

Up to Now

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 19 Issue 1

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

August 2015

The Franciscan Character of “Laudato Si”

Perhaps it is no accident that, after opening his encyclical letter *Laudato Si’* with a quote from St. Francis of Assisi’s famous *Canticle of the Creatures*, Pope Francis cites Pope St. John XXIII’s encyclical *Pacem in Terris* (1963) as the model for his audience of “all people” (No. 3). Shortly after *Pacem in Terris* was published, the renowned Trappist monk and author Fr. Thomas Merton wrote an article commenting on the text, stating that, “the whole climate of the encyclical [*Pacem in Terris*], in its love of man and of the world, and in its radiant hopefulness, is Franciscan.” Now we are privileged to witness the publication of another powerful encyclical, one that is without a doubt even more “Franciscan” and one authored by a pope named Francis!

What marks this authoritative teaching as particularly “Franciscan” is more substantial than the mere references to the Saint from Assisi. Pope Francis clearly “gets” both the letter and the spirit of the Franciscan theological and spiritual tradition. From among the many Franciscan themes that arise in *Laudato Si’*, at least three are worth highlighting from the outset: leaving behind “naïve romanticism,” recognizing the inherent value of all creation, and seeing the connection between abject poverty and environmental degradation. What I offer here is only a preliminary response, for the richness of this encyclical letter exceeds the limits of initial commentary.

LEAVING BEHIND ‘NAÏVE ROMANTICISM’

In the early section of *Laudato Si’* under the subheading “Saint Francis of Assisi,” Pope Francis calls the Christian community and those people who admire the history and legacy of St. Francis to take seriously the medieval saint’s deeply theological convictions about the relationship of the human person within and among the rest of the community of creation. We read: “[St. Francis’s] response to the world around him was so much more than intellectual appreciation or economic calculus, for to him each and every creature was a sister united to him by bonds of affection... Such a conviction cannot be written off as naïve romanticism, for it affects

the choices which determine our behavior” (No. 11). Whereas some people have viewed Francis of Assisi’s poetic *Canticle of the Creatures* and romantic depictions of him as a nature lover in the birdbath, Pope Francis understands that his medieval namesake recognized a profound truth of revelation: that you and I are deeply interconnected and inherently related to all else that exists. Whether we like to admit it or not, we are part of a family of creation and not kings or queens over and above nonhuman creation.

Near the end of *Laudato Si’* Pope Francis exhorts us to follow the example of Francis of Assisi whose own experience of “ecological conversion” helped open his eyes to this reality. “I ask all Christians to recognize and to live fully this dimension of their conversion. May the power and the light of the grace we have received also be evident in our relationship to other creatures and to the world around us. In this way, we will help nurture that sublime fraternity with all creation which Saint Francis of Assisi so radiantly embodied” (No. 221). This vision of creation is far from one associated with

(see *Laudato Si’* on page 4)

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Regional Minister's Message



MY "FRANCISCAN FIVE"

I have been doing a lot of walking over the past few months, usually 8 to 10 miles at a time. Such a walk lends itself to prayer. And such a long walk lends itself to a lot of prayer. I have found that I can pray all 20 decades of the Rosary during one of these walks.

What I have discovered is that some of the decades of the Rosary seem more "Franciscan" than others. I love them all, and meditate on them equally. But I confess that I look forward to some of them more than others.

I've selected the five decades which are the most Franciscan to me. Let me share my list with you (I'm sure my list will vary from yours).

1. THE FIRST JOYFUL MYSTERY: THE ANNUNCIATION

The annunciation of the Incarnation was the moment God became one of us. Our Franciscan theology teaches us that this was always God's desire and intention. God became man, not because of any need or failure of the human race, but because of God's Love for us. Love is the reason for Creation. Redemption and salvation are the result of this love.

2. THE THIRD LUMINOUS MYSTERY: THE COMING OF THE KINGDOM OF GOD

Francis proclaimed this with his whole body and spirit. Is this not what we are called to do, as Secular Franciscans? The kingdom of God is here. Jesus can be found in every living thing. We need only open our eyes and our hearts to let him in. Our mission is clear. As St. Teresa of Avila wrote, "Christ has no body now, but yours. No hands, no feet on earth, but yours. Yours are the eyes through which Christ looks compassion into the world. Yours are the feet with which Christ walks to do good. Yours are the hands with which Christ blesses the world."

