



The Troubadour

St. Margaret of Cortona Region
Our Lady Queen of the Angels Fraternity
Lancaster, Pennsylvania

"The rule and life of the Secular Franciscan Order is this: to observe the gospel of our Lord Jesus Christ by following the example of Saint Francis of Assisi, who made Christ the inspiration and the center of life with God and people. Christ, the gift of the Father's love, is the way to him, the truth into which the Holy Spirit leads us, and the life which he has come to give abundantly. Secular Franciscans should devote themselves especially to careful reading of the gospel, going from gospel to life and life to the gospel."

— Rule #4, The Rule of the Secular Franciscan Order

September–October 2018

Upcoming Dates and Events:

Wednesday, October 3—7:45 p.m.—Transitus at St. Leo the Great Church (*Bring a canned food; see page 4*)

Sunday, October 14—12:30-3:30 p.m.—Gathering at St. Leo the Great Church

Thursday, November 8—6:30 p.m.—Council Meeting at St. Leo the Great Church, Room 2

Sunday, November 11—12:30-3:30 p.m.—Gathering at St. Leo the Great Church



Council

Kelly Ann Lynch, Minister
Mary Anne Fanale, Vice Minister
Susan Rineer, Secretary
Larry Rineer, Treasurer
Beth Treier, Formation Director
Julie Rasp, Councilor
Lourdes Morton, Councilor

Please send newsletter submissions to Kelly Ann Lynch at lynchkellyann@aol.com or 129 Pennington Dr., Landisville, PA 17538.

Dear Fellow Franciscans,

September has come and gone, and now we find ourselves headed into the holy month of October—the month of the Holy Rosary and the month when we celebrate the Feast of our Holy Father Francis. This Wednesday we will gather as a fraternity to celebrate the Transitus (*see page 4*).

Our ongoing formation, based on the book *Compassion, Living in the Spirit of Saint Francis*, has offered us much growth already (and we're only on Chapter 2) by allowing us to question and learn from its contents. During our gathering in July, the text encouraged us to dig a little deeper, and Ken Giovanelli offered us some incredible insight into the Eastern Church. Inside you'll learn more about that (*see page 3*). If you've missed one of the gatherings, Formation Director Beth Treier's formation instruction notes can be found inside (*beginning on page 5*).

Your donations to the general fund each month have allowed us to tithe our support to St. Francis Inn in Philadelphia. You may recall the video we watched together about the Inn a few months ago. Inside you'll read, from the archives, an account by Rosa Mastromatteo from 2010 of her visit to the Inn (*see page 6*). We are still planning a day at St. Francis Inn for the fraternity in the upcoming months.

I look forward to seeing you at the Transitus on Wednesday.

With Great Joy,
Kelly Ann Lynch

PRAYERS

Please pray for these brothers and sisters and their families:

- **Audrey** (recovering from a hip replacement)
- **Ric** (recovering heart surgery)
- **Tony** (medical issues)
- **Theresa** (nerve pain)
- **Roberta** (recovering from a fall and receiving treatment for cancer)



PRAYER INTENTIONS FROM THE POPE AND THE OFS

Please pray for these intentions in September.

From the Pope: That young people in Africa may have access to education and work in their own countries.

From the OFS: For the national fraternities of Great Britain, Oceania Australia (VFP), Angola and Sweden.

Our Father ...

Please pray for these intentions in October.

From the Pope: That consecrated religious men and women may bestir themselves, and be present among the poor, the marginalized, and those who have no voice.

From the OFS: For the national fraternities of Croatia (VFP), Sri Lanka and India.

Our Father ...

BIRTHDAYS & ANNIVERSARIES



Wish them a Happy Birthday!

September 4—Tony Russo

October 25—Maureen Dressman

Wish them a Happy OFS Anniversary!

September 18—Jonathan Heise (7 years)

October 4—Tony Russo (10 years)

October 11—Sharon Hickey (9 years), Kelly Ann Lynch (9 years), Rosa Mastromatteo (9 years), and Audrey Shadeck (9 years)



“PRAYER CHANGES US BECAUSE IT IS THAT DEEP DIALOGUE WITH GOD WHO IS THE SOURCE OF OUR LIVES. TO PRAY IS TO BE AT HOME WITH ONESELF IN THE PRESENCE OF GOD. IT IS TAKING HOLD OF ONE’S LIFE WITH ITS FLAWS, WEAKNESSES, AND DREAMS, AND SHARING THESE WITH GOD.”

