



# PACE E BENE

## TAU FRATERNITY

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

<https://tauofs.org/>

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**September 2021**

### **ANNOUNCEMENTS**

**REMINDER:** The September Tau Gathering will be virtual. Call-in information will be sent via email.

#### **PROFESSION**

*Tau Fraternity will celebrate the Profession for Joe Boyle and Valerye Milleson!*

*When: Friday, September 17, 2021,  
7:00pm*

*Where: St. Joseph Church*

#### **TRANSITUS**

*When: Sunday, October 3, 2020, Tentatively  
7:00pm*

*Where: St. Joseph Church*

### **MINISTER'S MESSAGE**

Peace and all good!

Does God suffer?

With all that is happening in the world — COVID, refugee and migrant crises, our own personal challenges — the question quite naturally arises: When we suffer, does God suffer with us?

The immediate response might be, “Of course!” But a long-held theological viewpoint proposes that, while God can identify with our suffering and accompany us in it, He Himself does not suffer as we do — physically; emotionally — when we do.

That might sound harsh — even contradictory to what we’ve been taught or led to believe about an all-loving God. Nor is the theory without its challengers.

So let’s dig a little deeper — and excavate the roots of this idea with a Franciscan theologian who has written extensively on the topic, Fr. Thomas Weinandy, OFM Cap., who currently teaches at Oxford and published *Does God Suffer?* (2000, University of Notre Dame Press).

Fr. Weinandy sums up the theological history of the question of God’s suffering thus: “From the dawn of the Patristic period Christian theology has held as axiomatic that God is impassible — that is, He does not undergo emotional changes of state, and so cannot suffer. Toward the end of the nineteenth century a sea change began to occur within Christian theology such that at present many, if not most, Christian theologians hold as axiomatic that God is passible, that He does undergo emotional changes of states, and so can suffer.”

Well, then; there is disagreement — and a documented shift in theological perspective from the age of the Church Fathers to the modern era.

But why would anyone want to think that God couldn’t suffer with us? Wouldn’t that just make God seem more remote? Less caring?

Fr. Weinandy explains: “Because God is fully actualized in His love and goodness, He cannot be deprived of that love and goodness which would cause Him to suffer, for to suffer such loss would make Him less than perfectly loving and good...If the sin and evil of the created order caused God to suffer, it would demand that God and all else would exist in the same ontological order, for only if He existed in the same ontological order in which the evil was enacted could He then suffer.”

In this line of reasoning:

- i. ...all suffering is a result of sin and evil — which cannot be associated with God.
- ii. ...the “order” of the Created (humanity) has the capacity to suffer — but not God, because God is not part of Creation; He’s the Creator. He’s not part of the system; He made the system, as well as everything in it.
- iii. ...suffering can diminish the sufferer, and anything diminished is not perfect. But God is of course perfect.

So God can’t and doesn’t suffer.

But isn’t it also reasonable to ask: Since God is God, can’t God do entirely as He wishes — including choosing to suffer — without somehow becoming “less” for it?

Well, yes — but in a slightly different calculus.

As Fr. Weinandy states it, “God is perfectly compassionate not because He suffers with those who suffer, but because His love fully and freely embraces those who suffer.”

But does that really solve the dilemma?

Think about it this way: If I was in pain, would I want God to be in pain, too? If I was terribly sad, would I want God to also be inconsolable? No, probably not — maybe I’d just want to be loved through it, until I could come out on the other side.

But — I’d also want to know that God knew what I was going through.

And because of Jesus, He does.

Jesus was poor (Luke 9:58). Jesus was persecuted (John 11:53). Jesus was hungry (Mark 11:12). Jesus wept (John 11:35). Jesus died (Matthew 27:50; Mark 15:37; Luke 23:46; John 19:30).

The Incarnate Jesus obviously suffered. He did so in His human self, but He was of course both fully human and fully divine. So He knows — in His human self — what it is to feel pain and distress.

God did not stay apart from the hurt and messiness of this world, detached in some unsullied empyrean. Through Jesus, He became a part of it. He came “down” along us, and He “got His hands dirty”, as it were.

This truth means that, however much we hurt, however hopeless we feel, we simply cannot say: “God doesn’t know what this is like” — because He, in Jesus, does.

