

# Joy of Francis

프란치스칸 기쁨의 좋은 열매 맺기

Nảy sinh hoa trái tốt lành với niềm vui Phan Sinh!

*Secular Franciscan Order — St. Francis Region #52 — Southern California  
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## *St. Francis Region News!*

### *Minister's Message*

#### *The Chosen*

As one of the many fans of the series “The Chosen,” one thing that I’ve pondered after watching episodes is the title. Before I finally got around to watching the first episode, I thought it referred to Jesus, who is the chosen Messiah. But it didn’t take long to realize that it isn’t referring to Jesus. So, who does it refer to? I think there is more than one answer to that question.

The Israelites were the chosen people of God. “For you [Israel] are a people sacred to the Lord, your God; He has chosen you out of all the nations on the face of the earth to be a people peculiarly His own.” (Deuteronomy 7:6). The Israelites were the people whom God worked through to make Himself known to all.

Mary was chosen to be the Mother of Jesus. Most likely God created her for that purpose, and knew she was the best and most appropriate person to love and cherish Jesus as only a mother can. “Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus.” (Luke 1:30)

The apostles were chosen for specific purposes – to be companions of Christ, to participate in his ministry, and to continue his ministry after he ascended into heaven. Sometimes we may wonder if they were the best and most appropriate people to fill those purposes – especially when watching episodes of “The Chosen.” They were so very human, and although one-third of the twelve were fishermen, the others came from all different backgrounds and occupations. They certainly didn’t all agree on many issues, and yet they all believed in and followed Jesus.

All of the faithful are chosen. “*Everyone* is called to enter the kingdom.” (CCC 543) This paragraph of the Catechism refers to Matthew’s gospel and the commissioning of the Disciples: “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” God desires that all of humanity and all of creation, which comes from Him, return to Him and be with Him.

And finally, there is us – the members of the Secular Franciscan Order. We are chosen to follow Christ through the charism of St. Francis of Assisi.

Peace & JOY!  
Caroline

## *Minister's Message Translations*

### El elegido

Como uno de los muchos fanáticos de la serie "The Chosen", una cosa que me he preguntado después de ver los episodios es el título. Antes de finalizar viendo el primer episodio, pensé que se refería a Jesús, quien es el Mesías elegido. Pero no pasó mucho tiempo para darme cuenta de que no se refería a Jesús. Entonces, ¿a quién se refiere? Creo que hay más de una respuesta a esa pregunta.

Los israelitas eran el pueblo elegido de Dios. "Porque tú [Israel] eres un pueblo consagrado al Señor, tu Dios; Él os ha escogido de entre todas las naciones sobre la faz de la tierra para que seáis un pueblo particularmente suyo". (Deuteronomio 7:6). Los Israelitas eran el pueblo a través del cual Dios obró para que todos los conocieran.

María fue elegida para ser la Madre de Jesús. Probablemente Dios la creó para ese propósito, sabía que María era la persona mejor y más apropiada para amar y cuidar a Jesús como solo una madre puede hacerlo. "No temas, María, porque has hallado gracia delante de Dios. He aquí, que concebirás en tu vientre y darás a luz un hijo, y le pondrás por nombre Jesús." (Lucas 1:30).

Los apóstoles fueron escogidos para propósitos específicos: ser compañeros de Cristo, participar en su ministerio, y continuar su ministerio después de su ascensión al cielo. A veces nos podemos preguntar si eran las mejores y más adecuadas personas para cumplir con estos propósitos, especialmente cuando miramos episodios de "The Chosen." Ellos eran muy humanos, y aunque un tercio de los doce eran pescadores, los demás procedían de diferentes orígenes y ocupaciones. Ciertamente, no todos estaban de acuerdo en muchos temas, pero sí, todos creían en Jesús y lo seguían.

Todos los fieles son elegidos. "Todos están llamados a entrar en el reino." (CEC 543) Este párrafo del Catecismo se refiere al evangelio de Mateo y a la comisión de los Discípulos: "Id, pues, y haced discípulos a todas las naciones, bautizándolos en el nombre del Padre, y del Hijo, y del Espíritu Santo." Dios desea que toda la humanidad y toda la creación, que proviene de Él, regrese a Él y esté con Él.

Y finalmente, estamos nosotros, los miembros de la Orden Franciscana Seglar. Hemos sido elegidos para seguir a Cristo a través del carisma de San Francisco de Asís.

Paz & GOZO!

Caroline

## 선택받은 자 (The Chosen)

‘선택받은 자’ 드라마 시리즈의 팬으로서 드라마의 이름에 관하여 궁금했습니다. 첫 에피소드를 보기 전에는 구세주로 선택된 예수님을 가르키는 것이라 생각했지만, 아니라는 것을 곧 알게 되었습니다. 그러면 누구를 뜻하는 것일까요? 여러 답이 있다고 생각합니다.

이스라엘 사람들은 하느님의 선택을 받은 사람들입니다. ‘이는 너희가 주 너희 하느님의 거룩한 백성이며, 주 너희 하느님께서 너희를 선택하시어 땅 위에 있는 모든 민족들 가운데서 너희를 당신 소유의 백성으로 삼으셨기 때문이다.’ (신명기 7:6). 하느님께서는 이스라엘인들을 통해서 자신을 드러내셨습니다.

