



Our Lady of the Rosary  
Secular Franciscan Fraternity  
Williamsburg, Virginia

[www.olrsfo.weebly.com](http://www.olrsfo.weebly.com)



2022

My dear sister and brothers in Christ. It is with love I pray for you and your loved ones. I pray you are all well and enjoy the dawn of spring. We are seeing signs of spring as daffodils have pushed up and are in bloom!

I'm continuing my theme from my last writing. In my previous message to you I talked about the importance of journaling. Today I'll introduce you to a method I was introduced to!

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**Spiritual Journal Writing**

The purpose of journal writing is for discovery- not a justification for "my way." It is a source of growth-not for standing still. It helps to clarify our thoughts, wishes, responses and prayers. It is a tool for helping us realize and meet the questions of our lives. It can assist you in seeing possibilities and choices It helps us in finding patterns of our responses and choices - some of which may be automatic in the way we respond.

**General directions in journal writing**

Journal writing is NOT an autobiography. It is ideas, dialog with God, reactions to situations etc. A spiritual journal is for you alone! If you have the expectation that someone will see the contents of your journal, your writing will change to meet another's expectations. It is for your eyes only! Good journal writing is a dialog with God. That means it can be prayer at times but many times, we tell God our inmost secrets and then wait to listen. We must be brutally honest in our writings. There is no one to impress. God knows all and loves us furiously. We just have to sometimes peel off our layers of defense and trust in Him. Review and re-read your entries periodically to find commonalities and to look at yourself dispassionately when you are not in that moment, crisis, or emotionally involved. If journaling about scripture or another occurrence in your life, identify the "hot button" issue or what triggers a response from you and bring that to prayer and your journal. Try to find out, the "why" you react the way you do, what its meaning for you and how you respond. Share with your Spiritual Advisor/Director the issues that you find difficult in your journal.

**What you need:**

An empty notebook or journal. Find something without pictures, quotes etc. to distract you. The plainer the better. Keep the notebook securely so that no one but you has access to you.

*Continue on next page*

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**Important Dates:**

- 3/6 Ani Kelly – Birthday
- 3/14 Karen Coulson – Birthday
- 3/20 Fraternity Meeting 1:00pm**
- 3/22 Sandra Link – Birthday

**Live A Life Worthy of Your Call**

Secular Franciscan Order – USA  
National Theme - 2021



A pen, a quiet place for quiet time when you are fresh and not tired. A bible or spiritual classic a safe place to keep your journal since it is "for your eyes only."

**Process: Pray, Write, Read, Reflect**

In quiet/collect yourself to be open to hear God's responses to you.

Begin with a prayer (I suggest Francis' Prayer before the Crucifix prayed slowly and quietly followed by your own request to the Holy Spirit to guide you.)

Then just write. Write what troubles you, what excites you, what surprises you, your thoughts. Share with God. Don't worry about grammar, spelling, or handwriting. This is between you and God. Reflect back to older writings periodically. Bring to prayer.

Start with a weekly commitment and later move toward daily journaling!

Author unknown

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I pray you find journaling useful in your spiritual practice!

Please remember we are meeting in person again and will continue Zooming our meetings. It was a blessing to be in community at our last fraternity meeting. So good to see everyone's faces again and to enjoy fellowship time. Please consider joining our fraternity in person next month.

We begin this new year with the hope of returning to some normalcy. The Covid numbers are dropping. Mask requirements and mandates are dropping. Let us pray that we continue to see these numbers falling.

The season of Lent begins on Ash Wednesday March 2. This is a time to recommit ourselves to prayer and to self sacrifice. Giving something up for Lent can be as simple as giving up your favorite snack or offering up something that takes away from your time with Jesus. Something that takes you away from your relationship with Him. In my case it could be the act of turning off the TV or device. Instead, I could read a spiritual book, say a rosary, or journal. I could attend daily Mass, Confession, and Eucharist Adoration. Begin a new practice like Centering Prayer, volunteer at a homeless shelter, or reach out to an elderly neighbor. Reach out to your brothers and sisters in the fraternity by calling and writing cards. Prayerfully consider your options.

I pray all of you will be able to attend the next meeting on March 20<sup>th</sup> at 12:30. I will not be in attendance as I will be visiting grandchildren in Wichita, Ks. I'll see you at our April meeting.

God bless each of you as we begin to prepare for holy week. Keep Christ at the center of your life!

Pax et Bonum!

Rick Churray

## Upcoming Events



**On March 9, 2022 at 10 am Donna Kendall** will be giving a talk about Saint Catherine of Bologna for the series "**An Hour with the Saints**" at Saint Bede Catholic Church in Williamsburg. Saint Catherine of Bologna was a 15th century nun who went through her formation as a Franciscan then professed as a Poor Clare. She was an artist, writer, and poet. Her most notable work is *The Seven Spiritual Weapons*, and most famous painting is that of Saint Ursula and her Maidens. She is the patron saint of artists, liberal arts, against temptations, and the city of Bologna, Italy. Consider joining us to learn much more about this wonderful saint. Register online at [bedeva.org](http://bedeva.org) in Adult Faith Formation programs or call Saint Bede and ask for Janet Hassan.



