

St. Elizabeth of Hungary

November 19



Attribution:

Edmund Leighton: The Charity of
St. Elizabeth of Hungary, 1915

The Cord

November, 2021

Newsletter of the San Luis Rey
Secular Franciscan Fraternity

Our Monthly Gatherings are on the
2nd Sundays of the month

In-Person at Mission San Luis Rey:

- **November 14: Monthly General Gathering**

10:00 am Mass @ Serra Ctr.

11:30 am Social: lunch in O'Keefe Lounge

12:30 pm Prayer, Adoration in St. Clare Chapel

1:00 – 3:00 pm: General gathering in a room of
the Old Mission ([also on Zoom](#))

Login Link to Zoom: www.zoom.us

Click on: [Join a Meeting](#)

Meeting ID: **760 726 2486**

Password: **1798**

- **December 12: Monthly General Gathering**

Please mark your calendars for Sunday, December 12th - and to attend our Fraternity gathering for our upcoming **Council elections**. Your voice is needed; come be a part of something vitally important - please come, collaborate with the Holy Spirit, and **vote**.

Contact Us via our website [Contact Page](#)
San Luis Rey Secular Franciscan Fraternity
Mission San Luis Rey
4050 Mission Avenue
Oceanside, CA 92057

Minister's Note for November:

[Our Constitutions](#) are beautiful documents! The Constitutions flesh out how we live our Secular Franciscan vocations. There's food for the soul in our Constitutions as well as the nitty-gritty of how to live together in Fraternity. There's so much there, but I wanted to look at Article 53 specifically, that discusses Fraternal Life.

Article 53 admonishes that *'The Fraternity must offer to its members opportunities for coming together and collaborating through meetings to be held with as great a frequency as allowed by the situation and, with the involvement of all its members.'* And also that *'The fraternity should come together periodically, also as a Church community to celebrate the Eucharist in a climate which strengthens the fraternal bond and characterizes the identity of the Franciscan family. Where, for whatever reason, this particular celebration may not be possible, they should participate in the celebration of the larger Church community.'*

I am so proud of us as a Fraternity! Despite the pandemic and many of us being new to technology, so many of us have made that effort to come together each month over the past year and a half, even with online meetings rather than face-to-face. Others of us stayed connected to our community through the Cord. And now... *finally* – the option to meet face-to-face again. It's been a long road – and with all such spiritual journeys, it's not over; it's a long journey together and we're all on the Way.



Years ago, our Gathering Day was 'expanded' to better reflect the direction of our Constitutions and to enable us to have the option to attend Mass together, have lunch together, and to more deeply pray together. (*Hint: that the part of our day that begins before 1pm*). I invite each of us... with understanding and respect to everyone's concern for being out-and-about with others in a still-ongoing pandemic, to consider joining us for a fuller experience of community. For joining us before 1pm. Consider joining together with your Secular Franciscan community, potentially at Mass together at 10am in the Serra Center, for lunch together at 11:30, and please – **at least this** – for prayer together at 12:30pm. Please at least start there – commit to arriving 30 minutes early... for dedicated time to pray together. It's a small step, but all journeys do start with that first small step.

Peace and Goodness to you!

*Laura Chun, OFS
Minister, San Luis Rey Fraternity
Secular Franciscan Order*



St. Elizabeth of Hungary

St. Elizabeth of Hungary also known as St. Elizabeth of Thuringa was a Princess of the kingdom of Hungary, Landgravine of Thuringa, Germany, and a greatly venerated Catholic saint who was an early member of the Third Order of St. Francis, by which she was honored as patroness. Elizabeth was born on July 7, 1207 and passed away (at the age of 24) on November 17, 1231.

Elizabeth was the daughter of King Andrew II of Hungary and Gertrude of Merania. Her ancestry included many notable figures of European royalty, going back as far as Vladimir the Great of the Kievan Rus. According to one tradition, she was born in Pozsony Hungary.

