

*This is what I want!*

*¡Esto es lo que quiero!*

# *Joy of Francis*

*이것은 내가 원하는 것입니다*

*Đây là điều tôi muốn!*

*Secular Franciscan Order — St. Francis Region #52 — Southern California  
Fall Edition — 2025*

## *St. Francis Regional News!*

### *Minister's Message*

#### *The Legacy of Pope Francis*

Most of us remember when the name of our most previous pope was announced. What an awesome surprise to hear “Francesco” – the name of our Seraphic Father! And when media commentators were postulating about which saint the pope was referring to, I’m sure most of us were thinking it had to be Francis of Assisi. Who else should it be? And for the first Jesuit Pope to choose Francis was a great indication of what his papacy would be about. It seems to have exhibited his belief in unification within the Church.

That was just the beginning of a very different papacy. It clearly became one that exhibited love, mercy, compassion and humility. Pope Francis was not one to talk about what others should do as much as he lived what we all should do. From the moment he walked out onto the balcony in simple white garments to when he returned to his motel to pay his bill and gather his belongings, and later embraced greatly disfigured and disabled people, washed the feet of prisoners, and allowed young children to approach him during Masses, Pope Francis showed what it means to really love with humility. He was all about being with and serving the people he shepherded.

Pope Francis took to heart the following passage from Matthew’s gospel:

*But Jesus summoned them and said, “You know that the rulers of the Gentiles lord it over them, and the great ones make their authority over them felt. But it shall not be so among you. Rather, whoever wishes to be great among you shall be your servant; whoever wishes to be first among you shall be your slave. Just so, the Son of Man did not come to be served but to serve and to give his life as a ransom for many.” (Matt 20:25-28)*

What an incredible lesson for each one of us! Not only can we read and study the four encyclicals written by Pope Francis, but we can strive to more humbly love all those whom we encounter. We can try to let go of our egos and detrimental passions so we can be more merciful and compassionate. We can attempt to consider the hearts and souls of those we come across instead of the differences in appearance, language, political views, religious beliefs, or cultural background.

We can practice forgiveness more often. All of this can be part of our daily conversion.

Peace & JOY!

Caroline

## *Minister's Message Translations*

### *Mensaje del Ministro*

#### El Legado del Papa Francisco

La mayoría de nosotros recordamos cuando se anunció el nombre de Nuestro papa anterior. Que sorpresa tan increíble escuchar “Francesco” – el nombre de Nuestro Padre Seráfico! Y cuando los comentaristas de los medios de comunicación especulaban a que santo se refería el papa, estoy seguro que la mayoría de nosotros estábamos pensando que tenía que ser Francisco de Asís. ¿Quién mas podría ser? Y que el primer Papa Jesuita eligiera el nombre de Francisco fué una clara indicación de lo que sería su papado. Parece haber manifestado su creencia en la unificación dentro de la Iglesia.

Eso fué solo el comienzo de un papado muy diferente. Se tornó claramente en un papado que revelaba amor, misericordia, compasión y humildad. El Papa Francisco no hera de los que hablaba acerca de lo que los demás debían hacer, sino que vivía lo que todos deberíamos hacer. Desde el momento en que salió al balcón con sencillas vestiduras blancas hasta cuanto se dirigió al motel a pagar su cuenta y recoger sus pertenencias, y más tarde abrazó a personas desfiguradas y discapacitadas, lavó los pies de los presos, y permitió que los niños se acercaran a él durante las Misas, El Papa Francisco demostró lo que realmente significa amar con humildad. Para él todo era vivir y servir con el pueblo al que pastoreaba.

El Papa Francisco se tomó muy en serio el siguiente pasaje del evangelio de Mateo:

Entonces Jesus llamándolos, les dijo, “Sabéies que los gobernates de las naciones se enseñorean de ellas, y los que son grandes ejercen sobre ellas potestad. Mas entre vosotros no será así, sino que el que quiera hacerse grande entre vosotros será vuestro servidor, y el que quiera ser el primero entre vosotros será vuestro siervo. Así, el Hijo del Hombre no vino para ser servido, sino para servir, y para dar su vida en rescate por muchos.” (Mat 20:25-28)

Qué increíble lección para cada uno de nosotros! No solo podemos leer y estudiar las cuatro encíclicas escritas por el papa Francisco, sino que también podemos esforzarnos por amar con más humildad a todos aquellos con quienes nos encontramos. Procuremos dejar de lado nuestro ego y nuestras pasiones perversas para ser más misericordiosos y compasivos. Intentemos considerar los corazones y las almas de aquellos con quienes nos cruzamos, en lugar de las diferencias en apariencia, idioma, opiniones políticas, creencias religiosas o antecedentes culturales. Podemos practicar el perdón con más frecuencia. Todo esto puede ser parte de nuestra conversión diaria.

