

## HELLO DEAR BROTHERS AND SISTERS IN ST. FRANCIS,

I am delighted to be able to place in your hands this 40<sup>TH</sup> issue of *The Troubadour*. This issue marks 10 years of communications published by Our Lady of the Angels Region!

The response from you over the years, dear readers, has been gratifying. A great many letters, emails and phone calls come to me as your Editor. Many of you have shared personal and heart-stirring stories, some have reached out for assistance with a particular problem, and many of you have told me of being inspired by the examples of the work being done by our brothers and sisters.

Giving freely of our time and talents as we are able, individually or collectively as a Fraternity, we have each been inspired to follow Christ in the footsteps of St. Francis, and we each have something special to share with others. But don't just take my word for it, let me show you what I mean.

Most recently, "Debbie" wrote, "it is through the help of others that we stay true on our Franciscan journey." From your communications, *The Troubadour* has been one source where we have helped inspire one another on our Franciscan journey in thought, word, and deed.

"Clare" wrote me that our newsletter, "...has so many wonderful articles, that it will enrich the prayer life of not only the members of the fraternity, but of many other people as well." We heard from "Elizabeth" who stated that, "...there is something for everyone," and Val shared, "...it's chock full of great things, as usual!" ... and these comments are but a few examples of the many I have received throughout the years. So kudos to everyone. It's your work and example which has reached out and inspired others.

I continue to invite each of you to send submissions detailing the works that you or your fraternity are involved in—let's get to know one another, so when we gather at Regional events, we are not strangers to one another. And let's not keep our Secular Franciscan Order a well-kept secret any longer. Share your plans and upcoming events. Write that prayer, poem, short story or article that expresses the Franciscan feelings and love that is inside you. Articles educate and enlighten, they also give us hope and strength in difficult situations. In cases where it may be time sensitive for printing in the newsletter, remember we also have a Yahoo Group and Regional website where it might be posted.

May God bless and inspire each and every one of us to share our dearest treasure—our faith and love in Jesus Christ. St. Francis wrote songs, prayers, poems, and offices for his own edification and for the people around him.

We are called to share in the charism of St. Francis. Should we do any less? Your sister and servant, *Anna*

LETTER from



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**RECIPIENT OF THE  
2007 SFO PEACE AWARD:**

**DR. ANTHONY LAZZARA, MD, SFO**

**NAFRA CHAPTER MEETING  
October 2–7, 2007 • Belleville, IL**

ON A SUNNY, WARM DAY IN APRIL 1983, Dr. Anthony Lazzara stepped off a plane in Lima, Peru. He had left behind in the United States a tenured post at Emory University, in Atlanta, Georgia, where he was a professor of pediatrics, a leading researcher on brain surgery in premature infants, and a supervisor of neonatal wards in two Atlanta hospitals. He'd given up his job security and salary, his three-bedroom condo and his Datsun 280Z sportscar. He was living on easy street, it was all there—but it didn't really mean anything.

Dr. Lazzara carried a bag containing some medical literature, a few books and 3 basic medical instruments: a stethoscope, ophthalmoscope and an otoscope—a doctor's desert island kit for simple checks of hearts, eyes and ears. He spoke not a word of Spanish.

He came to work at a clinic where he could help treat sick and abandoned children. Why did he leave his work in the United States to go to a country he had never seen and knew very little about? "I felt an unease," he says. "A feeling that I was not where I was supposed to be. That the Lord would have me elsewhere."

Although Dr. Lazzara left the Catholic Church after medical school, he began to feel something was missing in his life and started searching for a way to serve God. He'd been studying the life of Mother Teresa when a 1982 trip to Calcutta, India, changed everything. He and another doctor came out of a restaurant in Calcutta to find a shape under a filthy blanket in the street. They hesitated. An animal? A child?

Either way, what could they possibly do about it? "We left it there," Lazzara said. "We left." That's when he decided he might do something else with his life. "I thought what I was doing in the States, anybody could do, really."

When a Franciscan priest visited his Atlanta parish to speak of the need for missionaries in Third World countries, Dr. Lazzara felt as though God was speaking directly to him. He sent letters around the world to charitable agencies, asking if there was a place where he was truly needed. Six months later, he found the place. Franciscans offered him a room in a clinic for the poor in Chacacayo, located in the foothills of the Andes Mountains, 30 miles from Lima, Peru's capital.

When Dr. Lazzara started selling his possessions and handed in his letter of resignation to Emory, his colleagues were appalled. His family feared for his safety. But they knew he had to go.

In 1987, Dr. Lazzara bought a three-story house with pink walls and bars on the windows to serve as a clinic in a safer, more modern, section of town outside Lima. He furnished much of it with donated furniture. The doctor hung a plaque next to the front door: *Hogar San Francisco de Asís*—Home of St. Francis of Assisi. The walls of the house are covered with pictures of Christ and St. Francis of Assisi, the rich man who gave up everything to help the poor.



St. Francis is Dr. Lazzara's hero, and inspired his becoming a Secular Franciscan. He was professed an SFO in January, 1995, a member of the St. John Capistrano Fraternity in Tampa, Florida.

He doesn't talk openly about his religion, but he attends daily Mass. He says he has to go to Mass every night just to thank God and ask God to keep him going.



It's never been easy for Dr. Lazzara. Nine years after he arrived, he was told he needed to get a Peruvian medical degree or go to prison. So, he very reluctantly returned to the U.S. where he worked with indigent patients in southern Florida. But he knew he wasn't doing what God meant for him to do. Then a friend took his medical credentials to one of Peru's top medical schools, which immediately granted him a degree. Even his ailing, aging mother told him to get on a plane and back to where he belonged.

To do the work God has led him to, Dr. Lazzara puts in a day beginning before dawn. From his room on the third floor he can hear the children stirring below. There are four rooms on the second floor, separating the infants, the younger boys, the adolescent boys and the girls. The nurses dress the children, bathe them and get them ready for the day.

At the time of this interview, the doctor, his nurses and volunteers were treating 52 kids—the clinic is meant to handle 40. Dr. Lazzara makes his way through each room, assessing how each child fared during the night. He then heads for the first floor to unlock the doors, open windows and turn on the well pump.

Dr. Lazzara shares breakfast, lunch and dinner with his patients, and then supervises while they do the dishes and clean the house, which is usually spotless. For those who can't attend school, he provides tutors.

"IT'S NOT JUST AND IT SHOULDN'T JUST BE A MEDICAL FACILITY. I MEAN, IT'S A SITUATION IN WHICH WE'RE TRYING TO TRAIN THE CHILDREN. WE'RE TRYING TO TRAIN THEM TO FACE LIFE, WHEN THEY LEAVE HERE, YOU KNOW, SO THEY CAN LEAD A DIGNIFIED LIFE. THAT'S WHAT WE'RE TRYING TO DO."



When asked why he thinks these children are suffering, he responds, "Well, I do know that suffering makes us more dependent on God. It makes us more dependent on each other. Suffering engenders charity, and makes us love one another more. These children, in some ways — are redeeming me".

Then the Doctor who does a little bit of everything will climb into his Toyota minivan and bump down dirt roads to make the daily run to pick up donated milk and vegetables. He might head into Lima to buy medicine or equipment or visit a child in the hospital. Or he might need to remain at the home to receive admissions which may arrive at the door unannounced—on the clinic doorstep, there will be another child, eyes huge with pain and fear, staring up at him.

Patients have been coming this way since Dr. Lazzara arrived. Staring at the newest arrival, Lazzara will forget that he's over 60, that his bones ached when he crawled out of bed this morning, that he's very far from home in a country that often treats him as an outsider. The child is held, comforted, taken in to be treated.

There are only two requirements for a child to receive admission to the clinic home:

- The parents must be destitute unable to buy medication or doctor's care to help their child
- The child must be too ill to be cared for at his own home.

From time to time, medical students or doctors volunteer at his clinic. Other volunteers come and go on a regular basis. Does it all ever seem like more than he bargained for? "I think that every day," he says. Even after all these years, he still feels like an outsider. But these days Dr. Lazzara has a bigger worry: Who will take his place? Even though his health is good, he's 63 years old and he knows he's not getting any younger. Someday soon, he'll have to hand over the reins to another person willing to make a lifetime commitment. So far, that person hasn't surfaced. No one has stepped forward to inherit the extremes of heartbreak and exhilaration and grace.

"ONE TRIES TO HELP THE POOR. ONE SEES CHRIST IN THE POOR. ONE CONSIDERS THE POOR OUR BROTHER AND SISTER.

THAT'S CHRISTIANITY REALLY, THE GOSPEL IS FULL OF THAT. CHRIST WAS ALWAYS WITH THE POOR AND WITH THE SINNERS AND HE HEALED, HE HAD COMPASSION."

The long day has drawn to a close and, with a small reading lamp beside him, Dr. Lazzara sits in his tiny, third-floor room, next to a picture of his parents and a modeled likeness of St. Francis. On the floors below, this Home of St. Francis is quiet. "In some places, the children dance to the happy music of life," he has said. "And in others, only cling to existence. All are ours." He smiles. All around him, his children are healing. It's now that his life makes sense to him. He knows he's where God wants him to be.