3. THE FIFTH LUMINOUS MYSTERY: THE INSTITUTION OF THE EUCHARIST

To Francis, the Eucharist was the most concrete expression of God's love for us and the revelation

of his presence among us. As our Rule states, "The faith of St. Francis, who often said, 'I see nothing bodily of the Most High Son of God in this world except His most holy body and blood,' should be the inspiration and pattern of their Eucharistic life." (5)

4. THE THIRD SORROWFUL MYSTERY: THE CROWNING WITH THORNS

Humility and poverty were the hallmark of the life of Francis, because he saw these virtues as the hallmark of Christ. What could be more humbling than for our King to be mocked before he died? St. Paul writes, "Have among yourselves the same attitude that is also yours in Christ Jesus, who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross." (Philippians 2:5-8)

5. THE THIRD GLORIOUS MYSTERY: THE DESCENT OF THE HOLY SPIRIT

Catholics are a Trinitarian people. In his encyclical letter, *Laudato Si*, Pope Francis writes, "St. Bonaventure went so far as to say that human beings, before sin, were able to see how each creature 'testifies that God is three.' The reflection of the Trinity was there to be recognized in nature 'when that book was open to man and our eyes had not yet become darkened.' The Franciscan saint teaches us that each creature bears in itself a specifically Trinitarian structure, so real that it could be readily contemplated if only the human gaze were not so partial, dark and fragile." (239) This mystery reminds me that the Third Person of the Trinity is always with us, and I can call upon the Spirit to repair my human gaze.

PERSONAL REQUEST

On September 7, my wife, Beth, and I will travel to St. Jean-Pied-de-Port, France, to begin a pilgrimage on the Camino de Santiago. We had planned to walk the Camino last year, but unexpected health issues caused us to postpone the trip for a year. With the help of the Holy Spirit, we hope to complete our 500-mile journey on foot and arrive in Santiago de Compostela on October 23, the Feast of St. John Capistrano, OFM. I ask for your prayers. Please know of my prayers for the brothers and sisters of St. Margaret of Cortona as we walk "The Way."

Patrick Martin
Regional Minister

Regional Formation Director's Message

Brothers and Sisters! May the Lord give us His abiding peace and joy, so that we may be a light to others!

I want to thank all those who responded to the Formation Survey I emailed out in June. The survey was sent to each fraternity's formation director, but if you did not receive one, please let me know. I can be reached at vspalding@md.metrocast.net. The survey is not long or difficult to fill out. I am in the midst of compiling the surveys and calling different fraternities, to see if you have any specific needs. Please be patient with me. I promise I will try to get to everyone!

If you have not returned your survey, please do so at your earliest possible convenience. I truly wish to work with you to help you develop your fraternity's formation program to its fullest extent, but this requires that I get to know more about you. In getting to know you, we can both learn and grow in so many ways. Already, I have had the privilege of speaking to some of you, and I feel so blessed to hear the ways of growth you have implemented in your fraternities in an effort to help instruct and nurture your brothers and sisters. I have also received a couple of beautiful brochures, describing the Secular Order of Franciscans, along with many prayerful holy cards that will be very instrumental in our own Open House. Truly, we are called to serve one another!

In August, the Regional Executive Council will meet for our quarterly meeting. I hope at that time to obtain approval to send to each fraternity a wonderful formation booklet that our fraternity, Mt. St. Sepulchre, uses, as well as our fraternity guidelines. In the meantime, if you are looking for or in need of an application form to use for those interested in joining your formation program, please let me know. I would be happy to send one to you!

As I mentioned in the past, one of the biggest and most important parts of formation is spending time with God in prayer on a daily basis. If we are to be lights and examples and good leaders, we must know and imitate the One we serve. I cannot stress this requirement enough, and I urge you to spend at least 10 minutes a day alone with God in the silence of your heart, so you can hear His gentle voice speak to you. He has so much to tell you and so many ways in which He wishes to use you.

