

# 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. Philippos Philippos, OFM/Cap

**Volume 24 Issue 3**      *Let us begin again, for up to now we have done nothing.*

**February 2021**

## Regional Minister's Messeage



### REGIONAL COUNCIL ELECTIONS ON APRIL 24, 2021

Dear Sisters and Brothers in Francis and Clare,

My message for our February 2021 *Up to Now* newsletter is short because I want to focus on our upcoming elections for 2021–2024. On April 24, the local ministers/delegates will come together to vote on the newly elected council.

Every member who has been professed for at least three years is eligible to hold a position on the regional council. All positions are open. I encourage all professed members to pray and think about serving on the 2021–2024 new regional council.

In this newsletter, please find on page 3 a fillable nomination form to be returned to one of the members of the nomination committee listed on the form. The open council positions are Minister, Vice-minister, Secretary, Treasurer, Formation Director, Area Councilor MD/DE, Area Councilor MD/PA, Area Councilor Metro D.C., and Area Councilor VA/WVA. Below is a description of the offices,

### **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,

(See "Minister's Message" on page 2)

## 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 Farago, OFS

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

Barbara Countryman, OFS

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

Bob Longo, OFS

### **Regional Spiritual Assistants:**

Fr. Iggy Harding, OFM

Br. Michael Meza, OFM Cap

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/>

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( "Minister's Message" from page 1)

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.
- 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.

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 pe-

riod 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 Maryland/Delaware area, the Maryland/Pennsylvania area, the metro D.C . area, and the Virginia area.

Your Franciscan brother in Christ,

*Bob Longo, OFS*

St. Margaret of Cortona Regional Minister

<http://saintmargaretofcorona.org/>

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





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

Name \_\_\_\_\_

Fraternity \_\_\_\_\_

I would like to serve as:

Select:

☐

Minister

☐

Area Councilor Metro DC

☐

Vice Minister

☐

Area Councilor VA

☐

Secretary

☐

Area Councilor MD/DE

☐

Treasurer

☐

Area Councilor PA/MD

☐

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

## The Pope's Monthly Intentions for 2021

### January

Human Fraternity

May the Lord give us the grace to live in full fellowship with our brothers and sisters of other religions, praying for one another, open to all.

### February

Violence Against Women

We pray for women who are victims of violence, that they may be protected by society and have their sufferings considered and heeded.

### March

Sacrament of Reconciliation

Let us pray that we may experience the sacrament of reconciliation with renewed depth, to taste the infinite mercy of God.

### April

Fundamental Rights

We pray for those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes and even in democracies in crisis.

### May

The World of Finance

Let us pray that those in charge of finance will work with governments to regulate the financial sphere and protect citizens from its dangers.

### June

The Beauty of Marriage

Let us pray for young people who are preparing for marriage with the support of a Christian community: may they grow in love, with generosity, faithfulness and patience.

### July

Social Friendship

We pray that, in social, economic and political situations of conflict, we may be courageous and passionate architects of dialogue and friendship.

### August

The Church

Let us pray for the Church, that she may receive from the Holy Spirit the grace and strength to reform herself in the light of the Gospel.

### September

An Environmentally Sustainable Lifestyle

We pray that we all will make courageous choices for a simple and environmentally sustainable lifestyle, rejoicing in our young people who are resolutely committed to this.

### October

Missionary Disciples

We pray that every baptized person may be engaged in evangelization, available to the mission, by being witnesses of a life that has the flavor of the Gospel.

### November

People Who Suffer from Depression

We pray that people who suffer from depression or burn-out will find support and a light that opens them up to life.

### December

Catechists

Let us pray for the catechists, summoned to announce the Word of God: may they be its witnesses, with courage and creativity and in the power of the Holy Spirit. May the Lord give us the grace to live in full fellowship with our brothers and sisters of other religions, praying for one another, open to all.