성모님은 예수님의 어머니로 선택받으셨습니다. 하느님께서 이를 위하여 마리아를 창조하셨을 것이고, 예수님을 어머니만의 사랑으로 예수님을 사랑하고 아끼신 가장 적합한 분이었습니다. ‘천사가 다시 마리아에게 말하였다. “두려워하지 마라, 마리아야. 너는 하느님의 총애를 받았다. 라, 이제 네가 잉태하여 아들을 낳을 터이니 그 이름을 예수라 하여라.” (루카 1:30)

사도들은 예수님의 동반자로 그분의 사목에 참여하고 그분이 하늘로 오르신 다음 당신의 사목을 계속하라는 특별한 목적으로 선택되었습니다. ‘선택받은자’를 보면 과연 사도들이 이 목적에 걸맞는 사람들인가를 생각하게 됩니다. 삼분의 일은 어부이고 각자 다른 직업과 배경의 그들은 너무 인간적입니다. 여러가지에 있어 동의하지 않았지만, 예수님을 믿고 따랐습니다.

모든 믿는이들도 선택되었습니다. ‘모든이는 하느님 왕국으로 불림받았다.’ (가톨릭 교리 543) 이 교리는 사도들이 사명을 부여받는 마태오 복음에 근거를 두고 있습니다. ‘그러므로 너희는 가서 모든 민족들을 제자로 삼아, 아버지와 아들과 성령의 이름으로 세례를 주고’ (마태 28:19). 하느님께서는 당신에서 시작된 모든 사람과 창조물이 당신께 돌아와 당신과 함께 하기를 원하십니다.

마지막으로 우리 재속 프란치스코회 회원들은 아시시의 성 프란치스코의 카리스마를 통해 그리스도를 따르라고 선택되었습니다.

평화와 기쁨!

캐롤라인

## *The Chosen - Người Được Chọn*

Là một trong số rất nhiều người hâm mộ tập phim “Người Được Chọn,” điều đã làm tôi suy tư sau khi xem phim là tựa đề của tập phim này. Trước khi tôi có dịp để xem cuốn phim đầu tiên, tôi nghĩ nó đề cập đến Chúa Giê-su, Đấng cứu thế được chọn. Nhưng không bao lâu tôi nhận ra rằng nó không đề cập đến Chúa Giê-su. Thế thì, nó ám chỉ ai? Tôi thiết nghĩ có rất nhiều cách trả lời cho câu hỏi đó.

Dân Do Thái là dân tộc được Chúa tuyển chọn. “thật vậy, anh (em) là một dân thánh hiến cho ĐỨC CHÚA, Thiên Chúa của anh (em). ĐỨC CHÚA, Thiên Chúa của anh (em) đã chọn anh (em) từ giữa muôn dân trên mặt đất, làm một dân thuộc quyền sở hữu của Người.” (Sách Đệ Nhị Luật 7:6). Dân Do Thái là dân mà Chúa đã dùng để mặc khải chính Ngài cho muôn dân.

Đức Maria được chọn làm Mẹ Chúa Giê-su. Rất có thể Chúa đã tạo dựng nên bà chính vì mục đích ấy, và biết rằng bà là người tốt nhất và thích hợp nhất để yêu thương và trân trọng Chúa Giê-su như cách mà chỉ một người mẹ mới có thể làm được. “thưa bà Ma-ri-a, xin đừng sợ, vì bà đẹp lòng Thiên Chúa. Và này đây bà sẽ thụ thai, sinh hạ một con trai, và đặt tên là Giê-su.” (Lc 1, 30-31)

Các Tông Đồ được chọn cho những mục đích cụ thể – trở thành bạn đồng hành của Chúa Ki-tô, tham gia vào sứ vụ của Ngài và tiếp tục sứ vụ ấy sau khi Ngài về trời. Đôi khi chúng ta có thể tự hỏi liệu họ có phải là những người tốt nhất và phù hợp nhất để thực hiện những sứ vụ ấy hay không – đặc biệt là khi đã xem tập phim “Người Được Chọn.” Họ mang bản chất con người, và mặc dù một phần ba trong số mười hai người là ngư dân, những người khác đến từ mọi hoàn cảnh và nghề nghiệp khác nhau. Chắc chắn là họ không hoàn toàn đồng ý trong mọi vấn đề, nhưng ai nấy đều tin và đi theo Chúa Giê-su.

Tất cả các tín hữu đều được chọn. “Mọi người đều được mời gọi gia nhập Nước Thiên Chúa” (GLCG 543). Đoạn Sách Giáo Lý trên trích theo Tin Mừng Mát-thêu và việc ủy thác các môn đệ: “vậy anh em hãy đi làm cho muôn dân trở thành môn đệ, và làm phép rửa cho họ nhân danh Chúa Cha, Chúa Con và Chúa Thánh Thần”. Thiên Chúa muốn toàn thể nhân loại và mọi tạo vật, vốn đến từ Ngài, trở về với Ngài và ở lại với Ngài.

Và sau hết, chúng ta những thành viên của Dòng Phan Sinh Tại Thế. Chúng ta được chọn để bước theo Chúa Kitô nhờ đặc sủng của Thánh Phanxicô Assisi.

Vui Tươi & An Bình!

Caroline

*On April 16<sup>th</sup>, the St. Francis Fraternity in Anaheim celebrated their 30-year anniversary. The current fraternity Minister, Paul Lee, gave a beautiful speech at the celebration. Since I don't speak or understand Korean, Paul had sent me the speech in English so I could read it as he shared it with the members of the six Korean fraternities' members in attendance. I'm including it in this issue of our newsletter in both English and Korean.*

*Caroline*

Dear Brothers and Sisters,

Today we have gathered to celebrate the 30th anniversary of the Secular Franciscan Fraternity of Anaheim. For many of us, it is a joy and a privilege to be part of a family-like community. As we mark this milestone, let's take a moment to reflect on the journey we've walked together and think about the legacy we want to pass on to future generations.

