

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 23 Issue 4

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

May 2020



Is God Calling You?

We have a situation that affects all of us in the region. It is the shortage of suitable and well-prepared spiritual assistants to serve our fraternities. Those of you **without** a spiritual assistant do not need facts and numbers to inform you of the disadvantages you face. Those of you **with** a spiritual assistant, listen well, because this may be your future.

St. Margaret of Cortona Region has conducted two spiritual assistant's training courses. The first began with more than 20 candidates and upon completion, certified five. The second started with five candidates and certified one. The time commitment for the candidates is at least two years and demands above all discernment and perseverance. Some discern that this is not their call, and others cannot make the commitment. Therefore, only 20-25 percent of the initial applicants complete the course.

Why have so few of our brothers and sisters chosen to serve in this capacity? First, there are legitimate reasons. They may have health constraints, travel restrictions, family issues, over-commitment, and other impediments. Some may have prayed and discerned that this ministry is not God's will for them. I applaud all for divine direction and common sense.

However, if we do nothing, this dire situation—the lack of suitable and well-prepared spiritual assistants—will continue to exist and worsen. That is, unless the four friar obediences decide to make spiritual assistance a priority and assign friars to all our fraternities **or** we decide to call forth the gift of a deeper commitment to this ministry from our membership.

Will there be a third training session? Speaking *only for myself*, I don't know. The first training class had three mentors; Tom Bello, OFS, Br. Kip Ledger, OFM Cap, and me. The mentors for the second training class were Fr. Vincent Cushing, OFM, Br. Kip Ledger, OFM Cap and me. Fr.

Regional Council St. Margaret of Cortona Region

Minister:

Bob Longo, OFS

Vice Minister:

Michael Huether, OFS

Secretary:

Vera Stewart, OFS

Treasurer:

Peter Noyes, OFS

Formation Director:

Monica Zevallos, OFS

Regional Councilor (MD/PA):

Beth Dykton, OFS

Regional Councilor (VA):

Peter Farago, OFS

Regional Councilor (MD/DE):

Barbara Countryman, OFS

Regional Councilor (DC/Metro):

Mary Catherine Bibro, OFS

Regional Spiritual Assistants:

Fr. Charley Miller, OFM

Br. Matthew Hindelang, OFM Cap

Fr. Kevin Treston, OFM Holy Land

Fr. Kevin Queally, TOR

Anne Mulqueen, OFS
(OFM Conv delegated)

Regional Youth and Young Adult Commission Co-Chairs:

Harry Ford, OFS

Mike Coleman, OFS

Regional JPIC Chair:

Gil Donahue, OFS

Regional Interfaith/Ecumenical Committee Chair:

Mike Huether, OFS

Regional Multicultural Chair:

Monica Zevallos, OFS

Regional Archivist

Mary Catherine Bibro, OFS

Regional Newsletter Editor:

Mary Lou Coffman, OFS

<http://saintmargaretofcortona.org/>

In This Issue...

Is God Calling You?	1
Regional Minister's Message	2
The Sultan and the Saint	3
Three Recent Books with JPIC Themes	5
A Loaf of Brad, A Jug of Wine and Tau	6
Around the Region	7
The Stones Cry Out	7
Alone Together... Kind of	8
Franciscan Saints and Blesseds	9
Prayer for Enlightenment	11

Regional Minister's Message



WHAT DOES IT MEAN TO BE IN FRATERNITY?

Sisters and brothers in Francis and Clare,

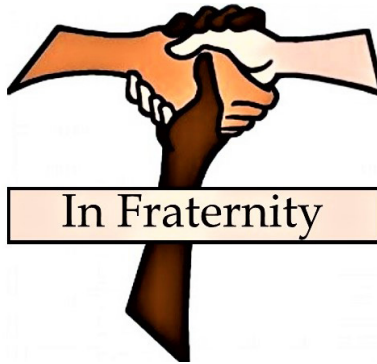
Our world and our Church have been shaken to their very core these past few months. With the onslaught of the coronavirus and the new experience of a Lenten Season like never before, we have had to make changes in how

we live and how we pray. Through all of this, I have come to appreciate my gift of faith as well as the gift of being in fraternity more and more. The song writer, Thomas Haynes Bayly, in his song, "Isle of Beauty," (1939) uses the phrase "absence makes the heart grow fonder." And so it does, when you are not able to receive the Sacraments or attend monthly gatherings.

Eventually, we will be able to return to having our monthly fraternity gatherings, so I would like to take this time to talk about what it means to be in fraternity. I read with interest the 2019 Annual Reports I received from each fraternity minister. Many of the fraternity's apostolate(s) were filled with a genuine Franciscan spirit. Although we are not a religious order but a secular order, as such we are a living Franciscan community; therefore, an active fraternity life is essential for the growth of the Order.