## Catholic Interreligious Dialogues in the USA— A Brief History

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

*My next few articles will be based on a reference guide of the above name on the dialogues the Catholic Church of the United States presently sponsors with non-Christian religions. It was published by the Secretariat of Ecumenical and Religious Affairs (SEIA) of the United States Conference of Catholic Bishops (USCCB), which was established on January 7, 1965. The Secretariat’s purpose is to carry out the ongoing plans and programs of the Bishop’s Committee on Ecumenical and Interreligious Affairs (BCERIA), and it specializes in relations with other Christian and interreligious groups.*

In 1965, the document *Nostra Aetate* was promulgated by Pope Paul VI in response to a nearly unanimous vote of the Council Fathers of Vatican II supporting interreligious dialogue. The Church considers this document her *Magna Carta* for interreligious engagement, according to the guide, as stated by Rev. Alfred S. Baca, Executive Director of the SEIA, and has been reaffirmed and emphasized by every Pope since Paul VI. It is the source of creativity, encouragement, and discernment for the SEIA as part of the whole process of implementing the Council Father’s vision for the Church’s mission. *Nostra Aetate* states that the Catholic Church “looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though differing in many particulars from what she holds and sets forth, nevertheless often reflect a ray of that Truth which enlightens all men” (NA 2). The Church should encourage her members “prudently and lovingly, through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, acknowledge, preserve, and promote, the spiritual and moral goods found among men, as well as the values in their society and culture” (NA 2). The SEIA’s mandate is always to cultivate a greater understanding and mutual respect with the goal of building trust and the establishment of networks of friendship. The Secretariat’s current projects are always ordered to the fulfillment of this mandate and to building bridges with other religions to encourage understanding, collaboration for the common good, and ultimately peace on both local and international levels.

### ORTHODOX JEWISH DIALOGUE

The United States Bishops began informal dialogue in 1966 with the American Jewish community under the directorship of Rev. Edward Flannery and the fledgling Secretariat for Catholic-Jewish Relations. These collaborations became formal in 1977, when, then director



of the Secretariat Dr. Eugene J. Fisher convened a biannual symposium with the Synagogue Council of America (SCA), which represents Reformed, Conservative, and Orthodox Judaism. Formation of Social Policy in the Catholic and Jewish Traditions was published in 1980 by Dr. Fisher and Rabbi Daniel F. Polish. This was followed in 1983 with Liturgical Foundations of Social Policy in the Catholic and Jewish Traditions, which documented the early years of the changing trend of Jewish-Catholic relations.

In 1987, consultations with the National Council of Synagogues (NCS) began. The NCS succeeded the SCA and is representative of Reformed and Conservative Judaism in the United States. Also initiated in 1987 was dialogue among the Orthodox Union, the Rabbinical Council of America, and the United States Conference of Catholic Bishops (USCCB) through the Bishops Committee on Ecumenical and Interreligious Affairs. This collaborative association has explored topics of mutual importance to both faith communities, such as marriage, moral education in public schools, choice of schools, the death penalty, pornography, religious hatred, holocaust revisionism, child issues, and environmental justice. This dialogue with the NCS continues today under the direction of Rabbi David Straus and His Eminence, Cardinal Timothy Dolan of the Archdiocese of New York. Dialogue with the Orthodox Jewish Community is under the chairmanship of Rabbi Dr. David Berger, Ph.D., former President of the Orthodox Union, and Bishop Edward Scharfenberger of Albany, New York.

In my next article, we will look at the dialogues and relations we have with the Muslim and Hindu congregations.

*Mike Huether  
Regional Vice Minister and  
Ecumenical/Interfaith Chairman*



### FACTS AND NUMBERS

The Secular Franciscan Order is the largest canonical order in the Roman Catholic Church.

In the United States there are nearly 13,000 Secular Franciscans.

There are more than 300,000 Secular Franciscans in more than 119 countries.

The Secular Franciscan Order makes up 90% of the Franciscan family.

## *Lessons from St. Francis in a Time of COVID Pandemic*

*Reflections on Fr. Murray Bodo's Conference, 9/20*

The COVID-19 pandemic has impacted everyone in the world to varying degrees. It has been a time of uncertainty, isolation, sadness, anxiety, loss, conflict, confusion, danger, and divisiveness. It has been a time when moral, intellectual, economic, and political independence is threatened—a time when our “normal” is not to be found, and where “new normals,” even if temporary, are not necessarily welcomed.

But if we resist the tendency to dwell on such negatives, we see there is even more that COVID-19 cannot take from us. It cannot take our faith and love of God, our inherent dignity as human beings, our love for neighbor, our hope in all that is good and right in the world. Mercy and assistance for the ill, the sorrowing, the hungry, the homeless. It cannot take our trust in the never-failing intercession of Jesus and Mary, our belief and ability to choose the common good, friendship, prayer. It cannot deter us from setting goals toward goodness, love, justice, and solidarity in the world, for finding joy in the blessings of each day, and for “beginning again.”