We are here today because of the life and teachings of Saint Francis of Assisi, who lived a life of radical simplicity, humility and love for all creatures. St. Francis was not content merely to speak of these values. He lived them in his life and in doing so inspired countless others to follow in his footsteps. Today, we are proud to be part of that legacy and to be part of a movement to make the world a better place by living the same values.

For 30 years we've been doing that. We have lived our vocation as Secular Franciscans to embody the spirit of St. Francis in everything we do. We gather for prayer and reflection, fellowship and service, education and spiritual growth. We supported each other in hard times and celebrated together in good times. We are committed to transforming our fraternities and the world around us.

Looking back on our journey, we have a lot to be proud of. We have accomplished a lot in our 30 years as a community and touched many lives in the process. But we also know that our work is not done yet. There is still so much need in the world and so much pain and suffering to be healed. As Secular Franciscans, we are called to be a light in the darkness, providing hope and compassion to those who need it most.

As we celebrate this 30th anniversary, let us recommit to this important cause. Let us commit ourselves anew to live the values of St. Francis in our own lives and to share them with the world around us. Let us continue to support each other on our spiritual journey, pray for each other, and encourage each other to be our best selves.

Let's take a moment to express our appreciation for the gift of community. It is a great blessing to be part of a group of people who share our values and support us on our journey. We are grateful for the friendships we have formed for the way we have grown and transformed as Secular Franciscans. We are grateful for the legacy we inherited from St. Francis and the opportunity to carry on that legacy in our time.

Finally, let's celebrate the 30th anniversary with joy and gratitude. Let us honor the roots of our movement, the life and teachings of Saint Francis of Assisi. Let's make a renewed commitment to living those values in our own lives and sharing them with the world around us. And let's continue to support each other on our journey as we strive to make the world a better place, one act of love at a time. Thank you. May the Lord bless us all.

친애하는 형제 자매 여러분,

오늘 우리는 아나하임 재속 프란치스칸 공동체의 30 주년을 축하하기 위해 모였습니다. 우리 중 많은 사람들에게 가족과 같은 공동체가 된 것은 기쁨이자 특권입니다. 이 이정표를 세울 때 잠시 시간을 내어 우리가 함께 걸어온 여정을 되돌아보고 미래 세대에게 물려주고 싶은 유산에 대해 생각해 봅시다.

철저한 단순함과 겸손, 모든 피조물에 대한 사랑의 삶을 살았던 아시시의 성 프란치스코의 삶과 가르침 때문에 오늘 우리가 여기 있습니다. 성 프란치스코는 단순히 이러한 가치에 대해 말하는 것으로 만족하지 않았습니다. 그는 자신의 삶에서 그것들을 살았고 그렇게 함으로써 수많은 다른 사람들이 그의 발자취를 따르도록 영감을 주었습니다. 오늘날 우리는 그 유산의 일부가 되고, 동일한 가치를 실천함으로써 세상을 더 나은 곳으로 만들기 위한 운동의 일부가 된 것을 자랑스럽게 생각합니다.

30 년 동안 우리는 그렇게 해왔습니다. 우리는 우리가 하는 모든 일에 성 프란치스코의 정신을 구현하기 위해 재속 프란치스칸으로서의 소명을 실천해 왔습니다. 우리는 기도와 성찰, 교제와 봉사, 교육과 영적 성장을 위해 모였습니다. 우리는 어려운 시기에 서로를 지탱했고 즐거울 때 함께 축하했습니다. 우리는 지역 사회와 우리 주변의 세계를 변화시키기 위해 노력해 왔습니다.

우리의 여정을 되돌아보면 우리는 자랑스러워할 것이 많습니다. 우리는 공동체로서 30 년 동안 많은 것을 성취했으며 그 과정에서 많은 삶을 감동시켰습니다. 그러나 우리는 우리의 일이 아직 끝나지 않았다는 것도 알고 있습니다. 세상에는 여전히 많은 도움이 필요하고 치유되어야 할 고통과 괴로움이 너무 많습니다. 재속 프란치스칸으로서 우리는 어둠 속의 빛이 되어 가장 필요한 사람들에게 희망과 연민을 제공하도록 부름 받았습니다.

이 30 주년을 기념하면서 이 중요한 일에 다시 헌신합시다. 우리 자신의 삶에서 성 프란치스코의 가치를 실천하고 그 가치를 우리 주변의 세상과 나누도록 새롭게 헌신합시다. 우리의 영적 여정에서 계속해서 서로를 지원하고, 서로를 위해 기도하고, 서로가 최고의 모습이 되도록 격려합시다.

잠시 시간을 내어 공동체의 선물에 대한 감사를 표현합시다. 우리의 가치를 공유하고 여정에서 우리를 지원하는 사람들의 그룹의 일원이 되는 것은 큰 축복입니다. 우리는 재속 프란치스칸으로서 우리가 성장하고 변모한 방식에 대해 우리가 맺은 우정에 감사드립니다. 우리는 성 프란치스코로부터 물려받은 유산과 우리 시대에 그 유산을 이어갈 수 있는 기회에 감사드립니다.

