



# Good News Report

Secular Franciscan Order  
Trillium Regional Fraternity



Number 77

Fall 2016

## A MOMMENT WITH THE MNISTER

*For everything  
there is a season,  
and a time for every matter  
under heaven:  
a time to be born, and a time to die;  
a time to plant,  
and a time to pluck up what is planted;  
a time to kill, and a time to heal;  
a time to break down, and a time to build up;  
a time to weep, and a time to laugh;  
a time to mourn, and a time to dance;  
a time to cast away stones,  
and a time to gather stones together;  
a time to embrace,  
and a time to refrain from embracing;  
a time to seek, and a time to lose;  
a time to keep, and a time to cast away;  
a time to tear, and a time to sew;  
a time to keep silence, and a time to speak;  
a time to love, and a time to hate;  
a time for war, and a time for peace.*

*Ecclesiastes : 3:1-8*

This is one of my favourite passages from the Bible and since becoming a Franciscan it has taken on a deeper meaning for me. 'Not on my time but God's time' is a powerful lesson and St. Francis learned it best. He embraced each line of this passage to the fullest in his lifetime. He was born at the right time to be able to change the ways of many. He planted the seeds of poverty and humility in the hearts of the mighty and he gathered the stones to build up the Churches. St. Francis taught us a powerful lesson when it was time to embrace – the leper. He knew the right times to laugh and to dance, to weep and to speak and to keep silent. The time he probably knew best was the time for peace which he hoped would be very often, especially for us his followers. At this time of year we think of the time for St. Francis to die.

*On the eve of his death, the saint, in imitation of his Divine Master, had bread brought*



## SPIRITUAL ASSISTANT

As we celebrate the feast of St Francis I would like to share with you some of Pope Francis' speech at the ecumenical prayer service in Assisi this year.

*"We have come to Assisi as pilgrims in search of peace. We carry within us and place before God the hopes and sorrows of many persons and peoples. We thirst for peace. We desire to witness to peace. And above all, we need to pray for peace, because peace is God's gift, and it lies with us to plead for it, embrace it, and build it every day with God's help. 'Blessed are the peacemakers' (Mt 5:9). God asks this of us, calling us to confront the great sickness of our time: indifference. It is a virus that paralyzes, rendering us lethargic and insensitive, a disease that eats away at the very heart of religious fervour, giving rise to a new and deeply sad paganism: the paganism of indifference".*

*We cannot remain indifferent. Today the world has a profound thirst for peace. In many countries, people are suffering due to wars which, though often forgotten, are always the cause of suffering and poverty. We do not want these tragedies to be forgotten. Rather together we want to give voice to all those who suffer, to all those who have no voice and are not heard. They know well, often better than the powerful, that there is no tomorrow in war, and that the violence of weapons destroys the joy of life.*

*We do not have weapons. We believe, however, in the meek and humble strength of prayer. On this day, the thirst for peace has become a prayer to God, that wars, terrorism and violence may end. The peace which we invoke from Assisi is not simply a protest against war, nor is it "a result of negotiations, political compromises or economic bargaining. It is the result of prayer" We seek in God, who is the source of communion, the clear waters of peace for which humanity thirsts: these waters do not flow from the deserts of pride and personal interests, from the dry earth of profit at any cost and the arms trade.*

*Continuing the journey which began thirty years ago in Assisi, we declare that whoever uses religion to foment violence contradicts religion's deepest and truest inspiration" We further declare that violence in all its forms does not represent "the true nature of religion. It is the antithesis of religion and contributes to its destruction".*



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to him and broken. This he distributed among those present, blessing Bernard of Quintaville, his first companion, Elias, his vicar, and all the others in order. He said, "I have done my part ... may Christ teach you to do yours." Then wishing to give a last token of detachment and to show he no longer had anything in common with the world, Francis removed his poor habit and lay down on the bare ground, covered with a borrowed cloth, rejoicing that he was able to keep faith with his Lady Poverty to the end. After a while he asked to have read to him the Passion according to St. John, and then in faltering tones he himself intoned Psalm 141. At the concluding verse, "Bring my soul out of prison", Francis was led away from earth by "Sister Death", in whose praise he had shortly before added a new strophe to his "Canticle of the Sun".

I appreciate the way the verse says, "He was led away from earth by Sister Death." It seems like a gentle way to leave the world in the embrace of Sister Death. St. Francis, it was your time to die and be with our Lord Jesus Christ.

May we all be able to celebrate this time for St. Francis by attending a Transitus service.

