

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 16 Issue 4

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

May 2013

Habemus Papam

Pope Francis on Power, the Poor, and All Creation

I know it seems a bit early for such enthusiastic endorsements of a pontiff who has only been in the office of Bishop of Rome for less-than-a-week, and I do have my own cautionary concerns, but I have to say that there is something immediately and recognizably affable about Pope Francis. His presence has indicated as much, certainly to the chagrin of the security guards entrusted with his care, as he has shirked the traditionally requisite boundaries and protections that ordinarily separate — if only for the ostensible sake of security — the pope from the rest of the People of God. This guy doesn't seem to care about his own safety, but rather recognizes that, as the Jesuits say, "the greater glory of God" requires relationship, embrace, love, support and care. He comes across as a pastor and good one at that.

Pope Francis's homily for the "Inaugural Mass of Petrine Ministry" drew on the readings from scripture for the Solemnity of St. Joseph. The connecting thematic thread throughout his accessible and down-to-earth reflections was that of Joseph-as-protector.

This is a particularly fecund image for a man who, as the visible leader of more than 1.2 billion Catholics worldwide, understands his ministry as especially directed toward the protection of the poor and marginalized of our planet. What was especially striking, and something that I found particularly exciting, was the centrality of the rest of other-than-human creation in the pope's considerations on what it means to follow the example of St. Joseph as protector.

How does Joseph exercise his role as protector? Discreetly, humbly and silently, but with an unfailing presence and utter fidelity, even when he finds it hard to understand...

Joseph is a "protector" because he is able to hear God's voice and be guided by his will; and for this reason he is all the more sensitive to the persons entrusted to his safekeeping. He can look at things



realistically, he is in touch with his surroundings, he can make truly wise decisions. In him, dear friends, we learn how to respond to God's call, readily and willingly, but we also see the core of the Christian vocation, which is Christ! Let us protect Christ in our lives, so that we can protect others, so that we can protect creation!

(See "Habemus Papam" on page 4)

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Regional Minister's Message



PASSION AND COMPASSION

Happy Easter Season,
brothers and Sisters! The
Lord is Risen!

Our Rule tells us to "join
in liturgical prayer in one
of the forms proposed by
the Church, reliving the
mysteries of the life of
Christ." (Rule 8) My usual
practice is to pray the
Liturgy of the Hours. But
this year, during Lent, I

thought I would put down my breviary and instead
pray the Office of the Passion of Saint Francis of
Assisi.

This curious collection of prayers reflects the
deep love Francis had for the Gospels and for the
Psalms. He prayed his "Little Office" seven times a
day. I confess I managed to pray the Little Office
just twice a day. But what struck me during prayer
was how Francis would move from his great praise
of the goodness of God:

Almighty, most holy, most high and supreme
God,
All good, supreme good, totally good,
You who alone are good . . ."

To a psalm of his own composition, describing great
suffering:

My friends and my neighbors have drawn
near and stood against me;
Those who were close to me have stayed far
away.
You have driven my acquaintances far from
me;
They have made me an abomination to
them."

I confess I found this juxtaposition both
distressing and confusing. The psalms about great
suffering always followed a declaration of the
goodness of God. It was a somber moment in my
prayer life.

But then, during preparation for ongoing formation
in my fraternity, I came across an insight. My
fraternity is reading and discussing "Compassion:
Living in the Spirit of St. Francis," by Sister Ilia
Delio, O.S.F. Sister Ilia devotes an entire chapter
to Francis' Office of the Passion. Her insight is

that the victim in Francis' psalms is the Christ-like
victim we all are called to love. The lines above
could have been spoken by one of the lepers of
Assisi. These are the ones where we are called
to find the goodness of Christ. The Office of the
Passion seeks to create "com-*passion*" when prayed.

Sister Ilia says, "The Office of the Passion was
Francis' way of developing a consciousness of
compassion. He showed compassion to persons
because he believed their humanity reflected God.
His compassion was not 'doing for' but 'being with,'
a solidarity in love that accepted weakness as an
invitation to love."

And she concludes that "[Francis] sought to
restore individuals to wholeness of heart, that
they might be at peace with themselves and with
others. All along he was praying the Office of
the Passion. Francis realized that a suffering
brother is a suffering community, and that a
brother restored to health in mind and body was
a community alive in God. Such compassion was
contrary to his age, however, as it is to ours. We
do better at causing others to fall, or worse, we
push them over the edge. . . Francis sought to
build up the human person in the midst of human
weaknesses, to restore one's dignity as human
and to show how valuable each person is in the
family of creation. His way of life was hard, but
his mercy was wide. The hungry needed to eat, the
sick needed care, and the simple-minded required
gentle guidance."

That, brothers and sisters, is what Christ calls
us to do: feed the hungry, welcome the stranger,
cloth the naked, care for the ill, visit the prisoner.
What I learned from the Office of the Passion
this Lent is that our Lord's Passion must lead us to
Compassion for our fellow creatures.

Both the Office of the Passion of St. Francis, and
Compassion: Living in the Spirit of St. Francis are
excellent sources for ongoing formation.

