

# 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 24 Issue 2

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

November 2020

## Nominations for Regional Council

**O**n April 24, 2021, the St. Margaret of Cortona Region will elect new officers. We need each fraternity to submit nominees for the offices of Minister, Vice-minister, Secretary, Treasurer, Formation Director, Area Councilor MD/PA, Area Councilor Metro D.C., Area Councilor VA/WVA and Area Councilor MD/DE. When submitting a name, give the fraternity name and the office for which the person has agreed to run. Those nominated for office must consent to the nomination. Those nominated will be asked to submit a short biography, which is to include SFO experience, as well as other pertinent experience.

### From the General Constitutions of the Secular Franciscan Order:

#### THE OFFICES IN THE FRATERNITY

##### Article 51

1. While firmly upholding the co-responsibility of the council to animate and guide the fraternity, the minister, as the primary person responsible for the fraternity, is expected to make sure that the directions and the decisions of the council are put into practice and will keep the council informed about what he or she is doing.
2. The minister also has the following duties:
  - a. to call, to preside at, and to direct the meetings of the fraternity and council; to convoke every three years the elective chapter of the fraternity, having heard the council on the formalities of the convocation;
  - b. to prepare the annual report to be sent to the council of the higher level after it has been approved by the council of the fraternity;
  - c. to represent the fraternity in all its relations with ecclesiastical and civil authorities. When the fraternity acquires a juridical personality in the civil order, the minister becomes, when possible, its legal representative;
  - d. to request, with the consent of the council, the pastoral and fraternal visits, at least once every three years.

(See "Nominations" on page 7)

## 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):

Michael Huether, OFS

#### Regional Councilor (VA):

Peter Fargo, OFS

#### Regional Councilor (MD/DE):

Barbara Countryman, OFS

#### Regional Councilor (DC/Metro):

Bob Longo, OFS

#### Regional Spiritual Assistants:

Br. Michael Meza, OFM Cap

Fr. Charley Miller, OFM

Anne Mulqueen, OFS  
(OFM Conv delegated)

Fr. Kevin Queally, TOR

#### Regional Youth and Young Adult Commission Co-Chair:

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

Bob Longo, OFS

#### Regional Newsletter Editor:

Mary Lou Coffman, OFS

<http://saintmargaretofcortona.org/>

### In This Issue. . .

Regional Minister's Message .....	2
Becoming One .....	3
Franciscan Mission Service.....	4
Ecotip.....	7
Congratulations to Our Newest Fraternity .....	7
Regional Council Nominations Form.....	8
Some Parting Thoughts .....	9
Early Franciscan documents and sources .....	9
Around the Region .....	10
Franciscan Saints and Blesseds.....	12



## Regional Minister's Message



### APOSTOLATES

Dear Sisters and Brothers in Francis and Clare,

We often take our family, friends, and work for granted. We consider our fraternity our Franciscan family, as we often call each other sisters and brothers.

In our home family life, we work, and in our Franciscan family we also work; we call this work apostolates.

What is the purpose of an apostolate in a fraternity? Simple, an apostolate is a ministry, a mission, a service to and for the Church to bring others to know Christ and his love for all of us. An apostolate can be an instrument used to evangelize, to meet a need, to be of service to one another.

An apostolate can be in the form of corporal works of mercy such as feeding the hungry, giving drink to the thirsty, sheltering the homeless, visiting the sick, visiting prisoners, burying the dead, and giving alms to the poor.

We can also add to cloth the naked and provide assistance when and wherever needed. Provide funding for rent, to keep electricity turned on, to provide transportation to and from appointments, and the list goes on and on. An apostolate energizes a fraternity. It gives the members the opportunity to work together and to share their talents, not only with other fraternity members but also with those they are serving.

An apostolate gives life and sustains the growth needed for a fraternity to exist. Our Church has gifted us with many, many opportunities to be disciples of Christ by providing for those in need or volunteering at soup kitchens, as Eucharistic Ministers for the homebound, visiting the sick in hospitals, and working in prison ministry.

Our SFO General Constitutions tells us:

. . .

#### Article 50:

1. It is the duty of the council of the local fraternity:
  - to make concrete and courageous choices, appropriate for the situation of the fraternity, from among the numerous activities possible in the field of the apostolate.
2. Shows respect for every member of the fraternity.



#### Article 100:

1. The vocation to "rebuild" the Church ought to induce the brothers and sisters sincerely to love and to live the union with the local Church in which they develop their own vocation and realize their apostolic commitment, aware that in the diocese the Church of Christ is truly functioning.
2. The Secular Franciscans should fulfil with dedication the duties with which they are occupied in their relations to the local Church. They should lend their help to activities of the apostolate as well as to the social activities existing in the diocese. In the spirit of service, they should make themselves present, as the fraternity of the SFO, within the life of the diocese. They should be ready to collaborate with other ecclesial groups and to participate in pastoral councils.

#### Article 102†

1. The fraternities established in a parish church should seek to co-operate in the animation of the parochial community, in the liturgy and in fraternal relations. They should integrate themselves into the pastoral apostolate as a whole, with preference for those activities more congenial to the Secular Franciscan tradition and spirituality.

. . .

Our fraternity apostolates and our individual apostolates can bring hope to those who feel there is no hope. To respect the dignity of all by our words and actions will encourage us and others to grow spiritually. The offering of service will allow us to shine and be the light of Christ to others by our love for one another. This is what is meant by ongoing conversion, a conversion of the heart. As members of the Franciscan family, serving others, whether in fraternity or outside fraternity, is to live the Gospel life.

