



PACE E BENE

TAU FRATERNITY

**Tau Fraternity of the Secular Franciscan Order – Herndon, Virginia
St. Margaret of Cortona Region**

<https://tauofs.org/>

August 2020

MINISTER'S MESSAGE

Peace and all good!

The Catholic news website *Crux* recently reported that “Urging parish communities to abandon ‘outdated’ models and to embrace what Pope Francis has styled as a spirit of ‘missionary evangelization,’ the Vatican... issued a new instruction on the renewal of parish life... Titled ‘The Pastoral Conversion of the parish community in the service of the evangelizing mission of the Church,’ the new guidelines were released July 20 and are an ‘instruction,’ meaning they are a set of non-binding suggestions for the renewal of parish life... ‘Parish communities,’ they say, ‘will find herein a call to go out of themselves, offering instruments for reform, even structural, in a spirit of communion and collaboration, of encounter and closeness, of mercy and solicitude for the proclamation of the Gospel.’”

Guidelines for a renewal of parish life, issued in the midst of a pandemic? What is Pope Francis thinking? What is the Vatican thinking? Well, maybe — just maybe — the timing is actually right.

The Coronavirus has kept us away from the Church and Mass — from the Eucharist; from the sacraments; from our pastors and our worship communities — for several months now. It has disrupted the fabric of our faith lives in a way that few of us have ever experienced. As we slowly return — and many have not been able to yet — will we perhaps have a fresh opportunity not only to appreciate what we lost, but also to build something new? That is, I think, why Pope Francis and the Vatican did this now — and what they may be calling us to.

When we are confronted with illness and death — personally or collectively, much less worldwide — it has a tendency to “clear the decks” of our lives, and to cast into very sharp relief what is actually of importance; it can recalibrate and re-focus us. That re-focusing can be a powerful form of energy — an energy that we might also be able to bring to freshly proclaiming the Gospel in a world wounded by so much loss and confusion.

In some ways, we have domesticated Jesus. He has been tamed, so as to not give offense. He has been shaped and molded to conform to a variety of social viewpoints. He is equally claimed by opposing political parties. He is invoked to defend both secular and spiritual claims.

But when we visit the Gospels, we find a message that is — centuries later — still startling in its radical call to universal love, mercy, and repentance. As the great Catholic author and essayist G.K. Chesterton

said, “The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried.”

Is now — even in the midst of a pandemic — the time to try anew?

“Behold, I am doing a new thing; now it springs forth, do you not perceive it?” (Is. 43:19)

You can read more about “The Pastoral Conversion” here:

<https://www.vaticannews.va/en/vatican-city/news/2020-07/instruction-vatican-congregation-for-clergy-pastoral-conversion.html>

<https://cruxnow.com/vatican/2020/07/vatican-issues-guidelines-for-parishes-in-the-pope-francis-era/>

Holding you all in prayer,

Kimberley

RECAP OF LAST GATHERING

OPENING PRAYER

Read by Cynthia Filan-Kim, OFS:

Prayer of St. Gertrude:

Eternal Father, we offer Thee the Most Precious Blood of Thy Divine Son, Jesus, in union with the masses said throughout the world today, for all the holy souls in purgatory, for sinners everywhere, for sinners in the universal church, those in our own homes and within our families. Amen.

FORMATION

Walter Gawlak, OFS was having technical difficulties. However, he had submitted a discussion paper for Chapters 7 – 8 of *Francis and Clare: A True Story* by Jon M. Sweeney. The fraternity discussed the following questions:

Chapter 7 – Francis and Clare modeled their lives as if Jesus was their contemporary. Can we do the same, or do we face challenges and difficulties unknown to Francis and Clare that frustrate this ideal? In our meetings, we try to balance mind (understanding the formation readings) and heart (sharing about our spiritual practice and deepening faith.) Are we achieving a good balance in our meetings — and in our lives?

Chapter 8 – The chapter touched on playfulness, joy, and simplicity. Can our witness be one of heaven? Clare was described as radical in her time. Do you agree?