Happy Pentecost!

Patrick Martin, ofs
Regional Minister
St. Margaret of Cortona Region

Regional Formation Director's Message

Greetings, once again, and warmest wishes to all moms, dads, and grads as they celebrate their days and moments when they walk across the stage.

Thanks, also, to the additional fraternities that sent in their FUN Manual surveys. If you haven't yet returned the survey for your fraternity, please do so as soon as possible. You can send it to me at my new email at michaelhuether4@gmail.com or by mail at my new address, 2517 South Marine Avenue, Sparrows Point, MD 21219-1818.

Many of you have been making extensive use of the FUN Manual as a resource for your formation programs. I have received several inquiries on the FUN Manual. Keep these questions and comments coming to any of our formation team members: this helps us to meet your formation needs.

On April 6, we held our Fourth Annual Inquirers' and Candidates' Day of Reflection at the Shrine of St. Anthony in Ellicott City, Md. Approximately 40 people participated. A wholehearted thank you goes to our regional minister, Patrick Martin, for facilitating the day and to Brother Albert Carver, who is currently studying for the Capuchin priesthood at Catholic University.

The regional formation team, with the support of the regional executive council, has turned its attention to efforts at outreach to youth and young adults who have potential for discernment into the OFS. We are involved in several programs and activities where we can have contact with young people and make ourselves available to assist them with their discernment. We continue this campaign by asking fraternities to designate one of their members as the contact for their fraternity for this outreach. A letter has been sent to fraternity ministers requesting this effort. I described some of these programs in the last issue of the UTN. This contact person

does not necessarily have to be involved in ministry work with youth and young adults or have knowledge and experience; just a willingness and desire to be in contact with the dioceses and parishes of their fraternity's geographic area to gather and provide information. We thank Harry Ford, a former director of youth ministry, candidate with the St. Joseph Cupertino fraternity and member of the youth/young adult sub-committee of the regional formation team for drafting the letter.

I will represent our region at this summer's joint JPIC/Youth and Young Adult Commission gathering in July. This is a gathering of a group of Secular Franciscans and Franciscan-hearted young adults coming together to rebuild the new Franciscan Youth (YouFra) Movement in the United States. It will be a time to discuss the needs and challenges of Franciscan youth and young adult ministry of today. We will be brainstorming strategies and setting goals. Please keep me and Jon Strickland (our region's JPIC representative) in your prayers.

The regional formation team and youth/young adult sub-committee will meet again on August 3 at Ann Corro's home. The main thrust of this meeting, of course, will be a discussion of the information gathered at the Summer meeting. Anyone interested in this topic and willing to help is welcome to attend. As always, the regional team members are available to visit your fraternity gatherings or events. Keep in contact with us on any of your formation concerns and especially on how the FUN Manual is working for you. As the youth/young adult subcommittee proceeds with its efforts, give us your input on ways to be more attractive and inviting to our young people as they discern the Spirit's call for admission into the OFS.

*Mike Huether, OFS
Regional Formation Director*



Fourth Annual Day of Reflection for Inquirers and Candidates

The St. Margaret of Cortona Region held its fourth annual day of reflection for inquirers and candidates on April 6, 2013, at St. Anthony's Shrine in Ellicott City, Md. Regional Minister Patrick Martin was the facilitator for the event. Br. Al Carver, OFM Cap, gave an opening talk on discernment and vocation to the 40 participants.

The day continued with work in pairs and small groups. We were blessed to have two interpreters for the hearing impaired present, so our brothers and sisters from St. Francis of Assisi were able to participate.

After Mass and lunch, smalls groups reflected on the par-

able of the Good Samaritan, considering how we are called as Franciscans to serve our neighbor in better and more loving ways.'

The day closed with an antiphonal prayer, juxtaposing the Cantic of the Creatures with Psalm 148.

The date for the fifth annual Day of Reflection is April 5, 2014. It will take place during Lent, as Easter is April 20, 2014.



St. Anthony's Shrine

The vocation of being a "protector," however, is not just something involving us Christians alone; it also has a prior dimension which is simply human, involving everyone. It means protecting all creation, the beauty of the created world, as the Book of Genesis tells us and as Saint Francis of Assisi showed us. It means respecting each of God's creatures and respecting the environment in which we live. It means protecting people, showing loving concern for each and every person, especially children, the elderly, those in need, who are often the last we think about. It means caring for one another in our families: husbands and wives first protect one another, and then, as parents, they care for their children, and children themselves, in time, protect their parents. It means building sincere friendships in which we protect one another in trust, respect and goodness. In the end, everything has been entrusted to our protection, and all of us are responsible for it. Be protectors of God's gifts!

As a Franciscan friar and one particularly interested in the construction of a more authentic Christian theology of creation, the fact that Pope Francis does seem to be filling the shoes of his saintly namesake is quite moving. What he describes, correctly and prophetically, is not the responsibility of just the pope or of a few individuals, but the vocation of all. This is something that is not often recognized and the consequences are dire: "Whenever human beings fail to live up to this responsibility, whenever we fail to care for creation and for our brothers and sisters, the way is opened to destruction and hearts are hardened."