Paz & GOZO!

Caroline

## **Thư Ngỏ của Trường Phục Vụ**

### **Di Sản của Đức Thánh Cha Phanxicô**

Hầu hết chúng ta đều nhớ khoảnh khắc mà tên của vị giáo hoàng tiền nhiệm được xướng lên. Thật là một điều ngạc nhiên tuyệt vời khi nghe “Phanxicô” – tên của Cha Thánh chúng ta! Và khi các bình luận viên truyền thông tranh luận về việc ngài đang nhắc đến vị thánh nào, chắc chắn phần lớn chúng ta đều nghĩ đó phải là Thánh Phanxicô Assisi. Còn ai khác nữa? Việc vị giáo hoàng Dòng Tên đầu tiên chọn tên Phanxicô là một dấu hiệu rõ ràng cho thấy sứ vụ giáo hoàng của ngài sẽ theo hướng nào. Điều đó dường như thể hiện niềm tin của ngài vào sự hiệp nhất trong Giáo Hội.

Đó chỉ là khởi đầu của một triều đại giáo hoàng rất khác biệt. Rõ ràng, đây là một triều đại thể hiện tình yêu, lòng thương xót, sự khiêm nhường và cảm thông. Đức Thánh Cha Phanxicô không chỉ nói về những điều người khác nên làm, mà chính ngài đã sống những điều mà tất cả chúng ta nên thực hiện. Từ khoảnh khắc ngài bước ra ban công trong bộ áo trắng đơn sơ, đến khi ngài trở lại nhà trọ để tự thanh toán hóa đơn và lấy hành lý, rồi sau đó là việc ôm lấy những người bị khiếm khuyết tật nguyên, rửa chân cho các tù nhân, và cho phép trẻ nhỏ đến gần ngài trong Thánh lễ – Đức Thánh Cha Phanxicô đã thể hiện thế nào là yêu thương bằng sự khiêm nhường đích thực. Ngài luôn hiện diện và phục vụ dân Chúa mà ngài chân dấn.

Đức Thánh Cha Phanxicô đã ghi lòng tạc dạ đoạn Tin Mừng theo Thánh Mátthêu sau đây:

Nhưng Đức Giê-su gọi các ông lại và nói: “Anh em biết: thủ lãnh các dân thì dùng uy mà thống trị dân, những người làm lớn thì lấy quyền mà cai quản dân. Giữa anh em thì không được như vậy: Ai muốn làm lớn giữa anh em, thì phải làm người phục vụ anh em. Và ai muốn làm đầu anh em thì phải làm đầy tớ anh em. Cũng như Con Người đến không phải để được người ta phục vụ, nhưng là để phục vụ và hiến dâng mạng sống làm giá chuộc muôn người.” (Mt 20:25-28)

Thật là một bài học tuyệt vời cho mỗi người chúng ta! Không chỉ có thể đọc và nghiên cứu bốn thông điệp của Đức Thánh Cha Phanxicô, chúng ta còn có thể cố gắng yêu thương một cách khiêm nhường hơn những ai mà chúng ta gặp gỡ. Chúng ta có thể học cách buông bỏ cái tôi và những đam mê có hại, để trở nên khoan dung và nhân ái hơn. Chúng ta có thể nỗ lực nhìn vào trái tim và linh hồn của người khác thay vì chỉ thấy những khác biệt bề ngoài, khác biệt về ngôn ngữ, quan điểm chính trị, niềm tin tôn giáo hay bối cảnh văn hóa. Chúng ta có thể thực hành sự tha thứ nhiều hơn. Tất cả những điều này có thể trở nên một phần trong hành trình hoán cải hằng ngày của chúng ta.

