



Dear Brothers & Sisters

Secular Franciscan Fraternity

We gather at **7:30 p.m.** on the
second Monday of each month at:

St. Joseph's Home

80 W. Northwest Hwy.
Palatine, IL

Council Members

Minister

Stephanie Heavey, OFS
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Spiritual Assistant

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**Newsletter submissions welcomed
by 25th of each month.** Send to:
minister@nwfranciscans.org

For privacy, all personal addresses,
phone numbers, email, prayer
intentions, and (for non-council
members) last names are removed
from this web version.

Laughter permeated professed formation at our fraternity gathering on Wednesday, October 3rd. In celebration of the 40th Anniversary of the Rule for the Secular Franciscan, our spiritual assistant, Brother Jerry, introduced the board game he invented as a means of refreshing our knowledge of the Rule.

The change in date for our gathering occurs each October since the third of October is the day on which our Holy Father Francis died. Each year on that date, the fraternity celebrates in a special liturgy this Transitus of Father Francis from earthly to eternal life. All members of the fraternity gathered in the chapel to sing and pray as the story of that night almost 800 years ago was retold.

Thank you to Sisters Bonnie, Faith, and Sue, and to Brother Dcn. Lou, who aided our Spiritual Assistant in this Liturgy which was enhanced by the music of Sisters Sue and Jackie. ☒

Councilor-at-Large

At the first full meeting of the new council, it was unanimously agreed that the fraternity needed a Councilor-at-Large. This position is not an elected position; it is a position appointed by the fraternity council. The Councilor-at-Large attends all fraternity council meetings and participates in all discussions. However, since the Councilor-at-Large is appointed by only a few members of the fraternity (the council) rather than by election by the entire fraternity, this person does not have voting privileges on matters which the council must decide by vote.

If an elected member of the fraternity council is not able to fulfill the duties of his or her position, the Councilor-at-Large is able to step in with full knowledge of previous council discussions.

We are happy to announce that Sister Kay will be our Councilor-at-Large. Thank you, Sister Kay, for accepting this position. ☒

Live Simply so That Others May Simply Live.

Anniversaries

Two of our professed are celebrating their anniversary of profession in November.

05: Rosemary (shut in),

Professed in 1990.

06: Mary Kay, Professed in 2005.

God's blessings on your years of Franciscan living!

Our Monthly Gathering...

Our next fraternity gathering is on Monday, November 12, 2018. All professed members will gather in the library at 6:30 p.m for formation.

At 7:30 pm all fraternity members will gather in the chapel for Liturgy of the Hours and for the admission into Inquiry of our aspirants, **Mary, Suzanne,** and **RoseAnn,** followed by social time. ☒

Ongoing Formation

We will begin using *Waiting for Love* by Lester Bach, OFM, for ongoing formation beginning in December. Copies of the book were ordered for those who do not already have it. They will be available at the gathering on November 12th. The total cost is a bit less than previously listed in the newsletter due to a reduction in price for ordering multiple copies. The total cost per copy is \$10.00 which includes shipping and handling. ☒

Common Fund –	Oct. 2018
Beginning balance	\$2,165.86
Deposits	155.00
Expenses	000.00
Balance	\$2,320.86

And So We Pray...

PAPAL INTENTIONS FOR NOVEMBER

In Service of Peace

That the language of love and dialogue may always prevail over the language of conflict.

Response: *Lord, hear our prayer.*

We pray for all those who have served and are serving in the military to protect us and our freedoms, especially those who, following the example of Jesus, have given their lives for us, We pray in Thanksgiving for all the blessings we have received from the abundance of God's love, especially those that we take for granted every day of our lives,

We pray that we may join our Lord in the only prayer that He gave us, so that *Thy Kingdom come, Thy will be done* will be our rallying cry for the rest of our lives,

We pray for our beloved dead, that they may belong to Christ, as Christ belongs to God, in the joys of eternal happiness,

WE PRAY FOR THOSE NEAR AND DEAR

[PRIVATE]

For all of our **shut-in sisters**, that the health issues that keep them separated from us will be attended to with compassion and love, we pray to the Lord,

For all the **residents of St. Joseph's Home** and for the **Little Sisters of the Poor**, who lovingly welcome us into their home each month, we pray to the Lord,

For our **homeless brothers and sisters** who are served by Franciscan Outreach, we pray to the Lord,

For our **aspirants** who are entering into Inquiry that they embrace the promptings of the Holy Spirit as they continue to discern their Franciscan vocation, we pray to the Lord,

