

# We ta Mass

Newsletter of the St. Margaret of Cortona Region of the Secular Franciscan Order

Covering the District of Columbia, Maryland, Delaware, Virginia, and portions of West Virginia and Pennsylvania



Fr. Philippus Philippus, OFM Cap

Volume 21, Issue 1

*Let us begin again, for up to now we have done nothing.*

August 2017

## New Spiritual Assistants

**S**t. Margaret of Cortona Region is blessed to have three new Spiritual Assistants appointed: Br. Matthew Hindelang, OFM Cap., Fr. Charley Miller, OFM, and Fr. Kevin Queally, TOR..



**BR. MATT**

Br. Matthew Hindelang was born and raised in Frankenmuth, Mich., a small town, “but a big tourist trap,” he says. “The town is Bavarian themed and home to such establishments as Bronner’s CHRISTmas Wonderland (the worlds largest Christmas store) and Zender’s Restaurant, famous for its all you can eat family-style chicken dinners.”

Br. Matt has a very long discernment story, but it ends up with him doing some volunteer ministry with the Capuchins in Chicago. He finally decided to enter the Capuchin province in Pittsburgh in 2006. After the year of postulancy and novitiate, he took vows in 2008. Br. Matt completed a Master’s degree in Pastoral Studies at the Washington Theological Union and decided to remain a lay brother. He is currently assigned to Capuchin College (their house of studies), where he is involved with fraternal service and any other needs that arise.



**FR. CHARLEY**

Fr. Charley Miller has been a friar since 1962. His ministries have included high school teaching in Brazil, hospital chaplaincy, retreat house, parishes (six different ones, including St. Francis of Assisi in Virginia), family and marital counseling, substance abuse counseling, friar administration, and spiritual direction. He is currently assisting in the formation program for men entering the Franciscan Order in Silver Spring, Md. Fr. Charley served for a time as Spiritual Assistant to the St. Francis of Assisi Fraternity, Triangle. He has also experienced the very active fraternity at Holy Name Parish in New York City.

**FR. KEVIN**

Fr. Kevin M. Queally, TOR, is originally from Yorkers, New York. He was educated at St. Francis College (now University) in Loretto, Penn., and then studied theology at St. Francis Seminary, also in Loretto. He was ordained to the Catho-



lic priesthood for the Franciscans in 1977. Soon after that, he was awarded an M.A. in Government and International Studies from the University of Notre Dame, South Bend, Ind.

Father Kevin has served in many positions around the country, including high school and college-level teaching, hospital ministry college chaplaincy, etc. Father Kevin also served the Order in Rome for five years. Presently, he is Parochial Vicar at Holy Family Parish in Portage, Penn.

In addition to these ministries, Fr. Kevin has worked with the members of the Secular Franciscan Order for nearly 30 years. He was with the St. Anthony of Nagasaki fraternity through its emerging stages and, after they were established, was part of the regionalization process. He worked with a fraternity in Pittsburgh, Penn. from 1992 to 1996, as well as being Provincial and Regional Spiritual Assistant for Lady Poverty Region during that time. He was appointed to the Conference of National Spiritual Assistants to the OFS from 2003 to 2015, and also served two terms as its President-in-turn.

Fr. Kevin has been involved for many years promoting the Church’s social teachings on Justice and Peace. This has led him to be involved in many activities all over the United States, including the Province Justice and Peace Committee, the Justice and Peace Committee of the Franciscan Federation in the United States. He has also served on the International Franciscan Commission for Justice and Peace at Rome, and on the National Council of Pax Christi USA.

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**INSTRUMENTUM LABORIS**

I'm writing to you on the August 2, 2017 Feast of the Portiuncula, the Feast that commemorates the little chapel that was the inspiration to St. Francis. The little church of St. Mary of the Angels, which Francis called the "little portion," would also be the place where he asked to be taken when he knew that his death was near.

The simple spiritual movement that began here would become a global movement within the universal Church. Like all things "big," there came a need for structure, organization, administration, finances, and personnel. It is ironic that the tiny Portiuncula is now housed inside a large basilica.

Our Order, like the First and Second Orders and Third Order Regular, has also grown, from a simple movement of penitents blessed by Francis himself, to a worldwide organization. In fact, our Order is huge, vastly larger than any of the individual Orders of friars and sisters. We are organized at the local, regional, national, and international level, a structure that is relatively new, due to our unification after a long history of being divided along the lines of the Friar Provinces. So it's appropriate to ask whether our current structure and organization are best suited to who we are today.

In 2014, at the General Chapter in Assisi, Italy, the Order asked the question, "How should an Order like the OFS be managed at all its levels?" Since then, through surveys and an ad hoc commission, priorities and proposals were developed for consideration at the General Chapter in the fall of 2017. This year, the International Council of the OFS (CIOFS) issued an *Instrumentum Laboris* (literally, a work tool) integrating the most significant proposals they received, and then sent it to the national fraternities for discussion.

The document identified eight priority areas:

1. Formation
2. Fraternal Life

3. Building a Fraternal and evangelical World
4. Leadership
5. Communications
6. Finance
7. Spiritual Assistance
8. Franciscan Youth

The *Instrumentum Laboris* also reminds us that, "as Secular Franciscans, we must remember that our commitment through profession is to the entire Order; that is, to all levels of fraternity... local, regional, national and international." It goes on to say that "the structure within the Secular Franciscan Order does not allow for "we" and "they" perspectives (for example, "we" at the local level, and "they" at the international level). We are all one and, when we speak of the international level, we include all Secular Franciscans. It is important to recognize this aspect in our reflection so that there is no misunderstanding of who is responsible for improving the management of the OFS at the international level: We all are... every Secular Franciscan."

The document goes on to ask the national fraternities to determine "which of the proposals they are prepared to support, and what resources, financial and human, they are prepared to offer to implement these proposals." Our national fraternity created a Management of the Order Committee, which has developed a report summarizing the information they collected, identifying possible projects, and offering a final recommendation.