On September 17 — the Feast of the Stigmata of St. Francis — we will welcome two new Franciscans into our 800-plus-year tradition, when Valerye and Joe are Professed in a 7:00 PM Mass at St. Joseph. Please attend if you feel comfortable doing so, and be sure to offer them your congratulations and intercessions.

Holding you all in prayer,  
Kimberley

## **RECAP OF LAST GATHERING**

### OPENING PRAYER

Bill Bouffard, OFS offered an opening prayer:

### **Litany in the Wake of a Mass Shooting**

We Franciscans offer this litany, with the reminder that one does not pray in lieu of summoning political courage, but in preparation for doing so.

God of peace, we remember all those who have died in incidents of mass gun violence in this nation’s public and private spaces.

Six dead at the Wisconsin Sikh Temple.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Twelve dead at an Aurora, Colorado movie theater.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Thirteen dead at the Washington Navy Yard.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Nine dead at Emanuel AME in Charleston, South Carolina.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Sixteen dead at a San Bernardino, California office.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Fifty dead at Pulse Nightclub in Orlando, Florida.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Eight dead in Lincoln County, Mississippi.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Nine dead at a Plano, Texas football-watching party.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Fifty-nine dead at a Las Vegas, Nevada concert.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Twenty-seven dead at First Baptist Church in Sutherland Springs, Texas.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Seventeen dead at Marjory Stoneman Douglas High School in Parkland, Florida.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Ten dead at Santa Fe High School, Texas.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Eleven dead at the Tree of Life Synagogue in Pittsburgh, Pennsylvania.  
Give to the departed eternal rest.  
*Let light perpetual shine upon them.*

Thirteen dead at a bar in Thousand Oaks, California.

Give to the departed eternal rest.

*Let light perpetual shine upon them.*

Thirteen dead at a municipal building in Virginia Beach, Virginia.

Give to the departed eternal rest.

*Let light perpetual shine upon them.*

Twenty-two dead at a Walmart in El Paso, Texas.

Give to the departed eternal rest.

*Let light perpetual shine upon them.*

Ten dead in the Oregon District of downtown Dayton, Ohio.

Give to the departed eternal rest.

*Let Light perpetual shine upon them.*

Eight dead at three spas in Atlanta, Georgia.

Give to the departed eternal rest,

*Let Light perpetual shine upon them.*

Ten dead at a grocery store in Boulder, Colorado.

Give to the departed eternal rest,

*Let Light perpetual shine upon them.*

Nine dead at a FedEx facility in Indianapolis, Indiana.

Give to the departed eternal rest,

*Let Light perpetual shine upon them.*

Seven dead at a birthday party in Colorado Springs, Colorado.

Give to the departed eternal rest,

*Let Light perpetual shine upon them.*

Ten dead at a rail yard in San Jose, California.

Give to the departed eternal rest,

*Let Light perpetual shine upon them*

Thirty-two dead at Virginia Tech University.

Give to the departed eternal rest,

*Let Light perpetual shine upon them*

Thirteen dead at Columbine High School, Colorado.

Give to the departed eternal rest,

*Let Light perpetual shine upon them*

As Franciscans let us commit ourselves to take action so that our country can be freed from the epidemic of gun violence.

Lord, have mercy.

*Christ, have mercy.*

Lord, have mercy.

(Taken from the Bishops United Against Gun Violence, May 27, 2021)

## COMMENTS FROM FATHER JOSEPH MARIE KRILICH, TOR

The August gathering was Father Joseph's last event with Tau as Spiritual Advisor. He thanked Tau Fraternity and encouraged us to keep up the awesome work as Secular Franciscans. He said he hopes to visit with us in the future and will keep us in his prayers.

## PRESENTATION

Kimberley Heatherington, OFS gave a presentation on the book *Surrounded by Love: Seven Teachings from Saint Francis*, by Father Murray Bodo, OFM. She stated that the number 7 holds mystical power, and then she proceeded to discuss the seven teachings. Highlights from the teachings are as follows.

1. Jesus Christ is the Fullness of the Incarnation of God.

"If we listen and pray, God will show us what we are to do with our lives."

2. The Paradox of Evangelical Poverty

"We find God when we become poor enough for God to find us."