Your Franciscan brother in Christ,

*Bob Longo, OFS*

St. Margaret of Cortona Regional Minister  
<http://saintmargaretofcortona.org/>

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

## ***Becoming One: Emerging Trends in the Ecumenical Movement***

“That they all may be one” (John 17:21)

*This is a modified version of an article that recently appeared in the summer 2020 newsletter of the National Ecumenical/Interfaith Committee, which can be found online at <https://www.ofsusaecumenicalinterfaith.org>. The article in its original text was first published in the magazine, America, The National Catholic Weekly, September 9-16, 2013, issue. The original author is Denis J. Madden (written on August 28, 2013).*

Where has the Holy Spirit been leading all of us these past few decades in the ecumenical movement? There is a new era in this movement that will encompass the momentous advances of five decades of dialogue and will also bring us closer to that ultimate full communion with our other Christian brothers and sisters. This has been our goal in response to Jesus's words, “That they all may be one” (John 17:21). Within these emerging trends, we must be aware that we are subject to unexpected interventions of the Holy Spirit. We are returning to the early history of the ecumenical movement and placing more emphasis on its mission and the on-going contributions of the laity.

Our mission to share the teachings of Jesus Christ with the world is becoming more prominent with the new evangelization and in ecumenical gatherings. The church is now not only reaching out to those who have not yet heard of Christ, but also welcoming those who were once a part of us and have made the effort to join us again.

In his address to the assembly of the Pontifical Council for Promoting Christian Unity in November 2012, Pope Benedict XVI stated: “As is known, the Council Fathers (of Vatican II) intended to stress the very close link that exists between the task of evangelization and overcoming the existing divisions among Christians.” Benedict pointed out that Jesus prayed for the good of humanity, His most important purpose, by praying for the unity of His disciples. As Benedict saw it, spiritual poverty among people is a great challenge for Christians. Bringing the message of Christ in a convincing way will fill this spiritual vacuum and bring inner peace.

### **RECONCILIATION AND MORALITY**

At the pontifical council, Pope Benedict called Christians to be more effective witnesses through self-examination and repentance. He stated that ecumenism and the new evangelization “both require the dynamism of conversion understood as a sincere desire to follow Christ and to adhere fully to the Father's will.” Needing to go deeper spiritually, visible unity will call for a true and lasting reconciliation among Christian communities.

There has been much progress in reconciliation. The North American Orthodox-Catholic Theological Consultation is one example. First convened in 1965 and collaborating on at least 25 shared statements, the dialogue among partners has agreed on certain steps to be taken to prepare for full communion between the Orthodox and Catholic Churches. “Steps Towards a Reunited Church” is one of their most recent statements.



Ecumenical dialogues often begin with discussions of issues on which the partners agree. They then move on to issues where their understandings are complementary, and finally to issues where they differ. The agreed-upon and complementary issues, discussed first shed some light on the reasons behind the differing issues. One differing issue is that of sexual morality. The recent Anglican-Roman Catholic dialogue has worked to identify points of agreement and difference in our understanding of issues of personal morality. Such efforts can lead to mutual affirmation. Ecumenical dialogues are now addressing more highly emotional issues.

### **DEACON AND LAY INVOLVEMENT**

The Catholic Association of Diocesan Ecumenical and Interreligious Officers (CADEIO) was established in 1971 to help ecumenical leaders network and exchange ideas. The religious orders, such as the Paulists, the Franciscan Sisters, and the Friars of the Atonement, have provided educated ecumenical leaders for decades. All the special charisms of these clergy and religious play an indispensable role in ecumenical relationships, but this is diminishing as their numbers diminish. The laity's role, as a result, is increasing. The Focolare movement, for instance, brings Christians of many churches together. This movement's spirituality of unity, and the “dialogue of life” it promotes, foster the ecumenical formation of its members. Today, we are seeing these gifts of the Spirit being given to permanent deacons and the laity more significantly than ever as part of the divine plan. Lay women and men continue to serve on diocesan ecumenical commissions and parish ecumenical committees. To have lay people educated in the basics of ecumenism is very much in keeping with church teaching. Vatican II in its “Decree On Ecumenism” (1964) exhorts “all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism.”

### **NEW FORMS OF FORMATION**

Formation is essential in ecumenism, and this learning has many dimensions. One should at least be familiar with Vatican II's *Decree on Ecumenism*, as well as the *Directory for the Application of Prin-*

(See “Interfaith” on page 6)



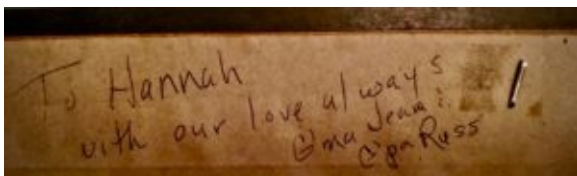
## ***A Time for Everything***

*Editor's note: Overseas Lay Missioner Hannah Hagarty reflects on her time of mission serving in Jamaica as well her time back at home, recognizing the beauty of Ecclesiastes within her life throughout this period of many transitions.*

I just returned to Jamaica on September 20th from being home in the states for a six-week stay. During my mandatory 14 days of complete isolation in Jamaica, I planned to discern, journal, write up lesson plans for school, and write my blog. Instead, I talked on the phone A LOT, watched Netflix and Disney+, scrolled through Twitter, Instagram, Pinterest, Facebook, and Snapchat. One day, about halfway through my quarantine, I found myself mindlessly staring at my phone screen. In another attempt to productively procrastinate, I looked up the readings for daily mass. The reading was Ecclesiastes 3:1-15. I had a sudden flashback and then started to cry, and laugh, and cry some more. Here's the back story:



When I was a little girl, I spent a weekend with my maternal grandparents. One morning, while eating breakfast with Grandma Jean and Grandpa Russ, I stared at a picture on the wall. It was the Ecclesiastes passage in a tall black frame, and I was drawn to it. I told Grandma and Grandpa I loved it. Without saying a word, Grandma got up, got a pen out of the drawer, took the frame off the wall, wrote something on the back, and put the frame back on the wall.



She sat down and continued to eat. I asked, "Grandma! What did you write?!" She said, "I wrote your name on the back, so when we die, this will be yours." That freaked me out. For the first time, I conceptualized that someday they would die.

I had forgotten about that weekend until years later. I was helping clean out their home after my grandpa had died and my grandma moved into a care facility. I tenderly took down the picture and asked my mom to keep it for me until I establish a place of my own.