Copies of the *Instrumentum Laboris* (in both English and Spanish), as well as a memo from our national minister and the report from our national Management of the Order Committee, can be found on the NAFRA website ([www.nafra-sfo.org](http://www.nafra-sfo.org)) as well as on our regional website (<http://saintmargaretofcortona.com/instrumentum-laboris>). Please take a moment to read and reflect upon them. I would appreciate any comments or suggestions that you can provide to me before I attend our national chapter on September 26 at the Mount St. Francis Center for Spirituality in Indiana.

Peace and all good  
Patrick Martin  
Regional Minister

## Regional Formation Director's Message

*Dear Brothers & Sisters! Peace of Christ!*

I am writing to you, first and foremost, in praise of our Creator, who has given us so many beautiful and bountiful blessings. To Him be glory forever!

I am also writing to thank those who have sent back their survey form. So far, I have received 12 surveys, but I am still waiting patiently for the rest. I urge you to email them to me by the end of this month, so I can begin putting together another manual for this year's formation in October to pass on to you. This manual will be a compilation of all the answers you give me, so we can learn from each other's experiences. (Please see the attached registration form for the October workshop on [p.6](#))

I would like to focus this year's Formation Directors' Workshop on ongoing formation, beginning with our own personal spiritual life. There will be time for reflection, in hopes of being able to spend quiet time in prayer and adoration, so God can further reveal to us our gifts and talents and how best to use them. I am looking forward to hearing what your gifts and talents are! There will be talks and presentations, as well as another flash drive and binder for you to take home. And lastly, this will be a wonderful time for fellowship and communal sharing. So please sign up as soon as possible!

On August 17, I will be leaving for St. Louis to attend a National Formation Directors' Workshop. I will update you on what I learn when we meet at the October workshop at Loyola, as well as in my article in the November UTN. I will be sharing some of the wonderful ideas you have given me from your surveys with other Regional Formation Directors. So once again, please get those surveys back to me quickly! Thank you.

Francis' own conversion was slow but consistently steady, as it states on the Catholic online resource page.

*When we speak of conversion, it is important to note that Francis' conversion did not happen overnight. God had waited for him for twenty-five years and now it was Francis' turn to wait. Francis started to spend more time in prayer. He went off to a cave and wept for his sins. Sometimes God's grace overwhelmed him with joy (taken from Catholic Online - [http://www.catholic.org/saints/saint.php?saint\\_id=50](http://www.catholic.org/saints/saint.php?saint_id=50)).*

We can learn a lot from Francis. Francis' conversion started with prayer. Does your day always start with prayer? Our conversation should be on-going, an important growth we will discuss and learn to increase in spiritual depth at the October Formation workshop. Our conversion should start with listening to God's voice as Francis did. To listen means to obey.

*Help me, St. Francis and Clare, to obey the word of God!*

Let's focus for a minute on obedience. During our profession, we profess the following, "I promise to live all the days of my life the gospel of our Lord Jesus Christ in the Secular Franciscan Order."

Secular Franciscans do not take vows, but the life-project of the Secular Franciscan enshrined in the Rule and Constitutions propose for them a kind of ascetical way by which they can live according to the form, or mold, of the Holy Gospel: the way of the "evangelical counsels," so they may be obedient, poor, and docile to love ([nafafoundation.org](http://nafafoundation.org)).

However, here we cannot fail to point out how the teaching of the Rule and Constitutions of the Secular Franciscan Order about the evangelical counsels is structured around the classic triad of obedience, poverty, and purity of heart (cfr. Rule 10-12; Const 10; 12, 2: 15) ([nafafoundation.org](http://nafafoundation.org)).

Therefore, obedience is one of the evangelical counsels we are called to live by. To obey means to follow the teachings of the Holy Roman Catholic Church that Christ instituted and gave birth to at Pentecost through the power of the Holy Spirit. That same spirit needs to be constantly called upon by us for our individual conversion. It is a beautiful thing to recognize that each of us plays an important role in the worldwide Franciscan Order. What is your role in building up the kingdom for your brothers and sisters?

Please meditate on that question this week and in the future. Francis was obedient to the voice from the Crucifix, and in doing so, he answered yes to Christ and worked towards building up the body of the Church. We should be daily striving to listen to that same voice. It is something that we will be accountable for when we go before the Lord. Let our answer always be yes to God in imitation of Sts. Francis and Clare!

Have a beautiful and blessed remainder of your summer! You are in my thoughts and prayers.

*Your sister in Christ,  
Victoria L. Spalding, OFS*

### **Mark Your Calendar**

**October 6-8, 2017 – Formation Directors Weekend.** Loyola Retreat House, Faulkner, Md. (See registration form on [page 6.](#))

**November 18, 2017 – Regional Chapter.** St. Clement Mary Hofbauer parish, Rosedale, Md. Participation by minister or delegate is mandatory. (1212 Chesaco Avenue Baltimore, MD 21237)

**April 2018 TBD – Regional Elections.** Franciscan Monastery of the Holy Land, Washington, D.C. (1400 Quincy Street N.E., Washington, D.C. 20017)

## *What Are We Doing?*

My name is Mike, and I'm a member of Prison Ministry team at St. Mark's Catholic Church in Virginia Beach, Va. We visit the Deerfield Correctional Center in Capron, Va., about a 90-minute drive from our parish. We visit, we pray, conduct a communion service. If Father is with us, we celebrate mass; he will hear confessions, and we just hang out.

I began prison ministry with a sense that these guys did something bad, sometimes really bad, to have been put in a place like this. I never feel unsafe while at Deerfield, but in the beginning I did sometimes wonder what they did to get here! I was judging, and I had no right to do that! Today I'm glad to say that's the furthest thought from my mind. Some men will tell you what they did, but it's not important; they quickly move on to something else. They all want to talk. I think they expect us to judge them, and when we don't they are relieved.



*Fr. Jim Connolly, Mike, Ellen, and Nick Coleman*

Over time, I've come to see these men just as those guys, humans, not inmates – men I've come to know, to enjoy spending time with, to enjoy praying and celebrating mass. Last year I had the pleasure of being at Deerfield for both a Baptism and a Confirmation. To see the other inmates celebrate this was awesome.