Our SFO General Constitutions is the foundation of what it means to be in fraternity:

- In the fraternity, the brothers and sisters should promote mutual understanding and they should see to it that the atmosphere of their meetings is welcoming and that it reflects joy. They should encourage one another for the good. (Article 26.2)
- The fraternity of the SFO finds its origin in the inspiration of Saint Francis of Assisi to whom the Most High revealed the essential gospel quality of life in fraternal communion. (Article 28.1)
- The sense of co-responsibility of the members



requires personal presence, witness, prayer, and active collaboration, in accordance with each one's situation and possible obligations for the animation of the fraternity. (Article 30.2)

- Participation in the meetings of the local fraternity is indispensable presupposition for initiation into community prayer and into fraternity life. (Article 40.3)
- Profession does not only commit those professed to the fraternity, but also in the same way it commits the fraternity to be concerned with their human and religious well-being. (Article 42.4)
- Fidelity to their own charism, Franciscan and secular, and the witness of building fraternity sincerely and openly, are their principal services to the Church, which is the community of love. They should be recognized in it by their "being," from which their mission springs. (Article 100.3)

* * *

A Fraternity is only as strong and productive as the members who contribute to making it an active and vibrant community. Just as each one of us is on a Franciscan journey, so too is each fraternity. A fraternity, to remain alive, needs the involvement of each of its members.

Below are suggestions I would like to offer to help your fraternity become an active community:

- create a spirit of belonging for each of its members, a true sense of community, as participation in fraternity life is essential for belonging to the Secular Franciscan Order;
- communication between the council and the fraternity members is extremely important;
- survey the needs and wants of the fraternity members periodically, for as times change, so do the needs of the fraternity; the council works for the good of the fraternity and the Order;
- a good formation team is needed to ensure growth and vitality, especially for ongoing formation at monthly gatherings;
- during initial formation, encourage future professed to be servant leaders by holding an office at the local level and at the regional council level;

See "Minister" on page 4

The Sultan and the Saint: The Spiritual Journey of Transformative Encounter

Featured in this two-part article are notes taken by Kimberley Heatherington, Interfaith/Ecumenical Chair of Tau Fraternity in Herndon, Virginia, at a seminar of the above name she attended on November 7, 2019, at Catholic University of America in Washington, D.C. Several speakers of various faiths addressed the participants, and these notes taken by Kimberley serve as a summary of the speaking and dialogue events of the day. This is the first half: the second half will be featured in my article of the August UTN. Thanks, Kimberley!

- 1) "The Historical Encounter," Lev Weitz, PhD

Beginnings: 600-900 AD

The beginnings of Christian-Muslim encounter are traced as early as 600 AD.

Confrontations: 1000 – 1200 AD:

By 1000 AD, Christian-Muslim interaction became more frequent and violent due to Turkish tribal expansion and the subsequent conquest of Byzantine lands. The Byzantine emperor requested assistance, and Pope Urban responded in 1095, marking the beginning of the Crusades. The purpose was not simply the defense of Christian lands. Strategically, the calling of a Crusade also served to unify warring European factions to a common cause.

Exchange: 1200 AD+

This is the context for the historical encounter between St. Francis and Sultan al-Malik al-Kamil in 1219. Trade and trade routes between Europe (primarily Italy) and the Islamic world grew during this period. Muslim-ruled Egypt became a major trade hub. There was also cultural and intellectual exchange through a movement to translate classical texts from Arabic to Latin.

Sultan al-Malik al-Kamil was a nephew of Saladin, the famous Islamic warrior who captured Jerusalem during the Crusades. It was due to Christian-Muslim conflict that the Sultan encountered St. Francis; Francis was present in Egypt only because of the Crusades.

- 2) "Hagiography and History in the Accounts of St. Francis and the Sultan," Michael Calabria, OFM, PhD

The historical encounter of peace and respect between St. Francis and the Sultan is an important paradigm for the world of today, which continues to fragment along sectarian and political lines.

The written accounts of this meeting cannot all be taken as literal history; they are influenced by hagiog-

raphy and must be examined critically.

Sources include Jacques de Vitry ("Letter VI," 1220 and *Historia Occidentalis*, c. 1221/25); Thomas of Celano (*Life of St. Francis*, Book 1:20, 1229); St. Francis (*Earlier Rule*, Chapter 16, 1221); *The Chronical of Ernoul* (1229); Julian of Speyer (*Life of St. Francis*, Chapter 7, 1234); Henri d'Avranches (*The Versified Life of St. Francis*, Book 8, 1230/35); St. Bonaventure (*Major Legend*, Chapter 9, 1260/63)

Many of these accounts treat the Sultan as a prop for St. Francis. However, the earliest of them simply portray Francis as a preacher, preaching the Word of God. They note that the Sultan "willingly listened," was a gracious host, asked Francis to pray for him, and gave Francis commemorative gifts.

These accounts later morphed as authors unfamiliar with either Francis and his intent or Islam reinterpreted the meeting. St. Francis becomes "Francis the Disputant," a much more aggressive figure. Why? Because the Catholic Church was in the midst of continuous Crusades; indeed, Franciscans preached the Sixth and Seventh Crusades. So the earlier, gentler image of St. Francis disappeared. Later versions of the meeting portray Francis as condemning Islam and engaging in religious contests (walking through fire/over hot coals) to prove his religious superiority. This is not in the earliest accounts, but St. Bonaventure's version became the official story.

There were many Coptic Christians in Egypt, so the Sultan would have been familiar with Christianity; St.



(See "Sultan and Saint" on page 4)

("Sultan and Saint" from page 3)

Francis would not have "introduced" it to him. The Sultan's court was learned in philosophy; literature; mathematics; etc.

The Crusades were meant to eradicate Islam as a political and military threat, and not simply to regain lands. Armistice and surrender terms were offered many times by the Muslims but were refused. However, in February 1229, Emperor Frederick II and Sultan al-Malik al-Kamil sent emissaries to one another and a peace was brokered.