A world away, back home, his father and brothers started a foundation called "Villa La Paz." Every dollar donated is spent on the kids. The brothers themselves pay for Dr. Lazzara's living expenses, no one can accuse him of living grand.



For more information, or for donations, their website address is:

<http://www.villalapazfoundation.org>



CENTRAL NEW JERSEY CLUSTER

FRATERNITY SHARING

Meets at the St. Joseph Senior Home, Woodbridge, NJ

It gives us joy to be welcomed by the Little Sisters of the Immaculate Conception Province. They are a blessing to us.

Councilor is Larry L. Meyers, Commission is Family and Youth

We attend Mass with the residents of St. Joseph Senior Home. A spiritual talk usually begins the meeting. Discussion then centers on our need to evangelize, getting more fraternities to attend Cluster meetings, and getting more members for fraternities.

We help with Franciscan Charities (St. Anne's in Newark), and the Franciscan Ministry to the Philippines.

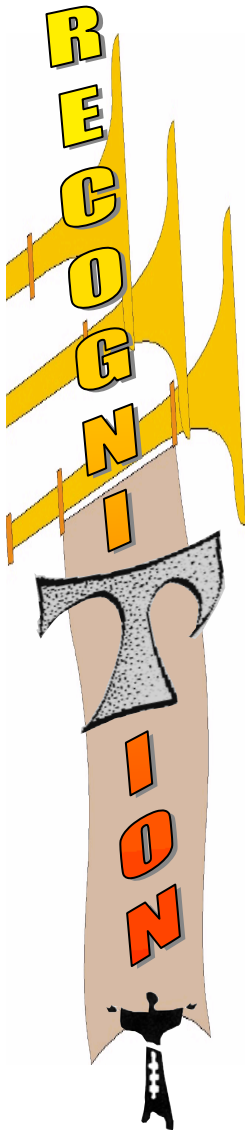
Our commission encourages all fraternities to unite in prayer for the restoration of the family, to respect & value all life, to foster human interaction and human development and to extend this mission to our own families, our fraternities and families of the world. We have lunch together & usually end the meeting by 2:00PM.

To help with these projects we now have available for a donation: Tan T-shirts with a brown Tau & letters SFO to the side of it: \$7.00; Crown Rosaries with wooden beads and the San Damiano Cross: \$5.00; Franciscan Greetings Cards: \$.25cents each or 5 for a \$1.00. If you would like to obtain more information or wish to make a purchase/donation, please email: [srmarypio@optonline.net](mailto:srmarypio@optonline.net)



DOLORES JULES, SFO





A Special Jubilee celebration is being held for members of **ST. JOHN'S FRATERNITY, NEW YORK CITY, NY**, on October 28, 2007. Special Mass at 12:00 Noon followed by a light lunch. **THOSE BEING HONORED:**

**50 Years:**

DAPHNE ROOT, SFO  
MARIA SANTONI, SFO

**25 Years:**

TRINI BERMÚDEZ, SFO  
GENEVIEVE DRICE, SFO  
GENEVIEVE GLEASON, SFO

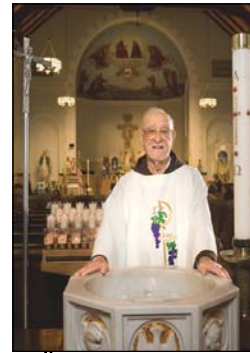


The Community of St. Bonaventure University celebrated the Feast day of St. Bonaventure on July 14, and honored world renowned Franciscan scholar **FR. REGIS J. ARMSTRONG, OFM CAP**, as the 20<sup>TH</sup> recipient of the Franciscan Institute Medal.

The Franciscan Institute established the medal in 1987 to honor scholars who have made outstanding contributions to Franciscan studies in the areas of philosophy, theology, history and spirituality. At the Feast, Fr. Regis held a special presentation: "Clare of Assisi: From A Vantage Point of 30 Years."

He is perhaps best known for his work on *Clare of Assisi: Early Documents* and as one of the three general editors of *Francis of Assisi: Early Documents*. He has written and/or translated nine books and authored many journal and encyclopedia articles. He was the impetus behind the founding of the journal *Greyfriars Review*, and until recently, was its editor.

In addition to his work on the writings of Francis and Clare, Fr. Regis has written *True Joy: The Wisdom of Francis and Clare*, *Bonaventure: The Enkindling of Love*, *The Constitutions of the Order of Capuchin Friars Minor* and *Towards Renewal: Documents of the Plenary Councils of the Capuchin Friars Minor*.



**FR. PIUS CACCAVALLE, OFM CAP**, celebrated his 60<sup>TH</sup> Anniversary of Priesthood on April 29, 2007, with a trilingual parish Mass followed by a reception.

Fr. Pius received his degree in Canon Law from the Gregorian Institute in Rome in 1949. He was Pastor at St. Anthony's Parish in Passaic, NJ from 1964-1970. Father has also served in a number of parishes as an Associate, Mt. Carmel, Passaic; St. Ann's, Hoboken; Immaculate Conception, Bronx; and Mt. Carmel, Orange.

As Spiritual Assistant to the Secular Franciscan Province of the Stigmata, he provided excellent guidance to the Executive Council. Following this he worked in the Marriage Tribunal as a Canon Lawyer for Marriage in the Diocese of Metuchen. His energy and enthusiasm inspired him to volunteer to serve for two years in Zambia, Africa teaching in the Formation Program when he was 70 years old.

Fr. Pius is presently stationed at St. Francis Parish where he works with the Italian and English speaking communities, and is spiritual assistant to the SFO, St. Francis Fraternity in Hackensack, NJ.

The Quinquennial theme inspired **CINDY WESLEY, SFO**, of Gualala, CA, to make a huge quilt sporting the Quinquennial logo.



The quilt hung ceiling-to-floor in the main ballroom during the entire Congress. It was a surprise gift, which not only inspired attendees, as hundreds of photographs were snapped in front of the quilt, but also allowed the Q Planning Committee to raise money in a silent auction.

Several Secular Franciscans chipped in to win the quilt with a bid of \$1,050.

The winning bidders announced that they would offer the use of the quilt to other Secular Franciscans for their gatherings over the next five years at no cost. Susan Coyle, SFO, Kathleen Fletcher, SFO, and Mary Rose Petrizzo, SFO, all of St. Catharine Drexel Region, each contributed \$250 toward the bid. Philip Heery, SFO, who is not in their region, also donated \$250 toward the winning bid, and one other person gave \$50.

Kathleen Fletcher reports that the quilt, when not traveling, will be stored in Ellicott City, MD, at the Shrine of St. Anthony of Padua.

Fr. Bart Karwacki, OFM Conv., will accept any donations toward defraying the cost of transporting the quilt, she noted.

"The quilt will travel along with a photo album," Kathleen added. If someone is interested in the quilt but cannot display it due to its size, he or she will be offered the photo album to share with his or her fraternity.

Any questions about the quilt may be sent via email to Kathleen Fletcher at: [kzfletcher@comcast.net](mailto:kzfletcher@comcast.net)



# FR. LEO HEINRICHS, OFM

PROTOMARTYR OF COLORADO 1867-1908



**FEBRUARY 23RD, 2008, MARKS THE HUNDRETH ANNIVERSARY OF THE DEATH OF FATHER LEO HEINRICHS, OFM. FATHER LEO WAS THE SEVENTY FOURTH FRANCISCAN FRIAR TO DIE AT THE HANDS OF AN ENEMY OF THE FAITH IN WHAT IS NOW THE UNITED STATES.**

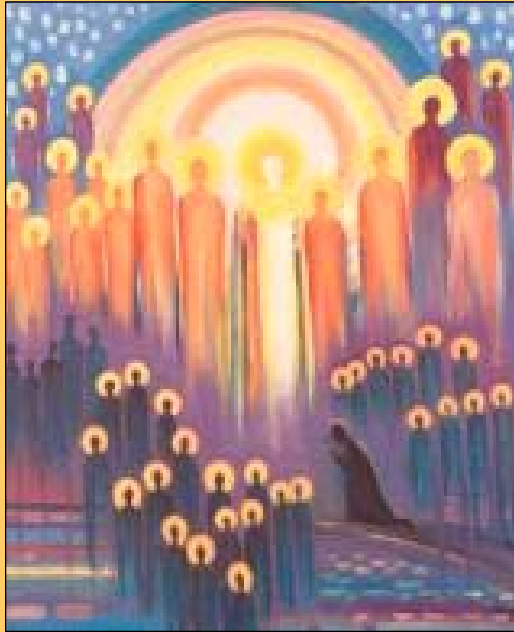
ON THE SEVENTH SUNDAY AFTER the Epiphany, February 23RD, 1908, forty year old Father Leo Heinrichs celebrated the 6:00AM Mass at St. Elizabeth of Hungary Church in Denver, Colorado. Father Leo, the pastor of St. Elizabeth's, usually celebrated the 8:00AM Mass on Sundays, but wanted to attend a meeting later that morning, so he switched with another priest to preside at the 6:00AM "Workingmen's Mass." This seemingly random happenstance earned him the title "Protomartyr of Colorado."