The most significant byproduct of volunteering is the relationships formed with the inmates. Although I didn't expect it, it did happen. I've come to care for them, to see them more clearly as brothers.

During my last visit to Deerfield I asked the guys, "What do you want the public to think of you and what do you want them to know about you?"

What do the men at Deerfield want you to know?

- They know what they did, why they are there and blame only themselves for their incarceration.
- They have families – some have good relationships, and some have been forgotten.
- Being incarcerated places unimaginable stress on their families. The separation punishes the family. The long, sometimes very long, distances the families have to travel make visiting very, very difficult.

- They have skills and will need a second chance when released.
- Excessive sentencing does no good.
- They are fathers, brothers, nephews, sons, husbands – but most of all they are humans!
- They want you to look past what you see them as now and see what they could be, when released. Yes, they are getting out.

I'm constantly asked, why do you do this? Why go to a prison, why drive so far?

The simple answer is, I am told to.

I was in prison and you came to visit me. The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.' Mt. 25:35-40

I believe it is so very important to share the stories of incarcerated people and to expose the injustices in the judicial system through the lens of faith.

— *Mike Coleman, OFS, Vice Minister*  
*Sacred Heart Fraternity, Virginia Beach, Va.*



*Fr. Jim Connolly and Mike Coleman*

**FRANCISCANISM: THE LITTLE, THE POOR, THE BEAUTIFUL**

Many of us feel a connection to the way of St. Francis of Assisi, but it can be hard to pin down this connection to the man who died nearly 800 years ago. Fr. Brad Milunski, OFM Conv., a member of the Franciscan Mission Service Board of Directors, delivered an introductory talk about Franciscanism to our community. His overview contained several keys to understanding what makes the Franciscan charism so alluring. Father Brad says the Franciscan tradition emphasizes the good and the beautiful—as opposed to, for instance, the Dominican focus on the one and the true.

FMS missionaries work in a variety of ministries and service sites. What unites Allison Dethlefs, who teaches self-esteem classes in Cochabamba, Bolivia, to girls who have survived sexual abuse, with Cindy Mizes, who shares her business skills with at-risk young men on a farm in St. Elizabeth, Jamaica? To me, the striking thing about their stories on the FMS blog is that the missionaries' posts are beautiful.

According to *St Francis*, a biography by Ivan Gobry, St. Francis' appreciation for beauty grew out of his time, "the century of chivalry and courtly love." Francis intended to become a troubadour, one of the wandering minstrels singing about beauty and matters of the heart, and after that, he wanted to become a knight. The post-conversion Francis fulfilled his desire for complete devotion to love by consecrating himself to Christ. When he wrote about his union with Lady Poverty, it was in the passionate style of the lyric poets of his time.

But first, our patron saint needed to understand that beauty was not necessarily to be found in the beautiful of this world. By kissing the leper, he discovered that the sort of person he had formerly taken great pains to avoid was actually sweet. Ali Sentmanat, a DC Service Corps volunteer who served at The Father McKenna homeless shelter in downtown Washington, D.C., also deepened her understanding of people on the margins of society. She wrote that her first impression of the men experiencing homelessness was that "many of the guests didn't look like the guys who sit on the corner of streets." All I learned to see human dignity shining out in the men struggling with addiction and mental illness who came in without shoes, as well as in her own life: "I fall, and everyone falls... even in the most hopeless situation, there is hope."

A different lesson was waiting for Erin McHugh, who serves at Valle de los Angeles school in Guatemala. She wrote recently about the beauty standards embraced

by her female students, who expressed their culture's premium placed on light skin, light eyes, and long blonde or brown hair. Watching the girls use pale crayons to draw women's skin, she asked herself, "Why do we still focus so much on outer beauty and not inner beauty? How do I—as a white woman—empower these girls to see their own beauty inside and out?" Erin's ministry of presence means she is providing an alternative to the images her students see on billboards, along with the chance to make up their own minds about what beauty means to them.

Father Brad says, "Francis loved that all of creation spoke to us of the creativity of God—the link between humans and all creatures. All matter is good because of Jesus. This included Brother Fly, who seemed to bother people without a reason." Aubrey Kimble evoked St. Francis' habit of addressing nature as a person with her post,

"Praised Be to You, My Lord, For Sister Water."



*Aubrey Kimble with her brothers and sisters, the plants and animals in Bolivia's Amboró National Park*

by a downpour that swelled the rivers. "I thought about how so many people in other parts of Bolivia pray for it to rain just so they can have water, and I quickly adjusted my perspective," she wrote. FMS missionaries in Bolivia see the country's struggles with drought and the high price many on the margins pay for water. Aubrey's experience in the park reminded her to conserve the resources that belong to humans, animals, and plants, all of which grow beautifully with enough water.



*Some of Erin McHugh's beautiful students at Valle de los Angeles school in Guatemala*

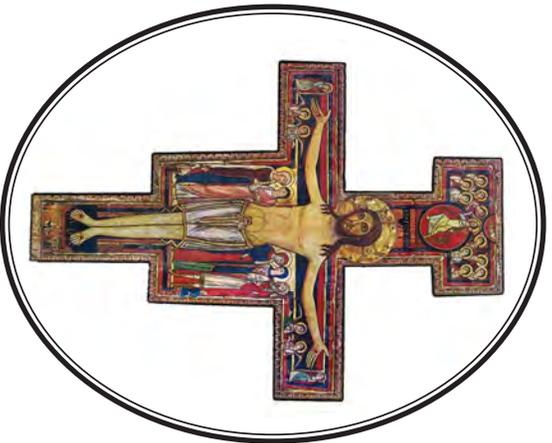
(See "FMS" on page 12)

# Formation Directors Weekend

October 6-8, 2017

Loyola Retreat House on the Potomac  
9270 Loyola Retreat Road  
Faulkner, Maryland 20632-0009  
(301) 392-0800

## *Communicating Christ to Others in the Spirit of Sts. Francis & Clare*



### REGISTRATION FORM INSTRUCTIONS:

1. Submit form with deposit no later than **September 15, 2017. No registration will be taken after September 15. No registration will be taken at the door.**
2. Please type or print all information clearly. This form can be filled in in Acrobat Reader.
3. Only one participant per registration form.
4. **NON-REFUNDABLE deposit of \$50.00 must accompany this form.**
5. Make your check payable to **ST. MARGARET OF CORTONA REGION** and mail this form with payment to:

Peter Noyes, ofs  
2917 Shepperton Terrace  
Silver Spring, MD 20904  
email: pnoyesofs@yahoo.com

Cost: \$260 per person. Includes all meals from dinner on Friday night until lunch on Sunday, as well as all materials.  
Rooms are single with twin bed, desk, and toilet w/sink. Showers are communal.