Just last week, I was leaving my mother's house at the end of my stay in the States. I was teary, torn, and in a mood. My bag caught on the door latch as I was leaving. I turned to unhook it, looked up, and saw the Ecclesiastes passage hanging in Mom's entryway. I stopped, smiled, and snapped a picture of it, thanking my grandparents for the calm that came over me. There is a time for everything, even a time to be sad and stressed.

*"A time to love and a time to hate..."*

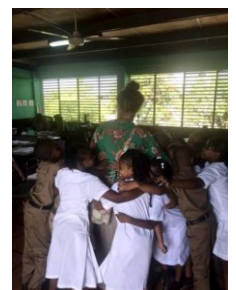
It is clear why a time to love is fitting as a Franciscan missionary. When anyone asks me what my missionary job description is, my answer is to make everyone that I encounter feel important, dignified, listened to, and most importantly, loved. My job is to love. I love the food, the rum, the coffee, the rich culture, the music, the art, the Patois language, the tropical heat, and the Caribbean sea. Most of all, I love the people.

I've met Jamaicans from all walks of life, from ambassadors and other government figures to children with physical disabilities who have been abandoned and are living in group homes, and everyone in between. I am in my element when I am listening to one of my friends tell me about their week while eating at the soup kitchen. Or when I am in my kindergarten classroom holding my students' little hands, teaching them how to write, and listening to them talk for eight minutes about their shirt. Or working on limb mobility with the children who have physical disabilities, who laugh and light up with glee, amusement, and relief that their muscles are being moved. Or late at night sitting in the community room on the third floor of this convent playing Bananagrams and listening to stories and conversations with the Sisters. All of these things are done in love.

Love would not exist without hate. I am not perfect. I can feel sad, disappointed, angry, frustrated, and sometimes hateful. I hate having to discern whether or not to continue my mission in Jamaica. I hate the way HIV is stigmatized, leaving the Mustard Seed boys abandoned. I hate the injustices and violence that lead to men experiencing homelessness being killed during gang initiations. I hate the feeling I get when the children cry when I put them back in their cribs after holding them to give a bottle. I hate that not every child has access to a reliable food source or computers now that schools have gone virtual during COVID. I hate the uncertainty faced by the nuns as vocations to the sisterhood have dramatically decreased. All of these things—these hateful feelings—come because I deeply love those involved. So even though there is a time for hate, for me, it is only possible because there is so much love present.

*"A time to embrace, and a time to be far from embraces..."*

During the global pandemic, we are far from embraces (except for those in one's specific COVID bubble). For some people, it is a relief. For others, it is exceptionally challenging. I happen to fall into the latter category. I am energized by hugs, high fives, fist bumps, or the Jamaican thumb swipe greetings from students, Sisters, Missionary of the Poor brothers, caregivers at the group homes, bus drivers, market vendors, and many others here in Jamaica.



My heart is aching for those to whom and with whom I can't minister right now. Those who don't have a small COVID

("FMS" from page 4)

bubble. Those who don't have loving, attentive families to hug and kiss them good night. This is a time when we are all called to refrain from physical embracing. I am challenged to find ways to continue embracing those who I accompany within the context of social distancing. Sending virtual hugs, having my kids give themselves hugs and high fives through Zoom, sharing secret "foot shakes," dancing in place, bowing greetings, and smiling with my eyes when my mouth is covered by a mask. I am so looking forward to the day when I, Auntie 'Anna, can hug up my kiddos.

*"A time to be silent, and a time to speak..."*

The end of this year brings the end of my initial two-year commitment to Franciscan Mission Service. I am faced with a decision that has several parts; do I stay, or do I go? Do I wait out COVID, or has this time of service come to an end? Am I entering into a time for something new? Is it time for me to get a Master's or Doctorate? Is it time to get a job? Do I stay in Jamaica without FMS or do I start my life in the States? This time of discernment requires both silence and speaking.

I speak with my spiritual director, my boss, my parents, my sisters, my cousin, my friends, the Sisters, a few priests, and my co-missioners. I try to process my thoughts and examine my choices.

Then I am silent. I listen deeply to the guiding questions, thoughts, and advice of those I love as they reflect back to me what they hear in my voice, where they hear my passion. Finally, I have to be silent to hear the Spirit inside of me. No one knows me better than I know myself. I need to listen to her; I need to listen to the Holy Spirit. That's the hardest thing for me to listen to.

*"A time to weep and a time to laugh..."*

I am in a peculiar time where I am experiencing both weeping and laughing simultaneously. When I am away from Jamaica, I am weeping for it, but my life in the USA brings laughter with my family and friends. When I am in Jamaica, I weep for my family members and old friends, but I am laughing alongside my new friends, the Sisters, my students, and all those who are in my life here. How beautiful. I am so loved in both places. I cannot imagine my life without living in each place. I'm so grateful, but I'm also so, so weepy.

I find it hard to think about leaving the Sisters without weeping. These women are strong, faithful, trusting, loving, caring, and all-around wonderful. My time in Jamaica would be incomplete without them. I have gained so much from living here in their company. They have welcomed me in and loved me like family. How can I possibly leave such a beautiful thing behind?

I weep when I think about leaving my students at Alvernia Preparatory School, my Mustard Seed boys, or my Mis-

sionary of the Poor family. I have spent the last year and a half of my life completely invested and immersed in their lives. They are my family too. The last time I saw my students in March, I thought I'd see them after the weekend. It's been six months now, and the schools still are not open. The group homes closed suddenly because all the residents are immunocompromised. This pandemic left me pulled away from these groups with no closure.



When I think those thoughts, that is the time for weeping. The time for laughing is every other time. When I am present with the Sisters, we are always laughing and having rich, engaging conversation. They tell me stories of their lives as young women in the convent, and I have a belly ache and my cheeks are tired when the stories are finished. I laugh all day interacting with grade school children. It is such a joy to watch these new little human beings trying to figure out this life, guiding them gently when necessary.