Chapter 9 – The chapter described the bonds between Francis and Creation. How do you describe your relationship with Creation?

PRAYER SUBMISSIONS

Please keep the following members, relatives, and friends in your prayers:

For physical and spiritual healing of Sally White; Richard & Carole Clarke and their grandsons Liam and Rory; Helen Broxmeyer and her daughter Susan; William Brewster; Irene Naveau; Kay Flynn; and Catherine Williams. For the patients and Sisters at the Missionaries of Charity Gift of Peace House. For the people affected by Coronavirus and their caregivers. For the Mother of Mercy Free Medical Clinic and its patients. For all peoples who suffer persecution. For the victims of natural disasters. For all those who are in need of our prayers who have been inadvertently omitted from this list.

Please forward prayer requests to Vera Stewart, OFS by the 14th of the month, so that they may be included in the newsletter.

DURING THIS TIME OF EXTRAORDINARY CIRCUMSTANCES, ALL OF US HAVE FELT THE INFLUENCE OF THE CORONAVIRUS PANDEMIC. IT HAS IMPACTED HEALTH, EMPLOYMENT, INCOME, AND PEACE OF MIND. YOUR TAU COUNCIL WANTS YOU TO KNOW THAT, IF YOU ARE IN NEED OF ASSISTANCE DURING THIS TIME, PLEASE REACH OUT TO ANY OF US TO SEE HOW THE FRATERNITY MAY BE ABLE TO HELP.

APOSTOLATES

ST. VINCENT DE PAUL

Help to feed the hungry. Cyndy Filan-Kim, OFS volunteered to shop and deliver food to the St. Vincent de Paul Society chapter at her parish. Money from the Tau General Fund will be used to purchase needed food items. If you wish to contribute, please send a check to Cyndy.

Thank you!

MISSIONARIES OF CHARITY HOSPICE APOSTOLATE

Thanks again to those volunteers who have helped prepare meals from home for the hospice patients at the Missionaries of Charity Gift of Peace House in Washington, DC.

Our next meal for the hospice will be delivered on **Saturday, August 29**. Throughout the pandemic, for the safety of the patients, we will continue to do "curbside drop off" of meals, cooked by volunteers at home instead of in the Sisters' kitchen, and delivered to the hospice.

Please contact Pat B., OFS or Joe M., OFS if you are interested in supporting this apostolate in any way.

Alleluia! Alleluia! Alleluia!

OTHER OPPORTUNITIES TO HELP

St. Camillus Parish - The Minister of St. Conrad Fraternity (Annapolis), Joan Faltot, reached out to the St. Margaret of Cortona Region, stating that "St. Camillus parish in Silver Spring, Maryland, staffed by Franciscan friars, is the largest and most diverse parish in the archdiocese of Washington." It is also located in the area that has the highest number of COVID-19 cases in the entire Washington metropolitan region. Our own San Camilo Fraternity is located at St. Camillus Parish.

This outreach program of the St. Camillus parish needs support, and what a wonderful apostolate to be a part of especially during the COVID-19 pandemic we are experiencing. Please see the following URL http://www.ofmjpdc.org/en/franciscan-parish-community-at-an-epicenter-of-the-covid-19-crisis/?utm_source=newsletter&utm_medium=email&utm_campaign=hi_name_here_is_the_latest_jpic_news&utm_term=2020-07-19 explaining the reason for the go-fund-me page <https://www.gofundme.com/f/trpqnc>.

Amazon Relief - Kimberley Heatherington recently received a mailing from NAFRA sharing the work of the organization Amazon Relief. Amazon Relief brings aid and Christ's love to "at risk" children and the poor who live in "The Green Hell"— an area near the equator, 1,200 miles up the Amazon River. The poverty in the region can hardly be described. Administration in the United States is coordinated by Jim

Flickinger, OFS. Jim is a former Minister (1995-2001) of Our Mother of Sorrows Fraternity and has served as the Peace and Justice Commissioner for the Divine Mercy Regional Fraternity. Check out what they do here: <http://www.amazonrelief.org>

TAU COMMITTEES

If you are interested in participating actively in one of our Committees, take a moment to chat with the chair:

Hospitality Committee – Veronica O'Donnell, OFS
Interfaith/Ecumenical Committee – Kimberley Heatherington, OFS
Infirmarian Committee – Sally White, OFS
Recruitment Committee – Vacant
Technology Committee – John Ata, OFS

INTERFAITH/ECUMENICAL COMMITTEE



60 years of ecumenical dialogue: from conflict to communion

Father Avelino González-Ferrer from the Pontifical Council for Promoting Christian Unity describes the importance of ecumenism, and the dicastery's journey as it celebrates 60 years since its foundation.