Is it possible to accept an unpleasant situation that we cannot change? “Absolutely yes!” All of us have probably observed many people learning to “make the best” of this extremely difficult time. As Christians, we are to remember that the ultimate example of accepting an “unpleasant situation” is Jesus himself, who chose to love and to forgive his tormentors even as he hung on the cross. He asks the same of us.

Etty Hillesum was a living example of Jesus’ approach to adversity. A vibrant young Jewish woman who lived in Nazi-occupied Amsterdam in the early 1940s, she died at Auschwitz in 1943 at the age of 29. She authored many books during her short life, one of which was her diary, *An Interrupted Life*. In them, she described her religious awakening and the persecutions of the Jewish people during the German occupation. The living conditions at the Westerbork camp were described as “a place which was overcrowded and desolate—with wooden barracks, labyrinths of barbed wire, and multiple watchtowers—a place of mud and misery.”

Etty refused to give in to the deprivations of her surroundings, the hatred of the Nazis, and the evil of the Holocaust. Her writings reflect her inward spirit of “never giving up.” Etty wrote:

“As life becomes harder and more threatening, it also becomes richer, because the fewer expectations we have, the more the good things of life become unexpected gifts that we accept with gratitude. Ought we not, from time to time, open ourselves up to cosmic sadness?... give your sor-

row all the space and shelter in yourself that is its due, for if everyone bears his grief honestly and courageously, the sorrow that now fills the world will abate. But if you do not clear a decent shelter for your sorrow, and instead reserve most of the space inside you for hatred and thoughts of revenge from which new sorrows will be born for others then sorrow will never cease in this world and will multiply.”

Her nighttime prayer was this:

“Dear God, these are anxious times. Tonight for the first time I lay in the dark with burning eyes as scene after scene of human suffering passed before me. I shall promise you one thing, Ggod, just one very small thing: I shall never burden my today with cares about my tomorrow, although that takes some practice.

Each day is sufficient unto itself. I shall try to help you, God, to stop my strength ebbing away, though I cannot vouch for it in advance. But one thing is becoming increasingly clear to me: that you cannot help us unless we help you to help ourselves. And that is all we can manage these days, and also all that really matters-

That we safeguard that little piece of you, God, in ourselves. And perhaps in others as well... You cannot help us without this. We must help You and defend your dwelling place inside us to the last.”

Etty and St. Francis shared the belief in the “little piece of God” in others. In her diary entry on July 12, 1942, Etty wrote that “in uniting with the crucified Christ he becomes our light.” Likewise, St. Francis “embraced the crucified Christ” when he embraced the leper. This embrace led him to rebuild God’s church, to live the gospel life, to teach through service, and to become a father to all. He approached others, not to draw them into his own life, but to help them become ever more fully themselves. He loved all men, reaching out especially to those “emptier” than himself. He saw Christ in every person.

St. Symeon, a theologian living 949-1032 in Turkey, composed a beautiful prayer/poem that expressed how to live as St. Francis taught. He wrote it to be prayed “upon awakening:”

“We awaken in Christ’s body as Christ awakens our bodies, and my poor hand is Christ. He enters my foot and is infinitely me.

I move my hand, and wonderfully my hand becomes Christ, becomes all of him- for God is indivisibly whole, seamless in his Godhood.

I move my foot, and at once he appears like a flash of lightning.

(See “Lessons” on page 7)

Do my words seem blasphemous?

Then open your heart to him and let yourself receive the one who is opening to you so deeply. For if we genuinely love him, we wake up inside Christ's body,

Where all our body, all over, every most hidden part of it, is realized in joy as Him.

And He makes us utterly real, and everything that is hurt, everything that seemed to us dark, harsh, shameful, maimed, ugly irreparably damaged, is in Him transformed and recognized as a whole, as lovely, as radiant in His light.

We awaken as the beloved in every last part of our body. "

When St. Francis was dying, he instructed his friars to embrace the Crucified as he did. He said, "I have done what I had to do, now you do what you have to do." We are to trust in our ability to take on the difficult, knowing that God will show the way. We must face our fears, reaching out and surrendering to God who is always there. We are to forgive others, strive to do great things with great humility, and be peaceful people, peaceful mediators.

