



THE **T**roubadour
MAGAZINE
CONNECTING SECULAR FRANCISCAN
FRATERNITIES THROUGHOUT OUR REGION.

SPRING / SUMMER
2019



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LETTER FROM THE REGIONAL MINISTER

Dear Brothers and Sisters,

This letter has taken shape over a number of months and many experiences. As I finally put words on this page, we have just returned from our regional retreat. Once again, I am uplifted by having been in your company.

At our retreat, Sister Margaret Carney, OSF, gave wonderful talks on the effect the newly forming Franciscan Order had on society in St. Francis's time. At **Convivenza** in March, we heard an excellent talk on the **Franciscan sources**.

On **September 21**, we have planned a special workshop on **Theological Reflection**. Our fraternities work hard with initial and ongoing formation and we even had a very informative **North Jersey Cluster** initial formation session on our role as **Secular Franciscans in the Church**.

If you take a good look at the **word balloon** above, you will see many of the words we say and hear all the time in our Secular Franciscan lives. **We attend** all the gatherings, retreats and workshops that are offered. **We listen** to one another—even if at times our minds may wander, or our empathy may be lacking. **We speak the words written above**—but sometimes, they can become mere buzz words that we say by rote without depth of meaning. **Personally, I want every one of those words and actions to be etched deeply in my heart.**

Just as I was thinking about all of the above, I was stunned to hear Bishop Barron talking about a recent Pew survey of Catholics that found that a **large percentage of CATHOLICS do NOT say that the Eucharist is the body, blood, soul and divinity of Christ**. They say that it is a nice symbol. I looked it up online and found an article in the National Catholic Reporter. It states,

“The Pew study, issued Aug. 5, showed that 69% of all self-identified Catholics said they believed the bread and wine used at Mass are not Jesus, but instead ‘symbols of the body and blood of Jesus Christ.’ The other 31% believed in the real presence of Jesus in the Eucharist, known as transubstantiation.”

See <https://www.ncronline.org/news/theology/pew-survey-shows-majority-catholics-dont-believe-real-presence>.



You can also view Bishop Barron's talk on YouTube here:
<https://www.youtube.com/watch?v=0yTGIYClvks>



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LETTER FROM THE REGIONAL MINISTER

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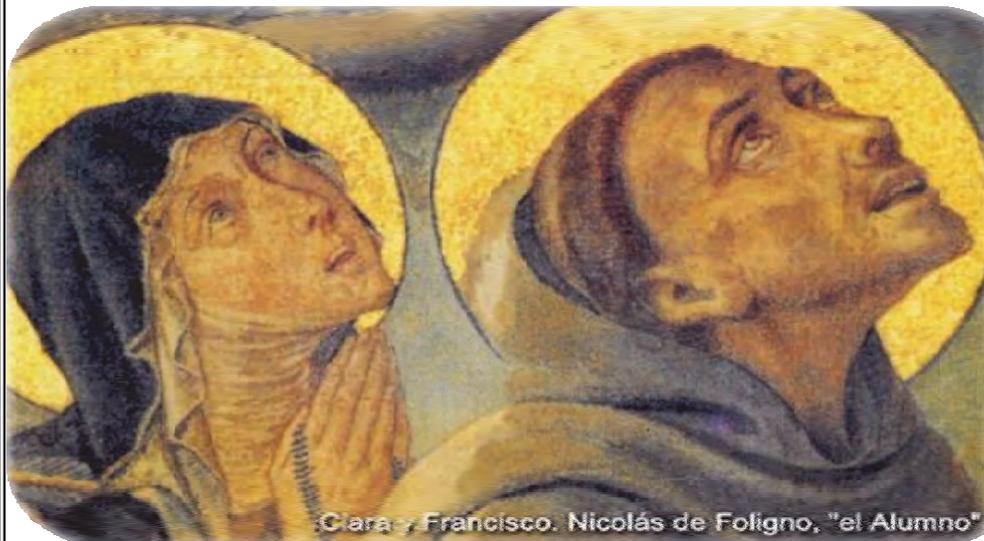
We also must face the sad fact that many, especially young people, when asked about **religious affiliation**, fill in “none.” They say that they are “spiritual” but that organized religion is not for them. We look left and right in church and there is plenty of room in the pews where there was only standing room before.

Inevitably, **we find ourselves talking about these topics in our fraternities** or in groups of other Catholics. Very often we will point to the fact that today’s children are poorly catechized. We blame parents who don’t attend Mass. We say that the Church is in crisis. We point our collective fingers at society and mention that in the post-modern world God has been put on the back burner. We pick at each other over who is the “best” Catholic. I picture the Devil laughing when we dwell on all the negatives rather than trying to figure out the possible positive solutions.

In a blog post on July 26th, **Friar Pat McCloskey, OFM, wrote about Francis and Clare** and the radical changes their lives of poverty and simplicity brought to the Assisi of their day. At the retreat, Sister Margaret’s talks helped us to see that **Francis and Clare’s spirituality and way of life was a response to the times in which they lived.** They were radical in that they returned to the roots of the Gospel. **They were among the most unexpected of “disrupters,”** but their lives effected the sort of change that is rarely seen in any age. *If you wish to read Friar Pat’s excellent article, it is called “Clare and Francis: Assisi’s Most Dangerous Citizens.”*

You can find it here:

<https://blog.franciscanmedia.org/sam/clare-and-francis-assisis-most-dangerous-citizens>



Clara y Francisco. Nicolás de Foligno, "el Alumno"

As Friar Pat concludes his article, he says,

“Clare and Francis did not promote change merely for the sake of change. They simply responded to their society’s hunger for deeper conversion to Jesus’

way as recorded in the Gospels. That hunger still continues among us.”

**THIS IS A CHALLENGE TO US
AS SECULAR FRANCISCANS!**

The numbers of friars and sisters is diminishing, and our numbers, by the grace of God, are increasing.

Our moment has arrived. The **challenge** before us is one of rebuilding and evangelizing by words, actions and example.

This should not scare us, but it should give us plenty to think about.

The Church needs us to **help in the rebuilding task.** Catholics and non-Catholics alike need us.

We need to be the light that helps to evangelize the evangelized and the not yet evangelized.

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LETTER FROM THE REGIONAL MINISTER

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On a personal and fraternity level, **how do we evangelize** the not baptized and the baptized? See: [new evangelization](#) who have lost a sense of the faith?



WE BEGIN BY EVALUATING OURSELVES.

- Do we live according to the **Nicene Creed and our Franciscan promises?**
- Can we **explain our beliefs** clearly and accurately, especially concerning the Eucharist?
- Do others see **God-given joy, tranquility, and gentleness** in our relationships with others?
- **Are our actions consistent with gospel values?**
- Will non-believers see in us the fruit of our Christian beliefs and hunger for a **relationship with a loving God?**

WHAT ELSE CAN WE DO?

- We can resolve to **take an honest look at our fraternities and our region.**
- We can devote time to **discussing ways we can help rebuild the Church.**
- We can ask our pastors for **adult formation on basic Catholic faith, i.e., the Eucharist, the Sacraments, especially Reconciliation, and the new evangelization.**
- We can move beyond ourselves to **serve the poor and suffering.**

THE POSSIBILITIES ARE ENDLESS.

Our **commitment and our actions** might even begin to make some changes in society itself. Francis and Clare never intended to change the world, **they just wanted to change themselves** so that they could be closer to God. Look what happened!

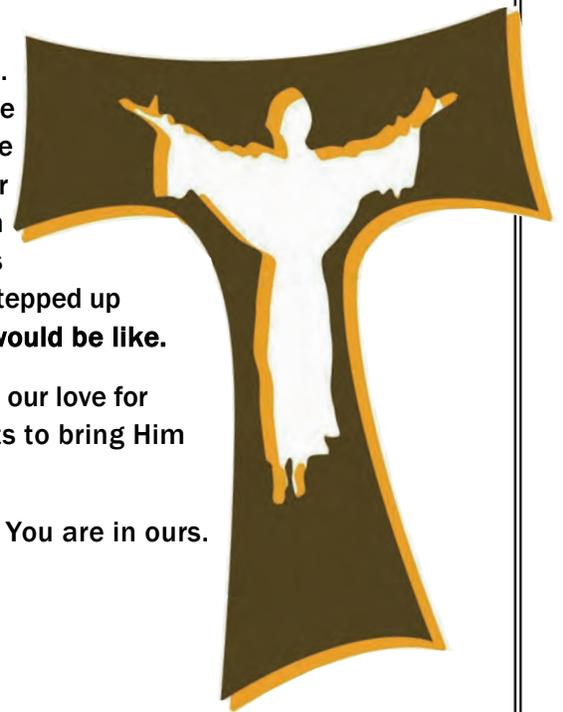
We Secular Franciscans are an army in service to the Lord. Imagine if each one of us— **800** in our region, **12,000** in the United States and **300,000** in the world began to change one thing a day or a week about ourselves. Or, if we, individually or as fraternities, asked for more intense spiritual nourishment in our parishes; or, if we reached out to our brothers and sisters in a non-judgmental way to draw them back to Jesus; or, if we stepped up to kiss the lepers of our times. **Just imagine what the world would be like.**

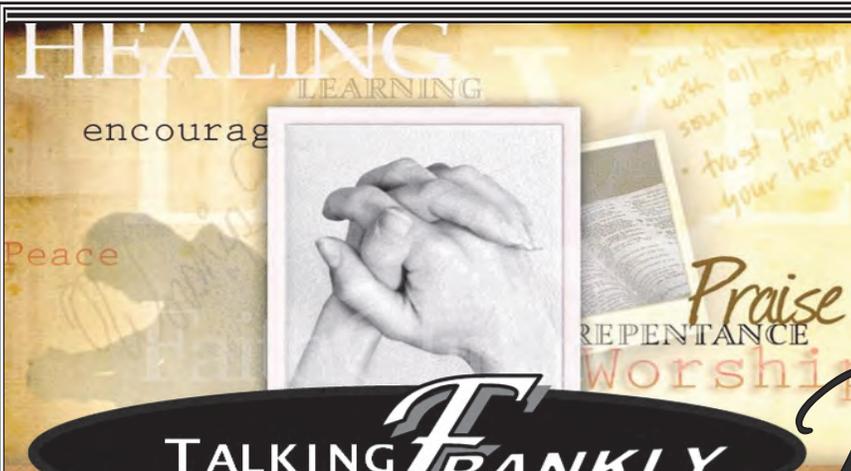
My dear ones, our strength comes from the Holy Spirit and from our love for God and one another. May God help us to persist in our efforts to bring Him into the world again and to rebuild our Church.

Please keep your Regional Executive Council in your prayers. You are in ours.

Peace and Blessings,

Diane F. Menditto, OFS
Minister, Our Lady of the Angels Region





FATHER FRANK M. MCHUGH, OFM
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TALKING FRANKLY

What is Franciscan Charism?