**Vui Tươi và An Bình!**

Caroline

## 봉사자 메세지

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예수님께서서는 그들을 가까이 불러 이르셨다. “너희도 알다시피 다른 민족들의 통치자들은 백성 위에 군림하고, 고관들은 백성에게 세도를 부린다. 그러나 너희는 그래서는 안 된다. 너희 가운데에서 높은 사람이 되려는 이는 너희를 섬기는 사람이 되어야 한다. 또한 너희 가운데에서 첫째가 되려는 이는 너희의 종이 되어야 한다. 사람의 아들도 섬김을 받으려 온 것이 아니라 섬기러 왔고, 또 많은 이들의 몸값으로 자기 목숨을 바치러 왔다.” (마태 20: 25-28)

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평화와 기쁨!

Caroline

# *Conference of Regional Spiritual Assistants*

## **Canticle of Creation:** A short reflection on an 800-year-old prayer

St. Francis begins his prayer by praising God and continues to praise God with every creature he mentions. He sees God as so far beyond all of creation that we are not worthy to even mention His name and yet he sees and experiences God in all of creation as he says, *"Praise be You my Lord, **through...**"*

The first creature on his list is "Sir Brother Sun". Out of all the creatures he mentions, he gives brother sun the title of "Sir"; the title of a nobleman, because the sun is the most powerful of all the creatures of the universe. His light is so powerful and bright that it lights the whole universe and therefore *"...bears a likeness to the Most High One."* He bears a likeness to the **Son** of God, whose radiance is so bright that it illumines the Heavens, *"...they will need no light from lamps or the sun, for the Lord God has given them light."* (Rev. 22:5)

The second creature he mentions is Sister Moon and the stars. This makes perfect sense as the moon is not the sun but reflects the light of the sun and lights up the night. Just as Mary is not the Son but reflects the light of the Son and she is the Queen of heaven and earth. The stars represent all of her children, all of those who believe in her Son. (Rev. 12:17)

Praise be You, my Lord, through Brother Wind! The next powerful of all the creatures; life taking, with powerful hurricanes and tornados and yet as warm and gentle as the gentlest breeze. Brother Wind is life giving. It is he who brings us the air we breathe. (Gen. 2:9) We bring forth Brother Wind as we take him into our lungs and breathe him out to blow out a candle.

Praise be You, my Lord, through Sister Water! The next powerful force, who is life taking through flood, mud slides and those who drown in her abundance. She covers 70% of the earth. Who is life giving when we drink her very self and the gentle rain that waters the growth of all creation.

Praise be You, my Lord, through Brother Fire! Whose anger is destructive and life taking. Whose anger can only be calmed by Sister Water. Yet, it is his gentle flame who heats and cooks our food. Who brings Sister Water to a boil to purify her. Who gives us warmth in the winter. And it is Brother Fire through the Holy Spirit who enflames our hearts.

Praise be You, my Lord, through Sister Mother Earth! This is not New Age. The earth is our sister and our mother. She is our mother because God formed humanity from her very clay and breathed life into us. (Gen. 2:9) And God is our father. (Matt. 6:9) She sustains us, gives us food, all flowers and fruits and trees spring up expressing her love and her beauty and her motherly care. Embracing those who have died; hiding our mistakes; covering many of our sins with new growth. She is a good mom.



Praise be You, my Lord, through those who give pardon for Your love. For we truly see You in those who pardon us in our offences, as You do. May we always give pardon to others in response to the love You show us through Your pardon.

Praise be You, my Lord, through our Sister Bodily Death, from whom no living being can escape. Why is she our sister? Because there is nothing more intimate to life than death. Oddly enough, we all want to go to heaven, but very few of us are ready to go now. Yet, as we know from the many lessons that the Lord has given us, from death always comes new life and those who die in God's grace will be in total union with the God whom they adore.

And for this we can pray with St. Francis: *"Praise and bless my Lord and give Him thanks and serve Him with great humility!"*

Bro. Kip



Marty Haugen's ***Canticle of the Sun Refrain:***

*The heavens are telling the glory of God,  
And all creation is shouting for joy!  
Come, dance in the forest, come, play in the field,  
And sing, sing to the glory of the Lord!*

# *Justice, Peace, and Integrity of Creation*



Dear Sisters and Brothers,

May the Lord Give You Peace. I am so gratified to know that this Joy of Francis will reach you as we are celebrating the *Season of Creation 2025*. *Peace with Creation* is the theme for this year. The Season begins on September 1, the World Day of Prayer for Creation and will end on October 4, the Feast Day of our Beloved Saint Francis.

