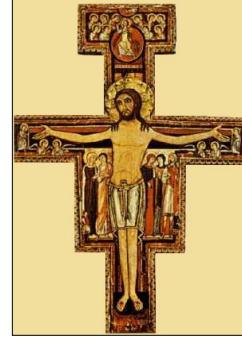


## **THE CORD**

San Luis Rey Fraternity of the  
Secular Franciscan Order  
Mission San Luis Rey, Oceanside, CA.



**June 3, 2012**

**Future Meetings:**

**July 1, 2012**

**August 5, 2012**

**September 2, 2012**

**General Meeting** - 2:00 PM - Peryi Hall

**Council Meeting** - June 3, 2012 – 12:00 – 1:30 PM Peryi Hall

**Formation Class** - Barbara's Home

### **FRANCISCAN SAINT FOR JUNE**

#### **St. Thomas More (III)**

St. Thomas belongs to that class of Tertiaries who have grasped the true spirit of their Seraphic Father. It is a spirit of deep-seated piety and of contempt for the world, as well as of unswerving fidelity to Holy Church practiced in an exceptional degree and sealed with one's blood.



His father was a knight. Thomas was born in London in 1480. Having been a very devout youth, he became a lawyer. His services were constantly in demand, but nevertheless he always found time to attend holy Mass daily and to perform other pious practices.

As the father of a family, he was concerned that his children should be reared in the fear of God. He became famous for his book entitled *Utopia*. By means of his "Kingdom of Nowhere" he scourged in fine satire the evils that were eating their way into the Church and the State.

Through Henry VIII he became attached to the royal court and was finally appointed Lord High Chancellor. The time had now arrived in which the Tertiary was to manifest how sincerely he had grasped the spirit of the Saint of Assisi. As was to be expected, even as a statesman Thomas More continued to make his accustomed religious practices. He set aside every Friday as a day of introspection. His charity was without limit.

He experienced special delight in serving the priest at holy Mass, and he received holy Communion daily. He was told, by way of reproach, that it was unbecoming for a layman with so much work to do and so many distractions to communicate daily. But he replied: "You are advancing the very reasons for the need of frequent holy Communion."

If I am distracted, holy Communion helps me to become recollected. If opportunities are offered me each day to offend my God, I arm myself anew each day for the combat by the reception of the Eucharist. If I am in special need of light and prudence in order to discharge my burdensome duties, I draw nigh to my Savior and seek counsel and light from Him."

But it was not long before his doom was sealed. Blinded by unholy passions, King Henry divorced his lawful wife and married Anne Boleyn, a lady in waiting at the court. When Rome justly condemned his adulterous act, the king severed his connections with Rome and set himself up as the head of the Church in England. Whoever disapproved of his conduct was doomed to die.

The first person who opposed the king was his loyal chancellor, Thomas More. He was cast into prison. There he wrote a pamphlet entitled *\_Death Endured for the Faith Need Cause No Fear\_*. When his wife endeavored to persuade him to give up his opposition and prolong his life, he asked her just how long she believed he would still live. She answered, "At least twenty years." "Indeed!" said Thomas More. "Had you said a few thousand years, that might make a difference. But surely even he would be a poor merchant who would run the risk of losing an eternity for the sake of a thousand years." He was beheaded on July 6, 1535.

Pope Leo XIII beatified this great Tertiary, and Pope Pius XI canonized him on May 19, 1935.

