

I MINA'TRENTAI OCHO NA LIHESLATURAN GUÅHAN
RESOLUTIONS

Resolution No.	Sponsor	Title	Date Intro	Date of Presentation	Date Adopted	Date Referred	Referred to	PUBLIC HEARING DATE	DATE AUTHORS REPORT FILED	NOTES
71-38 (COR)	Therese M. Terlaje Shelly V. Calvo Sabina Flores Perez Chris Barnett Telo T. Taitague Tina Rose Muña Barnes William A. Parkinson Joe S. San Agustin V. Anthony Ada Frank F. Blas, Jr. Vincent A.V. Borja Christopher M. Dueñas Eulogio Shawn Gumataotao Jesse A. Lujan Sabrina Salas Matanane	Relative to posthumously recognizing the late Suruhána †Frances Cabrera Meno for her expertise in herbal knowledge and for perpetuating CHamoru healing traditions; and expressing condolences to her family on her passing, on behalf of the people of Guam.	7/8/25 2:33 p.m.	7/16/25 9:00 a.m. 2/2/26	7/23/25 3:31 p.m.					

Resolution No. 71-38 (COR)

Introduced by:

Therese M. Terlaje
Shelly V. Calvo
Sabina Flores Perez
Chris Barnett
Telo T. Taitague
Tina Rose Muña-Barnes
William A. Parkinson
Joe S. San Agustin
V. Anthony Ada
Frank F. Blas, Jr.
Vincent A.V. Borja
Christopher M. Dueñas
Eulogio Shawn Gumataotao
Jesse A. Lujan
Sabrina Salas Matanane



Relative to posthumously recognizing the late *Suruhåna* †Frances Cabrera Meno for her expertise in herbal knowledge and for perpetuating *CHamoru* healing traditions; and expressing condolences to her family on her passing, on behalf of the people of Guam.

BE IT RESOLVED BY THE COMMITTEE ON RULES OF I MINA'TRENTAI OCHO NA LIHESLATURAN GUÅHAN:

WHEREAS, traditional healing practices in Guam have been passed down through generations of *CHamoru* families, rooted in ancestral knowledge that spans thousands of years, and preserved through the cultural wisdom and spiritual strength of *Suruhånas*, *Suruhånus*, or *Yo'ante*; herbal and spiritual healers who serve as essential stewards of health and cultural continuity in the *CHamoru* community; and

WHEREAS, *Saina* †Frances Cabrera Meno, fondly known as "Auntie Frances," *Familian* "Tian" of Chalan Pago was known and respected throughout Guam as a dedicated *Suruhåna*, she spent her life in service to others using native plants, the laying of hands, prayer, and spiritual guidance to offer care and healing to those who suffered from physical ailments, spiritual afflictions, and conditions beyond the scope of Western medicine; and

WHEREAS, in her early adulthood, Auntie Frances lived abroad in Hawai'i, Washington, Louisiana, North Carolina, South Carolina, and Virginia as a devoted U.S. Army wife and mother to her only daughter, Rit A. Meno. Upon returning to Guam in 1987 following the passing of her grandmother, Rufina Muña Charfauros, she began to actively practice traditional healing, initially in assistance to her mother, Maria Arnola Villagomez, and later independently, confidently preparing *dmot* for *jamagu'on*, treating congestion, mouth sores, and *detnot ma'ipe*, and providing comfort and deeper healing, or *siffe*, to those in need. Through this intimate apprenticeship, she developed a deep respect and knowledge of nature and the healing it could provide when accompanied by intentional love and prayer; and

WHEREAS, through continued years of practice and immersion in Guam, Saipan, and Tinian, Auntie Frances deepened her knowledge in the healing arts. After her mother suffered a stroke in 2012, she became her primary caregiver until her passing in March 2015. Auntie Frances continued to provide healing daily and, with generosity and foresight, began sharing her expertise with the *Haja* Foundation to help establish a *Yo'ante* apprenticeship program, ensuring the continuity of these sacred traditions; and