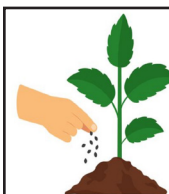
*"I recognized that there is nothing better than to rejoice and to do well during life. Moreover, that all can eat and drink and enjoy the good of all their toil—this is a gift of God"*

There is indeed a time for everything under the sun. There is a time to be sad and stressed about leaving my parents, and a time to be excited to be going home to Jamaica. A time to have wonderful memories of my grandparents, and a time to mourn their deaths. A time to love the Jamaican people, and a time to hate societal injustices. A time for socially distant signs of affection, and a time for tight, loving squeezes. A time for listening to the Holy Spirit and a time for talking to those I love. A time to weep from overwhelming decisions and emotions, and a time to laugh with my kindergarteners at a snot joke.

The only thing I can do is to do my best and love those around me. It will become apparent what it is time for after discerning and trusting in myself and the Holy Spirit. Somehow, everything else will fall into place.

As I am wrapping up these thoughts, I can smell the Jamaican jerk pork and rice and peas cooking and am excited to join in dinner and fellowship downstairs with the sisters, my family, homes, bus drivers, market vendors, and many others here in Jamaica.

For more information about Franciscan Mission Service go to <https://franciscanmissionservice.org/>.



**Reduce you waste,** don't throw away your used coffee grounds! Used coffee grounds make a great fertilizer for your indoor and outdoor plants.



("Interfaith" from page 3)

*cipling and Norms on Ecumenism*, revised and published in 1993. Knowing Pope John Paul II's encyclical *Ut Unum Sint*, as well as the statements of Pope Benedict and Pope Francis on the subject is also helpful.

The U.S. Bishops Committee for Ecumenical and Interreligious Affairs has new and traditional models for forming local leaders. They can be all found on the U.S. Bishops website at <https://www.usccb.org/committees/ecumenical-interreligious-affairs>. The programs are integrated for priests, religious, deacons, and the laity. Lay formation is intended for ecumenical council members, those who work in social justice ministries, and couples in ecumenical marriages.

Special publications continue to advance ecumenical education. *Harvesting the Fruits: Basic Aspects of Christian Faith in Ecumenical Dialogue* (Continuum, 2009) by Cardinal Walter Kasper, former president of the Pontifical Council for Promoting Christian Unity, compiles the results of nearly 50 years of dialogue among the Anglican, Lutheran, Methodist, and Reformed Churches. It contains coverage on understanding the church through agreed, open, and differing issues. Cardinal Kurt Koch, Cardinal Kasper's successor on the pontifical council, put out a declaration that serves as a summary of the achievements of bilateral dialogues between the Catholic Church and a partner community. This declaration also calls for further discussion on some other issues. Other protestant communities have also taken up Cardinal Koch's call.

In earlier decades, only dedicated scholars devoted the time to study the ecumenical resources on our bookshelves. But more recent times are now seeing common efforts to heal the wounds of past disagreements because of much wider and varied readership of these same resources.

### A CONTINUATION OF THE EFFORT

Existing agreements will provide a basis for continuing theological dialogue with our Orthodox, Protestant, and Anglican partnering friends. One result here is the "Agreed Statement on Baptism," approved a few years ago by the U.S.C.C.B. and four reformed churches: the Presbyterian Church (U.S.A.), The Reformed Church in America, the United Church of Christ, and the Christian Reformed Church. Another example is the "Joint Declaration on the Doctrine of Justification," approved by the Lutheran World Federation and the Vatican in 1999. The World Methodist Council also joined in 2006. This declaration states: "Together we confess: by grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit who renews our hearts while equipping and calling us to good works." They have an agreement on the core theological issue of the Reformation: a "differentiated consensus." However, there are many related issues of disagreement. Theologians of all the churches will spend decades, or perhaps centuries, in debating these.

The ecumenical movement will continue to be a spiritual renewal. There will be more mutual discernment of God's will for all of us. There will continue to be the need for deeply concentrated prayer. This, more than ever, is a time for listening attentively to both the Holy Spirit and to other Christians. Jesus humbled Himself. We must do the same to learn from each other. This, ultimately, will be the best way the ecumenical movement will prosper.

To my Franciscan brothers and sisters: Have a blessed and happy Thanksgiving, a joyous and Merry Christmas, and a spiritually prosperous New Year!

Mike Huether  
Regional Vice Minister and  
Ecumenical/Interfaith Chairman



*The St. Margaret of Cortona  
Regional Council  
Wishes You  
and All You Hold Dear  
a Blessed Christmas and a  
Spirit-Filled New Year*

- e. to put into effect those acts which the Constitutions refer to his or her competence.

#### Article 522

1. The vice-minister has the following duties:
  - a. to collaborate in a fraternal spirit and to support the minister in carrying out his or her specific duties;
  - b. to exercise the functions entrusted by the council and/or by the assembly or chapter;
  - c. to take the place of the minister in both duties and responsibilities in case of absence or temporary impediment;
  - d. to assume the functions of the minister when the office remains vacant.
2. The secretary has the following duties:
  - a. to compile the official acts of the fraternity and of the council and to assure that they are sent to their respective proper recipients;
  - b. to see to the updating and preservation of the records and the registers, noting admissions, professions, deaths, withdrawals, and transfers from the fraternity ;
  - c. to provide for the communication of the more important facts to the various levels and, if appropriate, to provide for their dissemination through the mass media.
- c. to provide for the communication of the more important facts to the various levels and, if appropriate, to provide

for their dissemination through the mass media.

3. The master of formation has the following duties:
  - a. to co-ordinate, with the help of the other members of the council, the formative activities of the fraternity;
  - b. to instruct and enliven the inquirers during the time of initiation, the candidates during the period of initiation formation, and the newly professed;
  - c. to inform the council of the fraternity prior to profession, concerning the suitability of the candidate for a commitment to live according to the Rule.
4. The treasurer, or bursar, has the following duties:
  - a. to guard diligently the contributions received, recording each receipt in the appropriate register, with the date on which it was given, the name of the contributor, or the one from whom it was collected;
  - b. to record in the same register the items of expense, specifying the date and the purpose, in conformity with the directions of the fraternity council;
  - c. to render an account of his or her administration to the assembly and to the council of the fraternity according to the norms of the national statutes.

