

FALL



# roubadour MAGAZINE

2025

Connecting Secular Franciscan Fraternities throughout our region.



Frances Acosta, OFS Editor

St. Maximillian Kolbe Fraternity, Charlotte, NC

smfranciscanministry@gmail.com

"We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way." – St. Francis of Assisi.

What does this profound and inspiring call truly mean for us as secular Franciscans?

It invites us to actively and intentionally engage in the important work of reconciliation and restoration within our communities, families, and relationships. This call challenges each of us to become genuine instruments of peace, kindness, and compassion in a world that is often marked by division, conflict, and brokenness. By faithfully living out these core values, we not only embody the enduring spirit of St. Francis, but we also carry forward his lifelong mission of healing, unity, and hope in our daily lives. This is our sacred call, our solemn promise, and an inseparable part of who we are as members of this Franciscan family.



So how can we practically and meaningfully accomplish this vital mission in our daily lives?

By constantly reminding ourselves that whenever we make the sign of the cross, what we say and do will always be done in the name of the Father, and of the Son, and of the Holy Spirit. Let us always seek to recognize Christ in one another, embracing each person with compassion and love. Let us remember that we are the hands and feet of Christ in this world, called to serve and to bring hope wherever it is needed.

*Frances*



Frances Acosta, OFS  
Founder of Stella Mundi Franciscan Ministry  
[stellamundi-ofs.org](http://stellamundi-ofs.org)



## Regional Council Members:

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**Regional Spiritual Assistant**



**Listen, Discern, Go Forth**

2022-2025 OFS-USA THEME



Minister

Our Lady of the Angels Region

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### Living the Gospel

Article 4 of our Secular Franciscan Rule tells us we should devote ourselves to careful reading of the gospel, going from gospel to life and life to the gospel.

#### ***So how can we “live” the gospel?***

When we are living the gospel, we are building relationships.

Article 14 of our Rule calls us to build a more fraternal and evangelical world so that the kingdom of God can be brought about more effectively. We do that through fraternitas, building relationships with each other, the Order and the Church. We do that through our everyday lives infusing Gospel values into every aspect of our lives.

When we are living the gospel, we are engaging and inspiring others to seek God.

Article 6 of our Rule calls us to share Christ’s mission. We should go forth as witnesses and instruments of her mission, proclaiming Christ by our life and words.

When we are living the gospel, we are forming ourselves.

Article 7 of our Rule reminds us of the personal disposition for achieving union with Christ through conversion and worship and reminds us that human frailty makes it necessary that this conversion be carried out daily.

When we are living the gospel, we are attracting others to our way of life.

Article 45 of our Constitutions states “the promotion of vocations to the Order is a duty of all the brothers and sisters.”

When we are living the gospel, we are rebuilding the Church.

Article 6 of our Rule also tells us that called like Francis to rebuild the Church and inspired by his example, we should devote ourselves to living in full communion with the pope, bishops and priests.

When we are living the gospel, we are involved in the activities and challenges of the world and we are integrating faith and action in our daily lives.

Articles 15 through 19 of our Rule on how we live the gospel and witness to Jesus deals with concrete action by being in the forefront of promoting justice (15), esteeming work (16), cultivating the Franciscan spirit in our families (17), being good stewards of creation (18) and with fraternal harmony through dialogue to be bearers of peace (19).

When we are living the gospel, we are nurturing hope. By advancing social justice on the individual level and through community participation, we build hope for the disadvantaged.

When we are living the gospel, we are sowing seeds and transforming hearts and minds.

Sowing seeds and transforming hearts and minds involves a delicate balance of intention, action, and reflection and begins with small, deliberate steps. By cultivating empathy, fostering inclusive dialogue, and supporting creativity, we plant seeds that, over time, will grow into something extraordinary.

When we are living the gospel, we are what Christ would be to the world!

To live the gospel is not merely to profess belief in its tenets, nor is it solely to perform religious rituals or uphold doctrines in isolation from the world’s needs. At its heart, living the gospel is to become, moment by moment, what Christ would be to the world – an ongoing transformation where His compassion, truth, and love are manifest through our words, actions, and presence.

To proclaim the good news is a call to action, to convey the words and actions of kindness, justice, and compassion. It is to live in such a way that one’s very life becomes a testament – words and actions woven together – declaring hope, and planting seeds for the possibility of sprouting up new beginnings.

I invite you to “go into the world and proclaim the good news to the whole creation (cf. Mk 16:15).”