3. Live the Gospel

"All truth is from God, and God's truth is that we are to love God, and loving God will show us how to love our neighbor. Living the Gospel must start with embracing this basic Gospel truth."

4. Go and Repair God's House

"Repairing God's house is not about stones and mortar as Francis once thought when he heard the voice of Christ. It's about changing our hearts, or rather, letting God change our hearts."

5. Making Peace

“Interior peace is the awareness that God is and dwells in all of creation, and from that awareness flows concern for nature, justice for the poor, and commitment to society.”

6. God’s House is All of Creation

“Once [Francis] had come to know and remember that there is a God dwelling among us and within us, then nature also began to speak to him of God.”

7. The Joy of Humble Praise and Service of God

“God assures Francis that everything belongs to everything else, and everything belongs to God. Everything is thereby holy and worthy of care, and reverence, and a song of God’s praise.”

The Teaching of Teachings is LOVE. “Love is the teaching behind all the teachings of St. Francis. Francis fell in love with the love who is Infinite Love.”

## ONGOING FORMATION

Walter Gawlak, OFS talked about Chapter Five of *Clare of Assisi: A Heart Full of Love*. Prior to discussing the chapter, Walter shared the following quote from page 63 of the book:

Clare’s way of contemplation is central to relationship with God. Without contemplation, transformation is not possible, and without transformation, the Body of Christ cannot grow.

Walter asked members about their experiences with contemplation. Some highlights from the discussion are:

- Contemplation cannot be forced.
- Contemplation does not happen when we choose it.
- Silence can be external or within.

Walter then asked three people who practice contemplation to share their experiences. A summary of their responses is as follows.

- Beena Job, OFS acts as if it is the last moment of her life. She is then able to focus on God so that contemplation is possible.
- Sharon Goldberg follows a deliberative process of meditation. She practices centering prayer and sometimes gets a glimpse of God.
- Bill Brewster, OFS meditates on scripture. He says that contemplation is experiencing the presence of God.

We will postpone our discussion of the Transformation chapter as we explore the great ritual of profession in September. Also, next month we will celebrate the profession of Joe Boyle and Valerye Milleson, and the professed members will renew our profession.

## **PRAYER SUBMISSIONS**

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

For physical and spiritual healing of Melissa, Ben, and Baby Levi; Valerye Milleson; Bill Brewster and his son Richard Lee; Cynthia Filan-Kim’s sister; Sally White and her husband Gary; Richard & Carole Clarke and their grandsons Liam and Rory; Helen Broxmeyer and her daughter Susan; and Irene Naveau. 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 country of Myanmar and its citizens. 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 send prayer requests to Kimberley Heatherington, OFS.

## **NEW SPIRITUAL ASSISTANT!**



Tau has been appointed a new Spiritual Assistant: Br. Matthew Aubin, TOR! Br. Matthew was received into the TOR Novitiate on September 8, 2019. He is also a 2017 alumnus of the Franciscan University of Steubenville. Welcome, Br. Matthew!

## **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 to our Brothers and Sisters who support the apostolate at the Missionaries of Charity Gift of Peace House. Please contact Pat B., OFS or Joe M., OFS if you are interested in making a dish for the meal to be delivered in October or helping the hospice patients in any other way.

We have not yet confirmed a date for the October meal delivery. Watch the group site for an update over the coming days.

Pace e bene!

## **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 – Sharon Goldberg  
Recruitment Committee – Vacant  
Technology Committee – John Ata, OFS

### **INTERFAITH/ECUMENICAL COMMITTEE**



**Registration Now Open for the 2021 Interfaith Council of Metropolitan Washington Unity Walk!**

The annual IFC Unity Walk brings together hundreds of people from all faiths and backgrounds in a public display of solidarity and hope.

Join us on **Sunday, September 12th, 2021** as we support one another and begin to heal our communities and our region at IFC's annual Unity Walk.

The event will start at 1:00 pm at Washington Hebrew Congregation with tours of the synagogue and an opening ceremony, and will continue along Massachusetts Ave., NW, with a closing ceremony at 5:30 pm.



This year, IFC has decided to charge a small fee to register for the walk. This fee will go towards supporting the walk and IFC programming year round. If you feel unable to pay this fee, please reach out to Symi Rom-Rymer at: [symirr@ifcmw.org](mailto:symirr@ifcmw.org).