Today we continue to realize that there is no "quick fix" to the pandemic and to its implications for us and the world. But as Francis did, we need to walk with each other in the places where we are and where they are. We must not be discouraged, but rather, we must give unfailing encouragement to each other. We must reflect an unshakeable hope and trust in God—no matter what happens and however weak we may seem to ourselves. We must be people of love and faith, remembering Mary at the foot of the cross and striving to surrender to God's will as she did. We are to protect the peace of Christ in each person.

How best can we be peacemakers during COVID-19?

Do as St. Francis did... be a presence to others, wherever they are. Look at your own and others' situation, and strive to talk to others one-on-one, discerning God's will together and bringing people together as one.

Align yourself with peaceful, loving people where possible, define the common good—the direction you need to reach peace.

Trust that you will be able to discern peace with the help of Jesus and St. Francis.

Pray, even for your enemies and those who persecute you.

Use your time and effort to be peaceful and forgiving—to be truthful people, gospel people. Never compromise the gospel.

Make small goals, then move to larger ones,

Don't become discouraged, but "begin again" as needed.

St. Francis taught us how to be peacemakers when he met with the sultan. He went to the Holy Land in an effort to reconcile the Muslims and the crusaders. He experienced multiple hardships along the way, due to his poverty, the distance, scarce resources, and differences in language, culture, and religion. He chose to "walk alongside" the sultan, just as he walked alongside the poor and rejected. And rather than imposing his way on the sultan, he simply "spread the love of God." Peace was not reached, but an important relationship was forged.

Ultimately, we have only one moral duty: to reclaim large areas of Christ's peace in ourselves, to let it grow, and to reflect it towards others. The more peace there is in us, the more peace there will be in our troubled world. And remember, despite everything, life is full of beauty and meaning.

So when we pray, and as we live as peaceful people, we need to trust that we will receive everything we hope for.

A soldier of the Confederate Army expressed it this way:

"I asked God for strength that I might achieve. I was made weak that I might learn humbly to obey.

I asked for health that I might do greater things. I was given infirmity that I might do better things.

I asked for riches that I might be happy. I was given poverty that I might be wise.

I asked for power that I might have the praise of men. I was given weakness that I might feel the need of God.

I asked for all things that I might enjoy life. I was given life that I might enjoy all things.

I received nothing that I asked for, but everything I hoped for. Almost despite myself, my unspoken prayers were answered.

I am, among all men, most richly blessed."

So share your joy now! This trial will end!

—Joan Kane, OFS  
Mount Saint Sepulchre Fraternity

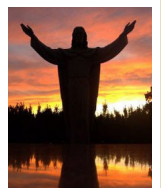
### **Mark Your Calendar**

**April 24, 2021 – Regional Election.**

Loyola Retreat Center, Faulkner, Maryland.

**May 21-23, 2021 – Regional Retreat.**

Loyola Retreat Center, Faulkner, Maryland. Details follow.





## **Statement from the United States Secular Franciscan Youth and Young Adult Commission Regarding Racism and Our Responsibility to Young People**

*"But any kind of social or cultural discrimination in basic personal rights on the grounds of sex, race, color, social conditions, language, or religion, must be curbed and eradicated as incompatible with God's design." (Gaudium Et Spes: The Church in the Modern World, Vatican II, 1965, #29)*

Saint Francis of Assisi devoted his life to rebuilding the Church, healing wounds, and bringing peace as well as dignity to all. Secular Franciscans are called to follow in his footsteps. Living Christ-centered lives is essential, especially in light of the racism that permeates our society. We are called to seek the divine seed in all God's children and strive for unity. Racism only brings hatred where there should be love and is counter to our Franciscan charism.

The Franciscan Youth and Young Adult (FY/YA) Commission challenges our brothers and sisters to animate young people in this important work. In order to do that, we must prepare ourselves first. Recent events have forced all of us to identify systemic racism in society. It is not enough to simply say this is a problem for someone else. The Rule of the Secular Franciscan Order, which we profess to live, demands that we "be in the forefront in promoting justice by the testimony of [our] human lives and [our] courageous initiatives." (Art. 15) We see many young people already participating in social justice action, and they need our presence, Christian example, and support. It is important that young people know their stance against racism is valid. Secular Franciscans are called to help them discern an appropriate response based on a gospel perspective. Through study, dialogue, and prayer we have a responsibility to grow in our own Franciscan charism and our knowledge of Catholic Social Teaching. Only then can we walk confidently with our young people as we confront difficult issues together.