Just the other day, I met with our Initial Formation class at St. Bonaventure Parish in Paterson, N.J. to discuss and review the material in Chapter Five of "The Franciscan Journey."

I pointed out to the group that the word "Charism" is used several times in the chapter and I asked them how they would define this term. After several seconds of silence, I smiled and explained it's not an everyday term that easily drips off our tongues.

It's a rather technical term and the dictionary defines it as:

"An extraordinary power (as of healing) given by the Holy Spirit for the good of the Church."

We then broke this definition into segments to examine its meaning a little deeper.

We began with the last phrase, "for the good of the Church" and worked backward toward the first phrase, "An extraordinary power (as of healing)."

This whole sentence is packed with meaning that can lead to many minutes of meditation, especially the phrase, "given by the Holy Spirit."

The chapter continues by highlighting the importance of our own Baptism. Perhaps it is unfortunate that so many of us were baptized as infants. Perhaps some of us have taken our Baptism for granted since it was not a sacrament we sought for in the first place! However, given this definition for "Charism," wouldn't it be profitable for us to make time to dwell on how important and beneficial this sacrament is that makes us children of God?

This has been a valuable source for my own meditation that has brought words of gratitude from my lips for my parents and godparents who spoke on my behalf the day I was baptized.

As Franciscans, we share a "Franciscan Charism" that allows us to live "going from gospel to life and life to gospel" (SFO Rule #4). I asked the class how they understood that statement. Again, silence for a brief moment, but then, several spoke of striving to use the scriptures as a "blueprint for living." What a wonderful response!

I want to encourage all who read this little article to answer this question for themselves. How do you understand "Franciscan Charism"? I hope it will lead you to a deeper prayer life!

GOD BLESS!

A Franciscan Prayer Life

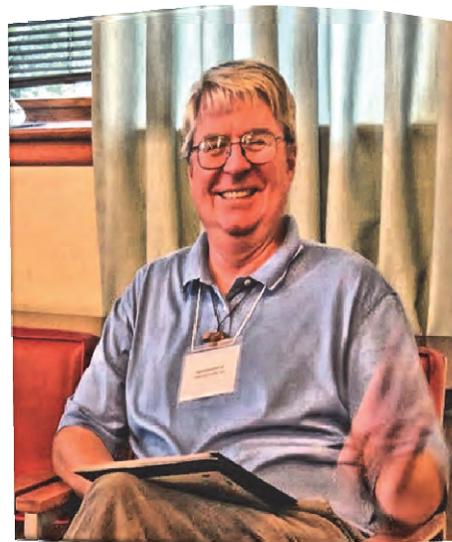


Photo credit: DIANE MENDITTO, OFS

ED WOJCIECHOWSKI, OFS
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People often ask me about how to pray as secular Franciscans. Prayer is about our encounter with God, so it is important to develop and nurture this relationship daily.

St. Francis had a rich prayer life and we should seek to follow his example by making “*Christ the inspiration and the center*” OFS Rule, Art. 4 of our prayer life. The OFS Rule says that we are to “*let prayer and contemplation be the soul of all they are and do.*”

By our profession, we made a promise to participate “*in the sacramental life of the Church, above all the Eucharist*” and “*join in liturgical prayer in one of the forms proposed by the Church, reliving the mysteries of the life of Christ.*” OFS Rule, Art. 8

What is meant by liturgical prayer and how does it apply to our lives as Franciscans?

To help answer this question, guidance is provided by Article 14 of the General Constitutions, “*The brothers and sisters, as well as the fraternities, should adhere to the indications of the Ritual with respect to the different forms of participating in the liturgical prayer of the Church, giving priority to the celebration of the Liturgy of the Hours.*”

As Franciscans, we should give priority to the Liturgy of the Hours in our Fraternities and in private prayer, but are there other forms of prayer that we can use?

To help answer that question, we can turn to the Ritual of the Secular Franciscan Order for advise. Appendix II gives the following guidance as how we may fulfill our responsibilities to pray. We can choose any one of the following forms of prayer:

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| <ul style="list-style-type: none">• Morning and evening prayer from the Liturgy of the Hours• A shortened form of the Liturgy of the Hours, according to forms adapted to the local Churches• The Little Office of the Blessed Virgin Mary• The Office of the Passion written by St. Francis | <ul style="list-style-type: none">• The Office of the Twelve Our Fathers that have been enriched with short biblical readings and adapted to the structure of the Liturgy of the Hours• Other forms of liturgical prayer approved by the spiritual assistant as long as they contain | <p>psalms, Scripture readings and prayers</p> <ul style="list-style-type: none">• Special prayer forms for liturgical seasons, for example: Stations of the Cross during Lent, the Rosary or Franciscan Crown during May and October (with scriptural readings) |
|---|---|---|

Although it is not listed in the Ritual, some Fraternities and individuals also use “Franciscan Morning and Evening Praise,” published by the Franciscan Federation, Third Order Regular of Sisters and Brothers of the United States. “Franciscan Morning and Evening Praise” was created as a daily prayer book that is Franciscan in character. It contains Psalms, Scripture readings and Franciscan writings with an emphasis on penance, poverty, contemplation and minority. “Franciscan Morning and Evening Praise” fulfills all the attributes of liturgical prayer listed in item 6 in the Ritual. In my daily prayer life, I often pray morning prayer from the Liturgy of the Hours and evening prayer from “Franciscan Morning and Evening Praise”.

Giving priority to the Liturgy of the Hours doesn’t mean that we need to abandon other forms of prayer in our lives. We can still pray the Rosary, Divine Mercy Chaplet, Novenas, or any other prayers that hold a special place in our lives.

The Rule and Constitution do not say that the Liturgy of the Hours is “mandatory.” We need to remember that our profession is a promise and not a vow. We are not bound under penalty of sin if we do not pray the Liturgy of the Hours. However, I think that we should make an effort to follow what we solemnly promised at our profession and make “prayer and contemplation be the soul” (*OFS Rule, Article 8*) of who we are and what we do.



Pax et Bonum,
Ed Wojciechowski, OFS
Regional Formation Director



The Transitus at the Hill

BY JOHN EVANS, OFS
Sacred Heart Fraternity
Yonkers, N.Y.

Most of us celebrate the day of our birth, the day on which we were raised into life. Some of our mothers even keep secular relics of this event such as baby blankets or photographs documenting the happy day. But for Mother Church, of equal importance is our transition or “Transitus” to eternal life. This is particularly true for the Transitus of Saint Francis.

On October 3, Franciscans around the world will celebrate and contemplate the triumphal passage of this heroic saint from this vale of tears into his everlasting reward. In his famous *Canticle of the Creatures*, composed shortly before his passing, Francis openly expressed his lack of fear in the face of his mortality.

It is said he sang,

“Praised be you, my Lord, through our Sister Bodily Death, from whom no one living can escape.”

Few of us would “praise” Christ for our deaths and almost none of us would dare to call “death” our sister. But in all things, Francis sought to imitate the life of Christ, bearing in his own flesh the wounds of the crucifixion or stigmata.

If Christ, the Incarnate Creator of the universe was willing to humble Himself to the point of death, then Francis would be more than glad to follow Sister Death into the Father’s gentle embrace.

Last October, a number of courageous Sacred Heart High School students performed a re-enactment of the Transitus at the Monastery in Yonkers. Their reenactment followed the biography of Francis’ life by Saint Bonaventure. As the student playing Francis spread out his arms in the form of a cross before the parishioners, I understood what the great saint meant in his famous hymn, that *“it is in dying we are born to eternal life.”*

Francis possessed such courage because he understood; Francis believed that as Christ rose upon the third day undoing the sting of death, so too would he rise at the ending of the age.

JUSTICE, PEACE AND
THE INTEGRITY OF CREATION

CHRIS LEONE, OFS

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The following article by Msgr. Charles Pope was posted

A Catholic View
on the Border Wall



ARTWORK BY REYNA GARCIA - VOICES OF HOPE / VOCES DE ESPERANZA

JUSTICE, PEACE AND THE INTEGRITY OF CREATION

CATHOLIC TEACHING SAYS THAT WE MUST BALANCE BETWEEN THE DUTY OF A NATION TO WELCOME IMMIGRANTS AND THE DUTY OF IMMIGRANTS TO OBEY A NATION'S LAWS.

WHAT'S IN A WALL?

A lot of meaning to be sure, as the raging debate in the U.S. shows. I've been asked if there is a Catholic position on the building of a wall along our southern border. There is no Church teaching on such a matter, and I don't think that there should be.

WALLS SPEAK TO MANY DIFFERENT THINGS.

Our homes have walls and doors. Every ancient city had walls. The Vatican has walls. Gosh, even Heaven has walls and gates—and a very strict immigration policy! (See *Revelation 21:12, Luke 13:25*) In this sense walls are protective, keeping those within secure, providing privacy, and preventing the entry of harmful forces.

On the other hand, many of us remember the Berlin Wall and the horror it represented. It was akin to a large prison wall, keeping people who desired freedom from escaping to a better world. There was great joy around the globe when it finally came down in 1989.

PERSPECTIVE AND EXPERIENCE ALSO AFFECT ONE'S OPINION ON WALLS.

In Israel, walls were erected dividing Jewish and Palestinian areas. Most citizens of Israel approve and point to a reduction in bombings and other violence.

Those from Gaza and Bethlehem, however, are more likely to cite the crushing poverty brought about by economic isolation.

FENCES, TOO, PROVOKE WIDELY DIFFERENT REACTIONS.

One adage says, "Good fences make good neighbors," but another is the cautionary "Don't fence me in."

The first saying speaks to the peace that comes from agreed-upon and respected boundaries, while the other bemoans unnecessary restrictions on advancement.

SCRIPTURE SPEAKS DIFFERENTLY ABOUT WALLS, DEPENDING ON THE CONTEXT:

We read,

A strong city have we, God sets up walls and ramparts to protect us (Isaiah 26:1), but also, For He Himself is our peace, who has made the two one and has torn down the dividing wall of hostility. (Ephesians 2:14)

Walls are not intrinsically evil, nor are they always good. The context matters.

IN THE CURRENT DEBATE ABOUT "THE WALL," I THINK THAT THE CHURCH SHOULD LIMIT HERSELF TO SPEAKING TO HER BASIC PRINCIPLES on immigrants and immigration.

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THE GATECHISM OF THE CATHOLIC CHURCH (2241) LAYS OUT TWO PRINCIPLES, WHICH ARE MEANT TO BALANCE EACH OTHER:

The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him.

Political authorities, for the sake of the common good for which they are responsible, may make the exercise of the right to immigrate subject to various juridical conditions, especially with regard to the immigrants' duties toward their country of adoption. Immigrants are obliged to respect with gratitude the material and spiritual heritage of the country that receives them, to obey its laws and to assist in carrying civic burdens.