## Our Secular Franciscan Lenten Retreat is scheduled for April 09, 2022

This year our presenter will be Fr. Gregory Kandt.  
He is the pastor of the Church of St. Therese in Gloucester Virginia.  
He has graciously offered to host the retreat at his parish.

**The Church of St. Therese 6262 Main St. Gloucester, VA 23061**

Please consider carpooling. Please consider inviting a friend.

The retreat schedule is as follows:

8:45 Gathering

9:00 Mass

10:00 Conference

10:30 Private reflection

10:45 Conference

11:15 Private reflection

11:30 Fellowship

12:00 Depart



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### Apostate Information



Paul Reardon and Rick Churray continue to work with Hands Across Mathews. This past month they helped feed approximately 240 families.



Rick and Barbara Churray delivered for Meals on Wheels. They work two different routes twice a month.



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If you wish to mail your monthly fraternity donation please send your check to treasurer, Barbara Massey, 862 Ventnor Drive, Newport News, VA 23608-8927. **Please make checks payable to SFO. Thank you!**



# Prayer Spaces



Terry Carlino's prayer space



Rick Churray's prayer space



Karen Coulson's prayer space

During our last Fraternity meeting Rick Churray, vice minister, asked us to submit pictures of our prayer spaces. Pictured above are a few submissions.

# March Formation

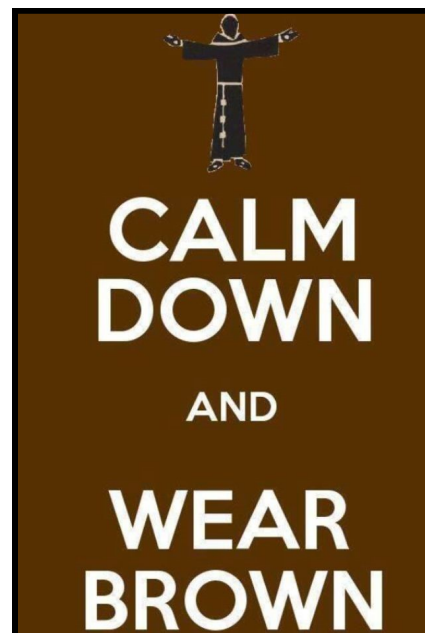


We are returning to our study of Fratelli Tutti this month. Please read chapter 5 in preparation for our discussion.

# Newsletter Coordinator Needed!



Karen Coulson will be stepping down from preparing the newsletter for the fraternity as of May 1st. We need someone to step up to create the monthly newsletter. Karen will prepare the next two newsletters but after the May newsletter is sent someone will need to take over. If you are interested in this fraternity position please contact Karen. Thank you in advance for considering.



## **Catholic Social Teaching and Immigration**

Catholic social teaching is a gift in the body of knowledge that is Catholicism. It guides us and helps us apply Scripture directly to the actions and decisions we undertake as we seek to live faithful lives as Catholic Christians.

The belief is commonly held that Catholic social teaching started with Vatican II. It actually began with the teachings of Christ, though it was not labeled as such. Saints Augustine and Thomas Aquinas made contributions as well from their writings about peace and just war theory, and St. Bonaventure also planted seeds. Many recognize Pope Leo XIII's "Rerum Novarum", an encyclical concerning the treatment of workers. Catholic social teaching became more developed with time, when the Vatican II documents and from and including Pope John XXIII.

Following is a review of the seven themes or principles of Catholic social teaching, as set forth by the United States Conference of Catholic Bishops, and followed by text describing the relationship between immigration and Catholic social teaching.

### **The Seven Themes of Catholic Social Teaching**

#### **1. Life and Dignity of the Human Person**

The Catholic Church asserts that human life is sacred, and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and [resolve them by peaceful means](#). We believe that every person is precious, that people are more important than things, and that the measure

of every institution is whether it threatens or enhances the life and dignity of the human person.

## **2. Call to Family, Community, and Participation**

The person is not only sacred but also social. How we organize our society in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

## **3. Rights and Responsibilities**

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected, and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society.

## **4. Option for the Poor and Vulnerable**

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.

## 5. The Dignity of Work and the Rights of Workers

The economy exists to serve workers, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

## 6. Solidarity

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

## 7. Care for God's Creation

We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

Now, let's look at each of these seven themes and examine how each applies to and connects with Catholic social teaching:



## **1. Immigration and Life and Dignity of the Human Person**

Catholic social teaching calls us to honor and affirm the life and dignity of every human person; not just of certain groups and not for a particular few; but for EVERYONE. This includes immigrants.

Honoring and respecting the life and dignity of each person applies to any sphere of our daily lives. How welcoming are we to immigrants? Do we provide for them as if they were our family or someone within our circle? Do we pray for them? Do we pray for their well-being? How do we speak about them? How do we support causes that help immigrants directly? Do we advocate for programs and policies that would provide for them a more secure and inclusive place in our country? Do we advocate for the inclusion and safe-keeping of immigrants? Do we give them decent and affordable housing? As employees, do we provide for them at least the basic minimum wage, and much better, a living wage? Do we include them in insurance plans and in governmental and private programs that provide food, clothing, medical care and jobs?