#### ON LOYALTY TO CHRIST

1. Remain loyal to Christ by the way you live. Christ, however, "began to do" (Acts 1:1), and then He went out to teach. Thomas More, His faithful servant, acted in like manner. His whole conduct showed that he belonged to Christ. He often remarked: "There are many people who purchase hell at so great an effort that one-half of it would be sufficient to win heaven." -- Manifest to the world by a good Catholic life that you belong to Christ.
2. Be loyal to Christ by your love for the Blessed Sacrament. Faith taught Thomas to behold in the Sacred Host Him who said: "This is My Body!" It was, therefore, his greatest delight and duty to attend the holy Sacrifice daily, to serve the priests of Christ, and to receive Christ in holy Communion. -- Can this also be said of you?
3. Be loyal to Christ by your loyalty to the Church. She is the living Christ and loved by Him even unto death (Eph 5:25). St. Thomas refused to swerve a finger's breadth in his loyalty to his Church even though his fidelity brought him prison and death. -- Beg St. Thomas for like fidelity, and you will share with him a like reward.

## Regional Visitation of 6 May 2012



## Our Council and the Regional Council at the 1<sup>st</sup> meeting on May 6



**Rock D.**  
**Spiritual Assistant**

**Margie R.**  
**Spiritual Assistant Trainee**

**Sylvia P.**  
**Minister**

### Regional Council (chair) Members.

When somebody asks what our “Tau Emblem” represents, say to them, “It represents 800 years in love, for all, in the footsteps of St. Francis.

You don’t really know something, until you can teach/explain it to others. This was stated about, sharing about the SFO.



Prayer for the Pastoral or Fraternal Visit, taken from our "SFO Ritual," page 50.

We praise and thank you,  
O Lord our God,  
for through your love and wisdom  
you have called us to holiness  
through the Franciscan way of life.  
Through you're your grace and inspiration  
you have provided for us the means  
to promote fidelity to the Franciscan charism,  
to observe the Rule of the Secular Franciscan Order,  
and to receive greater support in the life of the fraternity.  
By the power of the Holy Spirit  
we have come together today  
for this pastoral, (and/or) fraternal visit,  
in order to evaluate our efforts  
and to renew our dedication  
to live the Holy Gospel of your Son  
in the footsteps of St. Francis.  
We ask for your blessing and guidance  
So that this occasion may help us  
To appreciate our vocation more deeply,  
to embrace it more enthusiastically,  
and to share it more fully with one another  
and with all people.  
Give us the fullness of our Spirit.  
Take full possession of our hearts;  
root out of them attitudes of selfishness and false fear.  
Give us the will to persevere,  
As followers of St. Francis in the contemporary world,  
in rebuilding the Church and  
in proclaiming the Good News of salvation.  
Where we have faltered or even failed,  
give us the strength to begin anew,  
and the courage to move forward with conviction and humility.  
"May the power of your love, O Lord,  
Fiery and sweet as honey, wean our hearts from all that is under heaven,  
So that we may die for the love of Jesus' love,  
Who was so good as to die for the love of our love."  
This we ask through the same Christ our Lord.

Amen.

Sylvia, our regional minister, wished for all to be able to read and meditate on this prayer, so here it is for us to pray and think about.

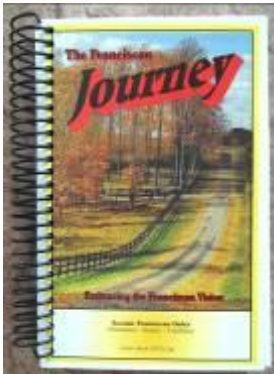


### A few words from our Minister

This month we are going to have Fr. Efrain B. of St. Francis Parish in Vista for our ongoing formation, he is going to give a talk on the Sacrament of Reconciliation.

Tim.

### Formation



Sandy says, just keep studying your "Journey" books, studying and applying our holy rule, while praying that God and St. Francis will confirm your vocation to the Franciscan way of life. God bless you all, the editor.

Couldn't resist this shot, as it depicts the trust that all should have. Think about it, supposedly dogs and cats are mortal enemies, but this mama cat trusts that dog with her newborn kitten, oh the trust she has in the dog as it picks baby up in its gentle and loving jaws. Or is it just a bath with a huge warm moist tongue.



While she watches with the protective love, all mother's have.



### Anniversaries of Profession

- June 14, 1990 Prudence H.
- June 21, 1991 Karron E.
- June 25, 1978 Eileen C.