WHEREAS, Auntie Frances was known not only for her gentle touch and herbal remedies, but also for her deep spiritual discernment, often working to treat ailments believed to be caused by *lutaomo'na*, or ancestral spirits, that presented as fevers, bruises, bite marks, or unseen disturbances, a sacred responsibility she carried with humility and reverence; and

WHEREAS, she understood the power of both traditional and modern medicine and worked to complement, not replace, the care provided by doctors. She often ensured her clients had sought medical attention before beginning her treatment, and asked her patients if they believed they could be healed, always emphasizing that she herself was not the healer, but merely a vessel for divine healing; and

WHEREAS, she was unwavering in her belief that healing could not occur without the full and willing consent of the individual, emphasizing the importance of trust, openness, and mutual respect in the process of spiritual and physical restoration; and

WHEREAS, in a time when such healing practices are often misunderstood, stigmatized, or feared, Auntie Frances stood as a humble educator and guardian of *CHamoru* tradition. She offered her gifts not for recognition or profit, but as an act of love and service, perpetuating ancient knowledge and nurturing a renewed appreciation for *CHamoru* healing practices rooted in respect, energy, and spiritual interconnectedness; and

WHEREAS, despite the often demanding and unpredictable nature of her calling, Auntie Frances answered the needs of others at all hours with a profound sense of duty and sacrifice, often putting the care of her community before her personal comfort or family time, reflecting her deep commitment to service; and

WHEREAS, Auntie Frances upheld the longstanding tradition that true healing must be offered without expectation of payment, believing that to ask for compensation would violate the sacred principles of service, humility, and trust that guide *CHamoru* healing practices. She often reminded others that "you don't ask for anything, it has to come with their own decision of what they want to give," and she credited her mother's teaching: "Never charge anybody or ask for anything, accept what is given with gratitude, or pass it on to someone in need"; and

WHEREAS, while this practice of selfless giving reflects the spiritual and cultural integrity of traditional healing, Auntie Frances also recognized the challenges it presents to younger generations seeking to learn the practice amid modern economic pressures, cautioning that true healers must commit with sincerity and not for profit; and

WHEREAS, Auntie Frances's work extended beyond the treatment of physical ailments to the preservation and protection of *CHamoru* identity, serving not only as a healer of people but as a healer of culture. Her selflessness, spiritual discipline, and deep knowledge of the natural world stood as a quiet act of resistance to cultural homogenization, reaffirming the importance of *CHamoru* ways of knowing in an increasingly modernized and Westernized world; and

WHEREAS, she believed in the urgent need to preserve and pass on traditional healing knowledge, recognizing it as a "dying art" with invaluable relevance to contemporary life. Auntie Frances encouraged others to recognize the value of indigenous medicine, often found in the form of humble backyard plants, as both an accessible alternative to Western medicine and a powerful expression of self-reliance and cultural resilience, particularly for those without financial means or health insurance; and

WHEREAS, through her work and legacy, Auntie Frances ensured that future generations of *CHamorians* would not forget the sacred relationship between land, spirit, and community, a legacy that continues to inspire young apprentices, families, and cultural practitioners who seek to honor and restore these traditions; now therefore, be it

RESOLVED, that the Committee on Rules of I Mina'trentai Ocho Na Liheslaturan Guåhan does hereby, on behalf of the people of Guam, posthumously recognize the late *Suruhåna* †Frances Cabrera Meno for her expertise in herbal knowledge and for perpetuating *CHamoru* healing traditions; and expressing condolences to her family on her passing, on behalf of the people of Guam; and be it further

RESOLVED, that the Speaker and the Chairperson of the Committee on Rules certify, and the Legislative Secretary attest to, the adoption hereof, and that copies of the same be thereafter transmitted to the family of the late *Suruhåna* †Frances Cabrera Meno; and to the Honorable Lourdes A. Leon Guerrero, *I Maga'hagan Guåhan*.