In Pope Francis' *Misericordiae Vultus*, concerning the Year of Mercy, the Holy Father writes:

At times we are called to gaze even more attentively on mercy so that we may become a more effective sign of

the Father's action in our lives. For this reason I have proclaimed an Extraordinary Jubilee of Mercy as a special time for the Church, a time when the witness of believers might grow stronger and more effective.

The Holy Year will open on December 8, 2015, the Solemnity of the Immaculate Conception. This liturgical feast day recalls God's action from the very beginning of the history of mankind. After the sin of Adam and Eve, God did not wish to leave humanity alone in the throes of evil. And so he turned his gaze to Mary, holy and immaculate in love (cf. Eph 1:4), choosing her to be the Mother of man's Redeemer. When faced with the gravity of sin, God responds with the fullness of mercy. Mercy will always be greater than any sin, and no one can place limits on the love of God who is ever ready to forgive. I will have the joy of opening the Holy Door on the Solemnity of the Immaculate Conception. On that day, the Holy Door will become a Door of Mercy through which anyone who enters will experience the love of God who consoles, pardons, and instills hope.

Therefore, brothers and sisters, let us begin this Holy Year of Mercy by gazing on the Crucified Lord and offering ourselves in reparation for sin, as our original brothers and sisters of penance did. Let us inspire others by our holy example, as we turn our gaze to Mary, our Mother, and learn from her how to best imitate Christ, Our Savior.

On Saturday, April 2, 2016, we will once again hold the annual day of prayer/retreat for our Inquirers and Candidates at St. Anthony Shrine in Ellicott City. With the help and guidance of the Holy Spirit, I have chosen our theme to be: "Commitment to Fraternal Living." The day will be from 9:00 a.m. to 4:00 p.m. More info will be forthcoming shortly. I look forward to meeting many of you that day!

In closing, please pray for all our brothers and sisters, especially those who are ill or infirm. Please continue to pray for our own National Minister, Deacon Tom Bello, OFS. May God in his infinite love and mercy restore him, along with all those who are ill, to sound health in mind and body.

Pacem et bonum!

Victoria Spalding, Regional Formation Director



the overly romantic and easily dismissible caricature of the “saint who loved animals.” Instead, it calls to mind the real complexity of Christian discipleship that extends beyond communion with God and other humans to include all of creation.

INTRINSIC VALUE OF ALL CREATION

Pope Francis highlights many of the ways in which nonhuman creation has been and continues to be assessed according to its instrumental value or usefulness. Arguments, Christian and secular, have been advanced in favor of conservation in order to provide for future generations. However, as Pope Francis notes at several points, “it is not enough to think of different species merely as potential ‘resources’ to be exploited, while overlooking the fact that they have value in themselves” (No. 33). Later, in a paragraph invoking the work of Teilhard de Chardin, Pope Francis states that, “The ultimate purpose of other creatures is not to be found in us” (No. 83), suggesting that just as human beings have their source and goal in God, so too does the rest of creation. It is, in other words, not all about us.

In addition to the respect, value, and dignity with which Francis of Assisi approached all aspects of the created order, from the smallest worm to the largest mountain, there are other Franciscan resonances present in the affirmation of the intrinsic value of all creation found in *Laudato Si'*. For instance, it is the medieval Franciscan philosopher and theologian John Duns Scotus who advanced a principle of individuation (popularly referred to as *haecceitas*, literally meaning “this-ness” in Latin) that suggested that all aspects of the cosmos are individually loved into existence by God and their particularity is no accident or afterthought, but coextensive with their very being.

Furthermore, Pope Francis relies heavily on the thought of St. Bonaventure, a Franciscan theologian and doctor of the church who affirmed the inherent dignity of all creation due to each creature being a vestige of the creator and mirror of the Trinity. As a vestige (from the Latin *vestigio*, literally meaning “footprint”), each aspect of creation bears an imprint or mark of its creator. As a mirror, all of creation reflects the Trinity. Pope Francis references this latter point when he says that, “The Franciscan saint teaches us that each creature bears in itself a specifically Trinitarian structure, so real that it could be readily contemplated if only the human gaze were not so partial, dark and fragile” (No. 239). The Holy Father calls us to follow the example of St. Bonaventure in terms of contemplation, coming to “discover God in all things” and



continues, noting: “Saint Bonaventure teaches us that ‘contemplation deepens the more we feel the working of God’s grace in our hearts, and the better we learn to encounter God in creatures outside ourselves” (No. 233).