끝으로 기쁨과 감사의 마음으로 30 주년을 맞이합시다. 우리 운동의 뿌리, 아시시의 성 프란치스코의 삶과 가르침을 존중합시다. 우리 자신의 삶에서 그러한 가치를 실천하고 우리 주변의 세상과 공유하기 위해 새롭게 헌신합시다. 그리고 한 번에 한 가지 사랑의 행동으로 세상을 더 나은 곳으로 만들기 위해 노력하면서 우리의 여정에서 서로를 계속 지원합시다. 감사합니다. 우리 모두에게 주님의 축복이 있기를 기원합니다.





# Conference of Regional Spiritual Assistants

## *Pure Bonaventure*

A few weeks ago, I attended a retreat based on St. Bonaventure's writing "Itinerarium Mentis in Deum" given by Andre Cirino, OFM and Josef Raischl, OFS. Interestingly enough this title has had a few different translations; "A Minds Journey into God," "A Souls Journey into God," "Journey into God" or just simply put, "Into God." I have to admit that if I were to translate the title I would probably translate it as, "The Minds Itinerary on the Journey into God."

I certainly don't want to scare anyone away from this highly popular spiritual guide to prayer by St Bonaventure. Bonaventure was a theologian and a philosopher, so there is theology and some philosophy in some of the chapters that may deem this work a little heady, but it also is what deems this work, "*Pure Bonaventure*." Andre and Josef did a wonderful job of keeping us out of our heads and to try to pray through our hearts, as I'm sure St. Bonaventure did.

St. Bonaventure wrote this work on Mt. La Verna, where St. Francis received the stigmata. He went there to try to get some perspective on the situation in the Franciscan Order that he now had to deal with as its General Minister. While he was there he felt called to write a "how to" book on prayer. To put it more specifically; how meditative prayer can lead us to contemplative prayer. You may be familiar with John of the Cross' "The Ascent to Mt. Carmel" or "The Cloud of Unknowing," which both do the same, but with very different approaches. Having read all three I would favor St. Bonaventure's approach, which is, of course, more Franciscan.

The reason there are so many different translations of the "Itinerarium" (for short), is that we all have a different experience of the "mystical" and to try to put into words that which is of God (that which is mystery) and can be a little tricky to explain with words, that which is beyond words and often even beyond our understanding. However, I will try in a few short words to summarize St. Bonaventure's work and what I believe he is trying to say, based on my understanding of "contemplative prayer."

### *Symbols*

To begin, the "Itinerarium" is in seven chapters with a prologue. Most people skip over the prologues, but for St. Bonaventure, his prologues are extremely important, you should always begin with the prologue. St. Bonaventure uses a lot of metaphors to describe why he used seven chapters, but the one that makes more sense to me is that God created the universe in six days and on the seventh day He rested. The six days of work represent "meditative prayer" in which we use our intellects: our minds (mentis – in Latin). The seventh day of rest represents "contemplative prayer" in which we use our affect; our hearts by letting go of our thoughts; our intellectual activities. I'll talk more about this when I get to chapter seven.

Another symbol that St. Bonaventure uses to describe how the chapters are laid out is the image of the crucified Christ that appeared to St. Francis as a six-winged seraph. Two wings pointing outward (chapters I & II), Two wings pointed inward (chapters III & IV) and two wings pointing above (chapters



V & VI). St Francis receiving the stigmata and becoming one with Christ is the symbol of chapter VII. Which would make perfect sense as he was writing this at the very spot where St. Francis received the stigmata.

The first two chapters we will speculate the outside world being described by St. Bonaventure as “vestiges” or “footprints” of the Creator, which if followed, will lead us to the one who created them. These vestiges will lead us to chapters III & IV and the inside world where in our inner being the “images” of ourselves and God will be speculated in each other. These images will then lead us to chapter V & VI where in the above world we will speculate on the name of God. After having speculated all these with our mind we will simply rest in God’s presence in chapter VII.

### *Prologue*

St. Bonaventure begins as a “person of desire” who is seeking a “pathway to peace,” a “peace which is beyond all understanding.” Each of the six chapters are the six points of his “itinerary” on this “journey” or “pathway” to which the seventh chapter is his goal where he believes that he and all who follow this itinerary will receive this desired peace.

However, we cannot even receive this desire without God’s grace and without passing through the groans of prayer, through Christ crucified, through whose blood we are purged from the stains of our sins. Through which we pass through the first stage of the spiritual journey which St. Bonaventure calls, “the purgative.”

### **Here Begins the speculation of the Poor one in the desert.**

### *Chapter I*

This is the first of the six chapters in which we begin the second stage of the spiritual journey, “the illuminative” stage. Here we begin to experience the first set of the wings of the six-winged seraph, the wings which represent the outside world. Here is where we experience and speculate the presence of God **through** His vestiges (footprints). God created the universe and therefore God is present in all of His creation. As St. Francis points out in the Canticle of the Creatures. God’s DNA is in the very creatures he created.

### *Chapter II*

In the second chapter, staying in the outside world, we speculate God presence not only through the vestiges, but also **in** them. “We ought to be able to speculate God in all those creatures that enter into our consciousness through the doorway of our bodily senses.” In our sight, hearing, taste, smell and touch. Through the doorway of our senses, “the knowledge of all things in the created world, enters into our interior world.”