Yes! I plan to attend the Formation Directors Weekend

Name \_\_\_\_\_

Fraternity \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_  
City, State, ZIP \_\_\_\_\_

Email \_\_\_\_\_

Phone \_\_\_\_\_

\_\_\_\_\_  
Phone \_\_\_\_\_



Directions to the  
Loyola Retreat House  
on the Potomac

## What Are We Reading?

St. Clare of Assisi: Light from the Cloister, Bret Thoman, TAN Books, Charlotte, NC 28241

St. Clare studies have grown beyond my imagining since 1979 when I wrote my first tentative words about St. Clare. Each book on her that came out delighted me, from textual studies to biography to this lovely new narrative Bret Thoman has given us. It is a story that incorporates discoveries from the deep well of Clarian research. This is a book that is accessible to anyone who loves a good story, an old-fashioned well-made story of a love driven by profound contemplation of the Poor Christ of the Gospel.

But the book does more than tell a story. It is an excellent compendium of sources for the life and spirituality of St. Clare and her sisters at San Damiano. It is a readable book that is filled with new and useful information about St. Clare, her milieu, and more particularly, the life and mores of Medieval Assisi, the Medieval Church, and Medieval society. And all of this is contained within a story that begins, as would an historical novel, with these enticing words:

Early in the morning at dawn, Ortulana was awoken when the first rays of light penetrated the narrow window of her towering castle in upper Assisi. The noblewoman arose and looked out the window to the east, the orient. The light was just beginning to break through the darkness of the night as the sun arose behind the mountain called Subasio. Her city, then known as Ascesi (“Ascending”), was home to a son who had just risen just ten years earlier. His name was Francis. A daughter was about to rise. And her name would be “light.” In time, the great son and daughter of Assisi would dispel the darkness of their city and illuminate lands far, far beyond.

That lovely opening paragraph not only gives the reader a sense of presence, of “being there,” but the whole of the book foretold. The rest of the book will be an opening up of how that story unfolded, and the narrative keeps pace with whatever new information is given the reader. For example, Clare’s family being a family of knights, when they return to their castle in Assisi after their exile in Perugia, a neighboring city, Thoman tells us this significant information:

As their first objective was defense, they re-built their fortified castle next to the cathedral. As knights, the men were well-versed in the art of warfare and military strategy and they knew how to use their weapons. They had to be ready for war, as another attack against them or Assisi could come without warning.

so they trained frequently for battle in tournaments and jousts. They also sometimes joined the ranks of other allied cities when called upon to defend their territories, too.

Besides such concrete material as this, the whole narrative is interwoven with quotes from the first medieval life of Clare, called “The Legend” (meaning “to be read,” because it was intended to be read aloud for the edification of the people who for the most part had no books of their own, or who could not read).

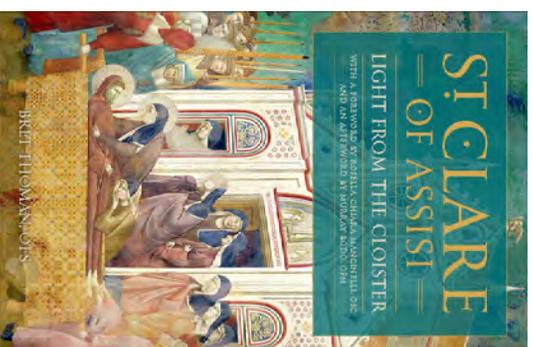
The Biblical “Song of Songs” is also quoted throughout, and Clare’s own writings and the testimony of her own sisters and others are skillfully incorporated into the story to give the book heft and credibility. In addition, there is a plethora of endnotes that sort through controversies among scholars about certain facts, or that fill the reader in on matters best inserted into endnotes so as not to interrupt the flow of the narrative.

As the opening paragraph of the book implies, the story of Francis is very much a part of the story of Clare, and Thoman makes Francis’s entrance into the story a natural development of where Clare’s God-story is leading her. For example, when Clare heard Francis preach:

Clare was spellbound. She stood there in the cathedral enraptured as the words of Francis struck her to the core. She had never before heard anyone speak like him before. She had never heard such a sermon about the Incarnation and poverty in that way.

That night, Clare could not sleep as she lay in her bed. She could not stop thinking about Francis. There was something new and inspiring about him. His and the brothers’ lives and actions corresponded perfectly to her thoughts about religion and faith. The way he was filled with the spirit was like a magnet and she felt drawn to him. Francis lived the Christian way of life that had been calling to her.

And from that beginning the whole incredible story of Clare becoming the first Franciscan woman unfolds in all of its beauty, its difficulties, its conflict with five different popes, and its ultimate confirmation of her and her



(See “Clare” on p. 10)

## *Around the Region*

### **RECEIVED AS CANDIDATES**

Gerald Dellasala, OFS, Our Lady of the Rosary Fraternity, Hampton, Va.  
Suk Chul Matthew Hong, OFS, St. Bonaventure Fraternity, Fairfax, Va.  
Seung Puiung John Kang, OFS, St. Bonaventure Fraternity, Fairfax, Va.  
Chang Ho Thomas Lee, OFS, St. Clara Fraternity, Olney, Md.  
In Kyung Sophia Park, OFS, St. Bonaventure Fraternity, Fairfax, Va.