We are specifically directed by our Rule to "foster communion with" youth and young adults, and to adopt "appropriate means for growth in Franciscan and ecclesial life." (art. 24) In other words, we invite youth and young adults on the journey toward finding Christ within themselves and others. They are hungry for change. Secular Franciscans need to be ready to support young people as they discern their role in society, the Church, and the world.

Some Secular Franciscans may not currently be working with official youth fraternities (YouFra). However, genuine relationships found in our families, among our friends, and in our fraternities should not be discounted. When the Holy Spirit creates an opportunity for dialogue or action, we need not be afraid. If we are properly prepared, we are able to listen with openness in our hearts and speak truth with love and peace, "For the Holy Spirit will teach [us] at that moment what [we] should say" (Luke 12:12).

This is a time to work together in assisting our youth and young adults in achieving their own goals against the evils of racism. The FY/YA Commission is committed to educating ourselves then stepping forward in solidarity with our young people, remaining faithful to our Franciscan spirituality. We ask that you consider the same challenge.



### **PRAYER OF CONSECRATION OF THE OFS TO THE VIRGIN MARY**

Holy Virgin Mary, Mother of God and sweet Mother of ours, no woman like you has been born in the world, daughter and slave of the highest King and heavenly Father, mother of our most holy Lord Jesus Christ, wife of the Holy Spirit. On this day we renew our consecration to you, so that you sustain and protect the entire Order as you please, for the glory of God and for his Kingdom to come.

We entrust to you our fraternities, our families and all the Secular Franciscans scattered throughout the world. May we, faithful to our vocation, like Francis, renew our commitment to repair the Church with a living witness of fraternity and poverty, announcing peace and hope to this troubled and needy world.

Holy Mary, Mother of God and our mother, pray for us and join us so that we may someday contemplate the blessed face of your son Jesus. Amen.

*Sent to National by the Secular  
Franciscan Order Minister General in  
Rome – Tibor Kauser, OFS*



## Franciscan Mission Service

### Developing Gratitude

*Development Associate Madeline McKissick, serving in Franciscan Mission Service's (FMS') DC Service Corps volunteer program, shares a deeper meaning of her ministry with FMS. She describes what her day to day looks like, often in the form practicing gratitude, within a non-profit office setting. FMS' DCSC recruits, forms, and supports young Catholic leaders, augmenting the capacity of nonprofit organizations and spreading the Franciscan charism.*

As the Development Associate of Franciscan Mission Service, I do a lot of work with donor relations. I make phone calls, send emails, and organize events like our Recurring Donor Mass of Gratitude. While I enjoy all these things, one of my favorite areas of donor relations is writing thank you notes. This also happens to be something that I spend most of my time on in the office, but I don't mind.

Whether someone donates \$5 or \$5,000, everyone receives a heartfelt thank you letter. It's our way of sharing our gratitude and showing our appreciation for the support that our donors give us.

Every time I write and send thank you letters, I love looking at our donors' addresses to see where all of our supporters come from. It's always amazing to see that the FMS family extends throughout the country. In the thank you letters, I love to give our donors updates on what our ministry is doing. When Formation was in session, I gave them an idea of what it looked like in the midst of the pandemic, and now, I let them know that our newly-commissioned missionaries are excited to begin their time on mission. As our missionaries write blog posts, I love to include quotes from their writings to show our supporters how our missionaries are serving and what they've been praying about. These quotes also show our supporters how their financial gifts and prayers are

making our ministry possible.

As I write, fold, stamp, and mail numerous thank you letters a week, I see how my small organization overflows with gratitude. Each letter that leaves the office beams with genuine appreciation. Reflecting on my own life, I realize the areas where I'm grateful and where I should add more gratitude. It's easy for me to give thanks for the big things or the things I like. When God answers a big prayer intention, when someone gives me a gift I want, or when someone goes out of their way to do something nice for me, I'm extremely grateful. It's easy

for me to show gratitude in these moments, because they're significant, tangible, or things that I want. As much as I try to be grateful for the little things, I often overlook them. I don't always recognize the small acts of service, people do for me and the little ways, God blesses me, but

I'm learning to be intentionally grateful for these. I look for the good in my life and genuinely thank God. When my community members do something around the Casa I thank them and let them know I appreciate their help.