<https://ifcmw.org/programs/unity-walk/>

<https://givebutter.com/UNITYWALK2021>

## JUSTICE PEACE AND INTEGRITY OF CREATION

### Global Warming – The Time Is Now

By Bill Bouffard, OFS

*The United Nations, some 30 years ago, brought together a group of scientists to warn us that humans were contributing to a dangerous greenhouse effect. They indicated if we did not act collectively and deliberately to slow the Earth's warming, there could be profound consequences for both people and nature. Well it was fun while it lasted!*

On August 9, the Intergovernmental Panel on Climate Change (IPCC) confirmed their warning from 30 years ago in the Climate Change 2021 Report, the 6<sup>th</sup> Assessment. You can find the report and other information at the link below. This article is based on the information and data provide in the Summary for Policymakers (SPM). This SPM provides a high-level summary of the understanding of the current state of the climate, including how it is changing and the role of human influence, the state of knowledge about possible climate futures, climate information relevant to regions and sectors, and limiting human-induced climate change. Here are some highlights from the current state of the climate.

1. It is unequivocal that human influence has warmed the atmosphere, ocean and land. Widespread and rapid changes in the atmosphere, ocean, cryosphere and biosphere have occurred.
2. Each of the last four decades has been successively warmer than any decade that preceded it since 1850.

*Dead horses are strewn across the arid steppes of Kazakhstan as part of the country suffer through what has been call one of the worst droughts in living memory.*



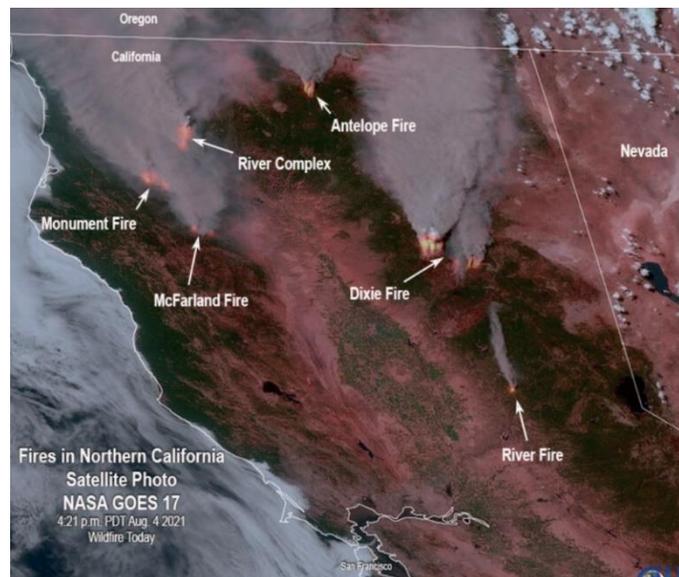
3. Human influence is very likely the main driver of the global retreat of glaciers since the 1990s and the decrease in Arctic sea ice area between 1979–1988 and 2010–2019.
4. It is virtually certain that the global upper ocean (0–700 m) has warmed since the 1970s and extremely likely that human influence is the main driver. It is virtually certain that human-caused CO<sub>2</sub> emissions are the main driver of current global acidification of the surface open ocean. There is high confidence that

oxygen levels have dropped in many upper ocean regions since the mid-20th century, and medium confidence that human influence contributed to this drop.

*In the Pacific Northwest and Canada this summer, an estimated 1 billion small sea creatures, including mussels, clams, and snails died in the heatwave. Millions of mussels backed to death in their shells.*

5. Human-induced climate change is already affecting many weather and climate extremes in every region across the globe. Evidence of observed changes in extremes such as heatwaves, heavy precipitation, droughts, and tropical cyclones, and, in particular, their attribution to human influence, has strengthened.
6. It is virtually certain that hot extremes (including heatwaves) have become more frequent and more intense across most land regions since the 1950s, while cold extremes (including cold waves) have become less frequent and less severe, with high confidence that human-induced climate change is the main driver of these changes.
7. Human influence has likely increased the chance of compound extreme events since the 1950s. This includes increases in the frequency of concurrent heatwaves and droughts on the global scale; fire weather in some regions of all inhabited continents (medium confidence); and compound flooding in some locations.