DULY AND REGULARLY ADOPTED BY THE COMMITTEE ON RULES OF I MINA'TRENTAI OCHO NA LIHESLATURAN GUÅHAN ON THE 23RD DAY OF JULY 2025.

Frank F. Blas, Jr.
Speaker

V. Anthony Ada
Chairperson, Committee on Rules

Sabrina Salas Matanane
Legislative Secretary



I MINA'TRENTAI OCHO NA LIHESLATURAN GUÅHAN
2025 (FIRST) Regular Session

Resolution No. 71-38 (COR)

Introduced by:

Therese M. Terlaje
Shelly V. Calvo
Sabina Flores Perez
Chris Barnett
Telo T. Taitague
Tina Rose Muña-Barnes
William A. Parkinson
Joe S. San Agustin
V. Anthony Ada
Frank F. Blas, Jr.
Vincent A.V. Borja
Christopher M. Dueñas
Eulogio Shawn Gumataotao
Jesse A. Lujan
Sabrina Salas Matanane

Relative to posthumously recognizing the late *Suruhåna* †Frances Cabrera Meno for her expertise in herbal knowledge and for perpetuating *CHamoru* healing traditions; and expressing condolences to her family on her passing, on behalf of the people of Guam.

1 **BE IT RESOLVED BY THE COMMITTEE ON RULES OF *I***
2 ***MINA'TRENTAI OCHO NA LIHESLATURAN GUÅHAN*:**

3 **WHEREAS**, traditional healing practices in Guam have been passed down
4 through generations of *CHamoru* families, rooted in ancestral knowledge that spans
5 thousands of years, and preserved through the cultural wisdom and spiritual strength of

1 *Suruhånas, Suruhånus, or Yo'amte*; herbal and spiritual healers who serve as essential
2 stewards of health and cultural continuity in the *CHamoru* community; and

3 **WHEREAS**, *Saina* †Frances Cabrera Meno, fondly known as “Auntie Frances,”
4 *Familian “Tian”* of Chalan Pago was known and respected throughout Guam as a
5 dedicated *Suruhåna*, she spent her life in service to others using native plants, the laying
6 of hands, prayer, and spiritual guidance to offer care and healing to those who suffered
7 from physical ailments, spiritual afflictions, and conditions beyond the scope of
8 Western medicine; and

9 **WHEREAS**, in her early adulthood, Auntie Frances lived abroad in Hawai‘i,
10 Washington, Louisiana, North Carolina, South Carolina, and Virginia as a devoted U.S.
11 Army wife and mother to her only daughter, Rit A. Meno. Upon returning to Guam in
12 1987 following the passing of her grandmother, Rufina Muña Charfauros, she began to
13 actively practice traditional healing, initially in assistance to her mother, Maria Arriola
14 Villagomez, and later independently, confidently preparing *åmot* for *famagu'on*,
15 treating congestion, mouth sores, and *chetnot maipe*, and providing comfort and deeper
16 healing, or *såffe*, to those in need. Through this intimate apprenticeship, she developed
17 a deep respect and knowledge of nature and the healing it could provide when
18 accompanied by intentional love and prayer; and

19 **WHEREAS**, through continued years of practice and immersion in Guam,
20 Saipan, and Tinian, Auntie Frances deepened her knowledge in the healing arts. After
21 her mother suffered a stroke in 2012, she became her primary caregiver until her passing
22 in March 2015. Auntie Frances continued to provide healing daily and, with generosity
23 and foresight, began sharing her expertise with the *Håya* Foundation to help establish a
24 *Yo'amte* apprenticeship program, ensuring the continuity of these sacred traditions; and

25 **WHEREAS**, Auntie Frances was known not only for her gentle touch and herbal
26 remedies, but also for her deep spiritual discernment, often working to treat ailments

1 believed to be caused by *taotaomo'na*, or ancestral spirits, that presented as fevers,
2 bruises, bite marks, or unseen disturbances, a sacred responsibility she carried with
3 humility and reverence; and