### Memorials

- June 1964 Edna May K.
- June 2, 1997 Ruth G.
- June 14, 2000 Beverly Raphael B.



### Birthdays

- June 6 Barbara U.
- June 13 Eileen C.
- June 14 David Y.
- June 26 Scott H.
- June 28 Mary Rose G.



### Prayer Requests

Dorothy J. for a successful surgery on her leg.  
 Our brothers and sisters who are in formation.  
 All of our Fraternity members, especially the elderly and homebound.

Hector, a fifth grader, who has a very difficult home life and who has troubling behavior issues in school.

Preston, the 7 yr. old grandson of Scott and Connie, who has been on the list for a heart transplant for several years. His family prays that he will move up the list more quickly.  
 Irene Edwards' son, Mark, has a special intention for which he is requesting your prayers. Thank you.

### Event of interest; Regional Picnic.

The Region's picnic will be on June 23rd, from 10:00 am to 4:00 pm. Everyone should bring potluck food for 6, and their own plates, silverware, and cups. There will be coffee and snacks in the morning, and some spiritual things at the beginning, with games later on. Please tell everyone in your fraternity and let's have a big turnout! The location is Cucamonga Guasti Regional park, at 800 N. Archibald Ave., Ontario, CA 91764 A map (in PDF, computer format) is attached, and the location within the park is the area between Parking Lot #4 and Parking Lot #6, fairly near the Park Entrance off Highway 83. More details will follow as it gets closer.

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**Continuing formation from CIOFS. We are having the associate pastor from St. Francis Church this month, but this may be used in the future, and if not is just a good article from our International Fraternity. I know that the computer savvy ones have already read this, I hope, as we received this in our Email, but the USPS group are receiving it here.**

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**PRESIDENCY OF THE OFS INTERNATIONAL COUNCIL**  
*ONGOING FORMATION PROJECT*  
**MONTHLY DOSSIER**  
MAY 2012 – YEAR 3 – No. 29

**EVANGELIZED TO EVANGELIZE**  
by Fr. Fernando Ventura, OFMCap

*Dossier prepared by the CIOFS Ongoing Formation Team*  
*Ewald Kreuzer, OFS, Coordinator*  
*Fr. Amando Trujillo Cano, TOR*  
*Doug Clorey, OFS*

**THE BEATITUDES:**  
**THE MOST DANGEROUS AND REVOLUTIONARY TEXT IN HUMAN HISTORY (Part I)**

*In the May and June Dossier, we will reflect on the most dangerous and revolutionary text in the history of humankind. In his presentation, Fr. Fernando presents the "Constitutional Charter" of Christianity, the text that manages to explain the reason why we are here, the text where we can discover our mission, and the text without which we will never find the meaning of our lives.*



Regrettably, it is possible for us to turn the text of the beatitudes into a pious exhortation to a state of resignation... a kind of anesthesia... that removes from the individual the ability to act. He or she becomes depersonalized and everything is attributed to the will of God: what is lacking in his/her life in terms of actual needs - effective, affective, and material - and even the lack of recognition of one's personal dignity. The individual is left in a kind of "limbo", awaiting for a liberation that never comes, and that leads to the sin of "deferring hope".

### **Danger of resignation**

Are you suffering? Are your rights violated? Are you hungry? Do you have the minimum required to live with dignity? Do you feel alone and abandoned?

Well, be patient because this is the will of God ... and in eternity, you will be very happy (!)

This postponement of hope is sinful, opiate, neurotic and stupid. And, unfortunately, this is still very much the speech of some "pious minds in our squares". Although these barbarities are not said aloud, they are thought about, and form a frame of thought and reflection that can lead to a foolish kind of charity that will never lead to the revolutionary solidarity needed in our time.