SO, THE CATHOLIC VIEW IS THAT a prosperous nation such as ours should be generous in receiving immigrants, especially refugees and the poor, but that there are legitimate limits the nation can apply. In particular, the receiving nation has a right to expect things of immigrants: that they follow its laws, respect the country's way of life, and contribute to the shouldering of civic responsibilities. (A nation also has the right and duty to defend and promote the common good of its citizens – see CCC 1910.)

I AM PERSONALLY VERY UPBEAT ABOUT IMMIGRANTS IN THIS COUNTRY, most of whom come from Central and South America. I have found them to be hardworking, skilled (especially in the building trades) and largely Catholic with strong family ties. I think that they are a blessing to our nation and that we should admit a large number of them annually.

I ALSO UNDERSTAND, THOUGH, THAT OUR BORDERS CANNOT SIMPLY STAND OPEN.

There are legitimate concerns for security at the borders and immigration must be well-managed in order to promote the safety and general welfare of all: Americans and immigrants.



PERHAPS IT IS GOOD TO CONCLUDE WITH A COUPLE OF SNAPSHOTS FROM HISTORY

IN 1969, Cesar Chavez, the founder of the United Farm Workers (UFW), marched with UFW members through the Imperial and Coachella Valleys to the border of Mexico to protest growers' use of illegal immigrants as strikebreakers. He was joined by Rev. Ralph Abernathy, a black Civil Rights leader, and Sen. Walter Mondale. They argued that the U.S. government should do more to enforce laws against illegal immigration. They also organized efforts to report strikebreaking replacement workers to the Immigration and Naturalization Service (INS). They claimed that illegal immigration drove down wages and hindered the ability of the UFW to unionize workers. So, in those years many liberals opposed illegal immigration.

BY THE 1980s, HOWEVER, conservatives were more opposed to illegal immigration than were liberals. Yet in those very years, President Ronald Reagan surprised most conservatives by being quite optimistic about immigration (legal). He noted that a growing population would bring about a growing economy. He was also criticized by many Republicans for granting amnesty (subject to conditions) to millions of illegal immigrants in 1986.

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J P I C C O M M I S S I O N

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AS THESE SNAPSHOTS SHOW, THE POLITICAL LINES HAVE SHIFTED AROUND OVER TIME. THIS IS ALL THE MORE REASON FOR CATHOLICS TO HOLD TO OUR OWN MORE STABLE AND BALANCED TEACHING, WHICH RESPECTS TWO TRADITIONS OR PILLARS:

Generosity to immigrants and an orderly process that promotes the security and common good of a nation's citizens.

Many today, leaders and those among the general citizenry, want to hold fast to one principle while rejecting the other.

Catholic teaching says that we must balance between the two.

DO YOU WANT THE WALL TO BE BUILT?

Fine, but be sure that your support is based on national security and the common good of our citizens rather than a rejection of the generosity required of a prosperous nation such as ours.

DO YOU OPPOSE THE BUILDING OF THE WALL?

Fine, but be sure that you can articulate the conditions on the right to immigrate so that "*the common good*" is protected. Be certain that your plan ensures that immigrants fulfill their "*duties toward their country of adoption:*" "*respect[ing] with gratitude the material and spiritual heritage of the country that receives them, ... obey[ing] its laws, and ... assist[ing] in carrying civic burdens.*"

■ **MSGR. CHARLES POPE** is currently a dean and pastor in the Archdiocese of Washington, DC, where he has served on the Priest Council, the College of Consultors, and the Priest Personnel Board.



BY WILLIAM F. HURLEY, OFS
ST. FRANCIS OF ASSISI FRATERNITY
RINGWOOD, N.J.



My America is Changing

TEACHER, WHAT MUST I DO TO INHERIT ETERNAL LIFE?

Jesus said to the scholar in reply, *“You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.”*

In the parable of the Good Samaritan, Jesus’ answer to the scholar is that the one to inherit eternal life will be *“The one who treated him with mercy.”* Jesus said to him, *“Go and do likewise.”* As I hear Catholics speak about immigrants today, it makes me wonder how many of us understand Jesus’ command to love God, self, and neighbor.

One evening, I found myself driving alone around the Brooklyn waterfront, on the Belt Parkway, under the Verrazano Bridge. It was almost midnight and our

Statue of Liberty was shining brightly. I always find her a wondrous sight. I thought of Emma Lazarus’ words which we Americans had engraved on the base of Lady Liberty: *“Give me your tired, your poor, your huddled masses yearning to breathe free.”* We Americans have often prided ourselves on being a country of immigrants, built by immigrants. Most Americans trace their forefathers and mothers to another country, except for Native Americans. So, how do we as Americans (not just as Catholics reconcile and understand our current feelings about immigrants?

As I drove further, I looked into the harbor and noticed a large cargo ship, anchored for the night. My immediate reaction was *“My God, the*

French have come to take her back!”

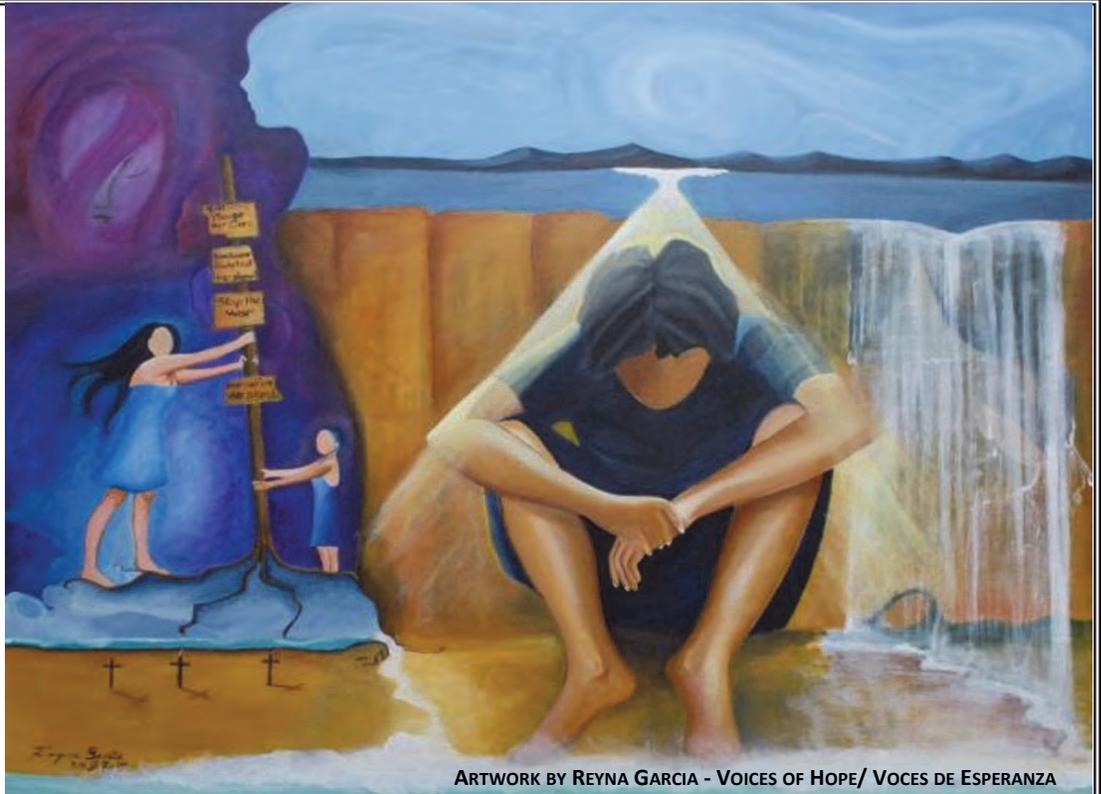
With a long ride ahead of me, I pushed on my cd player and listened to a favorite, Bruce Springsteen’s *Land of Hope and Dreams*. I experienced some profound thoughts: my America was changing and it was no longer my land of hope and dreams. In this song, Springsteen brings us on a train ride across America. For me, it has always expressed my sense of faith as a Catholic. Inclusivity abounded on this ride. It picked up whores and gamblers, saints and sinners! I dare to include citizens and undocumented. We were all on our way to heaven. Sadly, this is not how many of my sister and brother Catholics are feeling today.

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I think often of the stories of two individuals I have met in the past two years.

First, let me tell you of Maria. She lived with her parents in Honduras. Her father abused both her and her mother. At fourteen, Maria bore her father's child. Shortly thereafter she was introduced to an older man who had just "bought" her from her parents.



ARTWORK BY REYNA GARCIA - VOICES OF HOPE/ VOCES DE ESPERANZA

Terrified, Maria thought of suicide, but loved her baby daughter too much to leave her to the same life. She and the baby fled that night. She knew she had to get to America to save their lives. Her father was dishonored and would kill her if he found her. Maria made it to the border, but was afraid to seek asylum. If she failed, our government would return her to Honduras.

Maria works hard today, but remains undocumented. Should her love for her daughter's life not give her a place in our land of hope and dreams?

Jose told me of his flight from Mexico. He is the oldest of six children. His parents were almost always drunk and he was left to raise his siblings. Jose determined that when the youngest was six months old, he would lead them out of Mexico.

He felt that he or his younger brothers and sisters would be murdered or absorbed into a gang if they remained. He also knew that if they remained in Mexico, his father would find them, kill him, and return his siblings to lives of violence. Their trip was difficult. With no adults with them, people tried to kidnap, rape, or sell them to coyotes.

They made it and today the oldest three support this family of six. The younger children are in school. Jose did not seek asylum; he was too afraid they would not be believed and today they remain undocumented. Should Jose and his siblings not be part of our land of hope and dreams?

Due to my work as an Associate of the Sisters of Charity of New York and as a secular Franciscan, I am often mocked or argued with by Catholics deploring my desire to rediscover our land of hope and dreams.