He continued to reiterate the central place of creation in the human vocation to follow Christ and to be models of protection, care, tenderness, and love after the example of St. Joseph.

Please, I would like to ask all those who have positions of responsibility in economic, political and social life, and all men and women of goodwill: let us be "protectors" of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment. Let us not allow omens of destruction and death to accompany the advance of this world! But to be "protectors," we also have to keep watch over ourselves! Let us not forget that hatred, envy and pride defile our lives! Being protectors, then, also means keeping watch over our emotions, over our hearts, because they are the seat

of good and evil intentions: intentions that build up and tear down! We must not be afraid of goodness or even tenderness!

Pope Francis acknowledged the reality of power in the leadership position with which he has been entrusted: "We are celebrating the beginning of the ministry of the new Bishop of Rome, the Successor of Peter, which also involves a certain power."

Power plays a central theme in the life of St. Francis of Assisi. St. Francis's whole program of *vita evangelica*, the "Gospel Life," was about the renunciation of power that placed barriers between him and others, him and God, and him and the rest of creation.

Pope Francis seems to understand the significance of his name and its implications for exercise of power. It is about loving, humble service!

Certainly, Jesus Christ conferred power upon Peter, but what sort of power was it? Jesus' three questions to Peter about love are followed by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison (cf. Mt 25:31-46). Only those who serve with love are able to protect!

Toward the end of his homily, Pope Francis lays out what he understands the responsibility of the Bishop of Rome to entail, and it includes creation first and foremost! "To protect Jesus with Mary, to protect the whole of creation, to protect each person, especially the poorest, to protect ourselves: this is a service that the Bishop of Rome is called to carry out, yet one to which all of us are called, so that the star of hope will shine brightly. Let us protect with love all that God has given us!"



— Fr. Dan Horan, OFM, author of *Dating God: Live and Love in the Way of St. Francis and Francis of Assisi and the Future of Faith.*

Originally published at

www.datinggod.org.

Used by permission.

Franciscan Mission Service

NEW SPRING BREAK TRIPS PROVIDE SERVICE AND ADVOCACY OPPORTUNITIES

Franciscan Mission Service's newly developed Short-Term Mission and Global Awareness Trips include a spring break alternative program at its headquarters in D.C. where participants have the opportunity to do a little community outreach, a little service work, and a little advocating on Capitol Hill.

For David Briones, Coordinator of Collegiate Activities for the Catholic Center at the University of Georgia (UGA), it's this capitol idea that drew his group of nine students to the District during their recent spring break.

"We go on other trips around the country or in the north-east area," he said. "And I think what is unique about the FMS trip is the advocacy part of it and being able to sit down and have a conversation with a staff member of your congressman."

The program's agenda was structured as stepping stones building up to the congressional visit at the end of the week. It started with a walking tour of the city: two-mile routes that covered the poorest areas of D.C. to the wealthiest. What they observed — the sights, the smells, the sounds — set the foundation for the week and was put into context through a few visits to Catholic nonprofits in the area over the next couple of days.

While visiting the elderly at SOME (So Others Might Eat) hospice care, students practiced a Franciscan ministry of presence, talking with the residents and playing games to pass the afternoon. For their visit to Capitol Food Bank, they were able to give back to the community they had gotten to know by sorting and packing food to be distributed to the surrounding neighborhoods.

With some new friends and a little hands-on work under their belt, the group from UGA settled in for a workshop on the importance of advocating for change in laws that affect the poor, the elderly, and immigrants. Russell Testa, head of



UGA students meet their senator, Johnny Isakson.

the Holy Name Province Office for Peace, Justice and Integrity of Creation, directed the students through the advocacy process, preparing them for their appointment with their state's congressmen.

The students decided to focus the conversation with their representatives on the importance of education as a way out of poverty. After lunch they headed out the door on a mission, excited and thankful to have this opportunity.

"You can go to soup kitchens anywhere in the country," Briones said. "But to be able to add that part of [visiting your congressmen] I think is huge and it's a really good educational experience. Now they can write a letter, they can email, they've made a contact and I think it energizes them."

We look forward to facilitating this opportunity not only for school groups but for fraternities or members of your region who would like to experience a week of service and advocacy.

To learn more about our Short-Term Mission and Global Awareness Trips, go our website at www.franciscanmission-service.org/shorttermtrips.

By Kim Smolik, Executive Director



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.



October 11-13, 2013 — Regional Retreat. Priestfield Retreat Center, Priestfield, W.Va. (See registration form on p. 11.)

December 6-7, 2013 — Annual Meeting and National Visitation. Location TBA. The minister of each fraternity is required to attend or to send a delegate.

April 5, 2014 — Fifth Annual Day of Reflection for Inquirers, Candidates and Newly Professed. St. Anthony Shrine, Ellicott City, Md.