THE CONNECTION BETWEEN POVERTY AND CREATION

One of the most striking, and seemingly controversial, dimensions of *Laudato Si'* is the explicit connection that Pope Francis makes between abject poverty and environmental degradation. The truth is that this is not a new idea, but goes back as far as Francis of Assisi, if not earlier. Pope Francis writes early on that, “The poverty and austerity of Saint Francis were no mere veneer of asceticism, but something much more radical: a refusal to turn reality into an object simply to be used and controlled” (No. 11). This statement points to the heart of St. Francis’s embrace of evangelical poverty as a means toward deepening solidarity. What the saint from Assisi recognized in his time was how not just things but also women and men began to be valued in financial terms. One’s worth came to be determined by how much money one had, rather than by the inherent value that comes with being lovingly created by God. Francis’s refusal to play by the rules of the rising merchant economy led him to embrace a voluntary poverty that allowed him to draw near to all people and, eventually, all of creation.

There are numerous early legends that testify to Francis of Assisi’s continual call for the friars in particular and society in

general to care for their sister and brother animals and other creatures that were often ignored or disregarded. They, like the lepers of his time or the poor and unwanted of ours, did not count according to the standard of economic valuation. Pope Francis draws our attention to the interrelationship between the reality of global climate change (largely caused by the affluent and powerful of our time) and the poor who suffer the devastating effects disproportionately. Pope Francis states: "Its worst impact will probably be felt by developing countries in coming decades" (No. 25). The category of "the marginalized" extends beyond the human species to include our very planet, or as Pope Francis says: "the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor" (No. 2).

For Francis of Assisi radical lifestyle change was required to authentically follow the Gospel. Embracing evangelical

poverty as a means of protest against social injustices and a means toward closer solidarity led him among the poor and outcast of his day. Concurrently, his renunciation of the power systems of his society allowed him to—like St. Bonaventure—see God in all things and become a nature mystic. Today, we too are called to change our lives to follow the poor man of Assisi who has so inspired the present bishop of Rome to teach us with such authority and clarity rarely seen before.

Daniel P. Horan, OFM is Franciscan friar, a columnist for America, the author of several books, and is currently writing a doctoral dissertation titled: "Imagining Planetarity: Toward a Postcolonial Franciscan Theology of Creation."

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What Are We Reading?

A Cloud of Witnesses:

An Introductory History of the Development of Christian Doctrine to 500 AD, New Revised Edition

David N. Bell; ISBN: 978-0-87907-218-6; paperback, 200 pages; Cistercian Publications; Collegeville, MN, 2007. Price: \$22.46

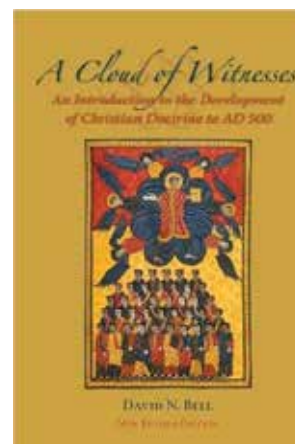
This book will not be for everyone, but for those who are interested in theology or early Church history, it's a must-read. It was originally written in 1989 and updated in 2007.

From the preface:

This little book is intended to be an introduction, laying the foundations for more detailed investigation. It is a book in which footnotes have been virtually eliminated, Greek and Latin terms severely curtailed, and the multitudinous and colourful *dramatis personae* of the first five centuries of Christian doctrinal history reduced, if not to a minimum, at least to a workable number. It is not intended for the specialist or the scholar, but simply for anyone interested in learning something about the way in which the doctrines of early Christianity developed.