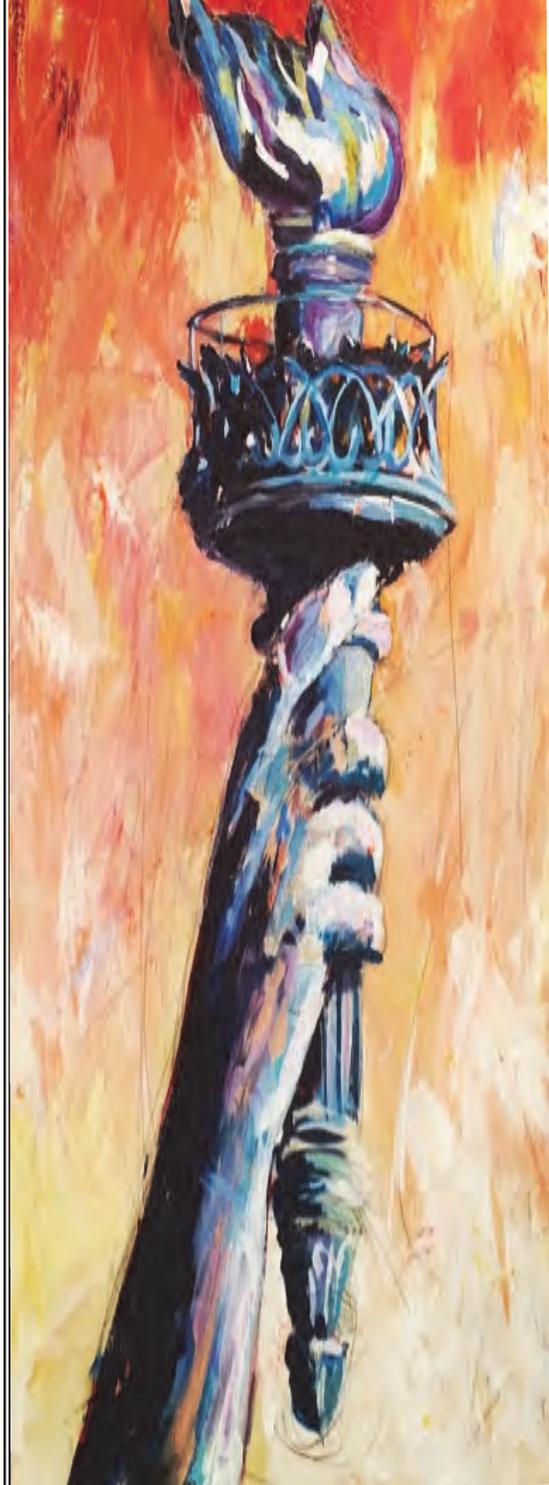
The Catholic Church in America does help. The Bishops write statements and publish articles in diocesan newspapers, but does anyone read them?

Nationally, and particularly here in New York, Catholic Charities assists greatly, especially by providing legal assistance to individuals. Some Secular Franciscan Fraternities are doing great work to aid the stranger.

My own congregation, the Sisters of Charity of New York, have founded the Barbara Ford Peacebuilding Center in Guatemala.

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HOPE



There, many victims of violence are learning to overcome their suffering. They learn trades and meet fellow Guatemalans who want to remain in their country.

The Ford Center does amazing work, but U.S. government funding is now reduced. Catholic Relief Services is of great assistance, as are European countries committed to third-world assistance.

Please explore and support the Central America Reform and Enforcement Act. It addresses root causes of the migrant crisis in America and provides specific solutions.

While I cheer the work of so many in our Church, I jeer at many local prelates for failing to mandate priests in all parishes to teach us to love ALL neighbors. I jeer at our seminaries for failing to educate our priests so they will encourage their parishioners to be involved in this and other social justice issues.

Help in some small way to keep our Lady Liberty smiling. Help us to live the words found in the parable of the Good Samaritan.

Help us to live in a land deserving to be called the land of hope and dreams.

BILL HURLEY, OFS has been a Secular Franciscan, a member of St. Francis of Assisi Fraternity based in Ringwood, N.J., since 1997. He is also an Associate of the Sisters of Charity of New York since 2000 and co-chairs their Immigration Task Force. As a member of St. Mary Parish, Washingtonville, N.Y., he is a participant in their Eucharistic Adoration Society. He also volunteers at Country Kids Food Pantry in Washingtonville.



Panama 2019 YouFra International Gathering

BY KELLY MOLTZEN, OFS
St. Benedict the Moor Fraternity
New York City

Photos credit: FR. AMANDO TRUJILLO-CANO, TOR



Article 24 of the *Secular Franciscan Rule* states, “To foster communion among members, the council should organize regular and frequent meetings of the community as well as meeting with other Franciscan groups, especially with youth groups.”

I was initially introduced to the life and spirit of St. Francis as a teenager through Capuchin Youth & Family Ministries (CYFM) in Garrison, N.Y., an initiative of the Capuchin Franciscan Province of St. Mary. CYFM’s flagship three-day retreat, *Day by Day Agape*, ends with a call to action to go out into the world and live our “Fourth Day.”

This, to me, was a call to continual conversion, to take the blissful retreat experience and provoking calls to deepen our faith back into the real world and struggle with what it means to live out the Gospel in our secular lives. It is a call that has never left me, and ultimately helped lead to my OFS profession. Yet curiously, CYFM has not been connected to or associated with the secular Franciscans or YouFra, despite its existence as a vibrant faith-filled community of youth and families since the 1970s.

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The YIG was everything I could have envisioned it to be. The Franciscan charism I know and love from CYFM was

present among this

International crowd of youth involved in YouFra groups in their own countries.

We heard about the history of formation of the YouFra from Andrea Karlović, OFS of CIOFS. While admission into OFS has been allowed by people as young as 14 years old since 1983, after friars became aware of conflict between different age groups and noticed that the youth needed change, YouFra was created as a distinct entity from the Secular Franciscans.

Judith del Rocío Vidales Tinajera, OFS from Mexico, spoke about a pre-Synod on Young People, the Faith, and Vocational Discernment held in 2018 before the formal Synod in October.

She summarized the statement which came out of the pre-Synod, a powerful and humbling testimony of what youth want to see in the Church which validated many of my own feelings.

• Young people are looking for authentic witnesses, rational explanations, belonging, peace and justice, and to feel that they can be trusted and can be protagonists of their own spiritual journey as they understand their vocation as a gift and a calling of God.

• They believe the Church should involve youth more in decision making and leadership. This includes parishes, dioceses, and at the national and international levels.

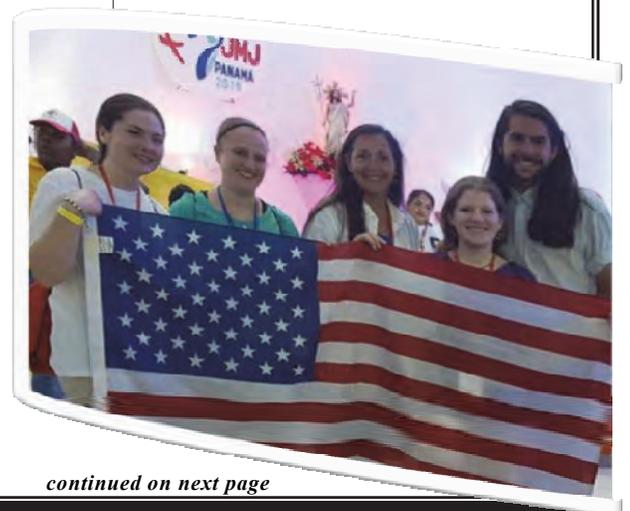
• Young people want to see a church that is transparent and a living testimony, recognizing errors and asking for forgiveness.

• They want leaders (priests, religious, lay leaders) to be an example of love, forgiveness, and reconciliation.

• They believe the Church should be involved with environmental issues and want to be protagonists for a Church for the excluded, persecuted, and poor.

• Some young people perceive the church as anti-scientific, so dialogue with the scientific community is also important.

• Youth don't want to create a new church just for youth, but are listening to a calling to rebuild the church that is in ruins.



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YouFra (or JuFra – *Juventud Franciscana* – in Spanish) is alive and well in many Latin American countries and some other parts of the world such as Vietnam, thanks to the support of the OFS in those countries. Of significance, there is an understanding that young adults may need a period of transition between YouFra and choosing to commit to a lifelong profession into OFS, a period known as “double belonging” during which participation in YouFra and OFS at the same time is permitted and encouraged. One aspect of the YIG that I deeply appreciated was the joy shared through music – reminiscent of my experiences at CYFM where singing “*praying twice*” is a gel that helps to bond the community of participants in fellowship.

Another aspect of YIG that excited me was the opportunity to intersect with Franciscan friars who were volunteering for a Franciscan Ecological Village and through a partnership with the Global Catholic Climate Movement to launch *Laudato Si* Generation at World Youth Day. I was also grateful to participate in a discussion between the YouFra/JuFra and the friars and Minister General Tibor Kauser, OFS about how there could be better collaboration between the friars/OFS and YouFra: how the friars and OFS could be of support to young Franciscans and specifically on *Laudato Si*.

In the English-speaking breakout session, we discussed the most important way for young people to get involved in changing policies is to support young people in finding jobs, especially green jobs; too many people migrate because they cannot find good jobs at home.

We also discussed the need for formation in Justice, Peace, and Integrity of Creation, and for friars and secular Franciscans to be an example – for youth as well as for others, especially because *Laudato Si* is a truly Franciscan document. Tibor Kauser said that friars are supposed to be spiritual assistants to both OFS as well as YouFra, but often do not feel responsible.

There is a need for formation for friars for a special type of spiritual assistance, and friars should be sent to help with YouFra specifically. There is also a need for closer collaboration on the local level.

Below: Friars offer an adoration service for participants of World Youth Day.



There is already excellent collaboration among ministers general at the international level, but there is much need for improvement on national, regional, and local levels.

Upon returning to the U.S. from Panama, I am thrilled to have had the opportunity to expand my horizons of what I know of the OFS and YouFra family. I am glad to know of my brothers and sisters in Latin America who have built a strong JuFra presence, and of CIOFS and the friars in supporting youth and young adults in formation in Franciscan spirituality and life.

My experiences on the trip convinced me even further of the importance of OFS members in introducing and fostering the Franciscan charism within youth and young adults in the U.S., as well as strengthened my resolve to help bridge the gap between CYFM and OFS/YouFra. I believe there is a yearning – a holy longing – among youth for spiritual grounding and to know living witnesses within the Order who can be models and examples for them. This is a role I believe that more OFS must fill: to support and encourage today’s youth, the present and the future of the Church and the Order.

■ **KELLY MOLTZEN, OFS** is an alumni of Capuchin Youth & Family Ministries in Garrison, N.Y., and was professed into the OFS in October 2018. She works in the field of nutrition and public health, and has served on the board of FAN since 2014.

YouFra at World Youth Day



Article Reprinted from VOX Franciscana, Summer 2019, published by CIOFS. Photos by Robert Stronach, OFS.

by JUAN ANTONIO FIGUEROA MARRUFO, *YouFra Mexico*

The YouFra International Gathering took place on January 17-21, 2019, the days prior to World Youth Day in Panama. The motto for the gathering was, “We are brothers and sisters following the Teacher, as Mary did.” (cf. Mt 23:8).

This fraternal gathering consisted of 120 brothers and sisters from around the world. They came from Vietnam, Europe, North America, as well as from Latin America. We shared moments of prayer, formation, spirituality, reflection, fellowship and, of course, the Holy Eucharist. The

Eucharistic presiders were the Panama Archbishop José Domingo Ulloa, and the general spiritual assistants for the Secular Franciscan Order.