Around the Region

RECEIVED AS CANDIDATES

Gary Burton, St. Francis of Assisi Fraternity, Triangle, Va.
Chris Donaldson, Sacred Heart Fraternity, Virginia Beach, Va.
Irma Jean-Baptiste, St. Mary of the Angels Fraternity, Rockville, Md.
Alan Stokely, St. Mary of the Angels Fraternity, Rockville, Md.
Marilyn Wall, St. Mary of the Angels Fraternity, Rockville, Md.



From left: Tau Fraternity Minister Bill Bouffard, ofs, receives Lorraine Schneider, ofs, Laura Thompson, ofs, Sandra Cannon, ofs, Vicki Shanholtz, ofs, and Bill Brewster, ofs (l. to r.) as fully professed members of the Secular Franciscan Order.

NEWLY PROFESSED

Virginia (Ginger) Bahr, ofs, St. Padre Pio of Pietrelcina Fraternity, Hyde, Md.
Bill Brewster, ofs, Tau Fraternity, Herndon, Va.
Sandra Cannon, ofs, Tau Fraternity, Herndon, Va.
Chris Hill, ofs, Sacred Heart Fraternity, Virginia Beach, Va.
Sandra Link, ofs, Our Lady of the Rosary Fraternity, Yorktown, Va.
Patricia McGrath, ofs, St. John the Beloved Apostle Fraternity, Alexandria, Va.
Lorraine Schneider, ofs, Tau Fraternity, Herndon, Va.



Newly elected council of Holy Family Fraternity, from left: Joseph Harkins, Treasurer, Theresa (Teri) Baker, Formation Director, Irene Hamblen, Vice Minister, Peggy Gregory, Minister, Susan Majewski, Secretary

Vicki Shanholtz, ofs, Tau Fraternity, Herndon, Va.
Laura Thompson, ofs, Tau Fraternity, Herndon, Va.

CONGRATULATIONS TO OUR NEWLY ELECTED

Holy Family Fraternity Council, Manassas, Va.

Minister: Margaret Gregory OFS
Vice Minister: Irene Hamblen OFS
Secretary: Susan Majewski OFS
Treasurer Joseph Harkins OFS
Formation Director: Teresa Baker OFS



Mt. St. Sepulchre's newly elected council. From left, Laura Hansen-Rainey (DC Metro Area Regional Councillor, who conducted the elections); Corky Hart (Minister); Bill Richardson (Vice Minister); Helene Hogen (Secretary); Brenda Nutt (Treasurer); and Larry Bleau (Formation Director).

Mount St. Sepulchre Fraternity, Washington, D.C.

Minister: Cornelia (Corky) Hart, ofs
Vice Minister: Bill Richardson, ofs
Secretary: Helene Hogan, ofs
Treasurer: Brenda Nutt, ofs
Formation Director (elected): Larry Bleau, ofs
Councilor (appointed): Victoria Spalding, ofs

St. Thomas More Fraternity, Harrisburg, Penn.

Minister: Stephen A. Wolf, OFS
Vice Minister: Stephen Hurtak, OFS
Treasurer: Fred Fischer, OFS
Secretary: Patricia E. Wolf, OFS
Formation Director: David Artz, OFS
Councilor (1): Kathy Giera, OFS
Councilor (2): Barbara Aciri, OFS
Spiritual Assistant: Brother Michael Rubus, OFM.CAP.

LOSSES IN THE FAMILY



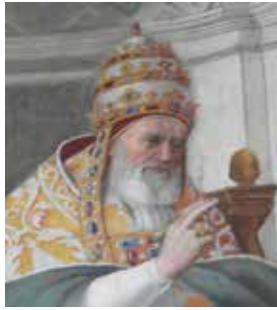
Howard V. Kempter, ofs, January 5, 1910 - March 26, 2013. Howard was a member of St. John the Beloved Fraternity. He celebrated his 100th birthday with the fraternity in 2010.

Jeanne Davis, ofs, celebrates the golden jubilee of her profession with members of her fraternity, Holy Family Fraternity, Manassas, Va.

Greatly to be Loved is His Love, who Loved Us so Greatly.



Popes Who Were Secular Franciscans



Gregory IX, 1227-1241



Innocent XII, 1691-1700



Leo XIII, 1878-1903



Pius XI, 1922-1939



Blessed Gregory X, 1271-1276



Clement XII, 1730-1740



St. Pius X, 1903-1914



Pius XII, 1939-1958



Martin V, 1417-1431



Blessed Pius IX, 1846-1878



Benedict XV, 1914-1922



Blessed John XXIII, 1958-1963

Papal Coat of Arms

Pope Francis' Coat of Arms is the same one he used as archbishop of Buenos Aires, with the addition of the papal symbols of a bishops' miter and gold and silver-crossed keys.

The Vatican Information Service has provided the following details about the symbols found on Francis' coat of arms:

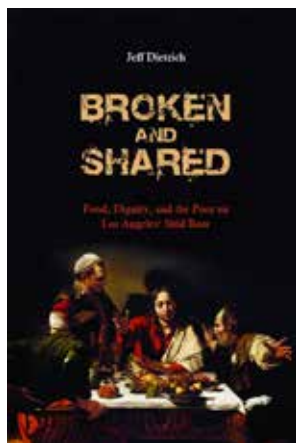
The shield has a bright blue background, at the centre top of which is a yellow radiant sun with the IHS christogram on it representing Jesus (it is also the Jesuit logo). The IHS monogram, as well as a cross that pierces the H, are in red with three black nails directly under them. Under that, to the left, is a star representing Mary, Mother of Christ and the Church. To the right of the star is a nard flower representing Joseph, Patron of the Universal Church. With these symbols the Pope demonstrates his love for the Holy Family.