Joseph Heinrichs was born on the Feast of the Assumption, August 15TH, 1867, in Oestrich, Rhineland, Germany. Young Joseph felt a call to the priesthood, but events in Germany thwarted religious studies. Iron Chancellor Otto Von Bismarck believed the Roman Catholic Church was too independent and too powerful. In 1871, Bismarck began his *kulturkampf* (sometimes translated as "culture struggle") against the Church.

By 1875, Bismarck expelled all religious orders from Germany. That same year, Franciscan friars of the Province of St. Elizabeth of Thuringia fled to New York from their mother house at Fulda, Germany. Bishop Edgar P. Wadhams, the first Bishop of Ogdensburg, New York, invited the refugee friars to staff St. Stephen's parish in Croghan, New York.

In 1876, more friars arrived from Fulda. Bishop Michael Corrigan, of Newark, New Jersey, invited the

**DEACON WILLIAM JOYCE, SFO**  
St. Anne's Fraternity, Fairlawn, NJ



Franciscans to take possession of a former Discalced Carmelite friary in Paterson, New Jersey. In 1877, while the Franciscans were still learning English, they established St. Bonaventure's parish.

In 1886, the oppressive anti-religious laws were fading in Germany, but the Franciscans still did not trust the Bismarck regime, so Joseph Heinrichs and other aspirants were sent to Paterson to begin their religious lives. On December 4TH, 1886, Joseph Heinrichs received the Franciscan habit and the name Leo. He made his temporary profession on December 8TH, 1887, and his final vows on December 8TH, 1890. Newark's Bishop Winand Wigger ordained him to the priesthood at St. Bonaventure's in Paterson on July 26TH, 1891.

In September, 1907, after sixteen years' ministry in New Jersey and New York, Father Leo was appointed pastor of St. Elizabeth's parish in Denver, Colorado. Soon the poor of Denver learned they had a friend in the pastor of St. Elizabeth's, and every morning a line formed at the friary gate. No one went away without food and a kind word.

Bishop Joseph Machebeuf, the Vicar Apostolic of Colorado, established St. Elizabeth of Hungary parish in 1878, for German-speaking Catholics living west of the Cherry Creek. In 1887, Bishop Machebeuf invited German-speaking Franciscans from Paterson, New Jersey, to staff the parish. The Franciscans have served at St. Elizabeth's, Denver's second-oldest parish, until 1983.

A week before his death, Father Leo spoke at the Young Ladies' Sodality meeting. He remarked, while speaking of the Ever-Immaculate Mother of God, "If I had my choice of a place where to die, I would choose to die at the feet of the Blessed Virgin." Father Leo usually went to confession on Tuesdays, but he also made his confession the night before his death. That Saturday night he asked Father Wulstan Workman to celebrate the 8:00AM Mass, so that he (Father Leo) could attend a meeting. That change to the 8:00AM Mass spared Father Wulstan's life, and led to Father Leo's murder at the early Mass.

Father Leo's murderer was a fifty year old anarchist, Giuseppe Alia (or Alio), recently arrived through Ellis Island. Alia hated priests because of some wrong, real or imagined, that he suffered in Sicily. The would-be assassin arrived before Mass and seated himself in the third row, in front of the pulpit, alone in the congregation of three hundred souls. The anarchist intended to shoot a priest during the homily, but at the 6:00AM "Workingmen's Mass," there was only a short sermon from the altar steps, so the men would not be late for work.

*Continued on page 6*







## BEATITUDES FOR PARISHIONERS

by ANNA ZIELSKI, SFO  
St. John Vianney Fraternity  
Colonia, NJ

BLESSED ARE THOSE who attend Sunday Mass with their families, on time and in appropriate attire.

Blessed are those who pray together, encouraging others to experience a sense of community.

Blessed are those who protect the gift of life, from unborn babies to our elderly.

Blessed are the children getting involved with parish programs,  
encouraging others to join and being selective in choosing friends of faith.

Blessed are those devoted to the Holy Eucharist, especially in Adoration of the Most Blessed Sacrament.

Blessed are those devoted to the Blessed Mother, especially those who say the Angelus & Rosary daily.

Blessed are those putting God first with daily prayers  
and reading the Divine Word.

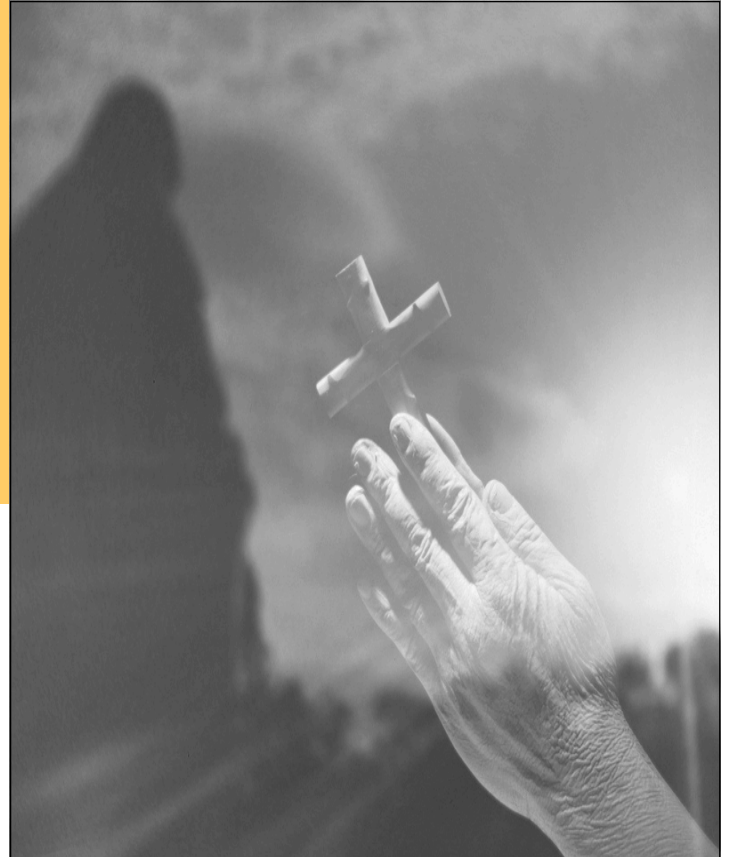
Blessed are those who support their Parish in  
membership, stewardship, tithing and socially.

Blessed are those who attend daily Mass,  
Bible Study and other religious programs.

Blessed are the faithful who dedicate their time as  
Secular Franciscans, being members of church  
organizations and those serving in the variety of  
ministerial activities.

Blessed are those who don't run out immediately from church  
after Holy Mass, but spend some time with the Lord.

Blessed are those who appreciate and pray for the their pastors,  
priests and deacons.



### FATHER LEO ...CONTINUED FROM PAGE 6

The Governor of Colorado and the Mayor of Denver attended, as well as thousands of ordinary folks. The crowds followed the cortege to the railroad station, where Father Leo's casket was placed on an eastbound train. Twenty thousand people viewed Father Leo's body at St. Bonaventure's in Paterson. Three thousand accompanied his body across the Passaic River to burial in the Franciscans' plot at Holy Sepulchre Cemetery in Totowa, New Jersey.

In November, 1911, the Franciscans' graves were moved to another part of Holy Sepulchre Cemetery. When Father Leo's grave was opened, workers found that the outer box had disintegrated, the inner casket was water soaked, the satin lining and his Franciscan habit were decaying, but his body was intact. Father Leo's head and face were in a perfect state of preservation. In fact, his body was in much better condition than the bodies of other friars who had died after his murder.

Father Leo's name appears in the American Martyrology. He is one of one hundred twenty five persons to have died for the Faith on the soil of the United States. Of these, seventy five are Franciscan friars (O.F.M.). Giuseppe Alia murdered Father Leo because he was a Catholic priest.

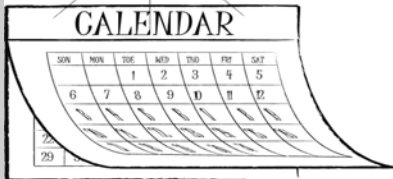
Death due to hatred of the Faith (*odium fidei*) is a prime requirement of martyrdom.

The Diocese of Denver initiated the Cause for Beatification process for Father Leo Heinrichs, OFM, in October, 1926. There has been little action in Father Leo's Cause since 1938, but the Cause did appear in the *Index ac Status Causarum* (Index and Status of Causes) in 1999.

Favors and healings of a spiritual or physical nature have been obtained through Father Leo's intercession. People still visit Father Leo's grave at the Franciscan Friars' plot in Holy Sepulchre Cemetery in Totowa, New Jersey. A small plaque containing a photograph of Father Leo and a prayer for his beatification distinguishes his grave from the others. Father Leo would have objected to this "singularity." People still leave flowers, mementos, and prayers.