### ***"Blessed are the poor in spirit..." (Mt 5,3)***

Being the first of the Gospels, let's examine Matthew. First of all, it is important to say that, regardless of how well we speak a foreign language, we cannot stop thinking in our own language. This is exactly what happens with Matthew. He writes his texts in Greek, but his own language is Aramaic or Hebrew. When composing this key phrase of the entire text of the beatitudes, "**Blessed are the poor in spirit**", the first key that unlocks the main door to the hidden code of the Bible, Matthew feels that the Greek language is not able to bring to light the exact concept he is trying to get across.

### **A linguistic difficulty: what does "poor" mean?**

Indeed, everything plays out from the word "poor". This is really the key to reading and interpreting the whole text. In his mother tongue, Matthew has two different words to talk about the two different categories of the poor. In Hebrew, the words *Dalim* and *Anawim* are used to talk about two different categories of people, referring not only to their social status, but, above all, to their main attitude towards life.

The Greek language, like most of the languages we use today, has few words to describe the "poor" and those words that are available always describe the poor as people who lack the minimum to live on with dignity. Take, for example, the Portuguese language: the "poor", "needy", "destitute", "homeless", "beggars", etc are all words that describe a certain type of people of which, objectively, we cannot say that they are "happy," and, even less so, that they are in that situation because that is the will of God for them and that they will be very happy in eternity...

With this kind of thinking, we can in fact engage in "religious terrorism" and agree with Marx and Freud if religion is used to insult God and the poor, committing that sin of "deferring hope". We cannot be proponents of hopelessness. We cannot insult the poor in

the name of God; much less so can we do it from our own abundance, describing the misery of others as God's determination and a *sine qua non* condition for a future of eternal bliss. This is an insult. This is terrorism. But, unfortunately, it is done...

### **When does eternity begin?**

One of the ills that greatly afflict our thinking has to do with the fact that we are more or less convinced that our eternity begins at the time of our death. Another big mistake! The fact is that our eternity begins at the moment of our conception. Thus, if it is so, the time, space, and earth which we live are already impregnated with eternity. If it is so, we are **already** experiencing eternity and the moment of death becomes the pinnacle of life.



If it is so, the moment of death is the moment of the definitive encounter with God ... the moment of death is the moment of resurrection! I believe that, to this day, Francis of Assisi was the only one able to understand all of this to its logical conclusion and therefore was able to call death "sister".

### **Where the revolution starts**

Let's return to the linguistic difficulty of Matthew who lacks words in Greek to say whatever he purports to cover with his Hebrew linguistic culture. Blessed are the poor in spirit ... the poor of spirit ... motivated by the spirit ... the poor led or conducted by the spirit ... all these are possible translations of this Greek expression in which Matthew is forced to add to the word "poor" in order to safeguard the dignity of the latter, as well as the dignity of the ways we speak and understand God in his "being" and "acting" with us, but especially **through** us. It is here that the revolution starts.

And, it is also here that the "hidden code" is articulated. And, because it is so hidden, it is also shamelessly made manifest. It is not a "code" that hides unspeakable secrets but a "code" that discloses how to be of God and of others, or better yet, how to be of God being of others. But, it is also from here that can arise the religious terrorism that postpones hope to a beyond in temporal time. Or, it is from here that we can be thrown into the deepest dimensions of being and acting human. More than a text that speaks of the "action of God", the Beatitudes are, on the contrary, the *Magna Carta* of human action in the light of God, the Constitutional Charter to be followed by all those men and women who dare to be of God in the path of Jesus Christ. These are the men and women who dare to be of God and of others. This idea bears repeating... maybe, one day, it will stick.