The discerning reader will find two different styles of writing, one colloquial and one literary. Analogies drawn from everyday life mingle with rarefied theological speculation, and while some of the analogies may be thought by some to be a little earthy, the Bible it-

self is sufficient witness to the principle that the most rarefied truths may often be expressed in very earthy language. The incarnation itself attests to that. Finally, piety and impiety may, like beauty, well be in the eye of the beholder. The views and opinions of the early Church Fathers range, like the ideas of most of humanity, from the ridiculous, and if some of the ideas that surfaced in the often heated discussion from which Christian Orthodoxy emerged are indeed just plain silly, it would be misleading not to say so.



The newest and most efficient washing machines use approximately four times less energy and water than older less-efficient machines, and save up to \$80 per year in energy costs! Whether you take small steps or huge leaps toward green living, remember that every action counts!

Secular Franciscan Says “Yes” to Overseas Mission

Inspired by Francis and called by Christ, six lay women begin their journey to mission this month with Franciscan Mission Service. After three months of formation in Washington, D.C., we will commission them to serve overseas for two to six years.

We are excited to welcome a Secular Franciscan to our 31st class of lay missionaries. Beth Brown, OFS, is a creative spirit with diverse work experiences ranging from dogcatcher to educator to cable TV installer. She joins us from the St. Louis the King Fraternity of the Divine Mercy Region in Southeast Michigan.

Beth made her profession on March 25, 2010, choosing the Feast of the Annunciation to reinforce her human “yes” with the unwavering faith of Our Blessed Mother when she accepted the Lord’s will for her life.

“My faith has everything to do with my mission discernment. I believe it is my vocation,” says Beth. “I want to share my joy of being a Franciscan.”

A few months after her profession, Beth went to earthquake-stricken Haiti to spend several weeks as a temporary director for a Catholic guesthouse. She felt particularly called to this ministry because she never forgot the Haitian friends and neighbors who helped her return to the Catholic faith of her youth during her years living in Turks and Caicos. This ongoing faith journey led Beth in 2007 to the parish of St. Damien of Molokai in Pontiac, Michigan, where she became involved in the choir, religious education, ministry of the sick – and ultimately the Secular Franciscans.

“The more I confirm my ‘yes,’ the more I am amazed as His almighty design for my life unfolds,” says Beth. “We are all called to bring the Good News to the world. I take this statement quite literally.”

Beth went on mission with Fidesco International in 2012 to the Democratic Republic of Timor-Leste, a tiny country north of Australia. There the life-long photographer taught English and multimedia, among other ministries. She is determined to use visual media to tell the story of people experiencing poverty and oppression.

Now she is eager to continue her calling to overseas service and accompaniment by becoming a Franciscan lay missionary. About halfway through the FMS Formation program, Beth and her classmates will learn their overseas placements. In the meantime, they will study the Franciscan approach to mission, Franciscan history, Catholic Social Teaching, scripture and nonviolence, as well as engage in simple community living, regular prayer, spiritual direction and direct service with vulnerable populations in D.C. All this will prepare them for their overseas ministry, which

will begin in January 2016.

“I am not afraid, because I know I am not alone on this journey,” says Beth. “The Lord is my constant guide, and the Blessed Virgin lights my soul with her simple piety and obedience to the will of God. The little poor man from Assisi has left footprints ahead for me to follow.”

Beth is not the first Secular Franciscan who has chosen to live out her vows through our overseas mission program. Secular Franciscans have also chosen to participate in our short-term trips, our blog, and in support of our organization as a whole – our current board vice president is none other than regional minister Patrick Martin, OFS. We are blessed by the participation and support we have received from the OFS branch of the Franciscan family over the last 25 years, and we hope it can continue for many more.

How you can support Beth and her mission classmates:

1. Sign up for our Prayer Partners Program. Commit to praying for the missionaries during their three months of formation. We will place your name in a book in our chapel so they can pray for you too. Also, we will send you a mini eNewsletter each Friday (September through November) so you can learn about their Formation and follow their progress. Register at www.franciscanmissionservice.org/prayerpartners.
2. Join the Franciscan 100. It is not too late to make a special gift and blessing to Franciscan Mission Service in honor of our 25th year of overseas service. So far, we have had 55 Franciscan entities respond to our request for this special embrace, and our goal is to have 100. Please consider how you or your fraternity can invest in our efforts to provide reconciling, relational, relevant, and radical mission opportunities in the tradition of Saints Francis and Clare. For more information, please visit www.franciscanmissionservice.org/franciscan100.