Can you believe it is time to be thinking of our next Chapter of Elections again? The planning process has begun and our venue has been chosen. The National Council has been informed of our dates and venue. It will be held the weekend of May 5-7, 2017 at the St. Francis Centre in Caledon, Ontario. This community is also known as Mono or Mono Mills. It is located on Highway 9 just a few kilometres east of Orangeville. All Ministers please mark your calendars now so the date is reserved. Nomination forms will be coming to your inbox this autumn. Please consider running for a position on your Regional Council or nominating a fellow Franciscan who would be willing to run for a position. Registration forms will be coming out early in the new year. We are going to hold the elections on the Saturday afternoon as it won't be so much of a rush on the Sunday morning. Informative presentations, great fellowship, fruitful discussions and Spirit filled elections will be the order of the Chapter. All Ministers are expected to attend along with a delegate. Our theme for the Chapter is:

**"Let our walking be our preaching"**

Many of us on the Regional Council are headed to Loretteville, Quebec at the end of October to participate in a National Spiritual Conference. Please pray for the success of this conference.

Deus meus et omnia;  
Catherine Payne



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We never tire of repeating that the name of God cannot be used to justify violence. Peace alone is holy. Peace alone is holy, not war!

Today we have pleaded for the holy gift of peace. We have prayed that consciences will be mobilized to defend the sacredness of human life, to promote peace between peoples and to care for creation, our common home. Prayer and concrete acts of cooperation help us to break free from the logic of conflict and to reject the rebellious attitudes of those who know only how to protest and be angry. Prayer and the desire to work together commit us to a true peace that is not illusory....to patiently engaging processes of peace, in good will and with God's help.

Peace: a word so simple and difficult at the same time. Peace means **Forgiveness**, the fruit of conversion and prayer, that is born from within and that, in God's name, makes it possible to heal old wounds. Peace means **Welcome**, openness to dialogue, the overcoming of closed-mindedness, which is not a strategy for safety, but rather a bridge over an empty space. Peace means **Cooperation**, a concrete and active exchange with another, who is a gift and not a problem, a brother or sister with whom to build a better world. Peace denotes **Education**, a call to learn every day the challenging art of communion, to acquire a culture of encounter, purifying the conscience of every temptation to violence and stubbornness which are contrary to the name of God and human dignity.

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*We desire that men and women of different religions may everywhere gather and promote harmony, especially where there is conflict. Our future consists in living together. For this reason we are called to free ourselves from the heavy burdens of distrust, fundamentalism and hate. Believers should be artisans of peace in their prayers to God and in their actions for humanity! As religious leaders, we are duty bound to be strong bridges of dialogue, creative mediators of peace. We turn to those who hold the greatest responsibility in the service of peoples, to the leaders of nations, so that they may not tire of seeking and promoting ways of peace, looking beyond self-serving interests and those of the moment: may they not remain deaf to God's appeal to their consciences, to the cry of the poor for peace and to the healthy expectations of younger generations.*

*Here, thirty years ago, Pope John Paul II said: "Peace is a workshop, open to all and not just to specialists, savants and strategists. Peace is a universal responsibility. Sisters and brothers, let us assume this responsibility, reaffirming today our "yes" to being, together, builders of the peace that God wishes for us and for which humanity thirsts.*

Fr. Peter Knaapen O.F.M. Conv

## Our Regional Picnic July 9, 2016 at Martyrs' Shrine, Midland.



## VICE-MINISTER'S LETTER

### Justice, Peace and the Integrity of Creation

The JPIC Commission has been working diligently to prepare a power point presentation for roll out to the fraternities. This project is nearly finished and we hope for translations to be available in Polish, Korean and Italian by the time it is available to English speaking fraternities in our Region in 2017. The Holy Spirit has sent us highly qualified translators to serve on the commission or on council. WOW! This was totally unplanned when the commission was formed. God is Good, eh?

We also hope to learn more about using modern technologies to assist fraternities in accessing the presentation in various formats and links.



Meanwhile, let us remember that JPIC is all about Secular Franciscan Life.....every day.

Joe Rozansky, OFM when asked, 'What is JPIC?' responded, "*JPIC is an integral part of WHO WE ARE. It is a set of values and a spirituality that penetrates all aspects of our life and ministry. JPIC should be part of our prayer life, our fraternal life, our formation programmes and our efforts to promote evangelization. As the Bishops in the Synod reminded us in 1971, the work for justice is constitutive to living the Gospel.*"

We all have much to learn about understanding and living JPIC. May we continue to journey together.

Peace and all good!!