By Francesca Merlo

Sixty years ago, on 5 June 1960, Pope Saint John XXIII established what was then called the Secretariat for Promoting Christian Unity.

The foundations of the Secretariat, later renamed the [Pontifical Council for Promoting Christian Unity](#) (PCPCU), were intimately bound up with the history of the Second Vatican Council, which began just two years later.

Father Avelino González-Ferrer is part of the PCPCU's dialogue with the Reformed churches, explained that one of the most significant early steps taken to promote Christian unity was to invite non-Catholic Observers from around the world to take part in Vatican II.

In an interview with Sister Bernadette Reis, Fr González-Ferrer says that the PCPCU has been reaching out to other Christians from its very beginnings. That hospitality has been "reciprocated" by various Christian communities, according to Fr González-Ferrer.

Other initiatives of the Pontifical Council include the publication in 1993 of the Ecumenical Directory in 1993. This directory, says Fr González-Ferrer, "was very important in laying out the ground rules for all the Episcopal conferences in the world" as well as for "promulgating the Church's vision for ecumenical engagement and dialogue".

Fr González-Ferrer also recalls the recently celebrated 25th anniversary of St John Paul II's encyclical *Ut unum sint*, which, he says, established that ecumenism is part of the nature of the Church. "The Catholic church is ecumenical by nature; that is to say, moving towards unity, which is what Christ prayed for, of course", says Fr González-Ferrer.

World Council of Churches

The Pontifical Council for Promoting Christian Unity has also been engaging with the World Council of Churches. Fr González-Ferrer explains that although "the Catholic Church is not a member of the World Council of Churches", it is part of the Faith and Order Commission. "Those careful engagements were all worked out in a way that today there's a very fruitful and productive relationship", says Fr González-Ferrer.

He then recalled Pope Francis' trip to Geneva for the anniversary of the World Council of Churches, where "everybody looked at the Pope as a point of reference with regards to Christian unity". This is something he says we have seen recently with this epidemic, when Pope Francis gathered virtually with leaders of other denominations to pray the Lord's Prayer. "All of that is a by-product in the fruits of these 60 years of ecumenical dialogue," says Fr González-Ferrer.

Themes of ecumenical dialogue

Speaking of some of the themes of that ecumenical dialogue, Fr González-Ferrer explains that there is "a lot of pain in remembering all the events that led to the split and the Reformation". He notes that we each go and approach that historical event "with our own baggage and our own perspective".

He says there is a "purification of memory" in coming together to hear each other's different perspectives "and that purification of memory leads to a reconciliation and that reconciliation is the bridge to unity. That's what the Gospel teaches us," says Fr González-Ferrer.

He explains that this re-reading of history becomes theological, and "hits on something contemporary. So it isn't just kind of looking at the past but also looking at what is a contemporary theological issue that's important to both of us, in a dialogue partnership, that we can then, through that historical context, kind of look and approach that and try to resolve the theological issue."

The Challenges of the ecumenical movement

Fr González-Ferrer says the ecumenical movement faces different challenges at different times.

He believes one of the greatest challenges today "is that the idea of unity is no longer the same vision of full visible communion, which was there in decades past". There is always a desire for deeper relationships, he says.

In the last 60 years, what Fr González-Ferrer sees is that the Christian community has gone "from conflict to communion". That was the same name given to a Document that came out of the dialogue between the Catholic Church and the Lutheran communion on the 500th anniversary of the Protestant Reformation.