During the formation moments, various topics were presented. Andrea Karlović, OFS, YouFra international coordinator, gave a talk entitled, “Seventy Years of Commitment to the Kingdom of God,” the journey made by Franciscan youth throughout the years. For another topic we formed work groups and elaborated on the talk given by Judith del Rocio

Vidales, OFS, international counselor for YouFra Mexico, Central America and the Caribbean, entitled “Inspired in St. Francis and with Him, We Are Called to Rebuild the Church.” The main presentation was by Tibor Kauser, minister general of the OFS. Tibor reflected on the “Seven Moments of Mary’s Life Found in Sacred Scripture” -- which provided seven principles to guide our lives as Christians and Franciscans.

During roundtable discussions, we learned about different experiences of

YouFra around the world. During one led by Félix Chocojay, OFS, of Guatemala, we discussed the use of social networks to spread the Good News. Francisco Loaiza, OFS, of Costa Rica described how they built a good relationship with the OFS. And all the way from Vietnam, Jerome Nguyen elaborated on how his fraternity faces the challenges they encounter while fulfilling their Franciscan vocation in the Church and in the world.

The Feast of the Nations provided moments of joy,
Continued on next page.

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wherein each country had an opportunity to share something representative of its culture. Also, during the Ecological March of Laudato Si, the International Fraternity went on pilgrimage to the parish of St. Anthony of Padua. There we sought to spread the joy of living the Gospel, while also creating a consciousness in those around us to live Laudato Si.

The YouFra International gathering closed with the sharing of Holy Eucharist. The celebrant, Fr. Ignacio Ceja, OFM, a member of the general government of the Order of Friars Minor, accompanied us on behalf of Fr. Michael Perry, OFM, minister general. With friars from different branches of the First Orders and



TOR, we concluded this event with hearts full of renewed conviction to live the Gospel in our youth.

At World Youth Day, with representatives of the general ministers of some of the Franciscan Orders and other young people from around the world,

the International Fraternity entered into dialogue concerning ways to achieve a more effective and profound experience of living Laudato Si in our everyday environment.

Franciscan Youth were part of approximately 400,000 young people from

all over the globe at World Youth Day. Under the guidance of Pope Francis, we meditated specially on the Blessed Virgin Mary's "Yes", and our role in the world as agents of change—topics that were discussed at different moments of fraternal encounter and prayer.



R E F L E C T I O N



BY LINDA BALTZER, OFS

Former member, St. Mary of the Angels Fraternity, N.Y.C.
She now lives in Maine.

Tears came to me at Mass this morning. This church in Millinocket, Maine is precious to me as it's the one connected to the funeral of Jerry, my brother. The first reading was David sparing Saul's life because he would not kill one anointed by God. The Gospel was the entire program of Christ's teachings. Jesus' revolutionary ideas about love, loving our neighbor, giving to those who steal from us ... I was weeping quietly because I remembered an unkind thing I had said to my brother, Jerry. It wasn't meant to be unkind, but when I saw his reaction, I knew I had hurt him to the quick.

This is the sin I remember so often — the one against love. Because not long after, he died and my unkind words hang in the air of that church ready to hit me in the heart — the sin against love. Whether it was to protect me from what I perceived was a misunderstanding, or a need to preserve my individuality doesn't make that pain go away. The un-God-like part of me hurt someone I love.

Sometimes when I think of God's grace in my life, I imagine that my brother loves me so much that he has gone to God to petition help for me, his sister, on earth. And God has answered by sending down His grace. The love of God I follow from those who know it is that nothing God does is anything but love. Somehow. It's hard to see it sometimes but it's there. The darkness of our sins causes so much trouble in the world, but the Light of God's love is there.

As I get older and think more of my ending here on earth, I seem to believe that all the sins against love are the ones that I need most to seek self-forgiveness to transform into something God-like. So that love wins no matter what. And it is those sins which will cause the suffering passage from death to life. We human beings cause havoc and so there is so much work to transform before the last bell. And it is to remember that the measure we use on others is the measure that will be used on us. Not to scare us, but to warn us while there is still time. We suffer when we see how we could have been kind and we were not. I think Jesus is pretty clear. I need to remember that.

SISTER DEATH

2018 2019



† ANGELA BATTISTA, OFS

Called home to the Lord – September 10, 2018.

Angela was a member of St. Elizabeth of Hungary Fraternity, Staten Island, N.Y. Her Profession was celebrated April 18, 2002.

† HELEN TKACH, OFS

Called home to the Lord – September 24, 2018.

Helen was an active member of St. Thomas More Fraternity, New York City, until she retired from work in 1988 and moved to Cobleskill, N.Y. She celebrated her profession Oct. 3, 1988.

† MADELINE CRUPI, OFS

Called home to the Lord – December 15, 2018.

Madeline was a member of St. Elizabeth of Hungary Fraternity, Staten Island, N.Y. Her Profession was celebrated April 18, 2002.

† DANTE DINICOLA, OFS

Called home to the Lord – Jan. 30, 2019.

Dante was a member of St. Anne Fraternity, Fair Lawn, NJ. His Profession was celebrated May, 2005.

† JOSEPH PASQUENZA, OFS



Called home to the Lord – February 11, 2019.

Joe was a former member of St. Thomas More Fraternity, New York City and celebrated his profession Oct. 15, 1989. In January 2008, he left the Third Order after being admitted as Brother into the Order of Penitent Brothers of St. Francis,

† FLORENCE VANACORE, OFS

Called home to the Lord - February 28, 2019.

Florence was a founding member of Porziuncola Fraternity, East Hanover, N.J. She was professed on June 12, 1993. She touched many young hearts as a teacher and always brought her cheerful disposition to every fraternity gathering.



† ANGELA SCANNAPIECO, OFS

Called home to the Lord - March 2, 2019.

Angela was a member of Servants of God Fraternity, Yonkers, N.Y. Her Profession was celebrated June 29, 2005.

† SIMONE ASTREE, OFS

Called home to the Lord - March 27, 2019.

Simone was a member of St. John's Fraternity, New York City. Profession was celebrated January 27, 1980.



LORD, WE PRAY
FOR
OUR FAMILY
OF
FRANCISCAN
BROTHERS
AND SISTERS
WHO HAVE
ENTERED INTO
ETERNAL LIFE.

**WITH THE ARRIVAL
OF SISTER DEATH,
THE LIFE WE KNOW
IS CHANGED,
NOT ENDED.**

**SADNESS GIVES WAY
TO THE
BRIGHT PROMISE
OF IMMORTALITY.**

**OUR DEPARTED BROTHERS
AND SISTERS REMAIN A
PART
OF THE
COMMUNION OF SAINTS
AS WELL AS OUR
FRATERNITIES.**

**PLEASE KEEP THEM
LOVINGLY IN
YOUR PRAYERS.
AMEN.**

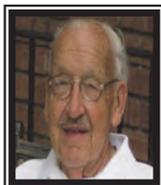
SISTER DEATH

2019



† MARIE DIDINO, OFS - Called home to the Lord - May 3, 2019.

Marie, 95, was a member of St. Paschal Baylon, former OLTAR fraternity of Passaic, N.J. Her Profession was celebrated September 17, 1967.



† KENNETH H. BROWNELL, OFS

Called home to the Lord - May 7, 2019.

Kenneth was a member of St. Francis Fraternity, Ringwood, N.J. His Profession was celebrated February 18, 1996.



† Fr. Reginald Reddy, OFM, 84, a professed Franciscan friar for 63 years and a priest for 58, died May 28, 2019

at Teresian House, Albany, N.Y.

Fr. Reginald was a wonderful friar and dedicated SA to the fraternity at Siena College. I had the pleasure of working with him over the years. Let us please remember him in our prayers.

Ron Pihokker, ofs

A wake service was held May 31 at St. Bernardine of Siena Friary Chapel, on the campus of Siena College, where Fr. Reginald served for nearly 30 years.

Fr. Mark Reamer, OFM, presided at the service with Fr. Dan Dwyer, OFM, serving as homilist.

A Mass of the Resurrection was celebrated by Provincial Minister Kevin Mullen, OFM, on June 1 at Siena's St. Mary of the Angels Chapel, Fr. Julian Davies, OFM, preached the homily.

Fr. Reginald was buried at St. Agnes Cemetery, Menands, N.Y.

† MAGGIE DOKTOR, OFS

Called home to the Lord - May 29, 2019.

Maggie was a member of St. Francis Fraternity, Hoboken, N.J. Her Profession was celebrated November 19, 2013. Maggie converted from Judaism because of her discovery and love of St. Francis. We pray she is with our Lord.

† TESS JORDAN, OFS - Called home to the Lord - June 2, 2019.

Tess was a member of Our Lady of Guadalupe Fraternity, Red Bank, N.J. Her Profession was celebrated December 17, 2006.

† ROSEANN NIEMI, OFS - Called home to the Lord - July 7, 2019.

Roseann was a Candidate member (Jan. 10, 2017) of St. Mary of the Assumption Fraternity, Pompton Lakes, N.J.

† GERTRUDE H. BLAUVELT, OFS - Called home to the Lord - July 9, 2019.

Gertrude, 88, was a member of St. Anthony Fraternity, Butler, who later transferred to St. Mary of the Assumption fraternity, Pompton Lakes, N.J. She was a kind and loving sister who regularly volunteered countless hours to many causes.

† DELIA FLANAGAN, OFS - Called home to the Lord - July 23, 2019.

Delia "Bridget," 92, was a member of St. Francis Fraternity, Hoboken, N.J. Her profession was celebrated September 8, 2013. Delia transferred from St. Francis of Assisi Fraternity in Jersey City to St. Francis Fraternity in Hoboken in 2016.

REGINALD WAS BORN ON JULY 16, 1934, on Staten Island, N.Y. The youngest of six boys, he attended Regis High School in NYC before studying at St. Joseph Seraphic Seminary in Callicoon, N.Y. After graduating in 1954, he was received into the Order of Friars Minor at St. Bonaventure Friary in Paterson, N.J., and was given the name Reginald James. He professed first vows one year later and was ordained to the priesthood Feb. 25, 1961, at the Franciscan Monastery, Mt. St. Sepulchre, in Washington, D.C. Following ordination, he continued his studies and completed his physics doctorate in 1977. He became head of the physics dept. and served as president of Sigma Xi. In addition to teaching, Reginald was the founding spiritual assistant for the Franciscan Missionaries of Jesus Crucified and was also the S.A. for the local OFS fraternity from 1978 to 1992. In 2002, Reginald retired from Siena College and was named professor emeritus. He began ministering at St. Francis Chapel in Albany, N.Y., while also serving as chaplain to several groups. After 12 years at St. Francis Chapel, Reginald moved to Holy Name Friary, Ringwood, N.J. in 2016. Earlier this year, he'd transferred to Teresian House.