Elizabeth was married at the age of 14 and widowed at 20. After her husband's death she sent her children away and regained her dowry, using the money to build a hospital where she herself served the sick. She became a symbol of Christian charity after her death,



Sculpture of St Elizabeth with a beggar, by Rudolf Moroder, Parish church of Urtijèi, Italy, 1900



Karl Von Blass: *The Miracle of the Roses of St. Elizabeth*, 1839

Elizabeth is perhaps best known for her [miracle of the roses](#) which says that whilst she was taking bread to the poor in secret, she met her husband Ludwig on a hunting party, who, in order to quell suspicions of the gentry that she was stealing treasure from the castle, asked her to reveal what was hidden under her cloak. In that moment, her cloak fell open and a vision of white and red roses could be seen, which proved to Ludwig that God's protecting hand was at work.^[21]

Her husband, according to the *vitae*, was never troubled by her charity and always supported it. In some versions of this story, it is her brother in law, Heinrich Raspe, who questions her. Hers is one of many miracles that associate Christian saints with roses.

Very soon after the death of Elizabeth, miracles were reported that happened at her grave in the church of the hospital, especially those of healing. On the suggestion of Konrad, and by papal command, examinations were held of those who had been healed between August 1232 and January 1235. The results of those examinations were supplemented by a brief *vita* of the saint-to-be, and together with the testimony of Elizabeth's handmaidens and companions (bound in a booklet called the *Libellus de dictis quatuor ancillarum s.*

Elizabeth confectus), proved sufficient reason for quick canonization. She was [canonized](#) by [Pope Gregory IX](#) on 24 May 1235.^[23]

Elizabeth's shrine became one of the main German centers of [pilgrimage](#) of the 14th century and early 15th century. During the course of the 15th century, the popularity of the cult of St Elizabeth slowly faded, though to some extent this was mitigated by an aristocratic devotion to St Elizabeth, since through her daughter Sophia she was an ancestor of many leading aristocratic German families.

The [papal bull](#) declaring her a saint is on display in the *Schatzkammer* of the [Deutschordenskirche](#) in Vienna, Austria. Her body was laid in a magnificent golden shrine—still to be seen today—in the [Marburg church bearing her name](#). But three hundred years after her death, one of Elizabeth's many descendants, the [Landgrave Philip I "the Magnanimous"](#) of Hesse, a leader of the [Protestant Reformation](#) and one of the most important supporters of [Martin Luther](#), raided the church in Marburg and demanded that the [Teutonic Order](#) hand over Elizabeth's bones, in order to disperse her relics and thus put an end to the already declining pilgrimages to Marburg.^[6] Philip took away the crowned agate chalice in which her head rested, but returned it after being imprisoned by [Charles V, Holy Roman Emperor](#).

After her death, Elizabeth was commonly associated with the [Third Order of Saint Francis](#), the primarily [lay](#) branch of the Franciscan Order, which has helped propagate her cult. Whether she ever actually joined the order, only recently founded in 1221, the year when she married Louis at the age of fourteen, is not proven to everyone's satisfaction.^[27]



It must be kept in mind though that the Third Order was such a new development in the Franciscan movement, that no one official ritual had been established at that point. Elizabeth clearly had a ceremony of [consecration](#) in which she adopted a Franciscan [religious habit](#) in her new way of life, as noted above.

From her support of the friars sent to Thuringia, she was made known to the founder, St [Francis of Assisi](#), who sent her a personal message of blessing shortly before his death in 1226. Upon her canonization she was declared the [patron saint](#) of the Third Order of St Francis, an honor she shares with St [Louis IX of France](#).

St. Elizabeth of Hungary and Ludwig IV of Thuringia. Stained glass window in St. Patrick Basilica. Ottawa. Author: Mayer Co of Munich 1898

*Liz Mavis, OFS
Councilor*



Catholic Origin of Thanksgiving

The history books will tell you that the first Thanksgiving was celebrated by the Pilgrims in 1621. Not true. The story of Thanksgiving is both wide and varied and involves how the Indian Nation was treated by the Pilgrims and Puritans. However, the good news is that Spanish Franciscans were involved in the story.