Additionally, the council has four regional area council members, representing the minister at fraternal visitations and local elections. The four areas are: the Virginia area, the Maryland/Pennsylvania area, the Maryland/Delaware area, and the metro D.C .area.

### ***Congratulations to Our Newest Fraternity***

**SAN DAMIAN FRATERNITY, GAITHERSBURG, MD., CANONICALLY ESTABLISHED  
OCTOBER 17, 2020.**



*Back Row: Miguel Tirado OFS, Br Edgar Pereira OFM Cap, Denis Castillo OFS, Fr Diogo Escudero OFM Cap., Lorenzo Velasquez OFS, Fr Tom Betz OFM Cap., Sara Gonzalez OFS, Zoila Gavelan OFS*

*Front Row: Maria Guerra OFS, Guillermo Palacios OFS, Angel Hernandez OFS, Brenda Flores OFS, Jorge Ramos OFS, Milton Hernandez OFS, Victoria Hernandez OFS, Carmen Galves OFS, Rosa Guifarro OFS, Patricia Ramos OFS*

*Seated: Santos Paniagua OFS, Gloribel Paniagua OFS*

*San Damian Fraternity Council: Santos Paniagua, OFS, Minister: Ángel Hernández, OFS, Vice Minister: Brenda Flores, OFS, Secretary: Jorge Ramos, OFS, Treasurer: Denis Castillo, OFS, Formation Director: Sara González, OFS, Councilor at Large*





ST. MARGARET OF CORTONA REGION  
CHAPTER OF ELECTIONS  
SATURDAY, APRIL 24, 2021

I would like to serve as:  
Select:

- |   |  |
|---|--|
| <input type="checkbox"/> Minister           | <input type="checkbox"/> Area Councilor Metro DC |
| <input type="checkbox"/> Vice Minister      | <input type="checkbox"/> Area Councilor VA       |
| <input type="checkbox"/> Secretary          | <input type="checkbox"/> Area Councilor MD/DE    |
| <input type="checkbox"/> Treasurer          | <input type="checkbox"/> Area Councilor PA/MD    |
| <input type="checkbox"/> Formation Director |  |

Candidates must have been professed for at least three years.

Year professed: \_\_\_\_\_

How I serve my fraternity/the region:

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Why I feel called to serve the region:

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Signature: \_\_\_\_\_

Return to: Gary Burton ([gshadow002@msn.com](mailto:gshadow002@msn.com))  
Mary Lou Coffman ([marylousfo@gmail.com](mailto:marylousfo@gmail.com))  
Bob Eves ([evesrc@verizon.net](mailto:evesrc@verizon.net))  
Margie Petrizza ([margie.petrizza@gmail.com](mailto:margie.petrizza@gmail.com))

DUE NO LATER THAN SATURDAY, APRIL 10, 2021



## Some Parting Thoughts

After a period of prayer and discernment, I feel it is the right time to make this decision. As I step away from my role in the Secular Franciscan Young Adult Ministry and outreach, I want to thank Mike Huether, who supported me from the beginning, all the Regional Ministers and others members of the Secular Franciscans for their help. I leave you with a few reflections. Some were written nearly a year ago, and what has transpired in that year would have seemed inconceivable to anyone. Who could have imagined Pope Francis standing alone in the rain and addressing the world from Vatican City at the beginning of this major pandemic and proclaiming the Gospel of the storm at sea and asking all of us “Where is your faith?” So, let us reinvigorate our faith and begin to recover and move forward.

What is the current situation? Even before the pandemic started, indicators pointed towards a mass exodus in most mainline Christian churches, a loss of belief in religions and a tendency towards individual spirituality. By the many necessary restrictions on in-person gathering, the past year has strained the already tenuous bonds of people to their faith communities. In this environment our mission is not to lay blame, but to proclaim a vision for the future.

St. Francis tells us in the *Legend of the Three Companions* (p 58), “We have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way.” Close your eyes for a moment and ponder how this applies to you, your family, friends, community, fraternity, parish, city, state, nation, and the world at large. Listen again to the words and take them to heart, saying out loud, “I have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way.”

Pope Francis has provided us with a fundamental vision statement in his Apostolic Exhortation, *Christus Vivit* or *Christ is Alive*. It is written in the soft, gentle language

needed to reach hardened hearts. As the prophet Ezekiel says, “I will give them a new heart and put a new spirit within them; I will remove the stony heart from their bodies and replace it with a natural heart” (11:19). Jesus was a young adult, and his message to people of all ages is: 1) God loves you; 2) I saved you out of My love for you. This is a statement by Christ on the absolute value of every human being; 3) Christ is Alive! Jesus said, “I am with you always!”

So how does this play out in our lives as Secular Franciscans? I suggest each fraternity form a study group to read the document and propose ways it can be implemented individually or collectively. We must be advocates for the young and accompany them on their journey. We sow the seed, put our hands to the plow and don’t look back. To be really effective, our outreach must be welcoming, compassionate, intentional, consistent, and nonjudgmental.

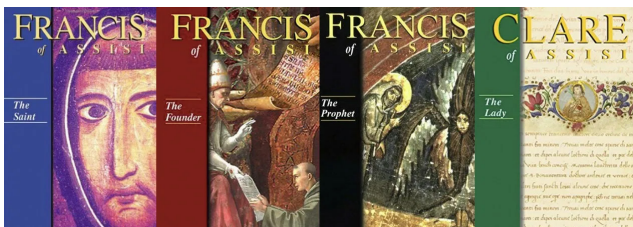
One final quote from the *Exhortation* (143) commands all to: “Take risks, even if it means making mistakes. Don’t go through life anaesthetized or approach the world like tourists. Make a ruckus! Cast out the fears that paralyze you, so that you don’t become young mummies. Live! Give yourselves over to the best of life! Open the door of the cage, go out and fly!”