Franciscan Outreach

Our annual gathering for Franciscan Outreach is being held on Sunday, November 18th, at the minister's home. The afternoon will begin promptly at 1:00 pm. Fr. Johnpaul Cafiero, OFM, will celebrate the Holy Sacrifice of the Mass for us. After nourishing our souls, we will do the same for our bodies with a potluck dinner. *(There will be a sign-up sheet for attendance at the gathering on November 12th. There will also be sign-up for specific potluck items needed that day.)* Afterward, we will form our assembly line and pack the 120 Gift Bags for the homeless at the Marquard Center. Follow the instruction sheet that was given to you when you signed up for the item and bring it in "ready-to-stuff" condition in a container that will easily hold all the 120 items and fit on the assembly table. On that day, you are asked to bring: a prayerful heart, a hearty appetite, your donation for the gift bags, and a lively spirit. ☒

From a Letter to Proba by St. Augustine of Hippo, Bishop

Why in our fear of not praying as we should, do we turn to so many things, to find what we should pray for? Why do we not say instead, in the words of the psalm: *I have asked one thing from the Lord, this is what I will seek: to dwell in the Lord's house all the days of my life, to see the graciousness of the Lord, and to visit his temple.* There, the days do not come and go in succession, and the beginning of one day does not mean the end of another; all days are one, simultaneously and without end, and the life lived out in these days has itself no end.

So that we might obtain this life of happiness, he who is true life itself taught us to pray, not in many words as though speaking longer could gain us a hearing. After all, we pray to one who, as the Lord himself tells us, knows what we need before we ask for it. Why he should ask us to pray when he knows what we need before we ask him, may perplex us, if we do not realize

that our Lord and God does not want to know what we want (for he cannot fail to know it) but wants us rather to exercise our desire through our prayers, so that we may be able to receive what he is preparing to give us.

His gift is very great indeed, but our capacity is too small and limited to receive it. That is why we are told: *Enlarge your desires, do not bear the yoke with unbelievers.*

The deeper our faith, the stronger our hope, the greater our desire, the larger will be our capacity to receive that gift, which is very great indeed. *No eye has seen it; it has no color. No ear has heard it; it has no sound. It has not entered man's heart; man's heart must enter into it.*

In this faith, hope and love we pray always with unwearied desire. However, at set times and seasons we also pray to God in words, so that by these signs we may instruct ourselves and mark the progress we have made in our desire, and spur ourselves on to deepen it. The more fervent the desire, the more worthy will be its fruit. When the Apostle tells us: *Pray without ceasing*, he means this: Desire unceasingly that life of happiness which is nothing if not eternal, and ask it of him who alone is able to give it. ...

We remind ourselves through the words of prayer to focus our attention on the object of our desire; otherwise, the desire that began to grow lukewarm may grow chill altogether and may be totally extinguished unless it is repeatedly stirred into flame.

It is not wrong or useless to pray even for a long time when there is the opportunity. I mean when it does not keep us from performing the other good and necessary actions we are obliged to do....To pray for a longer time is not the same as to pray by multiplying words, as some people suppose. Lengthy talk is one thing, a prayerful disposition which lasts for a long time is another. We need to use words so that we may remind ourselves to consider carefully what we are asking, not so that we may think we can instruct the Lord or prevail on him.

Thus, when we say: *Hallowed be your name*, we are reminding ourselves to desire that this name, which in fact is always holy, should also be considered holy among men, I mean that it should not be held in contempt. But this is a help for man, not God.

And as for our saying: *Your kingdom come*, it will surely come whether we will it or not. But we are stirring up our desires for the kingdom so that it can come to us and we can deserve to reign there.

When we say: *Your will be done on earth as it is in heaven*, we are asking him to make us obedient so that his will may be done in us as it is done in heaven by his angels.

When we say: *Give us this day our daily bread*, in saying *this day* we mean “in this world.” Here we ask for a sufficiency by specifying the most important part of it; that is, we use the word “bread” to stand for everything. Or else we are asking for the sacrament of the faithful, which is necessary in this world, not to gain temporal happiness but to gain the happiness that is everlasting.

When we say: *Forgive us our trespasses as we forgive those who trespass against us*, we are reminding ourselves of what we must ask and what we must do in order to be worthy in turn to receive.

When we say: *Lead us not into temptation*, we are reminding ourselves to ask that his help may not depart from us; otherwise we could be seduced and consent to some temptation, or despair and yield to it.

When we say, *Deliver us from evil*, we are reminding ourselves to reflect on the fact that we do not yet enjoy the state of blessedness in which we shall suffer no evil. This is the final petition contained in the Lord’s Prayer, and it has a wide application. In this petition the Christian can utter his cries of sorrow, in it he can shed his tears, and through it he can begin, continue and conclude his prayer, whatever the distress in which he finds himself. Yes, it was very appropriate that all these truths should be entrusted to us to remember in these very words. Whatever be the other words we may prefer to say (words which the one praying chooses so that his disposition may become clearer to himself or which he simply adopts so that his disposition may be intensified), we say nothing that is not contained in the Lord’s prayer, provided of course we are praying in a correct and proper way.