**OCTOBER 19–21**

**REGIONAL RETREAT**  
St. Mary's Villa  
Sloatsburg, NY

**SATURDAY, NOVEMBER 10**

**CHAPTER OF MINISTERS**  
9:00AM–3:00PM  
96<sup>TH</sup> Street and  
Amsterdam Avenue  
New York City

**SATURDAY, NOVEMBER 17**

**CONVOCATION FOR THE  
NEWLY PROFESSED**  
9:30AM–2:30PM  
FIRST CONVOCATION FOR  
THE NEWLY PROFESSED,  
WITHIN 3 YEARS  
ST. BONAVENTURE CHURCH  
174 RAMSEY STREET  
PATERSON, NJ

—2008—

**SATURDAY, MARCH 8**

**FORMATION DIRECTORS DAY**  
10:00AM–2:00PM  
LOCATION TO BE ANNOUNCED

# FORMATION DIRECTORS DAY



Regional formation directors, fraternity ministers, councilors and interested Secular Franciscans gathered on Saturday, September 8<sup>TH</sup> at Our Lady of the Holy Angels Church in Little Falls, NJ, for the first in a planned series of gatherings on the topic of initial and on-going formation.

Presentations focused on the general principles and vision of the processes of formation in the Secular Franciscan Order, the important role of the spiritual assistant in the process and on the methodologies which were given as part of the presentations by Rev. Eric H. F. Law at the recent National Quinquennial Congress of the SFO in Pittsburgh, PA.

Participants shared their insights and problems, gained clarification through discussion and had a hands-on experience of the dialogue process which can be used in fraternities for both initial and on-going formation sessions.

Fr. Richard Trezza, OFM Regional Spiritual Assistant, gave the input session regarding the role of Spiritual Assistants and Ron Pihokker, SFO Regional Director of Formation, led the participants through both the morning and afternoon session.

The morning began with a celebration of Morning Prayer and participants also joined in a noontime Eucharist celebrating the birthday of

our Blessed Mother, whose feast day was observed on September 8.



Appropriately, the Mass was celebrated in the "Portiuncula Chapel" attached to the Friary at Holy Angels which made for a beautiful and intimate setting. The program concluded a little after 2:00PM and participants seemed pleased with the value of the sharing which took place and remained enthusiastic throughout in spite of the excessively warm and humid weather!

We look forward to a similar program in the spring, on March 8, to be held in New York City.

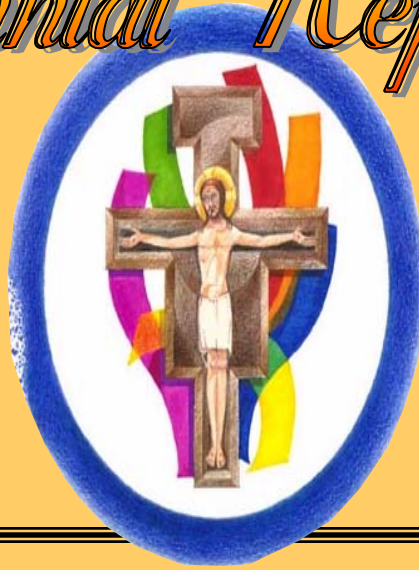




# Quinquennial Report<sup>2</sup>

**DIANE F. MENDITTO, SFO**  
Region Vice Minister  
Minister, St. Francis Fraternity,  
Hackensack, NJ

From July 3 to July 8, 2007, over 400 Secular Franciscans gathered in Pittsburgh, PA for the 17<sup>TH</sup> Quinquennial Congress. More than twenty multi-ethnic members of our Region attended the Congress reflecting the theme of "Many Cultures through Francis in Christ". Our Region Formation Director Ron Pihokker was a workshop presenter, and our Region Minister Marcia Stambouljian and Region member Jody Pihokker served as facilitators for two of the many Congress Fraternity discussion groups.



In order to give our Brothers and Sisters of Our Lady of the Angels Region a first-hand idea of how it felt to be at the Q, we asked some of the attendees from our Region to give us their reactions. What follows, then, are the words of our fellow Secular Franciscans speaking from the heart.

Visit our Region website for more pictures of the Q!

<http://olangels.tripod.com/q-2007/index.htm>



## FROM JIM AND SUNNY BRENNAN, SFO

**St. Anthony's Fraternity, Butler, NJ:**

"On the last day of the "Q", our National Minister, J. Patrick Mendés asked over 400 Secular Franciscans for a word that would describe the previous days at the "Q". Shouts of "Great", "Awesome", "Fantastic", "Moving", "Joyous" and other descriptive words were heard. Some people said that words could not describe the love and oneness that was felt in their hearts. Sunny and I could not agree more.

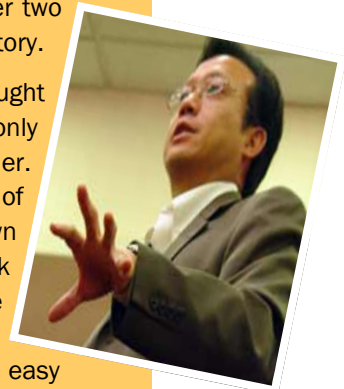
Everyone we met, from all parts of the country and the world, was our sister or brother in Francis. They were down to earth, kind and loving. People that had been just names in the *TAU* or other SFO publications had flesh put onto those names when we met them. We had the feeling of truly being one family.

Experiencing the different cultures was awesome. We both learned so much about other cultures. But, Barbara Smith, SFO — an American Osage Indian, really touched Sunny with her talk about the Osage Tribe. Sunny's great grandmother was 100% Osage, and not too much family history about her was passed down to Sunny or her two sisters. However, the Osage are now creating a written language to preserve their history.

The multicultural aspect of the "Q" was really brought to life by Fr. Eric Law. His "mutual invitation" technique for group discussions not only made inclusive dialogue possible to all there but, also taught us respect for one another. We learned that we are not so different; we each have our individual "Icebergs" of ethnic and cultural baggage that keep us apart. So, we must deal with our own baggage before we can understand others. Because of the work done and passed on to us by Fr. Law, more was learned as we met in small groups of people who were from all parts of the country. The tasks that we were given for discussion became easy through his "mutual invitation" technique. Our small group became even closer as we met and shared our lives with no barriers or masks. We really felt like sisters and brothers and hated to see the "Q" end.

Our advice is to save up now so that in five years you will have enough to attend the next Congress. If it is anything like the one that we have just experienced, it will be worth every penny. St. Francis was right for thanking God for giving him brothers (and sisters)!

We have discovered many more who are always with us in spirit through love!"



**From JOSEPH PASQUENZA, SFO  
St. Thomas More Fraternity, NYC:**

"Fulfilling the mandate of the Rule of the SFO, (Chap. 11:13) which stresses cultural fellowship and community togetherness with all peoples in the world, the 17<sup>th</sup> Quinquennial Congress adopted the meaningful motto, 'Many Cultures through Francis in Christ'.

Among the highlights of this international fraternal gathering that stand out so vividly were the inspiring liturgies offered in four (there are 28) different rites of the church. The other highlight for me was the entertainment programs performed by SFO members representing their cultural and ethnic dances of Korea, Vietnam, the Philippines, Mexico and Italy! These presentations made for great excitement that climaxed with thunderous applause!"

**From JODY PIHOKKER, SFO  
Holy Name Fraternity, Little Falls, NJ:**

"I've been present at every Congress since my profession in 1977, and while each one has its positive aspects, in my mind this Congress, concerning multiculturalism, will stand out.

As a teacher in an inner city, I have contact with a variety of ethnic groups and feel that I am sensitive to this issue. So, I was extremely and pleasantly surprised to see the depths to which Fr. Eric Law brought us in our considerations during the Congress.

Rather than listening to a variety of individual speakers, I found it especially valuable to have one speaker. This afforded us the opportunity to engage in a process which built upon the messages previously presented during the week. I believe this helped each of us to dig deeper into the motivations for the way we interact with all others, not just those who are culturally different from us. In the weeks which have followed the Congress, I've noticed that Fr. Law's words have had a lasting effect on me. I'm extremely grateful to him and to all those who participated in the Congress.

I sincerely hope that those who were not able to attend this Quinquennial will be able to attend the next one.

Our Franciscan way of life can only flourish if we remember that we are all a part of one Franciscan family and that interaction with other members of this family is absolutely vital."



**From JAMES J. PEPLENBOSCH, SFO  
St. Thomas More Fraternity, NYC:**

"The experience of the 2007 'Q' was in my estimation the best organized of any gathering of this large size. As we return to our home fraternities, the sharing which we experienced with our brothers and sisters of the SFO and the First and Second orders will help us to form closer relationships.

Furthermore, we had at the Congress brothers and sisters of other nations which made it even more interesting. This demonstrated the universality and cooperation among Franciscans of all nations and the sharing of the Franciscan charism with those of other Rites of the Catholic Church as well as with non-Catholics in a true spirit of Ecumenism. It resembled the call of St. Francis when every one of his followers from all parts of Europe was summoned to Assisi for the Pentecost Chapter.