### *Chapter III*

In this third chapter, we begin to speculate the second set of wings, those that focus on the “inside world.” Here is where the vestiges become “images.” And through our threefold power of memory,

intellect, and will, “we can see God **through** ourselves as **through** an image.” We are illumined by God within ourselves, to recognize the image of God as ourselves.

#### *Chapter IV*

In the fourth chapter, we continue to speculate the inside world. Because chapter four is in the middle of St. Bonaventure’s itinerary, Christ becomes the main focus, as Christ is the center of the Trinity, the center of the universe and the center of our lives. “Jesus Christ is the mediator between God and humanity, who is like the ‘Tree of Life’ in the middle of paradise.” Therefore, the only way to the path of peace is through the crucified Christ. “For anyone *who does not enter by that door, but climbs up another way, is a thief and a robber. But anyone who enters by that door will go in and out and will find pastures.*” (John 10:1, 10:9)

St. Bonaventure tells us that even though we’ve come this far it is possible that, “our mind can be distracted by many concerns and not enter into itself through memory. It can be obscured by distractions and not enter into itself through intelligence. It can also be drawn away by disordered desires and not return to itself with desire for internal sweetness and spiritual joy. Therefore, totally immersed in deceptions the human person is unable to reenter into itself as the image of God.”

Here Christ becomes a ladder to repair the first ladder broken by Adam. It is by the three theological virtues, faith, hope, and love – faith in Christ, hope in Christ, and love of Christ that will allow us to reenter our inner being through our spiritual senses. When in faith we believe in Christ we recover our spiritual sense of sight and hearing; in hope we recover our sense of smell and in love we recover our sense of taste and touch. At this level of the itinerary “it takes place more because of our experience of affections than in rational considerations. It is at this level where the interior senses have been restored.”

“Since the Eternal Source can be speculated not only **through** ourselves (as in chapter III), but also **in** ourselves, this consideration stands at the fourth stage of speculation.” In other words, not only can we speculate ourselves in God, but we can also speculate God in us.

#### *Chapter V*

In the fifth chapter we begin to speculate on the third set of wings, those that symbolize the above world. In the above world St. Bonaventure focuses on the name of God. Here in chapter five St. Bonaventure speculates the divine Unity of God, God’s oneness, **through** God’s primary name which is “Being” or “I am.” It is in this chapter that St. Bonaventure tries to explain the oneness of God. Basically put, as St. Bonaventure lists God’s “essential attributes:” if God is first, eternal, most simple, most actual, and most perfect, then God is supremely one, of which he goes on to say, “Here you have something to lift you up in wonder. For Being itself is both

First and last,  
eternal and most present,  
most simple and greatest,  
most actual and unchangeable,

most perfect and immense,  
supremely one yet all-embracing.

If you marvel at these things with a pure mind, you will be filled with an even greater light ..." And because all of these things are true, God is all in all. "Therefore, from God and through God and in God are all things."

### *Chapter VI*

Here in chapter VI, St. Bonaventure speculates on the second wing of the third set of wings, which symbolize the above world. In this chapter he speculates God as Trinity, Father, Son and Holy Spirit *in* God's name which is "Good." When speculating on the two wings that symbolize the "above," St. Bonaventure uses the metaphor of the two cherubs that sit facing each other on top of the mercy seat, which covers the Arc of the Covenant. One cherub represents God as "One," the other cherub represents God as "Trinity." Here St. Bonaventure speculates the "emanations" of the Trinity as he considers these six characteristics that will lead his "mind's eye" with great strength to a stupor of admiration:

Highest communicability  
Highest consubstantiality  
Highest conformability  
Highest coequality  
Highest coeternity  
Highest intimacy  
Together with mission

"Who would not be rapt in wonder at the thought of such marvels?" It is in this chapter that St. Bonaventure expresses that these emanations which flow from the Trinity are of the "highest good." "To say that something is a highest good means that nothing better can be thought of and in this sense it cannot be thought of as not existing. And this good is of such a sort that it cannot be thought of unless it is thought of as three and one. For this good is said to be self-diffusive. The supreme good is, therefore, supremely self-diffusive. But the highest diffusion does not exist unless it is,

actual and intrinsic,  
substantial and personal,  
natural and voluntary,  
free and necessary,  
lacking nothing and perfect.

"In this supreme good there must be from eternity a production. This production must be actual, one in being and of two natures. Of course, St. Bonaventure here is describing how the creature Christ is manifested. Here in the sixth chapter St. Bonaventure speculates that, "the first principle is joined with

the last, God with humanity created on the sixth day; the eternal is joined with the temporal humanity, born of the Virgin in the fullness of time.”

At the end of chapter six St. Bonaventure, in his speculations writes, “And here we have reached something perfect when we see in a single glance,

The first and the last,  
The highest and the lowest,  
The circumference and the center,  
The Alpha and the Omega,  
The caused and the cause,  
The creator and the creature.”

“Here with God, we reach the highest point of our illuminations on the sixth step as on the sixth day. Nothing further remains but the day of rest.” And it will be in the seventh chapter that we will rest with Christ, in Christ and as Christ.

### *Chapter VII*

Here in chapter seven after having received the first two stages of his “three-fold way,” the “purgative” and the “illuminative”, we receive the third stage; the “unitive,” in which we are brought into one with God. St. Bonaventure uses the mystical theology of Pseudo Dionysius to explain how we can rest in God. In the six previous chapters we have speculated on the different aspects of God using our minds or intellect. These aspects were set before us as a spiritual “itinerary” on our spiritual journey into God. In this chapter we learn that to arrive into God we will need to “relinquish all intellectual activity and with our affect, pass-over our minds into God.”