An interesting bit of trivia is that the first "American Thanksgiving" was actually celebrated on September 8, 1565 in St Augustine, Florida. The native Americans and Spanish settlers held a feast and the Holy Mass was offered.

A second similar "Thanksgiving" celebration occurred on American soil on April 30, 1598 in Texas when Don Juan de Onate declared a day of Thanksgiving to be commemorated by the Holy Sacrifice of the Mass.

The Catholic origins of Thanksgiving don't stop there. The history books show that Squanto, the beloved hero of Thanksgiving, was the Native American man who was able to communicate and mediate between the Puritan Pilgrims and Native Americans. Some

authorities believe that years earlier, he was taken from his home to England in 1605 by George Weymouth. He was seized with other Indians by Thomas Hunt, who took them to the mediterranean port of Malaga, Spain, to be sold in slavery. He had been enslaved but was freed by Spanish Franciscans and thus received baptism and became Catholic. Squanto somehow escaped to England, joined the Newfoundland Company and made his way back to North America with explorer John Smith in 1614-15 only to find his people wiped out by disease. So it was a baptized Catholic Native American who orchestrated what became known as Thanksgiving in southeastern Massachusetts and eastern Rhode Island..

All that being said, Thanksgiving is traditional of being Protestant and marks the tradition of religious toleration, (something the Puritan pilgrims did not actually believe-they set up a "theocracy")

It all started with Richard Clyfton who was a Church of England parson in Nottinghamshire in the early 1600's. Clyfton sympathized with the Separatists of that era. Separatists were Calvinistic non-conformists to the doctrine and liturgy of the Church of England. The Hampton Court Conference held by King James I (1604) condemned those who would not conform to the more outwardly Catholic usages in the Church of England (e.g. robes, candles, bowing the head at the name of Christ, processions). The result was that Richard Clyfton was "defrocked" and stripped of his clerical status in the Church of England. Shortly thereafter Richard Clyfton went to Amsterdam and was followed by his disciples, the Pilgrims.

These pilgrims moved around a bit until finally coming to America in 1620. An interesting bit of trivia is that one child was born on board the Mayflower while at sea. The child was given the rather lame name: "Oceanus", poor child.

In 1621, the Pilgrims allegedly celebrated a happy meal with the Native Americans and the rest is history. Thanksgiving celebrates those who defied the Church of England and the Crown of England. The penal laws of England regarding non-conformists affected not only the rigorous Calvinistic Puritans in England, but also the English Catholics who live in Nottinghamshire where the Pilgrims originated were persecuted mercilessly.

So while Thanksgiving may celebrate the Calvinists Separatists who fled England, Catholics might remember the same unjust laws that granted the crown of martyrdom to Thomas More, John Fisher, Edmund Campion, et al, are the same injustices that led the Pilgrims to Plymouth.

And let everyone remember that "Thanksgiving" in Greek is "Eucharistia" thus, the Body and Blood of Christ is the true "Thanksgiving Meal".

Acknowledgements

Taylor Marshall, a graduate of Westminster Theological Seminary, a Certificate in Anglican Studies. He was an Episcopal priest in Fort Worth, Texas before being received into the Catholic church by Bishop Kevin Vann of Fort Worth.

Britannica Online Encyclopedia



Sam DeSantis, OFS
Councilor



Jean Leon Gerome Ferris: *The First Thanksgiving*

Sister Water

In the book of Genesis we find, "In the beginning when God created the heavens and the earth" + (Gn 1:1) God called the dry land 'earth' and the basin of water he called 'sea.' God saw that it was good." Gn 1:10 God saw each of His creations as Good.



The blue ice covering [Lake Fryxell](#), in the [Transantarctic Mountains](#).

By the power of the Holy Spirit, the loving presence of Christ in every creation and creature makes possible a close network of relationships that reflects the mystery of God. This shows the presence of God from within each human all the way on to each blade of grass.