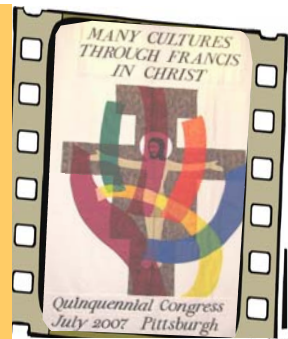
I recommend that everyone in the SFO attend the Quinquennial Congress in the future."

**From JOAN CARTER, SFO  
St. Francis of the Gospel Fraternity  
Pompton Plains, NJ:**

"Our family celebration in Pittsburgh, PA this July was a joy! Franciscan Joy! Thank you all—those who attended and shared, those who labored—'Well done', and those who prayed for the success of the Quinquennial Event.

To say it was a success is putting it mildly. The fellowship was strong and the liturgies the best, but the gift to all of us was also to really experience a variety of cultures, languages, styles and traditions. All expressed that as Franciscans, we are truly a world-wide, 'universal' family in community and commitment.

I am grateful to have been in attendance and encourage all to plan to do so in the future. Thank you one and all—job very well done."





From **MARCIA STAMBOULIAN, SFO**  
**Region Minister**  
**St. Mary of the Assumption Fraternity**  
**Pompton Lakes, NJ:**

“It was a fabulous time of fun, fraternity, family and fellowship. We bonded as a National Fraternity and celebrated our diversity.

We learned techniques for dialogue to solve problems, to be inclusive of all members in our fraternity gatherings and to establish competent leadership.

The brothers and sisters from Latin America, Korea, Vietnam, Italy, the Philippines and Native Americans of the USA shared their cultures with us. We learned their history, music, native costumes and dance. We were all treated to two evenings of marvelous entertainment and became united with our brothers and sisters from other countries.

We found that we are much more alike than different and just a little effort and openness can bring about a loving and joyful understanding of others.

The week ended as we voted on a statement to be released to the local and national media. The SFO in the U.S. at our 17<sup>th</sup> Congress pledged to do all in its power to fight racism and oppression.

Brothers and Sisters, we are one family in Francis and Clare and in Jesus!”

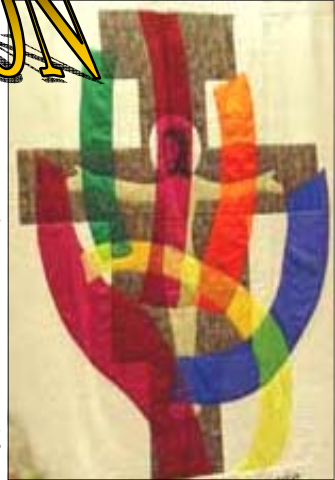


went smoothly and peacefully for all those of us who participated.

We returned to our homes renewed in our Franciscan calling, refreshed in the Spirit and imbued with a new outlook on communicating with all of our brothers and sisters.



# MEDITATION



I was so excited to see the 17<sup>th</sup> Quinquennial Congress banner in color as it encompasses all the ways an SFO can serve in our vocational ministry.

Let’s begin with the main source of our joy: Jesus – in His complete giving and self offering to the Father and for us faithful, as unworthy as we are. Jesus is given to us upon the Cross, but not just any Cross—the Cross of St. Francis’ enlightenment and mission, i.e. the Cross of San Damiano.

Looking at Jesus in the light of the “Vine and Branches” we now see not only our union, “through Him—With Him—and In Him” (as we pray in the Eucharistic Offering), but more especially this Tree of Life – the San Damiano Cross – spews forth the works or Commissions of our Franciscan Life.

All five (six) areas of Calling or Vocation in the SFO are shown in color to further distinguish them.

I see **FAMILY** expressed in the **red** on the left—vibrant and encompassing, touching the very root of the Cross.

Towards the top springs **ECOLOGY** in **green**—also life like, growing like a plant, our earth, our world.

The vine in the middle follows, the **purple** of **WORK**. Our Franciscan works in the spirit of Jesus.

Over to the right we see the **orange** representing **YOUTH**, the strong color of their vibrancy & life to offer.

Continuing along further right of the hand of Jesus is the combination work or commission of **PEACE**(full)...**blue**. Like the calm of the sea or night sky, as well as **Justice**, which is represented in the color **yellow**. The sunshine brightness that justice leads us to and that we accomplish in that area. The brightness that we feel and experience as we work for justice, for that “truth” that Justice is what will make us free (...and the truth will make you free”).

All of these Commissions then are tightly woven into the Life of Jesus and that of our Franciscan Life as brothers and sisters of Penance, as we have been called by Francis.

I hope my meditation becomes a prayer in itself as one can feel and see just by viewing the banner—an actual work of art and life. I pray that my view may benefit those who look upon this vision of Jesus. May this also bring my brothers and sisters to a meditation and prayer that is the life spring of our faith.



# The Icon of St. Clare

BY THE SISTERS OF TY MAM DUW

CONTINUED...FROM LAST ISSUE

## DAILY BREAD

*Those who love me will keep my word, and my Father will love them and we will come to them and make our home in them. (John 14:23)*

...After this, Francis finally took Clare and Agnes to San Damiano. It was in this church that he had heard the voice from the crucifix saying: "Rebuild my Church, which, as you see, is falling down", and it was here that he had prophesied, before he had a single brother:

"Here will come to dwell ladies who will glorify our heavenly Father throughout his holy and universal Church by their celebrated and holy manner of life."

...San Damiano had to be rebuilt, of course, before the sisters could come home to it – and by the look of its architecture, it was prophetically enlarged as well. Not that in the beginning many sisters came to join Clare in a great rush. The development was slow, to begin with, but by the end of her life there were fifty sisters in San Damiano and maybe as many as one hundred Poor Clare communities in Europe. They did - and do - nothing spectacular. The objective of their life as Clare puts at the head of her Rule, is "to observe the holy Gospel, by living in obedience, without property and in chastity." They live and work together. They pray and adore God, they give help to those who come to their door seeking the fruit of prayer and healing. And when what they earn and what is given to them does not suffice, they beg. Assisi did not take this lying down. Why should women – some of them from wealthy families – give away their dowries to the poor and then expect Assisi to chip in and contribute? Charity was not always forthcoming.

...The multiplication of bread is a part of the Gospel account - our Lord did it Himself. Here two miracles are shown – one loaf of bread being cut to feed fifty sisters, part of it going to the friars who served at San Damiano, (one sister is carrying the cut off portion away) and the multiplication of the oil. Clare washed the oil cruse with her own hands and had it put out for one of the brothers to take begging, but it was filled immediately before he could leave. Bread for the hungry and oil for gladness, and a lifestyle whose priority is seeking first the kingdom and its righteousness. This being observed, God takes care of the rest.

***Blessed are those who hunger and thirst for righteousness, for they shall have their fill. (Mt 5:6)***

***At midnight there was a cry, behold the bridegroom is here, come out to meet him. (Mt 25:6)***

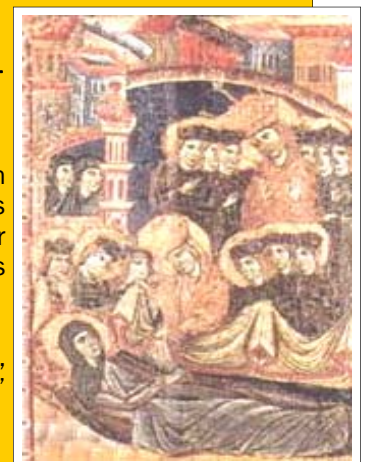
## A GOOD ESCORT

...In this picture Clare lies on a rough woolen mattress stuffed with straw, on the stone flagged floor of the dormitory at San Damiano. As she is dying she exclaims, "Go forth with confidence for you have a good escort for your journey. Go forth, for he who created you has made you holy, and has loved you with a very tender love as a mother does her child."

When sisters asked to whom she was speaking, she answered, "To my blessed soul. I bless you, O Lord, because you have created me!" Then turning to her sisters "Can you, too, see the King of glory?"

...A witness at Clare's canonization, Sr. Benvenuta, who knelt at her bedside, began to think of the great holiness of the Lady Clare and how it seemed that the whole court of heaven would be preparing to honor her, "then I suddenly saw with my own eyes (no, I was not asleep), a great multitude of virgins in white with crowns, entering through the door of the room, and among the virgins one who was more beautiful, wearing a magnificent crown ... and they covered the Lady Clare with a most delicate cloth. Then the Virgin of Virgins bowed her head over the Lady Clare and disappeared."

***Blessed are the pure in heart for they shall see God. (Mt 5:8)***



## THE PEOPLE IN DARKNESS SEE LIGHT

*Truly I say to you, wherever this Good News is proclaimed in the whole world, what she has done will be told in remembrance of her.*  
(Mt 26:13)

...Clare has accomplished all that the Lord desired of her, and here we have a veritable eyewitness picture of her funeral Mass in the Church of San Georgio. Pope Innocent IV, who was residing in the neighboring city of Perugia, and had already visited Clare on her deathbed, has come with his retinue to bury the saint.