*Louise Arruda, ofs*

## YOUTH ANIMATOR'S LETTER

**"Humility is not thinking less of yourself, but thinking of yourself less."** C.S. Lewis

This quote is one of my favourites. Presently I am making the letters to have it displayed on an unused blackboard in my classroom because if my students gain nothing else from my classes, I pray they always remember this quote. Over the years I have struggled with 'humility.' As St. Francis used to punish his body for his sins, I too would punish myself if I thought I was getting too 'high and mighty.' I would try to eradicate any longing of praise, acceptance or compliments from others: thinking that this was the way to 'humility.' I would pray so much to our Father to help me be better. I then found this quote... Our Lord answered my prayer. Removing those longings were not the way to humility, just as St. Francis learned that punishing his body would not make him holier. Humility was acknowledging the person God made me to be, and using those gifts to get out of myself and to be with others. Humility is also acknowledging the good in others without comparing yourself to them. It is OK if someone is better at something than you, or gets praise while you don't. You are not any less important to the Kingdom. Again, humility is not thinking less of yourself. You are made in the image and likeness of a Father that does not make



mistakes. He knit you in your mother's womb. He lives in you through the Eucharist. You are good.

C.S. Lewis, as part of his definition of humility adds: '*...thinking of yourself less.*' To me, this is showing love. St. Thomas Aquinas states that love is to '*seek the good of the other.*' I can honestly say that my students and experiences in my life have taught me how to love authentically and realize that many times, love is not a feeling but rather it is an action, a word, or a promise. Some of you may be shocked to hear that I am not an outwardly affectionate person. Hugging is not really my thing. Giving outward signs of affection definitely takes me out of my comfort zone...'out of the boat' so to speak. It was during one of my spiritual direction sessions that I realized that by hugging those around me when they initiated a hug or asked for a hug, I was being humble. Instead of thinking of how vulnerable I am feeling at the time, I focus on what I am giving to the other: Thinking of myself less, responding to their love language (.....if you don't know the different love languages, I highly recommend you google them....it makes sense of how people show and accept love.) Sometimes, the other needs a hug, - and well, sometimes I need to humble myself to give it. Peace and all good, Lisa



## FROM THE TREASURER

Dear Brothers and Sisters!

With the summer days over, let's welcome a beautiful autumn. October, a month of many Saint feast days; including Little Flower, Our Father Francis, Saint Faustina, is also a month of the Holy Rosary.

As we were recently reminded, a few days ago, during wonderful Formation Workshop, we are to grow in faith by nourishing ourselves with information about our Faith, by reading Encyclicals Exhortations, Apostolic Letters, and other Church Documents.

Here are some fragments of the Apostolic Letter **ROSARIUM VIRGINIS MARIAE**, written by my beloved countryman, Saint John Paul II, published in the year of His Holiness visit to The World Youth Days in Toronto.

*"The Rosary of the Virgin Mary, which gradually took form in the second millennium under the guidance of the Spirit of God, is a prayer loved by countless Saints and encouraged by the Magisterium. Simple yet profound, it still remains, at the dawn of this third millennium, a prayer of great significance, destined to bring forth a harvest of holiness. It blends easily into the spiritual journey of the Christian life, which, after two thousand years, has lost none of the freshness of its beginnings and feels drawn by the Spirit of God to "set out into the deep" ( duc in altum! ) in order once more to proclaim, and even cry out, before the world that Jesus Christ is Lord and Saviour, "the way, and the truth and the life" (Jn 14:6), "the goal of human history and the point on which the desires of history and civilization turn".(1)*

*The Rosary, though clearly Marian in character, is at heart a Christocentric prayer.*

*In the sobriety of its elements, it has all the depth of the Gospel message in its entirety, of which it can be said to be a compendium.(2) It is an echo of the prayer of Mary, her perennial Magnificat for the work of the redemptive Incarnation which began in her virginal womb. With the Rosary, the Christian people sits at the school of Mary and is led to contemplate the beauty on the face of Christ and to experience the depths of his*



*love. Through the Rosary the faithful receive abundant grace, as though from the very hands of the Mother of the Redeemer.....*

*...The Rosary belongs among the finest and most praiseworthy traditions of Christian contemplation. Developed in the West, it is a typically meditative prayer, corresponding in some way to the "prayer of the heart" or "Jesus prayer" which took root in the soil of the Christian East....*

*... A number of historical circumstances also make a revival of the Rosary quite timely. First of all, the need to implore from God... The grave challenges confronting the world at the start of this new Millennium lead us to think that only an intervention from on high, capable of guiding the hearts of those living in situations of conflict and those governing the destinies of nations, can give reason to hope for a brighter future.*