St. Francis approached all of creation and all people with awe and wonder. He saw all creatures as sisters and brothers rather than viewing them as a mere economic commodity. Because of this, he felt compelled to care for all of creation as though it were part of his family. To him, all

creation was beautiful...The minute we wander away from his attitude, we start to see ourselves as lords and masters of creation, entitled to exploit it...leaving little or nothing behind for the next generation. As a man of faith, St. Francis saw creation as a window through which he also saw God. [1]

Sister Water is a sacrament that “reflects in its own way a ray of God's infinite wisdom and goodness.”² When we contemplate the essence of water, we learn about God in His goodness and when we study God’s gift of water, we learn about Sister Water and our relationship with her.

However, there is a problem as in today’s world sin has blurred our vision and has deprived us of the ability to perceive the reflection of God. As Franciscans we need to promote a holistic perspective that enables us to see, again, the relationship and interdependence among all creation.

Today’s belief that we have absolute power over our own bodies has us believing that we also enjoy absolute power over creation – Sister Water. Thus, we no longer consider the life, the needs, the unintended consequences of using Sister Water in ways detrimental to her existence and ours. We use water as though our “wants” (not needs) come first.

Before present times the water cycle involving land, sea and air kept a balance renewing and purifying earth’s fresh water supply. Now poisons are dumped and make their way to violate groundwater. Major companies withdraw water for commercial use from limited water supplies leaving residents of affected areas with little water for their daily needs. Polluted water containing heavy metals and chemicals are discharged into fresh water rivers and lakes. We are spreading poisons that harm us and creation.

Unsafe water leads to death, disease, lack of personal hygiene, infant mortality and suffering. This is a call for awareness, dialogue, joining forces to solve the problems. Together we can bring about a change for good.

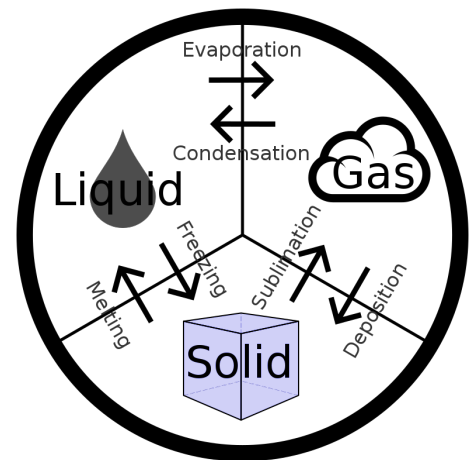
There is a belief that water is there for our use however we want to use it without considering the effect of what we are doing to Sister Water or to ourselves. We are experiencing a call to change; do we hear Sister Water’s voice?

As a Franciscan Community let us hear God’s voice that we are a family with all of creation and work together to right the wrong that is being done to our Sister Water. We are called to generosity, conversion, and an awareness that the world is a gift from God. [3]

[1] On Care for Our Common Home, Bill Huebsch, 23rd Publications, page 6

[2] *Catechism of the Catholic Church*, [=CCC] n. 339, LEV, Vatican City 1997.

[3] On Care for Our Common Home, Bill Huebsch, 23rd Publications, page 43



Eileen Costa, OFS, MDiv.

Sister Water

Did you hear about that guy who walked on water? Yea, *that* guy. Our Lord walked on water and invited St. Peter to join him – it was a leap of faith and St. Peter was trusting enough to get out of his comfort zone and follow Him. We’ve also been called to accept Christ’s invitation to leave our comfort

zone and make a difference for the planet. On **November 6th**, we'll have gathered for our JPIC sponsored 'Walk for Water' coordinated by Karron Esmonde, OFS. In our small way, as a community and Fraternity, joining with Secular Franciscans nationally – to make a difference in using water wisely and helping others to have greater access to clean drinking water.