Francis' papal motto, displayed with the coat of arms, is also the same one he used as a bishop; it is *miserando atque eligendo*," which means "by having mercy, by choosing him." It is taken from a homily of the Venerable Bede on the call of St. Matthew: "Jesus saw the tax collector and by having mercy chose him as an Apostle, saying to him: Follow me."

— from the April 2013 edition of *The Troubador*, newsletter of Holy Family Fraternity, Manassas, Va.



What Are We Reading?



Broken & Shared

ISBN: 978-0-9839616-2-8;
Format: 6" x 9", paperback,
62 Illustrations, 450 pages;
Marymount Institute Press; Los
Angeles. Price: \$29.95

I would like to invite each of you on a journey, not one from which you have to leave the comfortable environment of your chair, but the comfortable moorings of your heart. For Lent, I often try to take up something, usually

reading a book dealing with some scripture or social justice related topic. This year, my choice of taking up a book also forced me to give up time for other things, as it was a long, challenging and fascinating book. Not only intellectually demanding, but also reaching across all dimensions of being: spiritual, personal, political, cultural, emotional, and a few I'm probably forgetting.

The book, *Broken & Shared*, by Jeff Dietrich is not for the faint of heart or the rigid of thought. It is not an easy book to read because, as soon as you are caught up in the story, it will elate and anger you because it dredges up every emotion, both positive and negative. It was not the book I expected to read. I thought it would be an ongoing chronicle of daily events in the Los Angeles Catholic Worker House from the time that Jeff took over in 1970, until very recently. In reality, it is a blunt critique of society, politicians, and world events looked at through the eye of the Gospel as experienced by the poor. Most of the chapters contain

reflections he used in the Los Angeles Catholic Worker's newspaper, the "Catholic Agitator." These are placed into sections with titles such as "Faith as Story and Community," "Making Peace," "Compassion as an Act of Seeing" and finally, "Abandoning the Poor." The Gospels and various stories from the Hebrew Scriptures are used, but as seen through the eyes of the poor and that can be very discomfoting and disorienting. Jeff introduces the book by stating that "the Gospels are the best story we have. They are the singular counter-narrative to our consumerist, war-mongering, media-saturated, technologized, dehumanized, death oriented culture." Clearly, Jeff does not pull any punches! Ultimately, it is a realistic indictment of the world in which we live.

Imagine, if you will, spending 40 years running a Catholic Worker Soup Kitchen in the Skid Row District of Los Angeles. In these forty years we run across many people from Saints like Mother Theresa and Dorothy Day, to various array of people one finds in Skid Row, crack addicts, people abandoned by society, and lately, AIDS victims who come looking for compassion and a loving place to die, and a large number of volunteers who keep the place going.

The "Epilogue" serves us with a good summary of the entire work. Jeff starts by saying "The only thing we can really do is to live our lives in such a way that we might serve as an example of a different way to live." Earlier he stated that "we take our stand with Francis of Assisi who answered God's call to 'rebuild my church' with a life of poverty and service." And it is a good place to take a stand.

— Harry Ford, in the April edition of *The Flyer*, newsletter of St. Joseph Cupertino Fraternity, Ellicott City, Md.

Treasurer's Report

(by way of being a not-so-subtle reminder)

We are doing quite well with the regional Fair Share census and assessment activities.

Of the 31 fraternities in the region, 21 fraternities have returned their full or partial Fair Share payments. Of the remaining 10 fraternities, only two have not yet returned their census information.

If your fraternity is one of the 10 fraternities (and especially one of the two fraternities) please consider fulfilling your statutory requirements in a timely fashion. Our Statutes state in Article 18.7:

The Local Fraternity is responsible for contributing to the Regional Fraternity on a fair share basis from its common fund to underwrite the costs of that fraternity [cf. General Constitution, article #30.3].

My thanks to all of you who have met this obligation so graciously and to those of you who will do so in the not-so-distant future!

Peace and all good,
Mary Lou Coffman, ofs
Regional Treasurer



Refresh

Restore

Renew

Join your brothers and sisters at the annual St. Margaret of Cortona retreat at the beautiful Priest Field Pastoral Center.

You will be refreshed by the serenity of the peaceful mountain setting.

You will be restored by the spirit-stretching presentations and discussions.

You will renew your friendships in fellowship with your brothers and sisters.

Go to the registration form on page 11.