My year of service with FMS is helping me learn and grow in so many ways. Lately, I've been adopting FMS' beautiful expression of gratitude. I keep my eyes open for the big and little blessings and gifts throughout my day, and I try to remember to thank God and my community. Becoming more thankful has opened my heart to the big and little blessings sprinkled throughout my days. I'm feeling more joyful knowing that everything in my life is truly a gift from God. I can tell that I'm imitating St. Francis more and more, because I'm learning to recognize God's goodness everywhere and be at peace knowing that God's blessings are more than enough for me.

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



Madeline (seated, far left) with DC Service formation group



Madeline (left) and Jolene at Lincoln Memorial



DC Service Corps, Class of 2020-21

## San Camilo Fraternity Welcomes Nine Candidates



On January 23, 2021, Secular Franciscan brothers and sisters, members of the San Camilo Fraternity, welcomed nine candidates and celebrated their admission into the Order.

These brothers and sisters, originally from various Latin American countries and from one of the territories of the United States, and with diverse experiences of life, education, and work, made their request to candidacy in the

Secular Franciscan Order, after concluding their period of orientation and inquiry.

In his homily, Father Ignacio Harding, OFM, (Brother Nachito), exhorted the candidates to always seek the light of Jesus Christ, just as plants always lean towards the sunlight. Christ is the light of our lives. In addition, he exhorted to prayer and life in fraternity.

Among the candidates are: Enriqueta Aguilar, Graciela Amador, María Guardado, Ana Hernandez, Sandra Herrera, Hilda Morales, Rudy Orozco, Evelyn Rivera, and Jaime Sanchez.

We pray that the Holy Spirit will animate their vocation and that the Lord will strengthen their desire to live the Gospel with determination and fidelity, following in the footsteps of Saint Francis of Assisi.

## Around the Region

### RECEIVED AS CANDIDATE

Lisa Jaeger, OFS, Tau Fraternity, Herndon, Va.



*Tau Fraternity's New Candidate (from left): Josh Goldberg, OFS, Vice-Minister; Lisa Jaeger, OFS, Candidate; Kimberley Heatherington, OFS, Minister; Cyndy Filan-Kim, OFS, Treasurer.*

### CONGRATULATIONS TO OUR NEWLY PROFESSED

James Bundy, OFS, St. Francis of Assisi Fraternity, Triangle, Va.

Michael Chamberlain, OFS, St. Francis of Assisi Fraternity, Triangle, Va.



*St. Francis of Assisi (Triangle) newly professed: Mike Chamberlin, OFS left; Jim Bundy, OFS, center Mike Ryan, OFS (Formation Director), right.*

### NEW SPIRITUAL ASSISTANTS



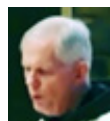
Fr. Iggy Harding, OFM, Regional Spiritual Assistant



Fr. Bart Karwacki, OFM Conv., Mary Our Queen Fraternity, Baltimore, Md.



Br. Edgar Pereira, OFM Cap, San Damian Fraternity, Gaithersburg, Md.



Fr. James Scullion, OFM, St. Francis of Assisi Fraternity, Triangle, Va.

### LOSSES IN THE FAMILY

John Caroselli, OFS, May 31, 1921-January 12, 2021. John was a member of Portiuncula Fraternity and was professed in 2006. He served as both minister and secretary.



Prudentia Chism, OFS, May 19, 1936-December 28, 2020. She was a member of Immaculata Fraternity and was professed October 5, 1955.



Deacon Henry Davis, OFS, September 19, 1936-January 28, 2021. He was a member of St. Michael the Archangel Fraternity and was professed October 4, 1998.



Mary Rose Scelsi, OFS, June 13, 1926-February 2, 2021. She was a member of Mary Our Queen Fraternity and was professed on September 25, 1988.

Joseph Stefan, OFS, December 1, 2020. Joe was a member of Little Flower Fraternity and was professed in 1998.