Two Poets - A Saint and His Friar

BY TONI MACONI, OFS
Little Portion Fraternity
Mount Vernon, N.Y.

Photos credit: DIANE MENDITTO, OFS



BEHIND FATHER MURRAY BODO'S INTENSE BLUE EYES AND SHOCK OF WHITE HAIR LIES THE HEART OF A TRUE POET. WHEN HE SPEAKS, PEOPLE LISTEN. WHAT HE WRITES, PEOPLE READ AND REMEMBER.

Father Murray visited St. Mary-Our Lady of Mt. Carmel Church in Mount Vernon to speak with Secular Franciscans and parishioners on June 1. He was introduced by Father André Cirino, OFM, as the poet laureate of the English-speaking Franciscan Order. Father Murray's first book, *Francis: The Journey and the Dream*, written in 1972, has sold over a million copies and is available in many languages.

Those who attended the presentation were taken by Father Murray's gentle humor. Gini Ricca, OFS, a member of the Little Portion Secular Franciscan Fraternity, said: "Murray was a pure gift that day at St. Mary's. He touched me deeply just by looking at the twinkle in his eye and the way he made me feel I was the only person in the room when we were speaking one-on-one. His poems drew me into his heart and his presentation, especially his voice and emotion as he read them, were profoundly moving."

Father Murray shared with his audience his love of books and writing. The first part of his lecture focused on St. Francis of Assisi's *Canticle of the Creatures*. It was, Father Murray said, the first great Italian poem, and the first one to be written in the Umbrian dialect. It was also St. Francis' swan song, an eloquent praise to God, written at the end of his life.

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The *Canticle*, Father Murray said, reveals the saint's own life and consciousness. Despite being in failing health and going blind, Francis was able to revel in the beauty of creation, drawing on images from his own memory.

Father Murray broke down the poem line by line, telling his audience that it is almost impossible to translate such beautiful writing. He took the English version and compared it to Umbrian language, using soft-spoken humor to explain almost every word and its meaning. He explained the poem from the standpoint of a passionate poet, so that even those who had never read the *Canticle* were able to understand and appreciate it.

After a brief break, Father Murray launched into a reading of his own poems. His writing is poignant and reveals his heart as well as his personal experience.

Gun Cleaning spoke of the connection he had with his father, and *Sewing Box* his ties with his mother. But it was *Lady Pica* that resonated with many, invoking images of St. Francis' mother in the days after he left home:

*Francesco, dear one
the empty rooms cry out for you
and under the chimney's hood
the hearth fire burns untended
I sit in an upright chair . . .*

"The image he paints and the emotions he evokes brought tears to my eyes," said Diane Menditto, OFS, Minister of Our Lady of the Angels Region.

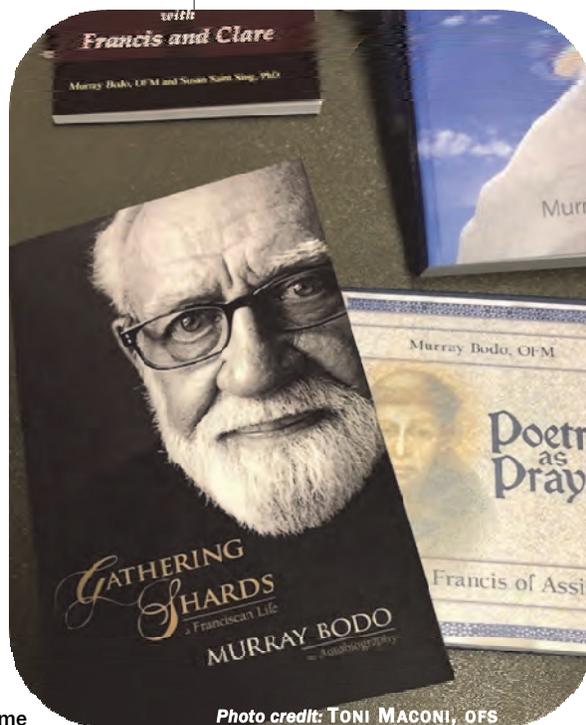
"The poem about Francis' mother, sitting in the straight back chair brought me to tears. Very personal, as I was that mother waiting for her son to come home again," said Gini Ricca.

"Also, the poem centering around his beloved dog (*While Visiting the Home of Henry James in Rye*) opened him up and made him so approachable, because he shared his pain and love and his heart," she said.

The event was hosted by the Little Portion Secular Franciscan Fraternity, who also celebrated

the 80th birthday of one of their members, Elizabeth Hayes, that day. (See page 30)

Many of Father Murray's books are available at Tau Publishers, <https://taupublishing.com>

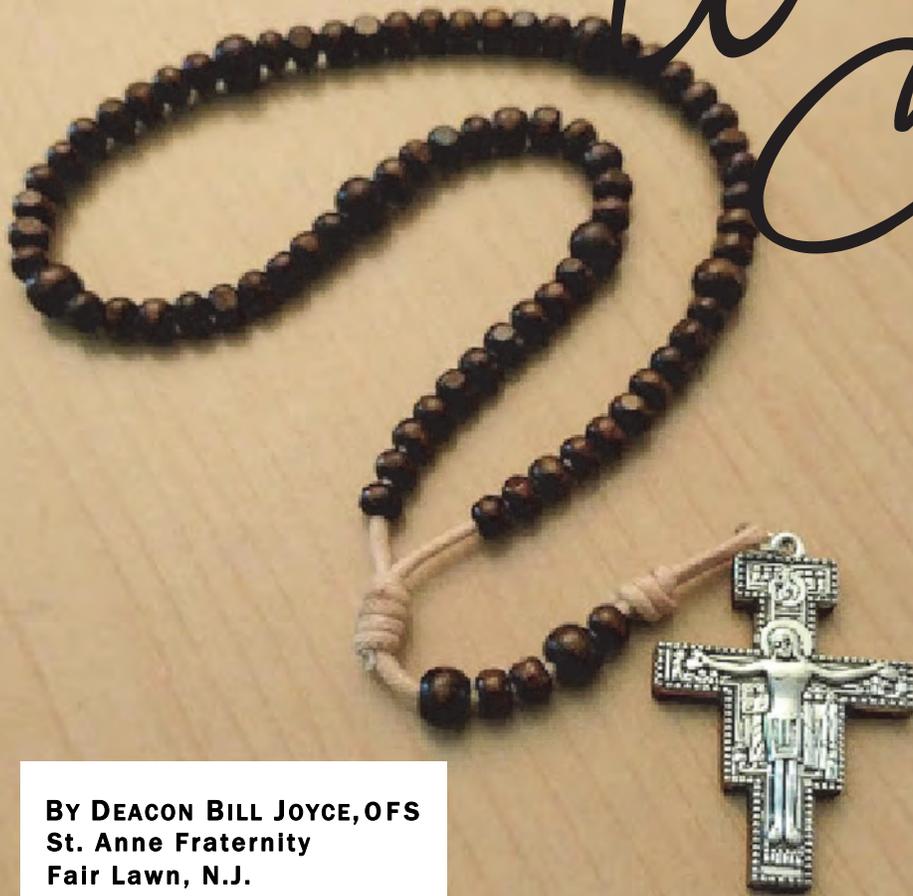


Some of Fr. Murray's books were for sale at the event, including his autobiography *Gathering Shards*, and *Poetry as Prayer*.

■ Toni Maconi, OFS, is a member of the Little Portion Secular Franciscan Fraternity in Mount Vernon, NY. She is the author of "Called to Serve: Birth of a Fraternity" available at <https://taupublishing.com>.

She is also a Holy Yoga instructor, and co-owner of Holy Yoga of Connecticut, a wellness studio offering an opportunity for people of all faiths to connect with God through yoga, meditation, and movement.

The Franciscan Crown



BY DEACON BILL JOYCE, OFS
St. Anne Fraternity
Fair Lawn, N.J.

In October 1980, at the very beginning of my “official” Franciscan life, I went on retreat at St. Bonaventure’s in Paterson, New Jersey.

As I climbed the steps and entered the front door, I saw a near life-size statue of Our Lady of Fatima. But then I noticed that the beads between the cross and the junction on Our Lady’s rosary were different. They were not arranged in the usual one-three-one array of the five decade rosary; the beads were in a one-one-two-one arrangement.

I realized that I was looking at something special. I didn’t know quite what, but I knew it was significant.

As I began my life-long learning about things Franciscan, I discovered that we Franciscans have our own version of the rosary.

At St. Francis of Assisi Church on W. 31st Street in Manhattan, I found a pamphlet about the Franciscan rosary.

The first thing I learned was that our rosary is called the Franciscan Crown, or the Seraphic Rosary.

According to Franciscan tradition, in 1422, James, a Franciscan novice, made crowns of roses for a statue of the Ever-Immaculate Mother of God.

The novice master told him to discontinue the practice. James obeyed; soon Mary appeared to him and said she would show him how to honor her every day.

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The Mother of God instructed him to pray seven decades of Hail Mary's; in each decade Friar James was to meditate on one of the seven joys of her lifetime. The Lord's Prayer was to open each decade.

As Friar James was praying on the Seven Joys of the Blessed Mother, the novice master saw an angel weaving a crown of seven decades of roses, with a golden lily separating each decade. When the angel was finished, he placed the crown of roses on James's head. The novice master told other friars of the vision, and the crown of joys, and soon the practice spread throughout the Order. Later, two more Hail Mary's increased the number of Aves to seventy-two, the number of years, according to tradition, that Mary lived on earth. A *Pater*, *Ave*, and *Gloria* for the Pope also were added. This accounts for the unique one-one-two-one bead arrangement between Crucifix and junction.

The Franciscan Crown celebrates the Seven Joys of the Blessed Mother's life:

- the Annunciation; • the Visitation;
- the Nativity; • the Adoration of the Magi; • the Finding of the Child Jesus in the Temple;
- Mary meets the Risen Lord; and • Mary is assumed into heaven and crowned its Queen.

In 1968, the third joy became "the Nativity and Adoration of the Magi;" the fourth joy was changed to "The Presentation and Purification of Mary." This change occurred because the Adoration of the Magi, by itself, is not among the traditional Mysteries of the Rosary. Adding the Presentation made the Franciscan Crown eligible for almost all indulgences attached to the Rosary. The Seraphic Rosary opens with the Lord's Prayer, not the Apostles Creed, on the bead just before the junction. Some people end each decade with the Glory Be and/or Fatima Prayer, some don't. Some end the Crown with the Hail Holy Queen, some don't.

Many Franciscan sisters, nuns, and friars wear the Crown on their cords, as part of their habits.



When I see a painting or statue of a Franciscan saint, I always check to make sure the artist got the rosary right.