Where: Priest Field Pastoral Center, 4030 Middleway Pike, Kearneysville, WV 25430-3742
When: October 11-13, 2013
Who: All Secular Franciscans, including candidates, inquirers and spiritual assistants
Presenter: Fr. Gene Pistacchio, OFM, of St. Anthony Shrine, Boston, Holy Name Province Spiritual Assistant for the Secular Franciscan Order

REGISTRATION FORM INSTRUCTIONS:

1. Submit form no later than September 13, 2013
2. Please type or print all information clearly.
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:

Mary Lou Coffman, ofs
2862 Beechtree Lane
Woodbridge, VA 22191
Phone: 703.221.1846
email: marylousfo@gmail.com

Name _____

Address _____

City _____ State _____ Zip _____

Home Phone _____ E-mail _____

Fraternity _____

Please check room requirement:

Rooms are designed for double occupancy for maximum attendees.

- A) Single occupancy room: \$208.00 †
- B) Double occupancy room: \$180.00
- C) Single occupancy cabin: \$242.00
- D) Double occupancy cabin: \$194.00
- E) Dormitory: \$158.00

***Please make checks out to St. Margaret of Cortona Region, not to Mary Lou Coffman or to Priest Field. Thank you.**

Please indicate any special needs you have: _____

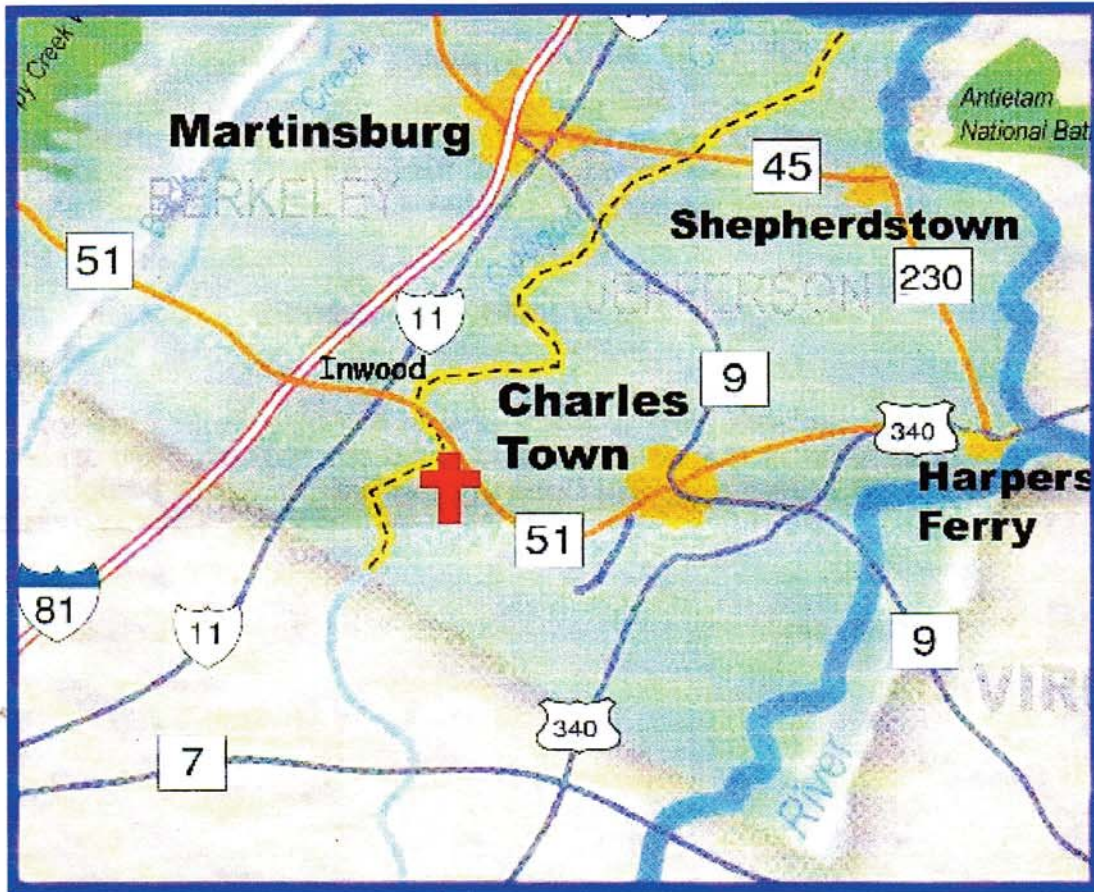
Please choose a roommate, or one can be assigned for you.

†Select single occupancy only if there is a serious or medical reason. Thank you!

Name of preferred roommate: _____

Amount enclosed with this form \$ _____

Directions To PriestField Pastoral Center



Located on State Route 51 between Inwood and Charles Town, West Virginia

From Northern Virginia

VIA ROUTE 7

Take **Route 7 West to Route 9 West** (approximately 4 miles from Leesburg) marked **"Charles Town"**. As you approach Charles Town, **do not** take the exit for the Rt 9 bypass. Follow Route 9, which becomes Rt 115 N inside the bypass to the **center of Charles Town**, West Virginia. Turn **left at the stoplight** onto Rt 51 West, go two more stop lights, continuing straight to the **stop sign and "Y"** in road. **Bear to the right** –and continue on 51 West for approximately **7 miles**. As you **descend a hill** you will see a bridge in front of you – **SLOW DOWN** – turn **LEFT** into PriestField **IMMEDIATELY BEFORE crossing** the Opequon Creek "green" **bridge**.