...Clare lies on a trestle with her head on a scarlet and gold cushion that is still preserved at the *Sacro Convento*. The pall, which is shown here matching it, has obviously disappeared over the centuries. Both were first used for the burial of Francis and are possibly the work, and certainly the gift of the Lady Jacopa de Settisoli, the lady whom Francis called Brother Jacopa. The pillow is kept with two other cloths embroidered by Jacopa and has a design of alternate eagles and lions—the Imperial insignia.

...Behind Clare stands a brother holding the processional cross (the same cross was used at Francis' obsequies) and the holy water stoup and brush. They are gazing at the Pope in surprise. So are those in his train; some of whom are dressed in purple or black while others, including Innocent himself, wear red. The Pope wished to omit the funeral Mass and say that of a virgin (or rather, presumably, of a virgin-martyr) instead. For Clare was already a saint. The cardinals implored him to behave in a more seemly manner and the irate prelate on his right is holding the Missal firmly open at the "*Lux perpetua luceat in earn*". But Innocent could only be persuaded to defer her canonization for the same two years that had elapsed between the death and canonization of Francis. ...In a way, this is a strange picture with which the icons should end. Clare is in Heaven. In the preceding picture, Our Lady has come to escort her to her Bridegroom. It is we, now, who are gathered around her relics, the relics that are still preserved in *Santa Chiara*. We are one with the Pope who knew her personally, with the brothers who called her Mother, to us belongs the blessedness of mourning and to us is offered, through the saving cross upheld over Clare's head, through the final absolution of the funeral service, the comfort of heaven, the forgiveness of sins which Clare herself sought and which she received.

***Blessed are those who mourn, for they shall be comforted. (Mt 5:4)***



### THE POOR WOMAN OF ASSISI

In the center panel, Clare stands in a plain grey tunic of unbleached wool. About her waist is the cord with its three knots, symbolizing the vows of poverty, chastity and obedience.

On her head is a veil of thin black wool with a lining of white linen. She wears a cloak of russet, or lasso, as it was known in Italy, a cheap, coarse woolen mixture.

### THE PILGRIM

In her left hand Clare holds a short stave surmounted by the Jerusalem Cross. This is the Crusaders cross, the symbol that they "took" and had sewn to their garments as a sign that they were pilgrims and soldiers who wished to "rebuild the Jerusalem on earth."

With her right hand, Clare points to this cross and looks us in the eye.



As in all icons, the viewer is part of the perspective of the picture.

Clare wished to go to the east. One of the witnesses at her canonization said,

"She had such a fervent spirit that she would have willingly endured martyrdom for the defense of the faith and her Order, for the love of God. Before she was sick, she desired to go to those parts of Morocco where it was said the brothers had suffered martyrdom."

Another early source tells us that she was deeply moved by the plight of Moslem women, to whom she wanted to bring the Good News.

But she lived this pilgrimage, this going out, in one place.

"We are strangers and pilgrims in this world," she said, of the way she desired her sisters to live. In her last blessing, she prays that her sons and daughters be counted amongst the Church Militant on earth.



## THE P ASSOVER

The prophetic mystery at the root of Franciscan living is the Passover. At the Fourth Lateran Council, Pope Innocent III had proclaimed: "A Passover in the flesh which should be marked by the liberation of Jerusalem on earth, a Passover of the Spirit whereby the whole Church should pass from vice to virtue, and lastly an eternal Passover celebrating the passage from this life to the glory of heaven." He had seen himself as the prophet Ezekiel, the man with the scribe's ink horn, going out to mark the elect with the sign of the Tau. And, if you look closely at Clare's brow, in the middle of the thumb print of the hand of God which stands for the anointing of the Holy Spirit and is always present on the brows of saints in classical iconography, there is a delicate, but distinct T. As it happens, Tau in the Hebrew alphabet is an X. But Pope Innocent and Francis and Clare and the painter of this panel all took it to be a Greek Tau which is the letter T and with which Francis ever after signed his correspondence.

### THE I NVITATION

But we are not contemplating all this as outsiders. Clare is looking at us, she is inviting us to go on this spiritual pilgrimage and this eternal Passover, so as to arrive home on the other side of Heaven.

### B ECOME WHAT YOU ARE

At first glance, there is one important thing missing from this icon. And it might be said to be the central mystery of her life: Clare and the Eucharist. Clare repelling the Saracens with the Blessed Sacrament is absent from the hagiographic scenes, and she is not depicted, as later artists have preferred to show her, holding the monstrance.

That is because the artist and his age had a more realistic grasp of sanctity than we permit ourselves. Behind Clare's head, in the central apse of the sanctuary that is the recessed ground of an icon two angels uphold a heavily bordered halo. Christ is present in Clare as He is present in the host. In the final glory of Heaven, Clare has become what she has received. The dimensions of her personality are not changed, just as the wheaten nature of the host is not removed in the sacrifice of the Mass. God does not absorb and destroy what He possesses, He irradiates it with His real presence. He, Christ, possesses Clare, as He possessed the womb of His mother, Mary, without injury to her virginity—neither the physical virginity of her womb, nor the created virginity of her personhood. God does not destroy what He has made. So it is Clare who is the monstrance of the radiant presence of God.


Another Franciscan, born a few years after Clare's death, the poet Dante, uses the same image. In his encounter with his beloved, Beatrice, in the Earthly Paradise (*Purgatory, Canto XXX*) he sees a great procession coming towards him, like a Blessed Sacrament procession. In it angels are strewing flowers, accompanied by the four living creatures, the twenty-four elders and personifications of the Virtues, in a real and living mystery play, like the enacted ones that accompanied the Blessed Sacrament in the Corpus Christi procession in England before the reformation. Riding on the great triumphal chariot which is greeted with cries of "Blessed is he who comes in the name of the Lord", is the veiled figure of Beatrice. In the next canto, when she lifts back her veil, Dante sees Christ in her eyes. Later, much later, at the summit of Paradise, Dante is finally able to see God in his Triune infinite self. But he began by seeing him in a fellow creature who was a saint. For if you cannot love your neighbor whom you can see, how will you love God whom—as yet—you cannot see. That is the purpose of painting the icon of a saint, that you look into his or her eyes and see the reflection of God. The two flying angels who uphold Clare's halo emphasize this. They resemble the two angels found on either side of the host in the design of many early monstrance's, including the one preserved in Assisi.

This is the central meaning of the icon.

This is not a picture postcard from Assisi, it is an encounter with God; it is an invitation, as Saint Augustine said:

to become what we are and be what we receive.

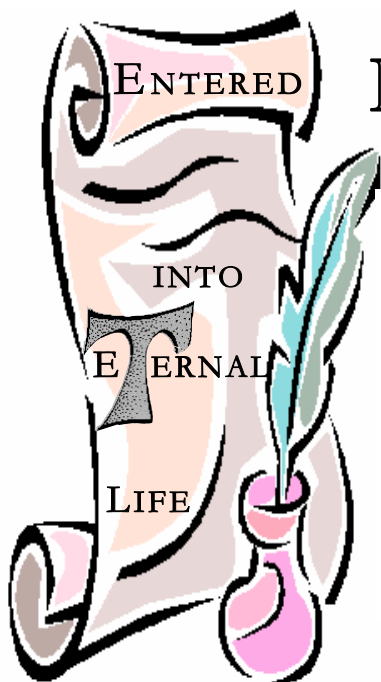


 e pray in the words that Clare's first biographer put into the mouths of the crowds who came running as they heard of her death:

*Truly she was a saint.  
She now reigns gloriously  
with the angels,  
she who on earth has received  
such honor before men.  
Intercede for us with Christ,  
O first fruit of the Poor Ladies;  
you who have led countless souls  
to penitence and to life.  
Amen.*







**L**ET US PRAY FOR ALL OUR DEPARTED SISTERS AND BROTHERS IN CHRIST AND ST. FRANCIS.

*May the  
Souls of  
the faithful  
departed,  
through the  
mercy of God,  
Rest in Peace.  
Amen.*

St. John's Fraternity  
New York City, NY

† ANNA GIOVINCO, SFO

passed away July 2, 2007

† FLORENCE STREBEL, SFO

passed away July 28, 2007



St. Paschal Baylon Fraternity, Passaic, NJ

† FRANK IPPOLITO, SFO

passed away August 6, 2007

A long time member of his Fraternity, Frank passed away after a long illness. His wife Nancy is also a Secular Franciscan, and he was the brother-in-law of Fr. Ignatius Zampino, OFM Cap.

## THE FEAST OF ALL SOULS

BY REV. CHARLES ALLEN

The best friend of my childhood was my paternal grandfather. He had retired from working in the train yards outside of Boston just about the time that I was born and with my grandmother he lived in a small house only two houses away from my own.

During those warm leisurely summer days when a five year old doesn't have a care in the world my grandfather would take me on long walks. Normally, there would be a purpose in the walk; to visit a local doctor, do some shopping for my grandmother, or visit the hardware store. On other occasions we would walk just for the sheer joy of the walk itself. My grandfather used to love to talk about his own childhood on a farm in Vermont and, with the eagerness of youth, I was delighted to listen.