Regional Spiritual Assistant

Our Lady of the Angels Region

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## In Loving Memory

of Joan Pieretti,

mother of Brother Rod Pieretti, OFM Cap.

"In your hands, O Lord, we humbly entrust Joan. In this life you embraced them her with your tender love; deliver her now from every evil and bid Joan eternal rest." Amen

## Scam Busters

**R**ecently I met a man who works as a receptionist at a nursing home. He greets all the visitors with a big smile and after a few introductory niceties, mentions to them that he is sixty-eight years of age. The people immediately respond, "Wow you don't look your age! You look wonderful! And all that lovely hair! What's your secret?" His secret is that he is not sixty-eight by a long shot; in fact he is much younger. Having people shower him with compliments is the payoff for his little scam.

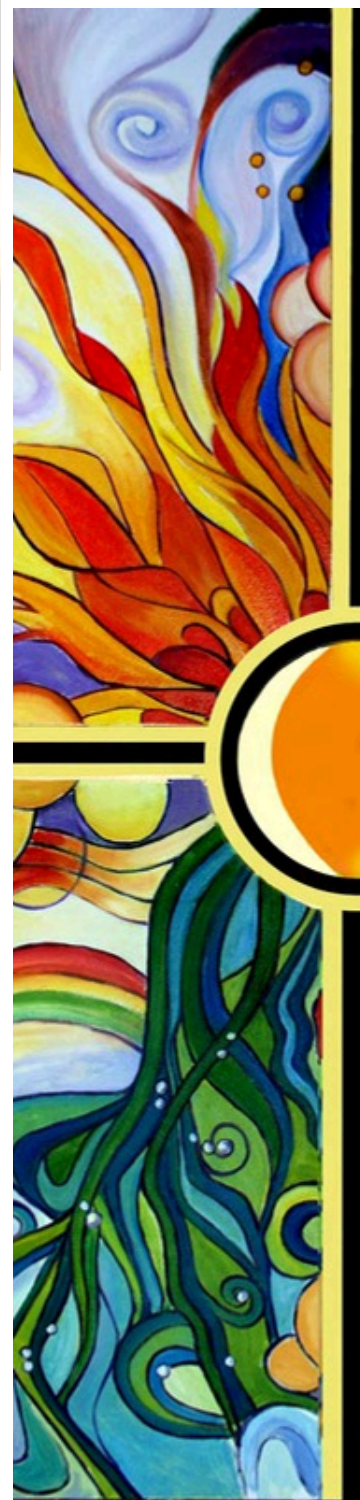
Perhaps we all have a bit of the scammer in us. The ultimate scam took place in a garden. Our first parents were conned into believing that they could be just like God, that they were self-sufficient unto themselves and were in fact, gods. Sad to say, this inclination has become part and parcel of our human nature down to the present day. Theologians call it Original Sin. Every sin is a deception.

Our modern world is replete with scams. They come at us from all angles, times and places through a myriad of disguises and venues. We even have robots and computers that proliferate scams. Trouble is, all this scamming undermines the concept of truth that is foundational to any society. It rots the undercarriage of human relationships. After a while, our default is no longer trust, but doubt.

Christ is the Way, the Truth, and the Life. Anytime we deviate from the truth, we deviate from Christ. Little white lies, stretching the truth, fudging facts and figures, all contribute to the deluge of untruths that swamp our landscape. As a nurse once told me, "A half-truth is still a whole lie."

After his conversion, St. Francis spent the rest of his life in direct and total opposition to the fallacy of pride, possession, pleasure and power as a means of securing lasting happiness and contentment. When we speak and live the truth we align ourselves with the Truth; and we must be willing to accept the consequences. Truth has no substitutes. There are consequences to being truthful, just ask any martyr. But there are also certain outcomes to being truthful that bestow peace of mind, stillness of heart and a deep reassurance that we have done the right thing. Honor and virtue, character and conviction are built upon the bedrock of truth. So go ahead and be a Scam Buster—tell the truth, the whole truth and nothing but the truth!

*Bro Rod*





Regional Formation Director

Saint Anthony-Butler-NJ

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## Secular Franciscan Identity in the “Modern” World

We, as Franciscans, must constantly transform ourselves so that we can transform the world through the Gospel! In living our rule, we “observe the gospel of our Lord Jesus Christ by following the example of St. Francis of Assisi” and devote ourselves “to a careful reading of the gospel, going from gospel to life and life to gospel” (OFS Rule, Article 4). We conform our “thoughts and deeds to those of Christ by means of that radical interior change which the gospel calls conversion.” (OFS Rule, article 7).