From Maryland/DC Area

VIA I-270 WEST/I-70 WEST/340 WEST

Take either **I-270 or I-70 to Frederick, Md.** Take **Exit 52 onto 340 West** to Charles Town/Harpers Ferry. Follow 340 into Charles Town. **Do not** take the Rt 340 bypass on the outskirts of town. Continuing straight the road becomes **Rt 51 West** going **through Charles Town**. You will go through several stop lights, **proceed straight** until you come to a **stop sign and "Y"** in road. **Bear to the right** and continue on Rt 51 West for **approximately 7 miles**. As you **descend a hill** you will see a **bridge in front of you** – **SLOW DOWN** – turn **LEFT** into PriestField **IMMEDIATELY BEFORE crossing** the Opequon Creek "green" **bridge**.

Franciscan Saints, Blesseds and Feasts

(Click on the name to go to a Web link.)

MAY

- 16 **St. Margaret of Cortona**, III Ord.
- 17 **St. Paschal Baylon**, religious, I Ord.
- 18 **St. Felix of Cantalice**, religious, I Ord.
- 19 **St. Crispin of Viterbo**, religious, I Ord.
St. Theophilus of Corte, priest, I Ord.
- 20 **St. Bernardine of Siena**, priest, I Ord.
- 21 **Bl. Franz Jägerstätter**, martyr, III Ord.
- 24 **Dedication of the Basilica of St. Francis of Assisi**
- 28 **St. Mariana of Jesus de Paredes**, virgin, III Ord.
- 30 **St. Ferdinand**, king, III Ord.
- 30 **St. Camilla Batista of Varano**, OSC

JUNE

- 2 **St. Felix of Nicosia**, religious, I Ord.
- 8 **Bl. Nicholas of Gèsturi**, religious, I Ord.
- 12 **Bl. Florida Cevoli**, virgin, II Ord.
Bl. Jolenta, religious, II Ord.
Bl. Antoninus Bajewski, priest, and companions, martyrs [Pius Bartosik, Innocent Guz, Achille Puchala, Herman Stepien, priests; Timothy Troianowski, Boniface Zukowski, religious], I Ord.
- 13 **St. Anthony of Padua**, priest, doctor, I Ord.
- 16 **Bl. Anizet Koplín**, priest, and companions, martyrs of Poland [Henry Krzystofik, Florian Stépniak, Fidelis Chojnacki, Symforiam Ducki], I Ord.
Bl. Guy (Guido) Vignotelli, priest, I Ord.
- 17 **St. Albert Chmielowski**, religious, III Ord., founder
- 22 **St. Thomas More**, martyr, III Ord.
- 23 **St. Joseph Cafasso**, priest, III Ord.
- 25 **Bl. Jutta of Thuringia**, widow, III Ord.
- 26 **Bl. Andrew Hyacinth Longhin**, bishop, I Ord.
- 30 **Bl. Raymond Lull**, martyr, III Ord.

JULY

- 1 **Bl. Junipero Serra**, priest, I Ord.
- 4 **St. Elizabeth of Portugal**, queen, III Ord.
- 7 **Bl. Davanzato**, bishop, III Ord.
- 8 **Bl. Gregory Grassi**, bishop, and companions, martyrs, I and III Ord.

- 9 **St. Nicholas Pick**, priest, and companions, martyrs, I Ord.
- 10 **St. Veronica Giuliani**, virgin, II Ord.
- 12 **Sts. John Jones and John Wall**, priests, martyrs, I Ord.
- 13 **Bl. Angeline of Marisciano**, religious, III Ord.
- 15 **St. Bonaventure**, bishop, doctor, I Ord.
- 16 **Canonization of St. Francis**, Canonized 16 July 1228 by Pope Gregory IX
St. Francis Solano, priest, I Ord
Outside of the U.S., he is celebrated on July 14
- 18 **St. Simon of Lipnica**
- 21 **St. Lawrence of Brindisi**, priest, doctor, I Ord.
- 23 **Bl. Cunegunda**, religious, II Ord.
St. Bridget of Sweden, widow, III Ord.
- 24 **Bl. Louise of Savoy**, widow, II Ord.
Bl. Modestino of Jesus and Mary, religious, I Ord.
Bl. Antonio Lucci, bishop, I Ord.
- 27 **Bl. Mary Magdalene of Martinengo**, virgin, II Ord.
- 28 **Bl. Mary Teresa Kowalska**, virgin, martyr of Poland, II Ord.
Bl. Mattia Nazarei, virgin, II Ord.

AUGUST

- 2 **Our Lady of the Angels at the Portiuncula**
- 3 **Bl. Frederic Janssoone**, priest, I Ord.
- 4 **St. John Vianney**, priest, III Ord.
- 7 **Bls. Agathangelus and Cassian**, priests and martyrs, I Ord.
- 8 **Holy Father Dominic**, priest, founder, Order of Preachers
- 9 **Bl. John of La Verna**, priest, I Ord.
- 11 **St. Clare of Assisi**, virgin, II Ord.
- 13 **Bl. Mark of Aviano**, priest, I Ord.
- 14 **St. Maximilian Kolbe**, priest, I Ord.