### **NEWLY PROFESSED**

Suk Beom Alberto Bae, OFS (temporary profession), St. Bonaventure Fraternity, Fairfax, Va.  
Shin Kyu Theodore Lee, OFS (temporary profession), St. Bonaventure Fraternity, Fairfax, Va.  
Andrea Richardson, OFS, St. Thomas More Fraternity, Harrisburg, Penn.  
Theo Rudy, OFS, St. Thomas More Fraternity, Harrisburg, Penn.  
Elizabeth Starr, OFS, Holy Family Fraternity, | Manassas, Va.

### ***JPIC – Justice, Peace and Integrity of Creation***

“Spirit of the living God, fall afresh on me. Melt me, mold me, fill me and use me. I want to understand your energizing presence and open my life more fully to your power. Stir up within me the grace of my baptism in Christ and ANIMATE your gifts within me for the service of God’s people. Enlighten and encourage me as I read and contemplate your inspired word in Sacred Scripture. Show me how to make my life a testimony to God’s love.” The Holy Spirit and Spiritual Gifts.

The Animate Peace Gathering of Justice Peace and Integrity of Creation for animators from throughout the United States was held July 27-30 in St. Louis, and the conclusion of all of us was that it is the HOLY SPIRIT who animates each of us in our relationships with God, with others, and with ourselves. Carolyn Townes, our National JPIC Animator, led our Spirit-filled meetings. She said, “The role of a JPIC animator is living and promoting our own particular way of promoting JPIC values and helping members to find their particular way.” She had each of us share how we and our Fraternities and Regions are doing this. The list filled the board and then some. It was encouraging, affirming, and motivating to hear all the ways Seculars are serving as we live out Catholic Social teaching and “the two feet of love – putting faith in action – doing social justice and charitable works” all rooted in prayer and contemplation.

Another focus was Mindful Communication and peace-

### **LOSSES IN THE FAMILY**



Dorothy Clayton, OFS. April 5, 1923 – June 2, 2017, Mt. St. Sepulchre Fraternity. Her funeral was held on June 8 at Our Lady of Sorrows Church. Dorothy was professed in 1983, was very involved with the fraternity, and loved by all. She moved out of the DC area many years ago and was in hospice care.



Fr. Berard Dudek, OFM Conv. August 31, 1927 – June 4, 2017. He was a long-time Spiritual Assistant to Maryland fraternities.

Philip Melore died on May 20, 2017, after a sudden hospitalization and several days in a coma. Phil was professed in 1985 and was an active member of Mount St. Sepulchre Fraternity, including serving on Council.



Theresa Wilson died on May 16, 2017. Her funeral Mass was on May 24 at St. Cyprian’s Church. Theresa was professed in 1995 and was an active member of Mount St. Sepulchre Fraternity until medical issues prevented her attending meetings.

making. We as a group put forth the press release below as a united Franciscan response to the North Korean actions. It is quoted here, and I suggest that all PRAY AND SACRIFICE as brothers and sisters of penance for the current escalating situation to be resolved peacefully for “Nothing is Impossible with God”.

We, the National Commission of Justice, Peace and Integrity of Creation (JPIC) of the U.S. Secular Franciscan Order met July 27-30 2017 in St. Louis, Missouri for a National Animate Peace Gathering. Twenty JPIC Animators from around the nation gathered for a weekend of sharing, learning and fellowship. During the gathering North Korea launched an Intercontinental Ballistic Missile (ICBM) which has heightened tensions in the world. In the Gospel Spirit of St. Francis of Assisi, we urge the world community to use prayer, caution, wisdom, earnest discernment and patience before responding to these recent developments on the Korean peninsula. Any use or threat of use of nuclear weapons is a crime against humanity and all creation. Our efforts towards mutual respect and understanding should be long-term.

The list of activities can be found on [page 13](#).

— *Judith Tyrrell, OFS*  
*St. Conrad Fraternity (Annapolis)*

## *Franciscan Saints, Blesseds and Feasts*

(click on the name to go to a Web link)

### **AUGUST**

- 17 [St. Roch of Montpellier](#), 3rd Order Secular, d. 1327
  - 18 [Blessed Martyrs of Pontons de Rochefort](#), priests, martyrs, 1st Order, d. 1794
  - 19 [St. Louis of Toulouse](#), bishop, 1st Order, d. 1297
  - 21 [St. Pius X](#), pope, 3rd Order Secular, d. 1914
  - 22 Feast of the Immaculate Heart of Mary
  - 23 [Blessed Bernard of Offida](#), lay brother, 1st Order, d. 1694
  - 25 [St. Louis IX](#), king of France, Patron of the 3rd Order Secular, Plenary Indulgence for tertiaries and cordbearers, d. 1270
  - 27 [The Seven Joys of Our Lady](#)  
(OFM Conv. on 8/26)
  - 28 [St. Junipero Serra](#), priest, 1st Order, d. 1784
- ### **SEPTEMBER**
- 1 [St. Beatrice of Silva](#), virgin, founder, 2nd Order, d. 1492
  - 2 [Bls. Apollinaris of Posat, John Francis Burté, Severin Girault](#), priests, and companions, martyrs, 1st and 3rd Oder, d. 1782
  - e4 [St. Rose of Viterbo](#), virgin, 3rd Order Secular, d. 1252 (plenary indulgence for cordbearers)
  - 5 [Bl. Gentil de Matelica](#), Priest, 1st Order, martyr 1340
  - 6 [Bl. Liberatus of Laura](#), Priest, 1st Order, d. 1258
  - 7 [Bl. Eugenia Picco](#), Virgin, 3rd Order Regular, d. 1921
  - 8 [Nativity of the Blessed Virgin Mary](#)
  - 9 [Bl. Seraphina Sforza](#), Virgin, 2nd Order, d. 1478
  - 11 [Bl. Bonaventure of Barcelona](#), religious, 1st Order, d. 1684
  - 12 [Feast of the Holy Name of Mary](#)
  - 13 [Bl. Apollinaire Franco](#), priest, 1st Order, martyr 1622
  - 14 [Exaltation of the Holy Cross](#)
  - 15 [Feast of Our Lady of the Seven Sorrows](#)
  - 17 [Stigmata of our Holy Father Francis](#)
  - 18 [St. Joseph of Cupertino](#), priest, 1st Order, d. 1664
  - 19 [St. Francis Mary of Camporossa](#), religious, 1st Order, d. 1866