As I grew into my teenage years I saw less and less of my grandfather. He was moving into his eighties and was becoming much slower mentally and physically. I was making a host of new and far more exciting friends and I was quick to forget the happy times that we had once had together.

During my second year of college I received a call from my father telling me that his father, my grandfather, had died. Because of the cost and time of travel, I was unable to attend his funeral. Ever since receiving that telephone call, somewhere, in the far recesses of my heart, there has been a touch of sadness at losing a close friend which the presence of a thousand other friends cannot erase.

On November 2, All Souls Day, the Church encourages us to once again be close to those whom we loved in the past, but who no longer grace us with their physical presence.

Some Catholics heed this call in a far more direct way than do we Americans. For example, in the Philippines Catholic families spend the night before All Souls Day at the graveside of their relatives.

I am not about to try to convince anyone to "camp out" at a favorite graveside, but we should certainly try to spend part of All Souls Day once again talking to those who were close to us and are now separated from us by death. There are so many reasons for doing this. First, it gives us the opportunity to enjoy again the enriching company of dear friends. My grandfather taught me so much when I was a child. Should his death mark the end of his presence as a teacher in my life or should he continue in our conversations together to be my instructor?

Second, it gives us a sense of time. Americans love to live in the present. When we talk "computerize" we love to refer to things that happen in "real time," that is: here and now. But our lives are far richer than just the here and now. We are people with a past and insofar as we can connect ourselves with the people of our past we are the wealthier for it.

Finally, and most important of all, we, as Catholics, believe in the Communion of Saints. We believe that the souls of those who have gone before us have not died and that the tomb is not their final resting place. We believe that those whom we loved are still very much a part of our lives and insofar as the goodness of their lives has brought them to the throne of God, they now stand there pleading for us.

We are often advised that we should look to the future and forget the past. Hard as we might try, however, the past is always a part of us and we ignore it only at our own peril.

This November 2, let us heed the encouragement of the Church, and once again unite ourselves in prayer with those who were dear to us in times past and who are close to us in God's love in the present.



ST. THOMAS MORE

# FRATERNITY SHARING



Meets at St. Francis of Assisi Church  
135 West 31st Street, New York City  
Minister: Raymond R. Berger, SFO  
Spiritual Director, Fr. Felix McGrath, OFM

The current administration of this fraternity, was elected in October, for the term of 2005-2008. All meetings of both the Council and the Fraternity, are conducted on the third Sunday of every month.

Two-hour long meetings are chaired in an open format, with a planned agenda, so that meetings are complete and informative. Prayer and On-going Formation is also a regular part of the meeting. One chapter of *"Catch Me a Rainbow, Too"* by Lester Bach, OFM, Cap., is assigned to be read at home and questions are assigned for discussion.

This Fraternity has 31 professed members in good standing. Thirteen of them have been Professed Secular Franciscans for 25 years or longer. Norman Reilly, SFO is a Secular Franciscan for 48 years; he took his Solemn Profession on May 25, 1959. Dorothy Allen, SFO, is a 46-year Professed Member, with her Solemn Profession on November 26, 1961.

A newsletter describing the activities of this fraternity as well as news of the Regional Fraternity is edited by the Minister and is mailed to all active members in good standing in a timely manner each month. Featured are articles from various sources.

Also featured are stories entitled "Franciscan Saint of the Month." These are for the edification and spiritual reflection of the reader and are published in order to aid the Secular Franciscan in his/her spiritual journey by telling little-known details of the lives of Franciscan saints for their emulation.

As Secular Franciscans we take our Franciscan duties seriously. We hope that when we walk out in the world others will look at us and what we do in such a manner that they will be inspired to make positive changes in their lives. In that way, whether small and insignificant, or large and impressive, Secular Franciscans will make a difference.

The goal of this Fraternity is to inspire its members to become shining examples of the Franciscan way of life. Surely, by such example, one day at a time, one hour at a time, others will notice us and emulate what we do. Our fraternity is there to reach out to its members to help make that happen.

The Council has set out to review the activities of the fraternity to make changes in the hope that the fraternity would become more responsive to the needs of its members and that in turn, we would become even more Franciscan, implementing the changes that St. Francis himself would want to see. These changes and a study of our activities have not stopped; we are constantly reviewing what we do in the hope we can improve. Your assistance and especially your prayers are always welcome.



St. Mary of the Angels Fraternity, New York City, NY, is pleased to announce the Profession of **LINDA BALTZER, SFO**, whose Profession was celebrated Thursday, August 2, 2007.

A reception was held immediately afterwards.

St. Francis Fraternity, Hackensack, NJ, rejoices in announcing the Profession of **JOHN NACCO, SFO** on July 12, 2007.

John is already an integral member of the fraternity. Through his creativity, enthusiasm and many talents he has added to our fraternity life and spirit.



**L to R:** Formation Director Harry Henky, SFO  
John Nacco, SFO and  
Fr. Brian Tomlinson, OFM Cap,  
Spiritual Assistant.

**They have been made living members of the Church by being buried and raised with Christ in baptism; they have been united more intimately with the Church by Profession. Therefore, they should go forth as witnesses and instruments of her mission among all people, proclaiming Christ by their life and words.**

**Called like St. Francis to rebuild the Church and inspired by his example, let them devote themselves energetically to living in full communion with the pope, bishops, and priests, fostering an open and trusting dialogue of apostolic effectiveness and creativity.**

*Chapter II, The Way of Life, Article 6, SFO Rule*



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Author and founding  
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**FINDING GOD IN STILLNESS AND SOLITUDE**  
*In Stillness, we can sense God's movement—  
In Silence, we can hear God speak.*  
**December 15, March 8, June 14**

**JESUS, THE WORD BECAME FLESH**  
*Jesus, is the treasure hidden in the room  
inside us. To find Him, we must take a  
journey...not far, but we must dig deep.*  
**January 12, April 12**

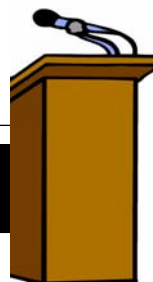
**FRANCIS OF ASSISI—PERFECT JOY**  
*Born into wealth, Francis desired nothing  
more than to be the center of attention,  
but God had something else in mind.*  
**November 17, February 9, May 10**

**PLACE:** Church of St. John the Baptist  
210 West 31<sup>ST</sup> Street, NYC, NY

**TIME:** 4:00PM—10:00PM

**FEE:** Free-will offering is appreciated.

**REGISTRATION:** 212.564.9070 ext. 247  
Because the number of participants is  
limited to 12  
for each retreat, it is advisable  
to register early.



**MONTHLY AFTERNOONS OF RECOLLECTION**

**A LIFE OF VIRTUE: HEALTH OF MIND & SOUL**

Fr. Benedict Groeschel, CFR, leads the prayer  
and reflection at the Church of the Holy Innocents.

Fr. Benedict's Conferences begin at 2:30PM  
Mass at 4:00PM

**November 17:**

Prudence and Courage

**December 15:** Temperance  
and Chastity

**2008**

**January 19:**

A Just Life

**February 16:**

Faith and Hope

**March 29:**

Toward a Caring Life

**April 19:**

What it Means to Love God

128 West 37<sup>TH</sup> St.  
@ 7th Avenue  
New York City, NY

**FOR INFORMATION PHONE:**  
212.754.1110

**EVENING TALK AND REFLECTION**

**ADVENT: THE LIGHT INVADES THE DARKNESS**

Jesus is not the bridge between us and a distant God;  
He is the flawless window through whom we see God  
in everyone, everything. Emmanuel, God-with-us!

**Presenter:** Rev. Richard Rento

A retired priest of the Paterson Diocese, he continues in active ministry  
giving retreats, days of recollection, and talks on contemporary spirituality.  
Father Rento is chaplain at Seabrook Village in Tinton Falls and a regular  
broadcaster on Station WPAT.

**Date:** Thursday, November 29, 2007

**Place:** Upper Room Spiritual Center  
3455 W. Bangs Avenue, Neptune, NJ 07753

**Phone:** 732.922.0550

**Website:** <http://www.theupper-room.org>



**Time:** 7:00PM – 9:30PM

**Fee:** \$20 Registration required with a \$10 deposit by November 22<sup>ND</sup>.



**THE CHURCH OF  
HOLY INNOCENTS  
PARISH HALL**

**TIME: 6—9PM**

128 West 37<sup>TH</sup> St.  
@ 7th Avenue  
New York City, NY

**FOR INFORMATION  
PHONE:**  
212.754.1110

**November 9—**

**AMAZING GRACE**

Based on the life  
of antislavery  
pioneer William  
Wilberforce, who, as  
a Member of  
Parliament,  
navigated the world  
of 18<sup>TH</sup> century  
backroom politics to  
end the slave trade  
in the British Empire.

**December 21—**

**LAST HOLIDAY**

A shy  
New Orleans  
cookware salesclerk  
is led to believe that  
she has less than a  
month to live. It's a  
time to give her life  
a serious makeover,  
so Georgia jets off  
on a dream vacation  
to live like there's no  
tomorrow.