### ***But how do we live our rule in an ever changing world?***

Life today can be difficult, filled with negativity and a lack of safety. The mainstream news is constantly bombarding us with negativity and despair. Many of the social rules of the past have vanished, replaced by values that often clash with Catholic teachings. People today are often so focused on themselves that they often forget about others, especially the poor and marginalized. Many people have even stopped believing in God as the source of goodness and truth. But even though we know this is the world we live in, we should still spread the good news of the Gospel into this broken and divided world

### ***How do we, as Franciscans, connect with the world?***

Do we just hide our heads like an ostrich? No!

We’re part of the world, not separate from it. We don’t live in cloisters because the world is our home. Remember, Christianity has always been different from the norm and wasn’t meant to be the boss of the world. Instead, we should engage with the world and change it for the better. That’s what Jesus and Francis did when they were alive, and that’s what we should do, too. As Franciscans, we believe that the whole world is a place to meet God.

The cornerstone of the Secular Franciscan identity is a life devoted to penance (e.g. conversion), a life that leads us into the likeness of Christ. As people committed to personal conversion, we assume responsibility for our actions and their consequences. We take the fruits of conversion and distribute it to a hungry and broken world. Because of human frailty, the conversion process is ongoing, and for this reason, our Rule tells us that conversion must be carried out daily.

Continued on next page





## Secular Franciscan Identity in the “Modern” World

### Continued

Francis lived a life of holiness, and so should we. He was a true contrast to his age. He rejected a life of comfort and privilege, choosing instead to follow the teachings of the Gospels. Jesus inspired Francis to completely surrender his will to God. When we say we’re followers of Francis, it means we let go of our own plans and make room for God’s will in our lives. Our faith is built on our personal relationship with Jesus. That’s why the goal of all Franciscan formation is to have an encounter with Christ, recognize Him, and serve Him in the poor and marginalized of society.

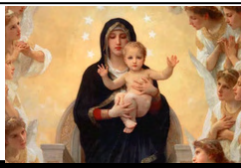
The Gospels have the power to transform our lives and to experience Jesus. Jesus is at the center of all we do and we experience Him in the places where the world says nothing good can be found. As Franciscans, we embrace the marginalized in our society and serve those who otherwise would be rejected and abandoned. We welcome strangers and provide them with food, shelter and a place to rest. We see all creation, both animate and inanimate, as brother and sister and strive to live in harmony with the natural world. This is how we infiltrate and engage the world. This is how we transform the world so that the Kingdom of God may be present in the world today.

May God Bless you and keep you, Ed



Click on the image  
to view.





Councilor, North Jersey

Most Holy Name, Little Falls NJ

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## CANTICLE OF THE CREATURES - A FRANCISCAN PEACE PRAYER

This year we are celebrating the 800th anniversary of Francis' Canticle of the Creatures. From a JPIC standpoint, this prayer is generally prayed/sung in connection with the Integrity of Creation. But it is also very much a prayer of peace.

I focus on the following verse:

*Praised be You, my Lord,  
Through those who give pardon for Your love,  
And bear infirmity and tribulation.  
Blessed are those who endure in peace  
For by You, Most High, shall they be crowned.*

Francis composed the above verse sometime after he had written the main body of the prayer. He did so to help resolve a dispute between the mayor of Assisi and the bishop. Francis asked one of the brothers to sign the verse in the presence of the two men. And they did in fact reconcile.

By this time in his life, Francis was in many respects a broken man. Physically, he was a wreck. Emotionally, he bore the pain of knowing that the order of brothers he had created, was moving in what he considered to be the wrong direction. He knew he was not long for this world. There were reasons for him not to get involved:

- This dispute did not involve him, and was none of his business.
- He had more than enough problems of his own.
- They might reject him. He didn't need the pain of this rejection on top of everything else.
- There was nothing in it for him.

Yet Francis did choose to be a peacemaker. This is different from personally being at peace. Francis, in spite of everything, was certainly at peace with himself, his God, and the world. Yet he knew that Jesus' admonition "Blessed are the peacemakers" was the required next step. Even to the end, part of Francis' mission was to spread that peace to others. We are called to do likewise.

What lessons can we learn from this small incident in Francis' life?

### PARDONING IS KEY TO PEACE

The verse begins with a call to pardon. Apparently between the mayor and the bishop, there was some wrongdoing (real or perceived). It is unclear who wronged whom. Most likely it was mutual. None of that mattered to Francis though. All that mattered was pardon. We are called to freely offer pardon, and to encourage others to do so.