3) Keynote Address: Speaker, Francesco Patton, OFM, Custos of the Holy Land

The Franciscan presence in the Holy Land has been a witness of dialogue and peace for more than 800 years.

St. Francis never used the word "enemy" to refer to Muslims. He considers our own egos to be our worst enemy; that is, the enemy is never in front of us, but only inside of us. All are brothers and sisters, even those of another religion. The "other" is a gift of God to be welcomed.



("Minister" from page 2)

- nurture the fraternity members' Franciscan vocation, so they may continue seeking the desire to be spiritually fed;
- a good way to strengthen a fraternity is to have an apostolate, this will help bring members together by being actively involved;
- make use of the talents and special gifts each fraternity member brings with them;
- excused members must not be forgotten, and should never be excluded from the fraternity because of their inability to attend gatherings; we should help them feel they are still connected to their fraternity. Remember, one day we may also be unable to attend gatherings!

At our October 2019 National Chapter meeting in Corpus Christi, Texas, our National Minister, Jan Parker, OFS stated:

"Our National Priority for the next three years is Fraternity. God has called us to this fraternal gathering, a privileged place, where we must listen together to God and to each other, to do the business of the Order, sharing our needs, hopes and joy with each other. To build a fraternity and not just a prayer group, you must build relationships."

We can also apply Jan's statement within our own fraternity.

As we eventually recover from this coronavirus pandemic, let us pray for the virtue of Hope, that people will return to God and seek a deeper religious experience in living the Gospel life.

Your Franciscan Brother in Christ

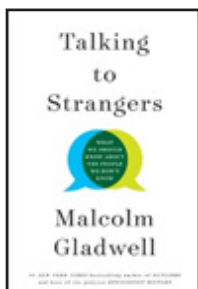
Bob Longo, OFS

Remember brothers and sisters, we are all called to evangelize both verbally and by our actions.



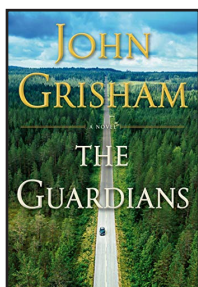
Three Recent Books with JPIC Themes

Many of us occasionally read secular literature for fun or relaxation. Even from such sources we can glean useful insights and perhaps be inspired to rethink our practices and approaches to life situations. Three recently released books struck me as having much to add to help us recognize areas in our society that need to be addressed. While each of the authors is secular, not religious, each one is very concerned about justice, peace, and building a compassionate, non-discriminatory society. Here is a brief description of nuggets I found in each book.



Talking to Strangers, Malcolm Gladwell, ISBN-13: 9780316478526, Little-Brown. This is a best-seller from a prolific, popular author. Gladwell reviews many academic studies examining how we determine honesty in others. Counterintuitively, we do less well when we know or have met the person. In dealing with bias, Gladwell discovers that people

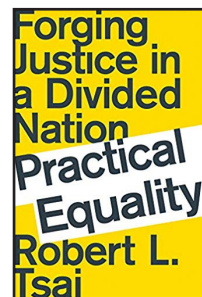
tend to “default to truth.” That is, we often prefer to assume the best, rather than the worst. He examines the impact of bias in several recent high profile cases—catching a spy, an American wrongly convicted abroad, and municipal police practices. In each case, preconceived notions on the part of the authorities all too readily led to judgement that was faulty. The bottom line is that we should not always trust our “instincts,” but rather give careful consideration in our judgement to other factors that could be operative.



The Guardians, John Grisham, ISBN 9780385544184, Doubleday. This novel by popular author John Grisham, tells the story of a lawyer in the American south who attempts to exonerate people, mostly African-American, who have been sentenced to the death penalty for crimes the lawyer believes they did not commit. The novel demonstrates how readily many aspects of our legal system

conspire to rush to judgement and all too conveniently

“put away” people assumed to be criminals, even when there is scant evidence against them. Although the book is fiction, several of the cases are similar to ones we read about in the news. The process of freeing these prisoners is much more complex and lengthy than the original process to convict them. This should give us pause about the death sentence and get us to rethink the operation of our criminal-justice system.



Practical Equality: Forging Justice in a Divided Nation, Robert L. Tsai, ISBN-13: 978-0393652024, W.W. Norton and Company. To that end, I recommend this short book by a professor of constitutional law at American University, Robert L. Tsai. Even for non-lawyers, the book is very readable. It reviews several historical and important supreme court

decisions. Some, like *Brown v. The Board of Education*, furthered the cause of justice, while others, such as *Plessy v. Ferguson*, set it back. Tsai discusses the difference between “fair play” and “equality” in the court’s reasoning; in some cases, it is easier (politically) to seek a fair play solution than a “pure” equality one, which may have wider impact than the court believes society can handle at the time. Tsai also notes the court’s use of various articles in the Bill of Rights to base their decisions on, including the important First Amendment guarantee of free speech. Tsai draws lessons from the oppression of emancipated slaves after the Civil War and the internment of Japanese Americans during World War II to suggest how the court could handle pressing contemporary issues, such as the rights of sexual minorities and the homeless, racism in the criminal justice system, police brutality, voting restrictions, and oppressive measures against migrants. This book underscores the real-world and continuous effort needed to move forward on justice issues impacting the vulnerable and marginalized in our society.