*The Rosary is by its nature a prayer for peace, since it consists in the contemplation of Christ, the Prince of Peace, the one who is "our peace" ( Eph 2:14). Anyone who assimilates the mystery of Christ – and this is clearly the goal of the Rosary – learns the secret of peace and makes it his life's project. Moreover, by virtue of its meditative character, with the tranquil succession of Hail Marys, the Rosary has a peaceful effect on those who pray it, disposing them to receive and experience in their innermost depths, and to spread around them, that true peace which is the special gift of the Risen Lord (cf. Jn 14:27; 20:21).*

*The Rosary is also a prayer for peace because of the fruits of charity which it produces. When prayed well in a truly meditative way, the Rosary leads to an encounter with Christ in his mysteries and so cannot fail to draw attention to the face of Christ in others, especially in the most afflicted.*

*...In a word, by focusing our eyes on Christ, the Rosary also makes us peacemakers in the world....*

*...Dear brothers and sisters! A prayer so easy and yet so rich truly deserves to be rediscovered by the Christian community...*

From the Vatican, on the 16th day of October in the year 2002, the beginning of the twenty- fifth year of my Pontificate."

The entire document, can be easily found at:

[https://w2.vatican.va/content/john-paul-ii/en/apost\\_letters/2002/documents/hf\\_jp-ii\\_apl\\_20021016\\_rosarium-virginis-mariae.html](https://w2.vatican.va/content/john-paul-ii/en/apost_letters/2002/documents/hf_jp-ii_apl_20021016_rosarium-virginis-mariae.html)

Pax et Bonum  
Danuta Juchniewicz, o.f.s.



## FROM THE FORMATION CORNER

Greetings, Brothers and Sisters in Christ:

Well, here we are again, at the beginning of the school year, the beginning of our regular Secular Franciscan meetings, and for a lot of us the end of summer vacation!

It is a reminder to me of the “beginning” of creation, and the work of God’s hand in His majestic beauty. You can imagine - it is only a very small taste of what is to come in eternal life. Fall and Spring always bring my thoughts to the Canticle of Creatures, or as some refer to it the Canticle of Brother Sun. Our landscape in Ontario is so profound and beautiful.

The Canticle of Brother Sun was written in the Umbrian dialect and is the earliest Italian poem (song) known of with the exception of the Canticle of Exhortation to St. Clare and her Sisters.

St. Francis wrote this great prayer/poem of praise to God when he was suffering immense physical torments and mental agonies. He was weakened by the stigmata and they say possibly tuberculosis. For fifty days or more (*The Legend of Perugia*), he could not bear the light of sun during the day, nor the light of fire at night. It is out of this terrible darkness that the Canticle breaks forth from St. Francis. It is a poem of faith, hope, and love. Though physically blind, he could see more clearly than ever before, with the inner eye of his mind. He saw the basic unity of ALL creation and his own place in the midst of God’s creatures.

### Taken from the Classics of Western Spirituality:

*Song, music, and poetry were so deeply a part of the nature of Saint Francis that in times of sorrow and sickness as well as of joy and good health he spontaneously gave voice in song to his feelings, his inspirations, and his prayers. The clearest expression of this aspect of the personality of the Poverello is the Canticle of Brother Sun. G. K. Chesterton, in his reflections on the saint, wrote of this work: "It is a supremely characteristic work and much of Saint Francis could be reconstructed from that work alone." And Eloi Leclercq, O.F.M., has written: "The manner in which Francis here looks at the created world is a key to his inner self, for the Canticle undoubtedly has elements that reveal in a special way the personality of its author."*



*The Canticle of Brother Sun is a piece of spiritual literature that comes at a transition period in the development of language, that is, when Latin was slowly becoming Italian. For this reason, philologists and literary scholars as well as students of spiritual theology have studied this work. In the twentieth century more than five hundred articles have examined the Canticle and within the past twenty years ten books have been written about it.*

*The Legend of Perugia, 43, narrates the circumstances of the composition of the first section of the Canticle, in which the saint invites all creation to praise its Creator. The author describes the intense suffering of the Poverello in that period after he had received the stigmata. "For his praise," he said, "I wish to compose a new hymn about the Lord's creatures, of which we make daily use, without which we cannot live, and with which the human race greatly offends its Creator." The second section of the Canticle, consisting of two verses concerning pardon and peace, was composed a short time afterward in an attempt to unite the quarrelling civil and religious authorities of Assisi. The same Legend of Perugia, 44, describes the reconciling power the Canticle had in the resolution of the conflict. The final verses of the work, which constitute the third section, were written and, provides the details of the scene at the Portiuncula where the Seraphic Father enthusiastically sang the praises of Sister Death and welcomed her embrace.*