Beth Brown, OFS, during a 2013 Transitus procession in Timor Leste (the sign says “pray for us” in the Tetun language). This fall Beth is going through Formation to go overseas with Franciscan Mission Service.

By Kim Smolik, Executive Director
Franciscan Mission Service

Around the Region

RECEIVED AS CANDIDATES

Patrick Birello, St. Thomas More Fraternity, Arlington, Va.
Mike Coleman, Sacred Heart Fraternity, Virginia Beach, Va.
Felicisima Guillermo, St. Thomas More Fraternity, Arlington, Va.
Donna Kocian, St. Francis Fraternity, Triangle, Va.
Judy Marie Manuel, St. Thomas More Fraternity, Arlington, Va.
Juan Martinez, St. Francis Fraternity, Triangle, Va.
Anibal Monserrate, St. Francis Fraternity, Triangle, Va.
Anissia Monserrate, St. Francis Fraternity, Triangle, Va.
Louise Ravert, St. Francis Fraternity, Triangle, Va.
Martin Rendon, St. Francis Fraternity, Triangle, Va.
Michael Ryan, St. Francis Fraternity, Triangle, Va.
Susan Ryan, St. Francis Fraternity, Triangle, Va.
Tom Ryan, St. Francis Fraternity, Triangle, Va.
William Wallace, Sacred Heart Fraternity, Virginia Beach, Va.

NEWLY PROFESSED

Barbara Lizana, OFS, Sacred Heart Fraternity, Virginia Beach, Va.

CONGRATULATIONS TO OUR NEWLY ELECTED

Immaculata Fraternity, Fredericksburg, Va.

Minister: Mary Ann Buccigrossi, OFS
Vice Minister: Irene Theriault, OFS
Secretary: Theresa Wallace, OFS
Treasurer: Edward Semeia, OFS
Formation Director: Morley "Skip" Wallace, OFS



Newly elected council, Immaculata fraternity: Front Row: Skip Wallace, Formation Minister; Irene Theriault, Vice Minister; Mary Anne Buccigrossi, Minister; Rita Colleran, VA Regional Councilor. Back Row: Fr. Kevin Treston, OFM, Friar Witness; Theresa Wallace, Secretary (yellow shirt); Ed Semeia, Treasurer; Patrick Martin, Regional Minister.

Websites of Interest

How were things taught in 1917?

http://www.littlethings.com/1917-chalkboards-untouched/?utm_source=amer&utm_medium=Facebook&utm_campaign=quiz



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



St. Francis of Assisi, Triangle, Va., candidates from left: Donna Kocian, Michael Ryan, Anibal Monserrate, Anissia Monserrate, Tom Ryan, Susan Ryan, Marty Rendon, Louise Ravert, Juan Martinez

LOSSES IN THE FAMILY



Apollonia Sergi, known affectionately as Polly, passed to her eternal reward on June 11, 2015. Her funeral will be held in Massachusetts, where she will be buried beside her husband, Dominic, also a fraternity member (d. 2009).

Polly was born in 1919, married Dominic in 1942, was professed in 1952 and was an active member until the last few years when her health failed.



Mark Your Calendar

October 3 — Transitus of Our

Seraphic Father Francis. Celebration at the Franciscan Monastery of the Holy Land in Washington, D.C. Seculars are asked to bring finger food for reception following. Notification of local celebrations will be sent as they become known.

December 5 — Regional Chapter. Location TBD. The minister of each fraternity is required to attend or to send a delegate.

April 2, 2016 — Seventh Annual Day of Reflection for Inquirers, Candidates and Newly Professed. St. Anthony Shrine, Ellicott City, Md.

April 22-24, 2016 — Regional Retreat. PriestField Retreat Center, Kearneysville, W.Va.

June 30-July 4, 2016 — Quinquennial Gathering/National Congress. Renaissance St. Louis Airport Hotel, St. Louis, Mo.