(FROM PAGE 8 OF OUR FORMATION BOOK, COMPASSION, LIVING IN THE SPIRIT OF ST. FRANCIS)

THE EASTERN CHURCH

submitted by Ken Giovanelli

As a long time reader of religion, church history and spirituality, I suppose it was inevitable that I would eventually discover the rich and fascinating story of how our Church began and grew over the early centuries from what could be called “ancient,” apostolic Christianity. For the “ancestral” roots of our faith are not only in Rome, but also in Jerusalem, Antioch, Alexandria and Byzantium (Constantinople)—the original five “patriarchies” of the Church. The Church was born and formed in the Middle East; the great Church Fathers (Greek, Latin, Syriac) lived in those early centuries, and monasticism also began in the East (Egypt, Syria, Palestine).

Christianity was once an “undivided Church.” Yet, as the centuries passed, theological, historical, geographical and cultural differences developed between the Latin-speaking Western Church in Rome and the Greek-speaking Church in the East. Very sadly, these differences—which are far too complex to be treated here—grew until the “Great Schism” in 1054 when each Church finally excommunicated the other. The Great

Schism separated the entire Christian West from the Christian East, creating a sense of isolation in both East and West, to each Church’s detriment. (It is also interesting to note that the Protestant Reformation arose in the 16th century in opposition to the Western Church; the Eastern Church had no experience of this historical event.)

As the centuries progressed, the rift became wider. At the same time, prayer, liturgy and spirituality developed differently in the two Churches. Very simply and broadly stated, the Eastern Church focused more on the Biblical/Semitic and Eastern understanding of the heart as the “seat” of the person—an “affective” spirituality that one might say also characterized St. Francis—whereas the Catholic Church in the West, influenced by Aquinas and Scholasticism, leaned more toward intellect and reason as the basis of knowing God. As a result, over time, both Churches would in some way “mistrust” and “misunderstand” the other’s “means” of experiencing God.

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TRANSITUS



PLEASE JOIN US!

Wednesday,

October 3, 2018

7:45 p.m.

St. Leo the Great Church (Chapel)

Please arrive no later than 7:35 p.m.

Some of us will be gathering around 6:00 p.m. for Adoration followed by the Rosary (approximately 6:20) and Mass at 7:00. If you plan on just coming for the Transitus, please arrive by 7:35 so that we can begin at 7:45 p.m.

This year, we are asking everyone to contemplate what virtue, fruit or characteristic drew you personally to St. Francis. Examples could include words like peace, humility, love of God, patience, obedience, purity, simplicity, joy,

charity. Pray and think about it and then bring this word to the Transitus. We will be supplying a cloth patch to write that word on as you enter the chapel. We will have you hold onto it until the part of the program where you will place it on our replica vestment of St Francis. Later, our sister Kathy Arndt will take them home to make a quilted banner for our fraternity that we can hang at our gatherings.

In lieu of having refreshments this year, we are asking each of you to bring a canned food to support Catholic Worker House.

Please bring one of these items:

- **Large can of kidney beans, pinto beans, or white Northern beans**
- **Olive oil**
- **Canned tomato sauce or paste**
- **Coffee**
- **Chicken and beef paste (not broth)**



ONGOING FORMATION

Compassion: Living in the Spirit of St. Francis

At our August gathering, Formation Director Beth Treier, OFS prepared for us some notes on Chapter 2, "The Wilderness of the Heart." We began Chapter 2 at our July gathering, and we will continue with Chapter 2 at our October gathering. In case you were not able to be at that gathering, below you will find Beth's formation instruction notes.

Chapter 2: The Wilderness of the Heart, Part 2

***"Take up your bodies, and carry his holy cross."
-St. Francis of Assisi***

The medieval person sought God by going away from the busy world to remote places to pray, meditate, and reflect on the deeper meaning of life.

St. Francis went into solitary woods and forest in order to enter the wilderness of his heart.

He prayed, entering the darkness of his heart, unafraid to ask for grace:

"Ask and it will be given to you; search, and you will find; knock, and the door will be opened for you" (Luke 11:9)

To ask: admitting dependency on another

To ask in prayer: acknowledging the limits of our humanity

God is like a beggar waiting at the soul's door ... not daring to force it open.

God allows us to be

And in the freedom of our creation, God is ever faithful

As Beloved...

God strengthens and supports us

Inviting us into a relationship without forcing us but never giving up on us

Always faithful and always desirous that we will respond in love.

The Color Purple:

Captures this sense of God's longing for us

God dwelling in us

We are always looking for God...