*Reviewed by Gil Donahue, OFS, JPIC Coordinator
for St. Margaret of Cortona Region*



(“Is God Calling You” from page 1)

Vincent withdrew for health reasons and Br. Kip has been reassigned to California. I’m still here discerning whether it is the will of God for me to continue. Much will depend on how many of our sisters and brothers are interested.

Currently, we live in the uncertain time of Covid 19, but it does give us plenty of time to pray and discern God’s will. This ministry is not for everyone—it is a call, and there are eligibility requirements. But you won’t know if you are called unless you seek God’s direction. Under the “Docu

ments” section of the St. Margaret of Cortona website you will find the requirements for taking the course.

When this crisis is over, I will write and ask if you are interested in attending an introductory class. Until then, trust in the words of Saint Paul: “Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus.” (Philippians 4:6-7).

*Anne Mulqueen, OFS
Regional Spiritual Assistant*

A LOAF OF BREAD, A JUG OF WINE AND TAU

(with apologies to Omar Khayyam)

A note from Gil Donahue, JPIC Coordinator

For those of us who are sequestered at home, some with family members and others alone with themselves, my sympathies. This current situation we are living through is a shared experience of uncertainty that inevitably gives rise to certain anxieties. While we all hope to return to a pre-pandemic normal, in our heart of hearts we doubt that will happen, or that normality will ever be quite the same. We certainly are faced with many challenges.

First among them is efforts by fraternities to keep going, somehow. Virtual meetings can be conducted via computer, smartphone, or telephone. While not ideal, they are recommended as a way to stay in contact. We all need to maintain a sense of community, and if we can't meet in person, this is at least one way to connect. Some fraternities use virtual meetings to hold their standard monthly meetings, as well as their initial formation programs. This can also be a platform to coordinate and conduct fraternity and individual apostolates. Virtual meetings can also be used apart from the monthly meeting to stay connected with fraternity members.

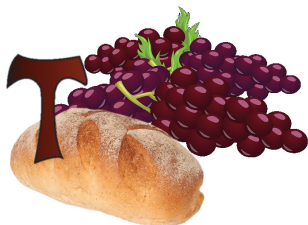
While many of us would like to maintain an active apostolate, at this time many of us are called to remain in our homes – hermit-like – until it is safe to resume our normal functions.

Although this is a penance, it is also a gift: now we have time to use for other purposes. The time we have is something of great value we can give to others. However, we should also save some time for ourselves to replenish the well of grace we need for our active apostolates.

The lack of in-person meetings and personal contacts certainly does crimp our style.

Nevertheless, we can still find ways to make a difference in someone else's life. This is a good time to give more thought to our personal apostolate. If we cannot leave our house to visit people, or to provide in-person charity, then what can we do? Here are some possibilities to consider:

- Maintaining contact with family, friends and neighbors really is essential. If we are living with family members, then we should take that as our apostolate at present. During this family time we can help maintain morale and deepen our personal relationships. If we are by ourselves, or if we can find time in our daily schedule, it is important to look after neighbors and friends as well as distant family members. Computers and other electronic devices make these contacts easier, and this is a good time to take advantage of modern technology. Others will appreciate our checking up on them and comforting those who are feeling low. Finding a way to show our care and concern for others is an important part of living our faith.
- Keep a journal or daily record of our experience. Several years ago a friend noted that a journal is not only useful in keeping track of our actions, thoughts, and feelings. It is also generative. That is, it can help us make better sense of what we are living through and perhaps point us toward solutions of problem areas in our lives. Of course, not everyone is a writer. Another option is to take a daily photo of something meaningful for that day. Or make a doodle, draw a picture, or knit, sew, or crochet. Many people find release and relief in performing some mechanical operation that allows the mind to rest so the soul can speak to it.
- Make time for reflection, introspection, contemplation. This “down time” from the busyness of “normal” life is a God-given opportunity to engage in reflection, prayer and meditation. Both Francis and Clare greatly valued private quiet meditative times. Let us take this gift and make the most of it.
- Read scriptures and religious literature. This is a good time to dust off the Bible and get acquainted with its vast teaching. As most of us know, this is not so easy to do. Where to start? I suggest that we start with the Old Testament to understand the essence of the Judeo-Christian message. It is best to start with Genesis. The Psalms are part of our regular worship, and they contain the whole history of Israel. Furthermore, they are more manageable to read than some other books of the Bible. However, they need to be read slowly and meditatively. Other books of the Old Testament that deserve to be read are Jonah, Wisdom, Proverbs, and Job. Job, in particular, speaks to the present crisis we are living through. The New Testament books that are specially recommended for our present situation are the Gospels of Mark and Luke, the Acts of the Apostles, and Paul's letters to the Romans and Hebrews.



May everyone stay safe and healthy!

