

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
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 <i>Suruhána</i> †Frances Cabrera Meno for her generosity and expertise in herbal knowledge and for perpetuating CHamoru healing traditions; and, on behalf of <i>I Mina'trentai Ocho na Liheslaturan Guåhan</i> and the people of Guam extend heartfelt condolences to her family.	7/8/25 2:33 p.m.	7/16/25 9:00 a.m.					

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

Resolution No. 71-38 (COR)

Introduced by:

Therese M. Terlaje *TMT*
 Shelly V. Calvo *Shelly*
 Sabina F. Perez *SFP*
 Chris Barnett *CB*
 Telo T. Taitague *Telo*
 Tina Rose Muña Barnes *Tina*
 William A. Parkinson *WAP*
 Joe S. San Agustin *JS*
 V. Anthony Ada *VA*
 Frank F. Blas, Jr. *FB*
 Vincent A.V. Borja *VAB*
 Christopher M. Dueñas *CD*
 Eulogio Shawn Gumataotao *ESG*
 Jesse A. Lujan *JAL*
Sabrina Salas Matanane *Smart*

Relative to posthumously recognizing the late *Suruhåna* †Frances Cabrera Meno for her generosity and expertise in herbal knowledge and for perpetuating CHamoru healing traditions; and, on behalf of *I Mina'trentai Ocho na Liheslaturan Guåhan* and the people of Guam extend heartfelt condolences to her family.

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 *Suruhânas, Suruhânus, 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 *Suruhâna*, 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, and Louisiana as a devoted U.S. Army wife and mother to her only
11 daughter, Rita. Upon returning to Guam in 1987 following the passing of her
12 grandmother, Rufina Muña Charfauros, she began to actively practice traditional
13 healing, initially in assistance to her mother, Maria Arriola Villagomez, and later
14 independently, confidently preparing *âmot* for *famagu'on*, treating congestion, mouth
15 sores, and *chetnot maipe*, and providing comfort and deeper healing, or *sâffe*, to those
16 in need. Through this intimate apprenticeship, she developed a deep respect and
17 knowledge of nature and the healing it could provide when accompanied by intentional
18 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 *Hâya* 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
27 believed to be caused by *taotaomo'na*, or ancestral spirits, that presented as fevers,

1 bruises, bite marks, or unseen disturbances, a sacred responsibility she carried with
2 humility and reverence; and

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

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

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

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

22 **WHEREAS**, Auntie Frances upheld the longstanding tradition that true healing
23 must be offered without expectation of payment, believing that to ask for compensation
24 would violate the sacred principles of service, humility, and trust that guide *CHamoru*
25 healing practices. She often reminded others that “*you don’t ask for anything, it has to*
26 *come with their own decision of what they want to give,*” and she credited her mother’s

1 teaching: “*Never charge anybody or ask for anything, accept what is given with*
2 *gratitude, or pass it on to someone in need*”; and

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

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

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

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

26 **RESOLVED**, that the Committee on Rules of *I Mina'trentai Ocho Na*
27 *Liheslaturan Guåhan* does hereby, on behalf of the people of Guam, posthumously

1 recognize the late *Suruhåna* †Frances Cabrera Meno for her generosity and expertise in
2 herbal knowledge and for perpetuating *CHamoru* healing traditions; and, on behalf of *I*
3 *Mina'trentai Ocho na Liheslaturan Guåhan* and the people of Guam extend heartfelt
4 condolences to her family; and be it further

5 **RESOLVED**, that the Speaker and the Chairperson of the Committee on Rules
6 certify, and the Legislative Secretary attest to, the adoption hereof, and that copies of
7 the same be thereafter transmitted to the family of the late *Suruhåna* †Frances Cabrera
8 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 DAY
OF JULY 2025.**

FRANK F. BLAS, JR.
Speaker

V. ANTHONY ADA
Chairperson, Committee on Rules

SABRINA SALAS MATANANE
Legislative Secretary