*Fire weather expected to become more probable in southern Europe, Eurasia, parts of the United States and Australia, all places that have endured sieges of devastating fires in recent years*



8. Climate change is already affecting every inhabited region across the globe.
9. Global surface temperature will continue to increase until at least the mid-century under all emissions scenarios considered. Global warming of 1.5°C and 2°C (see example scenarios below) will be exceeded during the 21st century unless deep reductions in CO2 and other greenhouse gas emissions occur in the coming decades.
10. Many changes in the climate system become larger in direct relation to increasing global warming. They include increases in the frequency and intensity of hot extremes, marine heatwaves, and heavy precipitation, agricultural and ecological droughts in some regions, and proportion of intense tropical cyclones, as well as reductions in Arctic sea ice, snow cover and permafrost.
11. Continued global warming is projected to further intensify the global water cycle, including its variability, global monsoon precipitation and the severity of wet and dry events.

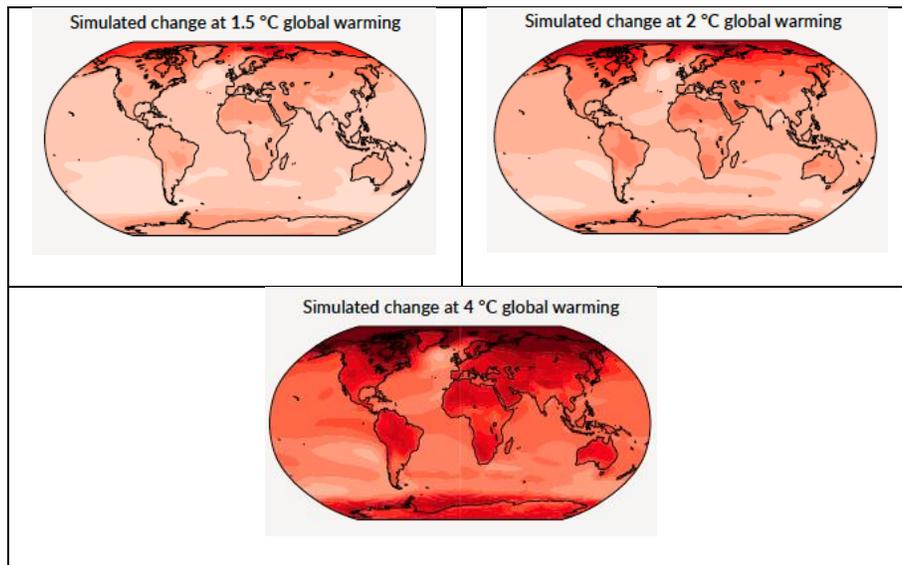
*The exceptional events this summer, inundating subway systems in New York City and London, and engulfing entire communities in central Europe and China, are a harbinger of even more intense deluges in the future.*



July 2021 - Rhineland-Palatinate state

12. Every ton of CO<sub>2</sub> emissions adds to global warming.

Scenarios with very low or low GHG emissions lead within years to discernible effects on greenhouse gas and aerosol concentrations, and air quality, relative to high and very high GHG emissions scenarios. Under these contrasting scenarios, discernible differences in trends of global surface temperature would begin to emerge from natural variability within around 20 years, and over longer time periods for many other climatic impact-drivers. Here are three examples of global warming trends which could possible take place.



So where do we go from here? Some estimates indicate that by the time today's infants are collecting Social Security, average warming could be on its way to 4 degrees Celsius or 7.2 degrees Fahrenheit (see scenario above). As Franciscans we talk about radical change, well here it is, right on our door step! This problem requires immediate action from everyone and Franciscans should be out front and taking the lead. As sisters and brothers we need to set the example in our everyday lives: turn up the thermostat a few degrees more in the summer and down a few degrees in the winter; stop the plastic consumption everywhere – tell the manager of your grocery store you want paper bags back; recycle everything you can; car pool, mass transit; in the yard no more bug or weed killers in the ground; I am sure you can add others to the list. We can group together to support larger efforts: attend zoning board meetings and give testimony in favor of renewable energy infrastructures; lobby the education department for a fleet of electric school buses; comment and support legislation to regulate pollution; support companies that are taking the necessary bold steps to curb emissions; you may consider moving your investments to companies or funds that are green industries. Also think about what Tau Fraternity could do or the some 40 fraternities of Saint Margaret of Cortona Region or all of NAFRA through JPIC? We need to take bold steps and bold steps require bold Franciscans! Sister Water and Sister Mother Earth needs our help.