### **A code for reading the Bible**

From here, we can start reading the text and our own lives without fear or hindrance. It is here that we will find, in fact, a code for reading the Bible. Far from being a secret code, hidden in the innermost shelves of eternity where the mold eats away, it is a challenge that is so disquieting and disturbing that it makes me come out of myself, and thus take me out of my comfort zones and throws me into action; it does not allow me to use a cosmetic

salon that hides the wrinkles of my faith, but pushes me into the open field where I can even get sunburnt, but is the only place where I can find a "lasting tan." The final challenge remains the same ... challenging, disturbing, disquieting, pushing for victory over this schizophrenia that leads us to want to be of God without being of others, to live as divorced from life, in a pseudo-marriage with God,... marked by successive and increasingly deep "stabs" in our matrimony.

### **The reference to the poor**

The key word, the central concept that gives meaning to the whole text, is the reference to the poor. Separating the two basic categories for which the Hebrew language allows no confusion, we find then a God who does not need a people who is miserable, ragged, snotty, waiting for a happiness that is sure to come in the afterlife, but rather a God that presents a personal and unavoidable challenge. Those who are proclaimed happy are not those who do not have the minimum to live on with dignity, but those who recognize that everything they have comes from God and, therefore, are open to others unconditionally. They are the ones who put all of their "riches", of whatever type that they are, at the service of others. To these belong the kingdom of heaven, because it is to these that is given the task of building a world in defiance of the "norm", of the "do not worry," of the image and likeness of Cain's speech, in his answer to the question of God: "Cain, what did you do to your brother?"; "I am not responsible for my brother." How much actuality there is in a sentence with more than 2500 years of history!

### **The poverty that God loves**

The poverty that God loves, the poverty which God challenges in the Beatitudes, is not even close to the poverty of the "not having" material goods or other materials. The challenge of poverty, as a minimum, is for all of us to avoid the mania that we own the world, that we are the center of history, that we are the holders of the absolute truths about life, death, and eternity; these are the riches that lead so many people to live with their bellies full of God in such a way that they cannot let out more than a few mystical gases for the consumption of others, because the space for their own conversion is quite occupied, and their bellies so swollen that they cannot see the floor that they step on ...The poverty that God loves goes the other way. And it is very important to make this clear. I can be much richer by owning a car falling to pieces but that I do not put at the service of anyone, than to have a newer car that I put at the service of all and, moreover, assume to drive myself...

### **The key to the reading of the Beatitudes**

This is the key to reading the Beatitudes. As we said, it is the most dangerous, and revolutionary text in human history; far from being a text which speaks **of** God, it is, above all, a text in which God speaks **for** us. The difficulty is precisely here... to accept that God speaks... furthermore, to accept that God pushes me to be different, to put at risk all my comforts, my securities, my preconceived ideas, my ways of "not thinking" because all this is difficult, because all of this hurts, because all of this makes me concerned, because it stirs all the chicken coops where I move; hopefully at least Jonathan Livingston Seagull learned the joy of flying ...

But it is precisely here that the strength of a religion is at stake; it is here that one can



evaluate the degree of commitment of someone with their way of reading life and understanding God. A religion is exactly this ... a challenge to freedom, a "punch in the stomach" of laziness that makes me not even think, because everything is already said and thought by others... and I have nothing more than to conform myself with what was "always taught me" because it is so and that's it. How boring! This kind of religion is opium and neurosis in the words of Marx and Freud respectively. In this

respect we should hear Professor Agostinho da Silva's words "I do not have a religion; there is a religion that has me."

### **To live with dignity**

Now, we can read without fear the rest of the text. The poor and suffering will no longer feel insulted in their dignity and, even those who do not have even the minimum to live with dignity (the poor *Dalim* in Hebrew), already can finally feel happy. This is so, not because after death they would be able to enjoy all that was denied them in life, but because increasingly, there will be more *anawim*, those people that meddle in the lives of others so that these may have the right to be people and to have life, and the *dalim*, those without the right to live the life of people, will cease to exist.

### **QUESTIONS FOR REFLECTION AND DISCUSSION IN FRATERNITY**

1. Why are the Beatitudes such a dangerous and revolutionary text?
2. Which kind of poverty does God love?
3. What is the key to reading the Beatitudes?