*This magnificent hymn expresses the mystical vision of the Saint of Assisi and, since it springs from the depths of his soul, provides us with many insights into the profundity of his life of faith in the Triune God, Who so deeply enters into creation.*

Therefore, Brothers and Sisters let us all reflect on this work of art left for all of mankind, but especially for we, the followers of St. Francis. Take time to marvel at creation, sun, moon, stars, all kinds of weather, water, wind, fire, earth, flowers, trees and all creatures and one another. Get out, even if you are in the city and see the face of God right there before you.

Re-read the Canticle of the Creatures and just let the Spirit of

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God inebriate your very being (mind, body, soul).

Many thanks to those of you who attended the Formation Workshop on Sept. 24<sup>th</sup>. There were over 50 members who participated and YOU made it a great success. Thank You again! BIG thank you to Jewel Jasmins who facilitated the workshop!

As regards the Formation process, I ask that if any of you need help or require ANY information please feel free to contact me at – [donnadooling@gmail.com](mailto:donnadooling@gmail.com) or I can be reached at (519)651-9707

Please pray for all our Brothers and Sisters that are ill, visit the shut-ins, and most of all, take time to be with your best friend “Jesus” EVERY day!

Happy Feast of St. Francis! – please share your Transitus experiences with all of us – pictures/articles for our newsletter.

Peace and ALL Good to all & enjoy the marvels of Our Creator!

Donna Dooling, ofs

## FORMATION WORKSHOP

Jewel Jasmins, our National Formation Minister presented an informative Formation Workshop at St. Bonaventure Church on Saturday September 24. We had over 50 people in attendance and 19 fraternities represented. Thank you to our Local, Regional and National members in attendance. A wonderful day.



### Trillium Certificates

For Trillium Certificates to mark Professions, Anniversaries of Profession & Service Recognition for Spiritual Assistants, (usually 5 year milestones) please contact: **Clelia Malerba, ofs;** [malerbac@yahoo.com](mailto:malerbac@yahoo.com) Please apply in good time if you wish to have them on the profession day or anniversary date.

### The Good News Report

is the official newsletter of the Secular Franciscan Order, Trillium Region. We aim to publish it between the middle and end of: July, September, December, and April.

Any items you wish to include are warmly welcomed and will be published space permitting. Articles may be sent by the 8<sup>th</sup> of the month of publishing, to **Deacon Maurice Prindiville, ofs,** [mprindiville@golden.net](mailto:mprindiville@golden.net)  
Note: If you no longer wish to receive the newsletter, please let us know as above.

# Local Fraternity Bulletin Board

## OBITUARIES

### Sacred Heart Fraternity in Guelph.

Please pray for the repose of the soul of Pierrette Robbie, a secular Franciscan for over 30 years and an active member of Sacred Heart Fraternity in Guelph. She passed away on Friday, September 23, the feast of Padre Pio.

### Juan Alva.

Please pray for the repose of the soul of Juan Alva, the mother of the Capuchin Provincial Minister, Bro Henry Alva. She died September 18 and her funeral took place in India.

Congratulations to Robert Perrault who was professed at **St. Joseph the Worker Church in Port Elgin, Ontario** on August 23, 2016. Here is Bob pictured with Father Peter on the left and fraternity Minister, Marzio Apolloni on the right.



### St. John Vianney Fraternity

Permanent profession counter-clockwise from front left; Veronica Kim, Silvia Son, Stephania Lee, Clara Yang, Lucia Cheon, Martha Park, Josephine Joo, Cathy (Regional Minister), Andrew (Minister), Angela Kim, Severus Lee, Fr. Francis Kim, Francis Kim, Maria Seo (Formation Dir), Francis Paik (Secretary)



### St. John Vianney Fraternity

\*Temporary profession counter-clockwise from front left; Domingo Yoon, Agnes Yoon, Veronica Lee, Joanna Roh, Michaela Shin, Sophia Chae, Stephen Lee, Michael Pyo, Gemma Chang (Frenship) Francis Paik (Secretary), Bibiana Kim (Treasurer), Joseph Ye (JPIC), Francis Min (Minister, London), Fr. Francis Kim, Maria Seo (Formation Dir), Andrew Oh (Minister)