The symbol for this year's season features a dove carrying an olive branch, calling us to remember that Noah's dove returned to the Ark as a sign that the earth has been renewed after the flood. We are also seeking a world of renewal, right relationship among all that lives, where all are cared for, peace prevails in every part of God's world, and the natural environment flourishes with our nurturing care.

How should we honor this season? How should we respond to the call to be in right relationship with creation? I turn to Father Murray Bodo, OFM, for his wisdom and advice. He offers the following in *Surrounded by Love: Seven Teachings from Saint Francis*:

"This is the Franciscan challenge in our own time: contemplative seeing, affective response, practical help, and sustained assistance as the way of restoring God's house which is falling into ruins....Let God change our hearts." (page 50) He goes on to explain that contemplative seeing is to look and really see what you are gazing upon. Our affective response is to allow our seeing to awaken a feeling within. The feeling will inspire us to offer any practical help the flower, tree, animal, or person in front of us may need. Then, as you live and act in community with others, find ways to sustain the help offered. I invite you, sisters and brothers, to try this as a spiritual practice. Go out to your garden, or park, or nearby beach, and pause long enough to choose one part of creation and look at it with a deep level of contemplative seeing. As you look, pause long enough for an emotion to arise then act on it. This brings to mind the familiar story of the person on the beach picking up starfish one by one and returning them to the sea. He is challenged by some who say "What difference will that make? There are thousands upon the beach." He responded while he was gently placing another starfish into the sea. "It makes a difference to this one."

Let us join our collective voices and pray. Let us join our collective actions and following God's directive to Saint Francis, go into the world to rebuild. Build peace.

Peace and All Good,

Patricia Grace, OFS  
JPIC Animator

# *Formation*

## **The Rule of 1978 and the Holy Spirit**

*by Robert Fawcett, OFS*

After the conclusion of Vatican II, it was no surprise that the Ministers General of the Order gave their blessings to Commissaries General to begin work on the formulation of a new Rule for the Third Order. In March of 1966 the process of forming a new Rule began. The Commissaries General requested the input from all levels of fraternity. It was their desire that religious and ecclesiastical as well as lay members were to make known their recommendations for the readjustment of the Rule. Requesting the participation of the Third Order members was a first. The intent of the Commissaries General was to modify the existing Leonine Rule to bring it into alignment with the changed condition brought about by the Vatican II.

Surveys were taken in the United States and forwarded to the Commissaries General

The basic desires of a new Rule were:

- To live an evangelical life;
- To have an intimate union with Francis;
- To be an integral part of the Franciscan family;
- To acknowledge our vocation within the secular world;
- To be assured that our Profession is acknowledged by the church.

With this information in hand the Commissaries General created a “First Draft” of a new Rule. The “First Draft” was tested in the United States and Canada in 1968 with mixed results. There were those that did not want to leave the Leonine Rule behind and there were those who felt that the First Draft totally missed the mark. Some of the comments received were:

- The concept of Vatican II is absent;
- The ecumenical spirit is lacking;
- Does not represent seculars working in the world.

The Rule project commission took these very direct and revealing critiques into consideration. The Rule Commission met again in January 1969. At that meeting they recognized that there were no Third Order people present. To correct this oversight, twenty-five Third Order leaders, both men and women, were invited to participate in the next gathering - the Assisi Congress held in October 1969. They were tasked with producing the essential elements of Franciscan Spirituality, and came up with the following seventeen elements:



1. Live the Gospel according to the Spirit of St. Francis;
2. To be converted continuously (*metanoia*);
3. To live as sisters and brothers of all people and all creation;
4. To live in communion with Christ;
5. To follow the poor and crucified Christ;
6. To share in the life and mission of the Church;
7. To share in the love of the Father;
8. To be instruments of peace;
9. To have a life of prayer that is personal, communal and liturgical;
10. To live in joy;
11. To have spirituality of a secular nature;
12. To be pilgrims on the way toward the Father;
13. To participate in the apostolate of the laity;
14. To be at the service of the less fortunate;
15. To be loyal to the Church.
16. To be open to the action of the Holy Spirit;
17. To live in simplicity, humility and minority.