But we "come into the world with God"

Only way to find God is to look inside where God lives.

Only those who search for God inwardly find God

God is the stranger in our midst who we do not recognize

We are always trying to please God,

But it is God who is always trying to please us

God is always surprising us with gifts of grace when we least expect them

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FROM OUR OFS FRATERNITY ARCHIVES

“ROOM AT THE INN”

submitted by Rosa Mastromatteo

September-October 2010 issue of The Troubadour

What an edifying experience—everyone should have this special experience. It was Tuesday about 1:15 p.m.—five of us set out from Lancaster to go to St. Francis Inn in the Kensington section of Philadelphia. Bob and Sharon Hickey and Father Antony Raja and Mike and Rosa Mastromatteo. After a pleasant ride, we arrived in Philadelphia. Sharon called ahead to advise them of our arrival so they could open the gates for us. The section we were driving in was getting more and more desperate looking—big broken down buildings, large over-run patches of grass and weeds. Finally we pulled up to a large building with a high chain link fence and a lovely mural of St. Francis under a tree holding a bird and flowers all around him. Sharon said Mychal’s Message had donated the paint for that project.

We enter into a large room where mountains of breads, bagels, buns and rolls all packed in plastic bags waited to be handed out to the hands of the poor. At one end of the kitchen is a handsome young man, Brother Fred, stirring a huge vat filled almost to the brim with turkey stew he had been cooking all day. It looked wonderful—with lots of cut up veggies and big chunks of turkey. Across from the cooking area was a dishwasher, similar to ones found in a school cafeteria. The next room was oblong with twelve square tables seating four at each. Even though it was rainy and dreary outside, the dining room was bright and cheerful and everything was clean and neat. A San Damiano cross hung in the center of the room.

People were starting to line up outside along the fence. What was four or five when we entered now went the whole way down the side of the fence. A group of six teens and their advisor from St. Teresa of Avila Parish Youth Group from Valley Forge came to join us—such a smiling, polite group of youngsters. Then a small energetic woman with short gray hair and dressed in peddle pushers and sneakers flitted around. She was Sister Leslie, a Franciscan nun who with Sister Mary were the co-coordinators. Sister Leslie gave us our assignments. We all joined hands in a circle and Sister led us in prayer. We all waited anxiously for the doors to open. Now the line outside



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THE EASTERN CHURCH

(continued from page 3)

Although we are like members of an estranged family, Catholics and Orthodox are truly brothers and sisters in Christ. To this day the Catholic and Orthodox Churches claim the same apostolic foundation, the same Church Fathers who developed, expounded and defended Catholic doctrine from the 3rd to the 7th centuries; we share the same seven Sacraments, profess the Real Presence of Christ in the Eucharist, and share the same veneration of the Blessed Mother and the saints.

Eventually, I also learned that the Catholic Church is actually comprised of 24 churches—one Latin (Roman), which comprises 98% of all Catholics worldwide, and 23 “Eastern” or “Oriental” churches. The Eastern Rite Churches—also called the Eastern Catholic Churches—have their origins in the Middle East, East Africa, Eastern Europe, Russia and India, and are in full communion with the whole Catholic Church. While the Eastern Catholic churches accept the canonical authority of the Holy See of Rome, they retain their distinctive liturgical rites, laws, customs and traditional devotions, and have their own theological emphases. Each has its own hierarchy under a patriarch or archbishop, and distinctive Eastern legal canons. (All of the

patriarchs of the Eastern Catholic Churches are members of the Congregation for the Oriental Churches, which governs the relations of the Vatican with the Eastern Rites.) Liturgy, above all, plays a defining role for the identity of these churches. (You may recall the Ukrainian services that were held at St. John Neumann while we met for our fraternity gatherings a few years ago—that was a Ukrainian Catholic mission church.)

All of these churches embody traditions and practices that are at least a millennium old, and are heirs to the original Christian tradition of a particular region. Many trace their origins back to the apostles or to apostolic times. Their beliefs and practice are actually Orthodox (though they entered into communion with Rome in the 15th and 16th centuries) and their theology is identical to the early Church Fathers. Each of the 24 Churches are fully Catholic, and one can fulfill their obligation for Mass at the Divine Liturgy of any one of these Churches.