For my first Franciscan Crown, I bought two five decade rosaries and cannibalized them to make one seven decade crown. In 1996, my wife, Judy and I visited Assisi. There were all kinds of rosaries for sale, but none had the unique one-one-two-one bead arrangement which, to my mind, marked an authentic Franciscan Crown.

That's when I started making and giving away Franciscan rosaries. I think every Franciscan should have and pray the Crown. Following the Franciscan tradition, I use only plain wooden beads. I string the beads on cotton cord and finish with a small San Damiano Crucifix.

An interesting irony—my beads, cord, and crucifixes are all made in China, by skilled atheistic craftspeople.

We pray for them, too.



Deacon Bill Joyce, OFS, distributing Franciscan Crown rosaries to fellow secular Franciscans at the 2019 Convivenza meeting on March 23.

BRIEFS

Fraternity UPDATES

SUBSCRIBE TO OUR REGIONAL YOUTUBE CHANNEL:

<https://www.youtube.com/channel/UCbcNNcccQuh5gOANJAEr8Gg>



This recent update continues with the segment "Meet the Regional Executive Council" where we meet REC secretary, **FRANCES ACOSTA, OFS**. Frances shares how she was called to the life of being a secular Franciscan, and what it means to her.

TRANSFERS

- **FR. LUKASZ DROZAK, CSSR**, spiritual assistant for St. Stephen fraternity, #128, left our region June 2019 to begin a new assignment in Poland.

NEW APPOINTMENTS

- **BRO. ELIJAH PERRI, CFR**, appointed Spiritual Assistant for Servants of God Fraternity #168, Yonkers, N.Y.

FRATERNITY MTG/OFFICER CHANGE

ST. FRANCIS FRATERNITY #108, RINGWOOD, NJ new fraternity meeting location (*due to the closure of Holy Name Friary, Ringwood April 2019*). As of May 2019, their new meeting place is St. Catherine Parish Hall, 112 Erksine Road, Ringwood, N.J. 07456. Meeting day and time remain same: 3rd Sunday of the month, 9 a.m. Mass, meeting follows 10 a.m. to 12 noon.

- Appointed secretary is **NANCY IHNAT, OFS**.

ST. ELIZABETH OF HUNGARY FRATERNITY #123, STATEN ISLAND, new fraternity meeting location. Beginning September 7, 2019, meetings will be held in Eger Health Care & Rehab., at 140 Meisner Ave., Staten Island, N.Y., 10306. Meeting day and time will be 1st Saturday of the month, 10:30 a.m. E-mail address: Franciscans@verizon.net Website: Franciscanssi.com

COUNCIL CHANGES

St. John Vianney Fraternity #135, Colonia, N.J. Appointments took place June 3, 2019:

Minister — **DOLORES JULES, OFS**

Secretary — **GRETCHEN HOGAN, OFS**

Treasurer — **DAWN FARKAS, OFS**



ROBERT TIMPER, OFS, St. John Vianney Fraternity, Colonia, N.J., moved to Delaware in June 2019. Bob was an active member of the fraternity for 19 years, most recently as council secretary.

He will remain an active member of the fraternity. As he relocates to begin a new chapter in his life, let us remember him in our prayers.

CONGRATULATIONS

FATHER JOSEPH M. KUBIAK, OFM, CAP. Celebrating his 45th anniversary of priestly ministry.

Father Joseph is Parochial Vicar in St. John Vianney Parish, Colonia, N.J., and Spiritual Assistant of St. John Vianney Fraternity.

BRIEFS

EVENT FOLLOW-UP

MARY CAROL CAIEZZA, OFS
St. Francis Fraternity
Hoboken, N.J.

SANTA FEBRONIA CHAPEL

The Mass held in honor of Our Lady, Queen of the Franciscans on May 28th at the Santa Febronia Chapel in Hoboken, N.J., was a beautiful and inspiring event.

Father Karun Kasu was so excited to celebrate Mass in this tiny sanctuary. Through our secular Franciscan efforts, Father Karun took home to India a significant donation toward the building of St. Francis Church in Chodimella, India.

While only two or three Masses are held annually in the Santa Febronia Chapel, a group of devotees to the Madonna di Tindari recite the rosary there every month. We have been keeping this devotion for over ten years.

The chapel is a very holy site where family, friends and neighbors have been reverently praying and fervently asking petitions to Our Blessed Mother, Her Son, and holy saints for over a hundred years.

FI 2018 ANNUAL REPORT



The 2018 Annual Report for Franciscans International is now available for downloading.



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FRATERNITAS

LESSON LEARNED!

BY PAT SPANA, OFS, Minister
Little Portion Fraternity
Mount Vernon, N.Y.

HOW CAN WE KNOW SOMEONE IN OUR FRATERNITY FOR OVER 20 YEARS AND NOT REALLY KNOW THE PERSON?

I AM EMBARRASSED TO SAY THAT THIS HAPPENED TO ME.

Elizabeth Hayes, OFS came to the Little Portion Fraternity with a group of others, when her own Fraternity was disbanded. Some of them were very outgoing but Elizabeth was quiet and reserved, always staying in the background. She would come to our gatherings, but never shared much about herself. To be honest, we would have short conversations and I liked her a lot, but never reached out to take it much further.

Last year, it came to my attention that she was in a nursing home for rehabilitation, so my husband, Rick and I went to see her. When we found her, she looked a little lost and sad and unable to walk, but brightened right up when she saw us. The visit went well and I promised to return.

A few weeks later we returned to find her, not only no better, but in worse condition. I contacted her family, who do not live in the area, and we were able to have her moved to Cabrini of Westchester, a Catholic nursing facility in Dobbs Ferry, New York. When she first moved, her adjustment was difficult due to the amount of medication she was on, but eventually she was taken off those meds, and although she still is unable to walk, she is fitting right in. Elizabeth has the opportunity to attend Mass and receive the Eucharist daily.



Photo credit: RICK SPANA, OFS
SEATED: ELIZABETH HAYES, OFS.
STANDING ABOVE: PAT SPANA, OFS.

Father
Edwin
Robinson,
OFM from Holy
Name Province

is the chaplain at Cabrini and his gentle manner and inspiring homilies have been a blessing to her since she arrived. She has opened up and made a few friends to help pass her days with.

For myself, visiting Elizabeth is pure pleasure. The nursing home is bright and beautiful. Each time I visit, I make sure to take her to see the birds in a large glass enclosure on the first floor. It is like they sit on their branches waiting for us to arrive. They are her friends and she likes to keep me up to date on what is happening with them.

We have beautiful conversations, sharing our memories of growing up, talking about our families, here and gone. We talk about what is going on with everyone in the fraternity and share our love of God, St. Francis and St. Clare.

We sit and look at the beautiful panoramic view of the Hudson River and the Palisades and talk about how good God is.

continued on next page

continued from page 30

There is a lovely Café in the facility where we have lunch or a cup of coffee and more conversation. We sit outside on nice days, Elizabeth is a lover of nature and we both enjoy sitting in the warmth of the sun.



Other members of our fraternity have gone to see her and for her birthday last year (above photo), a number of us brought a cake and we all celebrated together. When her sister-in-law, Debbie was here from Arizona, about thirteen of us gathered for a delicious pot luck supper in one of the conference rooms on her floor. We all had a great time and seeing the smile on her face and the tears in her eyes lifted everyone. We plan to do this again when we can be outside.

Over the years I have often heard the word *fraternitas*. Julio Micò, OFM Cap. wrote:

“St. Francis always used the term Fraternity to mean the institution, and the word brother with all its implications of reciprocal love and service, to indicate the fraternal relationships between the friars.

In his eyes, fraternity did not consist in the individual brother’s relationship with the community at large, but in the relationships which the brothers had with each other—each a brother to the other, so that Francis never spoke about fraternity in the abstract, but only about the brothers as individuals and their relationships with each other.”

The first Franciscans, far from regarding themselves as an Order, really thought of themselves as a Fraternity of equals who were seeking to live the Gospel life together.

The Spirituality of St. Francis: Brothers to All, Greyfriars Review, Vol. 8, No. 2, pp. 141-175.

Going forward I will try to pay attention to and reach out and interact with each person in our fraternity as we strive to live the Gospel life together.

I thank you, Elizabeth for teaching me the real meaning of *fraternitas*.

LESSON LEARNED!



Photos credit: PAUL CUBITA, OFS

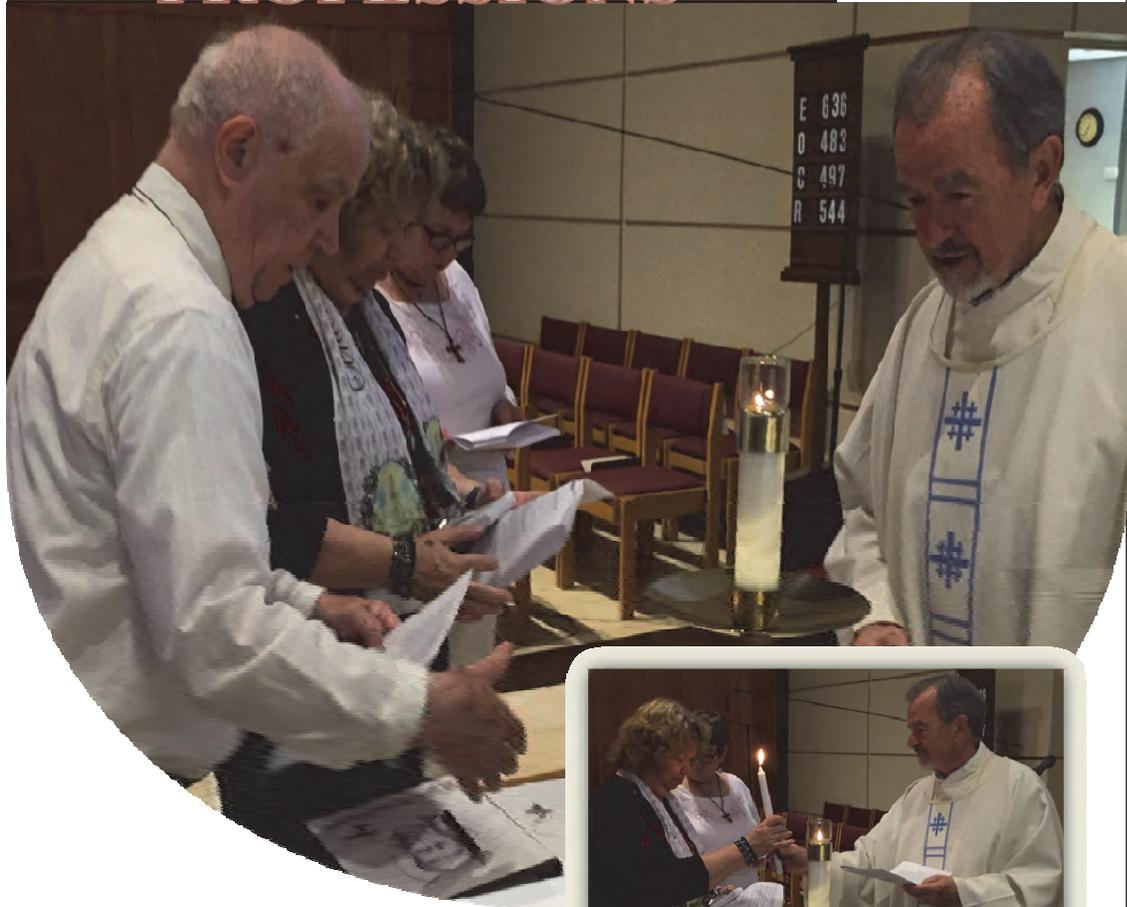
Elizabeth Hayes, OFS blows out the candles on her birthday cake as Denise Cubita OFS, left, and Pat Spana OFS, look on. Elizabeth’s 80th birthday was celebrated at the June 1 event in Mount Vernon.