Franciscan Saints, Blesseds and Feasts

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

AUGUST

- 17 [St. Roch](#), III Ord.
- 18 [Bls. John-Louis Loir, Protase Bourdon and Sebastian François](#), priests, martyrs of Rochefort, I Ord.
(On this day the Conventuals celebrate Bls. Louis-Armand Adam and Nicholas Savouret, priests, martyrs of Rochefort, I Ord.)
- 19 [St. Louis of Toulouse](#), bishop, I Ord.
- 21 [St. Pius X](#), pope, III Ord.
- 23 [Bl. Bernard of Offida](#), religious, I Ord.
- 25 [St. Louis IX](#), king, Patron of the Third Order
- 27 [The Seven Joys of Our Lady](#)
(OFM Conv. on 8/26)

SEPTEMBER

- 1 [St. Beatrice of Silva](#), virgin, II Ord., founder
- 2 [Bls. Apollinaris of Posat, John Francis Burté, Severin Girault](#), priests, and companions, martyrs, I and III Ord.
- 4 [St. Rose of Viterbo](#), virgin, III Ord.
- 15 [Bl. Claudio Granzotto](#), religious, I Ord.
- 17 [Stigmata of our Holy Father Francis](#)
- 18 [St. Joseph of Cupertino](#), priest, I Ord.
- 19 [St. Francis Mary of Camporossa](#), religious, I Ord.
- 22 [St. Ignatius of Santhia](#), priest, I Ord.
- 23 [Finding of the Body of St. Clare](#)
[St. Padre Pio of Pietrelcina](#), priest, I Ord.
[St. Pacifico of San Severino](#), priest, I Ord.
- 26 [Bl. Aurelio of Vinalesa, priest, and companions, martyrs of Valencia](#) [Ambrose of Benaguacil, Pedro of Benisa, Joachim of Albocácer, Modesto of Albocácer, Germaine of Cargagente, Bonaventure of Puzol, Santiago of Rafelbunol, Henry of Almazora, Fidel of Puzol, Berard Lugar Nuevo de Fenollet, Pacifico of Valencia], I Ord.
[St. Elzear of Sabran](#) and [Bl. Delphina of Glandenes](#), husband and wife, III Ord.
- 28 [Bl. Innocent of Berzo](#), priest, I Ord.

OCTOBER

- 4 [Our Holy Father Francis, deacon](#), Founder of the Three Orders
- 5 St. Anna Schäffer, OFS (see page 9)
- 6 [St. Mary Frances of the Five Wounds](#), virgin, III Ord.

- 10 [St. Daniel](#), priest, and companions, martyrs [Angelus, Samuel, Donulus, Leo, Hugolinus and Nicholas], I Ord.
- 11 [St. John XXIII](#), pope, III Ord.
- 12 [St. Seraphin of Montegranaro](#), religious, I Ord.
- 13 [Bl. Honorat Kozminski](#), priest, I Ord., founder
- 14 [St. John of Dukla](#), priest, I Ord.
- 16 Servant of God James of the Rosary
- 20 [Bl. James of Strepar](#), bishop, I Ord.
[Bl. Contardo Ferrini](#), III Ord.
- 22 [St. Peter of Alcantara](#), priest, I Ord.
(Outside the U.S., he is celebrated on October 19)
[St. John Paul II](#) – on Roman Calendar
- 23 [St. John of Capestrano](#), priest, I Ord.
- 24 [Bl. Josephine Leroux](#), virgin, martyr, II Ord.
- 25 [St. Antonio de Santa Ana](#) (Frei Galvao)
- 26 [Bl. Maria Jesus Ferragut, virgin, and companions, martyrs of Valencia](#) [Maria Veronica Masiá, Maria Felicity Masiá Ferragut, Isabel Claduch Rovira, Milagros Ortells Gimeno], II Ord.
[Bl. Bonaventure of Potenza](#), priest, I Ord.
- 30 Anniversary of Dedication in Consecrated Franciscan Churches
- 31 [Bl. Angelo of Acri](#), priest, I Ord.