While all Franciscans are called to peacemaking, it may require an attitude adjustment. The peacemaker must be willing to:

- Get involved in matters which may not directly involve him or her.
- Overcome inertia, which can be a powerful force in our lives.
- Speak truth to power. (Francis never had a problem with this!)
- Risk failing sometimes.
- Bear infirmity and tribulation, as Francis wrote in this prayer. That's part of the deal now and then..
- Always keep God at the center of one's peacemaking actions.

### MESSAGING MATTERS

Francis understood that candor and civility were not mutually exclusive. He did not approach the mayor and the bishop with the attitude that Francis' solution was the only one. Indeed, there is no evidence that Francis even offered a solution. Rather, he lovingly urged them to reach their own reconciliation on their own terms, which they did. Francis was an impartial mediator. That is a difficult role to play, whether it be at the personal or the global level.

Peacemaking can be hard. So can Franciscanism. Fortunately, we have a model for both.



# FOLLOWING IN HIS FOOTSTEPS



**The 2025 Annual Retreat**

**St. Thomas More Fraternity**

**Michael Cannella, OFS**

The theme of this year's retreat was ***"A Franciscan Pilgrimage with Saint St. Francis and St. Clare"***. What is a pilgrimage but a journey to a sacred place, a place imbued with the Divine presence, touched by the hand of the Creator. As pilgrims we often follow a spiritual guide, and for us on that grace-filled weekend from August 1 to August 3 at Mount Alvernia (Latin for La Verna) Retreat House in Wappinger Falls, N.Y. Fr. Greg Friedman, OFM was our guide. Walking on the beautiful grounds of the Retreat house helped us see that we had arrived at a sacred place. As pilgrims, we wait for God's gifts and one of the gifts we received on our retreat weekend was the wisdom of Father Greg. As we apply what we have learned from Father Greg to our daily lives we become a sign to others. Fr. Greg transported us back 800 years, helping us to walk our pilgrimage with Francis and Clare as we also enjoy each other's fellowship. The following are highlights from the conference.

We traveled with Francis on his life's journey of joys, hardships and sufferings. In 1202, Francis was captured by his Perugian adversaries in the Battle of Collestrada in his pursuit of fame and glory. The year of imprisonment was a turning point for Francis as he experienced both physical and psychological pain. As he languished in the dark and damp prison cell that contributed to a post-traumatic stress, Francis began his conversion experience. In subsequent years, the denial of his earthly father, the assault by robbers on the road and the life-turning event: meeting a leper on his way to Gubbio, solidified his vision of mission. Jesus spoke to Francis as he knelt before the San Damiano cross with the words "go and repair My Church". That cross became a unique icon for us. It was created by an Umbrian artist, a Cyrenaic monk, in 1125. The cross is painted on cloth which was then glued to wood. It is rich in religious symbolism and imagery. The San Damiano cross is a meditation on the Passion according to Saint John and has become an inspiration to our Order.

The plan for Francis's life came together in 1208 when according to Francis "God revealed to me how to follow the way of Gospel" In doing so, Francis "showed Christ to the world in poverty ("Holy Poverty"), brotherhood ("I was gifted brothers") and littleness ("who are You, my dear God, and who am I, a worm and your little servant").

Francis's vision of a Christ centered and Gospel centered life becomes our vision also. Semper novus (always new) was a constant process for Francis of turning away from worldly possessions and embracing interior peace.

Our Pilgrimage brought us to Saint Clare whose vocation developed along a separate pathway from Francis. Clare had many spiritual gifts and she brought tenderness to charitable work. She was the first religious woman to write her own rule.

Francis's promotion of peace is one of his gifts to us. Francis never preached about the Crusades. To the contrary, when Pope Honorius III gave an indulgence to those going on the 5th Crusade to the holy Land, Francis petition the pope to grant an indulgence to those who traveled instead to the Portiuncula, the Portiuncula Indulgence. An Indulgence that is available for us on August 2 of each year.

As a man of peace, we learned about Francis's meeting with the Muslim leader Sultan Malek al Kamil in 1219, as told by author Paul Mason in his 2009 book, "The Sultan and the Saint". Francis was deeply influenced by the Sultan and the prayer life of Muslims, for example, with their frequent "call to prayer" throughout the day. The meeting also shaped his rule on how to go among non-believers, as a model for dialogue and tolerance.