Peace

Gil

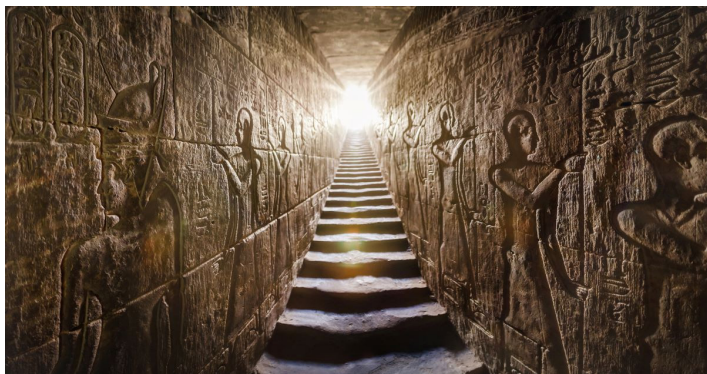
Around the Region

NEWLY PROFESSED

Mimi Cox-Owens, OFS, St. Joseph Cupertino Fraternity, Ellicott City, Md.
Louise Hotovy, OFS, St. Joseph Cupertino Fraternity, Ellicott City, Md.
Michael Hotovy, OFS, St. Joseph Cupertino Fraternity, Ellicott City, Md.
Mike King, OFS, St. Joseph Cupertino Fraternity, Ellicott City, Md.
Thom Partenope, OFS, St. Joseph Cupertino Fraternity, Ellicott City, Md.
Joanne Patton, OFS, St. Joseph Cupertino Fraternity, Ellicott City, Md.
Melissa Reed-Konigsdorffer, OFS, St. Joseph Cupertino Fraternity, Ellicott City, Md.
William Siefken, OFS, St. Joseph Cupertino Fraternity, Ellicott City, Md.
Alice Umugiraneza, OFS, St. Joseph Cupertino Fraternity, Ellicott City, Md.



St. Joseph Cupertino Fraternity newly professed: Michael Hotovy, OFS, Louise Hotovy, OFS, Alice Umugiraneza, OFS, Melissa Reed-Konigsdorffer, OFS, Joanne Patton, OFS, Mimi Cox-Owens, OFS, William Siefken, OFS, Thom Partenope, OFS, Mike King, OFS



The Stones Cry Out: The Top Biblical Archaeology Finds of the Year

<https://www.breakpoint.org/the-stones-cry-out-the-top-biblical-archaeology-finds-of-the-year/>

CONGRATULATIONS TO OUR NEWLY ELECTED

Companions of Francis and Clare Fraternity, Salem, Va.

Minister: Carol King, OFS
Vice Minister: Tom Ryan, OFS
Secretary: Karen Adams, OFS
Treasurer: Russ Beimler, OFS
Formation Director: Vicki Hubbard, OFS
Councilor: Gayle Danielsens, OFS
Councilor: Susan Ryan, OFS
Councilor: Bryan Boggs, OFS



Companions of Francis and Clare Fraternity Council: Carol King, OFS, Minister; Tom Ryan, OFS, Vice Minister; Karen Adams, OFS, Secretary; Russ Beimler, OFS, Treasurer; Vicki Hubbard, OFS, Formation Director; Gayle Danielsens, OFS, Councilor; Susan Ryan, OFS, Councilor Bryan Boggs, OFS, Councilor

LOSSES IN THE FAMILY



Carol Ann DeGeorge, OFS, April 2, 1939-April 10, 2020. Carol was a member of Holy Family Fraternity and was professed in 2002.



Jeannie McLees, OFS, June 1, 1945-February 14, 2020. Jeannie was a member of Sacred Heart Fraternity in Virginia Beach, Va., and was professed on January 9, 1988. For many years and in many ways, Jeannie was a dedicated servant leader of the Secular Franciscan Order, having served as Area Councilor, as well as participating on the regional formation team and on the National Youth Committee.

The word queue is ironic.

It's just a 'q' with a bunch of silent letters waiting in a line.

Franciscan Mission Service

Alone Together...Kind of

Matthew Fichter and Michael Broughton here. Just two guys in their 20s volunteering in Washington, D.C., during this pandemic. Actually, we've been in D.C. since August, both of us committed to spend a year volunteering with Franciscan Mission Service, a D.C.-based nonprofit. Like most people in the world, we had no idea what 2020 would have in store for us. Pre-coronavirus, we were both serving at the Father McKenna Center (FMC), a center in D.C. for men experiencing homelessness. Most days were spent running the food pantry, providing assistance to the case management program, and building relationships with the men. Now, most of our programming has come to a halt. However, that has not stopped the FMC from continuing its efforts to help the community.

Although we are not able to run our normal programming, the two of us have continued going in Monday through Friday every week to help with food distribution. Thanks to our partnerships with local food banks, grocery stores, and community members, we have been able to provide free food for anyone with D.C. identification. If only we could record people's reactions when they realize that we're giving out free food! One woman came over and was completely shocked. She kept thanking us and took pictures, promising to share what we were doing with her friends. In fact, after getting her food, she walked down the street and told the first person she saw! Another woman in her 50s has been coming to the FMC food pantry for a while and has continued coming during the pandemic to receive food. Every time she comes, she gets so excited and says "What person over 50 do you know who could do this?" and then does a cartwheel. These moments make the work we do much more meaningful.

Sometimes we find ourselves in a rut. Missing our families, friends, and old ways of living. While work is fulfilling, it has started to feel mundane, with the same things happening every day. The FMC had to stop weekly volunteers from coming in, so now we have fewer people to help, and most of our days are spent running into the pantry to get food and running back outside to give an individual their items. Many people are handling the pandemic differently, so our days can depend on the moods of those who get food from us. Some days, we get a lot of complaints at the lack of food options or even the quality of food. Other days, not many people come.