"This road map from conflict to communion, through the art of dialogue is something that the world needs desperately because no one is talking to each other", whether that be in the family, in politics or even between nations, says Fr González-Ferrer.

He concludes by stressing "we are sitting on a treasure trove of information and history" and through the art of dialogue "the whole of humanity can benefit from it".



Join Tyson's Interfaith on **August 2 from 4pm-6pm** to examine different perspectives on the "oneness of humanity" from the standpoint of several different faith traditions.

- What does this "oneness" concept mean for our society today?
- How can we all be included in changing moral, social, and economic directions for our country?
- A panel discussion among leaders in the Jewish, Christian, Muslim, Bahai, and Spiritual communities.
- Three calamitous circumstances – medical, economic, and moral – have now coincided, causing us to examine who we aspire to be as a people. We must not lose this opportunity.

Free - registration required:

<https://bit.ly/2ZSfknk>



JUSTICE, PEACE AND INTEGRITY OF CREATION

Submitted by Gil Donahue, OFS,
JPIC Coordinator
St. Margaret of Cortona Region



ST. MARGARET OF CORTONA REGION SECULAR FRANCISCANS RACISM STATEMENT

Secular Franciscans are people of peace and justice. We live in solidarity with the poor and vulnerable. As St. Paul taught us, there is no difference between Jew and Gentile, slave or free. We therefore look beyond the obvious differences in our fellow men and women to embrace them for who they are and what they face in life. We recognize our society has problems that need to be addressed. We look for opportunities to come together and fix the brokenness in people's lives, and in our systems.

Racism is the denial of human dignity, either individually or systemically, by complicity or complacency and attempts to diminish or dehumanize those affected. Racism is clearly a "prolife" issue and needs to be treated as such. Let us learn to see both individually and fraternally what role we can have in healing the scars and wounds of racism, restoring the strength of community.

As Franciscans, we are called to be beacons of light in the world for all peoples, for in Matthew 5:9, "Blessed are the peacemakers, for they shall be called children of God." Franciscans are called to be instruments of God's peace, and so let us be peacemakers for social justice and help stem the tide of racism and intolerance that continues to plague our community, country and the world.

July 2020

CATHOLIC DISCUSSION ON RACIAL JUSTICE

Can Catholics support 'Black Lives Matter'?

OUR SUNDAY VISITOR

FOR CATHOLICS WHO LOVE THEIR FAITH

<https://www.osvnews.com/2020/07/13/can-catholics-support-black-lives-matter/>

[Brian Fraga](#) July 13, 2020



A Franciscan takes part in a prayerful protest outside the White House in Washington June 8, 2020, following the death of George Floyd, an unarmed African American man whose neck was pinned to the ground by police for more than eight minutes before he was taken to the hospital. (CNS photo/Bob Roller)

Years before a white Minneapolis police officer knelt on George Floyd's neck for nearly nine minutes, "Black Lives Matter" was already a polarizing statement in a country with deep racial fault lines.

But as the phrase "Black Lives Matter" has become more familiar amid protests and civil unrest sparked by Floyd's death on May 25, it has become even more highly divisive in society and in the Church. The conflict arises from some associating the phrase with the organization Black Lives Matter Global Network Foundation Inc., which holds views that oppose Church teaching, while others associate it only with the movement to raise awareness of police brutality against people of color.

Deacon Harold Burke-Sivers, a Black Catholic speaker, author and radio host, told Our Sunday Visitor that he believes people in general have difficulty separating Black Lives Matter as a movement for racial justice from the organization incorporated by leaders whose progressive politics affirm homosexuality, condemn "cisgender privilege" and propose disrupting "the Western-prescribed nuclear family structure," according to its website.

"There's an entire other agenda here they're promoting that has nothing to do with Black Lives Matter," Deacon Burke-Sivers said. "By their own statements, that's why it's problematic, and that's why Catholics cannot affirm the organization or be part of it whatsoever."

Beginnings of the movement

As a social movement, Black Lives Matter originated in 2013 as a form of “hashtag activism” on social media after a Florida jury acquitted George Zimmerman of murder for shooting 17-year-old Trayvon Martin, a Black teenager who was walking through a neighborhood when Zimmerman confronted him and fatally shot him in an ensuing struggle.