In his Wednesday talk on St. Bonaventure, Pope Benedict XVI said that this concept is not anti-intellectual, “but that the heart sees further than reason.” Pseudo Dionysius explains in his book on mystical theology that, we cannot know God fully with our intellect, as God is beyond our understanding, but we can know him in a deeper way through our affect, through our personal experience with God. Because we cannot know God fully with our intellect, and it is often said that that which we don’t know is considered an intellectual “darkness,” i.e., we are in the dark about what we do not know.

When the mystical writers talk about this type of darkness, they are not using it as a metaphor for “good vs evil,” “light vs darkness.” They are using darkness in a positive way, that which is unknown. In a spiritual sense, we need to become comfortable in this darkness, even longing for it. In chapter five St. Bonaventure writes, “that this darkness itself is the highest illumination of the mind, just as when the eye sees pure light it seems to it that it sees nothing.” He goes on to say in Chapter seven, “a darkness in which all things shine forth, a darkness which fills invisible intellects...”

In this next quote St. Bonaventure quotes Pseudo Dionysius (though with some liberties), which brings this all to a beautiful understanding, “In this matter of mystical visions, my friend, being strengthened for your journey leave behind the world of the senses and of intellectual operations, all visible and invisible things, and everything that exists or does not exist, and in this **state of unknowing** allow yourself to be drawn back into unity with that One who is above all essence and knowledge in as far as that is possible. Thus, leaving all things and freed from all things, in a total and absolute ecstasy of the one who has been liberated, transcending yourself and all things, you rise up beyond to the superessential radiance of divine darkness.”

At the end of chapter seven is one of St. Bonaventure’s famous quotes:

“Now if you ask how all these things are to come about,  
Ask grace not doctrine;  
Desire, not intellect;  
The groan of prayer not studious reading;  
The spouse, not the teacher;  
God, not a human being;  
Darkness, not clarity;  
Not light, but the fire that inflames totally  
And carries one into God.”

**Here ends our journey into God.**

Br. Kip Ledger, OFM Cap



Some of those who attended the Annual Regional Retreat at Serra on Memorial Day Weekend



# OFS SPIRITUAL ASSISTANT CERTIFICATION

St. Francis Region is offering a 1-year Program to complete Spiritual Assistant Certification\*.

Using the model:

Gaze + Consider + Contemplate + Immitate  
1 to 2 interactive 2-hour classes monthly via Zoom.

Topics to be covered through the program include:

*Introduction to Franciscan Spirituality*

*Responsibilities of a Spiritual Assistant*

*Franciscan Christology*

*Franciscan Discernment*

*Group Dynamics*

*Initial & Ongoing Formation*

Using various resources, we will examine this important role to represent the First Order in serving your brothers & sisters within the Secular Franciscan Order.

+ + + + + + + + + + + +

We will meet for our first **in-person** gathering for prayer and an overview of the program on Saturday, August 5, 2023 at a location & time TBD within the Region.

For more information or to register, please email: [frankmillerofs@gmail.com](mailto:frankmillerofs@gmail.com)

Registration will close on July 14<sup>th</sup>.

Financial commitment for resources & classes is anticipated to be approximately \$100 per individual for the program.

**\*IMPORTANT:** Successful attendance at this Spiritual Assistant Program will lead to certification of program completion; it does not imply nor guarantee an assignment as a Spiritual Assistant.

## *From our Formation Director* *Nicolas Peters OFS*

Blessed Sisters and Brothers,

I present this article in the name of Jesus and St. Francis of Assisi:

### THE POWER OF "YET."

"Though the fig tree should not blossom, nor fruit be on the vines and the fields yield no food .... yet I will rejoice in the Lord, I will take joy in the God of my salvation. The Lord is my strength."

Habakkuk 3:17-19. I am sure we have all experienced times when we have not felt God's presence.

In tough times we do our best to cling to our faith, but we may ask "Where is God?" It's a searching and questioning that can lead to doubts, fear, anger, sorrow. Even more so when we have been totally observant to our Christian faith. YET... life happens and can throw some unexpected, unwanted, and confusing surprises. However, "YET" does present a choice to see us through: "YET, I will rejoice in the Lord ..."

Horacio Spafford wrote the classic hymn, "It Is Well With My Soul" AFTER losing two sons in a horrific fire and other family members in a ship that sank. Tragedy upon tragedy, YET, clinging to the Savior of his faith, he CHOSE to write "It Is Well with My Soul."

If you are experiencing the seas with waves of sorrow, depression, anxiety, weariness, confusion, resignation, anger, PLEASE know this: you don't choose what you go through, but you can choose HOW you go through it. Choose Joy and believe in our good and merciful God. You can choose to say: "YET, I will rejoice in the Lord ...the God of my salvation." The God who LOVES YOU.

I want to acknowledge B. Rinehart for his inspiration to me which I share with you .

Peace and Good,

Nicolas Peters, OFS

# *JUSTICE, PEACE, AND INTEGRITY OF CREATION*

## *Regional J.P.I.C. Animator Patricia Grace, OFS*

**Justice, Peace, and Integrity of Creation  
Love the Lord, Love His Kingdom**

**“Gaze, Contemplate, Consider, Imitate”  
An Invitation to a Pilgrimage/Journey**

Dear Sisters and Brothers in Christ and in Saint Francis,

May the Lord Give You Peace. As we begin the second half of 2023, I want to invite you to a Franciscan Pilgrimage/Journey in the St. Francis Region. I am calling it a Pilgrimage/Journey since it may not meet the strictest definition of “pilgrimage” as a journey of religious people to holy places or places of religious significance. However, as you will see, it is a journey to carry the words of the invitation of St. Clare to Gaze, Contemplate, Consider, and Imitate. So, we will travel with the holy purpose of strengthening our relationship with our Lord and standing with Him in the world.