And for you, my fellow Secular Franciscans:

“You have been called to heal wounds, to unite what has fallen apart, and to bring home those who have lost their way.”

## GO MAKE A RUCKUS!

Peace and All Good,  
Harry Ford, OFS



Newly available online are early Franciscan documents and sources. See the following article: <https://ofm.org/blog/complete-english-translations-of-early-franciscan-sources-now-online/>

If you don't have the Francis of Assisi: Early Documents books, this is a great way to read them online. If you do have the books, this is a great way to search them for the odd reference or phrase that you just know is there but can't find.

To access requires registration with the site <https://www.franciscantradition.org/>, which is free.

Larry Bleau, OFS  
Minister  
Mt. St. Sepulchre Fraternity

## Around the Region

### RECEIVED AS CANDIDATES

Patty Derek, OFS, St. Clare Fraternity, Lewes, Del.  
Kathleen Murphy, OFS, St. Clare Fraternity, Lewes, Del.  
Mary Ellen Tully, OFS, St. Clare Fraternity, Lewes, Del.



*St. Clare Fraternity Newly Admitted: Kathleen Murphy, ofs, Mary Ellen Tully, ofs, and Patty Derrick, ofs with Minister Andy Zampini, ofs*

John Park-Jung, OFS, St. Joseph Cupertino Fraternity  
Will Potter, OFS, St. Joseph Cupertino Fraternity



*St. Joseph Cupertino Fraternity's New Candidates: John Park Kung, OFS; Sill Potter, OFS*

Sharon Goldbert, OFS, Tau Fraternity, Herndon, Va.  
Stanley Hoover, II, OFS, Tau Fraternity, Herndon, Va.  
Barbara Silvers, OFS, Tau Fraternity, Herndon, Va.



*Tau Fraternity Candidates, October 3, the feast of the Transitus. Barbara Silves, OFS, Walter Gawiak, OFS, Formation Director; Sharon Goldberg, OFS; Stanley Hoover, OFS*

### NEWLY PROFESSED

Mary Sobczynski, OFS, Holy Family Fraternity,  
Manassas, Va.



Tau Fraternity of Herndon, VA, celebrated the Profession of Beena Job, OFS, on Saturday, October 31, at St. Joseph Catholic Church. Beena is pictured with Walter Gawlak, OFS, Director of Formation.

### CONGRATULATIONS TO OUR NEWLY ELECTED

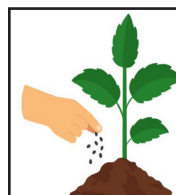
#### Our Lady Queen of the Angels Fraternity

Minister: Julie Rasp, OFS  
Vice Minister: Mary Anne Fanale, OFS  
Secretary: Jean Reddy, OFS  
Treasurer: Jonathan Heise, OFS  
Formation Director: Jim Stefanow, OFS  
Councilor at Large: Roberta Stefanow, OFS  
Councilor at Large: Maureen Fitzgerald, OFS



*Our Lady Queen of the Angels Fraternity: Julie Rasp, OFS, Minister; Mary Anne Fanale, OFS, Vice Minister; Jonathan Heise, OFS, Treasurer; Jean Reddy, OFS, Secretary; Maureen Fitzgerald, OFS, Councilor; Roberta Stefanow, OFS, Councilor; and Jim Stefanow, OFS, Formation Director*

(See "Around" on page 8)



**Reduce your waste, don't throw away your used coffee grounds!** Used coffee grounds make a great fertilizer for your indoor and outdoor plants.



(See "Around" on page 8)

### **Pope St. John XXIII Fraternity, Davidsonville, Md.**

Minister: Ron Van Nest, OFS  
Vice Minister: Ann Marie Pessagno, OFS  
Secretary: Mary Rohde, OFS  
Treasurer: Judy Hool, OFS  
Formation Director: Jeanne Catrow, OFS  
Councilor at Large: Laura Benso, OFS



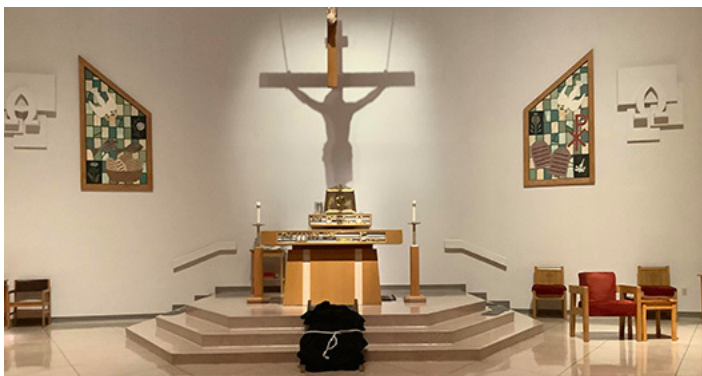
*Pope St. John XXIII Council: Judy Hool, OFS, Treasurer; Ann Marie Pessagno, OFS, Vice Minister; Mary Rohde, OFS, Secretary; Jeanne Catrow, OFS, Formation Director; Ron Van Nest, OFS, Minister; Laura Benso, OFS, Councilor at Large*

### **St. Conrad Fraternity, Hanover**

Minister: Frank Klem  
Vice Minister: William McKenzie  
Secretary: Mary Harp  
Treasurer: Jeffrey K. Topper  
Formation Director: Judy Topper



*Pope St. John XXIII Council: Judy Hool, OFS, Treasurer; Ann Marie Pessagno, OFS, Vice Minister; Mary Rohde, OFS, Secretary; Jeanne Catrow, OFS, Formation Director; Ron Van Nest, OFS, Minister; Laura Benso, OFS, Councilor at Large*



*Transitus Celebration, October 3, 2020, St. Joseph Catholic Church (Herndon, Va.). The parish is staffed by the TOR Franciscan Friars of the Province of the Most Sacred Heart of Jesus.*

