monks do. Instead, they live in the world. They can be married. (They can also be priests if they are not already in a religious order). They make a "profession" to devote themselves to the Jesus-centered Gospel life more or less in the manner of St. Francis, insofar as they are able. Profession comes after a formation period that takes two or three years, where one learns about Francis and Clare; the traditions and rule of the 800-year-old order itself; and, of course, what it means to commit oneself to leading a Gospel life.

I professed a few weeks ago and the profession ceremony was very beautiful.

By Unagidon, April 19, 2011 Commonwelamagazine.org/blog (abridged)

FRANCISCANS IN ACTION



PEACE

The Death of Osama bin Laden: A Franciscan Perspective

Since the night of May 1, when the death of Osama bin Laden was announced, Americans have experienced and expressed a variety of reactions including relief, elation, hope, fear and regret. On May 4, Franciscan Friars from the Holy Name Province issued the following statement recommending calm reflection on this event in light of our Christian faith.

Brothers and Sisters:

The electrifying news that Osama bin Laden has been killed has gripped the attention of our nation and the world, occasioning powerful and conflicting emotions and reactions. It also invites us, as Franciscans, to stand back and reflect prayerfully on what God might be inviting us to in the wake of this death.

Like so many, perhaps our first response, on a very human level, was a sense of relief. The sinister attacks of Sept. 11, 2001, are still deeply embedded in our national and personal consciousness. These images surface not only anger but also fear and unease at the precarious nature of life.

Since 2001, we have felt the emptiness of the loss of loved ones, as well as the darkness of fear that 9/11 opened in all of our lives. Osama bin Laden in many ways became the embodiment of our fears. The announcement of his death, then, may have produced an understandable dimension of cathartic release — a sense, or at least hope, that things may be better. Such a release may initially express itself in joy. But, if we are honest with ourselves as Christians, we quickly feel quite uncomfortable with a joy that comes from the death of another human being — even one we call our enemy. Isn't this discomfort the sting of conscience reminding us that as Gospel people, as Easter people in this season of hope, we are called by God to something more?

We are reminded in the Word of God: "*Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles; or the LORD will see it and be displeased.*" (Proverbs 24:17-18a) So, if we are not to rejoice at this event, what is the invitation of God?

In this Easter season, we are reminded that all good things we hope for, even overcoming death itself, are possible through the love and mercy of God. The risen Christ's words to his followers, "*Peace be with you,*" invite us to remember that, as evil as the actions of Osama bin Laden were, he was still a beloved child of God. Yes! While God would never condone the hateful actions of bin Laden, never was God's love withdrawn from him. This sobering truth of the Gospel is a call to us to reinvigorate our efforts to resolve conflict at all levels of our own lives: personal, political and social. The killing of Osama bin Laden means that there is no opportunity, at least in this life and in his case, for reconciliation with an "enemy." However, we are left to contemplate those people in our lives, at all levels, with whom working toward reconciliation is still a possibility.

Reflecting on this decisive moment in our country should move us to prayer. We pray for Osama bin Laden, his family and those who follow his leadership: that they may not harden their hearts at his killing and seek revenge. We pray too for ourselves: that we might not rest in joy or harden our own hearts at his death.

Second, we are called to redouble our efforts to seek peaceful solutions to international and domestic conflicts, enjoining our leaders to seek lasting peace in Afghanistan, Iraq, Libya, Israel-Palestine, Sudan, Congo and other locations torn by warfare. As Franciscans, we are particularly aware that reconciliation can repair the broken relationships of humanity — as such, it must be one of our highest goals.

Finally, in our own lives, we are called to do all that is within our ability to reconcile with others with whom we have conflict or disagreement. Perhaps this is also an invitation for greater interfaith dialogue. We must not allow any opportunity to seek reconciliation to pass by unanswered.

Easter reminds us that reconciliation is always possible because of the steadfast love of our God who remains forever committed to us. We pray that we may never lose hope and that we may have the faith and openness to seek to journey with all others of good will. We offer these reflections with humility, believing that as we respond to the invitation to imitate the love of God revealed in the dying and rising of Jesus Christ, more wondrous and unimaginable gifts await us all.

Franciscan Friars of Holy Name Provence, May 4, 2011

THE BLESSED VIRGIN MARY QUEEN OF MAY - QUEEN OF PEACE

We cannot help but raise our voices...to condemn secret and treacherous warfare, terrorist activities, the taking of hostages, and savage reprisals against unarmed people.

May (Mary) who experienced the cares and hardships of earthly life, the weariness of daily toil, the hardships and trials of poverty, and the sorrows of Calvary, come to aid the needs of the Church and the human race.

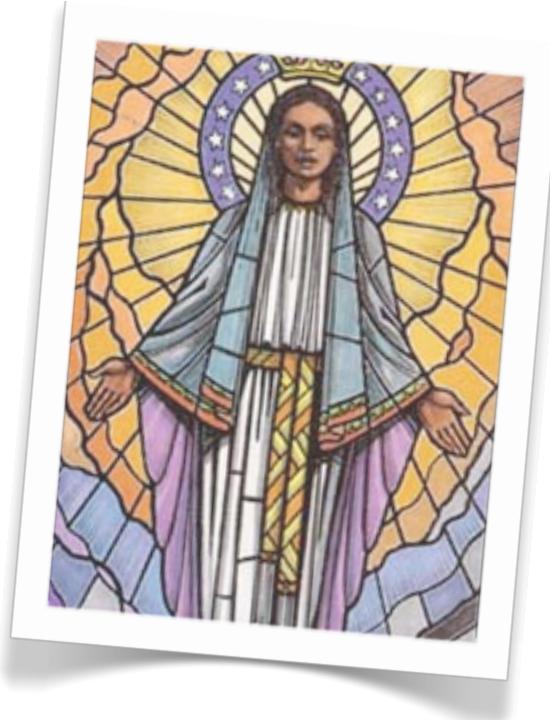
May she graciously lend an ear to the devout pleas of those all over the world who beg her for peace.

May she enlighten the minds of those who rule nations.

And finally, may she prevail on God, who rules the winds and storms, to calm the tempests in men's warring hearts and grant us peace in our day.

What we seek is true peace grounded on the sturdy foundations of justice and love...

Pope Paul VI
April 29, 1965



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*Actions speak louder than words;
let your words teach
and your actions speak.*

-St. Anthony of Padua