- 21 [Bl. Elizabeth Amodei](#), virgin, 3rd Order Secular, d. 1498

- 22 [St. Ignatius of Santhia](#), priest, 1st Order, d.1773
- [Bl. Martyrs of the Spanish Civil War](#), 1936-37
- 23 [Finding of the Body of St. Clare](#)  
[St. Padre Pio of Pietrelcina](#), priest, 1st Order, d. 1968
- 24 [St. Pacifico of San Severino](#), priest, 1st Order, d. 1721
- 26 [Bl. Lucy of Caltagirone](#), virgin, 3rd Order Regular, d. 1400
- [Bl. Aurelio of Vinalesa, priest, and companions, martyrs of Valencia](#), 1st Order, d. 1936
- 4 [St. Elzear of Sabran and Bl. Delphina of Glandenes](#), husband and wife, 1st Order Secular
- 28 [Bl. Innocent of Berzo](#), priest, 1st Order, d. 1890
- [Bl. Bernadine of Feltre](#), Priest, 1st Order, d. 1494
- 29 Feast of Saint Michael the Archangel
- 30 [Bl. Charles of Blois](#), 3rd Order Secular, d. 1364

### **OCTOBER**

- 1 [Bl. Nicolas of Forca](#), priest, 3rd Order Regular, d. 1449
- 2 [Bl. Antoine Chevrier](#), Priest, 3rd Order Regular, d. 1879
- 4 [Solemnity of our Seraphic Father St. Francis](#), d. 1226, Plenary Indulgence for tertiaries and cordbearers
- 5 [Blessed Felicia Meda](#), Order of Poor Clares, d. 1444
- 6 [St. Mary Frances of the Five Wounds](#), virgin, 3rd Order Secular, d. 1791
- 9 [Bl. Marie-Angela Truszkowska](#), virgin, founder, 3rd Order Regular, d. 1899
- 10 [St. Daniel](#), priest, and companions, 1st Order, martyrs [Angelus, Samuel, Donulus, Leo, Hugolinus and Nicholas], 1227
- 11 [St. John XXIII](#), pope, 3rd Order Secular, d. 1963
- 12 [St. Seraphin of Montegrannaro](#), religious, 1st Order, d. 1604
- 13 Bl. Honorat Kozminski, priest, founder, 1st Ord., d.1916
- Bl. Pacifique de Valence, Capuchin religious, martyr 1936
- 14 [St. John of Dukla](#), priest, 1st Ord., martyr 1936

- 15 Bl. Sebastien de Jesus, religious 1st Order, d. 1734
- 16 **Bl. Anicet de Dbrzno**, priest, and companions, Capuchin martyrs, 1941
- 17 **Bl. Balthassar of Chiavari**, priest, 1st Order, d. 1490
- 18 **St. Peter of Alcantara**, priest, 1st Order, d. 1562
- 20 **Bl. James of Streppar**, bishop, 1st Order, d. 1409
- Bl. Contardo Ferrini**, Confessor, 3rd Order Secular, d. 1902
- 23 **St. John of Capestrano**, priest, 1st Order, d. 1456
- 24 **Bl. Josephine Leroux**, virgin, martyr, 2nd Order, d. 1794
- 26 **Bl. Maria Jesus Ferragut, virgin, and companions, martyrs of Valencia** [Maria Veronica Masiá, Maria Felicity Masiá Ferragut, Isabel Claduch Rovira, Miliagros Ortells Gimeno], II Ord., martyrs 1936
- Bl. Bonaventure of Potenza**, priest, 1st Ord., d. 1711
- 29 **Bl. Thomas of Florence**, lay brother, 1st Order, d. 1447
- 30 Anniversary of Dedication in Consecrated Franciscan Churches
- 31 **Bl. Angelo of Aciri**, priest, 1st Ord., d. 1739
- Bl. Christophe de Cahors**, Priest, 1st Order, d. 1272
- NOVEMBER**
- 1 Feast of All Saints
- 2 Feast of All Souls
- 3 **Bl. Helene Enselmini**, virgin, 2nd Order, d. 1231
- 4 **St. Charles Borromeo**, bishop, 3rd Order Secular, d. 1584
- Bl. Teresa Manganiello**, 3rd Order Secular, d. 1876
- 5 **Feast of the Saints' Relics**
- 6 **Bl. Marguerite de Lorraine**, virgin, 2nd Order, d. 1521
- 7 **Bl. Raynier d'Arezzo**, lay brother, 1st Order, d. 1304
- 8 **Bl. John Duns Scotus**, priest, 1st Order, d. 1308
- 9 **Bl. Gabriel Ferritti**, Priest, 1st Order, d. 1456
- 11 **Blessed Mary Crucifixa**, Virgin, 3rd Order Regular, d. 1745
- 12 **Bl. Jean de la Paix**, 3rd Order Secular, d. 1433
- St. Didacus of Alcalá**, lay brother, 1st Order, d. 1463

- 14 **St. Nicholas Tavelic**, priest, and companions, martyrs, 1st Order, d. 1391
- 16 **St. Agnes of Assisi**, Virgin, 2nd Order, d. 1253
- Blessed Mary of the Passion**, Virgin, Founder, 3rd Order Regular, d. 1904
- 17 **St. Elizabeth of Hungary**, Patron of the Secular Franciscan Order, Plenary Indulgence (renewal of Tertiary engagement), d. 1231
- Bl. Jeanne de Signa**, virgin, Franciscan Third Order Secular, d. 1307

(“Clare” from page 7)

sisters’ way of living in Gospel poverty by Pope Innocent IV two days before she died.

Though St. Clare and her sisters were contemplatives who lived within the enclosure of the monastery of San Damiano, the story of their lives, their struggles and triumphs, is dramatic.