Did you know that we'll be walking in the footsteps of the Franciscan Friars who themselves were faithful stewards of wise water use? The friars understood the need for clean water; the Mission's fountains originally flowed with water due to natural water pressure. The width of the Mission Church itself was directly influenced by the height of trees on Palomar Mountain, and the ability of the friars to float those trees downstream in the San Luis Rey River to the Mission.

However, what greatly influenced my own water use was the Lavanderia down in front of the Old Mission. Fresh water was used in the Mission kitchens, was filtered as it flowed downhill to the Lavanderia and used again for washing clothes. That wash water was filtered yet again...and then used on the trees in the orchards. The friars were incredible stewards of water – and I think of them after I wash my salad greens or take the old water from my dog's Odie's water dish, and make sure it gets used again on thirsty plants. I think of that little, now dry, gargoyle at the Lavanderia – each time I turn on the faucet and wonder how much water I really do need at that moment... and am reminded to respect our most beautiful *Sister Water*.

Laura Chun, OFS
Minister, San Luis Rey Fraternity

Living the Gospel - Our Formation

Most Inquirers into the Secular Franciscan Order wonder about the use of this word. What does it mean? Why the word formation? It's not as welcoming as initiation would be. We know what initiation into a college fraternity means. Catholics are familiar with the rite of Christian initiation of adults, RCIA, that welcomes people to the Catholic church as full members. Formation implies that I have to change, and change is not comfortable. Although we often hear "I'm looking for a change", people usually mean the world around them needs to change: new home, new job, different club, new hairdo, new boyfriend. They don't mean I'm looking for a change in myself, a wiser, kinder, more loving, and more understanding me. Yet if you think of it, that's what the saints looked for.

Listen to the words of St. Francis: "Most high and glorious God, bring light to the darkness of my heart! Give me right faith, certain hope, and perfect charity. Lord, give me insight and wisdom so I might always discern your holy and true will." And Jesus responded: "Francis, go and repair My house which, as you can see, is falling into ruins." Repair, repair, repair...echoes in my soul. My house, that is my body and soul, can fall into ruins. We all experienced that: sickness, depression, injuries... . There are many reasons why: neglect, abuse, accidents, succumbing to temptation, sin and the list goes on. Repair (verb: *réparer* in French, *reparare* in Latin; noun: *réparation* in French) is needed to regain our health and integrity.

What is the origin of the word repair? Merriam-Webster gives two etymologies depending whether the verb has an object or not. 1) "In French '*parer*' means make, prepare, while in Latin '*parere*' means "to give birth to, bring into being, produce". So 're-pair' then can mean 're-birth'. 2) Middle English, from Anglo-French '*repaier*' to go back, return from Late Latin *repatriare* to go home again, from Latin '*re-* + *patria*' native country (<https://www.merriam-webster.com/dictionary/repair#synonym-discussion>)



Saint Paul Writing His Epistles. 16th-century.

We can find scripture passages for both meaning of repair. "Unless one is born again, one cannot see the kingdom of God" - tells Jesus to Nicodemus (*John 3:3*). Jesus is talking about being born of water and the Spirit (*John 3:5*). God comes to us to save us (*John 3:17*), so with his help we can repair what was lost. "If anyone is in Christ, he is a new creation: the old has passed away, behold, the new has come". (*2 Cor 5:17*)

How many times we read in scripture the Lord telling us 'return to me', the other meaning of repair 'to go home' to God. "Come, let us return to the Lord, ... He will heal us;" (*Hosea 6:1*). "Return to me, for I have redeemed

you." (*Isaiah 44:22*) "Thus says the Lord: If you return, I will restore you." (*Jeremiah 15:19*) "They shall be my people, and I will be their God, for they shall return to me with their whole heart." (*Jeremiah 24:7*) "Return to the Lord, your God, for he is gracious, and merciful, slow to anger, and abounding in mercy" (*Joel 2:13*)

To recognize our brokenness, and turn around to come home to the Lord to abide in Him so that we might always discern His will for us, is what Francis did. This is what repentance is all about; the first step in repair. "To repent is to regret so deeply as to change the mind or course of conduct in consequence and develop new mental and spiritual habits" (<https://www.etymonline.com/word/repentance>). As Secular Franciscans we are an Order of Penance. This change, this internal conversion into Christ, is formation. Knowledge of the Gospel is knowledge of Christ, it is said. By following the Gospel, we follow Christ so that we can attain perfect Christian love.