## **2. Immigration and the Call to Family, Community and Participation**

As marriage and family are the most basic building blocks of our communities and culture, we must, to honor this theme, conduct our interaction and business with immigrants that honors their families and communities, as these communities will give and take and re-form elements of each culture and community as adjustment takes place. We must together build programs and services and policies that protect and strengthen all families and do not separate them, therefore undermining them and devaluing their power and place in the community. Working

together helps peoples to know and understand each other better, and would be helpful in building communities and policies that care also for the poor and vulnerable among us. We must also give immigrants a place in the voting booth.

### **3. Rights and Responsibilities**

As this theme teaches us that all human rights are to be acknowledged for everyone and protected, we must take special care that the rights of immigrants are protected. As immigrants, they are unfortunately at a greater disadvantage and are decisions are often made without protecting their rights. When rights are violated, we must set up ways for immigrants to respond to this loss of rights by taking appropriate legal and civil action. And we must make these services accessible, locating them where immigrants are located and offering them in the preferred language of immigrants so that what is happening and what options for resolution are clear.

### **4. The Preferential Option for the Poor and Vulnerable**

This theme teaches us that a good way to measure how a society is doing is to assess how their poor and vulnerable inhabitants are faring. We are instructed to put the needs of the poor and vulnerable first. This means making sure that the poor and vulnerable have a pathway to all needed services before pathways of the privileged are provided for. This means assuring that all immigrants are treated respectfully, with care, with dignity and in their preferred language. This means that necessary information is provided in the preferred language and in a variety of media formats so that there will be more opportunities to reach the people needing the information, the goods or the services.

## **5. Immigration and the Dignity of Work and the Rights of Workers**

This principle calls us to implement policies and programs sensitive to the care and dignity of all workers; not just some, but all. The United States has had a long history of mistreating seasonal farm laborers and other similar workers. Migrants are often steered to these jobs because well, nobody else will take them and its physically difficult work. Workers are underpaid and they often work in extremely hot or rainy weather for a long time, so they may fall ill and miss work, strapping them even more because of lost wages. And since they don't have insurance, medical care so they can get back to work sooner is almost out of the question, unless there is a free medical clinic in the area. The wages of these workers need to be brought up to standard, and there are programs and policies needed to protect them from being overworked, or from working in substandard conditions. Protections from child labor need to be in place, and their children must be able to receive a free and appropriate education.

## **6. Solidarity**

This principle calls us to remember and to behave in ways that reflect the understanding that all humanity is one family. It is important that our laws, programs and behaviors are not racist or discriminatory. The core of this principle is the preservation of justice and peace. For whatever injures one part of the body injures the entirety of the body. Whatever is unfair to one part of the body is unfair to the entire body.

This means no separating of families at the border, no overcrowding, denying of due process as immigrants seek to obtain citizenship. This does mean hospitality and welcome are extended to immigrants, as well as assistance through the citizenship process. It does mean providing services

to help people who do not have family or friends here to find a sponsor and/or a place to live.

## **7. Care for Creation**

All of humanity shares this wonderful earth, which God has given to us to enjoy and from which to receive physical and spiritual nourishment. Over the centuries, sometimes because of ignorance but mostly because of greed and in the name of progress, we have been poor stewards of our planet. Now we are paying the price. We are experiencing global warming, the glaciers are melting, weather patterns are changing and shifting, resources for water are drying up. And persons are being driven from their lands due to loss of water resources, and/or global shifting that is killing wildlife and crops, thus killing livelihoods for these families. We will likely see other and larger population shifts if things don't change. In addition to reducing our carbon footprint, we also must be sensitive to the resettlement needs of people moving for environmental reasons. Our failure to do so promulgates environmental injustice and creates more poverty.

Many of the peoples moving now are poor because they have lost everything. Laws, policies and programs to support their resettlement would be a logical place to start. If we can stop the cycle of abuse that has plagued our earth, we can stop the need to re-locate large populations from affected countries.

## **For Your Fraternity**

Here are some questions for your considerations with some actions to consider:

- How have lives of immigrants been disrespected in this country? Do you see similar patterns that developed when earlier immigrants came to our country, your grandparents or great-grandparents, for instance? What could you do to help reverse this cycle? Be creative; think locally, nationally and internationally. For what changes could you advocate, and how would you organize it?
- Many of us have seen heart-breaking images of children who have been separated from their parents and/or siblings at the border? What could you do to help these families? Will you help materially or with advocacy efforts, or both? Material help is always needed, as church groups are doing a large part to welcome people here and to assisting them to their next destination. Advocacy helps change laws and policies and creates or banishes programs. Consider what level(s) of government you should contact. How will you follow up that contact?
- How can you learn about groups in your state that are helping to resettle refugees or are settling migrants? Is there a group(s) with whom you would like to collaborate? How can you make that happen?
- What factors and practices could be changed that would increase the likelihood that people could hang on to their farms and homes, preventing them from needing to migrate?