PROFESSIONS

DAWN FARKAS, OFS,
 Professed May 24.
ST. JOHN VIANNEY
FRATERNITY # 135,
 Colonia, N.J.

Spiritual Assistant,
 Rev. Joseph
 Kubiak, OFM Cap.
 celebrated the
 6 p.m. Mass
 in Saint John
 Vianney Church.

A lovely reception
 followed in the
 meeting place
 upstairs.



▲ **PICTURED ABOVE PHOTO L-TO-R:**
 MARK COSMAS, OFS, FORMATION DIRECTOR; DAWN FARKAS, OFS, ARLENE CASEY, OFS, AND
 REV. JOSEPH KUBIAK, SPIRITUAL ASSISTANT

ADMISSIONS



Jo ANN REAN, OFS, Admitted into the
ST. FRANCIS FRATERNITY, HACKENSACK, N.J. # 137
 February 14, 2019.

Pictured:
 Jo Ann Rean and Cono Spinelli, OFS, member
 of the formation team who has been working
 with her.

ELECTION RESULTS of February 17, 2019

OUR LADY OF GUADALUPE FRATERNITY # 118, RED BANK, N.J.

NEWLY ELECTED COUNCIL
PICTURED OPPOSITE L-TO-R:

JOSEPH GERACI, OFS

Treasurer

PATRICK MULLEN, OFS

Formation Director

DAWN RUSINKO, OFS

Minister

KATHRYN BRYAN, OFS

Secretary

missing from photo:

ANNA GERACI, OFS

Vice Minister



Photo credit: CHRIS LEONE, OFS

ELECTION RESULTS of May 8, 2019

SERVANTS OF GOD FRATERNITY # 168, YONKERS, N.Y.

NEWLY ELECTED COUNCIL

MICHAEL BRADY, OFS

Minister

TOM SCHEURING, OFS

Vice Minister

REGINA MARINO, OFS

Secretary

SUSAN UPSHUR, OFS

Treasurer

MARISE FRANGIE, OFS

Formation Director



Photo credit: RICK SPANA, OFS

PICTURED ABOVE L-TO-R:

REGINA MARINO, OFS, Secretary; **MARISE FRANGIE, OFS**, Formation Director; **MICHAEL BRADY, OFS**, Minister

missing from photo:

TOM SCHEURING, OFS, Vice Minister; **SUSAN UPSHUR, OFS**, Treasurer

ELECTIONS

ELECTION RESULTS of May 12, 2019 ST. LOUIS FRATERNITY # 125, WOOD RIDGE, N.J.



Photo credit: DIANE MENDITTO, OFS

NEWLY ELECTED COUNCIL PICTURED ABOVE L-TO-R:
JOSEPH KIM, OFS, Minister; JOANNA KIM, OFS, Vice Minister; MONICA KIM, OFS, Treasurer;
ELIZABETH BAE, OFS, Secretary; DOMINGO KANG, OFS, Formation Director; FR. FRANCIS KIM, OFM, S.A.

ELECTION RESULTS of May 26, 2019 ST. JOHN FRATERNITY # 151, NEW YORK CITY.



NEWLY ELECTED COUNCIL
CORAZON PONTEJOS, OFS, Minister
NANCY LABISSIERE, OFS, Vice Minister
MAY BESSEY, OFS, Secretary
PATRIA FAUSTO, OFS, Treasurer
ESTER S. LOPEZ, OFS, Formation Director

VISITATIONS

**PORZIUNCOLA
FRATERNITY
136
EAST HANOVER, N.J.
APRIL 13, 2019**

**ST. MARY OF THE ANGELS
FRATERNITY
120
NEW YORK, N.Y.
MAY 8, 2019**

**ST. BENEDICT THE MOOR
FRATERNITY
103
NEW YORK, N.Y.
JUNE 10, 2019**



Fraternity cookie walk

BY TONI MACONI, OFS
Little Portion Fraternity
Mount Vernon, N.Y.





MEMBERS OF THE LITTLE PORTION FRATERNITY NEVER MET A COOKIE THEY DIDN'T LIKE.

Those tiny morsels of love are always present at fraternity gatherings, either store-bought or homemade. Members can't imagine fellowship time without them; they are perfect partners for a cup of coffee or tea. So the group decided to turn this passion into a fundraiser at St. Mary—Our Lady of Mt. Carmel Parish in Mount Vernon.

For the past two years they have spearheaded a *Cookie Walk* to raise funds for various Franciscan causes as well as parish needs.

In 2018, the event was held after all Masses on Saturday, Dec. 8 and Sunday, Dec. 9, in the midst of Advent and the Christmas season, when, let's be honest, cookies really shine.

The event was coordinated by Denise Cubita, OFS. She was fearless, seeking out donations of sweet confections from not just fraternity members and their families, but parishioners and sometimes even strangers.

HOW DOES A COOKIE WALK WORK?

Inspired by charity walkathons, a Cookie Walk is a way for visitors to buy cookies in a unique way and donate funds at the same time.

Fraternity members set up long tables in the parish hall. The cookies were then displayed in platters on festive tables. For \$5, visitors received a bakery box with an OFS sticker on it, as well as a food-handling glove.

They then perused each table, filling their boxes with whatever cookies struck their fancy.

When their boxes were full, they had the option of stopping by a wrapping table, where fraternity members tied their packages with festive holiday ribbon, or pausing to get a cup of coffee, tea or hot cocoa. Truth be told, many cookies did not make it out the door but were consumed at the beverage table as parishioners visited and chatted.

There were free bookmarks and rosaries, as well as spiritual books and pamphlets available to take home. The fraternity also raffled off gift baskets, which were assembled from donated items.

Each basket had a specific theme - including a beautiful creche set, 2 toy/book baskets for children, a wine and cheese ensemble, and a wellness basket, to name a few. A 50-50 raffle, coordinated by Paul Cubita, OFS and Carlene LoVecchio, OFS was also held.

By the last Mass on Sunday there was hardly a crumb left, and the sweet confections went a long way to building fellowship at the parish.

- #1: Bakery boxes with OFS stickers, as well as fraternity brochures, were handed out at the Cookie Walk.
- #2: Parishioners mingle at the event.
- #3: Each person paid \$5 for a bakery box and a food glove.
- #4: Baskets donated by fraternity members were also raffled.
- #5 & 6: Cookies ready for the taking.

BRIEFS

EMPLOYMENT OPPORTUNITY IN WASHINGTON

By JOCELYN THOMAS
HNP Communications, N.Y.C.

THE FRANCISCAN ACTION NETWORK is seeking a candidate with strategic, visionary and influential leadership to fill its exciting and fast-paced executive director position — whose multi-faceted duties include fundraising, public relations, community engagement, public policy advocacy, programming, and fiscal management.

The Franciscan Action Network was established in 2007 to bring a coordinated and effective voice to matters of justice, peace, and care for creation in the world. FAN consists of friars, sisters, and laity who advocate for a wide range of social justice issues, from human rights to the environment. Since then, its team has advocated for issues related to the environment, immigration and others that are important to the Franciscan charism.

The new administrator, who would work with a staff of five and the organization's 12-member board of directors that includes Mark Reamer, OFM, would represent FAN to policymakers and government leaders, such as members of the U.S. Congress.

The focus of all responsibilities would be to build on FAN's mission, which states:

"Inspired by the Gospel of Jesus, and the example of Saints Francis and Clare, the Franciscan Action Network is a collective of Franciscan voices seeking to transform United States public policy related to care for creation, poverty, human rights, and peacebuilding."

A [detailed job description](#) can be found on FAN's website. Resumes and cover letters with the words "executive director" in the subject line of the email should be sent to:

jobs@franciscanaction.org



by Sept. 15.



Photo courtesy of FAN

◀ **PATRICK CAROLAN**, who has served as executive director of the social advocacy network since 2010, will be leaving the position at the end of the year.

"I feel blessed and honored to have worked with the Franciscan family for the past nine years and to have had the opportunity to get to know people throughout the world who work for justice," Carolan said.

Information about FAN's advocacy issues can be found on its [website](#) at: <https://franciscanaction.org>



The organization's office is located on Quincy Street NE, a short distance from the Franciscan Monastery and the Catholic University of America.



OUR LADY OF THE ANGELS REGION

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GENERAL INFORMATION

THE *TROUBADOUR* is a quarterly communication vehicle published by Our Lady of the Angels Region. It is published in 2 formats — print and electronic.

- The printed format of *The Troubadour* is published twice yearly— Spring and Fall. It is freely mailed to all professed members and formation candidates in the region.
 - The electronic format of *The Troubadour* is published quarterly— Spring, Summer, Fall, and Winter. It is available for downloading on our Regional website or by e-mail subscription. In order to be a subscriber, you must be an active professed or formation member of the region, and your complete address and e-mail must be on file in our database.
 - If you have a change in your name, address, phone, e-mail address or member status, please fill out the form below. You may surface mail it to me at Anna Pedreiro-Geraci, OFS, 161-B Cross Slope Ct., Manalapan, NJ 07726, or e-mail it to: acpg@aol.com Please write **TROUBADOUR** in the subject line.
 - Note that all changes submitted are also applied to the National database. If you are a professed member or candidate and do not receive the National newsletter, *Tau-USA*, please notify me.
- EDITOR

CALL FOR ARTICLES

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 *OFS E-Vents* must be received by the 25th of the preceding month.

Submissions for the next issue of *The Troubadour*, Fall 2019, are due to Editor by **November 23RD**.

ARTICLE SUBMISSIONS

- The right to copy all material printed in *The Troubadour* is granted provided you credit the *Troubadour* and author.
- Not every article received may be published in the upcoming issue. Every consideration is given for publication in a future issue.
- When submitting articles for publication consideration, please state fraternity name and location, as well as your name and address.

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