I encourage anyone who is interested in learning more about the Eastern Church to explore the wealth of information that can be found online. As a result, may our Franciscan charism of ecumenical charity deepen in understanding. **T**



PRAYING THE FRANCISCAN CROWN ROSARY

(3rd in a 7 part series)

As Franciscans, we pray the Crown Rosary to honor the joys of Our Blessed Mother Mary. In *The Franciscan Crown, The Joyful Mysteries in the lives of the Virgin Mary and Saint Francis of Assisi*, by Robert Melnick, OFM Conv. and Joseph Wood, OFM Conv., the authors share stories from the life of St. Francis and relate them to Our Lady. In another book, *Praying the Franciscan Crown Rosary*, by Victoria L. Spalding, OFS, the author gives beautiful meditations on each mystery including special words that could be shared by Our Lady ("Mary Speaks"). And in a third book (purchased in Assisi) entitled *The Franciscan Rosary* published by Edizioni Porziuncola, its author relates the words of St. Francis to each mystery.

The Third Joy of Mary—The Birth of Jesus

"And she gave birth to her first-born son and wrapped him in swaddling clothes and laid him in a manger, because there was no place for them in the Inn." (Luke 2:7) In the year 1223, St. Francis was visiting the town of Greccio to celebrate Christmas when he wanted to re-create the stable of Bethlehem. St. Bonaventure tells us, "In order to excite the inhabitants of Greccio to commemorate the nativity of the Infant Jesus with great devotion, [St. Francis]

determined to keep it with all possible solemnity; and lest he should be accused of lightness or novelty, he asked and obtained the permission of the sovereign Pontiff. Then he prepared a manger, and brought hay, and an ox and an ass to the place appointed. The brethren were summoned, the people ran together, the forest resounded with their voices, and that venerable night was made glorious by many and brilliant lights and sonorous psalms of praise. The man of God stood before the manger, full of devotion and piety, bathed in tears and radiant with joy; the Holy Gospel was chanted by Francis, the Levite of Christ. Then he preached to the people around the nativity of the poor King; and being unable to utter His name for the tenderness of His love, He called Him the Babe of Bethlehem."

In *The Franciscan Rosary* (Porziuncola), the author states, "Above all the other solemn feast days, St. Francis celebrated the birth of the baby Jesus at Christmas with great attention, the day in which God [took the] form [of] a little child."



ONGOING FORMATION

(continued from page 5)

God's presence IS the mystical language of love

I have called you so often and you have not heard me

I have shown myself to you so often and you have not seen me

I have made myself fragrant so often, and you have not smelled me.

The mystical God who is so near to our touch and deep within our lives that we cannot believe that THIS is God.

The primary name of God is silence.

To know God is to love life ... To let life enter within us

God is hidden in what is weak and fragile

God is the MORE of what we seek

The God of the mystics is the hidden God who pours out his love for the beloved

This divine love is...

Dynamic

Active

Generative

Infinite

Good

God is the fullness of everything that lives, moves and has being.

Chapter 2: The Wilderness of the Heart, Part 3

St. Francis spent long periods of time in the wilderness.

Water the places with tears calling upon God and asking for light on the unknown path of his journey

St. Francis wept loudly over the Passion of Christ as if it were constantly before his eyes

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FRANCISCAN SAINTS,

THEIR FEAST DAYS

AND OTHER SPECIAL DATES

August 28 St. Junipero Serra Priest, Alcantarine Friars Minor, missionary (November 24, 1713-August 28, 1784)

September 17—Feast of the Stigmata of our Holy Father Francis

September 18—St. Joseph of Cupertino Friar, Order of Friars Minor Conventual (June 17, 1603-September 18, 1663)

September 23—St. Padre Pio of Pietrelcina Priest, Order of Friars Minor Capuchin (May 25, 1887-September 23, 1968)

September 29—Feast of Saint Michael the Archangel

October 3—Commemoration of the Transitus of St. Francis of Assisi

October 4—Solemnity of our Seraphic Father Saint Francis

October 6—St. Mary Frances of the Five Wounds, Third Order Secular (March 25, 1715-October 7, 1791)

October 11—St. John XXIII Pope, Third Order Secular (November 25, 1881-June 3, 1963)



ROOM AT THE INN

(continued from page 6)

had swelled to three or four deep. Meanwhile, Brother Fred oversaw the kitchen making sure everything was ready to hand out. Out came a large container of sandwiches of bologna and turkey, a large container of turkey stew, milk for the children and water for the adults. Also a large baker's rack with all kinds of cakes and desserts was wheeled out so the servers could grab them to finish off the meal.