NOVEMBER

- 4 [Bl. Teresa Manganiello \(OFS\)](#), Italy
[St. Charles Borromeo](#), bishop, III Ord.
Blessed Helen of Arcella, virgin, II Ord.
- 7 [St. Didacus of Alcalá](#), religious, I Ord.
- 8 [Bl. John Duns Scotus](#), priest, I Ord.
- 13 [St. Frances Xavier Cabrini](#), virgin, III Ord., founder
- 14 [St. Nicholas Tavelic](#), priest, and companions, martyrs, I Ord.
- 17 [St. Elizabeth of Hungary](#), Patron of the Secular Franciscan Order.



Bl. John
Duns Scotus



Featured Feast — Saint Anna Schaffer [1882-1925]

A VICTIM-SOUL FOR SINNERS

Anna Schaffer (also spelled as “Schaeffer”) is one of those holy souls who during her lifetime passed quietly and unnoticed, but after she died, her reputation for exceptional goodness did not fade with her earthly life, but instead, guided by the hand of God, it slowly grew and grew until it finally snowballed during the last 20 years, culminating in her recent Canonization this past October 21st.

St. Anna Schaffer was born to a poor yet devoted German couple on February 18, 1882, in Mindelstetten, Bavaria. She was a precocious and pious child, who from her First Holy Communion resolved to become a missionary nun. During her teen years she worked diligently to raise money for the dowry that she needed to join a congregation, but her dreams of living as a religious were dashed by an unforeseen tragic event. One fateful evening in 1901, Anna was seriously scalded at her workplace after she slipped and landed knee-deep into a large vat of boiling bleach, while attempting to fix a broken stovepipe. Obviously, the accident left the unfortunate woman in atrocious pain and horribly scarred, and to make matters worse, all the medical treatment proved futile and she was eventually confined to bed as an invalid.

Initially, Anna was filled with anguish and regret over the accident and her infirmities, but through the compassionate and constant guidance of her parish priest, she came to slowly accept her painful condition as a special call from God to imitate Christ Crucified. She offered her life as a sacrifice for sinners and for the spiritual needs of the Church, and in this manner, she eventually found peace, joy, and a sense of purpose for her sufferings. Things took an extraordinary turn in 1910 after she received several visions of St. Francis of Assisi and the Lord, himself, who bestowed upon her the Sacred Stigmata in her hands, feet, and side. Anna’s humility prompted her to ask the Lord to hide the visible wounds, which he eventually did,

but she continued to feel the pain of the Stigmata for the rest of her life.

Anna spent her remaining years living in poverty, but yet her day-to-day existence was also a fruitful life of prayer, atonement, and counseling those in need of spiritual guidance through either personal contact or through an active letter-writing apostolate. She continued to receive heavenly visitations and also experienced the mystical gift of Bilocation, as attested by witnesses who saw her ministering to the poor and infirm in distant places although she was physically incapable of leaving her own sick bed.

In the end, Anna’s final illness was rectal cancer, which led to her holy death on October 5, 1925; her last words were, “Jesus, I live in you.” The funeral service that followed was the biggest ever remembered in Mindelstetten and Anna’s grave immediately became a place of pilgrimage where hundreds of cures and favors were recorded by the town’s parish church.

She was beatified by the late Pope John Paul II in March 1999 and canonized on October 21, 2012. Her tomb (now within the parish church) continues to be a place of pilgrimage, especially among German Catholics. Her feast day is October 5.

from the Guadalupe House blog

<http://guadalupehousehi.blogspot.com/2012/10/saint-of-month-round-2-st-anna-schaffer.html>



The Saint’s beautiful tomb in the parish church of Mindelstetten, Bavaria (Germany)

Perpetual Novena to Holy Spirit with the Intercession St. Francis for the Conversion of ISIS

Holy Spirit, as you inspired St. Francis to become the instrument of Your Peace by seeking out the Sultan, so now together with St. Francis we ask You to convert the hearts of all who are involved in or support ISIS. That they become people of True Prayer, that though their True Prayer they become people of True Love that will lead them to True Peace. The Peace that is beyond all understanding, the Peace that Society cannot give.

Our Father...

Hail Mary...

Glory Be...

St. Francis... Pray for us

Mary, Queen of Peace... Pray for us