It is a journey in three parts – June, August, and October. Our prayers will be based on the words of St. Clare as she gazed at the Cross at San Damiano, contemplated and considered its deepest meaning, and then sought to imitate our Lord. Let us follow her gentle instruction in the following way:

**June 17, 2023 Gaze and Contemplate** at the Sistine Chapel Exhibition at the Santa Barbara Museum and Mission. Please purchase your tickets online. We will meet at the entrance to the Museum at 11:00 a.m.

**August 17, 2023 Consider** the ministry conducted by Homeboy Industries in Los Angeles. Homeboy Industries was founded by Fr. Gregory Boyle, a Jesuit Priest, when he was called to witness to the transformative “power of extravagant tenderness” (subtitle of his book, *The Whole Language*) by ministering to gang members in Los Angeles. We will meet at the entrance to Homeboy Industries at 11:00 and have lunch together at their café and tour the facility.

**October 14, 2023 Imitate** our Lord who “went out” to the borders to pray and then encounter the places and peoples marginalized by the dominant culture. We will gather at Border Field in San Diego, the border between the United States and Mexico, to pray, walk, and be a presence to those caught in the border struggles of our times. We will gather at the Border Field entrance, 1250 Monument Road, San Diego, at 11:00 a.m.

You are invited to arrange the travel individually. Perhaps you can consider traveling with others in your fraternity, or with family members, or friends. All are invited.

May the Lord teach us His ways. May we be faithful disciples of the One who calls us to holiness and to spread His love to all around us, as we journey through our region.

Peace and All Good,  
Patricia Grace, OFS,  
JPIC Animator St. Francis Region



**The St. Francis Region  
will gather for a  
PICNIC**

on

**SEPTEMBER 9, 2023  
from 10:00 AM to 2:00 PM**

**FAMILY MEMBERS ARE WELCOME!**

**MASON REGIONAL PARK  
18712 University Drive  
Irvine, CA 92612**

**Picnic Shelter #6**

**\$5.00 Entrance Fee Per Car  
(Carpooling is recommended.)**

**BRING:**

**Food to share**

**Your plate and utensils**

**Collections for charities to be  
announced.**

**We hope that every fraternity will be  
represented this year.**

## *Orange District Picnic - 2023*

It was a weather-perfect day for a picnic in the park.

Nearly 50 brothers and sisters from 6 Orange District fraternities gathered for a picnic on Saturday, May 13, 2023, at Pearson Park in Anaheim, California.

The picnic began at 11:00 am and lasted until late in the afternoon. Participants include members from St. Maximilian Kolbe, Immaculate Heart of Mary (S), St. Clare of Westminster (K), St. Clare Rowland Heights (K), St. Francis of Anaheim (K), and St. Clare (V) Fountain Valley.

Just like all of our Franciscan gatherings, this event began with prayers. We gathered to pray in all four languages (English, Vietnamese, Korean, and Spanish). It's quite a moving experience for me to hear the prayers in different languages as we begin our fun-filled day.

There were authentic Mexican tamales, Korean fried fish, spicy vegetables, and kimchi. Traditional picnic food such as BBQ ribs, roasted potatoes, sweet kale salad, Vietnamese desserts, fruits, and rice, were available for all to enjoy. I had the chance to sample a variety of ethnic foods some of which I have never tasted before. All of them were amazingly delicious!

Fun games and contests were also available for all to take part in. Participants competed in lawn bowling, a giant chess game, and guessing the number of M&M candies in a candy jar. We all had a wonderful time together.

I've always cherished the time with brothers and sisters outside of my local fraternity. Meeting other Secular Franciscans reminds me that I belong not only to my local fraternity but also to the larger Secular Franciscan Order, and this to me is a great privilege.

A joyous event like this would be an excellent opportunity for us to invite our friends and family to attend. Hopefully, our guests would be more aware of the Secular Franciscan Order and become interested in joining. This may very well be an effective way for us to promote vocation to the younger generation. So, Let's go out and spread the FRANCISCAN JOY!

Tinh Le, OFS





*More photos from Orange District Picnic - 2023*





# Holy Spirit Fraternity

During Lent, the Holy Spirit Fraternity organized a food drive at Our Lady of the Assumption Parish, Claremont, where the Fraternity has been meeting for over 40 years. We attached a wish list to shopping bags, requesting items for the food pantry and the unhoused. In the picture is the food donated for the unhoused. Three times this amount was donated to the food pantry at St. Magdalen's parish in the neighboring city of Pomona.



*Food for the Unhoused*



*Bake Sale Table – Before the crowds!*

On Palm Sunday the Fraternity had its annual Bake and Craft Sale to raise money for various charities. We had a great response with most members of the Fraternity helping.

Rachael Rodriguez, one of our older members who is moving, donated plants for the sale.



*Plants donated by Rachael Rodriguez, OFS*



*Marian Altar*

We held our annual Marian celebration at our May meeting which began with the Franciscan Crown Rosary followed by a potluck meal. After the meal, Amelia and Juanito shared beautiful stories of Mary from various cultures.