The years 1223 to 1226 were the years of physical decline for Francis. In 1223 there was the final revision and approval of the Rule. These were the years of intense physical and emotional suffering for Francis as he coped with pain and visual blindness that led up to his death on October 4, 1226 at the age of 44. Also, it was a time that Francis learned about the order drifting away from his early ideals. In 1224, Francis traveled to La Verna, a mountain in the center of the Tuscan Apennines, for solitude and to ask God to help him understand the depth of Christ's suffering during His passion. It was during the fall of 1224 and during the Lent of Saint Michael that Francis received the Stigmata, a culmination of a life in union with his Savior.

What sets Francis apart from other religious figures of his time?

Continued on the next page



## The Annual retreat 2025 continued

As Brazilian theologian Leonardo Boff stated: "Francis arose from not the center of power but the periphery" Francis became an "archetype of the human ideal": totally open to God, a universal brother to all people with his appreciation of the natural world as a sign of the Creator Francis presented a radically different view of mission:

1. A Gospel way of life
2. Largely non-clerical while remaining loyal to the Church
3. Different from the monastic movements of the Church at the time
4. Different from the prevailing learned culture
5. Different from the legal spirit of the day and
6. Francis taught and lived Christ as our brother.

Pope Francis was deeply touched by Franciscan spirituality. His two encyclicals, *Laudato Si* and *Fratelli Tutti* are gifts to the world, but especially to our Franciscan community. Francis of Assisi became a powerful symbol for the pope's own vision for the Church. In *Laudato Si*, the pope expounds on the concept of Integral Ecology which comprises of concern for nature, justice for the poor, commitment to society and interior peace. *Fratelli Tutti* "brothers (and sisters) all" talks about the concepts of fraternity and social friendships.

The weekend retreat included wonderful opportunities for prayer: evening prayer for the dead and the Crown Rosary, the Sacrament of Reconciliation, Mass and a Saint Clare themed Eucharistic Adoration holy hour led by Deacon Michael Fogarty OFS. There were also opportunities for fellowships with "Road to Emmaus" "activity and spirited discussions during mealtimes. The Saturday evening movie presentation of "Trinity Triumphs" told the story of the humanity, struggles and the triumphs of three seminarians in a courageous and poignant way.

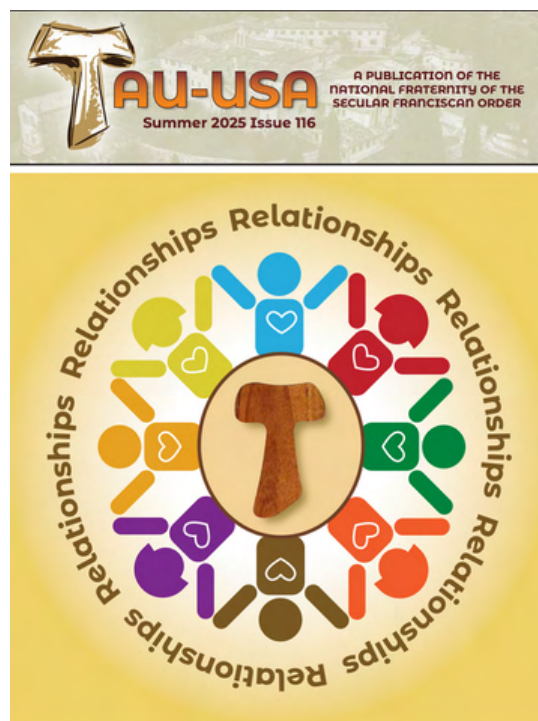
The retreat ended on a bright, sunny Sunday morning. A good pilgrimage allows us to see the world in a new way. Opportunities for prayer, fellowship and the learned guidance from Father Greg helped us to return to our earthly home renewed in the Spirit.

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## Read the latest Tau-USA



Click on the image to gain access.







## St Benedict the Moor Fraternitas at Franciscan International

By Paul Beelitz ,OFS

St. Benedict Fraternitas attended Franciscan International's 'On the road to the UN Climate Conference in New York!'. Carolyn Townes OFS, our former member of St. Benedict the Moor and a formation director, invited us. The session included Franciscans from various parts of New York, as well as Franciscans from the Episcopalian Church.

Key highlights from the session: The session took specific relevance with the 800th anniversary of the Canticum of Creatures, and the 10th anniversary of Pope Francis' Laudato Si. The session was conducted in a format of a round table coordinated by Brother. Michael Berry OFM, former Minister General of the Franciscan order had the speakers like Sister Joan Brown, OSF, Executive Director of the New Mexico Interfaith Power and Light, OXFAM Sister Ambassador on the Planet, Partnership for Earth Spirituality; Marya Farah, UN representative in New York, Franciscans International;

Beth Piggush, Integral Ecology Director of the Franciscans Sisters of Perpetual Adoration; Budi Tjahjono, International Advocacy Director, Franciscans International. The full proceedings are available on the Franciscan International YouTube channel.