The movement grew rapidly and became recognized for street demonstrations in 2014 after police officers that year killed Michael Brown in Ferguson, Missouri, and Eric Garner in New York City. Both were unarmed young Black men.

From 2014 to 2016, three women who started the hashtag and its call to action organized a network of more than 30 BLM chapters around the country. But as a movement, Black Lives Matter is essentially a decentralized network of activists with no hierarchy or leadership structure.

Darren Davis, a political science professor at the University of Notre Dame, told Our Sunday Visitor, that he sees Black Lives Matter primarily as a social movement to call the public’s attention to violence and injustices committed by police against people of color.

“That’s the way it originated, and I think on both sides there has been an attempt to mischaracterize it,” said Davis, the co-author of a 2011 report, sponsored by Notre Dame and the National Black Catholic Congress, that offered insights into Black Catholics’ spiritual needs.

“We as Catholics, we have a choice,” Davis said. “We can use our intellect and our Catholic Social Teaching lens to properly perceive the human rights and civil rights aspects of these organizations. We can decide what these organizations mean to us, not necessarily how they are articulated in the media and by other groups.”

Affirming human dignity

While acknowledging an incompatibility between some of the Church’s moral teachings and several planks in the organization’s platform, several Black Catholic leaders told Our Sunday Visitor that the movement aligns with some Catholic Social Teaching principles, such as solidarity and human dignity.

“We can work with Black Lives Matter, the organization, on the stuff we agree on. There is some common ground there. We agree on the principle of respect for human dignity,” said [Deacon Larry D. Oney](#), a Catholic speaker who lives in the Archdiocese of New Orleans.

Tia Noelle Pratt, a sociologist who specializes in systemic racism in the Catholic Church and how that impacts African American Catholic identity, said there is enough in common between the Church and BLM to stand shoulder to shoulder on the issue of the racial equality and justice.

“These are the things that Black Lives Matter stands for. There are ways for us to work together, to find commonality in order to achieve a more just world,” said Pratt, who curates the [#BlackCatholics Syllabus](#), a collection of resources related to Black Catholics in the United States. She told Our Sunday Visitor that people should “take the time to look at what the movement is about instead of what other people are saying about the movement, because there’s a difference.”

Problematic manifesto

Still, Catholic leaders warned, there are legitimate reasons to be cautious.

“Obviously there are some things there that are antithetical to the teachings of the Church, social justice wise and otherwise. I can’t embrace the organization and its platform, and no Christian really can,” Deacon Oney said.

The Black Lives Matter organization’s website — under the “What We Believe” tab — includes a handful of statements that Catholic critics often point out, including working toward dismantling “cisgender privilege”; disrupting “the Western-prescribed nuclear family structure”; and fostering “a queer-affirming network ... with the intention of freeing ourselves from the tight grip of heteronormative thinking.”

Individual BLM chapter websites also contain terminology, inspired by the ideologies of gender theory and class struggle, that critics see as evidence of Marxist influence. Some chapters say they are working to end the structural oppressions they argue are embedded in capitalism, “hetero-patriarchy” and transphobia.

“The Black Lives Matter organization’s manifesto is very problematic for any Catholic Christian person,” Deacon Oney said.

Critics often blame Black Lives Matter — along with leftist groups like Antifa — for torching and looting businesses, and assaulting bystanders, and the organization has been criticized by some for not explicitly condemning the looting and violence.

“The problem with the BLM (organization) is that they associate themselves with not just things we disagree with, but the violence, the vandalism, the looting, things like that,” said Deacon Burke-Sivers, who suggested that makes authentic dialogue with Black Lives Matter difficult.

“BLM is in conflict with Church teaching regarding marriage, family and the sanctity of life,” wrote Bishop Thomas A. Daily of Spokane, Washington, in a July 5 statement. “Moreover, it is disturbing that BLM has not vocally condemned the recent violence that has torn apart so many cities. Its silence has not gone unheard. One need not stand with BLM to stand for Black lives.”