Featured Feast – St. Felix of Nicosia (1715-1787)

Felix of Nicosia was born of the marriage between Filippo Amoro-
roso and Carmela Pirro, in Nicosia, Sicily, on November 5, 1715.
He was baptised on the same day, and was given the names
Philip James. His father, a shoemaker by trade, died on October
12, 1715, leaving his widow with three children.

The family was poor but very religious. As a young boy, Felix
worked in the workshop of the shoemaker Giovanni Cavarelli,
close to the Capuchin friary, and so he often had opportunities
to visit the community, get to know the friars and admire their
way of life. Like most Sicilian boys in those days, he never at-
tended school. The more time he spent with the friars, the more
strongly he felt drawn to their life: their joyful austerity, their
liberating poverty, their penance and prayer, their charity and
missionary spirit.

HIS VOCATION TESTED

At the age of 20 he asked the superior of the friary in Nicosia
to speak for him to the Father Provincial of Messina so that he
could be admitted to the Order as a lay brother. Being illiterate,
he could not be admitted as a cleric, but more importantly, the
lay vocation was more suited to his humble, simple nature. His
request was repeated for eight successive years, and each time
was met with the answer no, but his desire was as strong as
ever.

His was a mature vocation, well weighed and ardently longed
for. Certainly it is surprising that, after so many refusals, he nev-
er tried to join another similar Order. For him, being a man of
God and being a Capuchin were one and the same.

In 1743, hearing that the Provincial of Messina was visiting in
Nicosia, Felix asked to see him and explained his cherished
wish. At last, the Provincial admitted him to the Order and sent
him to the friary at Mistretta for his novitiate year.

FELIX THE CAPUCHIN FRIAR

On October 10, 1743 he began his novitiate, taking the name of
Brother Felix. For him, the novitiate was a particularly intense
year, spent in the practice of the virtues.

All his biographers tell us that Brother Felix was distinguished
for his flair for obedience, his angelic purity, his love of mortifi-
cation and his truly seraphic patience. It was with these virtues
that he made his profession on October 10, 1744.

THROUGH THE STREETS OF NICOSIA

Immediately after profession his superiors, contrary to the cus-
tom, sent him to the friary of Nicosia. In fact it was not common
practice to assign a young religious to his own home town, in
case he might be distracted by relatives and acquaintances.
But Brother Felix's detachment from earthly affections was such
that the superiors considered that no harm would come to his
spiritual growth.

He had already made his own the maxim of St. Francis, that a

friar should live in the world as a pilgrim and a stranger, call-
ing nothing on earth his own, neither house, nor place, nor any-
thing at all.

He was given the job of collecting alms. Every day he would walk
through the streets, knocking on the doors of the rich, inviting
them to share their prosperity, and of the humble dwellings of
the poor, offering them comfort in their daily necessities.

There was a tranquil serenity and discretion about him as he
moved through the streets, going from house to house. He
would always say 'thank you' whenever he received something,
and even when he was sent away roughly he would answer: Let
it be for the love of God.

THIRSTING FOR SACRED SCRIPTURE

Brother Felix was unable to read and write, yet full of Christian
doctrine. Whatever he could not learn by reading sacred Scrip-
ture, he learned by heart and by being firmly resolved to nourish
his soul more and more. And so, he made every effort to absorb
the passages of scripture and the edifying books that were read
at table in the friary, and lost no opportunity to listen to the ser-
mons in the churches of Nicosia.

DEVOTIONS AND PENANCES

He was devoted to the crucified Christ. Every Friday he used
to contemplate the passion and death of Jesus. Each Friday in
March he fasted on bread and water and knelt in choir with his
arms outstretched in the form of a cross, meditating before the
crucifix.

He had a particular veneration for the Eucharist, spending hours
in front of the tabernacle even after having endured the harsh
trials of every day. He showed tender devotion to the Mother of
God.

HIS LAST DAYS

Now relieved of all duties, and physically ill on account of his
extreme penances and mortifications, he was always ready for
any kind of service, especially for the sick brothers in the friary
infirmary. The more his strength declined, the more intense was
his concentration on God and his joyful, simple obedience.

At the end of May, 1787 he was overtaken by a sudden, raging
fever while working in the garden. His superior, Father Macario,
ordered him under obedience to lie down. Brother Felix told the
doctor who prescribed medicines for him that they were use-
less, because this was his final illness. His earthly life came to
an end at 2 a.m. on May 31, 1787.

He was beatified by Pope Leo XIII on February 12, 1888, and can-
onized by Pope Benedict XVI on October 23, 2005. His feast day
is June 2.

from Vatican News, [http://www.vatican.va/news_services/lit-
urgy/saints/ns_lit_doc_20051023_da-nicosia_en.html](http://www.vatican.va/news_services/lit-
urgy/saints/ns_lit_doc_20051023_da-nicosia_en.html)