*“Francis places man at the center of a system created for him. But he does not succumb to the temptation of presenting a universe dominated by human enterprise: he invites us to contemplate a tamed world, open to a simple and reciprocal use that banished all forms of appropriation. ... The Canticle ... asks the decisive question: are we able to demonstrate our worthiness of the gift given to us, of this fraternal world ready to surround us with its cares, so long as we renounce doing violence to it? (The Canticle of Brother Sun by Jacques Dalarun)*

You can find the IPCC on the website: <https://www.ipcc.ch/>

## **PRAYER, MEDITATION, AND CONTEMPLATION**

### **MERTON THOUGHTS ON CONTEMPLATION**

Submitted by Bill Bouffard, OFS

After our discussion on Contemplation from our August 1 gathering, I thought some further points might be helpful to some sisters and brothers. These points are from the book “New Seeds of Contemplation” by Thomas Merton. At first Merton appears to make things complicated and I, for one, wanted to book the book back on the shelf. As I continued however, I found each chapter provides additional insight to this thing called contemplation providing much simplicity. In the end, I found the book’s major theme is “total surrender” to God. Merton provides an excellent example for contemplation by comparing flying in an airplane at low altitude where we can feel the speed of the plane and look down to see where we are going. Compare that experience with flying in a jet liner at high altitude, we feel like we are hardly moving (yet traveling hundreds of miles in minutes) and when we look out the window, we can see nothing, this experience is more like contemplation. The following excerpts are primarily from chapter 32 The Night of the Senses. (I have taken the liberty to remove the male references for people. In addition, I have referred to God in the female.)

The life of infused contemplation does not always begin with a definite experience of God in a strong inpouring of light. It is more ordinary for the spirit to learn contemplation from God not in a sudden flash but imperceptibly, by very gradual steps.

At the same time, we must remember the curious fact that there are people of prayer who unconsciously come to the threshold of contemplation and remain there without ever realizing where they are. In the first place they do not know how to value or to appreciate this obscure knowledge of God because they imagine that progress in the interior life is progress in clarity, distinct knowledge, and sensible fervor.

Let us never forget that the ordinary way to contemplation lies through a desert without trees and without beauty and without water. The spirit enters a wilderness and travels blindly in directions that seem to lead away from vision, away from God, away from all fulfillment and joy. It may become almost impossible to believe that this road goes anywhere at all except to a desolation full of dry bones - the ruin of all our hopes and good intentions.

Convinced that perfection is to be measured by brilliant intuitions of God and fervent resolutions of a will on fire with love, persuaded that sanctity is a matter of sensible fervor and tangible results, they will have nothing to do with a contemplation that does not delight their reason and invest their minds and wills with consolations and sensible joy. They want to know where they are going and see what they are doing, and as soon as they enter into regions where their own activity becomes paralyzed and bears no visible fruit, they turn around and go back to the lush fields where they can be sure that they are doing something and getting somewhere.

And if they cannot achieve the results they desire with such intense anxiety, at least they convince themselves that they have made great progress if they have said many prayers, performed many mortifications, preached many sermons, read (and perhaps also written) many books and articles, paged through many books of meditations, acquired hundreds of new and different devotions and girdled the earth with pilgrimages. Not that all of these things are not good in themselves: but there are times in the life of an individual when they can become an escape, an anodyne, a refuge from the responsibility of suffering in darkness and obscurity and helplessness and allowing God to strip us of our false selves and

make us into the new person that we are really meant to be.

When God begins to infuse Her light of knowledge and understanding into the spirit of a person drawn to contemplation, the experience is often not so much one of fulfillment as of defeat.

On the other hand, they sense, by a kind of instinct, that peace lies in the heart of this darkness. Something prompts them to keep still, to trust in God, to be quiet and listen for Her voice; to be patient and not to get excited. Soon they discover that all useless attempts to meditate only upset and disturb them; but at the same time, when they stay quiet in the muteness of naked truth, resting in a simple and open-eyed awareness, attentive to the darkness which baffles them, a subtle and indefinable peace begins to seep into their souls and occupies them with a deep and inexplicable satisfaction. This satisfaction is tenuous and dark. It cannot be grasped or identified. It slips out of focus and gets away. Yet it is there. What is it? It is hard to say: but one feels that it is somehow summed up in "the will of God". or simply, "God."