SAN DAMIANO

# FRATERNITY SHARING

Greetings and Congratulations to *The Troubadour* staff on ten years of publication from your brothers and sisters of San Damiano! Your informative newsletter is truly a labor of love. We appreciate your hard work and dedication. Keep up the great work!

The San Damiano Fraternity meets at Sacred Heart Spirituality Center in Newton, Sussex County, NJ. We are currently blessed with eight new Inquirers.

Something very special is happening with our Fraternity ~ we have begun to turn our spiritual focus inward.

For the past few years, we concentrated on apostolates that served the needs of others outside of Sussex County and even beyond the U.S. borders.

Many of you know about our three Honduran tractor-trailer container collections of furniture, medical, school, and religious supplies and clothing organized so tirelessly by our former minister, Kathy Weyant, SFO. We have come to recognize the need to spend more time ministering to each other as we continue with our charitable activities.

We wrote a list of specific prayers and contemplative ideas that enrich our spiritual lives and keep us close to Jesus and shared these ideas with each other. We asked each other for help in balancing our busy secular lives with our commission to live, "...all the days of our lives the Gospel of our Lord Jesus Christ in the Secular Franciscan Order by observing its *Rule of life*," the promise we all made at our Profession.

Daily conversion renews our resolve, but it is through the help of others that we stay true on our Franciscan journey.

What does being a Secular Franciscan mean to us? In the poignant words of our minister, Hugo Bader, "We have a specific call to tell people about Christ."

This powerful sentence describes what San Damiano Fraternity is about. Through the guidance of the Holy Spirit, we try to live each day united with Francis in this mission.

We encourage all our brothers and sisters to pray the Profession promise each day. (*Ritual book*, p. 24) It is a wonderful reminder of the blessing and challenge of our vocation ~ to tell everyone about Christ every day of our lives.

DEBBIE ZWEIER, SFO  
San Damiano secretary



## ST. ELIZABETH OF HUNGARY

O blest Elizabeth, in glory  
enthroned amid the heavenly throng,  
be gracious to accept the praises  
we offer you in cheerful song.


As you from home  
and hearth were driven  
and forced in direst want to roam,  
so now direct us lonely exiles  
and help us reach  
our heavenly home.

You practiced poverty: enrich us  
with heaven's choicest gifts secure;  
You daily mortified your body:  
help us to keep our bodies pure.

The luring world and wily Satan  
you overcame by watchful prayers;  
Teach us with steadfast heart  
to conquer our enemies'  
deceitful snares.

To God the Father highest glory  
and to His only Son, our Lord.  
Together with the Holy Spirit,  
as years and ages endless run.

## Reflection and Formation Program

October, 2007, concludes the first year cycle of the special two year program of reflection and formation on the life of St. Elizabeth of Hungary which was begun in November 2006 by our International SFO Sister Fraternity—CIOFS. Website: <http://www.ciofs.org/en.htm> 



The program is divided into 12 themes for each one of the two years of celebration. Each of these brief themes is followed by a spiritual reflection. The outline for the first year is based on *The Life of St. Elizabeth*. The outline themes are:

- The original family of St. Elizabeth,
- The years of youth in the Court of Thuringia,
- The marriage,
- The motherhood,
- Meeting the Friars Minor,
- Her conscience—the sense of justice,
- Meeting the poor,
- The widowhood,
- The chasing from the Court,
- Her penitential and prayer life,
- Her charity and the hospital in Marburg,
- Her sickness and death.

This November begins the second year cycle based on *The Spiritual Aspect*. During this celebration of the 800<sup>TH</sup> Anniversary of the Birth of St. Elizabeth of Hungary, all SFO's are encouraged to take part in this educational and inspirational program. It is a wonderful program for individuals as well as an excellent agenda topic for fraternity meetings.

—APG, Editor



# WHAT'S COOKIN' IN ASSISI?



**Hi Everyone!**

"What's Cookin' In Assisi?" is back again, with more recipes, and some culinary history and trivia—I'm all excited about it.

Having gone to Culinary School, and continuing my culinary education at the New School University, enables me to bring you more history, trivia, tips, and recipes. In the culinary field, one never stops learning. It's on-going. It has enabled me to bring more to those less fortunate, especially those who will never afford to go to an exclusive restaurant, or have food presented to them in a way that gives them dignity.



CHEF CENTRAL IDOL COMPETITION, PARAMUS, NJ  
YOURS TRULY MAKING AN UMBRIAN PEACH TART

by

**BARBARA  
AYDELOTTE,  
SFO**

Our Lady of the Assumption  
Fraternity, Wood Ridge, NJ

Hopefully this column will encourage it's readers to do the same ... cook and share, especially with those in need. The Gospel reminds us: "Whatsoever you do to the least of my brothers/sisters, you do it to Me." Have you ever thought of cooking Jesus a meal? How would you fix it? Wouldn't you make it SPECIAL? So-o, let's get started, and make something SPECIAL for JESUS!!

In celebrating the Feast of St. Francis, there is a traditional cookie (honey almond sweet) that was made by Lady Jacoba D'Settisoli for St. Francis. Bakeries here in the States make it during the Christmas season. It's called, "Mostaccioli". Mostaccioli is also the name of a pasta. In this case, it's a cookie. It sometimes is spelled "MUSTACCIOLI", and the reason for that is because it is originally sweetened using "grape must", in the fall. (Grape must is a juice that is squeezed from grapes, that have been crushed with wood ash, then boiled. It becomes like a syrup, and then can be used immediately or frozen.) When that is not available, honey is used. The cookie is of Arab origin, and was brought to Italy, by the Arabs, during the Saracen invasion. Sometimes you will see recipes, which include chocolate in it's ingredients. Chocolate did not exist during medieval times, and it originates in South America. So the original recipe, would exclude that ingredient. So, here we go.

Wash your hands, put on your apron, and lets get to work!

## MOSTACCIOLI

**ST. FRANCIS COOKIES**  
—Makes 5 doz. cookies  
submitted by Jeanne Claytor

### INGREDIENTS

1 lb. (2 C.) Honey  
1 c. Almonds (slivered), lightly toasted  
1 c. Sugar  
4 Eggs  
½ cup Crisco (see notation at end)  
1 tsp. or more Cinnamon  
1 tsp. Cloves  
Orange zest (grated), of 1 orange  
4-5 cups Flour (see notation at end)

1. Toast almonds, in oven, 375' for 8 minutes, let cool, then grind.
2. Mix sugar, spices, almonds, and rind into flour into large mixing bowl.
3. Pour honey and eggs into well, and knead for 20 minutes (by hand), until you get a stiff and wet mixture.
4. Flatten in aluminum trays, refrigerate overnight. Shape into small loaves, press toothpick into dough to outline a cross.
5. Bake at 370', until lightly golden brown. Watch bottom that they don't brown too quickly.

This recipe was found in the Franciscan International Cook Book, ©1968, and put out by St. John The Beloved Fraternity, Alexandria, VA. The book is no longer in print.

### IMPORTANT CULINARY NOTATIONS!

When measuring flour, use a measuring "cup" for flour, not a "pyrex" measuring cup, which is for liquids. (Pyrex measuring cups are concave in shape in order to measure the volume of liquids. The concave shape is for gravity.) Spoon flour into the measuring cup, then level off excess with the back of a knife.

When molding sticky dough, wet your hands with water, then shape cookie.

### FOR THE SUCCESS OF YOUR COOKIES

When using the original recipe, as seen above, note that the cookie will turn out gummy, sticky, which may cause a dental problem if wearing dentures.

To soften the cookie, and prevent problems add: a ½ (half) cup of Crisco, and change your flour to "Self-Rising". This will make a softer cookie.

Till then, have a  
"Buona Festa"  
(Happy Feast Day)  
as they say in Italian,  
and enjoy making the cookies.  
Pace e Bene!





# THE TROUBADOUR



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2006-2008

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### 2007-2008

YEARLY SCHEDULE  
FOR FUTURE ISSUES OF  
*THE TROUBADOUR*

Articles for future newsletters  
must be received by:

DECEMBER 15	WINTER 2007
MARCH 15	SPRING 2008
JUNE 15	SUMMER 2008
SEPTEMBER 15	FALL 2008

### SEND ALL SUBMISSIONS:

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### GENERAL INFORMATION

• *The Troubadour* is published quarterly by *Our Lady of the Angels Region* of the Secular Franciscan Order. If you wish to receive this newsletter, please send your name and complete address to: Region Database Administrator, John Ras, SFO, 50 West 97th Street, Apt. 3-P, New York, NY 10025-6005. Don't forget to notify John if you've had a change in address, phone, or membership status.

- The right to copy all material printed in *The Troubadour* is granted so long as you credit *The Troubadour* and author.
- With the number of submissions increasing, not every article received may be published in the upcoming issue. When this occurs every consideration is given for publication in the following issue.
- When submitting articles, don't forget to state fraternity name and location, as well as your own name and address.
- All photos, disks and original art will be returned upon publication completion.

—APG, Editor

# THE TROUBADOUR

OUR LADY OF THE ANGELS REGIONAL NEWSLETTER  
SECULAR FRANCISCAN ORDER  
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