Dr. Marta Kassai, OFS

Instrumentum Laboris: Animate & Guide with Servant Leadership

In the [Spring/Summer issue](#) of the TAU-USA our National Executive Council (NEC) included good information on Instrumentum Laboris (abbreviated as 'IL') from our International Secular Franciscan Council (CIOFS). Since we have elections in December, I thought this would be an excellent topic to

explore in now. Instrumentum Laboris ('IL') is a document from the CIOFS Presidency OFS leaders from across the United States overwhelmingly endorsed. In three statements they agreed:

- The need for good Secular Franciscan leadership cannot be understated.
- There must be a deepening of our sense of co-responsibility within fraternities
- We need to pay more attention to the spiritual aspects of servant leadership, particularly as described in the OFS General Constitutions.

NEC has encouraged fraternities to use IL for Ongoing Formation. For you brave souls who might want to access it can be downloaded from the OFS-USA website here: [Instrumentum Laboris 2020](#). To find it without the link, go to the [OFS-USA website](#) and on the Home page click on Search, then type in 'Animate and Guide'.

The IL document really has some great material, including on Formation and Leadership. The [Spring/Summer issue](#) of the TAU-USA contains questions from CIOFS and responses from our NEC. In summary, they were:

1. What are the major problems in fraternities? Unwillingness to serve on the council, members not prioritizing their vocation, ignorance of the principle of co-responsibility, leaders not stressing the full realization of our way of life centered on Christ.

2. Other concerns: Busyness of our culture that acts as a drawback to people's willingness to serve, particularly to serve on council.

3. Polarization: Polarization - the tendency to see issues in an all-or-none way - has become endemic in our culture and affects leadership in fraternity. Political debate does not belong in our fraternities but *dialogue* concerning the common good is necessary. Fraternities should be a place of civil discourse. Polarization works against the respect for the "plurality of expressions of the Franciscan Ideal" called for by GC 33.1.

The NEC suggests that formation for all is needed. They stated that by the end of 2021 we will have new initial formation texts that address the topic of Servant Leadership and that a sense of belonging is created when we have a good knowledge of our Rule and Constitutions that leads to understanding of co-responsibility by all.

We can all be part of an informal leadership. All members can do this by good example, dialogue, and commitment. Volunteering to help in little ways by using your gifts or talents. Building relationships and mentoring leadership is important.

The NEC asked CIOFS to break open the General Constitutions (GC) for us so we can have a balance of spiritual, practical and intellectual points. Our country is asking CIOFS to provide a manual to address servant leadership, much in the same way that the FUN (For Up to Now) Manual focused on formation. In our November meeting we hope to explore a bit more what is meant by servant leadership, co-responsibility, and our Constitutions in how we might celebrate what we are doing well and grow in what is termed "prophetic creativity" in the document Instrumentum Laboris.

All of us differ in our formation experiences. I have to smile when I think of mine. My formator did her best but I really had no idea of the deep commitment I had made at Profession. I really did the minimal expected of me in formation. When I realized the commitment to fraternity life and

leadership, I realized God had somehow "tricked" me into becoming a Franciscan. 😊 I accepted God's little joke. I have served over twenty years in every position except Secretary. All this done while going to college and teaching for 14 years. It has been one of the best jokes ever played on me!

I share this because we all have stories. We are all needed and valued in many different ways. As we face the upcoming elections, I thank you all for your commitment and saying yes to the many opportunities to serve.