Even though the work we do has become more repetitive, people like the woman who does cartwheels remind us of why we do this. We both signed up for a year of service work with Franciscan Mission Service for those in need, not knowing that a pandemic would hit. And right now, we are living in a time when most people are in need. So we want to help more than ever. Both of us being young and healthy, with no underlying health conditions, we re-

alize that we are in a position to help with less risk. We take all the necessary precautions, like wearing PPE, practicing social distancing at work, etc. Every day we get to help those in need. When coronavirus first hit D.C., people showed a lot of appreciation for what we were doing at the FMC. But we felt a little confused—we were providing the same support as before, so why were people showing even more gratitude now? However, as time has gone on, and people's appreciation has continued, it has served as a reminder for why we are doing this.

The two of us live in a house in the Brookland neighborhood, along with other Franciscan Mission Service volunteers. Many have returned to their hometowns to live with their families, but three of us have stayed in the house. Living in a larger volunteer community with eight other people was something we had gotten used to, and we have had to make adjustments to our lifestyle now that there are only three of us. We eat dinner together every single night, and surprisingly have not repeated any recipes! Most nights we'll play games, watch a movie, or read together. Even if we're not talking, it's nice just to share space with one another. Each weekend, one person in the house gets a day where they decide what they want to do, and we all do it together! This has included cleaning, gardening, running, napping, etc. Really anything! But it gives a chance for all of us to do what we want with those we care for.

So while a lot of the world is spending time in isolation, we have been blessed to go to work and help others, and also come home to a loving community. We have heard the voices of those struggling and have received immense appreciation for some very small acts. If there's something we've learned during all of this, it is that no one should feel shame right now. The other day, we heard someone saying that they've never needed food before in their whole life. They almost seemed embarrassed about it. Everyone in the world is experiencing some type of struggle right now. A lot of people cannot control the circumstances they are in. In some ways, it's kind of comforting to know that everyone is going through this. We're all in this together, even though we're separated. Before this, there was a lot of focus put on our differences, and sometimes it seemed like there were no similarities to be found. But maybe, by sharing this similar experience, we will be able to meet others with more compassion. If everyone treated others with the same intentionality and care they are during the pandemic, the world would be a better place. Stay safe, and know that this will end.

As part of a creative writing project inspired by "The Facing Project," DC Service Corps Kate Keeley uses a first person narrative to tell the story of Matthew Fichter and Michael Broughton, fellow DC Service Corps volunteers who have continued serving at the Father McKenna Center during the pandemic.

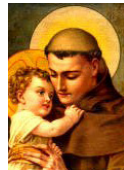

Franciscan Saints, Blesseds and Feasts

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

MAY

- 16 **St. Margaret of Cortona**, penitent, Third Order Secular (1247-February 22, 1297). Plenary Indulgence possible (renewal of engagements of the Third Order Secular) 
- 17 **St. Paschal of Baylon**, Friar, Order of Friars Minor (May 16, 1540-May 17, 1592)
- 18 **St. Felix de Cantalice**, Lay Brother, Capuchin (May 16, 1540-May 17, 1592)
- 19 **St. Crispin of Viterbo**, Lay Brother, Capuchin (November 13, 1668-May 19, 1750)
St. Marie-Bernard Butler, Foundress, Franciscan Missionary Sisters of Our Lady of Help of Sinners (May 28, 1848-May 19, 1924)
- 19 **St. Theophilus of Corte**, Priest, Order of Friars Minor (October 30, 1676-June 17, 1740)
St. Yves of Brittany, Priest, Third Order Secular, Patron of Lawyers (October 17, 1253-May 19, 1303)
- 20 **St. Bernardine of Siena**, Priest, Missionary, Order of Friars Minor (September 8, 1380-May 20, 1444)
- 21 **Bl. Franz Jägerstätter**, Third Order Secular, Martyr (May 20, 1907-August 9, 1943) 
- 22 **Bl. John Forest**, Priest, Friars Minor of the Regular Observance (1471-May 22, 1538)
Bl. John of Prado, Priest, Martyr, Barefooted Franciscans of the Strict Observance (c. 1563-May 24, 1636)
- 24 **Dedication of the Basilica in Assisi**, 1253
- 26 **St. Mariane of Jesus Parades**, Third Order Secular, Hermit (October 31, 1618-May 26, 1645)
- 27 **Bl. Gerard of Lunel**, Confessor, Third Order Secular (1275-1298)
- 30 **King Saint Fernando III**, King of Spain, Third Order Secular (1199/1201-May 30, 1252)
St. Joan of Arc, Secular Franciscan, "Maid of Orleans" and martyr of France (c. 1412-May 30, 1431) 
- 31 **St. Camilla Battista of Varano**, Princess, Poor Clare Abbess (April 9, 1458-May 31, 1524)