It is an inner journey, a Christian Romance as extraordinary as the Romance of the Quest of the Holy Grail, and at the same time as extraordinarily ordinary as the lives of Francis and his brothers who, like Christ’s Knights-Errent on the road, did daring deeds as they preached and lived out, simply and daily, the Gospel of Jesus Christ.

—Fr. Murray Bodo, OFM, priest and writer  
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*Bret Thoman, OFS’s, new book on St. Clare is a lovely, simple and intelligent book on a lovely, simple and intelligent woman. —Tibor Kauser, OFS, Minister General of the Secular Franciscan Order*

*Rich in historical context, wide in the hidden details of her life and deep in the unique spirituality of Clare. Thoman is a gifted Franciscan author who brings Clare to life in a way unprecedented in other Franciscan writings. This book is a treasure and, like his book on Saint Francis, will become a classic in the area of Franciscan studies... this book is essential. — Sr. Ilija Delio, OSF, Villanova University*

*What the historian cannot do, the writer, the poet, the man of letters can do... This is what Bret Thoman does ... poetic, literary, even spiritual. — Marco Bartoli, Author of “Clare of Assisi”, Professor of Medieval History, Rome*

## My Favorite Saints

I would like to talk about three saints. It is hard for me to single out one, and I do believe they have similarities. Of course, Saint Francis is my favorite. The first thing that comes to mind was his love for God's creatures, and then



I learned he gave up everything for God. He just walked away from his wealth, as did his companion Saint Clare. It reminds me of the young person who asked Jesus what else he could do to achieve eternal happiness in Heaven, and Jesus said go and sell all your passions and follow me. Unfortunately, and as we all know of this story in Scripture, the young person could not bring himself to do it.

Growing up I had the problem of being a few years behind the other kids my age and, as a result, did not really have many friends my age. My best friend was my dog but I loved all animals. Actually I have a "critter" grave outside the front window of my parents' house in Parkville. Later in life going through further problems, my dogs were again my best friends. They are more loyal than even a lot of people I know. They love you no matter what. I went to the regional retreat in Priestfield, WV, and met Susan and her guide dog Jackson two years ago. With my continued love of animals, I asked her if she would want me to walk him sometimes and she consented pleased that I would even take the time to do so. Two years later he seeks me out before I even get to him. He also walks the Way of the Cross with me on the retreat house grounds. He is not just a guide dog, but truly a loyal friend to Susan as well.

Another of the problems when I was younger was that being a girl, I was not supposed to want to play like boys do. Specifically, I was not allowed to play softball, which I loved to play. When I learned about Saint Joan of Arc, she impressed me because she was a woman warrior and military leader. I thought, why are women not permitted to do things like that? She was what Saint Francis wanted to be, and because of this, she was martyred for her steadfastness to the faith. Francis expected martyrdom and thought he would be killed



when he went to visit the Sultan to try to convert him. God, however and as we all know, had other plans for him.

St Joan of Arc was born Jan. 6, 1412, in Domrémy, France. Her parents were Jacques and Isabelle Romée. She was the fourth of five children. Her mother taught her a prayer when she was young, "God save France." When she was 12, she heard the voices of Saint Michael, Saint Catherine, and Saint Margaret speak to her. The voices told her to "be good and go to Mass often." Joan was a shepherdess and drove her father's plow, and helped her mother with sewing and spinning.

In May 1428, when Joan was 16 years old she was led by the voices of these three saints to travel to Vaucouleurs to ask permission to help the dauphin with his cause. She was then told to return home. The following April, she returned, and the dauphin provided her with military men. Two of her brothers also joined her in the fight. The saints even led her to where she would encounter the sword with which she would lead the troops. It is said that she never killed anyone during this whole military campaign but mourned when people were killed on both sides of the battle. She would warn the English that they would attack if the English did not retreat. She was wounded twice. With Joan being the only woman in the troop, she wore armor most of the time, since it was difficult to remove and put on. On May 7, 1429, Joan was up by sunrise preparing for what proved to be the bloodiest military battle of the hundred-year war since Agincourt. Joan was captured by Jean of Luxembourg. It was as if he had captured a king. When Jean was interrogating Saint Joan, she told them that Saint Michael, Saint Margaret and Saint Catherine had instructed her to take the actions that she did. England resented Joan's support of the French crown and because of her reputation as a prophetess and "saint to be," they executed her. At the age of 19 on May 30, 1431, Joan of Arc was burned at the stake by the English in Rouen. It is recorded that the Cardinal of Winchester even had her burned a second time. She was canonized on May 16, 1920. Joan is the Patron Saint of the military and prisoners. My dearest apostolate as a secular Franciscan is being an avid activist with the pro-life movement of today. Joan of Arc was our Saint and inspiration when a group of my pro-life associates and I were arrested for our cause of defending and demonstrating for life. Joan showed us not to put ourselves in a box. Back in Joan's time, it was unheard of for women to go to combat in a war. When she tried to warn the English to leave the French alone, the men would laugh at her that as a woman she would even dare to do this.



I would now like to tell you about Saint Kateri Tekakwitha. I believe Saints Joan of Arc and Kateri Tekakwitha, are similar in that they both gave themselves to God and wanted peace. Saint Francis was like Kateri in that after he realized God's call, he gave up wanting to be a knight and gave himself completely to God. He also wanted to be peaceful and convert souls for God. He did not want to be around women so as not to be tempted. Kateri was born in 1656 in Ossernenon, New York, and died April 17, 1680, in Kahnawake, Canada. Her father was a Mohawk and her mother was a Christianized Algonquin. At four years of age, her father, mother and younger brother died of smallpox, which also affected her health. Kateri would cover her head a lot because of the scars the disease left on her. Her anti-Christian uncle adopted her. Unfortunately, he hated the Jesuit missionaries he called Blackrobes. Kateri was inspired by these Blackrobes who lodged with them. She refused to marry a Mohawk brave and would say, "With the work of my hands I shall always earn what is necessary and what is left over I'll give to my relatives and to the poor."