Jan DeSpain, OFS
Director of Formation

Our Walk for Water

First, I want to remind you of the Fraternity's "Walk for Water" on November 6th, a Saturday. We'll meet around 9:00 am at the Mission Coffee Shop, enjoy fellowship and then start walking at around 10:00 am.

Our walk is in Thanksgiving for all the blessings God has given us: for showing His love through the nurturing earth we call home, and for His provision of water, food, and the multitude of living things that inspire and teach us about our Creator.

Of course, walking is a form of contemplation. After a quick search, I came upon a prayer I call "The Living Water Prayer" featured on the National Religious Partnership for the Environment's website. Check it out below – it's ALL about water!



The Living Water Prayer (by Beth Norcross, Arlington, VA)

God of ocean, river, stream God of creek, rivulet, groundwater
God of rain, snow, sleet
God in ocean, river, stream
God in creek, rivulet, groundwater
God in rain, snow, sleet
You are the Living Water
Who moves through us and all your beloved creatures
Enlivening, nurturing
Protect us from our shortsightedness
Protect us from our greed
Protect us from ourselves
Living Water, Be with us, Be in us. <http://www.nrpe.org>

By providing access to water to people who need water, we heed the call of Jesus to provide for those in need, and honor our Franciscan calling:

"Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, 36 naked and you clothed me, ill and you cared for me, in prison and you visited me." Matthew 25:34-36



So bring your shekels (money) and comfortable shoes, and I'll see you Saturday, November 6, around 9:00 am for coffee, followed by a joyful walk on Mission grounds. Peace,

Karron Esmonde, OFS, JPIC Animator

News from the Fraternity Council

From our Director of Formation:

Sponsorship / Companions on the Journey

Dear Sisters and Brothers,

At our September meeting and Cord, I spoke of a blessed opportunity for all to be a Sponsor. Thanks to Carol for accepting to be a companion on the journey with Pam.

I would like to encourage you all to indicate your availability to be a spiritual sister or brother in this special way. As a Professed member you should welcome this needed tradition that began back with Francis.

As I stated in my September article, it has been difficult for the Candidates to get to know others in a personal way. Interaction is key in making a choice. We ask you to make an effort to interact with them at our meetings. As the remaining three discern, the council agreed that it would make things easier if we had a list of names for Linda, Gina, and Carolyn of people happy to make that commitment.

Thanks to Prudy and Liz who have offered to be on that list. Please be open to saying yes to this blessed opportunity. Gratefully, Jan DeSpain, Formation Director

Next Candidacy Session / Nov. 13th at 11:00am

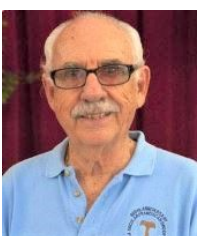
We are on Chapter 13, "Encounters with Jesus". We will explore and discuss all the wonderful ways we can have a deeper relationship with our Lord.



*Jan DeSpain, OFS
Director of Formation*



From our Treasurer



You can mail your OFS fraternity contributions to:

**Rock DeSpain, OFS
1257 Lodgepole Drive,
Hemet CA, 92545**



At our November gathering: 'Fraternity, familiar relationships, and politics in the light of Fratelli Tutti.'



Our November gathering, we will be joined by [Fr. Martín Carbajo, OFM](#), who will be speaking on 'Fraternity, familiar relationships, and politics in the light of Fratelli Tutti.' Fr. Martín will present the subject of fraternity in the encyclical [Fratelli tutti](#) and he will explore its Franciscan roots.

The Pope asserts that "it was the evangelical witness of St. Francis, with his school of thought, that gave this term the meaning it then preserved over the centuries." The key to understand it rightly is found in the encounter with the needy (leper, wounded), which brings to light the dignity of each human person and the need for social friendship in order to achieve a "healthy and open" community life. Please see the article on Fr. Martin's website [here](#).