Using Catholic Social Teaching

While there are a number of principles stated on the Black Lives Matter website that stand in opposition to the Church, there are also stances that fall in line with Catholic Social Teaching, including a call to “practice justice, liberation and peace in our engagements with one another” and a desire to work for “freedom and justice for Black people and, by extension, all people.”

“If we as Catholics were to approach this from a Catholic Social Teaching perspective and an open mind, I think we would perceive Black Lives Matter very differently,” said Davis, from Notre Dame. “We need to be able to obviously evaluate these things on their own terms and what they stand for. But when politics get involved, we become motivated to perceive these things in a different way.”

Deacon Oney spoke of the need to separate the Black Lives Matter movement from the organization. He said Catholics could even engage the organization on some social justice work while being mindful not to endorse its stances on human sexuality and gender identity.

“We can agree what we can agree on, but there has to be a point of demarcation, and that’s something we do all the time,” Deacon Oney said.

Call for conversion of heart

In a July 2 pastoral statement, Bishop Anthony B. Taylor of Little Rock, Arkansas, framed Black Lives Matter primarily as a social movement that can help people to see and understand the injustices often experienced by people of color.

“All lives matter, of course, but as a society we don’t act that way — and that’s the point,” said Bishop Taylor, who outlined the structural injustices that people of color in the United States often experience vis-à-vis the criminal justice system, health care, employment and education.

Said Bishop Taylor, “I hope this has helped you understand why it is so important for us to insist that Black Lives Matter and to view the task before us through the pro-life lens of our Christian belief in the God-given intrinsic dignity of every person, in this case Black people, rather than the more secular Marxist-inspired class struggle lens that some would propose and which sometimes gets disproportionate coverage in the news.”

Bishop Shelton Fabre of Houma-Thibodaux, Louisiana, said in a prepared statement to Our Sunday Visitor that “many organizations” have been responding to a national awakening on the long-term effects of racism and the demand for justice.

“As we are not going to see eye-to-eye with every organization on every solution, our focus must be on a conversion of our own hearts and what we, ourselves, can do to bring forward prudent solutions,” said Bishop Fabre, who serves as chairman of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee Against Racism.

Deacon Oney noted that Catholic priests marched with Rev. Martin Luther King, a Baptist, during the Civil Rights era, and that Catholics today working on social justice and pro-life matters often work alongside people of other denominations and faith traditions who do not agree with all of the Catholic Church’s moral teachings.

Said Deacon Oney: “Can the Church, which has high morals and a memorialized body of social justice teachings, can we not find some point of agreement to march with our brothers and sisters who may be

confused about their sexuality but are righteous in their resistance against racism and social inequity? I say yes.”

Brian Fraga is a contributing editor for Our Sunday Visitor.

COMING UP IN AUGUST

August is the Month of the Immaculate Heart of Mary*

- Aug 2 – Our Lady of the Angels Portiuncula, Plenary Indulgence
Tau Gathering
- Aug 4 – Feast of St. Dominic, Priest, Cord bearer
- Aug 6 – Transfiguration of Our Lord Jesus Christ
- Aug 8 – Memorial of St. Jean-Marie Vianney, Third Order Secular
- Aug 10 – Lisa Jaeger’s Birthday
- Aug 11 – Feast of Blessed Innocent XI, Pope, Third Order Secular
- Aug 12 – Feast of St. Clare of Assisi, Foundress of the Poor Clares
- Aug 14 – Memorial of St. Maximilien-Marie Kolbe, Priest, Conventual Religious, Martyr
- Aug 15 – Feast of the Assumption of Our Lady
- Aug 20 – Heber Garcia’s and Beena Job’s Birthday
- Aug 22 – Feast of the Immaculate Heart of Mary
- Aug 23 – Pam Brooks’ Birthday
- Aug 24 – Feast of St. Bartholomew the Apostle
- Aug 27 – Memorial of St. Monica
- Aug 28 – Feast of St. Junipero Serra, Priest, Religious of the Franciscan 1st Order
- Aug 29 – Memorial of the Passion of St. John the Baptist
Missionaries of Charity Hospice Apostolate food drop off