### **St. Francis of Assisi Fraternity, Triangle**

Minister: Gary Burton  
Vice Minister: Anibal Monserrate  
Secretary: Margie Petrizza  
Treasurer: Bob Eves  
Formation Director: Michael Ryan  
Councilor: Ulli Vaerst  
Councilor: Clarence Neason



*St. Francis of Assisi, Triangle newly elected: Minister, Gary Burton, OFS; Secretary: Margie Petrizza, OFS; Treasurer, Bob Eves, OFS, Formation Director: Michael Ryan, OFS, Councilor, Ulli Vaerst, OFS; Councilor, Clarence Neason, Jr., OFS; inset Vice Minister: Anibal Monserrate, OFS.*

### **WELCOME TO A NEW SPIRITUAL ASSISTANT**



Deacon Joseph Marie Krilich, TOR, is the new Spiritual Assistant to the Tau Fraternity (Herndon, VA). His appointment took effect on September 26.

### **LOSSES IN THE FAMILY**

Francis Kane, OFS, March 4, 1925-October 10, 2020. He was professed on June 21, 1959 and was a member of Mount Saint Sepulchre Fraternity.



Rose Lawrence, OFS, December 29, 1940-August 6, 2020. She was professed to Mt. St. Sepulchre Fraternity in 1986 and transferred to St. Mary of the Angels Fraternity in 2012.



Betty Oronato, OFS, July 28, 1932 - November 2, 2020. She was a member of Little Flower Fraternity and was professed in 1978. Many of us remember the poems she wrote after our Regional Retreats.

Shane Potts, OFS, May 26, 2020. He was professed to St. Thomas More Fraternity in Arlington on June 13, 1992.



Marilyn Taylor, OFS, September 18, 1942-October 31, 2020. She was a member of Mount St. Sepulchre Fraternity and was professed in 1995.



Catherine Williams, OFS, January 27, 1949-August 21, 2020. She was professed January 12, 2013, to St. John the Beloved Apostle Fraternity, transferred to Tau Fraternity in 2019.



## Franciscan Saints, Blesseds and Feasts

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

### NOVEMBER

- 17 [St. Elizabeth of Hungary](#), Secular Franciscan, Patroness of the Third Order (July 7, 1207-November 17, 1231)  
[Bl. Jeanne de Signa](#), Secular Franciscan Order, hermit (1244-November 9, 1307)
- 18 [Bl. Salome of Cracow](#), Franciscan Third Order Secular (1201-November 17, 1268)
- 19 [St. Agnes of Assisi](#), Order of St. Clare; St. Clare's younger sister (c. 1197-November 16, 1253)  
[Bl. Salvatore Lilli and companions](#), Priest, Franciscan First Order, Martyrs of Armenia (June 19, 1853-November 22, 1895)
- 20 [Bl. Maria Milagros Ortells Gimeno](#), Capuchin Poor Clare, Martyr (November 29, 1882-November 20, 1936)  
[Bls. Paschal Fortuño Almela and Companions](#), First Order friars, martyrs of Spain, d. 1936
- 21 [Feast of the Presentation of the Blessed Virgin Mary](#)
- 24 **Commemoration of All the Deceased of the Seraphic Order**
- 25 [Bl. Elizabeth of Reute](#), Third Order Regular (November 25, 1386-November 25, 1420)  
[St. Humilis of Bisignano](#), Religious, Order of Friars Minor (August 26, 1582-November 26, 1637)  
[Bl. Louis Beltrame Quattrocchi](#) (1880-1951) and [Bl. Maria Corsini-Beltrame Quattrocchi](#) (1884-1965) Third Order Secular, first Secular Franciscan couple beatified together
- 26 [St. Leonard de Port-Maurice Priest](#), Order of Friars Minor (December 20, 1676-November 26, 1751)
- 27 [St. Francis Anthony Fasini](#), Priest, Order of Friars Minor Conventual (August 6, 1681-November 29, 1742)
- 28 [St. James de la Marche](#), Priest, Order of Friars Minor (c. 1391-November 28, 1476)
- 29 [All Saints of the Seraphic Order](#)  
We pray the Franciscan Litany of the Saints
- 30 [Bl. Antoine Bonfandini](#), Priest, Order of Friars Minor (d. 1482)

### DECEMBER

- 2 [Bl. Mary Angela Astorch](#), Capuchin Poor Clare (September 1, 1592-December 2, 1665)

- 2 [Bl. Raphael Chylinski](#), Priest, Order of Friars Minor Conventual (January 8, 1680/90-December 2, 1742)
- 4 [Bl. François Galves](#), Priest, Order of Friars Minor, martyr (d. 1623)  
[Bl. Pietro Tecelano](#), Third Order Secular (c. 1190-December 1289)
- 5 [Bl. Peter of Sienna](#), Third Order Secular (d. December 4, 1289)
- 7 [St. Mary Joseph Rosello](#), Third Order Secular before founding another institute (1811-December 7, 1811)
- 8 [Feast of the Immaculate Conception](#), Patroness of the Seraphic Order, Holy Day of Obligation, Plenary Indulgence for tertiaries and cord bearers
- 9 [Bl. Clara Isabella Fornari](#), Poor Clare Nun (June 25, 1697-December 9, 1744)
- 11 [Bl. Francis \(Arthur\) Bell](#), Priest, Order of Friars Minor, martyr of England (January 13, 1590-December 11, 1643)  
[Bl. Hugolinus Magalotti](#), Third Order Secular (d. 1373)
- 12 [Finding the Body of Our Holy Father St. Francis](#)  
[Bl. Bartolo da San Gimignano](#), Priest, Third Order Secular (1228-December 1300)  
[Bl. Pius Ludwik Bartosik](#), Priest, Friars Minor Conventual, martyr (August 21, 1909-December 12, 1941)  
[Our Lady of Guadalupe](#)
- 14 [Bl. Jean Discalceat Priest](#), Franciscan (c. 1278-December 1349)
- 15 [Bl. Mary Frances Schervier](#), Founder Religious Sisters of the Third Order Regular of St. Francis (January 8, 1819-December 14, 1876)
- 23 [Bl. Nicolas Factor-Estaña Priest](#), Order of Friars Minor (June 29, 1520-December 23, 1583)
- 24 [Bl. Bentivolio of Bonio](#), Priest, Order of Friars Minor (d. 1231)
- 25 [Nativity of Our Lord Jesus Christ](#)
- 28 [Blessed Matthia Nazzarei](#), Poor Clare Nun (March 1, 1253-December 28, 1319)
- 29 [Bl. Gerard Cagnoli](#), Lay Brother, Order of Friars Minor (c. 1267-c. 1342)
- 30 [Bl. Margaret Colonna](#), Poor Clare Nun, (c. 1255-December 30, 1280)