These elements were to become the essence of the new Rule. Near the end of the Rule formation, "The First Version of the Letter to the Faithful," was re-discovered and translated by Kajetan Esser OFM. He established a Latin critical text of the document, and the English translation was published in 1978. At the time of its publication Raffaele Pazzelli commented about the Esser translation, "This document most certainly reflects the way of life which according to the first biographers, Francis drew up with his penitents." The letter to the faithful is the lens through which the Rule would be viewed and understood and was placed as the Prologue to the 1978 version of the Rule.

Before the process of Vatican II began, Pope John XXIII remarked, "Throw open the windows of the church and let the fresh air of the spirit blow through". Vatican II was a milestone for the church, but the Pope's comments could also apply to the changes made to the Rule of the Secular Franciscan Order. The Ministers General saw a need to be responsive to the changed condition of the Church. The lay seculars were invited to participate in the formation of the elements of the new Rule, which was a first in the writing of the Rule. The essential elements were so comprehensive that formulating of the Articles of the Rule was greatly enhanced. The new Rule addresses the "way of life" and after 47 years the Rule serves the Third Order well. Its writing greatly benefitted from the infusion of the lay seculars input and the help of the Holy Spirit.

# Regional Gathering

August 30



Thank you to St. Francis - Anaheim Fraternity for all their time and effort in hosting the gathering.

Thank you to Br. Kip Ledger for the reflection activity on the Cantic of Creation as we celebrate its centenary.

And thank you to all who attended to make it a successful event.





# Fraternity News

## *Holy Spirit Fraternity:*

Several members of the fraternity, including one person in formation, attended the annual regional retreat. We offered partial scholarships to encourage attendance. It was also a chance to meet with members of the rest of the region.

Several members also went on the Region's JPIC Retreat to La Purisima Mission. It gave us a

new insight into the long-term plans for the indigenous members and why they failed to be realized.



In August we, along with Padre Pio Fraternity, had our annual joint picnic in Claremont. There were even a couple of children from two of our inquirers who were able to attend!



## *Padre Pio Fraternity in Moreno Valley*



Middle row; left to right: Minister Denise Leslie, OFS, Vice Minister Julie Bash, OFS, Jeanne Joslin, and Janet Serros, OFS from St. Padre Pio Fraternity attended the district picnic in Claremont.



Fraternity Secretary Debbie Kotas, OFS in conversation with Frank Miller, OFS at the Fraternal Visit with St. Padre Pio Fraternity. Frank was the delegated visitor from the Regional Executive Council.

## *The Fraternal Visit with St. Clare of Westminster Fraternity on August 10th.*



Meeting with the council.



Lunch.



Franciscan joy!



Fraternity members with visitors.



*St. Maximilian Mary Kolbe Fraternity  
visited San Bonaventura Mission  
on May 25, 2025.*





## *St. Anthony of Padua Fraternal Visit*

Laura Chun, OFS met with St. Anthony of Padua Vietnamese fraternity on August 2<sup>nd</sup> for their Fraternal Visitation. Laura found a joy-filled community with seven individuals in formation. The fraternity makes a communal meal the focus of their social time together.



Laura Chun with the St. Anthony Fraternity council and Fraternity Minister Maria Pham Phuc



In the photos, the handwritten poster is in their dining area is *Grace* - which they say together in Vietnamese.



## *Immaculate Conception Fraternity, San Diego*



Daniel Sullivan



Fran Berhe

At our August gathering, we celebrated The Welcoming Ceremony for **Daniel Sullivan** and **Freweini “Fran” Berhe**, who entered Inquiry. Daniel presently serves on the San Diego Diocese’s Creation Care Committee and is pursuing a degree in Plant and Soil Science with an emphasis in horticulture at Texas Tech. Originally from Eritrea, Fran moved to the U.S. many years ago and works for the San Diego County Sheriff’s Department. Immaculate Conception Fraternity is blessed with the addition of two such enthusiastic Inquirers, who enrich and animate our fraternity with their participation.

### *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