JUNE

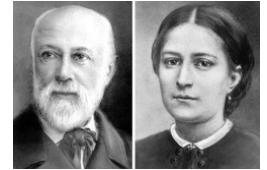
- 1 **Bl. John Pelingotto**, Confessor, Third Order Secular (1240-June 1, 1304)
- 2 **St. Felix of Nicosia**, Friar, Order of Friars Minor Capuchin (November 5, 1715-May 31, 1787)
- 3 **Bl. Andrew of Spello**, Priest, Order of Friars Minor (November 30, 1194-June 3, 1254)
- 5 **Bl. Pacific of Cerano**, Priest, First Order Franciscans (1424-June 4, 1482)
- 7 **Bl. Humiliana Cerchi**, Third Order Secular (1219-May 19, 1246)
- 8 **Bl. Nicholas of Gèsturi**, Lay Brother, Order of Friars Minor Capuchin (August 4, 1882-June 8, 1958)
- 12 **Bl. Lucrezia Elena Cevoli**, Abbess, Capuchin Poor Clares November 11, 1685-June 12, 1767)
Bl. Yolanda of Poland, Poor Clare Nun (1235-June 11, 1298)
108 Polish Martyrs: Bl. Antoninus Bajewski, priest, and companions, martyrs (Pius Bartosik, Innocent Guz, Achille Puchala, Herman Stepien, priests; Timothy Troianowski, Boniface Zukowski, religious), 1 Ord.
- 13 **St. Anthony of Padua**, Priest, Doctor of the Church, Order of Friars Minor (August 15, 1195-June 13, 1231) Plenary Indulgence for cordbearers 
- 14 **Bl. Lawrence of Villamagna**, Priest, Third Order Regular (May 15, 1476-June 6, 1535)
- 16 **Bl. Anizet Koplin and Companions**, Priest and Martyrs of Nazi Persecution Bl. Henry Krystofik, Bl. Florian Stepniak, Bl. Fidelis Chojnaci, Blessed Symforian Duck, OFM Capuchin (1941-1942)
Bl. Marie-Therese Scherer, Foundress, Third Order Regular (October 31, 1825-June 16, 1888)
- 17 **St. Albert Chmielowski**, Third Order Secular, Founder, Brothers of the Third Order of Saint Francis, Servants to the Poor, Painter (August 20, 1845-December 25, 1916)
Bl. Peter Gambacorti, Confessor, Third Order Secular (1355-1435)
- 18 **Bl. Guy of Cortona**, Priest, Order of Friars Minor (d. May 12, 1250)
- 19 **Bl. Margaretha Flesch**, Foundress Franciscan Sisters of the Blessed Virgin Mary of the Angels (February 24, 1826-March 25, 1906) 

- 20 **Bl. Micheline de Pesaro**, Third Order Secular (1300-1356)
Bls. Patrick O'Healy, Conrad O'Rourke, Conor O'Devany, and John Hearney, Friars Minor, Irish Martyrs
- 22 **St. Thomas More**, Martyr, Third Order Secular, Martyr of England (February 7, 1478-July 6, 1535)
- 23 **St. Joseph Cafasso**, Priest, Third Order Secular (January 15, 1811-June 23, 1860)
- 24 Nativity of St. John the Baptist
- 25 **Bl. Bienvenute de Gubbio**, Lay Brother, Order of Friars Minor (d. June 27, 1232)
Bl. Jutta of Thuringia, Third Order Secular, d. 1264
- 26 **Bl. Andrew Hyacinth Longhin**, Bishop, Order of Friars Minor Capuchin (November 22, 1863-June 26, 1936)
Bl. Frederick Jassoone, Priest, Order of Friars Minor (November 19, 1838-August 4, 1916)
- 27 **St. Marguerite Bays**, Third Order Secular (September 8, 1815-June 27, 1879)
- 28 **St. Vincenta Gerosa**, Third Order Secular before founding another order (October 29, 1784-June 29, 1847)
- 30 **Bl. Raymond Lull**, Martyr, Third Order Secular (c. 1232-c. 1315)



JULY

- 1 Feast of the Precious Blood of Our Lord Jesus Christ
Bl. Ignace Falzon, Confessor, Third Order Secular (July 1, 1813-July 1, 1865)
Blesseds Marcello Maruzzo, Friar OFM (23 July 1929 – 1 July 1981) and **Luis Navarro**, OFS (21 June 1950 – 1 July 1981), martyrs of Guatemala
St. Junipero Serra, Priest, Alcantarine Friars Minor (November 24, 1713-August 28, 1784)
- 3 **Bl. Marie Anne Fontcuberta**, Foundress, Third Order Regular (January 13, 1827-July 3, 1886)
- 4 **St. Elizabeth of Portugal**, Queen, Third Order Secular (1271-July 4, 1336)
Bl. Modestino of Jesus and Mary Priest, OFM of the Alcantarines (September 9, 1802-July 4, 1954)
- 7 **Bl. Oddino Barrotti**, Priest, Third Order Secular (1324-1400)
- 8 **St. Gregory Grassi**, Hermine Grivot and Companions, First Order and Third Order religious and Secular Franciscans, martyrs of China (d. 1900)
- 9 **St. Nicholas Pick**, priest, and companions, Martyrs of Holland, First and Third Order, d. 1572
- St. Veronica Giuliani**, Poor Clares Capuchin (December 27, 1660-July 9, 1727)
11 Martyrs of Damascus, Eight Franciscan Friars and Three Maronite Laymen (July 9, 1860)
Bl. Maria of Jesus Crucified Petković, Foundress, Third Order Regular (December 10, 1892-July 9, 1966)
- 12 **Sts. John Jones and John Wall**, First Order, Martyrs of England (c. 1530-1598; 1620-1679)
Sts. Louis and Zelig Martin, Third Order Secular, First spouses canonized together (parents of St. Therese of Lisieux)
- 13 **Bl. Angeline of Marisciano**, Foundress, Third Order Regular (1357-July 14, 1435)
- 14 **St. Francis Solano**, Priest, Order of Friars Minor, Missionary (March 10, 1549-July 14, 1610)
- 15 **St. Bonaventure of Bagnoregio**, Cardinal, Minister General Order Friars Minor, Doctor of the Church (1221-July 15, 1274)
Bl. Bernard of Baden, Third Order Secular (c. 1428-July 15, 1458)
- 16 **Canonization of St. Francis**, Canonized 16 July 1228 by Pope Gregory IX
St. Marie-Madeleine Postel, Foundress, Third Order Regular (November 28, 1756-July 16, 1846)
- 18 **St. Simon of Lipnica**, Priest, Order of Friars Minor (c. 1435-July 18, 1482)
St. Camillus de Lellis, Capuchin Novitiate before founding Ministers to the Sick (May 25, 1550-July 14, 1614)
- 19 **Bl. Herman Stepien**, First Order Conventual, Polish Martyr (October 21, 1910-July 19, 1943)
Bl. Peter of Cresci, Priest, Third Order Secular (d. July 19, 1323)
- 21 **St. Lawrence of Brindisi**, Priest, Order of Friars Minor Capuchin, Doctor of the Church (July 22, 1559-July 22, 1619)
- 23 **St. Cunegunda of Poland**, Abbess, Poor Clare Sisters (March 5, 1224-July 24, 1292)
- 24 **Bl. Louise of Savoy**, Poor Clare Nun (December 28, 1461-July 25, 1503)
Bl. Antoine Lucci, Bishop, OFM Conventual (August 2, 1682-July 25, 1752)
- 26 **St. Barthelemea Capitanio**, Third Order Secular before founding another order (January 13, 1808-July 26, 1833)