Our Fraternity Historian



Carol Imhoff, OFS, is our new Fraternity Historian. The Council has asked Carol to help us appreciate each other's history – to share our stories. Carol will be interviewing about 2 Fraternity interviews each month. She'll be calling each of us, engage in an interview (perhaps even over lunch on our Gathering Sundays!) and write an article that will appear in the Cord for us all to read and enjoy. Thank you so much Carol for taking on this beautiful new endeavor.

Secular Franciscan Regional & National News

Join us at the 20th Quinquennial Congress: August 3rd-7th 2022



Secular Franciscan Order

Come celebrate and renew our Franciscan calling in the spirit of conversion at our 20th Quinquennial! Registration for the QUINQUENNIAL CONGRESS is open. Register anytime between now and 12/31/2021 to get the 'Early Bird' rate. Please see the National website for more info. Click on [Quinquennial](#) or for all the details see the [General Information](#) tab. Download, print and distribute the [Q Flyer](#). 😊 Family / Spouses are welcome.

Prayers Requested:

Mary Haynes, OFS, our fraternity member, is requesting the fraternity to pray for her. She is now residing at Silvergate Fallbrook Assisted Living: 420 Elbrook Drive, Room 313, Fallbrook, CA 92028. Visitors must have proof of vaccination. <https://silvergaterr.com/silvergate-fallbrook-elder-care/>

Heidi Madden, OFS would like the fraternity to pray for the recovery of health of her brother in law, Bill, who had emergency abdominal surgery and will be moved to a nursing home for months of healing and physical therapy. Please include his mother, Neva, also who Bill lives with. She misses him.



To join by Computer, Laptop, Tablet, SmartPhone App:

- Click or Go to this [link](#) (full link is below):
- If prompted use: Meeting ID: 760 726 2486
- Then use Password: 1798

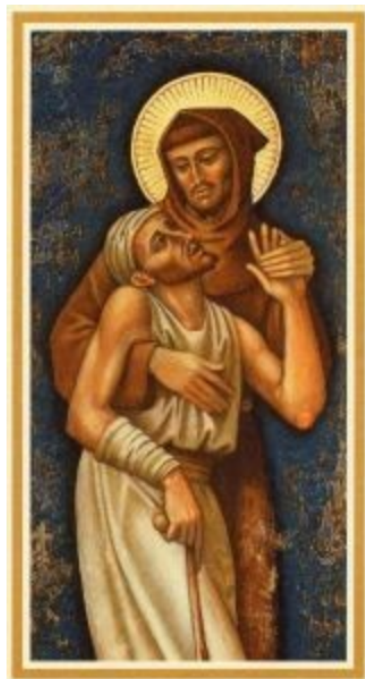
To join by landline or audio-only Phone (no video):

- Dial this number (it's in San Jose): 1-669-900-6833
- Meeting ID: 760 726 2486
- Then use Password: 1798

Zoom link: <https://us02web.zoom.us/j/7607262486?pwd=dmRBNVU5WFUxMTdzaUxGcy9ibGtwdz09>



Let us Pray for our brothers and sisters, especially: :



❖ For those who died in the month of November ~~~✝

- November 4, 1998 **Catherine Wagner, OFS**
- November 6, 2006 **Rose Rita Langen, OFS**

❖ We congratulate our newest professed member, Heidi Madden, OFS and pray for a special blessing on her. May Father Francis and Clare guide her in perfecting Christian Love

❖ For the recovery of health of Heidi Madden. OFS' brother in law, Bill, who had emergency abdominal surgery and will be moved to a nursing home for months of healing and physical therapy. Please include his mother, Neva, also who Bill lives with. She misses him.

❖ Linda Ochwat, OFS our fraternity member, that she soon find satisfactory housing and regain her physical health.

From the Editor: Thank you all for your contributions to this month issue of The Cord. Due to change in our monthly general gathering date to second Sundays, please submit your articles, reports or adds by the 25th of the month to publish in next month issue. Send your Word or Pages files (font Arial 12 pt, if possible) and any photos (jpg or png) via email to: mksfo@me.com. Thanks, Marta

Dr. Marta M. Kassai, OFS