## JANUARY

- 1 [Mary, Mother of God](#)
- 3 [Most Holy Name of Jesus](#)
- 4 [Bl. Christina of Tuscany](#), Virgin, Third Order Secular (d. 1310)
- 5 [Bl. Didacus Joseph of Cadizi](#), Priest, First Order Capuchin (1743-1801)  
[Bl. Ruggiero da Todì](#), Religious, Order of Friars Minor (d. 1237)
- 6 [St. Charles of Sezze](#), Priest, Order of Friars Minor (October 19, 1613-January 6, 1670)
- 7 [St. Angela of Foligno](#), Widow, Third Order Secular (1248-January 3, 1309)
- 8 [Bl. Eurosia Fabris](#), Third Order Secular (1866-1932)
- 9 [Bl. Giles of Laurenzana](#), Lay Brother, Order of Friars Minor (1443-January 10, 1518)
- 10 [Bl. Gregory X](#), Pope, Third Order Secular (c. 1210-January 10, 1276)
- 11 [St. Thomas of Cori](#), Priest, Order Friars Minor (1655- 1720)
- 12 [St. Bernard of Corleone](#), Priest, First Order Capuchin (1605- 1667)
- 13 [Feast of the Baptism of Our Lord Jesus Christ](#)
- 14 [Bl. Odoric de Pordenone](#), Priest, First Order (1286-1331)
- 16 [Sts. Berard de' Leopardi of Calvi, Peter de' Bonanti of Sangemini, Otto de' Petricchi, Accursio Vaucuzio and Adjutus of Narni](#), Protomartyrs of the Franciscan Order (d. 1220)
- 17 [Bl. Giuseppe Tovini](#), Third Order Secular (1841-1897)  
[Bl. Matthew of Girgenti](#), Bishop, Order of Friars Minor (d. 1451)
- 20 [Bl. Jean-Baptiste Triquerie](#), Priest, First Order Conventual (m. 1794)  
[St. Eustochia Calafato](#), Virgin, Poor Clares (March 25, 1434-January 20, 1485)
- 22 [Bl. Joseph Nascimbeni](#), Priest, Third Order Secular (1851- 1922)  
[St. Vincent Pallotti](#), Priest, Third Order Secular, Founder Pallottine Fathers (April 21, 1795-January 22, 1850)
- 23 [St. Marianne Cope](#), Third Order Regular (January 23, 1838-August 9, 1918)

- 24 [Bl. Paula Gambara-Costa Widow](#), Third Order Secular (March 3, 1463-January 24, 1515)
- 27 [St. Angela Merici](#), Founder, Third Order Regular (March 21, 1474-January 27, 1540)  
[Bl. Paul Joseph Nardini](#), Priest, Third Order Secular, Founder of the Franciscan Sisters of the Holy Family (July 25, 1821-January 27, 1862)
- 28 [Bl. Bienvenu de Recanati Priest](#), First Order (1289)
- 29 [St. Francis de Sales](#), Bishop, Doctor of the Church, Corderbearer (August 21, 1567-December 28, 1622)
- 30 [St. Hyacintha de Mariscotti](#), Third Order Regular (1585-January 30, 1640)
- 31 [St. John Bosco](#), Priest, Third Order Secular (August 16, 1815-January 31, 1888)  
[Bl. Louisa Albertoni Third Order Secular \(1473-January 31, 1533\)](#)

## FEBRUARY

- 3 [Bl. Andrew of Segni](#), First Order Lay Brother (1240-February 1, 1302)
- 4 [St. Joseph de Leonisse](#), Priest, First Order Capuchin (January 8, 1556-February 4, 1612)
- 5 [St. Jane of Valois](#), Founder, Franciscan Order of the Annonciades (1464-1505)
- 6 [Martyrs of Japan](#), First Order Priests, Lay Brothers, and Third Order Secular (m. 1597)
- 7 [St. Colette of Corbie](#), Foundress, Colettine Poor Clares (January 13, 1381-March 6, 1447)  
[St. Giles Mary of St. Joseph](#), Lay Brother, Order of Friars Minor (November 16, 1729-February 7, 1812)  
[St. Giovanni of Triora](#), Priest, Order of Friars Minor, Martyr (March 15, 1760, February 7, 1816)  
[Bl. Pius IX](#), Pope, Third Order Secular (May 13, 1792-February 7, 1878)
- 8 [Bl. Anthony of Stroncone](#), Lay Brother, Order of Friars Minor (1391-February 7, 146)
- 9 [Bl. Leopold of Alpandere](#), Lay Brother First Order Capuchin (June 25, 1864-February 9, 1956)
- 10 [Bl. Alojzije Stepinac](#), Bishop, Martyr, Third Order Secular (May 8, 1898-February 10, 1960)  
[Bl. Clare of Rimini](#), Poor Clare Nun (1282-February 10, 1346)
- 13 [St. Eustochium of Messine](#), Poor Clare Nun (March 25, 1434 - January 20, 1485)
- 15 [Translation of the relics of St. Anthony](#)
- 16 [St. Veridiana](#), Virgin, Third Order Secular (1182-1242)