- 27 **Bl. Archangelo of Calatafimi**, Religious, Friars Minor of the Observance (d. 1460)
Bl. Mary Magdalene of Martinengo, Capuchin Poor Clare nun (October 5, 1687-July 27, 1737)
- 28 **St. Alphonsa of the Immaculate Conception**, Franciscan Clarist Congregation (August 19, 1910-July 28, 1946)
Bl. Mary Teresa Kowalska, Capuchin Poor Clares, martyr (d. 1941)
- 30 **Bl. Bertrand de la Tour**, Cardinal, Order of Friars Minor (c. 1262-1332)
Bl. Solanus Casey, Priest, OFM Capuchin (November 25, 1870-July 31, 1957)

AUGUST

- 2 **Feast of St. Mary of the Angels of the Portiuncula** Plenary indulgence available
- 4 **Bl. Frederic Janssoone**, Priest, Order of Friars Minor (November 19, 1838-August 4, 1916)
St. John Vianney, Priest, Third Order Secular (May 8, 1786-August 4, 1859)
- 6 **Bl. Marie-Francoise de Jesus**, Founder, Capuchin Sisters of Mother Rubatto (February 14, 1844-August 6, 1904)
- 7 **Bls. Agathangelus and Cassian**, Priests, OFM Capuchin, martyrs (d. 1638)
- 8 **Holy Father Dominic**, Founder of the Order of Preachers and Cordbearer (August 8, 1170-August 6, 1221)
- 9 **Bl. John of La Verna**, Religious, Order of Friars Minor (1250-August 9, 1322)
- 11 **St. Clare of Assisi**, Founder, Order of Poor Ladies (Poor Clares) (July 16, 1194-August 11, 1253)
- 13 **Bl. Marco of Aviano**, Priest, Order of Friars Minor Capuchin (November 17, 1631-August 13, 1699)
- 14 **St. Maximilian Kolbe**, Priest, OFM Conventual, martyr (January 8, 1894-August 14, 1941)
- 16 **Bl. Francis Chici of Pesaro**, Third Order Secular, hermit (d. 1350)
- 17 **St. Roch of Montpellier**, Confessor, Third Order Secular (c. 1295-August 16, 1327)



Characteristics of Prayer for a Franciscan

1. **Awareness**- being with God at all times
2. **Praise and Thanksgiving**- gratitude
3. **Listening**- message of God in everything and everyone
4. **Openness**- standing before God with open hands
5. **Confidence**- God will continue to take care of us
6. **Perseverance**- in good times and bad

• Fully Mature with the Fullness of Christ P. 10-5

Prayer for Enlightenment

Almighty, eternal, just and merciful God, grant us in our misery, the grace to do for you alone what we know you want us to do, and always to desire what pleases you.

Thus, inwardly cleansed, interiorly enlightened, and inflamed by the fire of the Ho-ly Spirit, may we be able to

follow in the footprints of Your beloved Son, our Lord Jesus Christ.

And, by Your grace alone, may we make our way to You, most High, who live and rule in perfect Trinity and simple Unity, and are glorified God all- powerful forever and ever- AMEN

from "A Letter to the Entire Order"

Francis and Clare: The Complete Works. Prayer for Enlightenment

Almighty, eternal, just and merciful God, grant us in our misery, the grace to do for you alone what we know you want us to do, and always to desire what pleases you.

Thus, inwardly cleansed, interiorly enlightened, and inflamed by the fire of the Ho-ly Spirit, may we be able to

follow in the footprints of Your beloved Son, our Lord Jesus Christ.

And, by Your grace alone, may we make our way to You, most High, who live and rule in perfect Trinity and simple Unity, and are glorified God all- powerful forever and ever- AMEN

from "A Letter to the Entire Order"

Francis and Clare: The Complete Works.

from "The Angelus," May 17, 2020
 St. Mary of the Angels Fraternity