The person who does not permit their spirit to be beaten down and upset by dryness and helplessness, but who lets God lead them peacefully through the wilderness and desires no other support or guidance than that of pure faith and trust in God alone, will be brought to the Promised Land. They will taste the peace and joy of union with God. They will, without "seeing," have a habitual, comforting, obscure and mysterious awareness of their God, present and acting in all the events of life. The person who is not afraid to abandon all their spiritual progress into the hands of God, to put prayer, virtue, merit, grace, and all gifts in the keeping of Her from Whom they all must come, will quickly be led to peace in union with Her. Her peace will be all the sweeter because it will be free of every care.

At any rate the God plays and diverts Herself in the garden of Her creation and if we could let go of our own obsession with what we think is the meaning of it all, we might be able to hear Her call and follow Her in Her mysterious, cosmic dance.

When we are alone on a starlit night; when by chance we see the migrating birds in autumn descending on a grove of junipers to rest and eat; when we see children in a moment when they are really children; when we know love in our own hearts; or when, like the Japanese poet Basho we hear an old frog land in a quiet pond with a solitary splash – at such times the awakening, the turning inside out of all values, the "newness," the emptiness, and the purity of vision that make themselves evident, provide a glimpse of the cosmic dance.

## PRAYER AS WORSHIP

Submitted by Sally White, OFS

We have been talking about prayer in monthly Tau gatherings, especially contemplation lately. One area we seldom specifically discuss is the prayer of praise.

To all his Franciscan Superiors St. Francis said, "And you shall so announce and preach His **praise** to all peoples that at every hour **praise** and thanks shall always be given to the Almighty God by all the people through the whole earth."

In the book *Day by Day with St. Francis*, Peter A. Giersch provided the following reflection concerning St. Francis' advice to his Franciscan Superiors:

**"There are many types of prayer, but the Bible refers to the prayer of praise more than any other. This is point not to be missed. Whereas other prayer types communicate with God, praise performs an act of worship to God."**

Think about all the kinds of prayers you do including prayers in the Mass. How often do you worship God through prayers of praise compared with other types of prayers you do to communicate with God?

Let us seek ways to worship God with prayers of praise more often in our daily lives.

## EXCERPT FROM PADRE PIO'S SPIRITUAL DIRECTION FOR EVERY DAY

Reflection for August 14

Do not be afraid if you feel nothing during your meditation, prayer, and other devout practices, or if you feel yourself still tied to earthly things, or if you still experience the conflict between the old man and the new man, or if you see yourself still beset by weakness. Since you are not choosing any of this, you are not culpable. In fact, all of that is a source of merit for you.

These are the trials of a soul that God loves. He wants to test that soul when he sees it has enough strength to withstand the battle and to weave a wreath of glory with its own hands.

(To one of the Campanile sisters, January 1919)

### COMING UP IN SEPTEMBER

September is the Month of the Holy Cross\*

- Sep 3 – Doug Fehrer's birthday
- Sep 5 – Tau Monthly Gathering
- Sep 7 – John Ata's birthday
- Sep 8 – Nativity of the Blessed Virgin Mary
- Sep 9 – Day of Prayer for Peace in Our Communities
- Sep 10 – Blessed Martyrs of Japan  
Profession Anniversary for Irene Naveau
- Sep 11 – Feast of Blessed Bonaventure
- Sep 12 – Feast of the Name of Holy Mary
- Sep 14 – Exaltation of the Holy Cross
- Sep 15 – Feast of Our Lady of the Seven Sorrows
- Sep 17 – Feast of the Stigmatization of St. Francis of Assisi  
Tau Profession for Joe Boyle and Valerye Milleson
- Sep 18 – Feast of St. Joseph Cupertino
- Sep 19 – Profession for Beena Job
- Sep 21 – Feast of St. Matthew the Apostle  
Profession Anniversary for Pat B., Cyndy Filan-Kim, Josh Goldberg, Joe M.
- Sep 23 – Feast of St. Pio of Pietrelcina
- Sep 26 – World Day of Migrants and Refugees
- Sep 27 – Memorial of St. Vincent de Paul
- Sep 29 – Feast of St. Michael the Archangel