4 **WHEREAS**, she understood the power of both traditional and modern medicine
5 and worked to complement, not replace, the care provided by doctors. She often ensured
6 her clients had sought medical attention before beginning her treatment, and asked her
7 patients if they believed they could be healed, always emphasizing that she herself was
8 not the healer, but merely a vessel for divine healing; and

9 **WHEREAS**, she was unwavering in her belief that healing could not occur
10 without the full and willing consent of the individual, emphasizing the importance of
11 trust, openness, and mutual respect in the process of spiritual and physical restoration;
12 and

13 **WHEREAS**, in a time when such healing practices are often misunderstood,
14 stigmatized, or feared, Auntie Frances stood as a humble educator and guardian of
15 *CHamoru* tradition. She offered her gifts not for recognition or profit, but as an act of
16 love and service, perpetuating ancient knowledge and nurturing a renewed appreciation
17 for *CHamoru* healing practices rooted in respect, energy, and spiritual
18 interconnectedness; and

19 **WHEREAS**, despite the often demanding and unpredictable nature of her
20 calling, Auntie Frances answered the needs of others at all hours with a profound sense
21 of duty and sacrifice, often putting the care of her community before her personal
22 comfort or family time, reflecting her deep commitment to service; and

23 **WHEREAS**, Auntie Frances upheld the longstanding tradition that true healing
24 must be offered without expectation of payment, believing that to ask for compensation
25 would violate the sacred principles of service, humility, and trust that guide *CHamoru*
26 healing practices. She often reminded others that “*you don’t ask for anything, it has to*

1 *come with their own decision of what they want to give,”* and she credited her mother’s
2 teaching: *“Never charge anybody or ask for anything, accept what is given with*
3 *gratitude, or pass it on to someone in need”*; and

4 **WHEREAS**, while this practice of selfless giving reflects the spiritual and
5 cultural integrity of traditional healing, Auntie Frances also recognized the challenges
6 it presents to younger generations seeking to learn the practice amid modern economic
7 pressures, cautioning that true healers must commit with sincerity and not for profit;
8 and

9 **WHEREAS**, Auntie Frances’s work extended beyond the treatment of physical
10 ailments to the preservation and protection of *CHamoru* identity, serving not only as a
11 healer of people but as a healer of culture. Her selflessness, spiritual discipline, and deep
12 knowledge of the natural world stood as a quiet act of resistance to cultural
13 homogenization, reaffirming the importance of *CHamoru* ways of knowing in an
14 increasingly modernized and Westernized world; and

15 **WHEREAS**, she believed in the urgent need to preserve and pass on traditional
16 healing knowledge, recognizing it as a “dying art” with invaluable relevance to
17 contemporary life. Auntie Frances encouraged others to recognize the value of
18 indigenous medicine, often found in the form of humble backyard plants, as both an
19 accessible alternative to Western medicine and a powerful expression of self-reliance
20 and cultural resilience, particularly for those without financial means or health
21 insurance; and

22 **WHEREAS**, through her work and legacy, Auntie Frances ensured that future
23 generations of *CHamorus* would not forget the sacred relationship between land, spirit,
24 and community, a legacy that continues to inspire young apprentices, families, and
25 cultural practitioners who seek to honor and restore these traditions; now therefore, be
26 it

1 **RESOLVED**, that the Committee on Rules of *I Mina'trentai Ocho Na*
2 *Liheslaturan Guåhan* does hereby, on behalf of the people of Guam, posthumously
3 recognize the late *Suruhåna* †Frances Cabrera Meno for her expertise in herbal
4 knowledge and for perpetuating *CHamoru* healing traditions; and expressing
5 condolences to her family on her passing, on behalf of the people of Guam; and be it
6 further

7 **RESOLVED**, that the Speaker and the Chairperson of the Committee on Rules
8 certify, and the Legislative Secretary attest to, the adoption hereof, and that copies of
9 the same be thereafter transmitted to the family of the late *Suruhåna* †Frances Cabrera
10 Meno; and to the Honorable Lourdes A. Leon Guerrero, *I Maga'hågan Guåhan*.