Franciscan International (FI) operates as a non-governmental organization (NGO) with general Consultative Status at the United Nations. The Conference of the Franciscan Family (CFF) sponsors the organization and represents the Franciscan presence in the global community, offering spiritual, ethical, and Franciscan values to the United Nations and international organizations. For more details, visit <https://franciscansinternational.org/>. For further information, please visit Franciscans International.

FI closely follows the tradition of Saint Francis and Saint Clare, which infuses Franciscan ideals into practice at the international organizations.

Watch the video of the proceedings:



Photo credit: Amelia Jalandoni

(Left to Right: Anthony Inguanzo, Tony Paul Kozhipatt, Amelia Jalandoni, Br. Michael Berry OFM, Board of Franciscan International, Carolyn Townes, OFS, Fr. Jim Gannon OFM is in the background. Not in picture Paul Beelitz OFS, Minister of St Benedict Moor.)

Click on the each mage to gain access.





## Reflections on 46 Years in the Secular Franciscan Order

By Diane Menditto, OFS  
National Vice Minister

On August 9, 1979, nine members of St. Francis Fraternity in Hackensack, NJ, took a significant step in their spiritual journey by being professed into the Secular Franciscan Order. My great blessing is that I was one of them. As I reflect on these 46 remarkable years, I want to share a few things I have learned along the way.

### Fraternity Life is the foundation of being Franciscan

Fraternity life is central to living as a Franciscan. I have often said that without a fraternity, we are not Franciscans. When I first joined the order I didn't fully grasp how important we are to one another. Over time, I've come to understand that the relationships we build within our fraternities are more than mere friendships. These bonds teach us to live the Rule—not through study alone, but through example and interaction. The Rule challenges us, inspires us, and guides us to strive for holiness every day of our lives.

One of the greatest blessings of being a Secular Franciscan is the opportunity to meet brothers and sisters at every level of the Order. Each individual brings unique gifts to the table—gifts that touch my heart and enrich my soul, even if I don't always agree with every perspective. I've also discovered that people truly appreciate responsiveness, which strengthens our connections and reinforces the value of mutual respect.

### Daily conversion is a necessity

Looking back over the decades, one profound lesson stands out: daily conversion is not optional; it is necessary. It takes time to realize this, but the process of transformation is always ongoing. I can see how much I have changed, how my relationship with God has deepened, and how God continues to work on me and in me. The Holy Spirit never stops teaching and shaping us, if only we open our hearts to him.

### Listening is a gift

Fraternity life has given me more than I could have imagined, and one of its greatest gifts has been learning to listen well.

Listening—to God and to my brothers and sisters—is the foundation of my spiritual well-being and one of my contributions to fraternity life. It is not always easy, and it requires constant practice, but it is through listening that we connect, grow, and experience the life-changing power of empathy and understanding.

### Serving my brothers and sisters has been an eye-opener.

Serving others is one of life's greatest teachers. Through my service to the Order at various levels, I have been blessed to form relationships with Franciscans not only across the United States but also around the world. It amazes me how similar we are, united by our faith and our shared mission. This global connection reinforces the importance of our Rule and Constitutions, which serve as the golden thread binding us together as Secular Franciscans. Our way of life is unique, and I see it as a responsibility and a joy to pass on its values to others. Serving as a formator has been one of the most rewarding aspects of my service to the order. It has taught me so much and animated me to share who we are and **whose** we are as Secular Franciscans. Mentoring others has allowed me to offer them what God has given me in order to guide, inspire, and prepare future generations of Secular Franciscans, ensuring that our way of life continues to flourish.

### Peace, gratitude, and joy

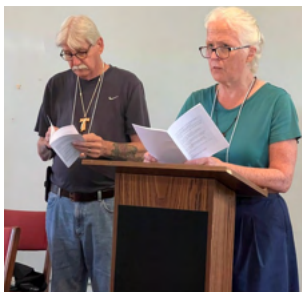
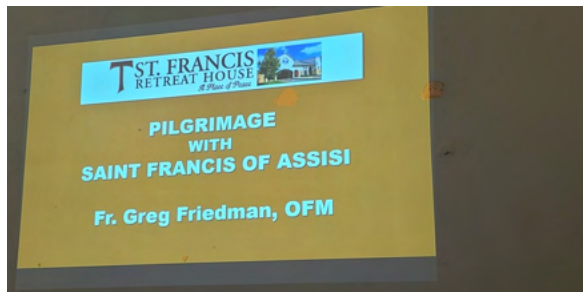
As I reflect on these 46 years, I am filled with gratitude for the peace, relationships, and joy that fraternity life has brought me. This journey has been filled with lessons on service, outreach, the upside-down world of living the gospel, and the beauty of our deep relationship with Jesus. It is a life built on the strong foundation of the Rule and Constitutions and Franciscan spirituality, that continues to shape me and others every day.