## Franciscan Saints, Blesseds and Feasts

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

### FEBRUARY

- 15 [Transfer of the Body of St. Anthony of Padua](#)
- 16 [St. Veridiana](#), Virgin, Third Order Secular, d. 1242  
[Bl. Philippa Mareri](#), Virgin, Second Order; d. 1263
- 17 [Bl. Luke Belludi](#), Priest, First Order, d. 1286
- 18 [St. Bernadette Soubirous](#), Virgin, cordbearer, d. 1879 Plenary Indulgence possible for Cordbearers only
- 19 [St. Conrad de Plaisance](#), Confessor, Third Order Secular, d. 1351
- 20 [Bl. Peter of Treja](#), Priest, First Order, d. 1304
- 22 [Feast of the Chair of St. Peter](#)
- 23 [Bl. Isabelle of France](#), Virgin, Second Order, d. 1270
- 25 [Bl. Sebastian of Aparicio](#), lay brother, First Order, d. 1600
- 26 [Bl. Antonia of Florence](#), Virgin, Third Order Secular, d. 1533
- 27 [Bl. Louise Albertoni](#), Virgin, Third Order Secular, d. 1533  
[Blessed Jose Tous Y Soler](#), priest, founder, 1st Order, d. 1871
- 28 [Bl. Jeremie de Valachie](#), lay brother, First Order, d. 1625

### MARCH

- 2 [St. Agnes of Prague](#), virgin, Second Order, d. 1281
- 3 [Bl. Innocent of Berzo](#), Priest, First Order, d. 1890  
Bls. Liberatus Weiss, Samuele Marzorati and Michele Pio Fasoli, priests and martyrs, First Order, d. 1716
- 5 [St. John-Joseph of the Cross](#), Priest, First Order, d. 1734
- 6 [St. Colette de Corbie](#), Virgin, Second Order, d. 1447
- 7 [Bl. Christopher of Milan](#), Priest, First Order, d. 1485
- 9 [St. Frances of Rome](#), was a tertiary before founding another religious Institute, d. 1440  
[St. Catherine of Bologna](#), Virgin, Second Order; d. 1463
- 11 [Bl. John Baptist Righi of Fabriano](#), Priest, First Order, d. 1539

- [Bl. Jean Kearney](#), Order of Friars Minor, Martyr (1619-March 11, 1653)
- 12 [Bl. Angela Salawa](#), Virgin, Third Order Secular (September 9, 1881-March 12, 1922)
- 13 [Bl. Agnellus of Pisa](#), Founder, Order of Friars Minor in England (1195-1236)
- 15 [Bl. Ludovico of Casoria](#), Priest, Order of Friars Minor (March 11, 1814-March 30, 1885)
- 16 [Bl. Torello of Poppi](#), Confessor, Third Order Secular (1202-March 16, 1282)
- 17 [Bl. Mark of Montegallo](#), Order of Friars Minor (1426-March 19, 1496)
- 18 [St. Salvator of Horta](#), Lay Brother, Order of Friars Minor (December 1520-March 18, 1567)
- 19 [St. Joseph](#), Foster Father of Our Lord
- 20 [Bl. Hippolyte Galentini](#), Confessor, Third Order Secular, (d. 1620)
- 21 [Bl. John of Parma](#), Minister General, Order of Friars Minor (c. 1209-March 19, 1289)  
[St. Nicholas de Flue](#), Confessor, Third Order Secular, d. 1487  
[St. Conrad of Parzham](#), Capuchin Lay Brother (December 22, 1818-April 21, 1894)
- 22 [St. Benvenute of Osimo](#), Bishop, Order of Friars Minor (d. March 22, 1281)
- 23 [Bl. Jeremy Lambertenghi](#), Priest, Third Order Secular, d. 1513
- 24 [Bl. Didacus Joseph of Cadiz Priest](#), First Order Capuchin (March 30, 1743-March 24, 1801)  
[St. Fidelis of Sigmaringen](#), Capuchin Priest, Martyr (1577-April 24, 1622)
- 25 [Feast of the Annunciation of the Blessed Virgin Mary](#)
- 28 [Bl. Jane Mary of Maille](#), Virgin, Third Order Secular, d. 1414
- 30 [Bl. Amadeus IX of Savoy](#), Third Order Secular (February 1, 1435-March 30, 1472)  
[Bl. Ludovico of Casoria](#), Priest, Order of Friars Minor (March 11, 1814-March 30, 1885)  
[Bl. Maria Restituta Kafka](#), Sister, Franciscan Sisters of Christian Charity (May 1, 1894-m. March 30, 1943)  
[St. Peter Regaldo](#), Priest, OFM Conventual (1390-March 30, 1456)