Those who are born again through the Spirit ought to pray only in the Spirit.

We read, for example: *May you receive glory among all the nations as you have among us*, and *May your prophets prove themselves faithful*. What does this mean but *Hallowed be your name*?

We read: *Lord of power and might, touch our hearts and show us your face, and we shall be saved*. What does this mean but *Your kingdom come*?

We read: *Direct my ways by your word, and let no sin rule over me*. What does this mean but *Your will be done on earth as it is in heaven*?

We read: *Do not give me poverty or riches*. What does this mean but *Give us this day our daily bread*?

We read: *Lord, remember David and all his patient suffering, and Lord, if I have done this, if there is guilt on my hands, if I have repaid evil for evil...What does this mean but Forgive us our trespasses as we forgive those who trespass against us*?

We read: *Rescue me, God, from my enemies, deliver me from those who rise up against me*. What does this mean but *Deliver us from evil*?

If you study every word of the petitions of Scripture, you will find, I think, nothing that is not contained and included in the Lord’s Prayer. When we pray, then, we may use different words to say the same things, but we may not say different things.

We should not hesitate to make these prayers for ourselves, for our friends, for strangers, and even for enemies, though the emotions in our heart may vary with the strength of our relationships with individuals. ¶

So who was Proba? That the highly esteemed St. Augustine should write to her?

Anicia Faltonia Proba was born about 355 A.D. She was the daughter of a consul. Anicia married Sextus Petronius Probus and had three sons and one daughter. All of her sons became consuls. By 395 A.D., Proba was a widow. Her husband, also a Christian, was buried in Old St. Peter’s Basilica. This was the original basilica built by the Emperor Constantine. It

was begun in about 318 A.D. and was completed about 358 A.D. It was built partially over the site of the Circus of Nero where St. Peter was crucified upside down. As was the custom, after death the body was thrown over the wall of the stadia. This area was outside the walls of official Rome and so not under direct jurisdiction. The early Christians retrieved the body of St. Peter and it was buried in the area just outside the Circus of Nero. Through the centuries, the site was venerated by the early Christians as his grave.

Proba was in Rome during the sack of the city by the Visigoths in 410 A.D. She fled to Africa with her daughter-in-law Anicia Iuliana and her granddaughter Demetrias.

A Christian and well educated, Proba was in contact with several members of the cultural circles of her age, among which were Augustine of Hippo and John Chrysostom, in favor of whom she acted.

Proba was the heir to possessions in Asia; she sold them and gave the money to the Church and to the poor. She died in Africa in 432 A.D.

2018 Calendar

Unless otherwise noted, all events are at St. Joseph's Home.

November

12: Monthly Gathering (Liturgy of the Hours)

18: (Sunday) Franciscan Outreach Project,
Stephanie's home

18: Council Meeting, Stephanie's home

December

10: Monthly Gathering (Communion Service)

The calendar for 2019 will be published in the December newsletter.

Our Apostolates

Bringing the Gospel to Life, and Life to the Gospel in the spirit of St. Francis

BINGO. Meets one night per month at 6:30 pm in St. Joseph's activity room. Please pick one month in which to volunteer. Contact Sisters Kay or Mary Kay to sign up.

FRANCISCAN OUTREACH. This is a year round project. Fraternity members can either donate to the cost or purchase the specific items for 120 Gift Bags which are made up in November for the homeless guests at the Franciscan Outreach soup kitchen in Chicago. Contact Sister Stephanie for more information.

PRAYER & PRAISE MINISTRY. For our brothers and sisters unable to participate in our monthly gatherings due to poor health or transportation issues. For more information, or if you are ill or know of a member who is ill, please call our infirmarian, Sister Jackie.

PRAYER SHAWL MINISTRY. We interweave prayers along with God's love, care, and warmth into the stitches as we knit or crochet shawls for others. For more information, contact Sisters Sue or Cyndy.

SUPPORT (Money, Materials). Quarterly donations are taken from any excess funds that are available in our Common Fund *after* all the fraternity obligations are met. The donations are given to: Franciscan Missionary Union, Franciscan Outreach, Poor Clares (Palos Park, IL).

YOUTH PRAYER PARTNERS. Coordinated by Brother Tom, this apostolate matches up fraternity members with young people who are preparing for First Communion or Confirmation. For more information, please call Brother Tom.