* See the Franciscan Calendar for more dates: <http://www.roman-catholic-saints.com/traditional-franciscan-calendar.html>

MONTHLY REFLECTION

From <https://www.franciscanmedia.org/saturday-after-corpus-christi-immaculate-heart-of-mary/>

The Story of the Immaculate Heart of Mary

In the 17th century, Saint John Eudes promoted devotion to the hearts of Jesus and Mary. He even composed an Office and Mass in honor of the Heart of Mary. It became a feast of the universal Church only in the 20th century and is celebrated on the day after the feast of the Sacred Heart of Jesus.

The New Testament mentions Mary’s heart only twice. Luke 2:19 says, “Mary kept all these things, reflecting on them in her heart.” Luke 2:51 has a similar text.

Both in Scripture and in later reflections on Mary’s heart, it is obvious that the usage is symbolic. The physical heart stands for the inner reaches of the human personality. It includes or connotes the mind, the soul, the will, the spirit, the core of one’s being. It is the place where a person thinks, remembers, feels, desires, makes decisions.

Medieval saints such as Mechtild, Gertrude (November 16) and Bridget (July 23) promoted devotion to the heart of Mary. Franciscan and Jesuit theologians made their contributions. Saint Francis de Sales (January 24) dedicated his *Treatise on the Love of God* to Mary’s heart. But it was Saint John Eudes (August 19) who wrote extensively about this theme. He says that the divine Word printed on Mary’s heart a perfect likeness of the divine attributes and a share in the properties of each person of the Trinity.

Perhaps this devotion came into its own in the 20th century. It is a special theme of Fatima. In 1942, Pius XII consecrated the world to the Immaculate Heart of Mary and established this feast for the universal Church.

Reflection

To honor Mary's heart is to honor her total dedication to God. As she pondered in her heart the mysteries of Jesus' infancy and childhood (Luke 2:19,51), she must have done the same for all the mysteries of his life, death and resurrection. This feast suggests that Mary is the greatest of the mystics—totally wrapped up in God and committed to God's will. Her spirituality is a model for all the members of the Church.

NEXT TAU FRATERNITY GATHERING

- Date: Sunday, **August 2, 2020**
- Location: TELECONFERENCE VIA MICROSOFT TEAMS– Call-in information will be sent via email.
- Schedule: 1:30 – 3:30 pm
- Opening Prayer: **TBD**
 - Presentation: Bill Richey, OFS
 - Ongoing Formation: General discussion of assigned material in *Francis & Clare: A True Story*
 - Liturgy of the Hours
 - Business Meeting
 - Closing Prayer

INITIAL FORMATION:

Senior Candidates: Chapter 32 in *The Franciscan Journey*

Candidates: Chapter 20 in *The Franciscan Journey*

Inquirers: Chapter 8 in *The Franciscan Journey*

ON-GOING FORMATION:

We will continue with our exploration of *Francis & Clare - A True Story* with Chapters 10 - 12. For Chapter 10, I encourage you to read the section on Francis receiving the Stigmata in *The Little Flowers of Saint Francis* (found in Chapter LIII). These chapters deal with the final years of Francis's life. Consider how he dealt with suffering and death and, as always, the message for us.

LITURGY OF THE HOURS:

Eighteenth Sunday in Ordinary Time

Hymn: #82 – Sing Praise to Our Creator (verses 1 and 2): pg. 1597

Canticle of Mary Antiphon and Prayer: Eighteenth Sunday in Ordinary Time: Evening Prayer II: pg. 623

Everything else: Sunday, Week II Evening Prayer II: pg. 786

Reader: **TBD**

If you would like to volunteer to do the Opening Prayer or the Liturgy of the Hours Reading, please contact Kimberley Heatherington, OFS.

For the next newsletter, please send your prayer requests and submissions to Vera Stewart at thevastewarts@gmail.com or call or text (703) 459-6958. If you call and do not get an answer, please leave a voicemail message.