May we continue to walk together in faith, guided by the Holy Spirit, and inspired by the richness of our Franciscan family.

Peace and blessings to you all!

*Diane, OFS*





## Annual Retreat

## HIGHLIGHTS



# NEWS AROUND THE REGION

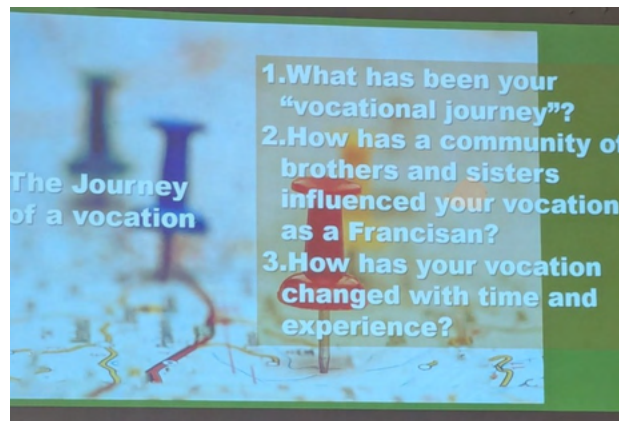


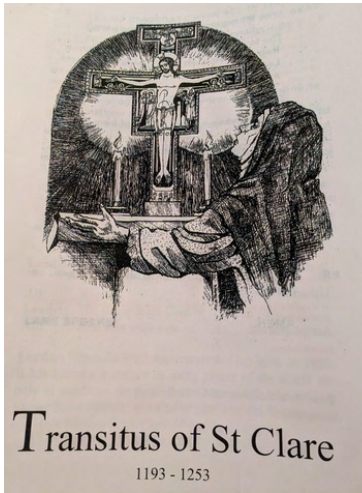
Photo credits:

Diane F. Menditto, OFS - Ed Wojciechowski, OFS  
&  
Laura Sodano Beausoleil, OFS  
Holy Name Fraternity





AUGUST 11, 2025



Transitus of St Clare  
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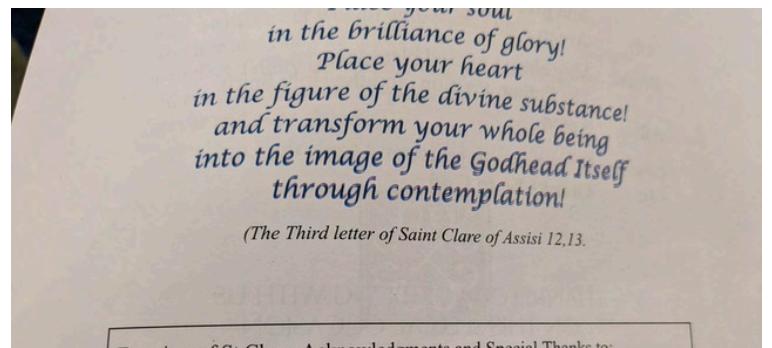


## TRANSITUS OF ST. CLARE

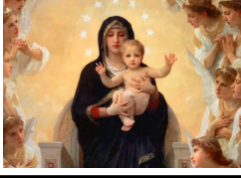
### *Most Holy Name of Jesus Fraternity*

Little Falls, NJ

(photo credit: Laura Sodano Beausoleil, OFS)







## PROFESSIONS, ADMISSIONS & ELECTIONS, ETC

### Rite of Election

#### St. Louis Fraternity WOOD RIDGE NJ



held May, 2025

Pictured in the photo, left to right:  
Joseph Kim, OFS - **Former Minister and now Animator for JPIC**  
Joanna Kim, OFS - **Formation Director**  
Theresa Sunyoung Kim, OFS - **Vice Minister**  
Fr. Emmet Murphy, OFS - **Delegated Ecclesial Witness**  
Theresa Heehyung Kim, OFS - **Minister**  
Sophia Kim, OFS - **Treasurer**