# Summer 2023 Continuing Education

## The Franciscan Spiritual and Social Vision - On-Line Courses

**June 26–30 JOSEPH CHINNICI, OFM**

### Francis, His Life, Spiritual Experience, and Gospel Interpretation

Setting this week within the context of Francis' life journey, the course will reflect on the relationship between his experience of the Spirit, his mission in society, and the articulation of this experience in his writings and actions. The hope is to present for the contemporary believer a method for moving from the experience of his life's journey, to Gospel interpretation, to mission in the world. While major attention will be focused on the life of Francis, his journey cannot be properly understood outside of the lay penitential and women's movements of the time. Particular attention will be paid to the new insights in the Franciscan life that complement the teachings of Pope Francis: "Encounter," "Contemplative Gaze," "the operations of the Spirit," the "personalization of the poor," the "Church" are some of the major themes.



**July 3-7 MICHAEL BLASTIC, OFM**

### St. Francis of Assisi: Writings and Charism

Francis of Assisi has left us a remarkable collection of writings, ranging from meditations on the words of Christ to norms for organizing life in a small community. This course will examine the full range of those texts, some 30 in all, from the saint's autographs (those that survive in his own handwriting) to fragments of his "lost" writings contained in the writings of Clare of Assisi and others. Over the course of an intense week, we will study his *Letters, Rules, Prayers and Admonitions*, learning about their medieval historical context, and reflecting on their insights about living according to the Gospel then and now.



**\*Due to the July 4 holiday, this course will take place on July 3, 5, 6, and 7.**

**July 10-14 DARLEEN PRYDS, PHD**

### A Spirituality of Care: The Franciscan Practice of Interdependence

Franciscan spirituality includes the practice of caregiving and its necessary partner, care receiving. This course explores the Franciscan tradition of this interdependent practice of care, which, at its heart, involves honest presence with one another and with oneself. We will consider both the joy and challenge inherent in the practice of care by examining lived experiences in the tradition of Francis and Clare. Special attention will be given to the stories of lay Franciscans in the tradition and to contemporary examples such as Thea Bowman, FSPA, and Bl. Carlo Acutis. The course includes interactive lectures/discussions, film clips, experiential meditations, short readings, and invitations to reflection.



**July 17-21 JULIET MOUSSEAU, RSCJ, PHD**

### St. Francis' Way of Life in Context: From the Monastery to the World

Each era has men and women who seek out a life devoted to connection to the divine. St. Francis' vision for a life of prayer and service echoed the tradition of the monastic realm and brought it out of the walls and into the world. His movement followed a century of preparation for a new way to be Christian, modeled on the lives of the apostles (the *vita apostolica*) and the life of Jesus himself. A clear hallmark of Francis' life and work is that prayer and contemplation must have an active dimension that responds to the needs of God's creatures. This course will examine active spiritual movements of the 12th and 13th centuries that preceded and perhaps prefigured the Franciscan movement. Special attention will be placed on the connection between these precursors and the movement St. Francis and St. Clare began in the 13th century.



#### LOCATION AND SCHEDULE

All courses will be delivered online synchronously from Monday through Friday, 9:15am-12:30pm (PDT).

#### REGISTRATION

Registration opens on **April 3, 2023**.

Registration Deadline is **10 days** before the start of each course. However, we may close registration earlier if all seats are filled.

Courses must have a minimum of 10 students.

Visit [website](#) for more information.

#### COST

\$250 per course (one-week session).

Each course earns one Continuing Education Unit (1 CEU).

Payment may be made online using your debit/credit card or by check/money order.

#### CANCELLATIONS

90% refund up to June 10, 2023  
70% refund up to June 17, 2023  
No refunds 10 days before the course

#### CONTACT

Brady Young  
ContinuingStudents@fst.edu  
(619) 574-5823

[www.FST.edu](http://www.FST.edu)

# Important Announcements

## Scully Fund Requirements

The Scully Fund has been set up to encourage fraternities in the St. Francis Region to participate in charitable activities.

When members of a fraternity take an active role in an apostolic activity and use fraternity funds to purchase materials or supplies for the activity, the fraternity may request to be reimbursed by the Scully Fund for half of those expenses by supplying the following:

- A letter detailing the activity, the date it occurred, the number of fraternity members involved, and the amount of expenses incurred.
- Receipts for the purchases or a copy of the check(s) used to pay for the items.
- A request for reimbursement of half of the expenses.

Send the above information to either the Minister or Treasurer of the St. Francis Region.



THE ADDRESS OF ST. FRANCIS REGION IS:  
10185 Pinetree Dr.  
San Diego, CA 92131-1218



## Last Will and Testament

Each of us can play a vital role in preserving and extending our Secular Franciscan way of life, in our own fraternity, and at the regional level.

This can be accomplished in many ways, including a bequest in your will.

Suggested beneficiaries:

- Your FRATERNITY
- Your REGION

Suggested wording for your bequests:

1. A BEQUEST FOR GENERAL PURPOSES:

*"I give and bequeath the sum of \$\_\_\_\_\_ (or \_\_\_\_\_% of my disposable estate) to: (name and address of fraternity, or region).*

2. A RESIDUARY BEQUEST OF INDEFINITE AMOUNT:

*"After payment of expenses, debts and specific bequests, I direct that the residue of my estate be given to: (name and address)*

or

*"I bequeath to (name and address) any part of my estate that other beneficiaries are unable to receive because of death or other reasons."*