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

### NEXT TAU FRATERNITY GATHERING

- Date: Sunday, **September 5, 2021**
- Location: TELECONFERENCE VIA MICROSOFT TEAMS – Call-in information will be sent via email.
- Schedule:
- |                   |  |
|-------------------|--|
| 1:30 pm – 1:35 pm | Opening Prayer & Member Prayer Offering: <b>TBD</b>                  |
| 1:35 pm – 2:15 pm | Presentation: <b>Walter Gawlak, OFS</b> - Profession and Holy Orders |
| 2:15 pm – 2:25 pm | Break  |
| 2:25 pm – 3:05 pm | Discussion on Profession   |
| 3:05 pm – 3:15 pm | Break  |
| 3:15 pm – 3:25 pm | Angelus & Liturgy of the Hours                                       |
| 3:25 pm – 3:35 pm | Business Meeting   |

**Attendance Reminder:** While attendance policies were relaxed during the Coronavirus pandemic, we have returned to normal attendance policies.

Please remember to let a member of the Council know in advance if you must be absent for a meeting or other scheduled event.

### INITIAL FORMATION:

Senior Candidates: Chapter 32 in *The Franciscan Journey*

Candidates: Chapter 21 in *The Franciscan Journey*

Inquirers: Chapter 8 in *The Franciscan Journey*

### ON-GOING FORMATION:

While we will pause in our reading of *Clare of Assisi – A Heart Full of Love* to accommodate September's focus on profession, the subject of our next chapter, *Transformation*, should be in the forefront of our minds and hearts.

Let us prepare for our September gathering and profession of Valerye and Joe by reviewing our Commitment to the Gospel Way of Life. Let all of us take stock of our commitment as Secular Franciscans using the questions below. If you are professed, look back over your years since profession. If you are in initial formation, think about how far you have come, and how far you still have to go:

- How have your relationships with people changed?
- What changes have you made in your prayer life?
- What changes have you achieved in regard to serving the poor and growing in a sense of stewardship?
- How have personal changes (as an OFS) affected your family life? Church life? Single/married life? Work life?
- How can the structures of our Secular Franciscan life help you to strengthen your relationship with God and the fraternity?
- What qualities are you developing in order to show a Franciscan spirit in dealing with other people?
- What is the goal of a call to the OFS? How does profession affect society and the larger church?
- How has the formation process (initial and ongoing) helped you in preparing for profession?
- What suggestions do you have to strengthen your fraternity's formation program?
- What are your hopes for ongoing formation for your fraternity?
- At this point, how do you feel about making profession? For those who are recently or long-ago professed, what significance did profession have for you then and now?

In summary, how are you being transformed?

### THE ANGELUS

During Ordinary Time, we will precede the Liturgy of the Hours with the Angelus

V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Spirit.

Hail Mary, full of grace,

The Lord is with Thee.

Blessed art thou among women,

And blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God,

Pray for us sinners,

Now and at the hour of our death. Amen  
V. Behold the handmaid of the Lord.  
R. Be it done unto me according to thy word.  
Hail Mary, etc.  
V. And the Word was made Flesh.  
R. And dwelt among us.  
Hail Mary, etc.  
V. Pray for us, O holy Mother of God.  
R. That we may be made worthy of the promises of Christ.

#### LET US PRAY

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and Cross be brought to the glory of His Resurrection. Through the same Christ Our Lord. Amen.

#### LITURGY OF THE HOURS:

23<sup>rd</sup> Sunday in Ordinary Time:

Hymn: #182 – O God, Our Help In Ages Past, pg 1704 or O Blest Creator of the Light (Divine Office podcast)

Psalms with Antiphons from Psalter, Week III/Evening Prayer II, Pg. 861

Gospel Canticle and Concluding Prayer Pg. 629, 628

Readers: **TBD\*\***

**\*\*Please contact Kimberley Heatherington, OFS if you would like to volunteer to do the following:**

- **Opening Prayer**
- **Liturgy of the Hours Psalm 1**
- **Liturgy of the Hours Psalm 2**
- **Liturgy of the Hours Psalm 3**
- **Liturgy of the Hours Scripture Reading and Responsory.**

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