#### Our Lady of Guadalupe Fraternity RED BANK, NJ



(photo credit: Italia Testa, OFS)

held June 7, 2025:

Pictured below, left to right:  
Bro. Rudolph Pieretti, OFM Cap, **Regional Spiritual Assistant and Friar witness**,  
Dawn Rusinko, OFS, **Vice Minister**  
Patrick Mullen, OFS, **Minister**  
Karyn Fusco, OFS, **Treasurer**  
Joann Rean, OFS, **Formation Director**  
Not pictured, Kathryn Bryan, OFS, **Secretary**

Italia Testa, OFS served as **President of the Elections**

#### St. Francis of Assisi Fraternity HACKENSACK, NJ



(photo credit: Diane Menditto, OFS)

held June 12, 2025

Pictured below, left to right:  
Chris Leone, OFS, **Regional Minister, Presider**  
Rosellina Iacono, OFS, **Formation Director**  
Maureen Menakis, OFS, **Treasurer**  
Anthony Buda, OFS, **Minister**  
Mimma LoMuscio, OFS, **Councilor**  
Dawn Farkas, OFS, **Secretary**  
Domenica Panuccio, OFS, **Vice Minister**  
Bro. Rudolph Pieretti, OFM Cap, **Regional Spiritual Assistant, Friar Witness**

### Rite of Admission

#### Korean Martyrs Fraternity NEW YORK CITY, NY



(Photo credit: Woon Jae Chung, OFS)

held August 3, 2025:

Pictured Those holding flowers are the nine new candidates with Fr. Francis Kim, OFM (spiritual director) and Ms. Young Ja Chun, OFS (formation assistant).

### Professions and Renewal

#### St. Thomas More Fraternity NEW YORK, NYC



(photo credit: Stacey Antine, OFS)

held on July 20, 2025

From left to right: Michael Cannella, Fr. Jim Gannon, Kathleen Rogers and Laurie Galvin  
**Michael and Laurie** were professed into the St. Thomas Fraternity by Fr. Jim Gannon and Minister, Stacey Antine at St. Francis of Assisi Church in New York City.

The ceremony was followed the renewal of promises by **Kathleen Rogers** who professed in 1991 into STM and due to family obligations and a move to New Jersey was not active. It was a joyous occasion for the fraternity and their families.

### Rite of Temporary and Permanent Profession

#### Korean Martyrs Fraternity NEW YORK CITY, NY



(Photo credit: Woon Jae Chung, OFS)

held August 3, 2025:

Pictured right to left  
Ms. Kwang Ae (Joanne) Chai, Fr. Francis Kim, OFM (spiritual director), Ms. Chung Hee (Anna) Choi, Ms. Eun Hea (Gelaphina) Kim and Ms. Ok Pa (Maria) Han, OFS (formation assistant)

*Congratulations*



# FOR YOUR CONSIDERATION



## Calling for articles, poems, event photos

THE TROUBADOUR is a quarterly communication vehicle published by Our Lady of the Angels Region. It is published digitally.

The electronic format of The Troubadour is published quarterly: Spring, Summer, Fall, and Winter. It is available for downloading on our Regional website.

To become a subscriber, you must be an active, professed member, or candidate in formation of our region, and your complete e-mail address must be registered in our database.

Wherever you see the spirit of Saint Francis at work in the world, in your lives, in your fraternity, in its members, and in your hearts we want to hear from you. Come, share with us.

### PUBLICATION DEADLINES:

All submissions for the next issue of The Troubadour, Winter, January 2025, are due to the Editor: [smfranciscanministry@gmail.com](mailto:smfranciscanministry@gmail.com) by **December 15th**.

### ARTICLE SUBMISSIONS:

- The right to copy all material printed in The Troubadour is granted provided you credit the Troubadour and author.
- When submitting articles for publication consideration, please state fraternity name and location, as well as your name and address.
- Photos are limited to 2 or 3. Some submitted photos will be used.

Because of our magazine article regional submission requirements, I am limited in the number of accepted submissions. Therefore, not all articles, poems or event images can be published in the current edition. I will give consideration for future publication.

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**SAINTS**



**FEAST OF ALL SAINTS OF  
THE SERAPHIC ORDER**

In November,  
the Franciscan family  
celebrates the Feast of All  
Saints of the Seraphic  
Order on **November 29th**.  
This day commemorates  
all Franciscan men and  
women who have lived  
out the Gospel in the spirit  
of St. Francis and St. Clare.

The date was chosen  
because it marks the  
anniversary of the day  
Pope Honorius III  
officially approved the  
Franciscan Rule in 1223.