**DULY AND REGULARLY ADOPTED BY THE COMMITTEE ON RULES OF
I MINA'TRENTAI OCHO NA LIHESLATURAN GUÅHAN ON THE 23RD DAY
OF JULY 2025.**



Frank F. Blas, Jr.
Speaker



V. Anthony Ada
Chairperson, Committee on Rules



Sabrina Salas Matanane
Legislative Secretary



COMMITTEE ON RULES

VICE SPEAKER V. ANTHONY ADA, CHAIRPERSON

I Mina'trentai Ocho Na Liheslaturan Guåhan

38th Guam Legislature

COMMITTEE VOTE SHEET

Resolution No. 71-38 (COR) – Therese M. Terlaje, Shelly V. Calvo, Sabina Flores Perez, Chris Barnett, Telo T. Taitague, Tina Rose Muña Barnes, William A. Parkinson, Joe S. San Agustin, V. Anthony Ada, Frank F. Blas, Jr., Vincent A.V. Borja, Christopher M. Dueñas, Eulogio Shawn Gumataotao, Jesse A. Lujan, Sabrina Salas Matanane – “Relative to posthumously recognizing the late *Suruhåna* †Frances Cabrera Meno for her expertise in herbal knowledge and for perpetuating CHamoru healing traditions; and expressing condolences to her family on her passing, on behalf of the people of Guam.”

	INITIAL	DATE	TO ADOPT	TO NOT ADOPT	TO ABSTAIN
Vice Speaker V. Anthony Ada Chairperson	E-Vote	7/22/25	X		
Senator Christopher M. Dueñas Vice Chairperson	E-Vote	7/23/25	X		
Speaker Frank F. Blas, Jr. Member	E-Vote	7/22/25	X		
Legislative Secretary Sabrina Salas Matanane Member	E-Vote	7/22/25	X		
Senator Vincent A.V. Borja Member	E-Vote	7/22/25	X		
Senator Shelly V. Calvo Member	E-Vote	7/23/25	X		
Senator Eulogio Shawn Gumataotao Member	E-Vote	7/22/25	X		
Senator Jesse A. Lujan Member	E-Vote	7/22/25	X		
Senator Telo T. Taitague Member	E-Vote	7/22/25	X		
Senator Tina Rose Muña Barnes Minority Member					
Senator Joe S. San Agustin Minority Member	E-Vote	7/22/25	X		
For Sponsor's Office Use Only					
Sponsor Signature: <i>Therese M. Terlaje</i>					
Staff Contact Person: MARIE CRUZ					
For COR/Clerk's Office Use Only					
<u>10</u> Certified _____ Returned _____					
Name: Jennalyn-Rose Aflague					
Date: 7/23/25 3:31 p.m.					
Notes:					



SENATOR THERESE M. TERLAJE

I Mina'trentai Ocho na Liheslaturan Guåhan | 38th Guam Legislature

January 29, 2026

MEMORANDUM

To: All Senators, Stakeholders

From: Senator Therese M. Terlaje *TMT*

Subject: **Notice of Presentation - Resolution No. 71-38 (COR)**

Buenas yan Håfa Adai!

At the request of the family, **Resolution No. 71-38 (COR)** – Therese M. Terlaje, Shelly V. Calvo, Sabina Flores Perez, Chris Barnett, Telo T. Taitague, Tina Rose Muña Barnes, William A. Parkinson, Joe S. San Agustin, V. Anthony Ada, Frank F. Blas, Jr., Vincent A.V. Borja, Christopher M. Dueñas, Eulogio Shawn Gumataotao, Jesse A. Lujan, Sabrina Salas Matanane – **“Relative to posthumously recognizing the late *Suruhåna* †Frances Cabrera Meno for her expertise in herbal knowledge and for perpetuating *CHamoru* healing traditions; and expressing condolences to her family on her passing, on behalf of the people of Guam,”** will be mailed on Monday, February 2, 2026.

Si Yu'os Ma'åse'!