## APRIL

- 2 **Bl. Elisabetta Vendramini**, religious, Third Order Regular, d. 1860  
  
**St. Francis de Paola**, Priest, founder, Third Order, d. 1507
- 3 **St. Benedict the Moor**, lay brother, First Order, d. 1589
- 4 Bl. Guillaume de Sicli, Confessor, Third Order Secular, d. 1404
- 6 **St. Crescentia Hoess**, Virgin, Third Order Secular, d. 1744  
  
**Bl. Angela Salawa**, Virgin, Third Order Secular, d. 1922
- 7 **Bl. Mary Assunta**, Virgin, Third Order Secular, d. 1925
- 8 **Bl. Julian of St. Augustine**, lay brother, First Order, d. 1606
- 9 **Bl. Thomas of Tolentino and Companions**, Priest, First Order, martyr, 1321
- 11 **Bl. Angelo of Chiavasso**, Priest, First Order, d. 1495
- 12 **Bl. Boniface Zukowski**, Priest, First Order, martyr, 1942
- 14 **Bl. Lidwyne de Schiedam**, Virgin, Third Order Secular, d. 1433
- 15 **Bl. Gandolph of Binasco**, Priest, First Order, d. 1260
- 16 **St. Benedict Joseph Labré**, cord-bearer of St. Francis, d. 1783
- 17 Bl. Paul de Ste. Madeleine, Priest, First Order, martyr, 1643
- 18 **Bl. Andre Hibernon**, lay brother, First Order, d. 1734
- 19 **Bl. Conrad of Ascoli**, Priest, First Order, d. 1289
- 20 Bl. Anastase Pankewicz, Priest, First Order, martyr, d. 1942
- 21 **Bl. Francis of Fabriano**, Priest, First Order, d. 1322  
**St. Conrad de Parzham**, lay brother, First Order, d. 1894
- 23 **Bl. Gilles of Assisi**, lay brother, First Order, d. 1262
- 24 **St. Fidelis of Sigmaringen**, Priest, First Order, martyr, 1622
- 25 **St. Pedro de San Jose Betancur**, religious, Third Order, founder, d. 1667

- 26 Bl. Pierre De Pethancourt, Priest, Third Order Secular, d. 1667
- 27 **St. Zita of Lucca**, Virgin, Third Order Secular, d. 1278
- 28 **Bl. Luchesius and Buonadonna**, First Franciscan Third Order Seculs, both d. 1260 Plenary Indulgence for Franciscan Third Order Seculars (renewal of Tertiary Engagements)
- 29 **Bl. Benedict of Urbino**, Priest, First Order, d. 1625
- 30 **St. Joseph Benedict Cottolengo**, Priest, Third Order Secular, d. 1842

## MAY

- 2 **St. Richard Pampuri**, Confessor, was a tertiary before joining another religious institute, d. 1930
- 3 **Bl. Edouard-Joseph Rosas**, Bishop, Third Order Secular, d. 1903  
  
**Bl. Arthur Bell, Henry Heath, John Woodcock**, et al., priests, martyrs of England, First Order, d.1646
- 4 **Bl. Ladislav de Gielniow**, Priest, First Order, d. 1505
- 5 **Bl. Beinvenu Mareni**, lay brother, First Order, d. 1289
- 6 **Bl. Anne-Rose Gattorno**, Virgin, Third Order Regular, d. 1900  
**Bl. Marie-Catherine Troiani**, Missionary, Third Order Regular, d. 1897
- 7 **Bl. Agnellus of Pisa**, priest, First Order, d. 1236
- 8 **Bl. Jeremiah of Valacchia**, religious, First Order, d. 1625  
**St. Amato Ronconi**, priest, Third Order Secular, d. 1304
- 11 St. Gemme de Sulmona, Virgin, Third Order Secular, d. 1439  
**St. Antonio of St. Anne Galvoa**, priest, founder, First Order, d. 1822  
**St Ignatius of Laconi**, lay brother, First Order, d. 1781
- 12 **St. Leopold Mandic of Castelnovo**, priest, First Order, d. 1942
- 16 **St. Margaret of Cortona**, penitent, Third Order Secular, d. 1297, Plenary Indulgence possible (renewal of engagements of the Franciscan Secular Order)  
**St. Theophilus of Corte**, Priest, First Order, d. 1740