At 19, she courageously decided to convert and was baptized on Easter Sunday. On the advice of a priest, she left home and went 200 miles to a Christian Indian village at Sault St. Louis, near Montreal, Canada. Kateri Tekakwitha was beatified in 1980 and canonized on October 21, 2012, by Pope Benedict XVI. Kateri Tekakwitha is a patron saint of the environment, as is Saint Francis. The miracle that led to Kateri's canonization was a little boy who became wounded while playing. The wound became infected and would not clear up but instead spread infection throughout his body, eating it away. It worsened

(“FMS” from page 5)

Francis, who was nicknamed Il Povorello (the Little Poor One), was sick and blind during his later years. This suffering figure in a plain robe might have been easy to pass by on the street, as he had once avoided lepers. But Francis was more full of beauty than ever, and he wanted to share it.

In his book, *St Francis Of Assisi His Life And Writings As Recorded By His Contemporaries*, Leo Shirley Price gave some background to the Canticle of the Sun, composed shortly before the saint's death. "Saint Clare had lovingly prepared for him a little hut of rush matting in the garden, in the hope that rest and quiet would assist his

to the point where it was painful even to look at him. The doctors finally said there was nothing they could do. People started praying to Kateri on his behalf, and miraculously he started to heal and look normal again. Remember, Kateri had small pox which caused her to experience disfigurement as well. It was reported that within moments after Kateri Tekakwitha died, her face cleared up. She was once again beautiful, and showed holiness in and her acceptance of God. As Franciscans, we know that Francis had the stigmata and would also hide his wounds. When he died, the stigmata was a sign of his holiness in and acceptance of God.

This brings us to ourselves: we all have talents and gifts from God and should make every effort to use them. Do not think you cannot take that action or initiative because of your gender or what others will think of you, especially if you bring up the subjects of following God's will or defending life. Francis would want us to do what God calls us to do. We need to think outside of that box. All three of the saints I mentioned left the world having done what they believed God wanted them to do. Francis, excoriated in the town square, stripped off his clothes to give his whole self back to his heavenly Father. It was his final gesture and statement on giving himself completely to God. Joan and Kateri did what they felt was the best response to do what God called them to do. In both cases the women would not leave their families. They were "supposed" to have husbands to provide for them, but instead had Jesus do so. Francis stayed in Assisi but was mocked and made fun of, because they knew who he used to be. Jesus was also not accepted in his hometown, because he did not turn out to be what others expected Him to be, a carpenter's son. Instead, he was revealed as the Son of God.

— Kelly Frederick, OFS  
Little Flower Fraternity  
Extraction of Saints  
January 2017

recovery," according to Price. From out of his darkness, St. Francis said, "We praise You, Lord, for all Your creatures, especially for Brother Sun ... he bears your likeness." The other friars sang the same praises wherever they preached.

I see FMS missionaries and DC Service Corps volunteers as continuing this tradition. They bear witness to God's beauty in the communities they serve. I think we can all take an example from the gentle saint and see ourselves in a gifted world surrounded by brothers and sisters.

Kim Puchir, FMS Communication  
and Development Manager

## *JPIC Animation – JPIC Key Activities Seculars Are Involved With*

- Newsletters
  - Articles
  - Newspaper Editorials
  - Prayer
  - Speaking Opportunities
    - » Fraternities
    - » Regions
    - » Retreats
    - » Churches
    - » Outside Organizations
  - Donate Blood
  - Pro-Life Causes
  - Laudato Si Studies
  - Disabilities – Needs
  - Shelters/Housing Needs
  - Waste-free Thanksgiving
  - Interfaith/Interreligious
    - » Sultan and the Saint
  - Emailings
    - » “JPIC Moment”
  - Soup Kitchens
  - Food Pantries
  - Days of Recollection/Prayer
  - Sponsoring Events
  - Medical Missions
  - Care for Creation
    - » Solar Panels
    - » Monarch Butterflies
    - » Beekeeping
    - » Community Gardening
    - » Recycling
    - » Sanctuary for Birds
  - Racism/Xenophobia – Social Issues
  - Nonviolent Actions
- 
- Conflict Resolution
  - Restorative Justice
  - Being a “Catalyst”
  - Commission Liaisons
  - Monthly Study Groups
  - Re-entry Programs for Women
  - Prison Ministry
  - Hospital Chaplaincy
  - International Day of Peace (Sept. 21st)
    - Making Phone Calls
      - » Congressional Representatives
      - » Infirm Fraternity Members
    - Just Neighbors
    - Two Feet of Love in Action (USCCB)
    - “Begging for Jesus” – go out and get it
    - Ixcan Ministries
    - “Cavetime” Prayer
    - Fraternity Formation w//JPIC
    - Catholic Worker Houses
    - Lenten H<sub>2</sub>O Project
    - “Women’s Cooperative” – Crafts/Culinary
    - St. Vincent de Paul Society
    - Catholic Charities
    - Pace e Bene/Campaign Nonviolence
    - Habitat for Humanity
    - Bread for the World
    - Franciscan Action Network
    - Franciscan Mission Service
    - Franciscan Family Apostolate
    - Franciscans International
- It’s about meeting people where they are...then stretching them
- Localization: Identify the greatest need in your area, where the least is being done, that you can make an impact.

### *Websites of Interest*

Lions Save Christians  
Not entirely verified, but a wonderful story if true.

<http://www.klove.com/news/2017/06/01/>

[Lions-Save-Christians-Targeted-By-Terrorists/](http://www.youtube.com/watch?v=prkKqZAa1GU)

Green Pastures

Your understanding of Psalm 23 will be stretched

<https://www.youtube.com/watch?v=prkKqZAa1GU>

Bach’s Toccata in D minor– played by foot  
[http://damnbored.tv/store-stops-girls-start-dancing-piano/?utm\\_source=dammnew](http://damnbored.tv/store-stops-girls-start-dancing-piano/?utm_source=dammnew)

Thanks, Jean Stoddart

Interview with God

<http://interviewwith-godsite.com/>

Thanks, Bob Longo



“Monk at Computer” from the Centre for the History of the Book, University of Edinburgh