Brother Bill, an older friendly man in a red Phillies shirt, was dishing out the stew. He was quiet, not saying much. Every once in a while, somebody he knew would come over and talk to him. He was very friendly, asking how they were doing, if they'd found a job, etc. When he saw someone with small children, he would wave and call out to the little ones. I never saw food disappear so fast. He would line up 12 to 15 bowls of stew, and in no time, he would start filling more. Meanwhile, Brother Fred kept adding more broth and veggies to the vat to stretch it a little more. He said the first crew gets stew—as they keep coming in, they get soup. Brother Bill, when asked if they ever run out, said, "No, they may not get the same meal as the first ones, but they will get something else. The Lord provides—just like the loaves and fishes." The never ending lines keep moving until the whole yard is filled with people. In an hour and a half, they

feed 397 people. The sisters keep count and their faces light up when they hear the count. Every once in a while, someone comes up and asks for diapers, or baby formula or deodorant or toothpaste. They are given a ticket, and Sister hands them their needs through the side door. Meanwhile, the front door has a bell that rings almost constantly where Chrissy, another volunteer, answers the door and tends to their needs. On the door is a sign with a smiley face saying, "Smile—Jesus is at the door."

At six o'clock, the last one has been fed and another small group awaits at the side door for any leftover stew or for seconds. Meanwhile, servers and bussers break down tables and start sweeping and mopping. In short order, everything is cleaned up and ready to open for breakfast the next day. And it starts all over again. Yes, St. Francis has a good thing going there—he not only gives a helping hand to the poor, but he sets our hearts right—making us realize how much we have and how thankful we are for all of God's gifts. **T**



ONGOING FORMATION

(continued from page 9)

He remembered the wounds of Christ ... he
would take no comfort

St. Francis's life could be likened to the desert
fathers (Syrian ascetical movement)

Was a solitary single-minded one

Who sought discipleship as a literal imitation
of the poor, homeless, and celibate Jesus
Emphasize total abandonment of possessions
and homes

Separate from what is "dead" and linked with
One who gives life

To put on "Christ" meant to leave family ties
To leave the center of the village for margins
of the wilderness

Withdrew from familiar surroundings but
worked zealously for congregations around
them

Preached, prayed, read the Bible

Visited orphans, widows and the sick

By imitating Christ the holy one could do what
Christ had done ...

intervene for divine mercy

become an instrument of divine grace in the
world

mediate between humanity and God

St. Francis became the compassion of God in the
world

He learned to see God in a new way

In the unlovable, the ugly and the despised

He came to know the power of God' saving
love in weak humanity

He carried a new awareness of God within
himself and in others

Instead of criticizing and judging others, He
embraced the weak, sick, and disgruntled ...

Each reflected the face of Jesus Christ

He fought the demons and found peace by
surrendering to God

In the weakness of broken humanity, Frances
experienced the compassion of God

Can you think of a time in
your life when you have
been changed by the
compassion gesture of
another person?

Can you think of anyone
right now who might be
changed by an act of
compassion from you?



Puzzle 1 — "Count Your Blessings" Word Search

B	G	F	A	I	T	H	N	G	Y	R	T	A	T	J
T	B	F	V	H	Y	M	A	O	D	R	O	T	K	Y
C	Z	A	X	L	E	E	P	D	P	B	H	I	O	W
W	P	B	P	R	G	I	Y	R	V	Q	Y	B	S	H
A	O	A	C	T	H	B	A	A	L	E	L	B	I	Z
O	G	Y	P	S	I	Y	N	H	M	E	N	S	Z	M
L	G	R	R	O	E	S	K	Q	S	E	O	T	O	P
I	P	O	A	R	S	R	M	S	X	K	N	D	H	I
I	W	D	E	C	O	T	I	O	B	I	S	X	F	L
N	B	Y	Y	I	E	N	L	G	A	I	N	V	N	G
G	T	E	V	R	G	O	T	E	W	L	N	K	E	Z
X	K	A	O	S	S	O	R	C	E	C	Y	L	V	E
T	S	B	N	Q	X	C	N	G	A	Q	B	Q	P	P
A	N	E	V	A	E	H	N	H	J	I	F	O	G	L
Z	D	P	Y	U	F	A	Y	V	B	R	H	Q	T	A

BLESSING
 BAPTISM
 WORSHIP
 APOSTLE
 ADVENT
 PRAYER

HEAVEN
 SAVIOR
 WISDOM
 ANGEL
 FAITH
 CROSS

MERCY
 GRACE
 BIBLE
 AMEN
 HOPE



Our Lady Queen of the Angels Secular Franciscan Fraternity

Lancaster, PA

established July 22, 1990

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